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The Living Church



GRANDUCA MADONNA—*Raphael*

December 20, 1930



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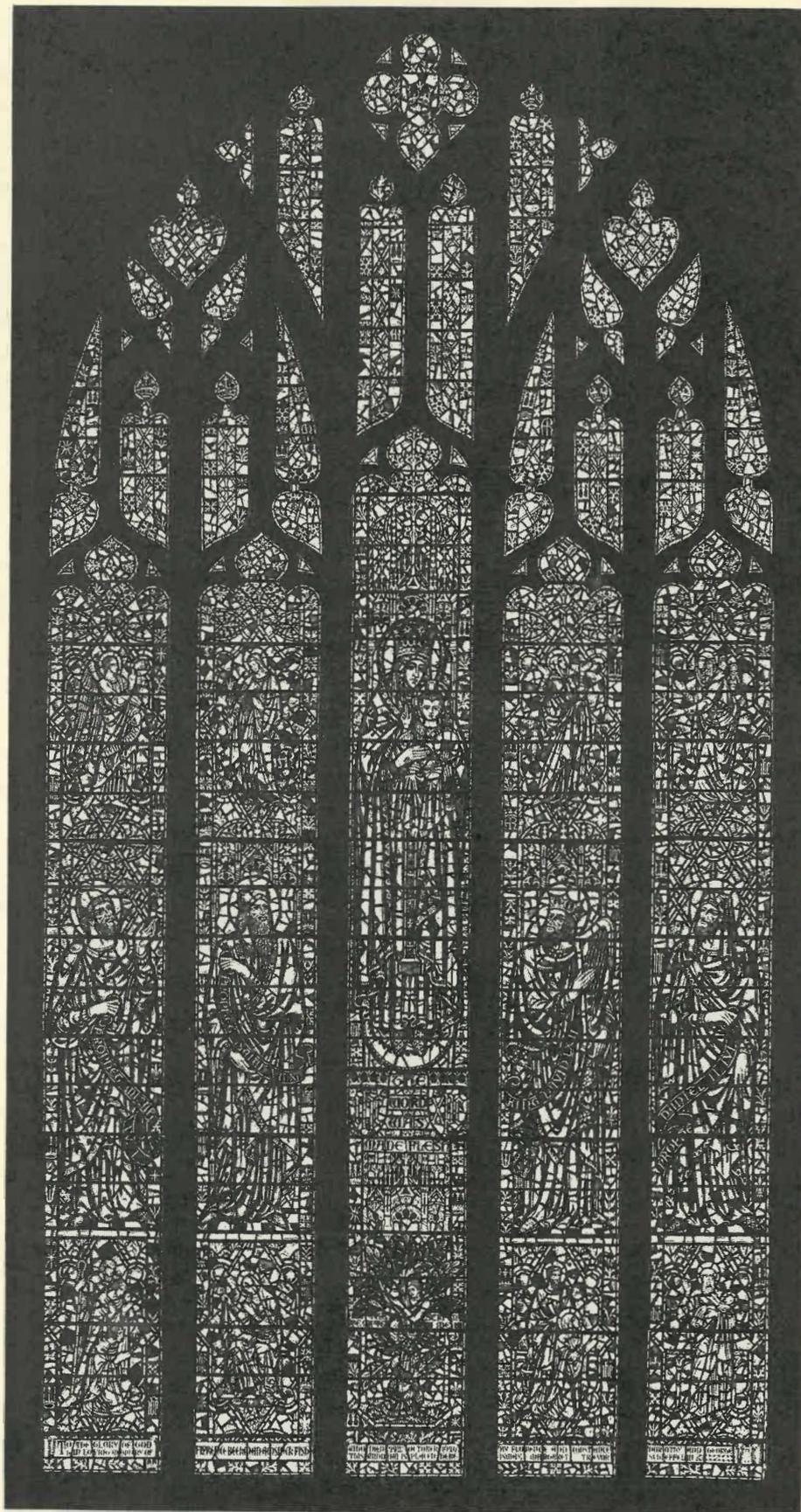
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A TWO HUNDRED AND FIFTIETH ANNIVERSARY THE WHITEFRIARS GLASSWORKS

"Of late years the Whitefriars works have relied more on designers attached to their 'glass house,' and they have found in Mr. J. H. Hogan, one of their directors, a designer who, being closely associated with the works, understands the possibilities of the craft. He is developing a method of design, which, though based essentially on thirteenth-century practice, is not a pure imitation of old work. His huge window for St. Thomas' Church in New York is without question one of the finest pieces of stained glass in the Gothic style that has been done in our days. It embraces five lights and tracery, and is 30 ft. high by 15 ft. wide, each light measuring 2 ft. 6 in. in width. It sparkles like that of the Sainte Chapelle in Paris, though it includes a lesser number of colours. The illustrations can, of course, give no idea of its quality but the general view and the detail will, nevertheless, explain its design to some extent.

"To give one more proof of the esteem in which these works are held even abroad, it is worth mentioning that in the Paris Exhibition of Decorative Arts, Messrs. Powell were the only English firm honoured with an award at all, and that was a gold medal. There is little doubt that they owe their eminence to the fact that their glass is still exclusively a product of true *manufacture*."

Extract from "Apollo"
A Journal of the Arts, November, 1930

WINDOW IN
ST. THOMAS' CHURCH,
FIFTH AVENUE
NEW YORK

By Messrs. James Powell
and Sons (*Whitefriars*), Ltd.
Mayers, Murray & Phillip
architects



The Living Church

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Editorials and Comments

On Christmas Day

MOST of us number among our friends, men and women (and children, too, perhaps) who like to celebrate Christmas by doing something on Christmas Day, or to "bring in Christmas Day"; this was done in an earlier time. Such customs may be religious, or they may be secular, or they may be a blend of both. Those persons who enjoy following them are persons who possess what we call the "historic imagination": they see very vividly, with the mind's eye, those things about which they read. At all times, they take pleasure in "reviving old customs," but especially at Christmastide. And they will go to much trouble to do this. The Yule log: there are families the heads of which open their country houses for the Christmas holidays in order that they may burn a big log in a great fireplace. If possible, they get it themselves from the woods; and, on Christmas Eve, they make a charming ceremony of lighting it. Candles in the windows: in many households all the window draperies are taken down, that candles may safely be burned in the windows for an hour or two; plans are actually so made that another hour is allowed afterward, to put the draperies up again. Carols: men and women who ordinarily avoid exposure to inclement weather will trudge for miles on Christmas Eve, through snow, and even rain, singing carols; for days before Christmas, they have been practising these carols. So with other ancient customs, too numerous to cite—we know them in action through certain of our friends, whom we are wont to describe as "enthusiastic."

Then, there are our modern customs: we all follow at least some of them. Busy persons often say, in November, that they "intend to do very little for Christmas"; but, usually, they do much more than a little, after all. Perhaps, one year, they, like the man in the story, do nothing at all. In that case, like him, they feel that "Christmas did not come that year"; and so they do "something," every Christmas afterward. The vast majority, however busy, find time to celebrate Christmas. Of course, each year, there are those who "must do less this year than usual"; this "less" always means less spending of money. And always, when

Christmas draws near, the men and women to whom the year has brought sorrow and loss say, and truly, that they "cannot do as before." And yet, almost everyone makes ready for Christmas Day. Presents, cards, evergreens, trees—how many there are, everywhere, who prepare for Christmas with these things—so immemorially old and yet so new! Of course, there are other modern customs: too many to mention, even if one could know them all. Every community, every family, has its traditions.

DES, we all celebrate Christmas. We do certain things. Are we happy in the doing? Who is happiest? Above all, were they of old time happier on Christmas Day than are we of today? Our friends who have the "historic imagination" are sure that the men and women of the Middle Ages or of the Elizabethan Age were far happier. They say that we have lost the "art of joy." And yet, oddly enough, the documents all suggest that, actually, the people of both those great epochs did not consider themselves so happy—indeed, their very discontent led them to strive for some of the good things that we, in this age, have. We all know how the most famous Elizabethan carol ends, that carol which, as Dr. Percy Dearmer says, Shakespeare may have heard the waits sing outside his house in Stratford-on-Avon on a Christmas Eve—the "Wassail Song." This is the final verse:

"Good Master and good Mistress,
While you're sitting by the fire,
Pray think of us poor children
Who are wandering in the mire."

They enjoyed their "wandering": we cannot doubt that. But did they enjoy it quite so much as do those of us who follow their custom—say, on Beacon Hill? There are several other verses in the "Wassail Song" which tell us something of what conditioned their enjoyment: the verses about the "Christmas loaf" and the "little purse." Upon the opened door and the spread table depended the "gay going" of those "poor children" that Shakespeare heard sing.

And the Yule log, of an earlier time still: did they

who brought the Yule log in, then, have more joy in the lighting of it than we, who kindle the Yule log now? As we know, they burned it to make a bright light in their dark houses, in the Middle Ages. And before that, when first the Church blessed for Christian use the ancient "winter festival fires": were they who lighted the fires happier? Or, are we? Scholars seem to think that we are. But are we?

HUMAN nature changes from age to age, in some ways; but there are many more ways in which it would seem to remain always the same. One of these ways is in the possession of that very faculty, the "historic imagination": we find it in every age. Always there are men and women (and children, too), who like to do what was done a very long time before their own time. First, they read about it, or hear about it; and then, having mused over it, they say: "Let us do what they did!" We all recognize this. What we often fail to remember is that in every time this has occurred, "Let us do what they did!" It has been the reiteration of this rallying call that has preserved for us all the old customs—"popular antiquities" we rightly term them—the old customs of the people.

We forget also that our modern ways of celebrating Christmas will some day be as "old" as the Yule log and the candles and the carols. The Christmas tree, for example: there seems to be agreement now that the Christmas tree, as we know it, is hardly older than our grandparents. In three or four hundred years is it not very probable that children will be told about the Young Queen and the Prince Consort and their golden-haired children—and the Tree set up "in England's green and pleasant land," in the Royal Palace? And will not those children say: "Let us do it"? Surely they will—or, if not, there will be men and women who will—men and women with the "historic imagination." And, also, there will be those who will ask: "Did they of the Victorian Age enjoy the Christmas tree with quite this zest?" History repeats itself.

Now, since all these things are after this fashion; since we both follow old customs and make new customs that they who come after us will follow—what we do to celebrate Christmas is important. And of infinitely greater importance is the degree of delight with which we do it. Children are the guardians of traditions. And what do they "hold fast" and, in due course, "hand on" to their children? We all know: the things which have signified to them the purest and deepest joy. What their parents do to celebrate Christmas impresses the children not as ancient or modern, but as vitally joyous—or not. And similarly with the Church and the world—what the world observes and remembers is the living joy of the people of the Church at Christmastide—or the absence of it. We all need to be witnesses to Christmas, the Birthday of our Redeemer.

What shall we do, then, on Christmas Day, or to "bring in Christmas Day"? Shall we not, before all else, seek and find the Holy Child?

"How far is it to Bethlehem?

Not very far.

Shall we find the stable-room

Lit by a star?"

Not very far: at the altar we find the Christ. The heart of our celebration of Christmas, the glowing center of it, must needs be here—for we are Christians. Here we make our most acceptable gift—ourselves. And here we receive the eternal Christmas Gift—that Living Bread which came down from Heaven. Shall we not do this? And shall we not tell this story to the chil-

dren? They will muse over it—and, in the fullness of time, say: "Let us do it!" We can give them no more precious gift—for there is none.

Seeking and finding the Holy Child on Christmas Day is almost the most ancient of all celebrations of the great Festival Day. The Shepherds did it, first of any. Every year we read the story, or hear it:

"Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a Manger."

Let us do it! Most of us do. The question is: Are we happy in doing it—happier than were the Shepherds—or as happy? We remember that they "returned, glorifying and praising God." Do we thus return, from the altar, where we find the Christ? Let us do it!

Almost as old a custom is the giving of gifts. Even the youngest child, making a Christmas offering in church, or coming to the door of a neighbor with a present, knows about the gifts of the Wise Men. Most of us follow the custom of the Christmas offering. Are we happy in doing it: as happy as the Wise Men? They "rejoiced with exceeding great joy," as they came to the Place, with their gifts. Let us do it! And the presents that we make for the sake of the Holy Child: let us give them with joy.

THERE are so many customs, old and new! One, of great antiquity, seems especially appropriate this year—the "Christmas box." Throughout the country, there is anxiety and there is need. People who never before wanted are in want now. Every rector requires a larger Discretionary Fund than he ever required before; the many organizations for the relief of financial distress must have more money to give. The "Christmas box" was originally a Discretionary Fund. Let us follow this old custom—with more zest than ever before. Let us give all that we possibly can. It is an ancient custom: the giving to the Christ by giving to those in want. Every child knows the story of the coming of the Holy Child to the door of the house in the guise of a needy man, woman, or child. He still so comes. Let us help: happily—as happily as did those who first made the "Christmas box"—and filled it.

There is something else; and, perhaps, it is most important of all, for upon it depends the effectualness of even our highest and holiest Christmas custom. This is good will. We may approach the altar, but we cannot find the Christ, we cannot worship Him, we cannot give Him gifts—unless our will toward men is good. We all know this, and we all think of it, as we make our plans for Christmas. Everyone is familiar with the "Christmas truce"—when men and women agree to put aside their differences—for the "holy season." And everyone realizes that on the day after New Year's Day, or, at latest, after the Feast of the Epiphany, the "Christmas truce" will be over—and things be as they were the day before Christmas Eve. Surely this "truce" is nothing so positive as good will, nothing so dynamic, nothing so transforming. It is, at best, merely a cessation of ill will; or, at worst, a definite postponement of conflict. Good will: this was the very earliest Christmas custom. Before the Shepherds, before the Wise Men, the Angels had seen the Holy Child. How did they celebrate? They praised God, saying: "Glory to God in the highest, and on earth peace, good will toward men."

Christmas customs: let us follow them, in our several ways. None can do everything that was done from the beginning! But the best of these things we all can do—if we have the will. That will must needs be "good," the "will bespoken of the Angels. Let us have it."

THE Federal Council's message to the Churches on the subject of World Peace, printed on another page of this issue, is especially timely at this blessed season of which "Peace on Earth" is the keynote. We commend the reading of this message to

A Step Toward
Peace on Earth

our LIVING CHURCH FAMILY, and we would especially direct prayerful attention to the paragraph entitled "The World Court."

We appreciate the fact that the proposed adherence of our nation to the Permanent Court of International Justice is a political question (though we regret that it should have become a matter of "politics" in the invidious sense of that term), and that therefore Churchmen may legitimately hold different opinions. We are not among those who are quick to discern in each passing political or legislative proposition a burning moral issue upon which the Church must rule dogmatically, nor do we claim to be interpreting the mind of the Church or, indeed, to be speaking for any but ourselves when we direct the attention of our readers to this subject.

But here, briefly, is the issue as we see it. We, as Christians, are devoted to the principle of "peace on earth, good will to men." We shall be reaffirming that principle when, next Thursday morning, we join with angels and archangels, and with all the company of heaven, to pay homage to the Prince of Peace on His mundane birthday.

Again as Christians, and also as Anglo-Saxons, we are devoted to the principle of the administration of justice by courts. As a race we have witnessed and promoted this principle from the days of the rough and ready decisions of the Saxon *Witanagemote* and the early county courts, with their trials by ordeal and other crude instruments of justice, to the present complex system of supreme courts, superior courts, criminal courts, women's courts, juvenile courts, and many others—all, despite their occasional scandals, devoted to the principle of equal administration of justice, and in general maintaining a high standard of that devotion.

Still again as Christians, as Anglo-Saxons, and as Americans, we are devoted to the principle of the administration of *international* justice by judicial methods. This country was the first to respond to the late Czar of Russia's call to the First Hague Conference. For nearly twenty years before the World War, America worked with the nations of the world through this instrumentality in an attempt to civilize war, by codifying and expanding international law so as to outlaw the use of poison gas, the bombing of hospitals and cities, and in many other ways. It was a magnificent effort, though foredoomed to failure. For the late war proved beyond a doubt that war cannot be civilized. War is essentially barbarism. Nations that indulge in war throw off their mantle of civilization and become for the time barbarous nations. It must be so under modern conditions; it will be even more true of the next war than of the last war.

Did we say "the next war"? Yes, and that brings us to the next step in our proposition, for the careful observer of world affairs can scarcely fail to discern the fact that the menace of "the next war" is a very real one, and that your home and my home and every home will be blackened and bereaved by it, unless—

Unless what? Unless we join the World Court? No, that would be too easy an answer. The World Court is not a panacea for all ills. It cannot perform miracles. But it is a step in the right direction. It is the next forward step in that long line of steps that gradually changed the process of administration of local justice

from trial by battle to an impartial judgment rendered by a capable judge on the relative merits, pro and con, of any given case.

And it is a very small step indeed, despite the many bogeys which have been conjured up against it by its opponents. Does it commit us to the League of Nations? No. Does it make us interfere in the affairs of other countries? No. Does it permit them to interfere in ours? No. Does it *compel* us to submit any question at all to the Court, if we choose not to do so? No, not unless we sign the so-called Optional Clause. *Does it force us to accept an adverse judgment of the Court?* No, though every other nation in the world (except Mexico, Turkey, and Russia—our bedfellows in this instance) has been willing to assume this risk. But the Root Protocol, or amendment, which is incorporated in the document signed by the President and now before the Senate with Mr. Hoover's plea that it be approved, specifically provides that in the event of a decision on any particular question which the United States may deem contrary to her own best interests, the United States may withdraw from the Court without the imputation that such withdrawal be considered an unfriendly act.

War cannot be outlawed—no matter how many Kellogg Pacts be signed—unless a substitute be provided in its place. The World Court is at least an attempt at such a substitute. It is a logical next step in our judicial development. The other nations are willing to have us enter it with our own reservations, including the specific right of peaceful withdrawal if we find the water too cold after we step gingerly in.

Shall we not show that we are really interested in "peace on earth, good will to men" by taking this step?

HERE passed to his rest early in December the Rev. William E. Barton, D.D., distinguished as a past moderator of the Presbyterian general assembly, as a writer and thinker, as a controversialist, as a student of and expert on Abraham Lincoln, as a biblical student, interested especially in the study of the Samaritans, and as author of the *Parables of Safed the Sage* which, written especially for the *Christian Century*, have been frequently printed in other papers as well; and distinguished, also, in so many other fields that, it is said, the record of his life work and of his books extends to the greatest length in *Who's Who in America* of any of its biographical sketches. Dr. Barton was a picturesque figure at the Lausanne Conference, where this editor made his acquaintance and there began a close friendship that lasted until his death. Dr. Barton was a vigorous controversialist and it may not be too much to say that opposition to the historic episcopate was his chief indoor sport. His latest work was as a lecturer at Vanderbilt University, Nashville.

Can psychology explain the bent of the mind of a great thinker? Here was a man who took the common basis of facts from which men argue and reached conclusions diametrically opposite to those of a Churchman. Why? Is there nothing inevitable or uniform between cause and effect, between premise and conclusion? Why do men, equally able, equally honest, reach opposite conclusions from the same premises?

Dr. Barton believed in the desirability of the union of the "churches," but not in any sort of unity that would approximate to the basis of the Church in its once united days. He could see no value at all in the fact that the historic episcopate was once the basis for a unity that *worked*, with whatever incidental diffi-

The Christmas Message

BY THE MOST REV. JAMES DeWOLF PERRY, D.D.
Presiding Bishop of the Episcopal Church in the United States

TO MEN of good will" the tidings of great joy were given by the heralds of the Saviour's birth. To a world still yearning for the reign of peace and love the message comes afresh. There is a contagious faith in the Gospel of Christmas which many feel who watch by night for what they cannot tell, and who follow the Star whither they do not understand. For them at least on one day in the year the earth is filled with the splendor of God's glory. To them I send a message of greeting and good wishes.

But there are those for whom the Christian life is the all important quest and the Person of Christ the supreme fact in human experience. They make up the company who will be found in the conscious presence of their Lord on Christmas Eve and Christmas Day.

The event of Bethlehem will have reality for them because it will have been born of hope and prayer and expectation. The meaning and the power and the peace of Christmas will be clear to those who see in it the fulfilment of God's plan and promise. They know that it happened because they share the age-long results of it. They know that Christmas is more than a reminder of a fact long past, for they find in it the sign and sacrament of a recurring gift.

They have proved in their own lives that "In this world of sin where meek souls will receive Him still, the dear Christ enters in."

They keep Christmas not only for themselves but keep it in its purity and reality for coming generations.

To all such I send greeting and a word of glad congratulation as to those who have in their possession the secret of happiness.

culties, and which might work again. And any theory of apostolic succession was to him simply a foolish superstition.

He was a man whom to know was to love.

His Parables of Safed the Sage were always pointed, at times bitter, and sometimes displayed a power of satire that he used with deadly effect. Yet behind his most satirical denunciations of the episcopate and all its works one visualized the twinkle in his eye which neutralized it all.

The *Christian Century* prints as his best memorial the "parable" which Safed wrote on the occasion of the death of Mrs. Barton in 1925. It is one of the most touching and beautiful memorial passages that we have ever seen and the most beautiful epitaph to his memory that could have been written.

He rests now, above the clashes of pens and of systems, secure in the brighter light which flows from the nearer approach to the Throne of God. God grant him ever greater light and peace and rest, until he rejoices in the perfect enjoyment of the Beatific Vision!

Acknowledgments

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

FOR BISHOP ROWE'S WORK IN ALASKA
B. H. \$ 50.00

The Creed at Christmas

IN THE CREED, at the words "And was incarnate by the Holy Ghost of the Virgin Mary" we kneel as an act of reverence for His great Act of Humility. At each repetition of the Creed we make a memorial of Christmas. On this feast may our genuflection be surcharged with love, devotion, and gratitude. And at this feast let us not neglect the devotion and honor due to the Blessed Virgin, the Mother of God. Our joy and devotion and love will naturally extend to the Mother dear, whom Jesus loved so well.

—The Angelus.

A Christmas Carol

OUR Lady came to Bethlehem
And stood outside the door.
The angels spread a cloth of gold
Before her on the floor
And bowed their knees to greet the Maid
And the Blessed Child she bore.

The other guests came hurrying past,
For it was dark and late;
Envy and Murder, Greed and Lust,
Anger and Pride and Hate.
"You must make room for us," they said.
"Let poorer people wait."

Our Lady came to Bethlehem,
And waited in the street.
Prince Michael with his holy hands
Kept warm her weary feet,
And round her head the bitter air
Grew tremulous and sweet.

"No room tonight," the landlord said.
"Go somewhere else to stay.
Just now my guests are gathered in,
My rooms are bright and gay.
But people who are nobodies
Had better move away."

So I will go to Bethlehem
At this new Christmas tide
And I will stand where Mary stands,
In the chilling rain outside,
And at the Virgin Mother's feet
In peace I will abide.

With all the guests that lie within
I'll have no part or share;
For all their wealth and gleeful ease
Why should I greatly care,
Since I may bide where Mary stands
And Jesus Christ is there.

JOHN RATHBONE OLIVER.

Daily Bible Studies

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

"HE WAS MADE MAN"

Sunday, December 21: Fourth Sunday in Advent

READ Philippians 4:4-7.

THE time draws near the birth of Christ." The whole week is hallowed by the divine truth of the Incarnation, and the prayer that the Lord would raise up His power and come among us is an expression of our longing that He would come to each one of us and make His abode in our hearts (St. John 14:23). We are indeed "sore let and hindered," but the message calls for lasting joy—"The Lord is at hand." How the great event has been the turning point of human history! Gounod in his wonderful music for the Holy Communion has made those precious words of our Creed, "And was made Man," a mingling of mystery, adoration, love, and consecration of life, suggesting the peace past understanding which the Prince of Peace brought through the Incarnation.

Hymn 67

Monday, December 22: St. Thomas the Apostle (transferred)

READ Hebrews 10:35 and 11:1.

THERE are still among us those who are doubters. They are afraid of traditions and the supernatural, and hesitate to accept that which human reason cannot grasp. The message, therefore, comes with loving appeal: "Cast not away your confidence which hath great recompense of reward." The whole Christmas truth calls for faith, a faith so full of loving adoration that we question not, but like the Shepherds and the Wise Men we worship and believe. The satisfaction of universal human longing has come. God is with us, our Emmanuel, and with us in such a marvelous fashion, being "made Man," that all our fears and doubts are mastered. It is a time of faith. We become as little children, so full of happiness and peace that the old questionings die of their own weakness.

Hymn 270

Tuesday, December 23

READ St. John 1:14.

THE Word was God, and without Him was not anything made that was made. And He was made flesh and dwelt among us. How gloriously simple the story, and yet it is the infinite story of human salvation! Nothing in the experience of mankind is like it, but it has taken hold of the world and millions have believed and become sons of God, being born of God. The sorrowing hearts have been comforted. The desires of men have been satisfied because the Desire of all nations has come. And the vision of a glorious and final victory has shone brighter and clearer before men through all generations. God has raised up His power and come among us, and He will never leave us. With patience we wait for His second coming. With patience He waits to manifest His power, waits for the old world to be prepared.

Hymn 259

Wednesday, December 24

READ Romans 8:18-23.

WE ARE always looking forward, always expecting, and so has God ordered—body with "breast and back as either should be," mind anticipating new revelations, and soul aspiring for the highest and best. Like healthy children we are eager for the blessed Feast of the Incarnation to come, and we make happy plans and rejoice in contemplated surprises; and the interpretation lies in the fact that once Christ came to earth as a Little Babe, and that He is coming again with power and great glory. And who can doubt but that God in His holiness and love is also anticipating, with His blessed angels, the great Day when salvation shall be accomplished? Aye, and since He loves us and is ever with us, may it not be thought, reverently, that Jesus Christ Himself expects the

day when His children shall rejoice and sing in remembrance of His first Advent and worship Him with sincere love in the sanctuary and at home?

Hymn 83

Thursday, December 25: Christmas Day

READ St. Luke 2:1-20.

"There's a song in the air!
There's a star in the sky!
There's a Mother's deep prayer
And a Baby's low cry;
And the star rains its fire while the beautiful sing,
For the Manger of Bethlehem cradles a King."

OUR hearts are so full on this blessed day that we can only sing and worship. The emotions of St. Mary, the Virgin Mother; the wondering joy of the shepherds; the angels singing the *Gloria in Excelsis* over the Judean hills; and the Christ-Child in His Mother's arms—these call for something higher and finer than reasoning. Yet we feel such a personal interest and the day brings such a personal message that time itself is forgotten, the years and centuries are cancelled, and we find ourselves in Bethlehem, bowing the knee before the Infant Prince of Peace, offering ourselves to Him as the most fitting gift, and singing with the angels: "Glory to God in the Highest, and on earth peace!" And as we come to the Holy Table and commune with God, there comes a glow of loving faith which is almost like the final blessedness of Heaven.

Hymn 78

Friday, December 26: St. Stephen, Deacon and Martyr

READ Acts 7:54-60.

HE WAS the first martyr in will and deed. But the spirit of Him whose birth we celebrate on Christmas Day seems to radiate from the light of Bethlehem's manger and shine forth in blessed devotion. For St. Stephen had a vision of the glorified Christ at the right hand of God, and then before he fell asleep he forgave his persecutors and asked God to forgive. Could we have a dearer message on the day after Christmas—a vision of Jesus Christ as Victor, and a spirit of loving pardon? For so the truth of the Incarnation is made real in our human life. The Christ-Child is the Son of God, King of kings, and Lord of lords, and as such we adore Him. And His mission on earth was to bring pardon and peace from Heaven and to teach us how to forgive.

Hymn 85

Saturday, December 27: St. John, Apostle and Evangelist

READ I John 4:7-16.

IT WAS divine love that brought Jesus Christ to earth, and St. John has brought to us in his Gospel and Epistle the message of that love. Love is the greatest power in the world because it is the very nature of God. "God so loved that He gave," St. John tells us, and His gift was a proof of His care. Alas! that we have often forgotten the spirit of love and wrought unkindness among ourselves. Alas! that the Church has at times through the centuries wounded the spirit of love, and forgotten those great words: "Love suffereth long and is kind. Love envieth not. Love beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." Let us pray that this divine love, which is the interpretation of the Feast of the Incarnation, may so hold and rule us that we may help to bring peace and unity and fellowship to this old storm-tossed world and to the Church, founded upon a Rock, but planted in the sea.

Hymn 226

Dear Christ, I thank Thee for the blessed truths of this Thy gift, infinite and loving. In my unworthiness of such mercy I cry for pardon. In my joy for Thy pardoning peace I worship Thee. Help me to love Thee and to love my neighbor, for so hast Thou taught the path of faith and obedience which leads to Thee. Amen.

A Page of Christmas Verse

Alpha and Omega

IN THE Beginning."—There's the start
Of all that men call life and thought and love;
But in the hinterland of our small world,
Behind the veil of every human thought,
There lies immensity.—'Twas always so,
Since, through Eternity which smiles at time,
And boundlessness which mocks at space,
GOD IS—and shall be ever more.
In Him has wisdom ever found her home,
And Beauty satisfies because it reigns supreme.
Love feasts on Love where naught but Love exists,
And Power finds eternal exercise and rest.

Why should the Veil not hang forever so?
Why should not GOD remain content to say
I AM—Eternal NOW—Serene—Complete?
Why should Beginning point the way to End,
And tempests rage in place of endless Calm?

We cannot know; yet comes a faint surmise
That He whose wisdom, beauty, love,
And power find expression in Himself
May, out of Goodness, fail to be content
With His Perfection; longing to fulfil
A Mission to innumerable worlds.

In the Beginning was the Eternal Word,
Which sought a listening ear, and therefore spake:
Creating, that the creature might have share
In the resplendent Glory of His Life.
So, by Divine decree, the worlds began;
Love, Beauty, Wisdom drew the Veil;
Called into being that which had not lived
Save in the Being of the Great I AM.

Divine Adventure! faring forth to make
A million worlds and likenesses of Self,
To struggle through the darkness toward the Light,
And, after centuries of shame and sin,
Add luster to the radiance of GOD!

The wonder of Perfection lies in this,
That It could undertake the patient task
Of striving with imperfect beings, till
The smouldering spark of Life Divine
Should pierce low hanging clouds and find at last
The Glory which is GOD for ever more.

RICHARD H. NELSON.

Song of the Bears

BABE Eternal, cradle down
Once again among Thy Own—
Borrowed crib and alien earth,
Mortal kin and lowly birth—

Lonely nights and crowded days,
Christly feet and Calvary ways—

Stubborn hearts and heedless ears,
Jibes of tongues and thrusts of spears—

Sealèd tomb and shrouded sight,
Clefted rock and risen light—

Unto us a Child is born,
Even ours and Mary's Son!

LILLA VASS SHEPHERD.

"Unto Us a Child Is Born"

SWEET Baby of the manger-nest
(The travelers' beasts around)
Now seeking to Thy mother's breast
And now in slumbers bound,

Above Thee broods Thy mother's love,
Her heart o'erflows the while;
Her own, her little heavenly dove,
She sees Thee breathe and smile.

Thy tender hands so fair and soft
She holds in fond caress—
(The same when Thou art raised aloft
Shall stretch the world to bless).

Beside you both, with reverent face,
One faithful standing see,
To whom Thy Father gives this grace—
A father's care for Thee.

The sun that rose upon Thy birth
Beheld the shepherds bring
The high evangel. "Peace on Earth"
They heard the angels sing.

And here they found the heavenly sign—
(Let earthly grandeurs fall
Before humility divine!)
A throne within a stall.

Sleep softly, love, a baby's brain
Has need of many a rest;
Thy mother's near to bring again
Her Darling to her breast.

NORMAN W. SMITH.

The Shepherds

THE hush pervading an Eastern night
By a shepherd's call was stirred,
And over the dim and somber hills
His startled cry was heard—

"Brothers, what means the mystic light
That glows in the midnight sky?"
And the shepherds beheld in sore affright
The glory revealed on high.

"Has the flock of stars in the sky above
Been penned in a silver fold,
That thus a vision of angel hosts
We shepherds in awe behold?"

"Fear ye not," proclaimed an angel's voice,
"Glad tidings to you we bring,
For Christ the Saviour is born today!
Glory to God we sing!"

The shepherds marvelled with hearts aglow,
And hastened upon their way,
Eagerly seeking the new-born king—
The shrine wherein He lay.

In a silent street of Bethlehem,
Amid a cattle shed,
They knelt and worshipped the Holy Child
Who lay on a manger bed.

HARRIET APPLETON SPRAGUE.

The Way to Bethlehem

By the Rev. B. Z. Stambaugh

Rector, Church of Our Saviour, Akron, Ohio

A SMALL caravan, made up mostly of Galileans, broke camp on the west bank of the Jordan, one morning a very long time ago. The journey from Galilee had been a hard one, and had taken several days. The sun was well up, as they took the road, passing by the gates of Jericho, to begin the last day's journey. Most of these people were traveling in conformity with the ruthless imperial edict, which had required them to return to their native towns, for the poll-tax recently devised by Augustus Caesar. There were merchants from Antioch in the caravan, and others who had been picked up from the Phoenician cities along the way. Another group had come from Damascus and other parts of Syria. Still others had come from the woods of Lebanon, and some from the neighborhood of Lake Galilee. They had all been obliged, by the law, to bring their families with them.

In the midst of the group from Galilee a man trudged along afoot, leading a small donkey, on which a woman was seated. The man's face was marked with care; but his head was erect, his shoulders were square, and his eyes were fearless. The woman wore a great blue mantle, which covered her whole figure, and her face was hidden in the folds of a linen scarf. Yet she seemed young and graceful, in spite of the weariness of the journey. The man was Yussuf Bardawid—or Joseph, the Son of David—and the woman was Mary, his wife. They, too, were going to the city where they had been born, to be numbered for the poll-tax.

So, another long day, the caravan moved forward over the most desolate country on the whole journey. It was the famous—or rather, the infamous—road between Jericho and Jerusalem, where the villages were walled and garrisoned, where the notorious outlaw gangs were known to way-lay travelers, and sometimes even to attack small caravans. It was nearly sundown before the towers and walls of Jerusalem could be seen against the red and orange of the western sky. Then the caravan divided, the larger part continuing on the main road into the city, while Joseph and Mary, and a few others, turned aside where the road branched, and set off along the narrow cart-track through the hills, toward the village of Bethlehem, a few miles farther to the south. The cart-track presently joined the great Roman road toward Egypt that passed through Bethlehem, on the way.

Darkness was descending when Joseph assured Mary that the walls of Bethlehem were looming on the distant hill. There was a beacon flaming over the gate, where the road went through. He could see the sentries, like moving shadows, passing to and fro on the wall. The gate had been kept open later than usual, to accommodate the crowds that were still hurrying along the road. Joseph and Mary were among the last to come under its arch.

I wish we knew whether Joseph and Mary had expected to lodge with kinsfolk that night, and how many places they visited, seeking room; but we only know that the *caravansérai*—the khan—had no room left for them, and that they were forced to share the roof that sheltered the cattle and the asses belonging to the inn. It had been a hard journey, and now at the end of it they were finding only more hardship.

The Way to Bethlehem! What memories they must have recalled in after years! I wish that the production of books had not been so laborious and writing materials had not been so expensive, in those days. For then, perhaps, St. Luke, the Greek physician who wrote what we read on Christmas as the Gospel of the Day, might have told us more of the marvelous story that he heard from the lips of the Blessed St. Mary—the story of the anxious hours and the sorrow that was turned into joy, on the Way to Bethlehem. The words he has given us are superb in their brevity:

And Joseph also went up from Galilee . . . unto . . . Bethlehem, to be taxed, with Mary his espoused wife (St. Luke 2:45).

They went up from Galilee.

We have every reason to suppose that Joseph and Mary had been satisfied to stay in Galilee. Joseph was a carpenter, a man of skill, a man of importance in the community. Very likely he made a comfortable living. We have no evidence to show that either of them was much pleased at first with knowing about this greatest event in the history of mankind, that was to hinge on them. They had not sought any such privilege, and they assumed it as a duty, rather than as a joy. Very likely they would have preferred to be left alone in the quiet of Nazareth. Even if they could have known the full significance of what was happening, I think they would rather have been undisturbed in the complacency of their home.

MOST of us are that way. We'd rather be let alone. We are spiritually and morally lazy. We live a comfortable, contented life, in the midst of our family, our friends, and our neighbors. We are not very ambitious for doing anything out of the ordinary in the way of service for the Kingdom of Heaven.

And you know, there is one sense in which that is pretty fine. I think the world could do with a great deal more spiritual modesty. I really haven't much patience with the people who are forever going up and down the earth, like Satan, seeking whom they may save. The curse of American religion for the past century has been meddlesomeness. There are too many people all the time worrying about their neighbor's wickedness. After the Reformation, when we lost the habit of going to the priest to confess our sins, a great many people formed the habit of going to the minister to confess their neighbor's sins. And we have a tendency today to supply our neighbor with a ready-made conscience, cut on our own pattern. So, I say, the world needs more people who are spiritually modest. Too much cannot be said against the type of religion that is always loud in its profession of piety, or always measuring its own virtue. It is not good to be certain of one's own salvation—or to be much worried about the salvation of one's neighbor.

But one does not need to be full of self-conscious rectitude in order to perform signal service in the Kingdom of God. And we cannot perform this service unless we are willing, when the call comes, to leave the comforts of Galilee, and to take the long, weary road—the Way to Bethlehem.

Joseph and Mary were going to their birthplace *to be taxed*.

They were facing a disagreeable duty. They had not connected it in their minds with spiritual opportunities. This birthplace of theirs was an ancient city, a city of considerable historic interest, called Bethlehem. But the name, Bethlehem, then, was not what the name *Bethlehem* is today. It was a larger town than now, and probably made a better appearance, but it wasn't the place of glamor and mystical power that it is today. People didn't make spiritual pilgrimages thither, in those days, so as to be there at Christmas time. Mary and Joseph were not going there in order to make it the scene of the First Christmas. There was no Star to guide *them* to the manger throne. They were just going because they had to—because the law compelled them—going to be taxed. They even doubted whether it was not their religious and patriotic duty to resist the tax. But because they were quiet, law-abiding people, they went.

MANY of the great opportunities of our lives come under the guise of disagreeable tasks. A whole lot of life is just drudgery—and we cannot see anything much brighter ahead. Duties appear which destroy our comfort, our peace of mind, and our self-content. We are sometimes doubtful whether it is really worth while or not. We cannot see the spiritual value in what we have to do. The Way to Bethlehem is not transfigured before us. We have no Star in the East to guide us to the manger. All the year we have toiled and tried to carry on.

And now, at the Christmas season, every one of us has been required to work harder than ever. It is such a busy time. We see it all confused with commerce and money-making. We are tempted, as we pass by the shop windows, as we see the advertising pages of the magazines, to say that we are merely paying a tax to the empire of Mammon. We wonder whether it is right to make such an effort.

The road to Bethlehem is full of lumbering carts, and at the journey's end perhaps we find only a place where animal appetites are fed—a manger. It seems like a failure. Modern life drives us and taxes us, and we think sometimes that it isn't worth while.

Ah—but Mary and Joseph came to the old, drab city of David—to the stable and the manger—and they found Bethlehem, the Bethlehem of glamor and mystery. They found the manger that was the throne of the King of kings, and the dark streets that were the paths of Everlasting Light.

And because Jesus was born in Bethlehem, that night, in the humblest of the abodes of life, you and I know that nothing in our lives can be too common or too humble to have value for the Kingdom of Heaven. It all depends on the hope and the faith that is in you, when you go up from Galilee to be taxed. When you make an effort, simply because you know it is right, it depends on the spirit you bring with you on the way, whether you find merely the old city, or Bethlehem—the novel, or the Manger Throne.

Bethlehem revealed the glory in the lives of Joseph and Mary. And there is some Bethlehem at the end of your journey and mine, after the toil and the doubt and the uncertainty—some Bethlehem that will reveal the glory of which we are capable.

But to find that Bethlehem, we must go up from the comforts and the smugness of Galilee. We must be taxed—to the utmost resource.

Bethlehem means "House of Bread." Hungry souls, along the dark road, are striving forward now, seeking the Bread of Life. Our Lord offers Himself as that Bread, to feed our souls and bodies. At the altar we find Bethlehem. There our Lord gives Himself in the tokens of His Body and Blood. The manger was His throne, and the altar is His throne. We must be humble enough to accept the manger, if we are to find Him at the Altar.

The First Christmas Bells

IN BETHLEHEM'S silent pastures,
Without a sheltering fold,
A flock of sheep lay fast asleep.
The wintry stars shone cold.
Around the neck of every lamb,
Lest he should go astray,
A boy had tied a silvery bell
That tinkled through the day.
The shepherd lad wrapped in his cloak,
Was keeping guard nearby,
And shivering lay half asleep
When from the radiant sky
The Angel's song told of the Christ
And where the Baby lay.
So rousing up his frighthened sheep
Long hours before the day,
The eager lad ran in such haste
To greet the Holy Child,
Driving his flock ahead of him,
The little lambs ran wild—
And such a ringing of the bells!
You never would believe
How merrily they filled the air
On that first Christmas Eve.

HELEN R. STETSON.

The Church

THE CHURCH of today has nothing to fear as long as it is really Christian. It should strive to make earthly dwellers everywhere more joyous, enlarge their horizons, and beautify the tone of their lives, and spread the contagion of Him of Nazareth. The chief passion of the Church today is to enthrone the Living Christ.—*W. T. Heridge.*

Expectation

By FLORENCE R. MENTER

"Thou art coming, O my Saviour,
Thou art coming, O my King."

FOR these two things the world waits—a Saviour to release it from sin, a King to accept voluntary and undying allegiance. The weeks of Advent are filled with the note of anticipation. We know that something tremendous is going to happen and it is our duty to get ready for it. Our dearest guest comes to our door, and all must be prepared within. The Saviour brings to us new life—a new beginning with a new heart; the King, first taking us prisoner from the power of the Devil and ourselves, clothes us in the shining armor of truth, righteousness, peace, faith, and allows us to fight under His gleaming banner as dedicated knights.

The Incarnation is the one thing that makes Christian life possible—spirit transforming our human nature by becoming one with it, life perfecting our fruitless strivings, love answering our power to love. If we wait patiently for Him, He will give us our heart's desire.

Hope lives in the continual expectation of something glorious just around the corner. If she is blind it is because she closes her eyes to the contradictions and disappointments immediately around her that she may look always toward a splendid future. Our participation in the Divine Life is in proportion to our hopeful desire. The bright pinions of hope keep our thoughts away from our own doubts and difficulties and blindness which are just trouble-makers, shutting off the radiance of God's grace.

It is so stupid of us to feel discouraged and weak when all we need to do is reach up for His hand. For the Lord thy God will hold thy right hand, saying unto thee: "Fear not, I will keep thee." The promise of strength is given to them that wait upon the Lord.

Our true life begins with Him in Bethlehem. Let us cultivate that earnest expectation that looks toward the coming of our Salvation. The darkened soul begins to open its windows to the radiance of a new day. The eager soul stretches up on tiptoes to be the first to glimpse the fluttering of His mantle, to hear the tinkling of His golden bells. The loving soul prepares a welcome of heart-felt adoration for the adorable Guest.

With love come all other good things. "Many waters cannot quench love," but love can quench the fiery darts of the evil one. Disappointment and bitterness may eventually so darken the soul that love lies smothered; if the channel is clear, however, love inevitably leads to union with God. Love is the answer to all the questings of our soul—love that is deepest pain, continual sacrifice, unbelievable joy. Because we are so inarticulate, love so great as to be inexpressible here can express itself only in prayer.

As we await the radiance of the Star and the triumphant song of the Angels, let us cast our self-willed obstinacy, our pitiful fuss and fret, into the flaming fire of God's Love. Hope, love, peace, prepare our hearts for His Coming. "Grant me above all objects of desire to rest in Thee and still my heart to perfect peace in Thee." As surely as Blessed Mary cradled the Infant Redeemer, so simply and serenely may every child of God rest in the Everlasting Arms.

Christmas Eve

TIP-TOE
Across the snow
In your rabbit-skin;
Silently,
Wonderingly,
Reverently
Look in
The old barn
Where the cattle
Close their velvet eyes.
At midnight
On Christmas Eve
Ox and ass arise;
And lowly,
Reverently
Bend their knees.

EVANGELINE C. COZZENS.

The Churches and World Peace

A Message to the Churches from the Executive Committee of the Federal Council of the Churches of Christ in America, Adopted at Washington, D. C., December 3, 1930

A YEAR and a half has elapsed since President Hoover announced on July 24, 1929, that the Peace Pact of Paris had come into effect. The pact has laid a new basis for a patriotic program for peace. The London Naval Conference, while failing to achieve the high objectives that many had hoped for, succeeded in calling a halt to the uncontrolled competition in naval construction that had threatened to disrupt the peaceful relations of the principal maritime powers. The procedure of composing international differences by conference and conciliation is more generally practised today than at any other period in the world's history. The churches rejoice in these and other gains for peace.

It has become clear, however, that the pledges assumed by the signatory governments under the Pact must now be supplemented with still other commitments. In spite of the Peace Pact, nations continue to arm. This preparation for war, in the very face of the plighted word of the nations to renounce war and to maintain peace, discloses an ominous situation. As representatives of the churches of Jesus Christ we cannot but be concerned. War psychology prevails in many countries. Vast sums of money are being spent every year on armies and navies. Economic rivalries and conflicting and competing tariff policies continue to threaten the peace of humanity. It is evident that more than peace pledges will be required if war is to be destroyed.

SUPPORTING THE PEACE PACT

WE BELIEVE that the nations signatory to the World Peace Pact should formally agree among themselves to consult with one another in the event of a threatened breach of the Pact. A multi-lateral consultative treaty, similar in nature to the Four Power Pact of the Pacific, adhered to by the United States, would in no way commit our government to a policy of military action against a warring nation. Such a treaty, however, would make it possible to mobilize the public opinion of the world in support of peace whenever a violation of the Kellogg Pact might be threatened.

REDUCTION OF ARMAMENTS

WE ARE convinced that permanent world justice and peace cannot and will not be attained until the nations drastically reduce their armies and navies. We view with satisfaction the limitation in naval armaments accomplished at the London Conference. The ratification of the London Naval Treaty by the United States, Great Britain, and Japan, is an event of primary importance. It has now been demonstrated that the fixing of naval limits is to be determined by international agreement, not by the competitive policies of nations acting separately. This is a genuine gain for peace and international righteousness. We agree with President Hoover that "this relinquishment of competitive building among the three great naval powers with its consequent contribution to the security of the world is the greatest significance of this treaty." Moreover, we share with the President the hope that "if the limitations now established can be maintained we may look forward with assurance to the fact that future conferences will find it easier to bring about further steps in reduction."

We rejoice in the fact that our government has already taken steps to reduce tonnages in certain categories in keeping with the requirements of this treaty. We call attention to the fact that the building of the new ships allowed the United States by the London Naval Treaty is permissive, not mandatory. Such a construction program, it is estimated, would cost the American people approximately \$1,000,000,000, and the Secretary of the Navy has expressed the opinion that "it probably would not be good policy to build all of the ships allowed under this treaty." We urge intensive study of this

question from the standpoint of the best policy for securing general disarmament and world peace.

Germany, under the Treaty of Versailles, accepted the provisions for drastic disarmament, "in order to render possible the initiation of a general limitation of the armaments of all nations."* Because of the failure thus far of the nations to begin substantial reductions of their armaments, Germany is beginning to demand the right to re-arm on the ground that the other nations have failed to carry out their disarmament pledges. Unless real progress soon begins in the general reduction of all armaments, fears will be aroused, mutual suspicions will be engendered, and the coming of permanent world justice and peace will be long delayed. Swift action is called for if a new world crisis is to be averted.

We believe that the United States can give tangible proof of its earnest desire for general disarmament: First, by exercising restraint in the building program to be pursued under the London Treaty; second, by continuing active coöperation with the League of Nations Preparatory Disarmament Commission; third, by collaborating with the other nations in convening, in the near future, a world disarmament conference; and finally, by shaping its naval policies with the view of enhancing the success of the Naval Disarmament Conference scheduled to meet in 1935 (as provided for by the Naval Treaties of Washington and London).

THE WORLD COURT

WE RECOMMEND that the churches register afresh their desire for American entry into the Permanent Court of International Justice. Since our nation has agreed not to settle its international disputes by resort to war and to use only the methods of peace for their solution, it is important that it give its support to those institutions which provide for the judicial settlement of international controversies. The World Court is such an institution. The Root Protocol amply provides for that relationship of the United States with the other nations in the World Court deemed by the Senate to be a necessary condition to American membership. Our government has signed the Protocols providing for membership in the Court. It now remains for the Senate to ratify that signature. The churches earnestly desire that such action be taken as quickly as possible, and express the hope that the United States, subsequent to its adherence to the Court, accept with the other principal nations the so-called "Optional Clause" which provides for the obligatory arbitration among signatories of all international disputes juridical in nature.

THE PAN-AMERICAN ARBITRATION TREATY

WE BELIEVE that the Senate of the United States should ratify the Pan-American Arbitration Treaty. This Treaty, in extending the principle of obligatory Arbitration, would provide the countries in question with the needed additional instrument for the maintenance of peace.

REMOVING THE ECONOMIC CAUSES OF WAR

WE BELIEVE that the establishment of political institutions and methods intended to promote the peace of mankind should be accompanied by the removal of the economic causes of conflict. We suggest, therefore, that our churches study the economic policies of nations from the standpoint of the Christian ethic, including the question of military protection of investments in foreign countries. We believe that national economic policies should have in view not only the economic welfare of the legislating nations but also the possible evil effects of such policies on others.

The churches should keep in mind, in the consideration of

*Treaty of Versailles, Part V. Introduction.

all international policies, including war debts and reparations, the spirit of human brotherliness as preached and practised by Jesus Christ.

CONSCIENCE AND CITIZENSHIP

IN VIEW of certain recent judicial decisions which raise fundamental questions as to the justice of our present naturalization laws, we desire to put on record the following convictions:

We hold that our country is benefited by having as citizens those who unswervingly follow the dictates of their consciences, and who put allegiance to God above every other consideration, and that a policy of denial of naturalization to aliens of such character is contrary to the ideals of a nation into whose very structure the principle of political and religious liberty has been built.

If the present naturalization law does, under fair interpretation, require the exclusion from citizenship of applicants who put allegiance to God above every other consideration, we believe that the law should be amended.

Furthermore, we believe it to be the duty of the churches to give moral support to those individuals who hold conscientious scruples against participation in military training or military service. We recommend that the various communions take appropriate action to this effect.

WAR GUILT

IN VIEW of the fact that our Christian brethren in Germany feel that injustice has been done to them in the accusation of sole German responsibility for causing the Great War, and that this charge is a prolific source of international bitterness and misunderstanding, we assure our Christian brethren in Germany that the Federal Council of Churches of Christ in America does not consent to the theory of Germany's exclusive responsibility for the war.

We further recommend that the Commission on Relations with Churches Abroad convey to the churches of Germany the Christian greetings of the Federal Council, expressing to them our confidence, our sympathy, and our love.

RELIGION AND PEACE

WE BELIEVE that the consummation of the peace ideal depends on bringing into the political, economic, and social relations of governments and peoples the teachings of our Lord. The narrow and self-seeking nationalism out of which wars emerge must be overcome. In its place there must be substituted a patriotism consistent with Jesus' thought about the Fatherhood of God and the Brotherhood of Man.

It is because we espouse a faith that transcends all racial and national divisions that we make bold to affirm that peace will come when nations practise the teachings of Jesus. While giving vigilant attention to the political and economic aspects of the peace problem, we are determined to create that spiritual will to peace which shall substitute for the war system of the nations the ideals and spirit of the Kingdom of God.

A Christmas Letter

ELIZABETH, my cousin dear:
The little Jesus is just one year!
Such a wonderful twelvemonth—it does seem
Sometimes as though it were a dream.
Yet here He is, my Baby sweet,
Can stand alone on His sturdy feet,
Walks with my hand, or pushes a chair—
His head is covered with ringlets fair—
His laugh a rippling brook of joy.
But tell me about your little boy—
The baby John—is he well and strong?
To see you both, ah, how I long.
Our tender love to him, to you—
We shall return when God tells us to.

LUCY A. K. ADEE.

To THOSE who grow impatient with youth: Sour apples are good apples. They differ from ripe ones only in the length of growth. Given time and favor sour apples do become ripe and sweet ones.
—Bishop Jenkins.

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.

“Did Wyclif Translate the Bible?”

To the Editor of *The Living Church*:

MY ATTENTION has been called to the fact that all the historical evidence and most of the conclusions in my article, *Did Wyclif Translate the Bible?* (L. C., November 22, 1930) may be found in a book by Cardinal Gasquet entitled *The English Bible and Other Essays* (London, 1897).

The three articles of which this was one were compiled from the matter contained in some very old notebooks, and it is quite possible that my correspondent is correct. I distinctly remember verifying the sources, but do not remember the book he mentions, although I had the very great pleasure of attending many of the Cardinal's—then Abbot's—lectures, as a matter of fact they were the genesis of my notebooks.

If I have inadvertently plagiarized, may I offer my apologies both to the editor and my readers, and assure them that it was absolutely unintentional? I personally owe a profound debt of gratitude to the late Cardinal Gasquet, and if I have been the means of passing on the fruits of his erudition to the American public, I feel that my labors have not been in vain.

The sources to which I have referred are of course open to any student of history.

Seaford, Del.

(Rev.) JOHN R. CROSBY.

To the Editor of *The Living Church*:

IN HIS article, “Did Wyclif Translate the Bible?” in the issue of November 22d, the Rev. John R. Crosby, D.D., charges that none of the authorities who state that Wyclif translated the English Bible gives any valid evidence for the proposition or quotes contemporary documentary references. This seems to me an exaggerated charge in view of the well known book by Margaret Deanesly, *The Lollard Bible and Other Medieval Biblical Versions* (1920). There is most carefully set forth the argument in favor of Wyclif's relation to the so-called “Wyclifite” translations of the Bible. Whether one agrees with Cardinal Gasquet, whose well known essay, *The Old English Bible*, is the classical statement of Dr. Crosby's thesis, or whether one feels, as I do, that Miss Deanesly's answer is more than adequate, in either case it is hardly fair to say that no authority who favors the theory of Wyclif's authorship has ever backed his belief by good historical references.

Cambridge, Mass.

(Rev.) NORMAN B. NASH.

Prayer for Congress

To the Editor of *The Living Church*:

THE PRAYER for Congress has apparently come into almost complete disuse. Attention is drawn to the fact with the hope that at least some parishes will resume it. God knows that there was never a time when divine aid in guiding the vagaries of some of our legislators was more needed than now and it is felt that the gentle treatment of Bishop Cannon before the Investigating Committee warrants a feeling of safety from citation for contempt on the part of humble petitioners at the Throne of Grace for guidance in their behalf.

Chicago.

ALEX. M. DAVIS.

St. Stephen's College

To the Editor of *The Living Church*:

THE CHURCH has founded twenty-one colleges and lost eighteen. Shall St. Stephen's be the nineteenth?

The young men now there are much superior to those of former years. The buildings more in number and better. The standard of scholarship has been raised repeatedly and a chapter of the Phi Beta Kappa established. What better can we ask?

Clayton, N. Y.

(Rev.) ARTHUR QUINCY DAVIS.

The First Century Fellowship

To the Editor of *The Living Church*:

I HAVE BEEN following with deep interest the new revival in the Church known, I believe, as the "First Christian Fellowship," or popularly as "Buchmanism." Until a few weeks ago my interest has been purely academic, but I have now come into contact with it as a concrete entity, and the matter has reached the point when I feel that I should seek the advice of my clerical brethren.

We are all interested in any spiritual movement—within or without the Church—that will tend to develop the spiritual life of our people, and will welcome any legitimate means of strengthening the Christian character and bringing the lukewarm Church man or woman to the knowledge and love of God. Personally I have still a profound sense of the efficiency of the sacraments, and of the Church's teaching. If we can, by the grace of God, teach our people to attempt to follow our Lord, realizing that they are weak human beings, and continually stumbling and falling into sin, but repenting and trying over again with the aid of the means instituted by our Lord Himself, I take it that we are carrying out the commission entrusted to us by God toward the sheep entrusted to our care. If, however, the six cases that have come under my immediate notice are typical examples of the "First Century Fellowship," I am reluctantly compelled to believe that either the First Century Christians were not precisely what tradition and the Fathers would lead us to expect, or that the new development has misunderstood the purpose of their Founder. I have heard the new movement variously compared to the Franciscan revival, the early Wesleyans, and the Pentecostal movement. May I point out that all three of these were within the Church and relied for their inspiration on the sacraments and aids to devotion and the Christian life fostered and practised by the Church itself. I would respectfully suggest that—from the samples that have come under my pastoral notice—the movement is more to be compared to the oriental cults that prevailed in decadent Rome during the third and fourth centuries, and to use the words of Dill, "They aroused and cultivated often to a dangerous degree, intense and ecstatic feeling," and that "these Oriental Cults satisfied emotional yearnings which found no stimulus for devotion in the arid abstractions of the old Latin Creed." I believe that—thank God—our Church is not emotional, although how any one devoutly assisting at the Holy Mysteries can find it necessary to seek emotional religious outlets in any evangelical movements, or any sinner, however repentant, can seek for relief more satisfying than the Sacrament of Penance, appears to be a matter for wonder.

The six cases that have come under my notice, and are causing me grave anxiety, are in all instances, except one, of an extremely emotional type, and have not hitherto been remarkable for the Christian virtues of perseverance or self-sacrifice and, I understand from their own statements, have been under the influence of the movement for some six weeks. The fifth is a recent addition to our Church, and has, I understand, previously sought satisfaction as a Methodist, a theologian, a Roman Catholic, and a Spiritualist. I append a series of statements made privately and publicly by the neophytes, which may possibly have a substratum of truth, but would seem to show that Christian Humility and Christian Charity have not as yet come to be recognized as First Century virtues or even as necessary in the year 1930.

1. That all the clergy in the diocese, from bishop to deacon, have no sense of personal religion. (2) That none of our Catholic clergy are fit to hear confessions, as we have no spiritual experience and cannot throw ourselves into "intimate soul sympathy" (*sic*).

2. That Mr. Buchman has worked over two thousand proved miracles all over the world. I had heard this before, but until I received a concrete statement hesitated to believe it.

3. That we are all suffering from secret sins that apparently are open books in the eyes of the elect.

4. On being asked how often they went to Communion, "That they only worry about essentials."

It will be readily understood that whatever effect the movement as a whole has on the Church at large, it is rather trying when suddenly sprung on a small parish, especially at the time of the school and college vacations, when the youthful evangelists are turned loose upon an unsuspecting world.

Heaven forbid that I should be the means of checking any movement of the Holy Spirit for the sanctification of the Church, but after trying to feed one's flock on the "milk of the Gospel, and the honey of the sacraments," it is rather a problem to have a band of enthusiastic children turned loose in your parish, who have apparently been fed on—and only partially digested—a diet of raw meat.

I should be glad to have the advice and experience of some of my fellow sufferers. Of course it is possible that these young

people may have misunderstood the instructions of their leaders, in which case I shall be pleased to refer them for a post-graduate course.

Seaford, Del.

(Rev.) JOHN R. CROSBY.

Thanksgiving Day

To the Editor of *The Living Church*:

DO WE realize that one-half of the religious people of our country, which is only one-half of the total population, do not keep any religious observance of Thanksgiving Day, namely, our Roman brethren! Yet they like to call themselves "American Catholic"! Is it 100 per cent 'American' *not* to observe at all this National Holy Day, appointed by the President as a day of special thanksgiving to Almighty God, by a special Mass, or service in their churches? While indeed its origin may have been Puritan and Protestant, yet its spirit is most Christian and Catholic, and far too little emphasized and practised today! And while, indeed, our Protestant brethren keep the spirit of the President's Message by a special union service on the Sunday or evening *before* Thanksgiving Day, very few of them now keep it on the day itself! So really it is our own American [Episcopal] Church which best observes the day by using the beautiful Collect, Epistle, and Gospel, appointed in our Prayer Book, for the Holy Communion, and a special Venite and Lessons for Matins (note, none for Evening Prayer). As the rector of the Catholic parish which I attend well said, "All real 'Catholics' love to keep this day and use these services, and thereby show their true patriotism and Catholicity!" The sanctuary was well filled with fruits and vegetables and a good congregation turned out at the 9 o'clock Festival Eucharist with address and simple music and three hymns.

Thanksgiving is a Christian grace most dear:
His children's gratitude gives God great cheer!

Providence, R. I.

(Rev.) HENRY M. SAVILLE.

The Church and the Bible

To the Editor of *The Living Church*:

WHAT Professor Richter says (L. C., December 6th, p. 201), naturally makes a Churchman wonder at such an assertion as that "the Universal Church is . . . founded . . . on the Bible," when the Bible's New Testament had no existence till nearly, if not quite, a hundred years after the Church was founded. Almighty God built His Church not upon the Bible, but "upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Head Cornerstone."

"Christ is made the sure foundation,
Christ the head and cornerstone."—*Hymn 457.*

"The Church's one foundation
Is Jesus Christ her Lord."—*Hymn 464.*

Germantown, Philadelphia.

WM. STANTON MACOMB.

Service

To the Editor of *The Living Church*:

THE OTHER day in conducting a funeral I was much struck unfavorably by the term "service." It comes in the prayer for the Church, and in the prayer "Remember Thy servant." On the other hand, I missed the guarded and beautiful expression "as our hope is this our brother doth" in the prayer "O merciful God."

The revisors of course understood the term "service" as connoting "the doing of God's will." But such is not the connotation in these days. The devil himself has stolen "service," and the term is now corrupt. Human activity by itself and "without God" is in these days called "service." Hell is paved with "service."

The New Testament speaks of "rest" and "Abraham's bosom" as the blessedness of the departed—terms still beautiful and uncorrupt. Would that our revisers had kept to them!

Sturgeon Bay, Wis.

(Rev.) JOHN E. HODSON.

Memorial to Fr. Kennedy

To the Editor of *The Living Church*:

WILL YOU let me appeal to the numerous friends of the late Studdert-Kennedy, so well known as "Woodbine Willie," to help me, as his successor, to put up a worthy memorial of him in his own church, St. Edmund's, Lombard street, London? Ours is a beautiful specimen of Wren's work and we feel that so great a rector should have a suitable memory. About £200 will enable us to complete this.

20 Victoria Park square,
London.

(Rev.) JAMES ADDERLEY.

Books of the Day

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

Present-Day Aspects of Religion

RELIGION OR FAITH. By Walter Lowrie. Boston: Marshall Jones Co. \$2.00.

THE SPIRIT OF GOD AND THE FAITH OF TODAY. By Richard Roberts. Chicago: Willett, Clark, and Colby. \$2.00.

THINGS THAT REMAIN. By Carl E. Grammer. New York: Macmillan. \$1.75.

THESE three volumes, written by pastors and preachers, have a common spirit and purpose—to present a modern yet constructive interpretation of religion. All are critical of traditional theology; none depart radically from the traditional faith.

At the outset, Dr. Lowrie seems ready to discard Religion altogether, replacing it by Faith. Later he says: "It is important to distinguish religion from faith; but it must not be supposed that 'Religion or Faith' expresses a dilemma. We are not challenged to love the one and abhor the other. When we have made a just distinction it must be clear to us that we cannot have one without the other. Religion and Faith is the practical formula for the Christian life." The chapters on "The Protestant" and "The Catholic" are impartial and sympathetic. The author finds much to admire and much to correct in either fold. While asserting his interest in the "School (or Religion) of Crisis," he does not call himself a Barthian. Dr. Lowrie is, as usual, provocative. The jacket notice informs us that we are to expect "a good deal of paradox here and some irony." Thus forewarned, the gentle reader should not be led astray, but will find much of suggestion and profit. While the book's typography is attractive, it is marred by misprints.

Dr. Roberts, a native of Wales, has held important pastorates in London, Brooklyn, and Montreal, and is now minister of Sherbourne Church, Toronto. His book aims first to recall the Protestant Churches to a better understanding of Pentecost, and a better observance of its anniversary. Part I interprets the meaning of the Day of Pentecost. Part II is a homiletical presentation of "The Spirit at Large," and is to the reviewer the most interesting and most valuable section of the book. Part III, on "The Spirit in Relation to Thought and Practice," is largely a theological discussion of the doctrine of the Trinity and of the Spirit. Here Dr. Roberts finds difficulty in traditional orthodoxy. "The doctrine of the Trinity is tacitly—and sometimes overtly—acknowledged by reflective evangelical Christians to be something of an embarrassment. . . . Its survival, in spite of its great difficulty, must indicate that there are elements of truth in it which would be lost if, on the one hand, we turned to a simple Deism, or, on the other, to a form of Pantheism." He finds no "way of escape" in Unitarianism.

While thus recognizing the worth of the doctrine, especially as preserving "in a symbolic form the two conceptions of transcendence and immanence," his discussion of the traditional terminology is unsatisfactory. He asserts that "hypostasis" and "ousia" really mean the same thing. "You may translate the formula as 'three substances in one substance' or 'three essences in one essence.'" Surely this assertion cannot be maintained. It is true that the Greek theologians, who were also able philosophers, wavered for some time in their interpretation of hypostasis, but when the formula 'three hypostases in one essence' was adopted, the terms had become definite and fixed. Whether one accepts the formula or not, it is impossible to suppose that it affirms an absurdity.

The "Catholic" theologian will find the root of Dr. Roberts' difficulty in his failure to recognize personality in the Holy Spirit. He refers to "the Spirit" constantly as "it." "The Spirit is the divine Presence at large in the world." "The Spirit works in us; it works upon us; and the results are to be traced in

the illuminations, the discoveries, the creations, and the conversions which punctuate, though irregularly, the course of life." All will, however, commend the real purpose of the book, which is to urge upon the Church "to cultivate the life of the Spirit," and to follow the example of those earnest men of the Middle Ages who banded themselves together for a common life of ordered prayer."

Those who have heard Dr. Grammer speak at meetings of the Church Congress may expect to find in *Things That Remain* something radical and disturbing. They will be happily disappointed. The rector of St. Stephen's Church, Philadelphia, is a trained theologian, and this is a scholarly and constructive treatise, thoroughly modern in the right sense of interpreting old truth in new light, but keeping close to those great teachings which are the priceless possession of the Christian Church. In separate chapters he discusses Man, the Existence and Personality of God, Inspiration, Providence, Miracles, Mysticism. Thoroughly familiar with the best recent literature of both philosophy and theology, he gives the reader the sense of following a wise and safe guide. "The things that remain" include the great truths of the Gospel. Many passages deserve quotation such as the following:

"The doctrine of the divinity of Jesus is His own explanation of His inspiration. He felt Himself to be uniquely the Son of God. Other messengers He likens to the servants; He is the Son and Heir.

"When people say that they want the religion of Jesus, and not the religion about Jesus, it is worth noting that this faith in His own unique Sonship was part of His religion."

"God has not left Himself without witness in our own nature, neither in heart, nor mind, nor will. Alone none of them can find Him. The Mystic of India either cries out that all is illusion, or smothers himself and God in the All. The intellect unaided by other faculties will either make God Unknowable or the Absolute. The will will treat Him either as a working theory, or a tradition, or a blind force. Conjoined together they will bring us to Theism, to the God and Father of our Lord and Saviour, Jesus Christ. Surely this is the teaching of experience as well as of reason.

"The practical lesson is plain: What God has joined together, let not men put asunder. We must face the totality of reality with the totality of our faculties."

FRANCIS L. PALMER.

ALL THAT could possibly be said about Church Publicity has been well said by William H. Leach in his recent book by that name, *Church Publicity* (Cokesbury Press, Nashville, Tenn. \$2.25). Every conceivable need of the modern Church in bringing its message and appeal before the eyes of the public has been considered. Successful methods of churches of all denominations are presented, and it will not be the fault of the author if any church fails to find in this book ways and means of publicity best suited to its own needs. The Church today cannot afford to hide what light it has under a bushel; Mr. Leach is concerned in trying to produce a better candlestick, and he deserves the attention of any minister who is at all conscious that something is wrong in the way in which the Church of today is attempting to attract the attention of today's people.

R. T. F.

The Lamb and the Shepherd

GLORY of angels,
Shepherds with sheep—
Laid safe in a manger
A new Lamb asleep.

Beauty of altars,
Heavenly Bread—
The Shepherd is calling
His sheep to be fed.

LUCY A. K. ADEE.

The Living Church

Established 1878

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

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 THE LIVING CHURCH ANNUAL. A Church Cyclopedia and Almanac. Annually, about December 10th. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.
 THE YOUNG CHURCHMAN. Weekly, \$1.25 per year, including THE MISSIONARY MAGAZINE. Monthly, 35 cts. per year.
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 THE BOOKSHELF. An occasional publication. Sent free on request.

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

Church Kalendar



DECEMBER

- 21. Fourth Sunday in Advent.
- 22. Monday. St. Thomas.
- 25. Thursday. Christmas Day.
- 26. Friday. St. Stephen.
- 27. Saturday. St. John Evangelist.
- 28. Holy Innocents. First Sunday after Christmas.
- 31. Wednesday. New Year's Eve.

JANUARY

- 1. Thursday. Circumcision. New Year's Day.
- 4. Second Sunday after Christmas.
- 6. Tuesday. Epiphany.
- 11. First Sunday after Epiphany.
- 18. Second Sunday after Epiphany.
- 25. Conversion of St. Paul. Third Sunday after Epiphany.
- 31. Saturday.

CALENDAR OF COMING EVENTS

JANUARY, 1931

- 6. Annual Institute on Work with Young People, St. Margaret's House, Berkeley, Calif.
- 18. Annual diocesan convention of Texas.
- 20. Conventions of Mississippi, South Florida, and Upper South Carolina.
- 21. Conventions of Nebraska and Tennessee. Convocation of the Philippine Islands.
- 25. Conventions of Alabama and Nevada. Convocation of North Texas.
- 26. Convocation of Southern Brazil.
- 27. Conventions of Duluth, Harrisburg, Milwaukee, Missouri, Pittsburgh, San Joaquin, Southern Ohio, and Southern Virginia.
- 28. Conventions of Atlanta, Dallas, East Carolina, Indianapolis, Los Angeles, Maryland, Michigan, and Oregon. Convocation of Liberia.
- 31. Conventions of Louisiana and Florida.

CATHOLIC CONGRESS CYCLE OF PRAYER

DECEMBER

- 22. Sisters of St. Margaret, Boston, Mass.
- 23. St. George's, Utica, N. Y.
- 26. Holy Apostles, Hilo, Hawaii.
- 27. The Sisters of the Holy Nativity, Oneida, Wis.

TEMPORARY ADDRESS

HOPKINS, Rev. JOHN HENRY, D.D., of Grand Isle, Vt.; The Mary Fletcher Hospital, Burlington, Vt., during December. Dr. and Mrs. Hopkins hope to continue their trip to Winter Park, Fla., about January 1st.

APPOINTMENTS ACCEPTED

BARRETT, Rev. HARRY ALVIN, formerly rector of St. John's Church, Cold Spring Harbor, N. Y. (L.I.); has become rector of Christ Church, Westport, Conn. Address, 20 Burr Ave., Westport.

BROOKS, Rev. CHARLES F., assistant at Trinity Church, Wilmington, Del.; to be a member of the staff of All Saints' Cathedral, Albany, N. Y. (A.) Address, 66 S. Swan St., Albany. January 1, 1931.

CLEVELAND, Rev. OLIVER H., formerly priest-in-charge of St. Paul's Church, Mount Vernon, Wash. (Ol.); has become priest-in-charge of Missions at Cashmere, Chelan, and Brewster, Wash. (Spok.) Address, 220 Cottage Ave., Cashmere, Wash.

CLINE, Rev. THOMAS S., D.D., formerly professor of Pastoral Theology and assistant to the dean of Berkeley Divinity School, New Haven, Conn.; to be rector of Christ Church, Watertown, Conn. New address, Christ Church Rectory, Watertown. January 1, 1931.

HOGARTH, Rev. ROBERT M., formerly vicar of Mission of the Good Shepherd, Hemet, Calif. (L.A.); to be vicar of St. Clement's Mission, San Clemente, Calif. (L.A.)

LYNDS, Rev. HENRY F., formerly rector of Church of the Ascension, Bradford, Pa. (Er.); has become assistant at Grace Church, Lockport, with assignment at Christ Church, Lockport, N. Y. (W.N.Y.)

PARSONS, Rev. FRANCIS ALAN, formerly rector of Holy Trinity parish, Prince George Co., Md. (W.); to be rector of Church of the Ascension, Washington, D. C.

NEW ADDRESSES

PLENCKNER, Rev. PAUL O., non-parochial priest of diocese of Newark, formerly 2209 Eutaw Place; 1320 W. Lexington St., Baltimore, Md.

SCRATCHLEY, Rev. H. P., non-parochial priest of the diocese of Newark, formerly Murray Hill, N. J.; Arden, N. C.

ORDINATIONS

PRIESTS

BETHLEHEM—On Thursday, December 18th, in the new Grace Church, Kingston, the Rev. JOHN R. BRECKENRIDGE was advanced to the priesthood by the Rt. Rev. Frank W. Sterrett, D.D., Bishop of the diocese. The Rev. James P. Ware of Drifton preached the sermon. Mr. Breckenridge is the curate of St. James' parish, Drifton, having special charge of the mission in Freeland.

OKLAHOMA—The Rt. Rev. Thomas Casady, D.D., Bishop of Oklahoma, advanced the Rev. JAMES ELLSWORTH STRATTON to the priesthood in Trinity Church, Tulsa, on Wednesday, Ember Day, December 17th.

PITTSBURGH—WILLIAM BOYDEN CARNS and the Rev. CHARLES WARREN NEWMAN were advanced to the priesthood by the Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, on the Second Sunday in Advent, December 7th, in the Church of the Epiphany, Bellevue. The Rev. Dr. John D. Hills, rector of the parish, preached the sermon and presented the Rev. Mr. Carns, who has been his curate since last June. The Rev. Mr. Newman was presented by his brother, the Rev. Bernard C. Newman, rector of St. Mary's Church, Charle-roi, who said the litany. The Rev. Thomas F. Cooper, rector of the Church of the Atonement, Carnegie, read the epistle and joined in the laying on of hands.

The Rev. Mr. Carns continues his work with Dr. Hills at the Church of the Epiphany, and the Rev. Mr. Newman was at once transferred to the diocese of Massachusetts, where he had served his diaconate.

SOUTHERN VIRGINIA—On Wednesday, December 10th, in the Church of the Good Shepherd, Petersburg, the Rev. MARSHALL E. TRAVERS was advanced to the priesthood by the Rt. Rev. Arthur C. Thomson, D.D., Bishop of Southern Virginia. The sermon was preached by the Rev. George P. Gunn of Alta Vista, Va. The candidate was presented by the Rev. Dr. E. R. Carter of Petersburg. The Rev. David C. George of Boydton was the epistoler and the Rev. J. M. B. Gill of Petersburg the gospeler.

The Rev. Mr. Travers is a graduate of the Virginia Theological Seminary and has accepted the call to the Church of the Good Shepherd, Petersburg. His address is 219 St. Andrew's street, Petersburg.

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THOROUGH CHURCHWOMAN, ENERGETIC, to teach children the faith, visit Indian homes, able to drive car, helpful in caring for sick. Write, Rev. C. W. SILK, M.D., Orleans, Calif.

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YOUNG PRIEST, MARRIED, STRONG Churchman, able preacher, desires rectorship, associate rectorship, or curacy. Preferably in city parish. Reply, B-463, care of LIVING CHURCH, Milwaukee, Wis.

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COMPETENT HOUSEKEEPER AND GOOD cook, mature, refined. State salary. Address, Box V-465, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER URGENTLY IN need of immediate work. Victim of most distressing circumstances. Highly competent, experienced man. Thorough knowledge of Church music. Boy or mixed choir. Well recommended. Communications invited. Address, CHOIRMASTER, Box 5841, Roxborough, Philadelphia, Pa.

POSITION WANTED—IN SCHOOL—SMALL institution or home, household management, housemother, or nurse. Churchwoman of mature years. Best references. Address, DEACONESS, 8 S. Stone Ave., La Grange, Ill.

REFINED CHURCHWOMAN, WIDOWED, desires position as nurse companion. Speaks English, French, and German. Can do parish work. References given and required. Address, C. W.-801, care of THE LIVING CHURCH, Milwaukee, Wis.

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

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

EMBROIDERED VESTMENTS: ALTAR AND Chancel Hangings, Burses, Veils, Stoles, Markers, Dossals, Embroidered Altar Linens, Damasks, Altar Laces, Linens for Altar and Vestments. Materials stamped. Embroidery supplies. Embroidery remounted. Miss M. C. ANDOLIN (formerly with Cox Sons & Vining), 45 West 39th St., New York. Hours 9 to 1. Penn. 6288.

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

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SHAKESPEARE FOR CHRISTMAS! SEND the game "A Study of Shakespeare" to friends for Christmas! Very interesting! Original! Price 65 cts. **THE SHAKESPEARE CLUB**, Camden, Maine.

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

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EVERGREEN LODGE. IN CATHOLIC PAR- ish. Easy commuting distance to New York City. Attractive surroundings. Good library nearby. Winter and summer outdoor sports. Moderate rates. Write, **CHRISTINE BOYLSTON**, proprietor.

Washington, D. C.

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

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CAUTION

MEYERS—Caution is suggested in dealing with one giving the name of **FRED L. MEYERS**, lame in right leg and bearing letters of recommendation purporting to be from the Rev. Elliot White of Grace Church, New York City, the Rev. Percy F. Hall of Alexandria, Va., and others. Further information may be obtained from the Very Rev. John Warren Day, Grace Cathedral, Topeka, Kan., or from the Rev. Louis L. Perkins, St. Paul's Church, Kittanning, Pa.

APPEAL

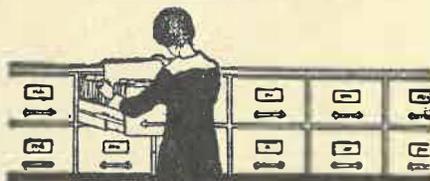
TO MEET SOME OF THE NEEDS OF ITS parishioners in the unemployment crisis, All Saints, Henry St. (our only parish church in the extreme lower east side of New York City) needs a Relief Fund of at least \$200 (\$112 thus far received). This is to be secured by gifts of \$1.00. Who will send such a thank-offering? Address, 292 Henry St.

CHURCH LITERATURE FOUNDATION, INC.

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

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INFORMATION BUREAU



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

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

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

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



California

St. Mary of the Angels, Hollywood

4510 Finley Avenue, Olympia 6224
THE REV. NEAL DODD, Rector
Sunday Masses, 7:30, 9:30, 11:00 A.M.

St. Matthias' Church, Los Angeles

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

District of Columbia

St. Agnes' Church, Washington, D. C.

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

Illinois

Church of the Ascension, Chicago

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

Massachusetts

Church of the Advent, Boston

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

Church of St. John the Evangelist, Boston

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

Minnesota

Gethsemane Church, Minneapolis

4th Avenue South at 9th Street
REV. DON FRANK FENN, Rector
Sundays: 7, 8, 9:30, 11, 7:45.
Wed., Thurs., Fri., and Holy Days.

Nebraska

St. Barnabas' Church, Omaha

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

New York

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.

CHURCH SERVICES—Continued

Cathedral of St. John the Divine,
New York City

Amsterdam Avenue and 111th Street
Sunday: The Holy Communion, 8:00 A.M.;
Children's Service, 9:30 A.M.; Morning Prayer,
Holy Communion, and Sermon, 11:00 A.M.;
Evening Prayer, 4:00 P.M. Week-days (in
chapel): The Holy Communion, 7:30 A.M.;
Morning Prayer, 10:00 A.M.; Evening Prayer
(choral except Monday and Saturday), 5:00
P.M.

Holy Cross Church, New York

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

Church of 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.

CHRISTMAS SERVICES

Christmas Eve: Vespers, Carols, and Bene-
diction, 8. Full choir and orchestra.
Christmas Day: Low Masses, 6, 7, 8, 9:30.
High Mass and Sermon (rector), 10:45.
Christmas Carol Service, followed by the
Christmas Mystery Play, December 28th at 4.

The Transfiguration, 1 East 29th Street

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

Pennsylvania

S. Clement's Church, Philadelphia

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

Saint Mark's Church, Philadelphia

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

Wisconsin

All Saints' Cathedral, Milwaukee

E. Juneau Ave. & N. Marshall St.
VERY REV. ARCHIE DRAKE, Dean
Sunday Masses: 7:30, 9:30, 11:00.
Christmas Day Masses: 6, 7, 8, and 9:30.
Solemn High Mass: 11:00.
Week-day Mass: 7:00 A.M.
Second Mass: Thursdays, 9:30.
Confessions: Saturday, 5-5:30, 7:30-8:30.

RADIO BROADCASTS

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.

WHAS, LOUISVILLE, KY., COURIER JOUR-
nal, 820 kilocycles (365.6). Choral Even-
song from Christ Church Cathedral every Sun-
day, 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 (usu-
ally by the Bishop of Washington) at 4:00 P.M.,
E. S. Time.

WGO, SAN FRANCISCO-OAKLAND, CALIF.
790 kilocycles (380 meters). Grace Cathed-
ral. 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.)

The Bruce Publishing Co. 524-544 No. Milwaukee
St., Milwaukee, Wis.

A *Survey of National Trends in Biology*.
By Edward J. V. K. Menge, Ph.D., Sc.D.,
director of the Department of Animal
Biology in Marquette University. A Series
of Lectures Prepared for the National Uni-
versity of Cordoba and for the Sociedade
de Medicina e Cirurgia do Rio de Janeiro
(Brazil) and Delivered at the National
Universities of Cordoba (Argentina), Monte-
video (Uruguay), and Santiago (Chile),
and for the Sociedade de Medicina e
Cirurgia of Rio de Janeiro during August
and September, 1927. \$2.00.

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

The Divine Romance. By Fulton J. Sheen,
Ph.D., D.D., LL.D., Agrégé en Philosophie
à l'Université de Louvain, The Catholic
University of America. Revised edition.
\$1.50.

E. P. Dutton & Co., Inc. 286-302 Fourth Ave.,
New York City.

*Christ or Caesar: The Religion of Jesus and
the Religion of Nationalism*. By William
Lyon Phelps, Lampson professor of Eng-
lish Literature at Yale University. \$1.00.

The Macmillan Co. 60 Fifth Ave., New York
City.

The Great Crusade and After. A History of
America since 1914. By Preston William
Slossom, associate professor of History,
University of Michigan. \$5.00.

BULLETIN

Capuchin College. Brookland, Washington, D. C.
*Report of the Twelfth Annual Meeting, Her-
man, Pa., June 30, July 1, 2, 1930*. The
Franciscan Educational Conference. Vol.
XII. November, 1930. No. 12.

CATALOGUES

St. Leonard's School by-the-Sea. Ventnor, N. J.
*Things Somewhat Autobiographical Tied To-
gether with One String*. A Catalogue; Pres-
ent Activity and Plans. Letters: Light on
Past Labors and Endorsements. D. A. R. Ad-
dress: Family History and Fort McClure.
All Hallows' Church Anniversary Address:
Parish Life and Rectorship. Clergy Testi-
monial Luncheon Address: General Clergy
Relief Fund Work and a Review. Memora-
bilias: Matters of Record and Salvage.

PAMPHLETS

League for Industrial Democracy. 112 East 19th
St., New York City.

The Social Management of American Forests.
By Robert Marshall, Ph.D. 10 cts.

Rev. O. B. Dale, S.S.J.E. 144 West 47th St., New
York City.

The Cowley Fathers. 25 cts.

ACCEPTS DEANSHIP OF
CATHEDRAL IN ST. LOUIS

St. LOUIS, Mo.—Announcement from the
pulpit of Christ Church Cathedral, at the
11 o'clock service Sunday morning, was
made by the Rt. Rev. William Scarlett,
D.D., Bishop Coadjutor of Missouri, that
the Rev. Sidney Edwin Sweet of Colum-
bus, Ohio, will become dean of the Cathed-
ral, effective about the middle of
February. The Cathedral chapter had
voted to elect the Rev. Mr. Sweet at a
meeting a month ago, and his acceptance
has just been received.

The Rev. Mr. Sweet is rector of St.
Paul's Church in Columbus, the home-
town of Bishop Scarlett. The two clergymen
were schoolboys together and have
been life-long friends.

The dean-elect was born in Grand
Rapids, Mich., in 1883. He was graduated
from Yale (1905), and in 1908 from the
Episcopal Theological School in Cam-
bridge, Mass.

For several years following his ordina-
tion he was assistant rector of St. John's
Church in Jersey City, N. J., and later
rector of St. Stephen's Church in the same
city.

His work at Columbus began in 1918,
and he is regarded as one of the most
distinguished citizens of the town. He is
a member of the diocesan chapter of
Southern Ohio, chairman of the social
service commission of the Ohio Council
of Churches, president of the Urban
League, director of the Cancer Clinic and
of the Boy Scouts, and has several times
been a deputy to the General Convention
from Southern Ohio.

In 1908 he married Miss Elta Mae
Armstrong. They have two sons, Edwin
Armstrong, now a sophomore at Yale, and
Sidney Edwin, Jr., a student at Andover.

ORGAN IN CHURCH AT NORWICH,
N. Y., WRECKED

NORWICH, N. Y.—An unparalleled in-
stance of vandalism occurred when a
misguided person wrecked the mechanism
of the pipe organ in Emmanuel Church,
Norwich. A large connecting rod was torn
loose and was used to smash the entire
action of the organ. This individual has
since been apprehended. The damage was
so extensive that plans for repairing the
organ were abandoned and a successful
effort has been made to complete the fund
for the purchase of a new instrument.

Forty men of the parish attended the
early service on a recent Sunday and at
a breakfast immediately afterwards made
plans to secure the new instrument. After
a week of energetic effort the \$15,000
necessary was secured and a new organ
will be erected as soon as possible.

Curate-elect of St. Gregory's, Small Heath, Falls Under Ban of Bishop of Birmingham

Church Assembly Issues Volume of Essays—Dr. C. E. Plumb, Bishop of St. Andrews, Dies

The Living Church News Bureau
London, November 18, 1930

ANOTHER CLERGYMAN HAS FALLEN under the ban of the Bishop of Birmingham. He is the Rev. L. E. H. Pike, who has been curate at St. Peter's, Coventry, for five years.

Recently a vacancy occurred for a curate at St. Gregory's, Small Heath, Birmingham, and Mr. Pike was invited by the vicar and parishioners to accept the position. Application was made to Dr. Barnes for a license to enable Mr. Pike to take up his duties. The Bishop refused the license or to give him permission to officiate at St. Gregory's until an undertaking is given by the vicar (the Rev. C. A. Brown) that certain practices, among them Reservation, will be discontinued.

Dr. Barnes has twice refused to license curates to St. Gregory's, and as a consequence the vicar has been working single-handed for two years.

Dr. Barnes threatens, if Mr. Pike goes to St. Gregory's as proposed, in spite of his prohibition, to appeal to the Archbishop of Canterbury to "rebuke him publicly and order him to depart."

The Rev. C. A. Brown, vicar of St. Gregory's, referred to the dispute in his sermon on Sunday morning. He said:

"The Bishop is entirely ignorant of all the work that is being done in this or any other Anglo-Catholic church, which he has never visited or made any effort to understand. It is true that when Fr. Pike comes here on January 1st his position will be irregular. I am sorry for that, but I feel justified in being irregular for a good cause. The Bishop instituted me here to do a certain work, although he protested at the time that he objected to the Reservation of the Sacrament. It is for the work he instituted me to do I need assistance, and not for reserving the Sacrament."

ISSUE VOLUME OF ESSAYS

To mark the completion of the first ten years' existence of the Church Assembly, a volume of essays entitled *The Church Assembly and the Church* has just been issued by the Press and Publications Board of the Assembly. The essays deal with the transformation of the organization and relationships of the Church of England which has taken place as a result of the assembly's work. The Archbishop of Canterbury writes a foreword, and the Archbishop of York, in the opening essay, deals with *The Place of the Assembly in the Church's Life*. Other contributors are the Bishops of St. Albans, Oxford, Carlisle, and Croydon, and the late Bishop of Worcester. Sir Lewis Dibdin and Lord Hugh Cecil deal with the relationship of the assembly to Parliament and the relations of Church and State respectively. Lord Wolmer, Sir Philip Baker-Wilbraham, and Earl Grey also contribute to the volume, which has an epilogue on "The Church Assembly and the Future," written by Canon Partridge.

BISHOP OF ST. ANDREWS DIES

Dr. C. E. Plumb, Bishop of St. Andrews, Dunkeld and Dunblane, died on Wednesday night in a nursing home in Edinburgh. Dr. Plumb became seriously ill after a

meeting of the synod of the Episcopal Church of Scotland in Edinburgh last week, and was removed to the nursing home where he died.

The late Bishop was 66 years of age. He studied at Lichfield Theological College, and was ordained in 1888 to the curacy of Christ Church, West Bromwich. In 1895 he was appointed principal of St. Stephen's House, Oxford, and in 1897 he became, in addition, chaplain of Magdalen College.

Dr. Plumb began his ministry in the Scottish Episcopal Church as priest-in-charge of St. Margaret's, Braemar, in 1897. In 1906 he was appointed provost of St. Ninian's Cathedral, Perth, and examining chaplain to the Bishop of St. Andrews, Dr. G. H. Wilkinson, whom he succeeded in 1908. Dr. Plumb's understanding of human nature, and his knowledge of men and practical affairs, won him the affection and esteem of his clergy. He was

WASHINGTON NOTES

The Living Church News Bureau
Washington, December 13, 1930

THE COLLEGE OF PREACHERS HAS BEEN host during the past week to a group of the younger bishops, numbering twenty. Conferences were held on the subject of evangelization and the general problems confronting a bishop at the outset of his episcopate.

The fall meeting of the Washington committee of the National Cathedral Association was held on Wednesday, December 10th, at the home of Dr. William C. Rives. Addresses were made by the Bishop and Edwin N. Lewis, executive secretary of the association. Both the Bishop and Mr. Lewis laid particular emphasis on the present serious unemployment situation and pointed to the great necessity of the building operations at the Cathedral being increased in order to provide employment for a large number of men. Canon Peter read a report for Mrs. G. C. F. Bratenahl on behalf of All Hallows' Guild, which has charge of the landscaping and developing of the Cathedral grounds. Mrs. Bratenahl outlined the

CHRISTMAS DISPLAY

The Christmas display in the churchyard of Ascension Church, Pueblo, Colo., the Rev. H. C. Benjamin, rector.



noted for clear thinking and plain speaking, and was a recognized authority on canon law.

DISCOVERIES AT HENDON PARISH CHURCH

While alterations were being carried out recently at Hendon parish church (a few miles northwest of London), under the direction of Sir Charles Nicholson, several interesting discoveries were made. Foundations of a Norman church were found under the floor, and the east window proved to be original work of the fifteenth century, for which money was left in 1409 by a canon of St. Stephen's, Westminster. On the wall of the reredos was disclosed a painted frame work enclosing texts in black letter of the time of James I. Under the Victorian chancel floor were discovered several finely lettered monumental slabs to former parishioners of distinction, notably a slab of black marble, richly carved, to Sir Jeremy Whichcot (1677), which has been raised on a base, where it will be preserved and seen.

MEMORIAL TO THOMAS HARDY

A stained glass window in memory of Thomas Hardy, the cost of which has been borne by public subscription, was unveiled on Friday last at Stinsford Church, Dorset, the "Wellstock" of the Hardy novels, where the heart of Thomas Hardy lies, and where his forbears are buried.

GEORGE PARSONS.

various projects of landscaping and road building which would give employment to a very considerable number of men if the work could be undertaken immediately. The members of the committee present assured the Bishop of their willingness to bend every effort to the securing of sufficient funds to maintain operations at maximum.

The Church of the Ascension, Washington, which has been without a rector since the death last month of the Rev. Thomas W. Cooke, has called the Rev. Francis Alan Parsons, rector of Holy Trinity parish, Prince George County, Md. The Rev. Mr. Parsons, who has been in the diocese for several years, has signified his acceptance and will shortly enter upon his duties.

RAYMOND L. WOLVEN.

BISHOP FREEMAN TO HEAD CHAPLAINS' COMMITTEE

WASHINGTON, D. C.—The Rt. Rev. James E. Freeman, D.D., Bishop of Washington, was nominated as chairman of the general committee on Army and Navy chaplains to succeed Dr. Jason Noble Pierce, at a recent meeting of the committee at the Army and Navy Club in Washington. Dr. Pierce had presented his resignation, due to his removal from Washington to Nashville, Tenn.

Repercussions of "the New York Controversy"; Lindsey Trial Delayed

Dr. Bell Resigns From Churchmen's Association — St. Bartholomew's Dedicated

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

EVERY READER KNOWS OF THAT TO which the above heading refers. The issue of THE LIVING CHURCH of December 13th carries an item telling of the luncheon of the Churchmen's Association at which former Judge Lindsey was the speaker. That appears in the New York letter on page 242. Also, on page 247 is an account of what happened at the Cathedral on Sunday morning, a statement written Sunday afternoon and for which this correspondent assumes full responsibility. Further, the same issue contains a reprint of Bishop Manning's entire sermon. Following are the chief developments of the situation as they have occurred during this week:

On Monday (December 8th), in West Side Court, Mr. Lindsey, arrested for disorderly conduct in the Cathedral, secured an adjournment of his trial until the coming Friday. A subpoena was served on Bishop Manning requiring him to appear as a witness at that time.

Tuesday: Contrary to the announcement of both the Diocesan and his physician, Bishop Manning went to the service of dedication of the completed St. Bartholomew's Church. The rector, Dr. Norwood, figured in a controversy with the Bishop some weeks ago concerning plans for a Communion service to be held under the auspices of the Unity League; also, he was one of the thirteen clergy who signed the public letter given out in ten or eleven of our local churches on Sunday, November 16th. And, on Monday, the *World* carried the statement that Dr. Norwood had written a hymn, dedicated to the Humanist movement, and which was sung for the first time at the meeting last Sunday of the local Humanist Society.

It was announced, also on this day, that the Rev. Eliot White of Grace Church, chairman of the committee on speakers of the Churchmen's Association, had on Monday made an affidavit, sworn to before a commissioner of deeds, and in which he declares: "My total impression, both from the Bishop's words and from the tone of voice in which they were spoken, was that Bishop Manning was delivering to me as a subordinate a peremptory and authoritative order to withdraw the invitation to Judge Lindsey." This was Mr. White's reply to the statement of the Bishop in his sermon of last Sunday in which he declared it to be quite untrue that he had forbidden the Association to hear its invited speaker or that he had commanded the invitation to be withdrawn.

Late afternoon papers reported that the Rev. Eliot White had given further expression to his sympathy with the position of Judge Lindsey by announcing that several months ago he had officiated at the marriage of his daughter, wherein a companionate arrangement had been previously agreed upon by the contracting parties.

Wednesday: The Rev. Dr. Bernard I. Bell, warden of St. Stephen's College, Co-

lumbia University, stated that he had withdrawn from membership in the Churchmen's Association because of his emphatic dislike of the manner in which the majority of those present at the recent luncheon had acted in disposing of the issue before them.

Thursday: The Rev. Dr. Bowie, rector of Grace Church, called attention to the fact that couples married there agreed to a "lifelong union of mutual faithfulness and devotion," and to be associated with some religious organization. Referring to the marriage of Mr. White's daughter, Dr. Bowie stated that both the bride and bridegroom definitely subscribed to the statement required for all marriages at Grace Church, and added that their marriage was "certainly not a companionate marriage in the sense of what popular thought ascribes to those words."

Friday: Because of lack of a specific charge against Judge Lindsey his trial, set for this date, was postponed until Wednesday, the 17th. The charge did not state whether he was accused simply of disorderly conduct or of interfering with a religious service. Former District Attorney Tuttle appeared in court in behalf of Bishop Manning. It was stated that the Bishop was ready to appear had the trial proceeded.

Throughout the week the papers have given a great amount of space to the description of this case and, in their editorial columns, to varying opinions on the issues involved. Also have the correspondence columns of the press borne evidence to the intense interest of the public.

So far as the people of this diocese are concerned, they to whom the Bishop's "Message" of last Sunday was addressed, there has been a great response commending the same. It has required four secretaries to handle the mail coming to the Bishop because of his sermon. In this are resolutions from many of the parish vestries in the diocese, and personal letters from a host of people throughout the country, laymen of our own communion, of the Roman Catholic Church, and of other denominations; also commending editorials from newspapers in many of our larger centers. So great has been the public approval expressed to the Bishop in his daily mail that he has found it impossible to reply to them other than by sending a printed acknowledgment to the writers.

There was received at the Bishop's office this morning a cablegram from Sir Henry Lunn, a distinguished Methodist layman of England and the former editor of the *Review of the Churches*, in which he expresses: "Heartiest sympathy your attack companionate marriage."

Bishop Manning's sermon, or "Message to the Diocese," as printed in the last issue of this paper, has been reprinted in pamphlet form and is obtainable at the Cathedral.

DEDICATION OF ST. BARTHOLOMEW'S

St. Bartholomew's Church, Park avenue and Fiftieth street, which has, according to the 1931 *Living Church Annual*, the largest communicant list of any of our parish churches in the United States, was dedicated by the Bishop of New York at a service held last Tuesday morning. The same edifice was dedicated, unfin-

ished, in 1917 by Bishop David H. Greer, a former rector of the parish. In 1922 the church was consecrated by Suffragan Bishop Herbert Shipman, acting for Bishop Manning who was ill. During the past summer, the plans of the architects were brought to fulfilment, notably in the construction of the magnificent dome, the installation of the complete organ, and the beautifying of the narthex. The dedication on Tuesday was of these last mentioned, and also of the chapel door and other memorials, including the altar and pulpit. The sermon was preached by the rector, the Rev. Dr. Norwood, and the final benediction pronounced by Bishop Gilbert.

HARRISON ROCKWELL.

INDIAN WORK IN NORTH DAKOTA

FARGO, N. D.—The work among the Indians in North Dakota on the four reservations, Standing Rock, Fort Totten, Fort Berthold, and Turtle Mountains, is developing very rapidly.

On the Standing Rock reservation there are three chapels, St. James, St. Gabriel's, and St. Luke's, all paid for, and all well-equipped with the exception of fonts. On the Fort Totten reservation there stands the Brackenridge Memorial Chapel, with a home for the lay reader, H. H. Welsh, Jr., and a parish hall. Both these reservations are devoted to the Sioux.

The work among the Arichara, Mandan, and Grovon tribes on the Fort Berthold reservation centers at St. Paul's Chapel, where it is contemplated holding the Indian convocation in 1931. Abraham Streiby Horn is the resident lay reader, and the plant includes a house for his use, and another building, the basement of which has been fitted up for a parish hall, while the upper part is to be made over into a commodious and comfortable chapel at a contemplated expense of approximately \$800.

The Indian National Association, an undenominational organization, provides the services of a resident worker, Mr. Burroughs, at St. Sylvan's Chapel on the Turtle Mountains reservation, for the work among the Chippewas. At the end of a three-year period, one of which has already elapsed, the Church will have the opportunity of taking over this work, together with the well-equipped plant, provided funds for its maintenance are forthcoming.

Particular mention must be made of the far-reaching and effective work done at the Indian Home for Girls on the Standing Rock reservation, under the direction of Miss A. M. Bennett, assisted by Mrs. Sarah Webster. Indians of all faiths, and no faith, are ministered to—physically, mentally, morally, and spiritually.

LEAVES BEQUEST FOR ERECTION OF MEMORIAL CHURCH

MEDIA, PA.—The sum of \$300,000 was set aside in the will of George W. Nevil, retired leather manufacturer of Philadelphia, to erect a church as a memorial for the Nevil family. Mr. Nevil died at his home in Haverford on October 29th at the age of 83.

The bequest was made to "the Bishop and Church foundation of the Protestant Episcopal Church." The income from another bequest of \$25,000 is to be used for the maintenance of the edifice.

Mr. Nevil left \$100,000 to the Philadelphia Home for Incurables to establish several "Nevil" rooms.

Diocesan House of Massachusetts Plans "Open House" for Christmas Eve

New Parish House Dedicated at Quincy—Branch of Wellesley Conference Alumni Meet

The Living Church News Bureau
Boston, December 13, 1930

THE EXCEPTIONALLY MILD WEATHER this autumn makes it hard to realize that the weeks have sped and Christmas is again at hand. The Diocesan House will again be open on Christmas Eve from 7:30 P.M. until 9:30 P.M.; there will be candles in the windows and a welcome within for all friends of the diocese and especially for students away from home. Workers of the Episcopal City Mission, including hospital chaplains, are getting together collections to bring cheer to many to whom Christmas would otherwise be as any other day. The diocese has always tried to send something to typify the spirit of the Christmas season far beyond its own borders; this year an example is the gift of 107 Christmas boxes to the same number of Church schools to rural mission stations in the United States, and, in addition, fifty-four Church schools by December 1st had contributed \$380 for gifts for children in Japan. The Christmas box activity in the school year is one in which the children particularly revel.

A seasonable gift to St. Stephen's Church, Cohasset, is a set of figures for the Christmas manger given by Miss Mabel Bowman in memory of her father, the Hon. Zewlyn Bowman.

NEW PARISH HOUSE DEDICATED AT QUINCY

The new parish house of Christ Church, Quincy, will serve many community purposes as well as meeting the needs of a large and active parish. The building was dedicated last Wednesday evening by Bishop Babcock, immediately after a service of confirmation. The completion of the \$65,000 building is the culmination of six years of effort toward that purpose. Among the speakers, in addition to Bishop Babcock and the Rev. Howard Key Bartow, rector of the parish, were Mayor McGrath of Quincy and Samuel Squibb, president of the International Granite Cutters' Association. On Friday, a house warming was held in this new parish house.

Another parish house for which plans have been drawn will belong to St. Peter's, Cambridge. This parish, of which the Rev. Frederic C. Lawrence is rector, has a Church school of 250 children and an increasing congregation; the parish house to be begun in the early spring will be of brick and is to be placed immediately behind the church.

MEMORIAL WINDOW FOR CHRIST CHURCH, NEEDHAM

The gift of a memorial window was announced last Sunday morning in Christ Church, Needham by the rector, the Rev. Harry H. Hill. This window, to the memory of Mrs. Elizabeth L. Payne and Mrs. Ellen Payne Newton, will be placed in the southwest corner of the church. Mrs. Payne and Mrs. Newton were the wife and daughter of William C. Payne, clerk of the parish since its formation and still serving in that capacity. The window has been designed by Arthur M. Dallin of Arlington, son of the noted sculptor and it will be executed by the St. Andrews Stained Glass Window Studio of Provi-

dence. The donors of this window, to be installed early in February, are Mr. Payne and his brother, Herbert A. Payne of Philadelphia, and Windsor W. Newton, husband of Mrs. Newton, and their daughter, Betty Payne Newton.

BRANCH OF WELLESLEY CONFERENCE ALUMNI MEET

The autumn meeting of the Massachusetts branch Wellesley conference alumni brought together an interested group in the lecture hall of the Diocesan House last Tuesday evening. George Benedict, business manager of the Wellesley conference, presided and introduced as speakers. Miss Josephine F. Bumstead, who spoke about the plans for the Wellesley conference of next summer; Miss Marian DeC. Ward, who reported on the scholarship fund; Miss Ellen Seton Ogden, secretary of Seabury House, the new center for retreats and religious education in Mendon. Three speakers on what the Wellesley conference had meant to them were Mrs. Grace Meyers of St. Luke's, Allston; Miss Marguerite Kimball of Christ Church, Boston; and Donald Campbell of the Episcopal Theological School. The Rev. John Russell Dallinger, rector of Trinity Church, Canton, conducted in the Diocesan House chapel a short service for the assembled group.

CHAPEL AT PHILLIPS BROOKS SCHOOL DEDICATED

The new chapel of the Phillips Brooks School of North Andover was dedicated on Friday by Bishop Sherrill, assisted by the Rev. Dr. Endicott, Peabody of Groton, chairman of the board of trustees. Taking part in the service were the Rev. Sherrard Billings of Groton; the Rev. Raymond Holmes Kendrick, rector of St. Paul's Church, North Andover and chaplain of the school; and the headmaster, Frank D. Ashburn. Bishop Slattery was one of the founders of the school and also one of its trustees; in his memory, Mrs. Slattery has given service books for use at the altar and also Prayer Books and a memorial processional cross. The Misses Agnes and Gertrude Brooks have given a Communion set and a large family Bible which was formerly used by Phillips Brooks. The new chapel, built as an old style New England frame structure in keeping with the tradition of its environment, seats about 150 persons. The present enrolment of the school is sixty-six, a rapid growth from the original fourteen of its first year in 1927.

MISCELLANEOUS

John A. Ely, professor of St. John's University, Shanghai, China, gave an address in St. Paul's Church, Brookline, last Sunday morning. The Rev. Lloyd R. Craighill, of Nanchang, China, preached on the same morning in Christ Church, Andover, and spoke of conditions and work in China to a group of young people of St. Peter's Church, Cambridge, in the afternoon. Mr. Craighill has been with us throughout the week, speaking to groups in Trinity and Emmanuel Churches, spending a couple of days in Rhode Island and returning for an engagement with the Woman's Auxiliary of the Church of Our Saviour, Roslindale, and tomorrow morning with the Church school and morning congregation of the Church of St. John the Evangelist, Hingham.

The last Massachusetts delegate to the mission field is Miss Mildred Boyes of Christ Church, Quincy, who has gone as a nurse to St. John's-in-the-Wilderness, Allakaket, Alaska. Miss Amelia Hill, on furlough from her work in Allakaket, is now visiting her sister in Manchester, N. H., and will, we trust, come to Boston some time in the New Year.

The mortgage of St. Andrew's Church, Orient Heights, was burned when the parishioners gathered for a happy celebration this past week. Happily the event marked the completion of thirty years of service by the rector, the Rev. George Stanley Fiske and due recognition was paid to that event. A unique remembrance was presented to Mr. Fiske by his congregation in the form of bound volumes of the parish leaflet which contain the history of the parish and many words from Mr. Fiske's own pen.

The Passing of the Third Floor Back by Jerome K. Jerome is the play chosen for production on February 12th by the Girls' Friendly Society of the Diocese. In addition to activities during the next six months, there is the big venture of the tour to Europe sponsored by the Massachusetts branch. Reservations are now being received and high hopes are being entertained for a particularly happy and profitable trip for all those interested.

ETHEL M. ROBERTS.

MEMORIAL SERVICE IN MANILA CATHEDRAL

MANILA, P. I.—An impressive memorial service was held on Armistice Sunday, November 9th, when two windows in the Cathedral of St. Mary and St. John were dedicated in honor of the late Governor-General Leonard Wood and Bishop Charles Henry Brent. Cables were read during the service from Mrs. Wood and Miss Helen Brent, the latter a sister of the founder Bishop who spent several years in the Philippines while her brother represented the Church in those Islands. Bishop Mosher dedicated the windows. That in memory of Bishop Brent was unveiled by Robert S. Wilson, crucifer, whose family have been connected with the life of the Philippine Mission ever since the early days of the American Occupation. The address was delivered by the Hon. John C. Early of the Governor-General's staff.

With the addition of these windows there are now eleven beautiful memorials, each standing for something symbolic and outstanding in the lives of those so remembered.

PROGRESS OF WORK IN TOHOKU

SENDAI, JAPAN—St. John the Evangelist's Church, Yonezawa, the Rev. H. Mori, priest, was re-consecrated by the Rt. Rev. Norman S. Binsted, D.D., Bishop of Tohoku, on Monday, November 3d. The Rev. T. Kataoka, priest-in-charge of the Yamagata district, preached the sermon; the Rev. W. F. Madeley, treasurer of the district, and the Rev. H. Mori took part in the service. The old church was at the point of collapse, and as now reconstructed is much better looking and far more convenient.

The Rev. T. S. Nakamura of Hirosaki has been appointed priest-in-charge of Noshiro succeeding the Rev. Norman S. Howell of Akita. At a farewell service for the Rev. N. S. Howell, the Rev. H. P. Yamamoto, recently ordained priest, baptized six young men, a young woman, and admitted one young woman to the catechumenate.

Aggressive Missionary Program in Chicago is Plan of Bishop Stewart

Diocesan Young People Present Cathedral Fund—Children's Corner Dedicated

The Living Church News Bureau
Chicago, December 13, 1930

THAT HE WILL CONTINUE THE GENERAL policies of his predecessors with no immediate changes of consequence in such, and that he intends to promote an aggressive missionary program, was the statement of the Rt. Rev. George Craig Stewart, D.D., the new Bishop of Chicago, this week.

Having become the Diocesan upon the death of Bishop Griswold, Bishop Stewart was asked to outline his plans for the future of the diocese. He declared that his enthronement as bishop will not take place until the time of the diocesan convention, the first week in February.

Bishop Stewart stressed particularly the need for a missionary program commensurate with the growth of Chicago. Such a program as he has in mind will carry the Church into every section of the city. The primary aim of such, he said, will be to reach thousands of unchurched and other thousands who have fallen away from the Church.

To carry forward this missionary program, the Bishop expects to provide for the appointment of several archdeacons. Such archdeacons would be under the immediate direction of the Bishop and would have general supervision over a given territory. This plan would likely include at least one archdeacon each for the northern and southern deaneries and another for the city territory. A revision of deanery lines also would be necessary under the Bishop's plan so as to provide perhaps three deaneries within the metropolitan area.

Another basic principle which Bishop Stewart said he hopes to establish is a system for the promotion of clergy within the diocese to enable them to use to the fullest extent their abilities. He said he is opposed, as a general rule, to parishes going outside the diocese for new rectors. He favors rather the selection of clergy near at home who have shown ability.

Bishop Stewart also expressed the need for a larger use of business methods in the administration of work of the churches and the diocese as a whole.

MRS. JUNKIN GIVES \$150,000 TO WASHINGTON CATHEDRAL

Announcement of a gift of \$150,000 to the Washington Cathedral by Mrs. Francis T. A. Junkin, prominent Chicagoan, was made at a dinner at the Blackstone Hotel last (Friday) night in honor of the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, and the Hon. George Wharton Pepper, chairman of the Cathedral committee. More than 200 prominent Chicagoans attended.

Mrs. Junkin's gift is for the purpose of building the western-most bay of the south choir aisle in the Cathedral, as a memorial to the late Colonel Junkin. Colonel Junkin was for years a member of the Cathedral committee.

Bishop Freeman, Bishop Stewart, Senator Pepper, and Mrs. Junkin were among the speakers at the meeting. General John J. Pershing, who was to have spoken, was unable to be present.

YOUNG PEOPLE PRESENT CATHEDRAL FUND

More than 350 young people of the diocese were present for the annual presentation of the Cathedral fund of the diocesan young people's association. The presentation took place at Grace Church, Oak



KINDERGARTEN CHILDREN AND THEIR CHRISTMAS TREE

Children of the kindergarten department of Grace Church, Hinsdale, Ill., grouped around their miniature Christmas tree.

Park, last Sunday night. Lonsdale N. West, president of the association, presented the fund, amounting to \$3,500, to Bishop Stewart, who received it into safe keeping for Cathedral purposes.

CLERICAL CHANGES ANNOUNCED

Announcement was made this week of the resignation of the Rev. Robert Holmes, rector of Grace Church and chaplain at St. Luke's Hospital. Fr. Holmes has been rector of Grace Church and chaplain of the hospital for nearly five years. His plans for the future are not yet completed.

The resignation has been accepted by the vestry, effective January 1st, and consideration now is being given to a successor. With the exception of a few months, Fr. Holmes has been at the hospital since the death of the late Dr. William O. Waters.

Announcement also is made of the appointment by Bishop Stewart of the Rev. Alfred Shaw to be priest in charge of St. Matthew's Church, Chicago, and Holy Cross Immanuel. The Rev. Mr. Shaw has been for some time on the staff of St. James' Cathedral parish. The appointment is effective immediately.

The Rev. and Mrs. Ray Everett Carr were guests of honor at a parish reception at St. Mary's Church, Park Ridge, Monday night. On Wednesday, Fr. Carr took up his new duties as rector of St. Peter's Church, Chicago. He succeeds the Rev. H. L. Bowen at St. Peter's.

CHURCH SCHOOL OFFERINGS

More than forty Church schools of the diocese have taken an active part in the collection of funds for the Christmas box which was sent to children in the missionary district of Cuba, according to Miss Vera L. Noyes, supervisor of religious education. In addition, twenty schools sent 1,000 presents to mission schools for Negroes in the south.

Herewith is a photo of children of the kindergarten department of Grace Church, Hinsdale, grouped around their miniature Christmas tree in the children's chapel. Each Sunday for several weeks, this group, under supervision of Mrs. F. P. Veith, brought gifts and money for the tree.

EVANGELISM CONFERENCE HELD

Thirty boys and young men of the diocese attended the second annual conference on evangelism for young men at St. Alban's School, Sycamore, last week-end. The conference was under auspices of the Brotherhood of St. Andrew. The Rev. L. M. Boorman, Maumee, Ohio, W. R. Boorman, director of the Chicago boys' club, and Dr. C. L. Street were the leaders.

Nels Jensen of the Church of the Redeemer, Elgin, was elected president of



CHILDREN'S CORNER DEDICATED

Final units of the children's corner of Grace Church, Oak Park, Ill., which were dedicated on Armistice Day by the rector, the Rev. Harold Holt.

the conference for the coming year, succeeding John Fowler of St. Margaret's Church, Chicago.

CHILDREN'S CORNER DEDICATED

Children's corners are becoming popular in churches of the diocese. One of the

most beautiful recently completed is that at Grace Church, Oak Park, which was dedicated on Armistice Day. The latest addition to this corner was the table and stools, given in memory of Virginia Solem by Dr. and Mrs. George O. Solem. The bas-relief of Our Lady and Child was given by Mr. and Mrs. W. B. Gervais. The corner occupies the end of the west transept of the church. The Rev. Harold Holt is rector.

NEWS NOTES

Bishop Stewart was in Washington three days this week in attendance at the

conference of younger bishops of the Church.

A daughter was born recently to the Rev. and Mrs. Garth Sibbald of Emmanuel Church, Rockford.

Students of the Western Theological Seminary took complete charge of the Evensong service at St. Chrysostom's Church last Sunday. Students made up the choir, read the lessons, and preached. John S. Higgins was the preacher. Following the service, a reception for them was held in the parish house, Mr. and Mrs. Angus S. Hibbard and Mrs. Robert A. Dudley acting as host and hostesses.

give a much needed opportunity for development.

Deaconess Viola Young brought in a report of the work at St. John's House, a Church Settlement House. A supper was served by the Girls' Friendly Society of St. Paul's for those who attended the meeting. Following the supper, an address was made by Bishop Taitt, in which he stressed the value of the convocation system.

MISCELLANEOUS

The Bishop and Mrs. Garland will be at home to the clergy and laity of the diocese on Mondays during the remainder of December from 4 until 6 in the afternoon, at the Bishop's House.

The Protestant Episcopal City Mission in Philadelphia is coöperating with the Salvation Army in the distribution of fuel and clothing to needy families.

Two missions, each lasting a week, have recently been conducted. The Rev. Dr. Philip J. Steinmetz, rector of St. Paul's Church, Elkins Park, was the preacher during a mission held at St. John's Free Church, and the Rev. C. Sydney Goodman, rector of Emmanuel, Holmesburg, held a mission for men in the Church of St. John the Baptist, Germantown, during the last week in November.

A two-manual electrically equipped Estey organ has been installed in the Church of the Holy Comforter, Aronimink Park.

The Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of Colorado, will preach tomorrow evening in the Church of the Saviour, West Philadelphia.

ELEANOR ROBERTS HOWES.

Open Church Community Center for Colored People in North Philadelphia

Memorial Lych Gate Dedicated at Upper Merion—Other Miscellaneous News

The Living Church News Bureau
Philadelphia, December 13, 1930

UNDER THE DIRECTION OF THE REV. DR. Norman V. P. Levis, D.D., dean of the convocation of North Philadelphia, and the Ven. Henry L. Phillips, D.D., archdeacon for colored work in the diocese, work among the thousands of colored people living in the section of north Philadelphia east of Broad street and north of Girard avenue has been established, and has been given the name "North Philadelphia Community Center."

On Sunday, November 16th, services were held in a large ten-room private residence at 1301 Master street, which has been leased as the headquarters for the type of service it is aimed to give among the colored families. Before this building was opened, the work was carried on from the parish house of the Church of the Incarnation, the rector and vestry of that parish having offered the use of it until permanent headquarters could be established.

Development of the work, and the need for extending it so as to give opportunity for service seven days in a week, made it necessary to move to a better location. The house on Master street is in the center of the congested colored population.

A survey, recently made by the Rev. James N. Deaver, rector of St. Thomas' Church, disclosed the fact that approximately 10,000 colored people were living immediately north of Girard avenue, with no clergy of any communion ministering to them. His suggestion that religious and community work be started received the approval and coöperation of both Dean Levis and the archdeacon.

In the new location, Archdeacon Phillips has been successful in obtaining the services of three colored workers. Arrangements have been made to keep the center open every day in the week, and to encourage children to make it their headquarters in the evenings and after school hours.

MEMORIAL LYCH GATE GIVEN TO CHRIST CHURCH, UPPER MERION

Historic Christ Church, Upper Merion, has been presented with a beautiful lych gate by a former communicant of the parish as a memorial to several members of his family.

The memorial is designed in the perpendicular style of English gothic, and harmonizes with the church. The base is of



LYCH GATE DEDICATED

The new lych gate, recently given as a memorial to Christ Church, Upper Merion, Pa., the Rev. James H. Lamb, Jr., rector.

Foxcroft stone, while the superstructure is of oak. Ornamental gates are at both openings, and the interior is lighted by a gothic iron lantern suspended from the central truss. Seats on either side accommodate sixteen people.

On the interior stone wall is placed a bronze memorial tablet, upon which is inscribed: "To the Glory of God and in Loving Memory of Abby T. Holstein, Charles E. Holstein, Sara C. Holstein, and Elizabeth H. Paist."

The rector, the Rev. James H. Lamb, Jr., officiated at the dedication ceremonies, which were held in the churchyard. John D. Paist, senior warden of the parish, presented the memorial on behalf of the donor.

FALL MEETING OF NORTH PHILADELPHIA CONVOCATION

The regular meeting of the convocation of North Philadelphia was held in St. Paul's Church, Aramingo, on the 14th of last month.

Two special fields of work, in addition to the regular missionary reports, came up for discussion. One was the new center for colored work, referred to in this letter, and the other the Italian work under the direction of the Rev. Silvio Biagini, priest-in-charge of St. Mary's Italian Mission. The committee having the plans of this latter work in charge reported that a lot adjoining the present chapel had been purchased. The present buildings on the new lot are to be torn down, and a new chapel erected for this work. This will relieve a serious condition of overcrowding, and

BISHOP GAILOR UNDERGOES OPERATION

MEMPHIS, TENN.—The Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, recently underwent a successful operation for the removal of a cataract from his left eye. The doctors are delighted with his condition, and the Bishop expects to resume his work by the end of the year.

FORTIETH ANNIVERSARY OF LOS ANGELES PARISH

LOS ANGELES—Celebrating on December 7th the fortieth anniversary of the laying of the cornerstone of its first church, St. John's parish gave visual proof of the tremendous growth of the Church in Southern California. When the mission was organized in 1890 and the little wooden church erected, critics said, "No one will ever go to church out in that orange grove!" Today St. John's is the largest parish on the Pacific Coast with 2,150 communicants.

In these forty years St. John's Church has had but five rectors. Its organizer was the Rev. H. O. Judd. The Rev. Dr. George Davidson became rector in 1913 and under his direction the present beautiful Italian Romanesque church was erected late in 1924 and consecrated a few weeks later.

During its life St. John's had also sponsored the formation of four missions, two of which, St. Matthias' Church and St. Andrew's Church, are now parishes.

The anniversary dinner, held on the evening of December 11th, was attended by the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, the Rt. Rev. Robert B. Gooden, D.D., Suffragan Bishop, and one former rector, the Rev. Dr. Lawrence B. Ridgely, now on the faculty of the Church Divinity School of the Pacific. Two surviving members of the original mission were special guests of honor.

National Council Welcomes Bishop Sherrill as a Member of the Council

New National Center to Be Known as Brent House—To Study Women's Work in the Church

The Living Church News Bureau
New York, December 3, 1930

THE NATIONAL COUNCIL, WITH TWENTY members present, holding its regular meeting on December 10th and 11th, welcomed Bishop Sherrill of Massachusetts, elected by the synod of the first province to fill the unexpired term of Bishop Perry as a member of the council. Bishop Sherrill was appointed a member of the Department of Religious Education and the Field Department. Dr. Franklin's absence, due to illness, was his first absence from the council in eleven years.

The Rev. Dr. Arthur M. Sherman, who has been assisting Bishop Littell in Honolulu, was appointed secretary for missionary education, in the Department of Religious Education. It is not known whether he will accept the new appointment.

THE NEW NATIONAL CENTER

The new headquarters of the national center for conference and devotion, at 5540 Woodlawn avenue, Chicago, is to be known as Brent House, especially recalling Bishop Brent's interest in work among Oriental students. (There is also a Brent House operated by the Church Mission of Help in Buffalo.) Mrs. George Biller, in charge of the house, reports that it will be a splendid piece of equipment and will probably cost less than Taylor Hall for running expenses. The Rev. D. A. McGregor of the Western Theological Seminary was added to the permanent committee on Brent House. The executive board of the Woman's Auxiliary which, as previously reported, has promised \$45,000 toward the cost of the building, to be taken from that part of the United Thank Offering of this triennium which will be appropriated to buildings, increased the amount from \$45,000 to \$50,000. The executive board also, with the council's approval, appropriated \$250 from the Emery Legacy to establish a contingent fund for Mrs. Biller's use in meeting special needs which grow out of the service rendered by Brent House. The house is to open officially with a Christmas house party for foreign students.

The Finance Department reported a communication from the treasurer of the diocese of Chicago saying that the diocese had borrowed \$50,000 in order to bring its payments to the council up to date; and furthermore, that the treasurer had been authorized for the coming year to pay each month one-twelfth of the year's pledge, borrowing if necessary.

The Finance Department recommended and the council voted "that the total sum apportioned to the dioceses of the Church for the year 1932 be the same as for the year 1931."

"In recognition of the invaluable service so faithfully and devotedly rendered for more than thirty years by John Wilson Wood, D.C.L.," the Finance Department recommended and the council voted to "ask Dr. Wood to accept a salary at the rate of \$7,500 per annum, beginning January 1, 1931."

A request from the synod of the first province had been received by the Social Service Department, asking that there be

added to the department membership a representative from each of the eight provinces. The council found it inexpedient to comply with the request, but stated that any persons connected with diocesan or provincial departments or commissions, who might be in New York at the time of national department meetings, would be welcome at those meetings.

WOMEN'S WORK IN THE CHURCH

General Convention has a joint commission on adapting the office of deaconess to the present tasks of the Church. That commission, at the last meeting of General Convention, asked the council, through the Department of Religious Education, "to take whatever steps seem advisable looking toward a nation-wide study of opportunities for women's work in the Church." The council at this December meeting asked the Presiding Bishop to appoint a special committee to make this study, the membership to be drawn from the Department of Religious Education and the Woman's Auxiliary. The committee, whose membership is not yet announced, is to report to the joint commission.

Word was received from Bishop Thomas in Southern Brazil that the Church's missions had not suffered in recent revolutionary troubles in that land and that he believes the country will go forward in better condition under the new régime.

PROGRESS OF HOSPITAL IN TOKYO

Dr. Rudolf B. Teusler, head of St. Luke's Hospital, Tokyo, made a detailed report on the present progress of the hospital building. Funds in hand are sufficient to go ahead with certain units and Dr. Teusler was authorized to proceed with them. For other units, money is still to be secured. Dr. Teusler is now in the United States endeavoring to secure it, but no further general appeal is to be made.

The Rev. Dr. Carroll M. Davis was present for the last time in his official capacity as secretary for domestic missions, as he retires at the end of the year. After Dr. Davis reported on some needs among the domestic missions, Bishop Burleson, commenting on the report, said that it was marked with the same deep devotion which had characterized all Dr. Davis' many years of service.

ADVANCE WORK

A committee on advance work for 1932, 1933, and 1934 was appointed, consisting of Bishop Tucker of Virginia, the Rev. Dr. Addison E. Knickerbocker of Minneapolis, and William G. Peterkin of West Virginia.

In regard to the current advance work program, it was reported to the Field Department that seventy-eight dioceses, two parishes, and six diocesan Woman's Auxiliaries had definitely accepted projects. These include sixty-three projects in domestic fields, sixty-one in foreign or extra-continental fields, and twelve projects of the American Church Institute for Negroes.

The Department of Missions appointed six missionaries under the United Thank Offering, for domestic districts: one each for Arizona, Eastern Oregon, Nebraska, Nevada, North Carolina, and Wyoming. Also, four missionaries for foreign districts: Kyoto, Shanghai, and Liberia, one for Alaska; and four Sisters of the Trans-

figuration for work in Honolulu. Miss Emily deWitt Seaman retires at the end of 1930 after twenty years' service in Liberia.

BISHOP BEECHER OBSERVES ANNIVERSARY

HASTINGS, NEB.—The services commemorating the twentieth anniversary of the consecration of the Rt. Rev. George Allen Beecher, D.D., Bishop of Western Nebraska, were held in St. Mark's Pro-Cathedral on the First Sunday in Advent, November 30th.

At 8 o'clock, the Holy Communion was celebrated by the Rev. E. C. Van Hise, rector of Christ Church, Sidney. At 9:45, the Church school held commemoration services with the Rev. Arthur F. Roebuck, rector of St. Stephen's, Grand Island, in charge. At 11, the Holy Communion was celebrated by the Very Rev. Francis R. Lee, dean of the Pro-Cathedral. The sermon was preached by the Rev. Dr. Fred W. Clayton, rector of All Saints', Omaha, who paid splendid tribute to the years of self-sacrificing service rendered by Bishop Beecher.

There was a note of sadness about the service in that the Bishop and Mrs. Beecher could not be present. They are patients in the Mary Lanning Hospital, convalescing from injuries received in a serious automobile accident two weeks earlier.

The Bishop Beecher pulpit, a gift of hundreds of the Bishop's friends, was dedicated at this service. The Oswald Oliver lectern also was dedicated at this time, a memorial to the first senior warden of St. Mark's parish.

RECTOR AT ST. JUDE'S, BUFFALO, CELEBRATES ANNIVERSARY

BUFFALO, N. Y.—Twenty-five years of faithful service as a priest of the Church and as the rector of one parish was fittingly recognized by the congregation of St. Jude's Church recently for her rector, the Rev. G. F. J. Sherwood. On a recent Sunday there were three well attended services and at the eleven o'clock service a very splendid historical sketch of the parish was read, and after the evening service at the invitation of the wardens and vestry the congregation adjourned to the crypt of the church for a reception to the rector and his family. The Rev. Mr. Sherwood was presented with a generous gift of money from the members of the congregation. On the Thursday evening following a parish gathering was held at which time the Rt. Rev. Cameron J. Davis, D.D., Bishop of the diocese, and the Rev. Charles G. Broughton, of the Church of the Ascension, brought the parish the congratulations of the diocese and local clergy. At this time the Rev. Mr. Sherwood and Mrs. Sherwood were presented with a gift of gold and Mrs. Sherwood was presented with a beautiful bouquet of roses.

SUMMER COURSES IN THEOLOGY

NEW HAVEN, CONN.—Graduate and undergraduate courses in theology will be given next summer under the joint auspices of Union Theological Seminary and the Yale Divinity School. The courses will be offered at Union Seminary in New York City as part of the summer session of Columbia University, and will be given for six weeks, from July 6th to August 14th.

DEDICATIONS IN IOWA

DAVENPORT, IA.—On Sunday, November 9th, the Bishop of Iowa, the Rt. Rev. Harry S. Longley, D.D., blessed the new church recently erected for St. Mark's at Anamosa. The building is of stone and the furnishings are of quartered oak, and are all new except the altar which was in the old building. The arrangements for the new building were started by the Rev. David Ferguson, who was priest in charge of St. Mark's a few years ago. It is erected on the site of the old building. The Bishop was assisted by his vicar, the Rev. J. D. Griffith.

The new church and parish house erected for St. John's parish, Mason City, was blessed by the Bishop on Sunday, November 16th. The work was started under the rectorship of the Rev. C. B. Whitehead who was the preacher at the dedication. The parish house is the gift of Mrs. C. H. McNider and her son, Hanford McNider, United States Minister to Canada, as a memorial for their husband and father, who was a member of the vestry of St. John's for many years. The furnishings, including altar and organ, are all new and were given by various individuals as memorials. The Rev. Robert M. Redenbaugh, formerly curate at the Church of the Heavenly Rest, New York, entered upon his work as rector of the parish on Sunday, November 23d.

FROM THE PHILIPPINES

MANILA, P. I.—Brent School, Baguio, re-opened for the year on October 6th. Eighty-six students have enrolled to date, the boys' dormitories being filled to capacity with a waiting list. A diet kitchen has been erected adjacent to the infirmary and there special invalid dishes are prepared for such pupils as may need a particular diet.

The Church school of St. Luke's Mission, Manila, has a most unique class. The teacher is Miss Evangelista, of the training school for nurses attached to St. Luke's Hospital. The time for the class varies each Sunday with the schedule of the hospital. When the teacher is on duty in the forenoon the class of twenty little girls come together in the afternoon; when she is on duty in the afternoon, the class is held in the morning with the other children of the school.

At the confirmation service November 2d, at St. Luke's Mission, Manila, the Bishop confirmed three pupil nurses of the hospital, one a Tirurai, from the hill country of Cotabato, where the Church has a mission at Upi.

The Rev. Hobart E. Studley has just completed twenty-five years of service in connection with St. Stephen's Mission to the Chinese, Manila.

CHURCH AT LANCASTER, N. Y., CELEBRATES ANNIVERSARY

LANCASTER, N. Y.—Trinity Church celebrated its fiftieth anniversary of the organization of the parish recently. The service was held on a recent Sunday with the rector, the Rev. F. M. Marchant, as celebrant, assisted by the Rev. John W. Mulder of St. Clement's Church, Buffalo. The Rt. Rev. Cameron J. Davis, D.D., Bishop Coadjutor of Western New York, was the preacher and also confirmed a class. On the night before an anniversary supper was held after which community singing and speeches were had by several of the ministers of the other Lancaster churches, the mayor of the town, and clergy from different parts of the diocese.

ASSOCIATED CLINIC IN BROOKLYN CHURCH

BROOKLYN, N. Y.—The Associated Clinic which has been in operation at the Church of the Holy Trinity, Brooklyn, from 1:00 to 3:00 P.M. every Friday for the past month, has received five or six patients at each session. The clinic consists of an attending physician, an attending neuro-psychiatrist, six attending clergymen, and has the backing of a medical advisory board of seven prominent physicians. They recognize "the profound influence of healthful thinking upon mental and physical conditions" and "have joined efforts to bring to bear the resources of both professions on such patients as shall seem likely to be benefited by such coöperation." They suggest for treatment patients suffering from "functional nervous disorders, border-line mental cases, also those whose habits or abnormal actions may be corrected by religious influence. Patients are acceptable to the clinic only when referred by or with the consent of their family or attending physician."

The patients so far have been rather difficult types, including many who failed of obtaining the desired help elsewhere, or who persistently refuse plainly indicated surgical assistance. Most of them have been referred by their pastors, some by social agencies. Some have been helped, some have baffled the experts.

FELLOWSHIP OF THE WEST REPORTS PROGRESS

MONTREAL, ONT.—A large and enthusiastic gathering marked the annual meeting of the Fellowship of the West, Montreal diocese, which took place in the parish hall of the Church of St. James the Apostle, Montreal, under the chairmanship of Canon Shatford.

The retiring president, the Rev. F. G. Lightbourn, gave a most interesting account of the history of the Fellowship, remarking that the present membership of over 800 had grown from an original group of three young men.

After consultation with the board of management of the M.S.C.C. at the recent meeting in Ottawa, and at the request of the Bishop of Caledonia, the Montreal Fellowship has decided to establish permanent mission work in the Peace River block of Caledonia. Two churches will be erected, one at Baldonnel and the other at Fort St. John. The ground has already been secured for these churches, and a lot of material for the Fort St. John Church is already on the spot. The money for these churches has been largely subscribed by private individuals in England, but part will be paid by the Fellowship in Montreal. It is desired that a resident priest will be on the ground early next May, and will work for ten months of each year in that district, returning to Montreal the other two months for lecturing and preaching. The Montreal Fellow-

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ship hopes to give this resident priest a permanent lay assistant. Providing sufficient funds are forthcoming, it is also hoped to have two teams in the field as well next summer, one in the diocese of Edmonton, and the other at work in the extreme northern section of the diocese of Athabasca.

Following Mr. Lightbourn's address, the Rev. Geoffrey Guiton gave an illustrated lecture on his work in the Fort St. John district last summer. On an appeal being made to the young men present to assist in the work of the Fellowship, \$1,030 was subscribed at the meeting.

**SACRAMENTO
CLERGY CONFERENCE**

SACRAMENTO, CALIF.—With every active clergyman present doing full time work in the diocese of Sacramento, the Rev. George Davidson, rector of St. John's Church, Los Angeles, led the annual Advent clerical conference in Trinity Pro-Cathedral, on December 4th.

On the preceding evening a good fellowship clerical dinner was held in the Cathedral House. In this widely scattered diocese consisting of twenty-six counties in northern California it was necessary for one priest to make a round trip of nearly 900 miles and for three others to travel between 600 and 700 miles.

**SOCIAL WORKERS MEET IN
BERKELEY, CALIF.**

BERKELEY, CALIF.—An event of special interest at St. Margaret's during the month of November was a gathering of Church workers from Berkeley and Oakland, who were invited at the suggestion of the Rev. Dr. W. R. Hodgkin, rector of St. Mark's. An animated discussion took place about the possibility of closer coöperation between the various social relief agencies of the area and the Church, in the case of needy individuals or families who have a claim upon the Church. The possibility of introducing volunteer helpers, who could make a definite Church contribution to the regular visiting was discussed and brought forth an interesting diversity of opinions. Dr. Hodgkin gave a short introductory talk in which he emphasized the need of a vital religious outlook for social workers. It is hoped that some definitely helpful plan of coöperation will result from this meeting; it would be of great value as an opportunity for the training it may afford students of St. Margaret's School for Christian Service who wish to take up social work in the Church.

**UTICA CHURCH HAS
NEW INTERIOR**

UTICA, N. Y.—On Advent Sunday, the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York, conducted the service of dedication of the completely renovated interior of Grace Church. The interior of the large building has been completely covered with Caen stone. The ceiling has been painted and beams and other wood-work refinished. The wiring, which was found to be in a dangerous condition, was torn out and an entirely new system installed. The old stone work in the sanctuary, including the altar and reredos, has been cleaned and all places not before covered with stone have been filled in. The choir stalls have been lowered and the wood refinished to tone with the other wooden construction in the church. All the memorial windows have been cleaned

and repaired and a cork pavement has been laid on such portions of the nave as not already covered by the tile pavement. The vestibule has been enlarged and refinished to conform to the rest of the nave and the organ pipes refinished in bronze color.

Bishop Fiske also dedicated a new children's altar, which is a memorial to Mr. and Mrs. David Wager, two of the devoted and faithful pioneers of the parish, and given by Mrs. Lancaster Morgan, New York City, who also included with the gift a beautiful set of appointments.

The cost of renovating the church will approximate \$80,000, which was pledged in a special campaign earlier in the year.

**NEW PARISH HOUSE AT
GENEVA, N. Y.**

GENEVA, N. Y.—The new parish house at Trinity Church, which has been in the course of construction during the past year, will soon be opened and dedicated. The new building is an extension westward from the former parish building and brings the buildings completely up to date with a plant which is prepared to meet the needs of the Church school and the young people's activities. The old chapel has been converted into a beautiful living room for the parish.

The new chapel of the Nativity, which is the gift of the rector and his wife, the Rev. and Mrs. S. H. Edsel, in memory of their son John, has been constructed on the ground floor at the south end of the old parish building. The chapel will seat thirty-six people and it is planned to use it for weekly services or for the quiet and intimate spiritual needs which are in constant demand.

**DIOCESAN COUNCIL OF
FOND DU LAC POSTPONED**

FOND DU LAC, WIS.—The annual council of the Church in Fond du Lac has been postponed from Tuesday, January 27th, to Tuesday, May 19, 1931, the Cathedral being the place for the meeting.

**MISSION AT CALCUTTA
OBSERVES ANNIVERSARY**

LONDON—On December 2d, the Oxford Mission to Calcutta celebrated its fiftieth anniversary.

Their quarterly paper, edited from England by the Rev. H. G. Blomfield, at Elpis, Wheatley, Oxford, contains valuable local news and "local color" about India.

From Barisal, one of the stations, a missionary writes:

"The atmosphere outside the compound is still charged with ill-will, hatred, bitterness, and a lying spirit which exaggerates appallingly every bad thing that happens; and invents lies and evil reports even when there is no excuse for them. . . .

"Our Christian boys who work in the town are now being jeered at by Hindus because they are Christians, on the ground that they are necessarily anti-national. They see in this an indication of much worse things that will happen to them and their relatives when *swaraj* comes.

"They in common with probably ninety per cent of the inhabitants of India are by no means in favor of *swaraj*. They do not consider it objectionable that they should be governed by Englishmen. Their minds cannot compass such an abstract idea. They only desire a government which will look after their interests. They know

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that the "sahib" officials will do that if they can be got at. But they have no reason to expect that a government of *zemindars* and lawyers would (that is what *swaraj* implies to them), for all their experience goes to show that the opposite would happen. Hence they not only desire a sahib government but also that there should be many more sahibs in every place than there now are, to govern them. . . .

"Also it is not surprising if they are coming to entertain the idea, which is so vivid in the minds of most of the educated people in this town as in the rest of India, that it is objectionable and wrong that any civilized people should continue indefinitely to be governed by foreigners. We cannot but sympathize with them as they begin to realize that, except in India, there is no considerable nation in the world now that is so governed.

"We can, however, and must, help them to see that the spirit of hate which is abroad and which is doing untold harm and causing all classes of people to quarrel with and injure one another, can only be overcome by love; that getting angry and saying and thinking hard things about other people must make matters worse; and that the duty of all Christians, whatever their political views may be, is to produce and send out into India a great force of good-will from their minds and hearts to counteract and replace the force of ill-will which is so terribly prevalent. . . .

"One bright ray of light continues to shine here amid the surrounding gloom. The Sisterhood is still a bond of peace between English and Indians. The Sisters are welcomed everywhere as before, and Indian women, rich and poor, Hindu and Mussulman, come to see them as much as ever. They evidently realize that the Sisters are beyond politics, and are only here to help their neighbors as much as possible."

ASSYRIAN BEGGARS

NEW YORK—A letter recently received by the Foreign-born Americans Division of the National Council from Bishop Graves of Shanghai says that an Assyrian beggar, like those so familiar in the United States, had appeared and showed as his chief credentials a letter from the educational chaplain in Mosul, Iraq, the Rev. John B. Panfil. Writing to the Rev. Mr. Panfil, the Rev. Dr. Thomas Burgess received the following reply:

"In regard to the letter which you have received from Bishop Graves, I am anxious to state that I did not give any letter of introduction to any Assyrian. I do know, however, that two such letters exist. One is in possession of Kasha Shimmun Gilvana of Gilu, by confession of ——. The second, in the hands of Kasha Sergios Takka Ardishaya of Urmia, by confession of his partner, so called 'Deacon Sheenoo,' who, after quarreling over the division of the money collected in their first pilgrimage around the world, was left in Mosul against his wishes and consequently revealed the whole affair. Both these letters are counterfeited.

"Faithfully yours,
"(Signed) JOHN B. PANFIL."

It is not impossible that one or both of these impostors may soon tour the United States. If they should appear, the clergy are urged to confiscate all their letters, and send them to Dr. Burgess; also have the men arrested and turned over to the immigration authorities.

Recently a batch of such letters was gathered in and sent to the department, and turned over to the Federal authorities. They were all, except one, authentic letters from Chambers of Commerce of Illinois towns, and the one the characteristic "credentials" of the gang.

If people wish to give to the needy Assyrians of Mesopotamia—and the need is very great—the only sure way in addition to the Good Friday Offering, which supports the educational chaplain, is through the Assyrian Relief Association of which Bishop Perry is chairman and Samuel Thorne treasurer (44 Wall street, New York), and the funds are administered by a committee in Mosul consisting of the Rev. Mr. Panfil and representatives of the Patriarch and the British high commissioner.

ADVANCE WORK PROGRAM

NEW YORK—Reporting in detail to the Field Department October 7th on the present state of the advance work, the Rev. Robert P. Frazier, director of this work, said that seventy-six dioceses had accepted projects, six had refused, and seven were unsettled. Four branches of the Woman's Auxiliary had accepted projects. The number of projects accepted definitely is 125; tentatively, four more.

"Sufficient advance has not yet been made in any diocese to give a clear indication of whether or not success will be assured," said the Rev. Mr. Frazier. "However, I can confidently assert that the diocesan leaders, bishops, executive councils, or diocesan conventions, have for the most part accepted their advance work enthusiastically, and with the determination that they will push it to a successful conclusion. In many dioceses special committees have been appointed, the chairmen of which have been selected with care.

"The reports of the field secretaries indicate that the people of the Church are interested in this movement, that they realize the need for it and feel confident that their dioceses can fulfill their self-imposed obligations. . . . It is an encouraging sign that the Church is awakening to the fact that the mission field has been neglected and the responsibility rests with the Church at home to remedy the situation."

"There is no doubt in my mind," the Rev. Mr. Frazier said later, "that this advance work program, effectively and efficiently carried through, will have a beneficial and lasting effect on budget giving."

AFRICAN PROVERBS

AFRICAN PROVERBS, sent from Liberia by the Rev. W. J. Reed: A snake can run, but he cannot get ahead of his head. A little rain each day will fill the rivers full. The frog says, "I possess nothing, but I have my jump."

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

WILLIAM C. ALLEN, PRIEST

MILLBROOK, ONT.—The Rev. Canon W. C. Allen, one of the senior clergymen of the diocese of Toronto and for forty-five years in charge of the parish of Millbrook, died at his home in that village after an illness of three years.

The Rev. Canon Allen was in his 76th year. He was born in Millbrook, where his father, the late Ven. Archdeacon Allen, was the first clergyman. He was educated at Trinity College, Toronto, and when his father's health failed took over the Millbrook Church as curate for three years, and on the death of his father became rector. In that capacity he had served for forty-two years. He was a canon of St. Alban's Cathedral, Toronto.

Surviving him are his widow, formerly Mary Linnekar, one daughter, and four brothers. His only son, Thomas, was killed overseas.

CHARLES F. CANEDY, PRIEST

BALTIMORE, MD.—The Rev. Dr. Charles F. Canedy, rector emeritus of Trinity Church, New Rochelle, N. Y., died here on Thursday, December 11th, at the home of a son, C. Malcolm Canedy. He was 84 years old. He had come to Baltimore from his home in New Rochelle for a visit and was stricken Sunday while attending services at Mount Calvary Church.

For forty-five years Dr. Canedy was rector of Trinity Church in New Rochelle. He retired in 1929, but since then had been in temporary charge of parishes in New York and New Jersey. He was graduated at Yale in 1869 and subsequently studied medicine. Later he entered the General Theological Seminary and after his graduation received the honorary degree of Doctor of Divinity from St. Stephen's College. He was ordained deacon and priest in 1873 by Bishop Potter. He was in charge of St. John's Church, Monticello, N. Y., from 1873 to 1897; rector of Trinity Day School, New York, and rector of Trinity Church, New Rochelle, 1876 to 1920.

He was a thirty-second degree Mason and a past grand chaplain of the Masonic order in New York. He was twice nominated for the episcopate and was one of the founders of the New York clericus.

Funeral services were held at St. Michael and All Angels' Church on Friday morning. Burial was in Woodlawn Cemetery, New York.

FRANK GARRETT SCOTT, PRIEST

PETERSBURG, VA.—The Rev. Dr. Frank Garrett Scott, retired priest of Southern Virginia, died at his home in Petersburg on December 5th, in his 82d year.

Dr. Scott was born in Orange County, Va., in 1849, being ordained deacon in 1874 and advanced to the priesthood the following year. He has held several parishes in Southern Virginia and in South Carolina. From 1892 until the time of his retirement he was examining chaplain for Southern Virginia, also professor and vice-principal of the Bishop Payne Divinity School.

The burial was conducted by the Rt. Rev. Arthur C. Thomson, D.D., Bishop

of Southern Virginia, from Grace Church, Petersburg, with interment at Blanford Cemetery.

W. J. WILKINSON, PRIEST

FREDERICTON, N. B.—The Rev. W. J. Wilkinson, rural dean of Fredericton, died at his home in Fredericton, after a long illness. He was 74 years of age.

The Rev. Mr. Wilkinson was ordained to the priesthood fifty-one years ago and served first as curate of Petitcodiac for a time and for twenty-nine years as rector at Bay du Vin. For seven years he was rector at Springfield, following which he became rector of St. Peter's Church at Kingsclear.

The funeral service was conducted by the Bishop of Fredericton in the Cathedral.

ANNA MARCIA PHELPS CRUM

SAN ANTONIO, TEX.—Mrs. Anna Marcia Phelps Crum, mother of the Rev. Dr. Rolfe Pomeroy Crum, rector of St. Mark's Church, San Antonio, died on Monday night, December 8th, after a lingering illness. The burial office and requiem celebration of the Holy Eucharist took place in St. Mark's Church on Wednesday, December 10th. The Rt. Rev. William T. Capers, D.D., Bishop of West Texas, was the celebrant, assisted by Archdeacon B. S. McKenzie and the Rev. L. B. Richards, president of the standing committee. Tom Gish, parish lay reader, assisted in the burial office. Other clergy of the diocese were in the chancel vested. The pall bearers were vestrymen of St. Mark's, and the San Antonio Ministerial Alliance attended in a body and acted as a guard of honor. The body was taken to Tulsa, Okla., to be interred beside the body of her late husband, Mr. X. X. Crum.

Mrs. Crum came to San Antonio with her son, the Rev. Dr. Crum, when he assumed the rectorship of St. Mark's Church, January 1, 1926. As Dr. Crum is unmarried his mother presided over his household and her gracious friendliness and unselfish disposition made her greatly beloved in the parish and community.

MRS. R. F. DIXON

WOLFVILLE, N. S.—Mrs. R. F. Dixon, wife of the rector of Wolfville, died after a long and painful illness.

Her marriage to Mr. Dixon took place in 1879 during his incumbency of the parish of Highgate. After a two years' residence in Duart, four in Bothwell, and eight at Tillsonburg, a year and a half in Hamilton, and a few months at Harrison, she came to live in Halifax, N. S., where her husband had accepted the position of assistant at St. Luke's Cathedral, which was followed by a short sojourn at Bedford, N. S.

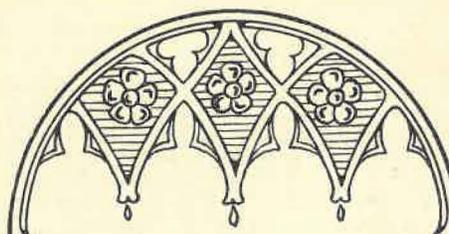
In 1899 with her family and husband she came to Wolfville. On December 3d, 1929, she and her husband celebrated their golden wedding.

AUGUSTUS W. KELLEY

NEW YORK—Augustus W. Kelley, a prominent layman of the diocese of New York, died on December 4th in the eightieth year of his life.

He was formerly a vice-president and trustee of the old Union Trust Company, and connected with that institution for forty-seven years prior to his retirement in 1913. Moreover, he served as a director for twenty-five years of the Colonial Bank, and at the time of his death was a trustee of the Citizens Savings Bank.

Mr. Kelley was senior warden of the



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Church of St. Matthew and St. Timothy, having been elected to the vestry of St. Matthew's Church on March 30, 1891, and served continuously from that time. He was a familiar figure in the diocese of New York, attending as a delegate for many years its annual convention. He was also a trustee of St. Luke's Home for Aged Women, and of the Clergymen's Retiring Fund. The funeral services were held at the Church of St. Matthew and St. Timothy on Saturday, December 6th, and the interment took place at Woodlawn Cemetery.

MRS. EDWIN LOUCKS

KINGSTON, ONT.—Mrs. Edwin Loucks, aged 90, wife of the late Canon Edwin Loucks, and mother of Canon W. M. Loucks of Toronto, died at her residence, Kingston, in her ninetyeth year.

Mrs. Loucks, formerly Harriet Margaret Muckleston, was born in Kingston and was the eldest daughter of the late Mr. and Mrs. Samuel Muckleston. Her marriage to Rev. Canon Loucks took place in St. George's Cathedral sixty years ago. Canon Loucks and his wife moved to Morrisburg where the former began his work in the ministry, later removing to Picton, where, for thirty years, they resided. In 1904 Canon Loucks retired and came to Kingston with his wife. Canon Loucks died eleven years ago.

MINA W. NEALL

PHILADELPHIA—Mrs. Mina W. Neall, daughter of the late Rev. Dr. Adolphus Waldbaum, who was for many years chaplain of the Chapel Royal at St. James' Palace in London, died at her home in Mount Airy, on December 2d, following an illness of two weeks. She was 79 years old.

Mrs. Neall was the widow of Frank L. Neall, shipping expert and champion of the Port of Philadelphia, who died fourteen years ago. Taking an active interest in her husband's work, Mrs. Neall turned over, after his death, all his collections of mercantile and maritime statistics to the library of the Interstate Commerce Commission.

Funeral services, which were held on December 5th, were conducted by Mrs. Neall's son-in-law, the Rev. George G. Bartlett, dean of the Divinity School in Philadelphia.

THOMAS REATH

PHILADELPHIA—Thomas Reath, a vestryman of St. Mark's Church for over twenty years, and noted railroad lawyer, died on December 10th in the Graduate Hospital at the age of 72.

Mr. Reath practised law over a period of nearly fifty years. In 1897 he became assistant solicitor of the Norfolk and Western Railway Company, and continued with that company until his retirement in 1929, when he was in sole charge of the more important affiliated companies.

Mr. Reath is survived by his widow, the former Miss Eliza Andrews Groome, who is president of the altar guild of the diocese of Pennsylvania; a son, Thomas Reath, Jr., a member of the Philadelphia Bar; a daughter, Miss Nancy Andrews Reath; and a brother, Theodore W. Reath.

Funeral services were held in St. Mark's Church on Saturday morning, December 13th. The burial was conducted privately in the churchyard of the Church of St. James the Less.

WILSON S. WEBB

KANSAS CITY, Mo.—Wilson S. Webb, president of the Missouri Savings Bank and Trust Company, died Tuesday, December 9th, of heart disease while playing golf at the Bluehills Country Club on the forty-fourth anniversary of his entry into the banking business. He was 63 years old.

Besides being president of the bank and treasurer of the country club, Mr. Webb was treasurer of St. Luke's Hospital and treasurer of the diocese of West Missouri.

NEW WORK AT NEW CRISTOBAL, C. Z.

COLON, C. Z.—New Cristobal is the chief town at the Atlantic entrance of the Panama Canal. Hundreds of new houses have been erected here for the administration force, army, and navy units, and trades, business, and professional people; not far away are four forts, a French aviation field, and a submarine base, all with sailors, soldiers, or marines.

The old town of Colon is next to New Cristobal, and in Colon is Christ Church, built long ago by the Church of England for West Indians. It is used now for West Indian and white congregations, for which it is quite inadequate, and the arrangement works to the disadvantage of both.

A new church, at New Cristobal, is called for in the Advance Work Program. An excellent piece of land is available now, and has been allotted by the government to the Church, but may be revoked if construction is long delayed. This fact, added to the very real need for the church, makes the matter urgent.

A U. T. O. WORKER IN MISSOURI

ST. LOUIS—Mrs. Jean Hurlbutt is a United Thank Offering worker under Bishop Johnson in Missouri. She writes that after seven months in the field she feels she has not yet touched the fringe of the opportunity that lies about her.

"My ministry has been entirely among the hill people, as I find among them the direst poverty and need. Illiteracy is common; disease, loneliness, and distress everywhere. I have not attempted any kind of an organization; the isolation of each family, roads which are nothing but mountain trails, the reserve of the people themselves, are obstacles which I cannot entirely overcome.

"Through the coöperation of the Churchwomen of the diocese I have been able to distribute among my people clothing, medicine, and books. Through the generosity of the Church Periodical Club we have the nucleus of a small library which is doing a world of good, especially among the young people.

"My having no faster means of travel than a horse does restrict my field of work to a certain extent, but I am sure there are many who need help most whom I could never reach in any other way."

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NEWS IN BRIEF

ALBANY—The Rev. Sidney Thomas Ruck, rector of St. Eustace's Church, Lake Placid, was recently elected archdeacon of Ogdensburg.

BETHLEHEM—The new mission at Shaver town, called the Prince of Peace, celebrated its first anniversary last Christmas with the Holy Communion in the Lutheran church. The Lutherans have been most friendly and kind in giving the use of their church for both Church and Church school services. As the mission had no place to meet for other activities, Mr. and Mrs. Anderson gave a room in the basement of their store for such use and the men of the mission have given their time and labor in fitting it as a place of meeting for the organizations. About \$700 was gathered during the year toward a church building.—An inter-parochial meeting of the fellowships of St. Luke's Church, Scranton, St. Mark's, Dunmore, Epiphany, Glenburn, and Good Shepherd, Scranton, was held in the Church of the Good Shepherd on the evening of December 14th. The object is to develop real fellowship among the parishes.

CENTRAL NEW YORK—The rectory at St. Luke's Church, Harpursville, which is not used as the residence of the clergyman, is to be remodeled so it can be used for a parish house. The work will be done by men of the parish.—Percy N. Cox of Washington, D. C., has been appointed organist and choirmaster in Trinity Church, Watertown. Mr. Cox has been assistant organist in the National Cathedral in Washington.—A new furnace has been installed in St. Peter's Church, Redwood.—An interchange of visits has been made between St. Philip's Church, Syracuse, and St. Paul's Church, Watertown. Early in October the choral society from the Syracuse Church journeyed to Watertown for a Sunday service, and on the last Sunday of the month four carloads from the Watertown parish went to St. Philip's for the evening service.—The Rev. Henry E. Hubbard, rector of Trinity Church, Elmira, was general chairman of the local committee which arranged for the thirty-first annual meeting of the New York state conference on social work, which was held in Elmira from November 18th to 21st.—Cushions for all the pews in St. James Church, Theresa, have been given by the Church Service League of this mission parish.—The Rev. Lloyd S. Charters, rector of Emmanuel Church, Norwich, was designated by the Veterans of Foreign Wars to assist in the presentation and dedication of a flag in the Norwich High School on the day after Armistice Day.—The clericus of the first district of the diocese met in Carthage to take part in a memorial celebration of the Holy Communion for the Rev. H. P. Grabau, late rector of Carthage.

GEORGIA—St. Paul's Church, Albany, recently gave a parish supper in preparation for the Every Member Campaign. Inspiring addresses were made by the rector and the Rev. David R. Covell, field representative of the province of Sewanee.—At the annual supper of the faculty of Christ Church school, Savannah, seventy out of eighty members were present. Talks were made by the rector, the Rev. Dr. David C. Wright, the director of religious education, and the superintendent of the Church school.

LOS ANGELES—The Rev. Dr. Herbert H. Gowen, vicar of St. Barnabas' Church, Seattle, and professor of Oriental Languages at the University of Washington, was the opening speaker at the Institute of International Relations held at Riverside, December 7th to 12th.—The Hon. Robert H. Scott, judge of the Los Angeles juvenile court, and Mrs. Margaret Pratt, girls' referee of the court, were among the speakers at the joint luncheon of the Church Welfare Association and the diocesan Woman's Auxiliary held at St. Paul's Cathedral House, Los Angeles, on December 9th.

LOUISIANA—Religious education in the diocese of Louisiana has so far progressed under the able tutelage of the Rev. Dr. Gardiner L. Tucker, provincial director of religious education, as to require and make possible the employment of a diocesan director. The diocese has been fortunate in securing Miss Alma Hammond for this office. Miss Hammond has long been active in Church school and young People's Service League work. An important step in young people's work will be taken by the holding of a week-end retreat-conference, January 2d to January 4th, at Camp Onward, Bay St. Louis, on the Gulf Coast. Its purpose will be to deepen the spiritual life and to attempt some serious conference on the "older young people's problem."—Looking toward the aggressive prosecution of rural mission work in the diocese and to deal with the problems of re-organization which such a policy is seen to make necessary, the Bishop has taken

most important action in the practical combination of the three committees. The board of missions, the committee on the state of the Church, and the (new) Bishop's advisory committee.

NEWARK—Prior to Thanksgiving, representatives of St. Agnes' Church, Little Falls, participated in a meeting of fraternal organizations and churches called to consider the distributing of baskets to the needy of the community. Relief work for the winter was also provided for through the decision to appoint a committee for that purpose.—On November 21st, at their parish dinner, parishioners of St. Peter's Church, Mountain Lakes, heard an address by the Rev. John Howard Melish, rector of Holy Trinity Church, Brooklyn, N. Y.—On the evening of December 7th, Bishop Hulse of Cuba was the special preacher at St. Paul's Church, Paterson.—The diocese of Newark expects to finance the building of a new church in Camaguey province, to cost about \$15,000.—The Young People's Fellowship of St. Agnes' Church, Little Falls, acted as hosts to Fellowship members of the Paterson district, and also to young people's societies of other Little Falls and West Paterson churches, at a conference on the afternoon of December 7th.

NEWARK—The lay readers' organization of the diocese met at Trinity House, Newark, on Sunday, November 30th, for its annual conference. The Rev. Dr. Joseph R. Lynes, rector of St. Paul's Church, Englewood, gave the address.—A colored priest made the principal address and a Presbyterian church acted as host to the Paterson Inter-racial Committee at its meeting on the evening of November 25th, which was held at the parish hall of St. Augustine's Church, Paterson, the Rev. George R. Brabham, pastor. Another representative of the Negro clergy was the Rev. Maxwell J. Williams, vicar of St. Aidan's Church, Paterson. Among those representing the white people of the city were the Rev. Charles J. Child, rector of Trinity Church, and head of the Inter-racial Committee, who acted as toastmaster, and Rabbi Max Raisin of the Barnert Memorial Temple, who, in addition to the Rev. Mr. Brabham, also spoke. The Rev. Louis H. Berry, rector of St. Philip's Church, Newark, delivered the main address.

NORTH DAKOTA—Holy Trinity Church, Lisbon, is to have a new furnace installed immediately, the money having practically all been subscribed. A class of six boys was presented for Confirmation on the Twentieth Sunday after Trinity. The Rev. George W. Lewis is in charge.

PITTSBURGH—The Rev. Dr. E. J. vanEtten, rector of Calvary Church, Pittsburgh, spoke at the morning service in Rodef Shalom Temple, Pittsburgh, on Sunday, December 7th.—A regional meeting of the Church schools of the Monongahela Valley convened in Christ Church, Brownsville, on Monday, December 8th.

RHODE ISLAND—Grace Church, Providence, which is located in the center of the downtown shopping district, has instituted a series of noon-day Advent services. The plan is to permit the shoppers to find sanctuary for twenty minutes of rest, prayer, meditation, and singing, with a prominent clergyman to preach to them on Wednesdays.—The lay readers of the diocese recently organized for diocesan-wide service. Through conference and study the members plan to fit themselves to extend their usefulness as assistants to the clergy. In recognition of their aims and their achievements, at the cathedral, December 7th, Bishop Perry installed the new lay readers and formally extended to the old the renewal of their licenses.

RHODE ISLAND—Ellwyn Nichols, formerly leader in boys' camp work in New York, has been engaged by Grace Church, Providence, to take charge of its boys' department.—At a recent meeting of the committee in charge held at St. Michael's Church, Bristol, it was decided to purchase and equip a diocesan camp for the Young People's Fellowship. The chairman was authorized to raise \$5,000 with which to start the enterprise. The plans for obtaining that sum include a vaudeville performance in which each fellowship will take part, a diocesan dance, and an apportionment of a sum for each fellowship to raise.

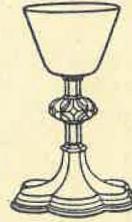
RHODE ISLAND—J. Sebastian Matthews, organist of Grace Church, Providence, in collaboration with his brother, composed *Christ in the World* which has been favorably received in various parts of the country.—For the first time the Bishop of the diocese, the Rt. Rev. James DeWolf Perry, D.D., gathered the lay readers from all the parishes and missions on a recent Sunday night at the Cathedral of St. John, to commission them for a year's service. Over fifty of them were present. In his charge to them, Bishop Perry spoke of the great help they give both to their clergy and to their fellow Churchmen. An as-

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sociation of lay readers which has been formed in the diocese under the presidency of Melvin T. Holbrook is undertaking new enterprises and developing their office to such an extent that the Church in every section of the state is profiting by it.—A combined service of the institution of the Rev. John I. Byron as rector of the Church of the Redeemer, Providence, and of remembrance of the long and faithful service of his predecessor, the late Rev. Frederick James Bassett, D.D., will be held in that church on Sunday morning, December 21st. Bishop Perry will officiate, preaching the sermon.—One of the means by which Bishop Perry accomplishes his major tasks without friction and apparently with little effort is, according to members of his diocesan family, his habit of calling in from time to time his clergy in one large body for conference. On December 18th the Bishop held such a conference with his clergy. The Rev. Charles E. McCoy of Williamsport, Pa., preached.

SACRAMENTO—St. John's Church, Oroville, the Rev. Edward L. Freeland, priest-in-charge has received well over one-half of the amount necessary to begin the erection of a church building. At present the congregation is worshipping in the library basement.—The annual convention of the diocese scheduled to meet in Santa Rosa on February 10, 1931, has been set back one week to February 3d.—Bishop Moreland has presented every clergyman in the diocese with a copy of the report of the Lambeth Conference.

SOUTH CAROLINA—Bishop Thomas has appointed Miss Fannie B. Duvall as religious and social worker at St. Andrew's Mission, Charleston. For the past year Miss Duvall has been U. T. O. assistant at St. Anne's Mission, El Paso, Tex. St. Andrew's Mission is under the care of the Rev. John H. Morgan, rector of St. Peter's Church, Charleston.—Traveling under the auspices of the newly appointed diocesan commission on evangelism, Leon C. Palmer, general secretary of the Brotherhood of St. Andrew, visited most of the more important places in an effort to arouse a new interest in that organization which for several years has been represented by only one active chapter in this diocese. The commission now reports that the week's campaign has resulted in the organization of fourteen new chapters with 120 members.—Rapid progress is being made in carrying out the new building program of the Voorhees Industrial School at Bamberg. The program includes a chapel, girls' dormitory, boys' dormitory, class-room building, and girls' industrial building. These buildings will in some cases replace others which have become unsafe or inadequate. The present enrolment is 600 students and a faculty of thirty-two.

SOUTHERN VIRGINIA—A series of conferences in behalf of the 1931 program of the diocese was held recently in Norfolk, Petersburg, and Danville, under the direction of the Bishop. At these meetings addresses were made by the Rev. Dr. William A. Brown, the Rev. J. R. McAllister, the Rev. Norman E. Taylor, and Col. James Mann. Bishop Jett spoke at Danville, Bishop Penick at Petersburg, and Bishop Goodwin at Norfolk.—Dr. Larkin W. Glazebrook, well known evangelist, has been spending two weeks in Southern Virginia and making addresses throughout the diocese. Dr. Glazebrook's itinerary has been so arranged so as to touch every section of the diocese. He finished his work in Norfolk, December 14th.

SOUTHWESTERN VIRGINIA—For the past year or two it has not been possible to have a clergyman in charge of Christ Church at Schuyler and this condition attracted the interest of Archdeacon F. W. Neve and Archdeacon W. Roy Mason who, with their assistants, are carrying on splendid missionary work in the nearby sections of Albemarle county. In the early spring of 1930 these gentlemen offered to do what they could to revive the work at Schuyler. This assistance was eagerly accepted by Bishop Jett and the situation there has already shown wonderful improvement. Archdeacon Mason goes over on the first Sunday in each month and occasionally for special services. Miss Juliet Pretlow, one of the missionaries in his jurisdiction, spent a month at Schuyler reorganizing the work and preparing a class for confirmation and continues to go from time to time to give such help as she can. As a result of their efforts and the greatly increased interest on the part of the people of the community, Bishop Jett recently confirmed eighteen persons and on the same day 107 were present at the Sunday school.

TENNESSEE—Reverting from the "Loyalty Sunday method" of the past few years, St. Paul's parish conducted its Every Member Canvass this year by a house to house visitation of the 960 communicants, resulting in the signing of 656 pledge cards for a total of only \$291 less than the budget, which has since been more than covered.

WESTERN MICHIGAN—The diocesan Daughters of the King have undertaken to write to all isolated communicants in the diocese, sending them religious literature and in other ways keeping them in touch with the general affairs of the Church.—The annual United Thanksgiving Service was held at St. Mark's Pro-Cathedral, all the Grand Rapids parishes with their rectors being in attendance. Bishop McCormick preached the sermon.

WESTERN NEW YORK—The Rev. Elmore H. McKee, rector-elect of Trinity Church, Buffalo, began his ministry in that parish on the Fourth Sunday in Advent, December 21st, and was instituted as rector of the parish and preached his first sermon on that day.—A handsome Chapel of Ease is being erected at Bluff Point on Keuka Lake by Mr. and Mrs. Paul Garrett. When completed it will be amply endowed and the crypt will be used as the last resting place for the members of the Garrett family.—The annual meeting of the Daughters of the King, the diocesan local assembly, was held in Trinity Church, Buffalo, with a splendid attendance. Bishop Ferris was preacher and celebrant.

WEST MISSOURI—The Rev. James Perry DeWolfe, rector of St. Andrew's parish, Kansas City, conducted a very successful mission in St. John's Church, Springfield, November 11th, 12th, and 13th.—On Sunday, November 16th, Bishop Spencer made his first visitation to St. John's parish, where twenty years ago he was rector.

WEST MISSOURI—The vicarage of Trinity Church, Marshall, is in the hands of contractors for enlargement and improvement, and not the church buildings, as erroneously noted in THE LIVING CHURCH of November 8th. Trinity Church is a new building, one of the newest in the diocese, and was consecrated only last year.

WEST VIRGINIA—On November 10th the clergy of the Kanawha convocation gave a dinner in Charleston, to Bishop Gravatt, commemorating the thirty-first anniversary of his consecration, and at the same time presented him with a parchment signed by the clergy expressing their love and loyalty to him as a beloved and gracious Diocesan. The presentation was made by the Rev. Dr. John Gass, rector of St. John's Church, Charleston. The parchment was utterly unexpected and greatly moved the Bishop.



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