

The Living Church

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MILWAUKEE, WISCONSIN, JANUARY 3, 1931

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EDITORIALS & COMMENTS

Spiritual Direction

WE HAVE all heard of the postman who, troubled by his nerves, went to consult a nerve specialist. There were a great many patients, and the nerve specialist had to work quickly. He looked our postman over, listening the while to his account of his symptoms. Then, "Take regular, not too strenuous exercise in the open air," the nerve specialist said to the postman. Those of us who draw morals from what we hear, have, of course, drawn from this tale the moral that the general practitioner is better than the specialist; or the moral that there ought to be enough specialists to "handle" the "cases" adequately.

Yes—but what happened to the postman? Some of us, having done our moralizing, may have gone on to wonder. Did he laugh, as we, who hear thus much of the story, laugh? Perhaps—but only perhaps: people who are so troubled by their nerves that they go to a doctor, whether a general practitioner or a specialist, either have not reached, or else have passed, the laughing point. What we do know is that our postman told some one else about the visit to the specialist. How else could we all have heard about it? But what happened to him? Did he go to some other medical man, and get advice that met his need? Or did he tell his symptoms to some lay friend, who, simply from intimate knowledge of him, was able to suggest something that helped? Another thing, was the postman's nervous trouble "real" or "imaginary"? Above all, did he recover his tone? Is he now, as we say, "all right"?

Anyone who is much interested in the ministry, anyone who knows the clergy in numbers, is bound to remember this story of the postman. The reason is plain: anyone thus situated is certain to hear about visits made to the clergy, individually, by persons who are troubled and desire relief. Good stories, what Dr. Charles W. Eliot used to call "less good" stories, and funny stories, all these are told. The good stories are very much alike; they are grateful accounts of the understanding word spoken, the deed of practical kindness done—stories of friendship. The "less good" stories are also rather similar; they are tales of visits to men who are "fine organizers" and "stirring preachers," but "have no pastoral gift"—tales of more or less pleasant quarter-hours that left the problem un-

touched. The funny stories, of course, are such stories as that story of the postman: "safe" advice is given, time forbidding any thorough study of the sufferer. What are we to think of these things?

In the first place, we are likely to be a little hard on the specialist. Who is he, among the clergy? A missionary, perhaps: here for a week, there for a fortnight, somewhere else for three days. Great crowds come to the mission; the church is filled, several times each day. The missionary gives notice that he will be glad to see and to advise any who care to meet with him individually. Naturally, hundreds respond; and he must do his work quickly. What wonder if "spiritual exercise" is recommended now and again to some who need spiritual rest? The amazing circumstance is that the diagnosis is so often correct and the right remedy suggested. But we are not so sure to hear stories about these "cases" as we are to hear the funny stories. And so we may find ourselves thinking of the missionary in terms that are not quite fair: "snap judgments," we may muse.

AS for the "fine organizers" and the "stirring preachers": who are the sufferers who go to them for help? Almost invariably chance visitors to their parish churches: they go, because they have heard of the "wonderful work" done, or of the "splendid sermons." They make appointments with the pre-occupied rector. In the brief space of time available, nothing very much happens. And, when we hear about it, we are not always absolutely just in our conclusion as to the "fine organizer" or the "stirring preacher": we may conclude that he is superficial—or worse.

Those only of the clergy whom we are at all likely to estimate accurately are the "good pastors." Well, what do we say about them? "They are the great men of the Church": we say that. "They are doing the work of the ministry as it should be done—to individuals": we say this. And we say something else: "If only all the clergy were as these are!" All of which, we hasten to add, is true, and ought to be said.

But there is something else; everyone who has a "family physician" knows what it is. These "good pastors": do they not know very well the persons who

go to them when in trouble, and is not that a tremendous advantage? The "family physician" of our postman, if he had had one, would never have told him to take gentle exercise outdoors daily; and that "family physician" might have aided him to complete recovery in half the time and with half the study of even a specialist with no other "case" waiting. Why? and how? Simply because the "family physician" would have known already so much about the postman. So it is, of course, with the "good pastors" whom we all extol. They know their flocks. And it is indeed a tremendous advantage. We seem to recall a Good Shepherd of whom the same was said.

This brings to the fore another consideration, and that one of immense importance. Every pastor desires to be a good pastor. Leaving to one side the "fine organizer" and the "stirring preacher"—as too often they are left by those who find them "less good" as pastors—let us think of the clergy whose desire is to minister to individuals. They are everywhere: rectors of the largest city parishes, rectors of the smallest town parishes, missionaries in the city slums, missionaries on the all but empty plains. If knowing their flocks is so vitally important, then why do they not know them? Some do, and some do not. Whose fault, as children say?

We might turn the question the other way: To whom belongs the praise when pastors do know their flocks well? Usually we give the praise to the pastor, saying of him that he understands how to "win people." And there is much in this. But it is a significant fact that the clergy themselves are inclined to feel that the praise belongs to the people—especially those of the clergy who are the best of the "good pastors." These pastors will say of their flocks that they make it easy to help. How? By "working with the pastor"—to use the expression that a physician will use concerning a patient who earnestly wishes to be well. "He works with the doctor": we hear this of a man who is seriously ill. We all know what the phrase implies in the medical field. And, while the patient will praise the physician for his advance toward recovery, the physician will praise the patient. Perhaps both are right. We have seen a patient "work with the doctor"—aided and seconded by his entire family. They all care, and care enough to do their utmost.

How about it, when the malady is of the soul? The same depth of caring, the same genuine effort are needed, if there is to be recovery. Just as the "family physician" can use to the patient's advantage all the knowledge he can obtain; just as he must have the cooperation of the patient; just as he is helped by the reinforcements of the patient's deeply interested "nearest friends"—just so is it with the pastor. He cannot do this work alone. And he can do it, if and when "worked with."

It is rather exciting to consult a specialist. We all know pretty well what the "family physician" will say about our nerves. We desire to hear some new thing. This is apt to lead us to the specialist's office. He will not know that we have worn out three or four books of "spiritual exercises" (how should he?); if he advises us to get and use such a book, regularly, we really ought not to blame him. We have not "worked with him," even in the minute or two there was for work. For, after all, we submit, our postman did not "work with" his specialist—he did not mention that he was a postman! Perhaps we all expect specialists to be magicians, whether in the medical world or in the Church. And they are not, in either. In fact, the sensible patient, the discerning patient who "works with" the "family physician" or the "good pastor," will not consult a

specialist except under the guidance of the "general practitioner" who "knows the case" well.

THIS brings us to the root difficulty: so many persons have no "family physician"; when they need a doctor, they do not know where to look for one in whom they can have confidence. The problem would seem to be solved by the apparently simple expedient of going to a specialist. But it is not. Perhaps a "general hospital" is the safest place: as a starting point, anyway. Here are facilities for discovering what sort of specialist, if any, is needed. And how often, happily, there is nothing serious the matter, after all! A "family physician" would have made this clear with no much less trouble and in so much less time!

And, of course, there are so very many persons who have no pastor. When they need one, they do not know where to look for one in whom they can have confidence. They go to some famous man of whom they have heard. But does this suffice? Usually not. The safer plan is to join the nearest parish, and "work with" its rector: make him their "good pastor." This can always be tried—and almost always it solves the problem. So often there is not much the matter! When there is, who so well as the "good pastor" can either help, or find the right specialist, to help?

"Spiritual direction": they used to call "pastoral care" that. "Health work": they used to call "medical care" that. Good names for good things—things we all need—things, moreover, that we all can have, if we will.

IT IS with very real regret that we learn of the passing of the *Scottish Chronicle*, whose proprietor, a publisher and a devoted communicant of the Scottish Episcopal Church, "can no longer bear the worry and responsibility inseparable from its financial management." Again the familiar story of a Church paper "going under" because Churchmen simply will not support it as they should, and the annual deficits can no longer be met by an individual or a small group. How well the editor and publishers of THE LIVING CHURCH can appreciate that situation!

The *Scottish Chronicle* was one of the ablest and most welcome of our exchanges; its demise will be a real loss to the Scottish Church and indeed to the Anglican communion, for its influence was not confined to the bonny north-land to whose generosity we owe two priceless heritages—the beginning of our episcopate and the beautiful Prayer of Consecration in our Prayer Book. May the *Chronicle* be, as its editor suggests, "not dead, but merely in a state of suspended animation," and may it soon awake to a life of renewed activity and staunch witness to the Faith.

ACKNOWLEDGMENTS

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CHRIST HAS a yoke for us to wear, so let us wear it seriously; but it is an easy yoke, so let us wear it hopefully. He has a burden for us to carry, so let us be in earnest in bearing it; but it is a light burden, so let us be full of joy at the very prospect of carrying it. —C. H. Spurgeon.

DAILY BIBLE STUDIES

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

THE NEW LIGHT

Sunday, January 4: Second Sunday after Christmas

READ St. John 1:1-13.

OUR Collect speaks of "the new Light of the Incarnate Word," and at once we grasp the message. Christ is the New Light and He lighteth every man that cometh into the world. There are old lights, but soon or late they fade away. We love them and cherish them, but they do not endure. This New Light is never dimmed. It shines day and night. It penetrates the darkness of unbelief and fear, it cannot be obscured by fog or cloud, it is there before us whether we realize it or not, and it shines upon the past and brings precious memories. It is the world's Light, but it is also the Light that lighteth every man. It is the Light of Truth, the Light of Faith, the Light of Love. It never dazzles us by its brilliancy, yet it reveals the dark places and the dangers of the way. And oh, how it comforts us! It warms the heart and inspires the spirit and gives life to the body.

Hymn 241

Monday, January 5

READ Genesis 1:1-5.

GOD'S first blessing for the earth was light. That light was not the light of the sun, for the sun and moon and stars came on the "fourth day." And while it divided the light from the darkness, and while God called the light "Day" and the darkness "Night," we are quite justified in reading a spiritual message in the words and finding the glory of God as the first great shining power dividing the spiritual from the material, the eternal day of God's infinite existence from the darkness of the material earth which He brought into being. At all events, light was the first necessity, and the holy cry, "Let there be light," was a declaration of wisdom and love and care, something bigger and finer and more important than even the sun. So in the re-creation, when man was born again, the New Light which had not been manifested before came to shine in human hearts; and so men were born "not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Hymn 4

Tuesday, January 6: The Epiphany

READ St. Matthew 2:1-10.

THIS blessed day brings us the beautiful story of the Wise Men and the star. It is a "Feast of Lights" indeed, and inspires us to missionary zeal especially in foreign lands since the Magi came from the far East, astrologers perhaps, from Persia. Aside from the many lessons let us think of this call to carry the gospel to the parts of the world where the full light has not yet shone. The Light of the World is a new Light to those who sit in darkness, and the missionaries tell us of their joy when they hear the "Old Story" and give their hearts and lives to Christ. But many have not heard as yet, and how can they hear without a preacher, and "how shall they preach except they be sent," and how can they be sent save as God's children give the means? The call is urgent. Misery and war and unbelief and famine create a darkness "which can be felt" like the darkness of Egypt's plague, and little children are dying without knowing of the Good Shepherd who loves the little ones. God cries again, "Let there be light," and He waits for us to accept the privilege of serving as His ministers.

Hymn 483

Wednesday, January 7

READ II Corinthians 4:6.

THIS is a wonderful verse. Let us read it carefully. See how it brings again that first message of God "who commanded the light to shine out of darkness" (Genesis 1:3). See how it tells the story of Jesus Christ shining in our hearts and bringing peace and joy and comfort. And then the privilege of shin-

ing with this reflected light upon the world and preaching Christ Jesus the Lord, and ourselves as servants or messengers for Jesus' sake! "Can a man be a true Christian if he does not try by prayer and word to bring someone else to Christ?" Can a selfish belief and a selfish worship be acceptable to God? "Where is thy brother?" So God calls today as of old, and oh, the terrible "heresy" of Cain: "Am I my brother's keeper?" If the New Light has shone in our hearts how can we endure the thought of others in darkness while we claim a personal salvation?

Hymn 502

Thursday, January 8

READ St. John 8:12.

IT WAS just after our Blessed Lord's encounter with the hypocritical sinners and the pardoned penitent that He spoke those glorious words as if to burn up and out the darkness of impurity with the glowing and loving and consuming fire of eternal righteousness: "I am the Light of the world!" It was a decree of salvation, the blood of cleansing from the Cross and the new life bursting from the open Tomb. Ah, how many have felt the joy of it as their soiled earthly garments fell from them and the white robes of redemption were placed about them by the nail-pierced yet spiritual hands of the King of kings, and the gates of Heaven were opened! The light of life for the dark and smothering paths of earth; the songs of welcoming angels for the mephistophelian laughter of human passion!

Hymn 129

Friday, January 9

READ Psalm 36:5-9.

THERE is a radiance even from Calvary's Cross, which has brought new light down through the ages with an undimmed glory and an everlasting power of cleansing. The Blessed Lord as He died there not only opened the fountain of purification, but caused a light to shine upon the earth which Satan and sin are powerless to obscure. "Lo, I am with you always" Christ cried as He ascended, and we know the truth of His promise. The heart was made new and clean, and the vision of His holy Presence entered to make the life of struggle a path of progress. The world can never be the same; the personal Christian, albeit sorrows and griefs and loneliness may come to test faith and patience, can never lose heart, for "the Light that never was on sea or land" is here, ever new, ever loving, ever imparting strength.

Hymn 244

Saturday, January 10

READ Revelation 22:1-5.

THE light of Heaven will be the New Light, yet ever old, as it has been the Eternal Light, even the glorious, loving light of the Lamb (Revelation 21:23) from endless ages. How the tired traveler finds rest in the contemplation! "No night there"—and the shadows lose their gloom and the clouds of human battle their threatening, for they shall pass away, and even here the eye of faith notes the spanning Bow of Promise. We look up and lift up our heads as the Master bids us, for we are not exiles, but pilgrims seeking a Country. What care we for the trials which are for our growth, or for the burdens which bring the Lord Christ so near as He carries them for and with us! Nay, we sing on our way, for the Day Star goes before us and He makes the light shine upon our path.

Hymn 507

O blessed New Light, let me see Thee and rejoice in Thee and walk in the radiance of Thy love, and find my light in Thee and in Thy truth. Let not the darkness of sin hide Thee from me, nor fear, or doubt close my eyes to Thy loving guidance. And when Thou seest best open the gates and let me enter the New Jerusalem where Thou art and ever hast been the Light, the Eternal Light of Love. Amen.

MINISTERIAL PLACEMENT

BY THE REV. W. P. WITSELL, D.D.

RECTOR OF CHRIST CHURCH, LITTLE ROCK, ARKANSAS

DURING the session of the recent synod of the province of the Southwest, held in Christ Church, Little Rock, the question of Ministerial Placement was given earnest consideration. The writer of the paper on the subject made the statement that all that was said in regard to the placing of the clergy related to the episcopate as well as to the priesthood and the diaconate, as the ministry of the Church is composed of bishops, priests, and deacons.

I believe that this statement is not only correct, but is one that ought to be in the minds of all who are thinking of and discussing this subject of profound and far-reaching importance. No one can read the history of the Church without realizing that the characteristics, the conduct of the bishops themselves, and the conducting of their office have meant much for the weal or the woe of the Church. It is equally apparent from the same source that the Church would have been in a far better position, in many centuries of her life, if there had been some way of readjusting or terminating the relationship of her bishops to their dioceses and the general Church.

The same thing is true of the episcopate of the Church in this country, if history and observation are allowed to be our teachers. Again it seems to me from the reading of history, and from the observation of conditions in the Church in the past generation, that if the problems that confront the Church in regard to the placement and the right use of the priesthood are more widespread, in a sense, than those problems in relation to the episcopate, it is due to the fact that there are more priests than there are bishops. The result of observation and experience is the conviction that bishops are just as human as priests, with the same virtues and weaknesses, both sometimes being accentuated by episcopal elevation.

It is also true that on account of the exaltation and the wider influence of the episcopate, unfortunate qualities in the man, circumstances of his election or conditions afterward arising that make him a misfit or unfit for the discharge of his duties, create a problem of the most serious nature for the Church and one that is of vaster importance than that of a misfit or unfit rector inasmuch as the diocese is a bigger unit than the parish, and the contacts of a bishop are more far reaching than those of a rector.

The whole question as to the ministry of the Church and its right use is a most vexing one, deserves the most prayerful, sympathetic, and heart-searching treatment, and should be considered without any personal feeling or animosity, but merely as a system of operation, the purpose and hope of all being to secure that system and method which will be for the greatest usefulness of the ministry, and most effective in promoting the life and progress of the Church. And it seems to me that the question must be considered in its relation to the *whole* ministry, and not to any one section of it, and also must be considered by all with humility, honesty, and courage, in the face of the facts, and not by bishops or priests as a matter of reflection on their respective orders. To include the bishops in this consideration can no more truly be called "bishop-baiting" than the discussion of the subject in relation to the priesthood can be called "clergy-berating."

RELIGIOUS "BEST SELLERS"

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THE MINISTRY OF MUSIC

BY THE OLD ORGANIST

THAT music, *per se*, could be a definite evangelizing agent had never occurred to me until the rector asked me "if I knew that I had converted a man." "This man," he said, "asked if I would prepare him for Confirmation and when I asked him what decided him to take this step, he replied that 'it was the organ music at the funeral of a poor man I had known. Your reading of the service did not touch me but the organ kept calling me a miserable sinner and then the music changed and told me there was hope for me.'" I recalled this funeral as that of a man from Pious Hollow, our local slum district. Hearing the bell tolling rather rapidly (the sexton always indicated social distinctions by the speed of his tolling), I ran over to the church and played music which I thought would be comforting. I do not know just what music touched this man, but think it must have been the recitative, "My heart is disquieted within me and the fear of death has fallen upon me," from Kent's "Hear My Prayer," followed by Rossini's "Charity." The incident suggests that other forces than personal appeal and argument can work unnoticed as forceful agents in the salvation of souls. Perhaps it is just as well that they cannot be captured and put to work, as that would eliminate the mystical elements in religion and the comforting belief that "God moves in a mysterious way His wonders to perform."

The psychological elements are so various and involved that deliberate and intentional use of this great force is impossible, but it could work by accident. It has been said that man is incurably religious, therefore he is at times receptive and if at one of these psychological moments music which originated from a composer's religious emotion is presented to him by a musician who can interpret this emotion the seeming miracle may be worked.

It may be asked where such spiritually potent music can be found. The only answer I can give is that it is scattered rather sparsely through all music, sacred and secular, some of it forgotten and much of it little known. If asked to name music I have considered spiritually inspired, three examples would be, the Adagio of Handel's overture to the *Occasional Oratorio*, the Adagietto of the suite *L'Arlesienne*, by Bizet, and the Adagio of Mendelssohn's *First Organ Sonata*. Each of these is unmistakably a prayer that originated in some spontaneous spiritual aspiration of the composer. Music set to words may have this spiritual quality if it expresses what the words do, provided the words express any spiritual meaning. Even a cursory examination of any hymnal will reveal a surprising number of misfits, where the poem says one thing and the music another. Thus it is that great hymns which, wedded to the right music, could exert their full influence, are unable to deliver their messages. Exception, however, should be made of many tunes which admirably fit the words but are intelligible only to musicians and are a more or less agreeable noise to the people. This unsatisfactory condition of Church music could be attributed to the predominance of spiritually-minded poets over spiritually-minded composers.

Those who compile hymnals are confronted with a formidable mass of good, bad, and indifferent lyrics, and consider themselves fortunate if they can find tunes for those selected that are a metrical fit, while an occasional spiritual fit is cause for general congratulation. It was inevitable that hymnals should grow into unwieldy collections, bewildering to ministers unable to select the useful from the useless. Any Sunday in any church, big or little, you may hear a service seriously damaged by innocently selected, but unfortunate hymns. There is, however, no need for alarm over non-spiritual or even non-religious music in the churches. It has always been so. The prophet Isaiah had probably heard some unsatisfactory music in the synagogue when he said, "Ye shall have a song, as in the night when a holy solemnity is kept and gladness of heart, as when one goeth with a pipe into the mountain of the Lord."

ACCORDING TO THIS year's census, there are 1066 Episcopalians at Harvard University, which is over 20% of the total enrollment. There are 765 Jews, who make up the second largest group, and 726 Roman Catholics.—*The Witness.*

Cult and Culture

The Prayer Book in the Church School

By the Rev. C. A. Meader

Rector of St. Luke's Church, East Greenwich, R. I.

THE Christian cult is vital to Christian culture. Worship shapes character. The Prayer Book, in our Church, should be the chief textbook, and the Eucharist, which is the Prayer Book's *raison d'être*, should be the chief discipline in our system of religious education. Very early the book should be in our children's hands and very early should the Sacrament be grafted into their lives.

Have we forgotten the spiritual implications of the words "cult" and "culture"? Must we remind ourselves of their history? They are, of course, derived from the Latin verb *colere*—to tend or cherish. The aim of such cherishing is the propagation of something precious. There are parts of the United States where the word "tend" is used instead of "till" in speaking of the care of the land. *Agri* culture has for its aim the encouragement of a goodly growth from the soil. So, too, with *soul*-culture. The harvest of Christian culture is Christian character. Of course methods, mode of handling, have their place in this, as in all culture. But, just as the agriculture which takes pains about soil-preparation, fertilizer, and tools, while slighting the matter of seed, makes poor headway, so also is it with the religious education which is absorbed with curriculum, pedagogy, and equipment, but neglects the spiritual seed. The seed of Christian character is—Christian character. This principle is surely in the minds of the experts in religious education when they say that "the personality of the teacher" is all-important. They do not mean to disparage the enrichment of the pupils' minds with knowledge that has sacred associations. All information, all scholarship, is gain, when it brings into stronger light "the Life that is the Life indeed." But we cannot remind ourselves too earnestly that our task is to help boys and girls to grow up to be followers of Christ.

No one can follow a guide whom he cannot see. Youth can never follow Jesus of Nazareth unless Youth sees Him. Young people can never see Him unless they see Him in the actions, habits, and characters of older people—unless you and I reflect from *Him*, and reveal to *them*, something of His patience, His love for His fellow men, His forbearance, His humility, His self-sacrifice, and—this is very important—His interest in young children. Now, as of old, it is tragedy when His blundering disciples block the way of His little ones into those open arms. The baptism of a child, so far as our act goes, is only a gesture, if we think our responsibility for bringing the child to Christ ends at the font. The ideal end of Christian culture is the fulfillment in human life of all our Lord taught about the coming of the Kingdom of Heaven. We fall short—terribly—ourselves of that fulfillment. As you look back and recall the make-up of the churches you entered as boy or girl, and the older people whose lives came close to yours in Christian fellowship, do you remember many, more than two or three men, and a few more women, whose souls had the glow of Christ in them? But it is written that a Blessed Presence abides where there are even those two or three—a Presence bringing rest and friendliness into a restless and unfriendly world. Is there any glow in our souls to shine on still out of our remembered names a generation hence? Failing this, is there still glow enough in our little "nameless, unremembered acts of kindness and of love" to leave an image in God's Book of Remembrance, like stars invisible to the naked eye, which still appear, faint specks, on the photographic plate of the astronomer? A healthy life in the Church as a whole is vital to the healthy growth of the souls of her children. Where there is social stratification, snobbery, worldliness, time-serving, pettiness, sectarianism, and their concomitants of envy, hatred, malice, and all uncharitableness, the souls of our boys and girls will suffer.

But the matrix in which the Church's influence is especially

brought to bear upon youth is the Church's teaching function—whether that be exercised through the Church school, through pastors, through Christian homes, or through any of those various useful organizations for the young which have come to have a recognized part in parochial administration. Through these four agencies youth should be grounded in the faith of their fathers and brought face to face with Him who preached the Sermon on the Mount, taught men to say "Our Father who art in Heaven," and bore His Cross to Calvary.

Here comes in the relation between culture and cult. Our young people should also, through these same educational agencies, be led to find in the worship of the Church a union with this central Person of the Christian religion. There is a vital relation between life and worship. Consider now the connection between the word "cult," descriptive of a body of religious practices, and that word "culture," already used in this article.

It is suggestive that the words "worship" and "cult" are respectively of Germanic and Latin derivation. "Worship"—"worth-ship"—is the process of bringing the heart into a state worthy of one's God, and of resting the mind upon the excellency and greatness of the Divine Being. In the word "cult" there is another shade of meaning. This difference of meaning is suggested by what we have already noted in our study of the word "culture," a process of cherishing and tending precious seed. Culture, as an activity, involves the taking of pains; it implies the patient contriving of means to an end, the getting of results. These same things are expected in the practice of a religious cult. That word befits the genius of a great organizing race like the Latin.

A cult is intended to perpetuate and exalt the ideals of those who practise the cult. For a people whose interests are brutish and sordid there is the cult of the Golden Calf. For a people whose conception of deity lies in relentless war, there is the cult of Moloch—the immolation of youth in the blazing maw of the idol. These cults persist. The cult of the Christian religion is full of parabolic suggestion. It carries our minds back to One who says "I am the Vine, ye are the branches." In the supreme Christian Sacrament, drinking of the fruit of this Vine, we may find twofold propriety in calling this act preëminently the *cult* of our faith.

When the Roman officer cried "Forward" to that procession which was on the way to Calvary, Christian cult and Christian culture had their starting point in time. When the cross was set on the hill's top, the Vine was planted. Back of all our teaching is the Teacher-Victim. *The true aim of all our Christian culture is that our youth shall appreciate the beauty of that His sacrifice and at the same time shall offer themselves, their souls and bodies, "to be a reasonable, holy, and living sacrifice." And as in the Eucharist these two sacrifices coincide, so therein cult and culture also meet.*

A FINAL word falls naturally and necessarily here as to the place of the Prayer Book in the Church school. It is through the offices in this book that we must find a way for that linking of cult and culture which is so desirable. No plan of religious education will be satisfactory for us which does not attempt such a synthesis, such a knitting together of the two ideas by means of the book. Take this principle to heart and we shall work out methods, with patience. If we are sure of our principles, the technique will come through practical application of them.

Bear in mind, we are not thrusting the Bible into the background. We are bringing it to the front in a most effective way through this emphasis on the use of the Prayer Book.

It is a fact as well known as it is deplorable that young people grow up in contact with our Church schools, and are

confirmed, without becoming stable and constant worshippers. This is a complicated subject, involved in a general indifference to formal religion. But is not one of the chief reasons for our failure the fact that in trying to make Christians out of boys and girls we have overlooked the importance of making *Prayer Book* Christians out of them? Ours is a *Prayer Book Church* as surely as it is an Episcopal Church. The *Prayer Book* like the episcopate is the structure of the generations. It is like a cathedral in the building of which have coöperated the architects of many centuries. It is the product of the Christian character and culture of the whole Christian era. Saints of many ages have contributed to its form and contents. Therein is compensation for those defects of our own character and influence which would otherwise leave such flaws in the character of those committed to our charge. We have it in our hands to bring these last under the influence and spell of apostles and apostolic men, of a St. Ambrose, a St. Chrysostom, in the fourth centuries, of a Gelasius, a Gregory of later times, of bishops of the Latin Church like Herman of Cologne and Qignonez, of English martyr-bishops like Cranmer and Ridley, of American founder-bishops like Seabury and White, and of men of our day like the late Charles Slattery.

For the genius and piety of these and such as these have gone into the making of the book. It is a treasury of priceless legacies of literary art and spiritual beauty. Who of us has yet exhausted its rich veins of piety and truth? It contains, among scores of precious things, the great Benediction from the Epistle to the Hebrews, and the glorious Collect at the beginning of the Eucharistic Office, "Almighty God, unto whom all hearts are open." Our liturgical lineage runs back through the Churches of both East and West and through the worship of the Early Christian martyrs into the very bosom of the New Testament.

This is all commonplace history; but why have we forgotten that unless our children learn to feel at home among the pages of this book they will never feel at home in our worship? Unless they learn to prize it for its intrinsic worth, unless they are trained to see in it the utterance and embodiment of Christian character at its best, they never will enjoy using it.

Their appreciation of it and their satisfaction in its use will depend chiefly on their acceptance of the Holy Communion as the true expression of their personal homage to Jesus Christ. For the Sacrament of the Cross is the heart of the *Prayer Book* as the Cross is the keystone of the Christian life.

It is sometimes objected that reverence is a quality absent from the make-up of children, that they misbehave in church and so disturb the devotions of their elders. But curiosity and wonder are childish traits, and both of these are rungs in the ladder by which we rise to the reverential mood. We employ these two traits to lead them away from the cruelty which is hereditary in children. It is natural for young savages, such as we all were once, to throw stones at frogs, to shoot little birds with air rifles, and such other weapons of destruction as our reckless commercialism dumps on the market for children's amusement by hundreds of thousands. But it is also natural for children to love pets and to go into ecstasy over young four-footed things. And our fingers on our lips will bring them to the tiptoe of ecstatic wonder as we lead them to the nest where the mother bird is brooding.

BY analogous ways we can stir their spiritual imagination and transform their wonder into worship. Not every parish can have a children's chapel, but a children's corner and a children's altar are possible in some form for all of us, where the pictures of Bethlehem scenes, with their animals and the Babe, will catch their early interest; and their own Eucharist, and the drama of the Good Shepherd, who lays down His life for the sheep, will bring them not as mere lookers-on, but as participants, upon the stage of the most astounding scene in human story. Thus they will begin to thrill at the mystery of the love of the Crucified. Unless we are able to inspire them with this sense of wonder for something sublimely heroic, coming very close to them, and for which they themselves feel a capacity, and to which the best within them is responsive, Christian worship will never have reality for them, and the reason for this failure will be that it lacks reality for us.

But not only through their introduction to the Eucharist at an early age should we make the *Prayer Book* the

chief religious textbook for children. After children have acquired a practical ability to read, we should spend relatively little money on flimsy leaflets and manuals for *pupils'* use. Let us make them a more worthy gift. The *Prayer Book* itself contains the material for teaching the Christian year. The Christian year cannot be effectively taught without teaching the life of Christ at the same time. Why use two or three, or four pupils' handbooks, when all the material essential is between the title page and articles. The *Christian Year*, in *Whitsunday* and the *Saints' Days*, is also an introduction to Christian history, and as time goes on a thorough consideration of the various prayers and offices will lead the pupil naturally to become familiar with post-apostolic saints and the great figures and periods in the later life of the Church.

The *Prayer Book* saints will carry on the torch to the early missionary monks of Europe and North America—and to Xavier, Damien, Stuck, Teusler, and the other modern soldiers of the Cross. At the same time the pupil, in considering these great names, with Epiphany as the background, will have learned a great deal of the rationale and story of Christian missions. Furthermore, the reading of the Psalter, with the Epistles and Gospels for the Day, will familiarize the pupil with the most valuable parts of the Holy Scriptures. Additional, specialized study of the Bible, especially Old Testament history, belongs in high school and adult Bible classes, where alone it can be worthily carried on. I do not undervalue the scholarship and labor of our brethren, like the sainted and lamented Lester Bradner, who have produced the manuals of the *Christian Nurture Series* and similar courses of instruction. We owe them a great debt. One of the most notable and valuable features of our latest revision of the *American Prayer Book*—the *Offices of Instruction*—is the contribution of the group who developed the *Christian Nurture* handbooks. But I submit that the chief value of those handbooks—and they are very valuable—lies in their use as helps for teachers. Also of great value for teachers are the series by the English priest and scholar, Dr. Percy Dearmer, and the manuals of the *New York Sunday School Commission*. So, also, is the late Bishop Beckwith's series—*The Church School in the Book of Common Prayer*. But I firmly believe that we are off the track entirely if we let ourselves think of any other manual than the *Prayer Book* itself as *the* textbook for our children in their religious education—not as a source book, a reference book, but as *the* manual of instruction. To be sure it does not contain all that was ever uttered of liturgical beauty and spiritual truth, but it contains more than our children will be able to exhaust in their school years.

Their first contact with it, so far as the Church school is concerned, should be made as impressive as possible. Let some older person, parents, sponsor, or, when necessary, some official representative of the Church present a *Prayer Book*, in a formal, public manner, perhaps with Bible bound in the same cover, to every boy or girl who has learned to read. Let parents be urged to see to it that the book be kept as carefully as their children's Sunday clothes, and in the household that it be regarded as essential to their "Sunday-go-to-meeting" equipment as their very garments.

Of course—this is most important—the Church's chief adjunct in the making of Christians is not the Church school, but the Christian home, where Christian contacts should be a hundredfold as frequent and deep as in the Church school. What has been said about the *Prayer Book* in the school applies even more to the use of the *Prayer Book* in the home. As a manual of prayer our revised *Prayer Book* is a great improvement over the old. The special prayers after Evening Prayer at the beginning, and those supplementary to Family Prayer at the end, of the new book will be very helpful, wisely used by faithful parents in the encouragement of serious, thoughtful, and devout habits in their children.

Christian worship and the Christian life—otherwise cult and culture—center in the Cross. This idea is the heart of the Holy Communion. The *Book of Common Prayer* is built around this central idea. We shall make a losing fight unless we make the *Book of Common Prayer* our main dependence as a textbook in the Church school. Here are three or four elementary principles for the solution of our educational problem—which will always be a problem with an X in it—an unknown quantity—even our own will to make sacrifices for these little ones.

Politics

By Clinton Rogers Woodruff

POLITICS, we are told by *The New Century Dictionary*, is the science or art of government; the practice or profession of conducting political affairs. It is also used in various other senses. For instance, it may mean one's political opinions; or political methods or maneuvers. Moreover it means the use in private affairs of methods analogous to those used by politicians, and those methods may be good or bad or doubtful. Like so many English words, "politics" is used loosely to describe a great variety of activities and so it is essential for the clear understanding of the term that we describe the meaning we give to it.

William Seal Carpenter is an associate professor of politics at Princeton and in his *Development of American Political Thought*¹ "politics" is used as meaning the science or art of government. He shows that political thought during the formative period of American institutions was dominated by the philosophy of the social contract. The political ideal of the pamphleteers of the American Revolution was that of a balanced government. When the convention to frame a constitution for the United States assembled at Philadelphia in May, 1787, the question of the ultimate seat of authority did not require discussion. The growth of democracy in the United States was accompanied by the intensive cultivation of the principle of individualism. Majority rule was a familiar device in the American political system.

The contributions of Americans to political theory have not in recent years been abundant or important. Indeed, by the year 1787 the American people had made up almost the whole of their stock of fundamental ideas. It is also true, however, that the period from the adoption of the Constitution to the outbreak of the Civil War is one in which the thought of the Constitutional Convention attained its full fruition, but there are aspects of the situation which have not, until now, been adequately dealt with. If Professor Carpenter's volume should accomplish nothing else, it is at least of value for the much-needed assistance it gives in placing the period from 1787 to 1861 in a proper perspective. He shows that American statesmanship has been essentially practical, usually resorting to political theory to justify accomplished facts or to find a solution of complicated problems by providing some underlying general principles.

It may seem like a far cry from national political theory to county government, but really they are part and parcel of the same great problem. If our government is corrupt, inefficient, or halting at its source, it is destined sooner or later to become so in the upper branches. There was a time when commentators contrasted city and county governments to the detriment of the former. So distinguished an observer of American conditions as Lord Bryce in his *American Commonwealth* said "rural government for its merits and city government for its faults has become the theme of copious discussion among students of American institutions." Present-day commentators, however, under the leadership of organizations like the National Municipal League, maintain that "it is not improbable that the coming decades will see a revolution in rural government as significant as that wrought in city government since Bryce published his *American Government*." It is true that that great student of politics realized that the county was "an artificial entity, lacking the interests and affections of the people."

Nevertheless President Hoover felt that county government was of such importance that he devoted a portion of his first annual message to Congress to its consideration. While he referred mainly to county health, his treatment was an indication that he felt and believed that the integrity and health, physical and political, of the basic units was essential to the integrity and health of the national superstructure.

Another evidence of the growing appreciation of the necessity of studying the county is to be found in the publication of such a volume as Wiley Kilpatrick's *Problems in Contemporary*

County Government, an exhaustive examination of the process of county administration in Virginia, where the county bulks larger in the thought and concern of the people than in most states. It is one of a series of publications issued by the Institute for Research in the Social Sciences of the University of Virginia.² It is a monumental work of six hundred and sixty-six pages worthy of the closest study by all concerned with government at its source.

AMONG the interesting present-day developments are the publication in the field of politics and government issuing from the presses of the American universities. Professor Carpenter's book comes from the Princeton Press; Kilpatrick's from the University of Virginia's Bureau of Social Research, and the Harvard University Press has just published Charles Groves Haines *The Revival of Natural Law Concepts*³ in its Harvard Studies in Jurisprudence. As the publisher intelligently explains in his introductory note, written constitutions as fundamental laws were, to a considerable degree, the result of a belief in the permanence of universality of types of natural law or the law of nature. The interpretation of these written constitutions has always been affected by ideas concerning natural or superior laws. Modern constitutional interpretation is being greatly affected by superior law doctrines; and in no country is the influence of such doctrine greater than in the United States, where the courts are creating a new version of natural law in the application of the phrases "due process of law, and the equal protection of the laws." This study traces briefly the development of natural law concepts and gives a survey of some modern applications of these concepts in the public law of Europe as well as of the United States.

This admirable contribution in the field of what may be called the higher politics is devoted to the significance of natural law ideas in the interpretation of the American state and federal constitutions, where natural law doctrines have been so extensively applied.

Citizenship is a subdivision of politics, as meaning the art of government, and is also variously used. Professor Charles Hartshorn Maxon, of the University of Pennsylvania, has written a treatise bearing that title⁴ in which he considers the rights and duties of citizens. His opening paragraph is particularly striking. In it he says that when the pursuit of the Science of Politics takes us to the new capitol of the State of Wisconsin at Madison we find a court room of incomparable beauty. On the four sides are great panel pictures representing four beginnings in the science of law in the protection of fundamental rights. One represents the first trial in the territory of Wisconsin, a hundred years ago. The Indian Chief Oshkosh is being tried on the charge of murder, but in defense he sets up the claim that the Indian killed by him had committed a crime which made him liable to the vengeance Oshkosh had taken upon him. The jury returned a verdict of acquittal, recognizing the validity of tribal law. This tribal law has its counterparts in the earliest stages of Roman law and in the most ancient books of the Hebrew Scriptures. Another picture represents the beginning of American law. It is the signing of the federal constitution at Philadelphia. Washington sits in the chair of the presiding officer. Franklin, the founder of the University of Pennsylvania, stands in a group on one side. Madison and Hamilton are engaged in conversation on the other. Very near Washington stands Jefferson. In pointing out that Jefferson was not there, Professor Maxon declares it is more significant to remark that the federal constitution was not a code of new laws, but of old ones—provisions, rights, privileges—that strike their roots through colonial history deep into the past of the mother country. A third picture represents the beginning of English law, King John is signing Magna Carta, but the barons of 1215 were demanding for the most part the guaranty

² University, Virginia.

³ *Law Concepts*, Cambridge, Mass. \$4.50.

⁴ Oxford University Press.

¹ Published by the Princeton University Press. \$2.00.

of rights and privileges that were the heritage of a still more distant past. The remaining picture represents the beginning of Roman law. Augustus Caesar sits as judge in the trial of one of his own generals, charged with crime. Roman law, however, was older than the empire; it reached back to the adoption of the Twelve Tables in the year 451 B. C., and these were simply the codification of laws previously existing. The study of the status of citizenship and the rights of citizens takes us back not only to the American Revolution and to Magna Carta, but to the ancient city republic and the primitive Aryan tribe.

This gives us an insight into the contents of a highly interesting book and of the method of treatment dealing with the acquisition and loss of citizenship, the privileges and immunities that are the content of citizenship, and the exceptional law designed to meet the conditions of special classes of persons.

TRAINING for citizenship is a subject that is receiving the attention of educators to an encouragingly increasing degree. In Bowden and Clarke's *Tomorrow's American*⁵ we have a practical study in student self government. William McAndrew, who for forty years taught citizenship, believes that this book has come at the right time as both branches of the National Education Association have begun with much earnestness to urge more direct teaching of democracy. "Here," he says, "is a laboratory manual needed by all grades of education and fortified with sound theory, honest argument, and real experience."

In his introductory note Dr. McAndrew expresses the opinion that while we are now talking democracy we will soon be doing democracy. He does not feel that democracy has failed, but the schools have failed to teach it.

Frederic J. Stimson, our former Ambassador to the Argentine, believes in democracy. It is *The Western Way*,⁶ and for better or worse we are definitely committed to it. He comes to its defense with force and power. He considers the doubts that have been expressed and discusses them confidently and affirmatively. Beginning with an analysis of democratic aims and ideals, especially in such matters as the exercise of power by governments, the prevailing attitude toward labor, property issues, and the woman question, Mr. Stimson turns to the issues now at stake and champions the democratic position. He holds up the ideal of human liberty as the achievement which democracy will make as its contribution to the advancement and happiness of mankind. He shows just how much he feels that it has accomplished in the realization of that ideal and how much in his judgment it has fallen short. He challenges our foolish faith in the power to change human nature. He relates democracy to our present successful economic system, and then shows that perhaps it has failed to contribute ethically, spiritually, and esthetically. He points out that while "democracy today has lost its idea of personal liberty and definitely accepted the principal of control," we should not lose hope; for "democracy, more especially in America, through its surface materialism has evolved a technique of living which proves, to the older world, the possibility of material ease for every one and thereby lays the foundation on which, later, a new and more practicable idealism may rest."

Notwithstanding Mr. Stimson's faith and optimism it must be recognized that modern democracy is now confronted by a growing spirit of skepticism and disillusionment. It has been brought before the bar of public opinion charged with incompetency, and the examination of its record which is now being carried on discloses in the opinion of many a history of shams, impostures, and unfulfilled promises. A verdict must soon be asked for: is modern democracy to be discarded in favor of a new system of government, or is it sufficiently worth while to warrant its retention with perhaps some modifications? This is a matter of vital importance to American citizens; and it should be the duty of every citizen to inform himself on the subject.

These are phases which Dr. Edward M. Sait discusses in his *Democracy*.⁷ It is a timely survey of the conflicting opinions of those who have examined the century of experience with this particular form of government.

An interesting study in the field of comparative politics is

to be found in Professor William B. Munro's *American Influences on Canadian Government*.⁸ The author points out that the "infiltration of American ideas and practices has been most marked in Ontario and the Western provinces. It has affected the maritime provinces less materially, and Quebec almost not at all."

In the realm of what we may, I think, quite appropriately call the higher politics, attention should be called to *The Commonwealth: Its Foundations and Pillars*⁹ by the late beloved Bishop Brent. He describes "commonwealth," which he declares to be a noble word, as embracing "the whole of mankind." It means "that joint possession of all human aspiration and achievement which the world contains, all the world's raw material, spiritual, moral, and material, embracing both the unwoven things of tomorrow as well as the inheritance of the past." This vast wealth, he points out, it is the function of churches and governments to claim as their own, but without favor or partiality to any one. "The watchword of modern social economy is equal opportunity."

WHILE the Bishop's book, made up as it is of the Duff Lectures which he gave nearly a decade ago, is primarily a missionary argument; it furnishes that help and inspiration which is essential to the highest forms of endeavor, public and private, in behalf of others. Students of the history of the late war will also find here an interpretation of the influences that led to that stain on civilization. Those who are concerned about the problem of modern life in America will here find prophetic counsel. It is a study of human relationships between man and man, the final message of a wise, able, and tolerant scholar and Churchman.

In the realm of the lower, or perhaps it would be more accurate to say the lowest, politics two books may be mentioned, *Tents of the Mighty*,¹⁰ and *Hizzoner Big Bill Thompson*,¹¹ by John Bright.

This latter volume is a graphic, journalistic account of Chicago's political history of the last twenty years which has been aptly described as a "weird and fascinating phantasmagoria, chock-full of high comic drama." In this drama "Big Bill" Thompson, the present mayor of the city, has had a prominent rôle. It is his part that the author of this biography has tried to illuminate, with as much of the setting as is necessary for proper understanding of it. The author, who is a trained newspaper man, was confronted at the outset with the career and personality of a man of great national interest but merely local political importance. Here was a man who set the world agape, but was unable to order his materials for the gratification of the two major ambitions of his mature life—a term in the Senate and the Presidency. Frustrated, but still agog with prodigious energies, he created a tempest in a teapot—his astounding crusade culminating in the trial of William McAndrew, the superintendent of the public schools in Chicago, to whom reference has been made further back as a life-long teacher of citizenship—but Mayor Thompson was not one of his pupils.

Thompson's success is not hard to explain. In the beginning he was discovered by a group of men, shrewd, unscrupulous, and untiring, who exploited his hearty personality and enormous frame, his wealth and family reputation. This resulted in his election to the mayoralty in 1915. Reëlection was effected by similar amazing shibboleths. Again ensued four years of disastrous government, climaxed with a criminal trial of the ringleaders staggering in its details, all of which are herein set forth clearly and graphically. It is not a pretty story, but it is an illuminating one.

Richberg's life has been an interesting and stimulating one and has been one long fight against injustice and entrenched greed. Nevertheless as Paul U. Kellogg, the editor of the *Survey*, who with his brother was responsible for the book, says in his Foreword, "From the first to the last page this is a fascinating prose ballad of the leadership of yesterday and today, shot through with prophetic glimpses of the future. . . . Whether they agree or disagree with his philosophy, readers of every variety of social and political faith will enjoy this racy good-humored tale."

Since writing the above article there has come to my desk a monumental volume on *County Government and Administra-*

⁵ Putnam's. \$2.00.

⁶ Scribner's. \$3.50.

⁷ The Century Co. \$1.50.

⁸ The Macmillan Co. of Canada, Toronto. \$1.75.

⁹ Appleton & Co. \$2.00.

¹⁰ Willett, Clark & Colby, Chicago. \$2.50.

¹¹ Jonathan Cape and Harrison Smith, New York. \$3.50.

tion¹² by my long time friend, Prof. John A. Fairlie, now of the University of Illinois, and Dr. Charles M. Kneier. It covers the historical development of local government in England, the American colonies, and the United States. It examines the relationship between the county and the state, giving attention to constitutional provisions and powers of the county and the judicial and administrative control over county affairs. It deals with the organization of county government; discusses the functions and administration of county government; and considers special problems of county government and the government of local areas smaller than the county. In short, it is a comprehensive treatise on the whole subject by one who has earned a high reputation as a leading authority on local government.

¹²The Century Co.

A LAYMAN'S ESTIMATE OF THE CHURCH

BY A CONVERT

The author of this article is a professor in a mid-Western university. Brought up in the Congregational Church and later affiliated, through marriage, with the Presbyterian Church, he has finally "found himself" and with his family was recently confirmed in the Episcopal Church.

A CHURCH is a little place fenced off from the distracting bustle of existence, and which is filled or should be filled with an atmosphere and with suggestions that make it easier for those who go there to realize the worshipping life."

These words of Evelyn Underhill strike an especially responsive chord in the hearts of those who find it natural to worship in the Episcopal Church. With this general view in mind, may a layman attempt to formulate the ways in which the Episcopal Church is helpful for one who would cultivate the spirit of worship?

(1) The Episcopal Church calls for an alert and intelligent attitude on the part of the worshipper during public service. The active entry into the details of the service and the frequent changes of physical posture stimulate him into active reverence and help to prevent passive inattention.

(2) The Episcopal Church consciously seeks to awaken and develop the aesthetic sense as a natural ally to the spiritual sense. The eye and ear are appealed to, and dramatic values are utilized in order that the imagination should be stirred. One's memory of a service in the Episcopal Church may be as definitely a memory of a beautiful and artistic thing as is his memory of great music or of any other art.

(3) The Episcopal Church, without being sentimental or ostentatious in its liturgy, provides an atmosphere in which the deeper and nobler emotions may be awakened. The dignity of the ceremony for the regular attendant will probably call forth more than aesthetic pleasure and may well evoke a mood of serious thought or even of reverent adoration.

(4) The Episcopal Church invites thought on religious problems. Based upon the historic Apostles' and Nicene Creeds—men's collective attempt to express the fundamental principles of the Christian faith, men's attempt, indeed, to express the inexpressible—it allows and encourages progressive thought on religious problems.

(5) The Episcopal Church provides for those who feel benefited by a conscious connection with the significant past a steady reminder in its fixed ritual. Habitually and reverently to repeat the very words which earlier men have repeated is to keep these words vital and to keep the influence of those who uttered them in past centuries active in the modern world.

(6) The Episcopal Church encourages the living of a steadily developing Christian life. The Churchman was invoked at his confirmation to "increase" in the Holy Spirit "more and more." He may in this Church learn to *live* his religion. He is hardly true to the vows of his Church unless he does gain power in the *living* of his religion. He may in time yield himself wholly, as Thomas à Kempis suggests: "What ask I of thee more but that thou study to resign thyself to Me entirely? What thing soever thou givest Me else I care not for. For I demand not thy gifts but only thyself."

OPPORTUNITY FOR THE HOMELESS MAN

BY GERALD B. BURNETT

THE homeless man is getting a new deal in Los Angeles. A change has been brought about by a woman—they call her the "job woman" in the places where social misfits gather. Her name is Mary S. Covell, for twenty-five years a worker in social service, and for the past year and a half executive secretary of the welfare department of the famous Midnight Mission.

Mrs. Covell, for she is the wife of Doctor David R. Covell and the mother of two energetic children, had some more or less radical ideas on handling the homeless man problem, a deep store of vitality and the support of the board of directors of the Mission when she took the job in hand. In a few months' time she had upset time-honored traditions on the methods of handling men and conditions at the Mission, and made a few enemies and a host of friends.

But when the dust had subsided, literally and figuratively, the Midnight Mission found itself standing upon a new foundation. From a center for the professional "bum" it had blossomed into a house of opportunity for the homeless man. From a menace to the health and morals of a community it had been transformed into an agency of reclamation. And from a parish among the welfare agencies it won the respect and endorsement of the Los Angeles Social Service Commission, the Community Chest, the Police Department, Health Department, and Bureau of Housing and Sanitation, all of which had previously condemned it openly and often.

Confirmation of these facts is easily secured by consultation with various city officials. The writer personally has talked with the heads of various commissions and bureaus in charge of regulating such agencies as the Midnight Mission and without exception received wholehearted commendation of the rehabilitation of the Mission work. He has talked also with individual patrolmen engaged in vagrancy detail work, inspectors of health and sanitation facilities, and others who actually contact the conditions prevalent in the city of Los Angeles. Without exception such officials and employees have stated that the new plan of operation of the Midnight Mission has renewed their faith in its destiny as a human reclamation plant.

The religious activities of the Midnight Mission are under the direct supervision of T. H. W. Liddecoat, founder, president, and superintendent. The work of Mrs. Covell deals purely with the social welfare activities. What these may be is best told by reference to the figures showing the scope of work for the year ending August 1, 1930. In that time 9,656 homeless men came through the doors of the Midnight Mission. They were penniless, jobless, homeless, and hungry: 5,229 were given at least one week's free care; 2,267 were cared for over a weekend; 2,160 were cared for over night. Three meals a day were served them, 334,492 meals in all. In one month alone, July, 1930, 27,790 free meals were served. All foodstuffs are donated by individuals and business houses. The food is cooked in a clean kitchen and served by volunteer waiters from among the men.

Every man staying over night gets a warm bath and a clean bed. While he sleeps, a laundry washes his clothes, shoemakers repair his shoes, a tailor cleans and presses his clothing. He rises in the morning and gets a free shave and hair cut, has a bountiful, warm breakfast and is ready to look for work. There are no loafers at the Midnight Mission.

Men work at the Mission, go outside to look for work or are assigned work from a list of jobs secured by Mrs. Covell. The moment they reveal an aptitude for hanging around without serious effort to support themselves to the best of their ability their stay at the Mission ends. Two thousand one hundred sixty-four temporary or permanent jobs were found for men in 1930.

Mrs. Covell believes that a homeless man is not necessarily a "bum." She believes that a hunger satisfied, a clean body, cleanly clothed, and a cheery word of understanding can do more to place wavering feet on the upward trail than any amount of maudlin and misplaced sympathy. She card indexes her men for the sake of efficiency and to learn the ever important what, why, where, when, and how of her guests. She practises charity without hysteria and offers opportunity without loss of self respect.

THE HOUSE OF THE GOOD SHEPHERD

THE House of the Good Shepherd needs no introduction to the Church people of the diocese of Maine. Its good work is well known in every parish and it is a household word to those who live in Gardiner, where it is located, and vicinity. Sister Margaret Mary, C.S.P., who has charge of the home, has not only endeared herself to the hearts of all those who know her, but through her sterling Christian character has also endeared the House of the Good Shepherd and its little family of children who live there, for they have become, in reality, part of her.

The chief purpose of this article, on the occasion of the fortieth anniversary of the founding of this home, is to recognize, in a small way, the invaluable work that is being done there by those who know it so well. In the second place, to extend this knowledge to all lovers of children among Church people in general and particularly to the many Churchmen who spend their summers in this beautiful state, so that we may solicit their moral interest as well as material support.

In the first place it is a home for orphans or children otherwise distressed. It is a real home. All the atmosphere that generally clings to an institution is entirely absent. The first impression of the homelike appearance which you get when first you approach the grounds is not lost when you enter. The general layout of the house itself is unique and homelike. It is hardly possible to make it more so. The children with their happy faces and healthy bodies, dressed not in uniforms, but giving the appearance of children found in any normal home, convince the visitor that this is something ideal in the line of institutional work. You are also made to feel at home almost immediately and a place where anyone would desire to linger. One can hardly conceive that this could be possible in a place known as a diocesan institution and whose family is drawn from so many varied and shipwrecked homes. They range from two years old up to the age of sixteen. They live and treat each other in a manner which would serve as a model for any home. In this cultured atmosphere where discipline is at its best, and yet never severe or a burden to the children, is a place where any mother, of whatever type of home she may represent, would be happy to leave her children for a day or a month.

Nor is this atmosphere confined to the walls of the home. On the street, at the church, and in the public schools, these children mingle, play, and act and are treated by others as children from private homes. They are never referred to as "home children" or looked upon as less fortunate, but instead they are introduced as "Sister's children." Any one who knows Sister would be proud of this relationship, for Sister has many more children who never lived in her home. To meet her and to receive the hospitality of the home once would be the best inducement to want to call again. It is the only home of this nature that is listed under the institutions of the diocese and it is certainly a model to the Church in general when you want to see the true relation of the Church to the orphan.

THE House of the Good Shepherd was founded in Rockland, Maine, in 1889, where it remained for nine years. In 1898 the diocese placed it under the care of the Rev. Robert Plant, then rector of Christ Church, Gardiner. In order that the home might be under his close supervision and oversight, it was moved from Rockland to its present location in Gardiner. Under the devotion and skilled planning of Canon Plant and his corporation, it has built up a most worthy name.

It now houses about twenty-five girls. Occasionally it takes a small boy in order not to separate a brother and sister, for the principal object of this home is to keep families together. Sometimes children are taken temporarily in order to find homes for them. The standing of the House is such that it makes a strong recommendation for the child, and the chances for finding worthy homes are enhanced. Otherwise they would often be left to the mercy of the public in general. Its greatest work, however, is keeping families united. In some cases, one parent is dead and the other has to earn the living. In other cases both parents are dead, and in these cases the children are kept for a much longer period. They are sent to the public schools of Gardiner, and if they show evidences of a promising character they are given a high school education. Every effort is made to give an equipment to fit them for some profession

for which they are best adapted. In this the home has been most successful, when the list and history of those who have gone out has been examined. They, too, never forget their home in Gardiner. In a report recently given to the diocese, Sister says:

"Our old children come back to see us frequently and all express their thankfulness for what the House has done for them. Frequently they write and say: 'May I come back for a few days; there is no place I want to be as much as home.' One child wrote: 'Oh, to be back at my dear home on Lincoln Avenue.' It is hard to have them homesick, but a joy to know that they feel this way about the home given them."

The work is of a most constructive nature and the training, which is well grounded and of such deep character socially and religiously, reforms the girls and builds up character equipment which serves in giving them reserve power to draw on for the rest of their lives. The work of the home and that of general routine is all done by the Sister, assisted ably by her older girls. While the laundry of the home is sent out, the children help to cook and keep the house clean and act as counsellors to the younger. Nor is the religious side of life neglected. It is given in a most appealing manner and becomes a natural part of the order of things. There is a small chapel in the home for private prayers during the week and the children attend the parish church on Sunday, whose rector acts as chaplain to the House. The chapel bell is the only bell that rings in the House. All children are baptized as soon as they are received and confirmed as soon as they become of age. This is a rule which is strictly kept and the children grow to love the Church. Any child is qualified for admission regardless of its religious affiliation. As a rule the newcomers belong to none. One lovely part of it all is that many of the mothers come into the Church through the influence of their children.

The home is well known to the young people of the town, and its wholesome influence and companionship make a strong appeal. It is a rendezvous for a large number who meet there evenings after work and play tennis in summer and other games in winter. On Sunday evenings, in winter, many gather around the fireplace for refreshments and an evening of music and pleasant talk. Many a young stranger in town is helped over the first loneliness and homesickness by meeting desirable companions in a most congenial and uplifting atmosphere in the reception room of the home.

The location of the House is unique. It is situated in the city of Gardiner, only a few minutes' walk from the main street and yet it has a glebe of forty acres of land surrounding the home. A shady lawn and a spacious playground only occupy a small portion of the farm which is profitably rented and provides a source of income for the home.

While some children pay an initial sum for board, yet no child is kept out who cannot pay. More children are on free beds than on pay, and even those who promised board are not always able to pay. The burden of finance rests entirely on the Church people of the diocese and friends of the House. The diocese pledges \$500 a year in cash. Contributions are regularly made by the Woman's Auxiliary and other organizations representing the parishes the length and breadth of the diocese. In fact, they clothe the children. Other friends are interested in the work, to say nothing of the professional men in Gardiner and other tradesmen who are always very kind and thoughtful of the home. Assistance through these sources has kept the home going year after year, yet at times it has occasioned much worry to those in charge.

THERE is the story. There is plenty of ground, a nice home, well equipped, made comfortable, yet little money to run it and none whatever for desired expansion. The support received is hardly adequate to do what is already accomplished. To put the House on anything like a firm footing, an endowment of not less than \$50,000 is needed.

If the work is to live, there must be some expansion. This amount after all is but a small sum and a good investment in terms of human lives in a home of this nature. For forty years no outside appeal has been made. The work has gone quietly on, depending on faith in the generosity of those who knew it. We are anxious to enlarge this circle of friends in order to insure the future of the home.

All communications may be addressed to Sister Margaret Mary, C.S.P., who would be glad to have you visit the home.

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*:

FOR ALL his scholarship the late Cardinal Gasquet has not "won the day" in the Wyclif controversy [L. C., November 22d, *et seq.*]. Scholars quite as competent have regarded his hypothesis as a bold one, but still rather a bit of forced pleading! In his famous book, *The Old English Bible, and Other Essays*, he seems to have based his opinions almost entirely upon the excited statements of Sir Thomas More whose extreme prejudices against Wyclif somewhat disqualify him as a judge.

More, however, is very far from denying that Wyclif either translated or supervised the translation of the Bible into English; and Gasquet himself admits that the ecclesiastical authorities of the time "most certainly approved of various copies of the actual versions now known as Wyclifite." However, as Dr. Crosby points out, the late Cardinal's theory was that the so-called Wyclif translations were not Wyclif's at all! My point is that, as the Cardinal depends upon brilliant conjecture rather than upon actual evidence, Sir Thomas More's opinion is more likely to be correct.

It is difficult to reconcile the above quoted statement of Cardinal Gasquet with More's opinions; and still more difficult to reconcile Dr. Crosby with what More has to say about the reasons for the Church's ban upon the Wyclif versions. Unless I misunderstand Dr. Crosby his belief is that the Wyclifite versions were condemned, not because of the nature of the translations, but because of the heretical prefaces. More, in his *Dyaloge*, asserts with considerable bitterness the fact (?) that Wyclif "purposely corrupted the holy text, malyciously placynge therein suche wordys as myght in the readers erys serue to the profe of such heresyys which he went about to sow: which he not only set forth with his own translacyon of the Bible, but also with certayne prologes and glosys which he made ther upon." Sir Thomas evidently was angry because of Wyclif's antipathy to Papal claims which no modern Anglican is ready to admit. . . .

Without prolonging this letter unduly may I ask two questions that seem impertinent: (1) If it be true that there were many Bibles "faire and olde" before Wyclif's day, how does it come that the bulk of our odd 200 existing English manuscripts date from his day or shortly after it? (2) And how does it happen that the introduction to Wyclif's tract on *The Pastoral Office* laments the absence of any complete English version? Cardinal Gasquet, in this brilliant bit of special pleading, argues that the versions commonly attributed to Wyclif were made by orthodox scholars of the Church, naturally during or after his day. But Sir Thomas More is at pains to assert that, between the time of Wyclif's heretical translation and his (More's) day, no English versions whatsoever appeared.

(Rev.) ERIC MONTIZAMBERT.

Oklahoma City, Okla.

FR. GARRETT'S STATUS

To the Editor of *The Living Church*:

IN THE November 8th issue of *THE LIVING CHURCH*, page 61, we read of the conversion of a Roman Catholic Bishop, the Rt. Rev. Julio Garrett, to the Anglican Catholic Church. The article states that Bishop Colmore and "the council of advice have made careful investigation and are thoroughly satisfied in regard to Fr. Garrett's credentials and character." But in a Roman paper we read that Bishop Garrett was deposed by the Holy See and his conversion "is not one about which prudent Episcopalians will boast." Will you please give us further information about Fr. Garrett? Thank you.

Croton Falls, N. Y.

JOSEPH W. LYON.

[It is our understanding that Fr. Garrett was a bishop in good standing in the Roman Catholic Church at the time of his conversion. Certainly his record shows a long and distinguished record as priest and bishop in the Roman communion. Naturally he was "deposed by the Holy See" after his conversion, just as Anglican priests are deposed under Canon 38 for "formal admission into any religious body not in communion with this Church. That "prudent Episcopalians" will not boast about his conversion, or anyone else's, is self-evident; boastfulness in spiritual matters is, to say the least, in poor taste.—EDITOR, L. C.]

"FOUR NEW PRAYER BOOKS"

To the Editor of *The Living Church*:

IN THE exceedingly interesting and informative paper in your issue of November 29th by the dean of St. Asaph on Four New Prayer Books, may I venture a correction and a suggestion? The former is the statement that "the American Prayer Book makes no provision for the omission of those portions of the Psalms which are not suitable for public recitation." Such provision is (or seems to be) made in the last paragraph of the directions for "The Use of the Psalter" (p. vii—"Concerning the Service of the Church").

The second point to which I would direct attention is one change which I have not thus far seen noted in any comment in the press—the *omission of a single letter*. In one of the rubrics in the Confirmation Office the Bishop is directed to lay his "hand"—not "hands," as in the old Prayer Book, "upon the heads," etc. This seems a very wise change though one which has apparently escaped the notice of commentators. Will our Fathers in God follow it in their Ministrations?

While I am on the subject may I call attention to a following of the old Prayer Book in evident misprint twice repeated—in the Epistles for St. Barnabas and for St. James: "Agabus . . . signified by the spirit." The last word should of course be capitalized. The revisers made so many changes in order to follow the American Revision of the English Translation of the Bible that it seems strange that they should have overlooked this.

Milledgeville, Ga.

(Rev.) S. J. FRENCH.

"PROTESTANT EPISCOPAL"

To the Editor of *The Living Church*:

IN VIEW of the approaching General Convention of the Church, it is not too much to hope that the Convention will take steps to finally eliminate the misleading word "Protestant" from the title.

I write to say that the time for compromise and dilly-dallying as far as this matter is concerned, is past! I believe it was Father Faber who declared in effect that the Christian might expect many burdens, but that the Church itself should not be a burden! That great man did not seem able to envision the future of the Church of England; but at least he did not have the stumbling-block of "Protestant Episcopal" to drive him out of her fold.

"Protestant" in our title is more than a burden; it has without doubt kept unnumbered souls out of the Church. It is a millstone and a barrier! It is a misnomer and a crying shame! Let us have done with it! And why isn't it possible to title our Prayer Books "According to the use of the Church" as it appears hymnals are titled? That's enough, isn't it? . . .

Let Churchmen of all shades of opinion cast overboard the word "Protestant!" Must we share with what I believe is officially titled "The Methodist Protestant Church" the distinction of being the only two communions in the country which put that partisan word in such prominence?

Los Angeles.

CLARENCE M. LINDSAY.

To the Editor of *The Living Church*:

NOW THAT such stress is being placed on the name "Protestant Episcopal" it might be interesting to know how this misnomer, which is neither liturgical, doctrinal, historical, nor apostolical, came to be applied to the English Church in America.

Years ago the worthy Dean of the DeLancy Divinity School volunteered the following explanation. He stated that when the thirteen colonies had formed their confederate government, the representatives of the English Church in America met in convention to adapt the Book of Common Prayer to new existing conditions and to select a name by which it should be known, the delegates from the South averred that they were called "Protestants" by the Romish Mission which was then established in their midst as the Church of England did not recognize the authority of the papacy, while the Northern delegates, where bishops were burned in effigy, were called "Episcopal" by the Puritans. So as a compromise the two

local nicknames were hyphenized into this meaningless and absurd title of "Protestant Episcopal." The worthy Dean proceeded to illustrate the absolute incongruity of the Church being tagged with these Romish-Puritanical names by referring to another similar instance in Western New York where Yankees had migrated as well as people across the State line from Pennsylvania. Unable to agree on a name the place was finally called "Penn Yan," to the ridicule of the district.

Now for Puritans to call our branch of the historic and apostolic Church of England "Episcopal" is surely not distinctive or proper, because all other primitive and historic Churches are also Episcopal, and to allow the Roman Mission in the Southern Colonies to daub the Church with the name "Protestant" because the primitive Church of England threw off the Roman yoke at the time of the Reformation and freed herself from a thousand years of papal tyranny is equally silly. But the height of silliness seems to be . . . to glory in this inappropriate, meaningless, Romish name—"Protestant!"

For the sake of order, peace, and good will why not drop these Puritanic Romish titles for a name that is locally proper and fundamentally and definitely correct as our privilege right, The American Catholic Church? This would be historically and doctrinally logical as well as comprehensive and true.

Olga, Fla.

J. B. BLANCHET.

IS THE CHURCH A PUBLICITY AGENT?

To the Editor of The Living Church:

IT IS unfortunate that nearly every written statement about the present unhappy controversy between the Bishop of New York and a group of his clergy befalls the real issue at stake. Is or is not the Church to allow herself to be made a tool for the cheap publicity schemes of a multitude of peripatetic propagandists for every conceivable kind of anti-Christian radicalism? Judge Lindsey has an idea. In the common parlance of the advertising world, he wants to "put it over." The way to do this is to get the idea before the public; to climb into the columns of the newspapers; and the quickest and cheapest method of accomplishing this is to start a good, lively, bitter controversy. Judge Lindsey knows all this far better than I do. He has been a very clever and astute propagandist since the days when he "blazed the trail" for that very excellent system of juvenile courts which he initiated in Denver many years ago. He is now trying to "blaze the trail" for companionate marriage. There must be a row. We have learned long since that a large section of the New York newspaper-reading public—the liberal underworld who loves to be fed upon propaganda—likes nothing better than a fight with Bishop Manning. They love it more than a Spaniard loves a bull-fight. If the publicity is to be successful, it must be mixed up with a generous pabulum of catchwords, such as "liberalism" and "free-speech" and the "new morality." No one accuses Judge Lindsey of believing in the Episcopal Church. But one can easily imagine him believing in it intensely as a convenient tool for propaganda. Moreover, Judge Lindsey knows the clergy quite well enough to realize that we are not impeccable. How delighted he must have been to find that little group of New York malcontents, so willing to shine as minor satellites in the firmament of his publicity; clergy who are not quite so sure of the foundations upon which they stand as is the Bishop of New York; and are so gently sensitive of the criticism of liberals outside the fold. How easily they lent themselves to his propaganda. The Judge got into the Churchmen's Association and into the headlines. Now for a stupendous climax—a row in the Cathedral itself. Another well known advertising man, George Creel, wartime chairman of the Federal Committee on Public Information—a committee whose accomplishments will perhaps not bear too much scrutiny in the light of that blessed word *Truth* so beloved of the liberals—rushes to Judge Lindsey's defense. Mr. Creel has not changed. He treats Bishop Manning as he treated the average German but a few years back. He calls him an "apostle of atheism" and "a narrow bigot, who by his intolerance has done more to hurt Christianity than any man who ever lived." Mr. Creel is used to exaggeration.

And what is it all about? Bishop Manning has what most of us believe to be a true and majestic conception of the Church and of the office and responsibility which he holds as a bishop. He believes that it is the chief business of the Church to bring God to men and men to God, and that this is not accomplished by making it either a Discussion Club or an Open Forum. He is mindful of the fact that he has promised "with all faithful diligence to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word, and both privately and openly to call upon and encourage others to the same." If some of his malcontents have been "boring

from within," and he has failed to save the Church in New York from being used as a cheap aid to publicity, that failure will not be laid to his charge. It is better to fail than not to have been found faithful.

Boston.

(Rev.) JULIAN D. HAMLIN.

THE NEW YORK INCIDENT

To the Editor of The Living Church:

MAY I ADD a few words to the many already spoken about recent happenings at the Cathedral here in New York so as to express my sympathy with the sensible action taken by Bishop Manning—action I feel will be judged wise and courageous in the effort to maintain a reasonable standard.

New York City.

WILLIAM C. RIVERS,

Major General.

[Discussion of this subject in the Correspondence department is now closed.—EDITOR, L. C.]

THANKSGIVING DAY OBSERVANCES

To the Editor of The Living Church:

AS AN article published on page 275 of the December 20th number of THE LIVING CHURCH states that the Roman Catholic Church does not keep any religious observance of Thanksgiving Day, I wish to correct the same. The Roman Catholic Church is 100 per cent American, but seldom advertises the Masses. However, at St. Patrick's Cathedral, which I attended on Thanksgiving Day, the 12:15 noon day Mass was celebrated in honor of the day, a special prayer of Thanksgiving for the past year being offered, an address upon the subject of Thanksgiving Day given, and finally the National Anthem sung. In other parishes a special Mass was celebrated with special prayers of Thanksgiving, in addition to the three to seven Masses usually said daily.

New York City.

(Miss) CAMILLA G. BOOTH.

NEGRO BISHOPS

To the Editor of The Living Church:

IN CONNECTION with Bishop Winchester's admirable article, in your issue of November 1st, it will be interesting, and informing, to quote the closing section of a Memorial to the General Convention, unanimously adopted by the Washington Provincial Conference of Church Workers, held in St. Barnabas' Church, Germantown, Pa., October last. It says:

"We, therefore, most earnestly petition the House of Bishops and the House of Clerical and Lay Deputies to so amend the Constitution of General Convention, as to give permission to the House of Bishops to establish Inter-Diocesan Missionary Districts, embracing *only* such congregations and clergy *not* in union with any Diocesan Convention."

Baltimore, Md.

(Rev.) GEORGE F. BRAGG, JR.

HOUSE FUNERALS

To the Editor of The Living Church:

HOW CAN WE of our communion hope to teach people a love for the House of God if the funerals of persons connected with clerical families are held in houses rather than the church? And especially so if the funeral happens to be that of a priest of the Church. Lately there have been a number of priests' funerals conducted from their homes or the homes of friends.

Church funerals are neither High nor Low Church. They are God's Church, and according to the Book of Common Prayer.

Let the clergy and clerical families set an example for others to follow.

Willard, N. Y.

(Rev.) HERMAN EBERT.

ORTHODOX AND OLD CATHOLIC CLERGY

To the Editor of The Living Church:

WILL YOU kindly insert the following warning in THE LIVING CHURCH?

In view of the closer relationship now existing between the Orthodox, Old Catholic, and Anglican communion it is suggested that the clergy exercise great caution in extending hospitality to those who claim to be Orthodox or Old Catholic bishops or priests. In case of doubt, it is best to write to the undersigned.

New York, N. Y.

(Rev.) W. C. EMHARDT,
Secretary, Ecclesiastical Relations.

BOOKS OF THE DAY

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

FOUR BOOKS OF POETRY

TWO of these are anthologies: *Quotable Poems on the Master of Men*, compiled by Thomas Curtis Clark (Richard R. Smith, \$2.00), and *The Red Harvest: A Cry for Peace*, assembled and edited by Vincent Godfrey Burns (Macmillan, \$3.75). *Quotable Poems* is a good anthology of poems on our Lord: quite worthy of a place alongside Norman Ault's *The Poet's Life of Christ*. But its title belies it. Not many of the poems in it are what the compiler means by "quotable"; that is to say, "easily retained in the memory," word for word. Take, for example, Edward Dowden's "Vision," or Alice Meynell's "The Crucifixion," or Christina Rossetti's "Not Yours but You," or Mr. Clark's own poem, "Evidence"—or even Longfellow's "Blind Bartimaeus": none of them is "easily retained in the memory" verbatim. Not only the delicacy and complexity of the thought and mood in all these, but the very use of language makes them rather difficult to remember exactly as to words. Others of the poems in the book are "quotable." But the value of the compilation—and it is great—lies in the selections and the arrangements of them. Mr. Clark is an accomplished editor.

The Red Harvest is a remarkable book. Its purpose is to set forth, mostly through the poems written during and since the Great War, the sin, as well as horror, of war-making, and the glory, as well as the duty, of peace-making. It is supremely well done. In its more than four hundred pages, there is not a mediocre or a poor selection, though, of course, some of the poems are better than others. More notable still: the purpose of the book is ever present. *The Red Harvest* is, as the editor frankly says in his Introduction, a "Tract for Peace." It is an effectual tract; but it is also a fine anthology. Not only lovers of peace but lovers of poetry will treasure it.

Our third book is what they of the nineties used to call a "slender volume." And it is issued by the Mosher Press, Portland, Maine, whence came so many of the memorable "poetry-books" of the nineties. The book (Price \$1.75) is *Spindrift*, by Florence Mary Bennett (Mrs. Louis Francis Anderson). The book takes its title from one of the poems of its first section. The author says in a prose epilogue that she wished to name her book: *Experiments in Verse Writing*. That title exactly describes the book. She says also that she likes best of what she has here done the paraphrases from the Greek. Those are real accomplishments. But the reviewer likes best the sea poems, particularly the very little one about Nantucket:

"When I behold your beauty, dearest isle,
Upon a sullen, heavy summer day,
When all your moorlands hold those sombre hues,
Those purples hammered dark from amethyst,
I know that you might speak true things to me—
If I could hear."

The last book is a complete collection of the songs in Shakespeare's Plays, edited by Tucker Brooks, with an Introduction by Walter de la Mare: *The Shakespeare Songs* (New York: William Morrow, \$1.50). Everything is here: Shakespeare's own songs, the songs he borrowed, and even the "ballad scraps." The songs are arranged according to types: as, "Songs of the Seasons," "Posies," "Tavern Catches." In the Notes, data is given as to musical settings, etc. An Index of First Lines serves as a guide to the location of the songs in the plays. Of course, the best way to read Shakespeare's songs is to take them as they come, in the plays. But this book will help those of us who sometimes want one of them, in a hurry, to quote in a bit of writing—and cannot remember exactly where it is. It is easy to find "When daisies pied"—but can everyone, at a moment's notice, "look out" the ode that begins: "Then is there mirth"? ELIZABETH MCCrackEN.

THREE BOOKS FOR BOYS

Corey Takes the Scout Trail, by Leonard K. Smith (Appleton), is an absorbing story for boys from 10 to 14 years of age. One boy who read it said that he liked it because it showed Corey's troubles and failures as well as his joys and successes.

The Boast of the Seminole, by D. Lange (Lothrop, Lee, and Shepard), is good reading for boys who like Indians. Mr. Lange has written many books about Indians, and in this one he gives much information about Seminole life in Florida. At the same time he offers an acceptable story about the adventures of an American boy in pursuit of thieves.

The Witness Tree, by Harold Channing Wire (Crowell), is a more exciting and alluring story for the modern boy than either of the above-mentioned books. It tells a vivid tale of a boy transferred from New York City gang life to the forestry service in California. The book has, however, an unsatisfactory side; twice in it the author puts profanity in the mouth of the villain. One cannot help but regret this mar on the desirability of a book so excellent in all other respects for boys. W. S. H.

A School Boy's Letters of Seventy-seven Years Ago, by Henry Martyn Saville (Boston: The Gorham Press, \$2.00), we read, "I get up about 5 o'clock (sometimes earlier) and study Latin eight or nine hours every day, and retire to my bed-cords at 10 o'clock." "Chum is sewing up some 'oles in his trowsers, a most delectable occupation by the way, and worthy of my most profound consideration." "For breakfast we have usually the time-honored dish, bread and butter." These excerpts give a bit of the flavor of the letters, which were published by Dr. Saville's son, who is a priest in the Church; but it is impossible in a short review to describe their humor, their pathos, and their quaintness. Reading this book will do a great deal toward restoring to cheerfulness a mind loaded down with the troubles of the existing depression. W. S. H.

TWO NOTABLE books of the season are listed as "juveniles"; and yet both are of immense interest not only to grownups in general, but more especially to those who have occasion to study folk-lore. *The Tale of the Warrior Lord*, by Merriam Sherwood (Longmans, \$2.50), is a volume almost of quarto size, beautifully illustrated and "decorated" by Henry Pitz, the well known illustrator of children's books. And children will delight in the book. But it really is a fine translation of *Cantar de Mio Cid*, made by a scholar. It is in prose, says the translator, for the reason that exactness must be sacrificed to a translator in meter. Moreover, the definitive edition of the poem, that by Ramon Menendez Pidal, was used. Extracts from the chronicles used by Pidal are put in to supply *lacunae* (which word the translator uses in the Preface of this "juvenile"!) in the text. Children will like it: yes. But the reviewer hopes that many grownups will secure it also—to put alongside the Arthurian volumes in the "Boardway Translations."

The other book is *Orpheus: Myths of the World*, by Padraic Colum (Macmillan, \$5.00), with pictures by Boris Artzybaseff. Mr. Colum has been ten years or more preparing this book—writing many others the while. Children will like it, there is no doubt about that. But, again, it is a treasure for the grownup who is exploring the field of "myth, ritual, and religion." There is scholarship here, too; but, most of all, there is that sense of spiritual mystery which one finds in all Mr. Colum's writings. The Celtic fairyland dissolves almost imperceptibly into the Early Christian "real world." Perhaps all other fairylands do too; at any rate, they seem to, to Mr. Colum. ELIZABETH MCCrackEN.

The Living Church

Established 1878

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

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

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Church Calendar



JANUARY

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.

KALENDAR OF COMING EVENTS

JANUARY

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

CATHOLIC CONGRESS CYCLE OF PRAYER

JANUARY

- 5-10. St. John's, Newport, R. I.

APPOINTMENTS ACCEPTED

DALE, Rev. OLIVER B., S.S.J.E., formerly of Cambridge, Mass.; has become senior curate at Church of St. Mary the Virgin, New York City, and assistant superior of the New York house of Society of St. John the Evangelist. Address, St. Mary's House, 144 W. 47th St., New York City.

JOHNSON, Rev. MELVILLE E., formerly student pastor at University of Florida, Gainesville, Fla.; to be dean of St. Luke's Cathedral of Orlando, Fla. (S.F.).

KLEIN, Rev. WALTER C., S.S.J.E., formerly of Cambridge, Mass.; has become curate at Church of St. Mary the Virgin, New York City. Address, St. Mary's House, 144 W. 47th St., New York City.

MARSDEN, Ven. H. H., formerly archdeacon of the diocese of Missouri; to be rector of Holy Trinity Church, Lincoln, Neb. Effective January 15th.

PRYOR, Rev. FRANCIS J., 3d, formerly priest-in-charge of St. Elizabeth's Church, Holdrege, Neb. (W. Neb.); to be rector of Church of Our Saviour, North Platte, Neb. (W. Neb.).

NEW ADDRESSES

ADDRESS, Rev. HAROLD L., curate at Grace Church, Utica, N. Y., formerly 1526 Dudley Ave.; 631 Rosemont Place, Utica.

SPARLING, Rev. CHRISTOPHER P., formerly of Baltimore; The Deanery, 501 North Broadway, Lexington, Ky.

TEMPORARY ADDRESS

HOPKINS, Rev. JOHN HENRY, D.D., who spent December at the Mary Fletcher Hospital, Burlington, Vt., recovering from an operation, has taken up his residence for the winter at 102 Adams St., Burlington, Vt.

TEMPORARY APPOINTMENT

CRAIK, Rev. CHARLES EWELL, Jr., formerly acting dean of Christ Church Cathedral, Lexington, Ky. (Lex.); to be locum tenens at St. Mark's Church, Syracuse, N. Y. (C. N. Y.).

CORRESPONDENTS OF THE LIVING CHURCH

(See pages 243-245, *Living Church Annual*)

UTAH—Add, Rev. A. Leonard Wood, 36 H St., Salt Lake City, Utah.

ORDINATIONS

PRIESTS

CENTRAL NEW YORK—On December 18th the Rev. HARRY B. MEYER, minister-in-charge of Calvary Church, Homer; St. John's Church, Marathon; and Zion Church, McLane, was advanced to the priesthood in Calvary Church, Homer, by Bishop Fiske.

Mr. Meyer was presented by the Rev. William Braithwaite, rector of Grace Church, Cortland; the epistle was read by the Rev. Alpheus Packard of the Church of the Saviour, Syracuse; the gospel was read by the Rev. Charles Newkirk of Syracuse; the litany was read by the Rev. John W. Woessner, rector of Christ Church, Sherburne; and the sermon was preached by the Rev. O. Meyer, rector of Christ Church, Newton, N. J., who is also the father of the ordinand. The Ven. A. A. Jaynes, archdeacon of the diocese, was Bishop's chaplain and assisted in the celebration. The combined choirs of Grace Church, Cortland; St. John's Church, Marathon; and Calvary Church, Homer, sang the service.

MARQUETTE—On Tuesday, December 23d, the Rt. Rev. H. S. Ablewhite, D.D., Bishop of Marquette, advanced the Rev. H. E. WILLIAMS to the priesthood in Christ Church, Calumet. Bishop Ablewhite was assisted by Archdeacon W. Poysor of Crystal Falls, who read the epistle and gospel. The Rev. George S. Walton of Menominee was master of ceremonies, and the Rev. Clark L. Attridge of Houghton made the presentation and read the litany. The Rev. E. A. Batchelder of Negaunee read the preface to the ordination.

MILWAUKEE—On Sunday, December 21st, the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, advanced the Rev. ALLEN DREW KELLEY to the priesthood in All Saints' Cathedral, Milwaukee.

The candidate was presented by the Very Rev. Archie I. Drake, dean of the Cathedral, and the sermon was preached by the Very Rev. E. J. M. Nutter, D.D., of Nashotah House.

The Rev. Mr. Kelley is to be an instructor at Nashotah House.

MINNESOTA—A notable ordination took place in St. Thomas' Church (colored), Minneapolis,

on St. Thomas' Day, December 22d, when the Rev. EDWARD ALEXANDER JAMES of St. Paul was advanced to the priesthood by Bishop McIlwain. The ordinand was presented by the Rev. A. H. Lealtad, rector of St. Philip's Church (colored), St. Paul, and the Bishop preached the sermon.

The Rev. Mr. James, a graduate of Seabury Divinity School, is the first man of his race to enter the ministry from the diocese of Minnesota. He was assistant at St. Philip's, St. Paul, and St. Thomas', Minneapolis, and on January 1st became priest-in-charge of St. Thomas' Mission, Minneapolis.

OHIO—On Monday, December 22d, in Trinity Cathedral, Cleveland, the Rt. Rev. Warren L. Rogers, D.D., Bishop of Ohio, advanced to the priesthood the Rev. RICHARD R. YOCUM. The Rev. F. S. Eastman presented the candidate; the Rev. Francis S. McIlwain preached the sermon; the Rev. B. Z. Stambaugh read the preface; the Rev. Walter F. Tunks, the gospel; the Rev. Geo. M. Brewin, the epistle; and the Rev. J. P. Brereton the litany. Dean Francis S. White was master of ceremonies, and the Rev. J. E. Carhart was the chaplain to the Bishop. There were nineteen clergy present.

SOUTH DAKOTA—On December 10th the Rt. Rev. W. Blair Roberts, D.D., Suffragan Bishop of South Dakota, advanced the Rev. STUART DEMERS FRAZIER to the priesthood in Trinity Church, Mission. The candidate was presented by the Rev. Paul H. Barbour of the Rosebud Mission at Mission, and the sermon was preached by Dean E. B. Woodruff of Sioux Falls.

The Rev. Mr. Frazier is to continue his work as assistant to the Rev. Mr. Barbour at the Rosebud Mission, with address at Sioux Falls.

On December 18th in St. Philip's Church, Dupree, Bishop Roberts advanced the Rev. IRA MYLES STANDISH MACINTOSH to the priesthood. The candidate was presented by the Rev. Joseph Dubray of Cheyenne Agency and the sermon was preached by the Rev. T. E. Hall of Moberidge.

The Rev. Mr. MacIntosh is to be priest-in-charge of St. Philip's Church and missionary of the surrounding country.

DEACON AND PRIESTS

CENTRAL NEW YORK—ERNEST K. NICHOLSON was ordained to the diaconate on December 22d in Trinity Church, Elmira, by the Rt. Rev. E. H. Coley, D.D., Bishop Suffragan of Central New York. The Rev. Henry E. Hubbard, rector of Trinity Church, Elmira, presented the candidate; the litany was read by the Rev. Roderic Pierce, rector of Grace Church, Baldwinsville, and the sermon was preached by the Rev. Charles C. Williams Carver, rector of Christ Church, Rochester, N. Y.

The Rev. Mr. Nicholson will be in charge of St. Matthew's Church, Horseheads.

CONNECTICUT—On December 21st the Rt. Rev. E. Campion Acheson, D.D., Bishop of Connecticut, ordained CHESTER L. HULTS to the diaconate and advanced the Rev. WILLIAM G. WRIGHT to the priesthood in St. Paul's Church, New Haven. The Rev. Prof. Leonard Hodgson of the General Theological Seminary, preached the sermon.

The Rev. Mr. Hults, presented by the Rev. Floyd S. Kenyon of West Haven, is to be curate of Christ Church, West Haven; and the Rev. Mr. Wright, presented by the Rev. Howard R. Weir, rector of St. Paul's, New Haven, will continue as curate of St. Paul's Church.

LONG ISLAND—On Monday, December 22d, in Calvary Church, Brooklyn, the Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island, advanced to the priesthood the Rev. CLEMENT GIFFORD BELCHER and the Rev. JOHN WILLIAMS, and to the perpetual diaconate, KEVORK H. ZORIAN. The Rev. Victor H. Loope read Morning Prayer, the Rev. John Henry Fitzgerald read the litany, and the Rev. Robert A. Brown was master of ceremonies.

The Rev. Mr. Belcher was presented by the Rev. George E. Talmage, and will continue as his curate in Christ Church, Oyster Bay, where he has been since he was ordained deacon. The Rev. Mr. Williams was presented by the Rev. Robert A. Brown, his father's successor in the rectorship of Calvary Church, where the ordinations were held. The Rev. Mr. Williams will continue as assistant to the Rev. Dr. Donald B. Aldrich, rector of the Church of the Ascension in Manhattan. He will not, however, be transferred from this diocese. The Rev. Mr. Zorian will continue the work which he has long and faithfully carried on as a layman, a missionary work among people of many nationalities from the Levant. He has been a member of Christ Church, Bay Ridge, and was presented for orders by the rector of that parish, the Rev. John Henry Fitzgerald, who is also secretary of this diocese. Mr. Zorian will have a nominal connection with this parish as deacon.

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

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

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

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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 Jersey

Grace Church, Newark

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

CHURCH SERVICES—Continued

New York

Cathedral of St. John the Divine,
New York City

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

Church of St. Mary the Virgin, New York

139 West Forty-sixth Street
REV. GRANVILLE M. WILLIAMS, S.S.J.E.,
Rector
Sundays: Low Masses, 7:30, 8:15, 9:00.
High Mass and Sermon, 10:45.
Vespers, Benediction and Sermon, 4:00.
Week-day Masses, 7:00, 8:00, 9:30.
The Feast of the Epiphany, January 6th:
High Mass and Sermon (rector), 10:45.

Church of the Incarnation, New York

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

Holy Cross Church, New York

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

The Transfiguration, 1 East 29th Street

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

Pennsylvania

S. Clement's Church, Philadelphia

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

Saint Mark's Church, Philadelphia

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

Wisconsin

All Saints' Cathedral, Milwaukee

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

RADIO BROADCASTS

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

KFOX, LONG BEACH, CALIFORNIA, 1250
kilocycles (239.9). St. Luke's Church.
Morning service every Sunday (including
monthly celebration) at 11:00 A.M., Pacific
Standard Time.

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

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

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

WHAS, LOUISVILLE, KY., COURIER JOUR-
nal, 820 kilocycles (365.6). Choral Even-
song from Christ Church Cathedral every Sun-
day, 4:30 P.M., C. S. Time.

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

WISJ, MADISON, WIS., 780 KILOCYCLES
(334.4 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 4:30 P.M., E. S. Time. Rev. W. W.
Blatchford, rector.

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

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

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

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

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

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

HOUSE OF RETREAT AND REST

SISTERS OF THE HOLY NATIVITY, BAY
Shore, Long Island, N. Y. References re-
quired.

BOOKS RECEIVED

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

The Association for the Study of Negro Life and
History, Inc. 1538 Ninth St., Washington,
D. C.

The Negro Wage Earner. By Lorenzo J.
Greene and Carter G. Woodson. \$3.25.

Cokesbury Press. 810 Broadway, Nashville, Tenn.
The Religious Experience of St. Paul. Studies
in Doctrines born of Evangelical Experi-
ence. By J. Ernest Rattenbury. \$2.75.

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

The Church and Industry. An Account of the
Relations of the Episcopal Church and the
Church of England to Industry. By Spencer
Miller, Jr., and the Rev. Joseph F. Fletcher.
\$2.50.

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

*The Business Biography of John Wanamaker,
Founder and Builder; America's Pioneer
from 1861 to 1922.* By Joseph H. Appel. Il-
lustrated. \$5.00.

Morehouse Publishing Co. 1801-1817 W. Fond du
Lac Ave., Milwaukee, Wis.

The Adventure of Paul of Tarsus. By the
Rev. H. F. B. Mackay. \$2.75.

Russell Sage Foundation. 130 R. 22nd St., New
York City.

A Bibliography of Social Surveys. Reports
of Fact Finding Studies Made as a Basis
for Social Action. Arranged by Subjects
and Localities. By Allen Eaton and Shelby
M. Harrison. \$3.50.

S. P. C. K.

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

*Church Services and Service-Books Before
the Reformation.* By the late Henry Bar-
clay Swete, D.D., Litt.D., sometime regius
professor of Divinity in the University of
Cambridge. New edition revised by Arthur
John MacLean, D.D., Bishop of Moray,
Ross, and Caithness. \$2.00.

CHURCH MUSIC

From the Author.

Via Lucis. Seven Hymns by Howard Chandler
Robbins, D.D., professor of Pastoral
Theology in the General Theological Semi-
nary, New York City, sometime Dean of
the Cathedral of Saint John the Divine.
Music by T. Tertius Noble, M.A., organist
and choirmaster of St. Thomas' Church,
New York City, formerly of York Minster,
England. 25 cts.

PAMPHLETS

Wm. C. Dickey. 120 Broadway, New York City.

A Sermon. The Third Sunday in Advent, De-
cember 14, 1930. By the Rev. Granville
Mercer Williams, S.S.J.E., rector, Church
of St. Mary the Virgin, New York. Free.

Trinity Parish. 72 Wall St., New York City.

Religion and the Man in the Street. By Wil-
liam B. Kinkaid, B.D.

AMONG THE MAGAZINES

"RACIAL rather than religious considera-
tions have interfered with efforts toward
rapprochement with the Lutherans" writes
the editor in the December number of the
American Church Monthly. He thinks the
opportunity for unity with the Lutheran
body is more favorable than with other
bodies of Protestants on whom the Church
has expended far more attention. Dr.
Barry writes on Authority, the Rev.
Hamilton Schuyler reports a recent cor-
respondence he has had with the officials
of the Church Pension Fund and criticizes
some of their rulings. Dr. Chorley gives
the readers of the *Monthly* the benefit of
the first chapter of a life of Bishop Hobart
which he is preparing. Dr. Emhardt writes
on The Lambeth Conference and Eastern
Orthodoxy, the Rev. T. Bowyer Campbell
on the Scala Sancta, and Dr. Foakes Jack-
son reviews Professor Bury's *History of
the Papacy in the Nineteenth Century*,
speaking of that work in terms of high
commendation. Prof. Angus Dun makes
an interesting contribution to the discus-
sion of an important theme, the Doctrine
of the Church.

In the last number of the *Anglican The-
ological Review* the editor, Dean Frederick
C. Grant, contributes an interesting ar-
ticle on The Faith of the United Church.
Harold L. Church writes on Contemporary
Tendencies in Anglican Church Music, and
Professor Hedrick of the Berkeley Divinity
School contributes an outline of a reading
course on the Gospel of St. John. Other
articles are The Dialectic of Humanism
by Thomas R. Kelly, The Vision of Revela-
tion iv-v by H. J. Flowers, and The
Pharisaic Character and the Date of the
Book of Enoch by C. Kaplan. There are
the usual interesting book reviews.

ONE of the special problems of country
clergy not often realized by others is their
isolation. With all the problems of a
wide community sometimes weighing them
down, they have no chance to share them
with other clergy. A man wrote not long
ago that he had not seen one other clergy-
man for seven months.

Impressive Ceremonies Open Fifteenth Anniversary Celebration of Toc H in London

English Church Union Issues Circular Letter—Prepare for New Cathedral in Guildford

L. C. European Correspondence
London, December 12, 1930

THE FIFTEENTH ANNIVERSARY CELEBRATIONS of Toc H, last Friday and Saturday, were, as usual, very impressive. These great assemblages of eager youth, ready for service, cannot fail to arouse much hope for the future, and the Church of England may well be proud of this great movement.

On Friday, forty-seven members of the original Brotherhood journeyed from England to Poperinghe to commemorate the founding of the original Talbot House, and the lamp of remembrance was lit there, for the first time, by the Rev. J. B. Clayton, the founder padre. Thus began the world chain of light, which by Saturday night had encircled the globe.

The festival in London, at St. Paul's Cathedral on Friday, and at the Albert Hall on Saturday, was confined for the first time to members of greater London branches, and might well be described as a Festival of Youth.

Rarely has St. Paul's held such a congregation as was gathered within its walls on Friday night for the giving of thanks and the rededication of life and purpose. In every corner of the great building there was a sea of faces, men under forty predominating, with here and there contingents of young women representing the League of Women Helpers.

At the Albert Hall, on Saturday night, there were at least 8,000 assembled. Young men and young women, from college, public schools, and the outlying districts, represented the life of greater London at its best. Soon after the proceedings began, the great audience received with honor the body of men just returned from Poperinghe.

Harry Willink, on behalf of London, welcomed the American Ambassador, and representatives from the Embassies of Germany and Belgium, and Lord Stonehaven, late Governor of the Australian Commonwealth. He announced that the house at Poperinghe was restored, and theirs for all time, through the generosity of Lord Wakefield.

The Prince of Wales, as patron, sent a message of greeting, which was broadcast, together with the founder padre's speech. The customary lighting of rushlights from the lamp of maintenance was an impressive feature of the evening.

The remainder of the proceedings followed the usual course, and a remarkable gathering ended with the blessing of the Bishop of London.

ENGLISH CHURCH UNION ISSUES CIRCULAR LETTER

The English Church Union, through its secretary, has just sent a circular letter to all the diocesan bishops, including the Bishop of Birmingham. The letter is as follows:

"It has happened recently in more than one case that the bishop of a diocese has endeavored to exact from a priest, duly nominated by the patron and presented for a vacant living, as a condition of institution, certain promises and undertakings, which go beyond and exceed the canonical oath, declarations, etc., required by statute. The president and council of

the Union, in calling your lordship's attention to the facts, also desire to place on record the determination of the Union to support patrons and their nominees in the vindication of their proper and legal rights in any and every such case as may arise. They venture, moreover, most respectfully, to express a hope that your lordship will be able to use your influence with bishops who have adopted this method of procedure, so as to induce them to desist from such courses, in the interests of peace and order in the Church."

The Bishop of Birmingham has published the following reply:

"I beg to acknowledge receipt of the circular letter which, as you inform me, has been sent by your Union to all diocesan bishops. It doubtless relates in some measure to my own policy. May I say in reply that in future I intend, in accordance with Canon xxxix, to examine all candidates presented to me, as bishop, for institution to benefices, that I may learn whether they are not only prepared to take the oath of canonical obedience but also to keep it. In particular, I shall inquire whether they are prepared to obey my instructions to discontinue, or not to adopt, the illegal practice of Reservation. Should the result of such examination be unsatisfactory, I must refuse institution. If any legal action be brought against me, I shall not enter a defense, as I am resolved that I will not maintain order and sound doctrine in my diocese either by being prosecutor or by being defendant in legal proceedings.

"I would remind you that proposals to allow reservation 'for the sick only' were a primary cause of the rejection of the Prayer Book proposals of 1927 and 1928. There was a well-founded fear that, if permanent reservation was allowed, services copied from Roman usage would be introduced. Such services as Devotions, Benediction, Procession of the Host, etc., were, and some of them still are, illegally made a part of public worship at so-called 'rebel' churches in the diocese of Birmingham. They have no meaning apart from the belief that a spiritual presence can be attached to, or be made to inhere in, inanimate matter by appropriate ritual and formula. Such a belief degrades our Church's doctrine of Holy Communion, and, because it is intellectually deplorable, it brings Christian teaching into disrepute. You will remember that at the Reformation our forefathers decisively rejected the erroneous doctrine of Transubstantiation. Therefore, I consider it my duty, as a bishop deeply concerned for the welfare of the Church, to repudiate all variants of the doctrine and to prevent their spread."

PREPARE FOR NEW GUILDFORD CATHEDRAL

The Guildford Cathedral committee has had a large and wide response to the invitation for designs in the preliminary competition connected with the building of the new Cathedral. The drawings which have been received have been exhibited in the parish hall of Holy Trinity, Guildford. They have not been submitted as designs for the proposed Cathedral, but they will be a guide to the committee in selecting a limited number of architects for the final competition. The committee invited architects who have been engaged in the building of cathedrals or churches to submit drawings and illustrations of their works or a design for a cathedral. Architects who have not been engaged in the actual execution of such works, but have studied and designed ecclesiastical buildings, might, it was stated, submit similar portfolios, of drawings or designs.

GEORGE PARSONS.

NOTES FROM AUSTRALIA

L. C. European Correspondence
Sydney, November 20, 1930

SYDNEY HAS RECENTLY CONCLUDED ONE of the most important diocesan synods of recent years. The chief fact which caused a record attendance and many days deliberation was the framing of an ordinance to deal with an additional annual income of about £13,000 (\$65,000) which will commence in 1931. This very fortunate increase of Church funds will eventuate in connection with St. Philip's Glebe, Sydney. The glebe lands are situated in a very densely populated part of the city and have been leased for a long period. The value of the property has increased with the growth of the city, and now that part of the leases are expiring the control comes back to the Church.

It can be imagined that many were the claims put forth as worthy of consideration and the synod wisely spent several days in amending the draft ordinance submitted for acceptance. Among the outstanding annual amounts decided upon the following were the largest:

For pensions and retiring allowances for the clergy	£3,500
For home mission purposes	2,000
For the stipend of the Bishop Coadjutor	1,250
For religious education in the diocese	1,000
For the Archbishop's Free Fund	1,000
For the training of theological students	500

It might be mentioned in explanation of the pensions figure that the original grant of the glebe was allotted to the Church for the express purpose of giving assistance to the clergy and for providing rectories.

BISHOP LANGLEY DIES

The Australian Church has lost another outstanding bishop by the death of John Douse Langley. He was 94 years of age and the oldest bishop in the whole Anglican communion. Since 1919 he had been in retirement but left it continually to do temporary relief duty. His life was part of the Australian Church in a very real sense during the last half century. Within ten years of his ordination he became rector of St. Philip's Church, Sydney, in 1882, which was one of the chief city churches. In 1907 he became Bishop of Bendigo and his influence widened with his episcopate until he became one of the chief leaders in high authority. He was also an elevating power in politics as well as the Church, and for twenty years he was a fellow trustee of the Wharf Laborers Union with W. M. Hughes, who afterwards became Prime Minister. The late Bishop was blessed with a kind nature and a most gracious spirit, whereby he gained the esteem of innumerable friends. In him the poor and the distressed always had a friend. He died at East Kew, Melbourne, in his own home.

ELECT NEW BISHOP OF BATHURST

The news has just come through that the Rt. Rev. F. de Witt Batty, Bishop Coadjutor of Brisbane, Queensland, has been elected to succeed the late Dr. G. M. Long as Bishop of Bathurst. Dr. Batty is an Oxford man and came to Brisbane in 1905 and was canon residentiary and sub-dean of Brisbane Cathedral until his recent appointment as Bishop Coadjutor.

R. HARLEY-JONES.

THE TEST of intelligence is capacity to see the point.
—Streeter.

Quarrels of Small Orthodox Body in United States Connected With Affairs in East

Difficulties of the Church of Hellas —The Roman Church in Poland and the Orthodox

L. C. European Correspondence]
Wells, Somerset, England, November 16, 1930]

THE DIFFICULTIES AND INTERNAL QUARRELS of the small Orthodox body in the United States of America do not seem, at first sight, to have any very direct connection with a correspondent who deals with matters oriental. It is the fact, however, that all Orthodox politics have, usually, their roots set in the East, and to understand what divides the sons of that Church in America, one must have some idea of events in Greece, Russia, and Constantinople.

In the year 1923, Meletius Metaxakis, perhaps the ablest and most active statesman in the Orthodox Church of the day, was still Patriarch of Constantinople, though the political intrigues that ultimately got him out of his see—and very nearly got him out of the world—were already in full blast against him. It has always been a principle on which this prelate works, that the Orthodox Church in these days must fully recognize the right of the "ethnic" spirit to self-expression in the Church, saving the necessities of intercommunion in one spiritual body. Thus, he has always been ready to recognize any autonomous or autocephalous Church that could make good its claim to either status, and indeed it is the fact that it was his refusal to quit Constantinople till the autonomous status of Poland had been recognized, that brought him into such imminent danger of life.

Meletius wished to see the Orthodox in America—till then an amorphous body—organized as an "autonomous" Church under an archbishop, and actually secured the election and consecration of Bishop Alexander to that post. Four bishops, and at least two-thirds of the "parishes" recognized his authority, though some of the bishops were not as popular as prelates in a voluntary Church find it convenient to be. Hence, there was at least a minority that were ready to follow a "stray bishop," whose status was not quite canonical, *viz.*, Basil Combopoulos of Methymna. This man had been lawful Bishop of that Greek see till 1922, and was then exiled in the revolution that afflicted Greece in that year, being exiled for his royalist sympathies, and without being even accused of any canonical offense. Being thus exiled—or if you like so to put it, "translated *malgré lui*,"—to America, Bishop Basil declined to recognize the jurisdiction of the Archbishop Alexander, and organized an independent Church, the members of which were mostly royalists in politics. His complaint against the regular hierarchy was that they were "Meletian," which is the same as "Venezelist" and republican in politics. Politics are apt to come into Church matters in the Orient, unfortunately.

Basil was accordingly degraded to lay status by the "synod," but disregarded that censure, and Orthodox were divided a good deal, some of them following another Bishop, Panteleimon, who held that the United States ought to be subordinate to the Patriarchate of Jerusalem, while Russians in America were split up among themselves as only exiles can be, some

being "patriarchists," some "synodists," and some holding that they belonged to that Ukrainian Church that has now submitted, in Russia, to the patriarchal body.

The respectable part of the Orthodox body were, of course, deeply pained at the whole affair, and sent representatives to Athens, begging the autocephalous Archbishop of the Hellenic Church to take charge of the matter, to suspend all the bishops impartially, and to take the whole Orthodox Church of America under the wing of the Orthodox Church of Hellas.

The bishops of Hellas were anxious, of course, to straighten out such a mess, and some of them were anxious to take up the duty at once. The Archbishop of Athens, Chrysostom, however, pointed out that the right to act in the matter really belonged by Orthodox Church law, to the Ecumenical Patriarchate, and that they would complicate matters sadly if they interfered without his authorization.

The Patriarch of Constantinople solved the difficulty by nominating a bishop of the Church of Hellas, Damascenus of Corinth, as "exarch" and plenipotentiary for the matter, and this man has accordingly come to America to see if well-conceived advice, backed by the influence of the one authority which has a right to speak in the matter, can bring the Orthodox of America to an understanding.

If an outsider may make a suggestion, it would seem best that all Anglicans should keep outside the quarrels, which they cannot fully understand. Courtesy and friendliness may be shown to both sides, and it would probably be well if authorities in the Episcopal Church would keep in touch with the Exarch Damascenus, and at least inform him of what they are doing in any doubtful cases, and on what principle they are acting.

Orthodox authorities are not in the least unwilling to coöperate with Anglicans, given a reasonable opportunity for mutual explanations and understanding.

THE CHURCH OF HELLAS

The relations of this Church with the government of the "Hellenic Republic" are somewhat uneasy. The government is quite ready to help the Church against the proselytizing efforts of outsiders, as when it forbids the Uniates to wear the traditional costume of the Orthodox, and makes it clear thereby that anyone who joins them is joining a different religion; but in other respects it is inclined to regard the Church as no more than a useful national institution, and one that is not quite as useful as might be. Thus, the Church property is now under discussion. Much of the monastic property has been confiscated for the settlement of refugees and it is doubtful if the Church will ever get the promised rent for that. Further, all Church property was to be put into the hands of an ecclesiastical commission, working through the national bank, and to be used to pay the stipends of the clergy, provide theological colleges, etc.

Now, it is proposed to nationalize all that property outright, on the usual plea that it is very badly managed, and that the sum paid in compensation, once invested in the national funds, would soon yield a larger income than the real property under dispute. The Church, it is to be feared, only half likes this prospect.

Further, there is the question of the synod. The Church declares that the

proper seat of authority in the body ecclesiastic is the synod of all the bishops of the land, a theory which has at least ancient precedent. What the Church wants is that this body should meet for the transaction of business once every year at least, and oftener if need be. Mere interim work can be done a "sojourning synod" of eight bishops, chosen from the total of forty-three, with the Archbishop of Athens as their chairman.

The government however, like most parliaments, is very jealous of any power beside itself. It would like the real governing body to be that small "sojourning synod," over the election of which the government can exercise influence. The general synod is to meet only when there is occasion for it and by special permission each time, and always in the presence of a government commissioner, the minister of cult, who is at least to have the right to speak in the assembly.

It is obvious that this is a proposal to shift the balance of power from the synod to the committee, and the bishops object both to that, and to the presence of the commissioner, alleging the fact (said to be notorious), that the "minister of cult" is usually a man who knows and cares nothing about Church problems, and that it is generally the post given to the worst "dead-head" in the party, for whom some job has to be found in the ministry! The matter is now being debated, between a body of fourteen bishops, representing the synod, and the government. Venezelos says frankly that the presence of the commissioner is a necessity. "To object to it is to demand the separation of Church and State. If you are out for that, say so, and then the State will have no more obligations to the Church at all." It will be seen that the Premier frankly advocates the surveillance of the State over the Church, and only on those terms will he support her. It is a modern version of the old problem of the relation of Church and State, in which representative bodies do not always show to advantage, and one of the problems caused by the recent development of national autocephalous Churches in the East, a thing that is good, but has brought its own problems with it.

THE POLISH CHURCH

The church fabrics claimed by the Roman Church of Poland from the Orthodox—as mentioned in previous articles, number about 600 in all. Of these, some are churches built by Latins, for the Latin rite, taken from Roman Catholics by state authority in the days of Czarism, and handed over by them to the Orthodox. Here, the moral claim would seem to be clear on the facts as stated. Some are Uniate churches, and here the case would seem to be different, even on Romanist showing. It is said that they were constructed by the Orthodox who had been forced to become Uniate, and it is further alleged that, when they were taken over by the Orthodox, the Roman bishops fully acknowledged the justice of the act. "It was a departure from their duty to do so" it is said, but the fact does not seem to be denied.

As things are now, the Orthodox are inclined to admit the Roman claim to the ownership of churches built for Latin use, and the Romans on the other hand admit also that even if their claim to the ownership of the Uniate churches be good in law, yet in equity the needs of the Orthodox population must be acknowledged.

Thus, an agreed conclusion to the quarrel would not seem to be beyond the bounds of possibility. W. A. WIGRAM.

Bishop Manning Reports on Progress of Construction of New York Cathedral

Bishop Creighton Replies to Mexican Criticism—Needs at Holy Cross Monastery

The Living Church News Bureau
New York, December 27, 1930

ON ST. JOHN'S DAY EACH YEAR A statement is issued pertaining to the construction of the Cathedral of St. John the Divine. It is most encouraging to those directing this great work and to the host of people throughout the country who are interested in it that in this year of financial depression it was possible for the Bishop to make the report that he did this morning. The following is a portion of Bishop Manning's address before a meeting at the Cathedral as reported by one of this afternoon's papers:

"You will be interested to know," he said, "that I have received quite a number of gifts for the building fund entirely unsolicited from people of other Churches as well as from our own Church in the past few weeks."

Remarking that a little more than half a century has passed since the work of building the Cathedral began under Bishop Potter, and that construction within the past five years includes erection of the baptistry, the nave, much of the north transept, and the west front up to a height of 119 feet, the Bishop pointed out that the Cathedral was being built massively and for the ages and said that a great engineer predicted that it should show scarcely any deterioration in 10,000 years.

"We are especially glad to be able to go forward with the work at this time," he said, "when many are unemployed. Practically all of the money given for the Cathedral building is expended for labor.

"The generous gifts which have enabled us to sign this new contract and go forward with the work on the west front are therefore giving employment to the workmen engaged in this undertaking and I want to say that I believe that never in any age of the world, or in the building of any Cathedral, was a finer spirit shown or a more real personal interest in their work, than by the contractors and builders and all the workmen of all kinds engaged in the building of our Cathedral here in New York.

"The contract recently signed will carry the work on the west front from a point just above the five great portals almost to the height necessary to close in the end of the nave and we hope and believe that gifts will continue to come in to carry the magnificent facade to its completion."

BISHOP CREIGHTON REPLIES TO MEXICAN CRITICISM

The Rt. Rev. Dr. Frank W. Creighton, Bishop of Mexico and now resident here as an official of the National Council, has issued a reply to the Christmas message of the Roman Catholic Archbishop of Mexico. That statement charged that America (*i.e.*, the United States government) is trying to gain a political foothold in Mexico through Protestantism. Bishop Creighton in his answer, issued yesterday, says:

"Anyone who knows anything about Mexico knows full well that never have any of the so-called Protestant missions in Mexico concerned themselves with the internal affairs of the country nor have they at any time been interested in inter-

national affairs save as messengers of good will," Bishop Creighton's statement reads. "It is not enough merely to state that the Archbishop's charge is unfounded, nor to reiterate that Mexican Protestants have always been loyal to the government. Facts speak for themselves.

"When the provisions of the Constitution of Mexico became effective, the Protestants were obedient and cooperative, while the Roman Church indulged for more than a year in passive and in some cases active resistance. It must not be overlooked that the religious laws are general and apply with equal force to all religious bodies in Mexico.

"It is unfortunate that the Archbishop was advised to inject the bitter note of religious controversy into a message intended for a season when ordinarily there is peace on earth and good will among men."

THE NEW YORK CONTROVERSY

In our issue of December 27th, page 323, is printed the statement of the clergy of St. James' Church, Philadelphia, commending the Bishop of New York for his stand in behalf of the sanctity of marriage. This outstanding expression is one of an avalanche of lauding communications that have come to the Bishop since his sermon of December 7th.

From California, where former Judge Lindsey now makes his home, has recently come the following message: "At a meeting representing a group of more than thirty clergy of the Pacific Coast in the diocese of Los Angeles, a resolution was passed commending your courageous stand in upholding Christian morals and the ideals of Christian marriage. . . . We need more such outspoken and uncompromising leadership in the Christian Church today."

The Most Rev. Dr. C. L. Worrell, Archbishop of Nova Scotia and Primate of Canada, has written Bishop Manning, saying, "I want to congratulate you on the splendid stand which you took regarding ex-Judge Lindsey. . . . The Church must take a very firm stand in such matters and I want to thank you for what you have done."

As most readers probably know from press reports, the charge made against Mr. Lindsey, because of the disturbance at the Cathedral service, was dismissed in court on December 17th. The ground for this action was that the charge did not specify disturbing a religious service. As no one wished to make a new charge the case was dismissed after the presiding judge of the court had delivered a severe rebuke to the accused.

NEEDS AT HOLY CROSS MONASTERY

The Rev. S. C. Hughson, Father Superior of the Order of the Holy Cross, has issued an appeal in behalf of the support of the mother house of the society at West Park. He states that while generous support has been given the various branch houses of the order no recent appeal has been made for the monastery expenses, and adds, "If Holy Cross should fail, these works would fail." Where no charge is asked of the more than 300 guests who come each year, in a time of financial depression Fr. Hughson's appeal needs no elaboration. To maintain the monastery and at the same time to guarantee the continuance by the order of its truly magnificent works, such as the Liberman Mission, the schools at Kent and St. Andrew's, Tenn., to say nothing of the

vast number of requests for parochial missions, retreats, quiet days, and sermons, which come from parishes everywhere and of all types, of Churchmanship, this seems an obligation resting upon us all.

THE CHURCH SHOULD COMBAT CRIME

Former District Attorney Tuttle, the recent candidate of the Republican party for the governorship of New York State, stated yesterday that the Churches can exert great influence in combating crime. He said in part: "When the belief in a personal God fades, the crime wave will increase accordingly. The law cannot solve the problem of human conduct. It is the duty of the Church to remedy the condition wherein secular education provides no adequate space for moral instruction. It needs to be taught that the chief thing is not to make a living but a life. The criminal is not entirely to blame for he is led into his state by the influences of present day society. The cure is the education of society, and to that end nothing is so effective as religion and the Church."

ITEMS

The Rev. Otto Lang, a native of Oberammergau, member of the celebrated Lang family and also one of the cast of the internationally famous religious drama—"The Passion Play of Oberammergau"—is to give an illustrated lecture on the Passion Play in Synod House, Cathedral Close, on Thursday evening January 15th.

This lecture is sponsored by The Laymen's Club of the Cathedral of St. John the Divine. Admission is free and all persons are invited to attend.

At the recent seventy-fifth anniversary service at Trinity Chapel, West 25th street, a thankoffering amounting to \$5,000 was received. Half of this will be applied to the building of a chapel at Kimberly, Nev.

Captain Bugg of Church Army will become a member of the staff at St. George's Church on January 1st. He will make a study of the neighborhood of Stuyvesant square, an important task by reason of the considerable changes taking place there.

A peal of four bells at St. Mark's Church, Mt. Kisco, rung for the first time on Christmas Day, has been made possible by the recent installation of three bells received from Croydon. This marks the culmination of a building program which places St. Mark's among the most beautiful of American suburban churches. Under the direction of the rector, the Rev. Dr. H. A. Prichard, more than \$250,000 has been raised to complete this plan.

The annex to the Home for Old Men and Aged Couples on Amsterdam avenue at 112th street, was opened for inspection on Wednesday, December 3d. The Bishop of the diocese and Mrs. Manning were among the 500 visitors present. With a brief but impressive service the Bishop dedicated the completed building. The Very Rev. Milo Hudson Gates, D.D., dean of the Cathedral, who is secretary of the admissions committee of the home, states that the capacity of the entire home will be reached before the first of the year. The home was the first in the United States to admit aged couples.

HARRISON ROCKWELL.

DENVER IS headquarters for the Rev. Homer E. Grace, a deaf priest who has charge of the Church's work for the deaf, not merely in Colorado, which is a large field in itself, but also in Nebraska, Iowa, South Dakota, and Minnesota, and he ministers regularly to his scattered flock.

Special Services and Pageants Given in Massachusetts Churches at Christmastide

Christmas Eve at the Diocesan House—Dr. Worcester Concludes Addresses at Cathedral

The Living Church News Bureau
Boston, December 27, 1930

THE CHRISTMAS SEASON IS ONE SO REplete with special services, pageants, and Christmas mysteries, that it seems invidious to mention any of them. One of our oldest parishes, St. Michael's in Marblehead, perpetuates the quaint custom of a candlelight service at 6:30 A.M., on Christmas Day; at the later morning service, Bishop Babcock, who has a friendly personal interest in this seaport town and maintains a home there, preached. There have been very beautiful decorations in the churches and, in many of them, the plans for Christmas included the arrangement of a Christmas crèche. An impressive and unique decoration was that in St. John's Church, Lawrence: one of the vestrymen of the parish, interested in painting as an avocation, painted the scene of the Holy Night and placed it over the altar and above the dossal. Wreathed with green and lighted by a row of candles, this painting dominated the decorative scheme of the interior most effectively and to devotional ends. In many parishes, closely following Christmas Day, have come dances and social entertainments sponsored by groups of young people and appealing to the youth of the parish home on holidays. Another aspect of the happy common effort at Christmas time has been the informal gatherings of all interested to trim the church, quite in the old English style. This plan is one practised in All Saints' parish, Brookline, with a general invitation to all to gather in the church and join in the carols and the placing of the wreaths and garlands.

Bishop Lawrence rejoiced the hearts of the staff of the diocesan house by coming on the day before Christmas in order to conduct a short service and make a little address at noontime in the chapel. Seated in the little chapel with the staff were Bishop Babcock and Bishop Sherrill. It was the kind of happy service one long remembers.

CHRISTMAS EVE AT DIOCESAN HOUSE

The diocesan house at 1 Joy street kept open house on Christmas Eve according to the best traditions of Beacon Hill. We had our rows of lighted candles in the windows, and in one of the windows, as usual, the manger scene which, though simple, was effectively lighted and attracted a great many persons. Hundreds of callers came to be received by Bishop and Mrs. Sherrill, to chat with friends, and to partake of the hot coffee and cakes dispensed throughout the evening by the hostesses who had been asked to pour. The diocesan house choir sang, accompanied by piano and cornet, at intervals throughout the evening.

CHRISTMAS ACTIVITIES

The bells of the Church of the Advent on Brimmer street sounded out over the slopes of Beacon Hill on Christmas Eve when the Boston Guild of Bell Ringers rang the bells in traditional English manner for an hour before the service at 8 P.M. The traditional English manner means pulling the bell ropes so that the

music is produced by the tongues of the bells rather than by the striking of hammers. After the service the chime players played hymns for half an hour.

Christmas carolers drawn from the membership of the parish branch of the Girls' Friendly Society and Ascension Club toured the parish of the Church of the Ascension. Fall River, very very early on Christmas morning—they left the parish house at midnight! Whatever gifts they received as they sang beneath the windows of friendly folk were made a part of the Christmas offering in the church.

MEMORIAL TO FR. FIELD

The winter number of *Cowley*, the quarterly published by the American Congregation of the Society of St. John the Evangelist is, in a way, a memorial to Fr. Field for it contains not only Fr. Burton's sermon, Father Field, the Lover of Man, the last in the series on Four Types of Holiness, but it contains also a very full account with beautiful illustrations of the renovation which has been carried out in his memory during the past summer. In connection with the renovation so interestingly described, it is interesting to read that the tracery of the new window of the Sacraments in the Chapel of Christ the King was designed and given by Ralph Adams Cram, a member of the congregation of the Church of St. John the Evangelist; the window itself was designed by Charles J. Connick; made by Mr. Connick and his associate craftsmen in his studio; and given by Mr. and Mrs. Connick.

MISCELLANEOUS

Miss Muriel Lester, founder of Kingsley Hall, in the east end of London, spoke in the Cathedral Church of St. Paul at the morning service of last Sunday. Miss Lester made a deep impression on those who heard her during a short visit on November 1st.

Officers and sailors of the United States Navy attended the evening service in St. Paul's Cathedral last Sunday evening, and two of the navy chaplains had place in the chancel. The old, well known hymns were sung and at the friendly hour at the close of the service the visitors, so far away from their homes, were given a Christmas party.

The Rev. Dr. Elwood Worcester will give his fourth and last address on Four Critical Incidents in the Life of Christ, in St. Paul's Cathedral tomorrow afternoon. Dr. Worcester's series of addresses has occupied the afternoons of December. In January, at these 5 o'clock addresses on Sunday afternoons, the Rev. Victor M. Haughton of Exeter, N. H., will speak on the History of the Formation and Growth of the Bible.

At the seventy-fifth anniversary of Grace Church, Newton, observed on both December 14th and 21st, the printed leaflet disclosed that family connections with parish offices is being carried on by the second generation in quite a notable manner: a father and son are respectively junior warden and treasurer; two fathers and their sons are serving as vestrymen, and the son of the rector emeritus is also a vestryman.

The Rev. Albert J. Chafe will begin his duties as rector of Grace Church, North Attleborough, on February 1st. Mr. Chafe has had a great deal to do in developing

the West Lynn Mission during his service as curate of St. Stephen's in that city.

The Church Militant, our diocesan paper, has moved its business office to 1 Joy street and its business manager, Miss Catherine Ougler, is keeping daily office hours here.

ETHEL M. ROBERTS.

PLANS FOR REBUILDING ST. ANNE'S PREVENTORIUM

MISSION HOME, VA.—Plans have been undertaken by the archdeaconry of the Blue Ridge in charge of the mountain work of Virginia to rebuild St. Anne's Preventorium for tubercular children which was totally destroyed by fire on December 2d. The plans, which have been approved by the Bishop, provide that two buildings shall be erected, one, the girls' building, containing beds for fifteen children and a dining room, and one, the boys' building, containing fifteen beds, will be erected as soon as possible. The buildings will be erected of native stone and made practically fireproof. The dining room in the girls' building is intended to serve both the girls' and boys' building.

The insurance received on account of the destruction of the old preventorium amount to \$4,450 and cash and pledges have been received amounting to \$1,550, so that the sum of \$6,000 is now available for construction work. It is estimated that the girls' building will cost \$12,000 to build and equip and \$8,000 to build and equip the boys' building. The archdeaconry board intend to begin construction on the girls' building immediately or as soon as the weather will permit and will continue building operations as far as cash in hand will carry them. It is hoped that sufficient funds will be received to carry the girls' building to completion as rapidly as possible. By undertaking construction at this time work will be given to many mountain people who are at present out of work and who, on account of drought conditions during the past summer, are in the greater need.

The old preventorium contained beds for fifteen children all of which were filled at the time of the fire and there was a waiting list. Since the fire the little patients have been placed under the care of the nurses in the homes of the mountain families but it is exceedingly desirable that the first building should be erected as soon as possible in order to gather them again under the proper care of the corps of workers. After the pressing need of the new girls' building is met the board hopes to proceed with the erection of the boys' building as soon as funds become available.

VANDALS WRECK INTERIOR OF CHURCH AT KINGSTON, MD.

KINGSTON, Md.—Invading the chancel of St. Mark's Church, of which the Rev. Hugh V. Clary, Pocomoke City, is rector, vandals overthrew the altar, the organ, and practically wrecked the interior of the church.

The acts of vandalism which caused the police of Somerset county to launch an immediate investigation in search of clues, were discovered when it was noticed that window panes in the church had been broken.

The interior of the church presented a scene of disorder. Besides the overturned organ and altar all of the pews and benches had been over-thrown and broken and piled indiscriminately in the aisles. The Bible, left on the altar, had been thrown into the churchyard.

Western Theological Seminary Receives \$150,000 Gift for Construction of Dormitory

Christmas Services Well Attended— Diocesan Secretaries to Meet at National Center

The Living Church News Bureau
Chicago, December 27, 1930

A GIFT OF \$150,000 FROM MRS. FRANCIS T. A. Junkin for the construction of the east dormitory of the new Western Theological Seminary plants in Evanston, was announced Wednesday by the Very Rev. Frederick C. Grant, D.D., dean. It is the largest single gift the seminary has ever received.

The building will be known as the Francis T. A. Junkin Hall, in memory of the late Lieutenant Colonel Junkin, husband of the donor. Colonel Junkin was a trustee of the seminary from 1916 to 1922. He also was a vestryman of Trinity Church, Chicago, during the rectorship of Dean Grant there. Mrs. Junkin was president of the parish altar guild at the same time.

This is the second gift of \$150,000 which Mrs. Junkin has made to Church institutions within two weeks. The first was to the Washington Cathedral. Both Dean Grant and Bishop Stewart expressed great satisfaction over the gift.

CHRISTMAS SERVICES WELL ATTENDED

A glorious Christmas is reported from throughout the diocese. Larger attendance than in previous years is generally found among parishes and missions.

Perhaps the most unusual incident of the Christmas festival took place at the Cathedral Shelter when Bishop Stewart went down the long line of homeless and jobless come to receive Christmas dinner, shook hands with each, and expressed a word of cheer to them. The line reached from outside the office of the Rev. David E. Gibson, priest-in-charge, down along Peoria street and into Washington boulevard. A total of 1,079 were provided with Christmas dinners at the Shelter during the day.

After greeting the men in the bread line, Bishop Stewart went through the Shelter, from department to department, greeting and cheering those who were there. In the Shelter Chapel, he preached to a congregation which packed the place, telling of old ties which bind him to the Shelter and of his interest in it.

More than 1,800 baskets containing food for Christmas dinners were sent to the poor of the city from the Shelter.

Other Church organizations and institutions were equally active. The children's candlelight and carol service Christmas Eve was a feature of the service at St. James' Cathedral. At St. Chrysostom's, a carillon recital preceded the midnight service which attracted a capacity crowd. St. Paul's, Kenwood, likewise had a capacity congregation. The Grace Church choir sang carols through the wards of St. Luke's Hospital on Christmas morning. The Church Club gave dinners in five locations over the city for 500 poor children Monday night. The Club also is carrying on a family relief program. Patients at the Tuberculosis Hospital were cheered with a party by Deaconesses Wilson and Weaver of the City Missions Staff. For the first time in several years, old Trinity Church, the Rev. J. R. Pickells, rector, had a midnight service.

DEDICATE HEYWORTH WINDOW

Last Sunday saw the dedication at the Church of the Holy Spirit, Lake Forest, of an unusual window in memory of the late James Ormerod Heyworth, for many years a vestryman of the parish and nationally known as a construction engineer. The window commemorates those interests and characteristics which touched Mr. Heyworth.

STUDENTS TO DISCUSS RELIGION

The whole question of religion in American colleges and universities will be considered at a conference of some 400 students at the Edgewater Beach Hotel, Chicago, next week. It is the third triennial conference of Church workers in colleges and universities, with Milton C. Towner of the University of Chicago as chairman. It is undenominational in character. Bishop Stewart is scheduled to speak to the conference Thursday morning, January 1st.

ORIENTAL STUDENTS MEET

Fifty students representing Oriental and Occidental nations are gathered this week at the new National Center of Devotion and Conference in Chicago. They are discussing such current problems as the unemployment situation, conditions in China and in India, and conditions in American universities and colleges as related to Oriental students.

This is the annual Christmas season conference which has been sponsored for several years at Taylor Hall, Racine, and is now brought to Chicago by virtue of the establishment of the national center under direction of Mrs. George Biller. Prof. D. A. McGregor of the Western Theological Seminary, is assisting in leading the conference.

ANTIOCH MAKES IMPROVEMENTS

Numerous improvements recently have been made in St. Ignatius' Church, Antioch, which have put the plant in first-class order and added greatly to the facilities of the mission. Approximately \$1,000 was expended on the improvements.

Funds for the improvements were raised in part by the woman's guild under direction of Mrs. W. H. Osmond. The Rev. Rex C. Simms is priest-in-charge. He also serves St. Andrew's Church, Grays Lake, as well as many scattered communicants in the section.

DIOCESAN SECRETARIES TO MEET

The annual conference of diocesan secretaries and chairmen of field departments will be held at the National Center of Devotion and Conference in Chicago, February 17th to 19th, according to word received from Lewis B. Franklin, vice-president of the National Council. Heretofore the conference has been held in January.

Bishop Stewart has been asked to a devotional session of the group on Ash Wednesday.

NEWS NOTES

Three hours of commercial radio time was devoted to the reading of Dickens' Christmas Carol by Station WGN, Christmas Eve. The commercial programs were set aside for the purpose. The Rev. John C. Evans read the story.

Mrs. Theodore W. Robinson, a Churchwoman, is chairman of the service bureau

for unemployed women sponsored by the Governor's Commission on Relief.

The Junior Young People's Society of St. Margaret's Church took a leading part in the service of the Church Sunday night. One of them, Harvey Johnson, gave a short address.

The new diocesan commission on architecture, appointed by Bishop Stewart, held its first meeting this week and launched plans to be of service to parishes and missions planning buildings. The Rev. H. R. Brinker is chairman.

Mrs. Robert B. Gregory has provided funds for landscaping the grounds of the Western Theological Seminary. Trees, shrubs, and bushes will be planted around the new buildings this spring.

LOUISVILLE CHURCHES HIT BY BANK FAILURE

LOUISVILLE, KY.—The Church in Kentucky and more especially in the see city, Louisville, has been seriously affected by the closing of a number of banks, the Cathedral congregation, and a number of other parishes having kept their current funds in one or the other of the affected banks. One of these institutions, the oldest bank in Kentucky, was regarded as particularly sound and was patronized by a large number of the Church people of the diocese, all of whom are affected to a more or less degree. However, a wonderful spirit has been shown, and the parishes are proceeding bravely with their Every Member Canvasses in spite of adverse circumstances.

Immediately preceding, there was held on a recent evening in the Cathedral house the annual vestrymen's dinner, sponsored by the diocesan committee on the Church's program, at which the Ven. B. H. Reinheimer, archdeacon of Southern Ohio, was the guest speaker.

At the December meeting of the Church's program committee it was reported that in spite of the financial stringency, all payments on stipends of the missionary clergy had been met promptly. A special meeting, however, has been called for early in January, to face the question of reduced payment as it is not possible under the present conditions for the parishes to pay as large quotas to missionary objects as many have difficulty in meeting their own running expenses. The diocesan board of religious education voluntarily returned to the Church's program committee the sum of \$1,000, as they no longer employ a full time worker, and have also relinquished their December grant.

SUSTAINING MEMBERSHIP IN G. F. S.

NEW YORK—A movement for a substantial increase in the sustaining membership of the national Girls' Friendly Society was initiated in the diocese of Rhode Island December 12th at a tea given by Mrs. James DeWolf Perry, wife of the Presiding Bishop of the Church, at her home in Providence.

Mrs. Charles Townsend, recently elected national head of membership, spoke of the constructive program sponsored by the national organization. Mrs. Townsend described how the Girls' Friendly Society had grown since its beginning in 1875. There are now in the United States 45,000 members who are conveying to young people the principles of Christian living along modern educational lines.

Five Pennsylvania Dioceses to Inaugurate Extensive Social Service Work

Bishop White Memorial at Valley Forge Completed—Bequests and Gift to Churches

The Living Church News Bureau
Philadelphia, December 27, 1930

A VERY INTERESTING MEETING OF THE central committee on Christian social service of the five dioceses of the Church in Pennsylvania was held in the Church House, Philadelphia, on December 18th, with the Ven. Paul S. Atkins, chairman, presiding.

A feature of the meeting was a report by Mrs. J. Willis Martin of the diocesan committee meeting held during the session of the provincial synod in Philadelphia. This report was so stimulating that the committee decided to recommend its transmission to all the members of the committee, including the chairmen of the several departments of Social Service in the state, with the suggestion that steps be taken in each diocese to organize similar work, especially in connection with the isolated, the foreign born, the juvenile court, the jails, county homes, and hospitals. To start the matter, Mrs. Martin and her diocesan committee have been asked to act as a coordinating and organizing center. The officers of the central committee have been authorized to communicate with various members along these lines, and to take steps to carry out these suggestions.

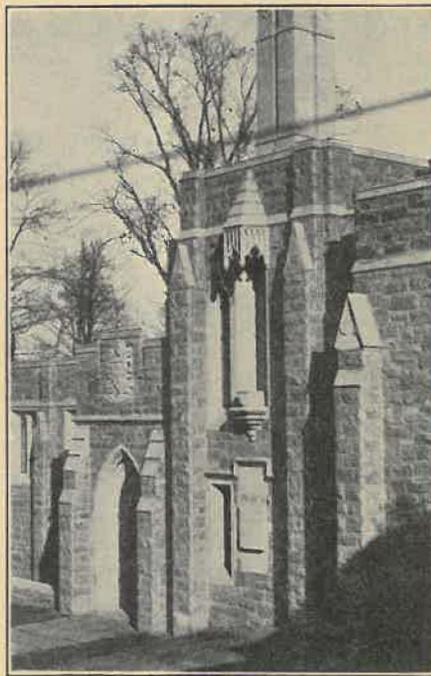
The Hon. Clinton Rogers Woodruff, adviser to the committee, led a discussion on the subject of the various proposals for social welfare legislation that will come before the next session of the Pennsylvania Legislature. After careful consideration of the report of the Public Charities Association on this subject, the committee unanimously decided to endorse the measure which involves an appropriation of \$10,000,000 for capital expenditure on state institutions for the defective, dependent, and delinquent wards of the state. This is part of the constructive building program which has occupied the attention of the Public Charities Association and the central committee of the Pennsylvania dioceses for some years past.

The committee also endorsed the proposal to begin at least one Psychiatric Hospital, and the proposal to increase the appropriation for Mothers' Pensions and to provide for double compensation to children illegally employed. After the consideration of miscellaneous business, plans were discussed for a conference of state social workers at Reading in connection with a state conference on social work.

BISHOP WHITE MEMORIAL AT VALLEY FORGE COMPLETED

The Bishop White Memorial Library and Sunday School, which adjoins the Washington Memorial Chapel at Valley Forge, has now been completed as far as the erection of the building is concerned, and is ready for the books, documents, and furnishings, which will be gradually increased. This memorial was made possible by the will of the late Henry L. Peak, who left \$250,000 to be used for this purpose.

A niche in the wall on the outside of the building will contain a statue of Bishop White, and the Bishop's seal is



MEMORIAL AT VALLEY FORGE COMPLETED

The Bishop White Memorial Library and Sunday School at Valley Forge, Pa., recently completed.

(Photo courtesy of
The Philadelphia Evening Bulletin.)

carved over the main entrance. One of the interior features is a limestone hand-carved fireplace in the library. The building includes, in addition to the auditorium and class rooms required for a model Church school, a basement with dining room and kitchen for the luncheons for the choristers and other workers, and also quarters for the sexton and his family. Another feature is a choir room, which will contain an organ.

MEETING OF GERMANTOWN CONVOCATION

The regular meeting of the Germantown convocation was held on the last Tuesday in November, when the convocation assembled in the House of Prayer, Branchtown.

Bishop Taitt officiated at the celebration of the Holy Communion at the 11 o'clock service in the church, assisted by the Rev. Howard W. Gernand, rector of the parish, and the Rev. N. Herbert Caley, rector of St. Alban's, Roxborough. The Rev. William B. Beach, rector of the Church of Our Saviour, Jenkintown, was the preacher. During the luncheon which preceded the afternoon business session, Bishop Garland and Isaac Starr of St. Paul's, Chestnut Hill, chairman of the finance department of the executive council, each made stirring addresses on the Church's Advance Work Program and the share in that work which the diocese of Pennsylvania has assumed. The Rev. Malcolm E. Peabody presided over the business session.

CHURCHES BENEFITED BY BEQUESTS AND GIFT

The late Thomas Reath, who died December 10th, in his will bequeathed \$5,000 to St. Mark's Church, of which he was a vestryman for more than twenty years. Two bequests, amounting to \$17,000, were made to St. Mark's by Robert Brown

Sterling, who died November 29th. Mr. Sterling was a cousin of Mr. Reath, and also a vestryman of St. Mark's. He bequeathed \$7,000 outright to the rector, church wardens, and vestry, and stipulated that a trust fund of \$10,000 should revert to the church after the death of a beneficiary.

A stranger who walked into the rectory of St. James' Church on December 9th left a check for \$1,000 for the endowment fund of that church as a thank offering, asking that his name be not made known.

ELEANOR ROBERTS HOWES.

LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, December 26, 1930

THE DIOCESE OF LONG ISLAND HAS JUST completed an arrangement with the Church Life Insurance Corporation whereby every clergyman canonically connected with the diocese and actively at work therein is protected to the amount of \$500 by a group life insurance policy. A circular letter from Bishop Stires announcing this important achievement, accompanied by a full explanation from the committee that negotiated the insurance, was delivered on Christmas Eve. All that is required of the clergy is that they sign and return a card giving their birth date and naming a beneficiary. The Bishop gives credit for the inception and completion of the unique plan to Raymond F. Barnes, treasurer of this diocese.

The circular gives the following details of the arrangement. The trustees of the estate belonging to the diocese have created an endowment, the income of which will be used to pay annual premiums on the group policy. No medical examination of those insured is required. Each clergyman in the group will receive a certificate of participation, to be kept as evidence of his share in the benefit. Upon the death of any clergyman of the group, \$500 will be paid immediately to his beneficiary. Proof of death is only that which is required by the Church Pension Fund. If he leave this diocese, his individual share in the group insurance may be transferred and an adjustment of future premiums made, but the diocese of Long Island will, of course, be no longer responsible for payment of his premium. The insurance has no borrowing capacity and no dividend payment. Bishop Stires' letter says that the diocese "hopes to make the offering greater at no distant date."

Here is disclosed a splendid spirit of co-operation. A national Church agency is able to assume the risk and issue the policy; a diocesan organization acts in behalf of the clergy of the diocese as a group; and the individual clergymen must in the nature of things be stimulated to greater loyalty and solidarity by the sense of a protecting "parent" body, as well as in devotion to their work by an additional security to their dependents. It will be interesting to observe how this action is regarded elsewhere, and whether other dioceses follow this lead.

CHRISTMAS IN JAIL

Bishop Stires made his regular Christmas day visit to the Nassau County jail at Mineola, a mile or two from the Bishop's House at Garden City. He was accompanied by Archdeacon Duffield, who conducted a service, and by Mrs. Frank Hall and Mrs. Richard Powell, who sang. There were seventy prisoners, including the seven women inmates, in the jail, at the service, which was arranged by Leonard Hall,

sheriff of the county. Several other philanthropic workers from the county were also present at the invitation of the sheriff.

MISCELLANEOUS

The Priests' Fellowship of Long Island has arranged for a Solemn Evensong at St. James' Church, Brooklyn, on the Second Sunday after Christmas, January 4th. All the clergy who are free are invited. Under the same auspices and in the same church there will be a day of devotion on January 26th conducted by the Rev. Fr. Huntington, O.H.C.

The Rev. L. A. S. R. Rose, rector of the Church of the Transfiguration, Brooklyn, celebrated the twenty-fifth anniversary of his ordination on Wednesday, December 17th. In the evening there was a large gathering of parishioners, and the Rev. George T. Gruman, rector of the neighboring parish of Trinity Church, was spokesman for them in presenting a substantial purse to Fr. Rose.

There will be a pageant of the Adoration of the Shepherds and Kings in Trinity Church, Arlington avenue, Brooklyn, on the evening of the Sunday after Christmas. A hundred people will take part, under the direction of Mrs. Edward Ladd. CHAS. HENRY WEBB.

CELEBRATES TWENTY-FIVE YEARS OF ACTIVE SERVICE

WARSAW, N. Y.—An anniversary of twenty-five years active service as a priest of the Church is one which should deserve special note, and this is especially true in the case of the Rev. Dr. Charles R. Allison of Warsaw. For a number of years Dr. Allison was rector of the Church of the Epiphany, Rochester, but his great success has been in the rural work of the diocese. With headquarters at Warsaw, he has ministered to the surrounding country with some twenty mission stations under his charge, and with the help of two assistants maintains regular services at these points. Dr. Allison has built up a very strong rural church in that part of the diocese where he ministers. Last year Hobart College awarded him with the degree of Doctor of Divinity in recognition of his rural work.

The services at Warsaw on the fourth Sunday in Advent were attended by many of the diocesan clergy and were arranged by the wardens and vestry as a mark of appreciation of what he had done for that parish and the surrounding communities.

NEW HOLLYWOOD CHURCH RISING

HOLLYWOOD, CALIF.—On the afternoon of St. Thomas' Day, December 21st, the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, laid the cornerstone of the new St. Thomas' Church. He was assisted by the Rev. Dr. Arthur H. Wurtele, D.D., rector.

Addresses of congratulation were made by Bishop Stevens, the Rev. A. F. Randall, first vicar of St. Thomas', and Jack Keith, Jr., first scholar and now superintendent of the Church school. Greetings were also presented by Eminent Commander Sir Knight Ned Myers, of Hollywood Commandery No. 56, Knights Templar, which attended in uniform, and the Rev. G. R. Phillips, pastor of the Methodist Church.

The present contract, calling for the expenditure of \$54,000, will complete the nave together with all foundations for the crossing, chancel, two chapels, and a massive tower which will be added later. The nave will seat 400 worshippers, all of whom will have a clear view of the altar.

When completed, the church will cost \$150,000.

The church, occupying a strategic corner on Hollywood boulevard, will be of lancet gothic architecture and is designed by Harold H. Martin of Pasadena. It is being built of reinforced concrete throughout, trimmed with hand-tooled art stone.

St. Thomas' Church has the distinction of never having had the status of a mission. It passed directly from being a preaching station to a parish. First services were held in 1915, under the direction of the Rev. Robert Renison, general missionary, and two years later the Rev. A. F. Randall was appointed vicar. He guided the little group of Churchmen through the period of acquiring property and erecting a wood church. Incorporation as a parish resulted in 1920.

The first rector, the Rev. Frank Roudenbush, served from 1921 till his death in 1924. The present rector, the Rev. Dr. Wurtele, came to St. Thomas' early in 1925. He expects that the first portion of the new church will be ready for use by Easter.

ELECT NEW BISHOP OF WINDWARD ISLANDS

ST. VINCENT, B. W. I.—"As I sat in my study awaiting the result of this election, there came into my mind these words, which I shall endeavor to make my motto: 'Not to be ministered unto, but to minister.'" With such words the Ven. Vibert Jackson, D.D., archdeacon of Grenada, addressed the members of the synod, on the occasion of his election to the bishopric of the Windward Islands.

A synod in these parts is not always easily arranged, owing to the fact that the delegates have to be assembled from the various Islands of the group. This time it was Grenada's turn to be host to the delegates; and it was a real happiness for the St. Vincent and St. Lucia clergy to meet and exchange notes on board our steamer.

On reaching Grenada, each of the visiting members of the synod was handed a program, with details of services and social functions; and, as it happened to be a Saturday, arrangements were made for the visiting priests to say the Masses and occupy the pulpits throughout the Island, on the day following.

Monday, October 20th, was observed as a day of devotion, the addresses being given by Archdeacon Jackson.

The synod opened with Evensong in the Church of St. George, which is the principal church of the Island; and the sermon was preached by the Ven. H. G. Pigott, archdeacon of St. Vincent. Next morning, the archdeacon of St. Vincent said Mass at 6:30, when the clergy made their Communion.

The synod met for business, the election of a bishop, at 10:30 A.M., in the parish hall, and as Archdeacon Jackson had been asked to allow his name to be proposed for election, he withdrew from the meeting, and the archdeacon of St. Vincent presided. It was necessary for a candidate to obtain a two-thirds majority of votes of each order to be successful. Dr. Jackson was the only candidate, and the voting resulted as follows:

Number of clerical votes in favor.....	12
Number	against 0
Number of lay votes in favor	11
Number	against 1
Total number of votes in favor	23
Total	against 1

Thus, by an almost unanimous vote, Archdeacon Jackson was elected second Bishop of the Windward Islands.

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CHURCH HELPS NEEDY FAMILIES IN UTAH

SALT LAKE CITY, UTAH—Realizing the urgent need during this period of unemployment and depression, the Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah, has organized a definite plan to care for Church people who are in need in Salt Lake City.

Just before Thanksgiving the Bishop made an appeal to the members of the congregation of St. Mark's Cathedral for gifts of old and new clothing and groceries. So generous was the response to this appeal that he has opened a storeroom in the parish house where all donations have been stored and from which they are distributed to families who are in need. Many families and individuals were cared for at Thanksgiving and Christmas who would not have received assistance from any other source and a great many more will be cared for regularly during the coming months. The Bishop is giving his personal attention to this work and may often be seen in the storeroom distributing to his official workers the necessities of life for those of his flock who are in need of assistance.

The storeroom will most likely become a permanent institution in the work of the Church in Utah who will care for their own poor rather than have them apply to the agencies of the Community Chest.

BROADCAST WORK OF BOYS' HOME IN VIRGINIA

ROANOKE, VA.—On Monday afternoon, December 15th, a half-hour's radio program in behalf of Boys' Home, near Covington, was broadcast from Station WDBJ, at the top of the Shenandoah Life Insurance Company's building in Roanoke.

At the beginning and end of the program the boy choir of St. John's Church sang Christmas hymns, being accompanied by their director, Donald McKibben. The central feature of the program was an address by the Rev. Dr. E. Reinhold Rogers, superintendent of Boys' Home, on the functions, needs, and history of the home and the privilege of caring for needy and dependent children.

The program was arranged under the auspices of the Woman's Auxiliary of the diocese and was made possible through the generosity of the Richardson-Wayland Electrical Corporation, owners of Station WDBJ.

Boys' Home was founded about twenty years ago and is owned jointly by the dioceses of Southern Virginia and Southwestern Virginia. It's great work has been brought to the attention of the public in numbers of ways, but this is the first time the radio has been employed.

DEDICATE NEW RECTORY AT WILKINSBURG, PA.

WILKINSBURG, PA.—Following closely upon the laying of the cornerstone of the new parish house, St. Stephen's Church dedicated its new rectory on the afternoon of December 26th. The service of dedication was conducted by the Bishop of the diocese, the Rt. Rev. Alexander Mann, D.D., assisted by the rector, the Rev. Dr. William Porkess.

The new rectory is the result of a gift by Arthur L. Humphrey in memory of his mother. Mr. Humphrey made the presentation speech. Mrs. Humphrey officially opened the rectory, being the first to turn the key in the lock and enter the building.

ST. AUGUSTINE'S GIVEN FULL COLLEGE RATING

RALEIGH, N. C.—That the institution has been rated as a standard "A Grade" college by the state department of public instruction was the announcement recently made by the Rev. Edgar H. Goold, president of St. Augustine's College, conducted under the auspices of the Church.

The first class to take the full four year college course will graduate next May. Until recently St. Augustine's has offered only a junior college course, which was duly accredited by the state authorities.

St. Augustine's has recently completed an extensive building program which has made possible the developments of college work. The new buildings include the New Benson Library, the gift of the Rev. Dr. A. B. Hunter, formerly head of St. Augustine's; the Cheshire Building, containing the college dining hall, domestic science quarters, and other features; the Delany Building, a dormitory for college girls, and the house for the training school for nurses at St. Agnes Hospital, which is connected with St. Augustine's College. Another unit of the work is the Bishop Tuttle School for Religious and Welfare Workers, which has recently been enlarged and developed, and is in close affiliation with the state department of public welfare.

DEDICATE CHILDREN'S CORNER IN BUFFALO CHURCH

BUFFALO, N. Y.—The children's chapel in the Church of the Good Shepherd, the gift of Mrs. William Phelps Northrup, in memory of her husband who served for forty years as a warden of the church, was dedicated recently by the Rt. Rev. David L. Ferris, D.D., Bishop of the diocese. The chapel will seat ninety persons and is used for the Church school services of the primary department. At the consecration the rector of the church, the Rev. James Cosby, delivered the address, sketching the life of Mr. Northrup and telling of his work in the parish especially for children.

COMMUNITY HEALTH WORK IN VIRGINIA

CALLAWAY, VA.—Not the least important among the activities at some of the mountain missions in this diocese is the assistance given in service and advice along the lines of public health. An interesting example of this is furnished by recent occurrences at St. Peter's-in-the-Mountains near Callaway in Franklin County, where Miss Caryetta Davis is the missionary-in-charge.

Smallpox was found in the neighborhood and Miss Davis immediately set to work to combat it. She had "vaccination day" at St. Peter's. The doctor came and eighty persons of all ages were vaccinated. A number of others expressed the determination to be treated if the danger should increase at all. As a consequence of it all, the trouble was controlled perfectly and there was no epidemic.

About the same time a case or two of scarlet fever developed in one of the valleys. In this instance, as in the other, the people cooperated promptly and effectively in efforts to prevent a spread of the disease. Miss Davis feels that a real "milestone" has been reached in the work in rural communities and that the people are assuming a much broader attitude than in the past in relation to problems of public interest and welfare.



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**SOUTHERN RECTOR COMPLETES
25 YEARS OF SERVICE**

LOUISVILLE, Ky.—Special services were held in the Church of the Advent on the third Sunday in Advent in commemoration of the twenty-fifth anniversary of its rector, the Rev. Harry S. Musson. While the twenty-five years of service was actually completed last May, the celebration of the anniversary was postponed until this time, chiefly that the Rt. Rev. Derwyn T. Owen, Bishop of Niagara, a longtime friend and colleague of the rector, might be present as special preacher. Bishop Owen delivered the address at both services.

On the following evening, Mr. and Mrs. Musson entertained the adult members of the congregation and their friends at a very delightful reception at which the Bishop of the diocese and practically all of the Louisville clergy attended. Over 300 were present, and the rector was the recipient of many gifts, messages, letters, telegrams, and congratulations and hearty wishes.

During his rectorship, the parish of the Advent has grown from a struggling congregation to one of the strongest in the diocese, with a most beautiful church building and parish house, and has recently completed the exquisite Chapel of the Presence adjoining the church. It has also built, equipped, and supported a mission chapel, and fostered it until it became a self-supporting parish. As an evidence of this growth of the work, the services of the Rev. W. C. Bryant as curate have been secured, and he will enter on his new duties the middle of January.

**CHURCH WORKERS AMONG
COLORED PEOPLE MEET**

LA GRANGE, GA.—The convocation of Church workers among colored people in the diocese of Atlanta met in St. Elizabeth's Mission, the Rev. Jas. K. Satterwhite, priest-in-charge, December 17th and 18th. The Rt. Rev. H. J. Mikell, D.D., Bishop of the diocese, directed the affairs of the convocation. Archdeacon E. L. Braithwaite presided.

The convocation was most gratified with the visit at all its sessions of the Rev. Dr. W. B. Crittenden of the Field Department of the National Council. Dr. Crittenden's sermon and addresses emphasized the spiritual and material importance of the Church's program.

The Bishop made his annual address and dealt with various phases of the work comprehended in the Church's program. A paper on The Racial Episcopate was read by the Rev. Mr. Satterwhite with discussion thereon by the Bishop and others of the clergy and laity.

**RECTOR AT ROCHESTER, N. Y.,
OBSERVES ANNIVERSARY**

ROCHESTER, N. Y.—The Church of the Ascension had a special service and reception for the Rev. Dr. and Mrs. William C. Compton on Wednesday, December 17th. The occasion was the twentieth anniversary of Dr. Compton's advancement to the priesthood and the sixteenth anniversary of his rectorship at the Church of the Ascension. After the service a delightful reception was held in the crypt of the church at which time speeches were made by the Rt. Rev. David L. Ferris, D.D., Bishop of the diocese, and others. Dr. and Mrs. Compton were presented with a very splendid token of appreciation for their work in the past years.

CHRISTMAS IN MISSOURI

ST. LOUIS—The annual Christmas service of meditation of the business and professional women of the diocese and of St. Margaret's Guild of Christ Church Cathedral, was recently held in the Cathedral by the Rt. Rev. William Scarlett, LL.D., Bishop Coadjutor of the diocese. The service was preceded by a supper meeting in the Bishop Tuttle Memorial, followed by an organ recital given by Daniel Philippi, organist of the Cathedral.

On Sunday afternoon, the children of the Church school of the Cathedral presented the pageant, Why the Chimes Rang, as part of the manger service, under the direction of Canon Thomas L. Small.

On Christmas Eve the beautiful candle light service, which is always a part of the Christmas celebration in the Cathedral, was presented, the Cathedral being packed to the doors. Bishop Scarlett, Canon Remick, and Canon Small took part in the service.

At midnight the service of Holy Communion was celebrated with Bishop Scarlett officiating, and on Christmas Day Bishop Johnson was celebrant at the 11 o'clock service.

On New Year's Eve there will be a Watch Night Communion Service. On New Year's Day a union service, with Holy Communion, will be held, the Rev. F. J. F. Bloy, rector of Grace Church, Kirkwood, being the preacher.

**CHRISTMAS SERVICES
IN GEORGIA**

SAVANNAH, GA.—The Feast of the Nativity was ushered in with midnight celebrations of the Holy Eucharist in two of the four white parishes. At St. John's Church, the Rev. C. C. J. Carpenter, rector, the chimes rang out old Christmas carols for fifteen minutes before the service began.

At St. Paul's Church, the rector, the Rev. S. B. McGlohon, was assisted by the Rev. Joseph Burton, rector of St. Michael and All Angels' Church and the Rev. Robert H. Daniell, missionary in the diocese. The service was broadcast over station WTOG.

Christ Church, the Rev. Dr. David Cady Wright, rector, and St. Michael and All Angels' Church celebrated the Holy Communion at 8 o'clock and again at a later hour. The Rev. S. B. McGlohon was the celebrant at the 8:30 Christmas service at St. Stephen's Church, colored, this parish being without a rector.

The Christmas festivities among the Church schools began with that of St. Michael and All Angels' on the Fourth Sunday in Advent when the girls of the Episcopal Orphans' Home put on a program of readings, Christmas hymns, and old carols and songs. St. John's Church school gave a Christmas pageant in the church and carols and hymns were sung by the Church school.

Christ Church had a manger service on Christmas Eve in the church. Gifts brought by the pupils for members of the House of Prayer Church school, a mission of Christ Church, were placed in a manger following a service of hymns and responsive readings.

A Church school Eucharist sung by the junior choir of St. Paul's on the Sunday after Christmas marked the Christmas celebration of that Church school. The junior choir also sang carols to shut-ins on Christmas Eve night.

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ALBERT AUNE, PRIEST

PHILADELPHIA—The Rev. Albert Aune, assistant rector of the Memorial Church of the Good Shepherd, Queen Lane Manor, Germantown, died suddenly from accidental poisoning on the morning of Monday, December 22d, in the Germantown Hospital, where he had been taken from his rooms at 329 West Schoolhouse lane, Germantown. He was 38 years old.

The Rev. Mr. Aune was found ill in his apartment by his rector, the Rev. William Y. Edwards, as he called to keep an appointment at 9 o'clock the previous evening. It is believed that he had mistaken a poison for a medicine, as he had been in poor health.

The assistant rector had been connected with the Church of the Good Shepherd less than a month. He had no known relatives, and was believed by friends to be a native of Baltimore. During about eight months of this year, he had been serving at St. Luke's Church, Saranac Lake, N. Y., and had previously officiated at St. Mary's Church, Brooklyn. He received his Germantown appointment a month ago, while visiting the Rev. Augustus Walton Shick, rector of Grace Church, Haddonfield, N. J., where he had on several occasions aided in the work among children.

He had marked ability in handling children, and possessed a cheerful and genial disposition. He had been very pleased with his new appointment here, and entered into his work as assistant to the Rev. Mr. Edwards in high spirits.

Funeral services were held on December 24th in the Church of the Good Shepherd, the Rev. Mr. Edwards officiating.

WILLIAM FRANCIS AYER, PRIEST

PHILADELPHIA—The Rev. William Francis Ayer, chaplain of Christ Church Hospital, died at the Episcopal Hospital on Sunday, December 28th, after a brief illness which had necessitated an operation. He was 75 years old.

The Rev. Mr. Ayer at the time of his death was chaplain of Christ Church Hospital in Bala, where he went four years ago after having served twenty years as chaplain of the Episcopal Hospital. Previous to that he had been vicar of the Chapel of the Holy Communion in South Philadelphia for an equally long period. A widow survives.

JOHN JONES CLOPTON, PRIEST

LEXINGTON, KY.—The Rev. John Jones Clopton, a retired priest of the diocese of Lexington, died on Tuesday, December 9th, at his residence here.

The Rev. Mr. Clopton was born in Richmond, Va., and was educated in the Virginia Theological Seminary. He was ordained deacon by Bishop Whipple in 1882 and priest in 1883 by Bishop Peterkin. He served at Grace Church, Petersburg, Va., from 1882 to 1884; at Meade Memorial Church Manchester, Va., from 1884 to 1895; at Upper Truro, 1895 to 1899; Emmanuel and Cedar Run Parishes, 1899 to 1907; rector at St. Paul's Church, Weston, W. Va., from 1907 to 1909; priest-in-charge of St. Matthew's Church, Sparrows Pt.,

Md., 1910; rector of Christ Church, Cape Girardeau, Mo.; and as general missionary in the diocese of Lexington, until his retirement on account of ill health.

During his life he attained considerable distinction as an author. He published a book on the life of Stonewall Jackson, a number of Church pamphlets, poems, and short articles on Church history and literary topics.

Surviving him are five daughters.

DUNCAN FINLAYSON MACKENZIE, PRIEST

LOS ANGELES—The Rev. Duncan Finlayson Mackenzie, non-parochial priest of the diocese of Los Angeles, died at his home in Hollywood early in the morning of Christmas Eve. He was 74 years of age, and was one of the few surviving priests who served in Southern California prior to the formation of the diocese.

Fr. Mackenzie was a native of Canada and graduated from Bishop's College, Lennoxville, P. Q., in 1882. He was ordained deacon in 1884 and was advanced to the priesthood two years later, both by the Bishop of Quebec.

Coming to California in 1887, Fr. Mackenzie was appointed priest in charge of the Santa Ana Valley Mission. From 1888 to 1899 he served as vicar of the Church of the Ascension in this city. In 1900 he was placed in charge of the adjacent missions of Trinity, Hueneme, and All Saints', Oxnard, serving these places for five years.

In 1906 Fr. Mackenzie returned to this city as assistant at the Church of the Ascension. After serving there for six years he was appointed as first vicar of the Church of the Redeemer, where he remained until his retirement in 1918. He is survived by his widow, Mrs. Edith Mackenzie, a son, and two daughters, all of this city.

The funeral was held at St. Thomas' Church, Hollywood, on December 27th. The Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, officiated, assisted by the Rev. Dr. Arthur H. Wurtele, rector of the parish. Interment followed at Evergreen Cemetery.

JOHN RIDOUT, PRIEST

SHEPARDSTOWN, W. VA.—The Rev. John Ridout, rector of Trinity Church since September, 1928 died on Tuesday, December 23d, here.

The Rev. Mr. Ridout was a native of Annapolis, Md. He was ordained deacon in 1891 by Bishop Whittle, and priest in 1892 by Bishop Randolph. He was married twice, his first wife was Faith M. Leadbeater, and his second wife, who survives him, was the former Emily Gould Bliss. He was rector of Grace Church, Petersburg, Va., from 1892 to 1903; assistant at St. Andrew's Church, Richmond, from 1903 to 1909; rector of St. Mark's Church, San Marcos, Tex., from 1909 to 1911; rector Christ Church, San Antonio, Tex., from 1911 to 1917; rector St. Thaddeus' Church, Aikens, S. C., from 1917 to 1922; assistant at Trinity Church, Boston, Mass., from 1922 to 1925; and rector of Trinity Church, Parkersburg, W. Va., from 1925 to 1928. He served as a deputy to General Convention in 1916.

The Rev. Mr. Ridout is survived by a widow, three sons, the Rev. John Ridout, Jr., of the United States Naval Academy, the Rev. Thomas Ridout of Mount Holly, N. J., and Theodore Ridout, a student at Johns Hopkins University, and a daughter.

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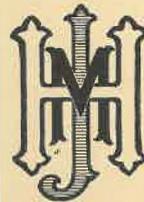
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MARGARET ADELE HICKMAN

OCEANSIDE, CALIF.—On December 8th, Miss Margaret Adele Hickman, sister of Miss Emma L. Hickman and the late Fr. Hickman, was struck by an automobile and killed almost instantly. The funeral was held from Grace Church, December 12th. The Bishop of the diocese, the Rt. Rev. W. B. Stevens, D.D., was the celebrant at the Requiem Eucharist and was assisted by the vicar, the Rev. Horace W. Wood and the Rev. Arthur C. Dodd. Interment was in the cemetery of St. James the Less, Philadelphia.

WILLIS MARTIN

PHILADELPHIA—Judge J. Willis Martin, distinguished jurist, philanthropist, and layman, died on December 23d at his home in Chestnut Hill. He was 74 years old.

Judge Martin was President Judge of the Court of Common Pleas No. 5 since that tribunal was created in 1901. He was appointed its president judge by a special commission from Governor Stone, and was the only surviving member of the original tribunal. He had attended St. Paul's Church, Chestnut Hill for many years. He was the first president, and afterwards honorary president, of the Welfare Association of Philadelphia.

Jonathan Willis Martin was born in Philadelphia, May 29, 1856. Intensely interested in boys, he was an active member and vice-chairman of the Philadelphia Council of Boy Scouts and was one of the founders of the Sea Scout movement. Any work of charity or philanthropy was sure to have his support and that of his wife, who was the daughter of his former law partner, J. Sergeant Price.

Judge Martin's life was a many-sided service of public interest, in which his wife was also enlisted. Mrs. Martin is chairman of the diocesan committee of the Woman's Auxiliary, and a member of the central committee for Christian social service of the five dioceses of Pennsylvania. She also organized the Emergency Aid.

In addition to his wife, Judge Martin is survived by two daughters, Mrs. Edward Florens Rivinus and Miss E. Gwen Martin.

People from all walks of life filled St. James' Church, Philadelphia, to overflowing at the funeral service, which was held on Saturday morning, December 27th. The Rev. John Mockridge, the Rev. Joseph Fort Newton, and the Rev. W. G. W. Anthony all officiated at the service. The lesson was read by the Rev. Malcolm E. Peabody, rector of St. Paul's, Chestnut Hill, where Judge Martin attended, and the Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania, pronounced the Benediction.

The burial service was held in the churchyard of St. Thomas' Church, White-marsh, the Rev. Nathaniel B. Groton officiating.

RICHARD KOPPLIN

WEBSTER GROVES, MO.—On the day he was to have been ordained deacon, Sunday, December 21st, memorial services were held for Richard Kopplin in Emmanuel Church, Webster Groves. The Rev. Dr. J. Courtney Jones, rector, conducted the service.

Mr. Kopplin was 61 years of age, a resident of Webster Groves, and had been a lay-reader in the diocese for many years.

Mr. Kopplin and his wife have always been ardent workers for the Church, and in the past twelve years they have built up St. Luke's Mission at Valley Park with extraordinary results. Mr. Kopplin's work is unique in that a volunteer layman has

built up a Sunday school that now numbers 250 children in a small country town.

It was the intention of Bishop Johnson to place Mr. Kopplin in full charge of Valley Park, and to this end Mr. Kopplin had been studying for the ministry, having passed the preliminary examinations. He was taken with a heart attack while driving home from Valley Park.

Funeral services were held from Emmanuel Church and were conducted by the Rev. Dr. Jones, assisted by Bishop Johnson.

Mr. Kopplin is survived by his widow and one son, David. Another son, Richard, Jr., was killed during the World War.

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The opportunity for such earnings is greater this year than usual. The General Convention in Denver next September arouses extraordinary interest in the affairs of the Church, and Church School pupils can not only sell single copies of the Lenten Offering Number, but can take many yearly subscriptions from Church people who want all the advance information of the Convention plans and activities.

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NEWS IN BRIEF

CENTRAL NEW YORK—The Rev. F. S. Arnold, rector of St. John's Church, Auburn, addressed the Rotary Club of Auburn, in the absence of the scheduled speaker, taking as his subject the Hudson Valley. The next Sunday, the Rotary Clubs of Auburn and Skaneateles attended services in a body.—Bishop Fiske addressed a union Obligation Service of the Girls' Friendly Society of Utica and vicinity in St. George's Church, Utica, on the evening of December 1st. The Bishop spoke on the Home Life of Christ.—Calvary Church, Syracuse, has received two gifts from Henry Schmidt in memory of his wife. One is a very handsome hand-wrought lamp of iron work from Sienna, Italy; the other is a festal set of eucharistic vestments, the work of a noted ecclesiastical art firm in Munich, Germany, and complete the set which Mrs. Schmidt had begun.—The Rev. Stuart G. Cole, curate at St. Paul's Church, Syracuse, has been appointed by Bishop Fiske as chaplain for over 400 Church students in Syracuse University. The Rev. Dr. H. H. Hadley, the Rev. Dr. H. G. Coddington, and the Rev. H. S. Wood are appointed a committee to assist the Rev. Mr. Cole in this work.—St. Mark's Church, Syracuse, recently held a special service of thanksgiving for the completing of repairs in the church. A new heating plant has been installed, the nave redecorated, choir and guild rooms renovated, while the improvement fund campaign has been brought to a successful termination. The Boys Club of the parish is to refinish the pews.—St. Luke's Church, Utica, has been presented with a gothic carved oak priest's stall by one of the oldest members of the parish, in memory of her husband and her sister. The chair was dedicated by the rector at the service on Christmas Eve.

CONNECTICUT—The Church Home of Hartford, Inc., has plans for a thirty-room fire-proof building for aged and infirm members of the parishes of Hartford and vicinity.—Hartford Cathedral has opened its parish house for the shelter of "white-collar" men who are out of work.—The Rev. Nile W. Heermans, rector of Christ Church, East Haven, who has been ill, is slightly improved and has been taken to the New Haven Hospital for further care.

HARRISBURG—The Rev. Paul S. Atkins, rector of St. John's Church, York, on December 23d was called up by his friend, Rabbi A. Segel of York, who told him that he would like to get married, but could not get away until he could secure some one to take his services for him on January 9th. He asked him if he would be willing to speak to his people at that time. The rector promptly promised the rabbi that he would preach for him so it would not be necessary for him to change the plans for his wedding.

KENTUCKY—The December meeting of the Louisville clericus departed from its usual custom of meeting at the Cathedral house, and instead met at the new rectory of the Church of the Redeemer, where the clericus was delightfully entertained at luncheon by the rector, the Rev. W. F. Renneberg. The program on the occasion was a discussion on the report of the Lambeth Conference.—Bishop Woodcock held his annual quiet day for the clergy during the Advent season, beginning with an early celebration followed by breakfast. Meditations and devotion occupied the morning, and after luncheon there was a brief but most helpful conference on diocesan matters.—The diocesan social service commission recently arranged a most helpful conference in social service led by the Rev. Alfred Newbery of Chicago, at St. Mark's Church, Louisville. On the morning of the same day, Fr. Newbery held a conference with the clergy on Family Relationships, which was marked by keen insight into the subject.—Due to the serious unemployment situation, a pre-Christmas entertainment arranged last spring to be given for the Cathedral endowment fund, and the annual Christmas bazaar for the same purpose was held as usual, but the proceeds, approximately \$2,100, were given to the poor as this was felt to be a more pressing need. The clergy have worked out a plan in coöperation with the Family Service organization of the Community Chest whereby every dollar expended may be made to accomplish the maximum amount of good.

MASSACHUSETTS—Bishop Sherrill visited Grace Church, Everett, on the Sunday afternoon of December 14th, preached a most timely and inspiring sermon to a congregation of over 600 people. Confirmed a class of thirty women and girls, men, and boys, presented by the rector, the Rev. William Henry Pettus. This parish has a junior and a senior choir of 100 voices, a Church school enrolment of nearly 300 scholars.

NEWARK—A plot of ground with a frontage of seventy feet and a depth of 280 feet has been acquired by the Hospital of St. Barnabas in Newark, and will be the site of the new hospital building. In 1932 a campaign will be inaugurated to raise funds for this building.—Numerous unemployed men are being fed at the Hospital of St. Barnabas, Newark, which furnishes a hot meal to those who require it.—Owing to the installation of the new organ at St. Peter's Church, Morristown, the old instrument has been removed, and is now in a Roman Catholic church in Brooklyn, N. Y. On December 14th it was dedicated there, the Rev. Van Tassel Sutphen, one of the clergy of St. Peter's, making an address on that occasion.—Seventy or more teachers and officers of the Sunday school of St. Andrew's Church, South Orange, were guests of their rector, the Rev. F. Creswick Todd, at supper in the parish house on Sunday, December 7th. At the conference which followed, teachers spoke briefly of the results of their work.—At the annual service held on December 14th at Christ Church, Ridgewood, for members of the Masonic fraternity, Fortitude Lodge, F. & A. M., was present in a body. The Rev. Edwin S. Carson, rector of the church, is also chaplain of the lodge.—Christmas gifts for needy families in the vicinity of Christ Church, Newark, are provided annually by several parishes of the diocese, that church being the distributing point. Overpopulation has much to do with the poverty of people in the neighborhood.—All Saints' Church, Glen Rock, was host to the archdeaconry of Paterson at its meeting on December 9th. The afternoon session was largely devoted to reports on the progress of mission churches, an evaluation of archdeaconry mass meetings, and consideration relative to the question of altering the procedure of the diocesan convention. There was a dinner at 6:30; then came the evening session, with Bishop Stearly leading the general discussion.

NEWARK—On the Fourth Sunday in Advent, the Rev. Charles L. Gomph, rector of Grace Church, Newark, dedicated a new organ in Grace Church, the gift of Charlotte Tuttle Hampton, in memory of her husband, Charles Henry Hampton, who was for many years a vestryman of the parish and a member of the choir. The organ also perpetuates Mr. Hampton's gift of the former organ, in memory of his sisters, Elizabeth and Belle Hampton; the organ is also given in recognition of the services of all former organists, choirmasters, and choristers of Grace Church.

NEW YORK—Because the lodge of the Girls' Friendly Society in New York City has been unable to accommodate girls out of work who are in need of room and board, the Girls' Friendly Society in New York has voted a sum of money to be spent through the Girls' Service League for the board and lodging of four girls during December, expecting to renew the offer in January.

QUINCY—On a recent Sunday, in Trinity Church, Rock Island, the Rev. Rodney F. Cobb, rector, baptized eight children from one family.—Christ Church, Moline, has received a new lectern, made by M. E. Tunnicliffe and given as a memorial to his mother.—Miss Mary Davidson, a communicant of St. Cyprian's Church, Carthage, has been elected a member of the Illinois State Legislature.

RHODE ISLAND—Bishop Perry, on December 15th, addressed the Ministerial Association of Providence on the Lambeth Conference.

SOUTHWESTERN VIRGINIA—Miss Elizabeth L. Baker, a representative of the New York office of the Woman's Auxiliary, was a visitor in the diocese from October 1st to December 4th.—On eighteen occasions she addressed Woman's Auxiliary groups and six times she met with groups of women not members of the Auxiliary. At eight places she addressed the congregations during the service period. She spoke nine times to groups of young people and six times she addressed Sunday schools and on several other occasions she attended Sunday school sessions and Bible classes.—The diocese is looking forward to a visit from Dr. Larkin W. Glazebrook, who several years ago gave up his medical practice in Washington, D. C., to devote his life to work as a layman in the Church. He will be in Southwestern Virginia for two weeks, from

UTAH—On the evening of December 29th the traditional candle and carol service was presented to an overflowing congregation by the students of Rowland Hall in Salt Lake City. The Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah officiated at the service.—Representatives of all denominations, business firms, and society in general, attended the annual ball given in the Hotel Utah by St. Mark's Hospital Charity Association. Mrs. A. E. Kimball, president of the Woman's Auxiliary in Utah, was chairman of the event.

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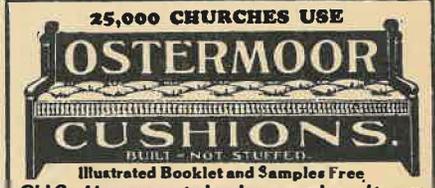
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