

# The Living Church

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VOL. LXXXIV MILWAUKEE, WISCONSIN, JANUARY 31, 1931

No. 14

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REV. LEWIS B. WHITTEMORE



*Next Week*

**LENTEN BOOK NUMBER**

An entire issue devoted to new books  
and Lenten reading



# The Living Church

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## EDITORIALS & COMMENTS

### Followed by Discussion

THESE familiar words appear on the notices of meetings of practically every association to which we may belong. Yet it is very seldom that we anticipate the discussion with much interest—if any. For usually we know what to expect. What happens, almost always? A few members of the group stand up, one by one, and compliment the writer of the paper which has just been read, or the speaker, if the central feature of the meeting has been a speech. This, of course, is both pleasant and proper; but it is rarely exciting. When it *is* exciting, there are only too likely to be other elements in the situation which make it necessary to use some other term than “discussion” to describe what “follows.” Then, besides the members who compliment, there will be a few who disagree—or a few who rise to disagree. It is not often that they are interesting, either. Why not? Because, almost always, we know in advance just what they will say: we have heard them before, when meetings were “followed by discussion”—or we have heard about them. These two groups comprise all the “discussion,” in many instances. No wonder so many members are “obliged to leave before the discussion!”

But there are notable exceptions to this general rule. At some meetings, the discussion is the central feature of the meeting, even when it follows a paper or a speech. The Annual Institute of Church Mission of Help is a fine example of this. For three days, this group meets, and each session of every day is “followed by discussion” which is memorable, not only is it interesting to hear at the time, but also it is good to remember. A considerable number of the same persons attend the Institute, year after year, and the same subject, essentially, is considered. To be sure, there is the “local” interest, different each year, owing to the fact that the Institute is held in a different diocese. The Bishop of the diocese is a prominent member of the Institute; those of the other clergy who are able to come; the social workers of the region—all these have their part in making each Institute noteworthy. Still, when full account has been taken of all the persons attending the Institute, those who are there for the first time and those who are there, perhaps, for the tenth, the discussion is unique. How is this, and why is it?

A great many members of the Institute would say

at once that the answer to this question is: “The chairman, Mrs. Glenn.” And beyond a doubt, Mrs. Glenn is a very large part of the whole answer. She keeps the discussion to the point; more than that, she keeps it constructively to the point. But the Institute is a fully coöperative enterprise. The persons who attend not only “give and take,” as the saying is, but they have come for that express purpose. They have something to say, and they have something to hear. And they do both. The Annual Institute has become an integral part of Church Mission of Help. The papers and speeches are starting-points—“followed by discussion.” They are *really* followed.

The difficulty with most discussion, needless to say, is that it does *not* really follow, either a leader or a starting-point. We all are well acquainted with its usual procedure. “Any discussion?” The chairman, as the speaker or the writer of the paper sits down, amid applause, asks this question. Then, what? As we have said, first there are apt to be compliments to the speaker or writer; and then there are disagreements. And then? Several things “follow.”

For example: always there are a few—or even more than a few—present who feel as did the Walrus of the *Looking-glass*; and, like the Walrus, they “get the floor,” with some agility. We know what the Walrus felt, he has told us:

“The time has come, the Walrus said,  
To talk of many things:  
Of shoes—and ships—and sealing-wax—  
Of cabbages—and kings—  
And why the sea is boiling hot—  
And whether pigs have wings.”

Who is there among us who has not seen and heard, at meetings, persons of identical feeling? And who among us is there who has not, at one meeting or another, felt that the time had come to talk of at least *one* of these various things, even though the subject under consideration was not at all related to it? We are all capable of being irrelevant. So much discussion is like that suggested by the Walrus! Every one will recollect that his topics were not even confined to the items listed by him. No, he ranged from these to others, ending up with the weather.

Then, there are always some who proceed according to the plan of the hosts at the Mad Tea-Party. Who

has not taken part in such an exchange as that? Perhaps this bit is most poignant in its suggestions:

"They were learning to draw," the Dormouse went on, yawning and rubbing its eyes, for it was getting very sleepy; 'and they drew all manner of things—everything that begins with an M——.'

"Why with an M?" said Alice.

"Why not?" said the March Hare.

"Alice was silent."

We have all been at more than one Mad Tea-Party! But which part did we take? Ah, that is the searching question!

THERE is still another little group at most meetings of any size; it is made up of persons who, using other words, enact the parts of the two Grave-diggers in *Hamlet*, in the matter of discussion. We all enjoy this, when we see it played upon the stage; but it is seldom quite so amusing in real life. The lines in *Hamlet* are familiar to us all:

"*First Clo.* Come, my spade. There is no ancient gentlemen but gardeners, ditchers, and grave-makers; they hold up Adam's profession.

"*Sec. Clo.* Was he a gentleman?

"*First Clo.* A' was the first that ever bore arms.

"*Sec. Clo.* Why, he had none.

"*First Clo.* What! art a heathen? How dost thou understand the Scripture? The Scripture says, Adam digged; could he dig without arms?"

More often than not, when the chairman of a meeting raps with the gavel and sternly says, "Order, order," it is because some one has inquired of the previous speaker: "What! art a heathen? How dost thou understand the Scripture?" It happens right along.

So does much else happen right along. Almost everything is "followed by discussion"; or, if it is not exactly "followed," it is enveloped in a whirl of discussion. Free speech is one of the most tenaciously held of human rights; it is also one of the most vigorously exercised. Then, too, most people, even if not argumentative, can be incited to argument. The very children in their perambulators learn to cry, "Did, too." "Didn't either!" Almost any meeting of children is "followed by discussion." And one of the first things we try to teach the children is to conduct this discussion with something like "order." Indeed, wise parents, teachers, and friends of children enter into discussions with the children, for the purpose of "training them to think and to express their thoughts clearly."

There are not lacking those who declare that there is too much discussion, among men, women, and children. This is a subject which might well be made the starting-point of a discussion! And there are others who insist that so much of the current discussion "leads to nothing useful"; and they blame the age in which we live for this state of things. But how about the Middle Ages, when they discussed the famous question, "How many angels can stand on the point of a needle?" Any attack on the impractical nature of any present-day discussion inevitably causes some one to remember that discussion of the School-men. Suppose it is mentioned: what then? It depends. Dean Hodges once spoke of it to a man who was talking disgustedly, about "the footless discussion of modern times." The man's look became intent. "How many did they think could?" He asked the question with eager interest. Dean Hodges remarked, in telling the story that he was not surprised: "No question has remained more open than that one," he said.

A great many persons like to discuss an open question! Others are of the same school as the little country boy who asked his father, on the morning of the day of a trip to town, to be taken "if the weather happens

to be right": "Father, is the weather right?" The father, who was an advocate of "independent thought on the part of children," replied: "I think so. What do *you* think?" Whereupon the little boy said: "But *is it*, Father?" Persons of this type of mind—and they are many—do not care for prolonged discussion, on any subject. They prefer a small amount of definite, reliable information to a mountain of discussion of probabilities and possibilities. These are the members of conferences who wish to hear lectures from experts, not to take part even in a "led discussion." They would far rather read a book than listen to a round table discussion of it. When it comes to sermons, they are the ones who wish to hear "what the Church teaches"—not what the preacher thinks of that teaching. "Is it?" This is their leading question. We hasten to say that such as these are indispensable to the stability of society. More than that: while they keep our feet firmly planted on the ground, they also keep our vision clear when we lift up our eyes to the hills. "What is it that you see?" They ask this; not: "What do you think may be there?"

But who is the most valuable person of all, at a meeting "followed by discussion"—as almost every meeting is, whether public or private? Surely the best member is the member who both wishes to "know for certain" and yet is able to use any way to that end—including the way of discussion. Such members as these make notable meetings possible. They "give and take." They always "speak to the point." Usually, too, they do all this with a sort of ease and grace.

How is this, and why? The reason is plain. These are the persons who take part in a discussion for the express purpose of "exchanging" either opinions or experiences; they have come, to give and to receive. They really "follow" the "discussion"; and they are really "followed" by it. At a meeting, they meet; and they are met.

A great thing, "discussion." Yes—and it is always to be distinguished from what, around Cape Cod, they call "argyfyin'". How? By really "following" and really being "followed."

THE report at the head of the London Letter to the effect that the Patriarchate of Alexandria has advised the Archbishop of Canterbury of their renewed acceptance of the validity of Anglican Orders demands further explanation. When the Patriarch Meletios accepted those orders and asked the different Orthodox Churches to do the same, there were some who demurred. They felt that Anglicans ought to be given an opportunity to speak for themselves. The acceptance stood as an official document but was not accepted by all the Orthodox.

The conference between Orthodox and Anglican bishops at the recent Lambeth Conference has now cleared up what difficulties remained. The Conference appointed a committee of Anglican bishops to meet the Orthodox and confer with them, and the explanations that these gave as to the Anglican position have now again been accepted by the Orthodox, this time both officially and generally. It is an event notable in world-wide Church history.

But it also shows that those who, by casting slurs upon the Lambeth position, have done what they could to weaken the Anglican case, are now interpreted by the Orthodox as we interpret them here. They are seen by these astute critics to be simply a small group of Anglicans who dissent from the official position of their Church. What is the Anglican position is now a matter of record, first by the Lambeth Conference of all Angli-

A Notable  
Event

can bishops, and second by the Orthodox; who, together, comprise a very large part of the Catholic world.

We shall shortly discuss the report on its merits. We have felt that Lambeth and the Orthodox ought first to determine their attitude toward each other without recommendations from this office. We shall now feel free to discuss the matter further. It has come to us too recently to be able to prepare a finished statement now.

**ACKNOWLEDGMENTS**

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RUSSIAN THEOLOGICAL SEMINARY IN PARIS

Rev. Fred Wm. Burge, Lyndonville, Vt. ....\$ 1.00

**THE CHERRY TREE**

**M**ARRIED to the sun,  
Mistress of the wind,  
Beautiful and young,  
Generous and kind.

Feeding the birds  
From full red breasts,  
Singing without words  
To the young in the nests.

Housewives wiser  
Than old Mother Hubbard,  
Making cherry jam  
And filling the cupboard.

Then from the earth  
Must the tree part;  
All that is left  
Is the axe in the heart.

EVANGELINE CHAPMAN COZZENS.



**HYMN 397**

**THE QUICKENING LIFE**

Samuel Longfellow  
1864

*Vita Vitalis*  
L. B. Ridgely, 1929

1. I look to Thee in ev - 'ry need, And  
2. Dis - cour - aged in the work of life, Dis -

nev - er look in vain. I feel Thy strong and ten - der love, And  
heart - ened by its load, Shamed by its fail - ures or its fears, I

all is well a - gain. The tho't of Thee is might - ier far Than  
sink be - side the road. But let me on - ly think of Thee, And

**CODA**  
(last verse)

sin and pain and sor - row are. in - to praise. A - - men.  
then new heart springs up in me.

3.  
Thy calmness bends serene above,  
My restlessness to still;  
Around me flows Thy quickening life  
To nerve my faltering will.  
Thy presence fills my solitude;  
Thy providence turns all to good.

4.  
Embosomed deep in Thy dear love,  
Held in Thy law, I stand;  
Thy hand in all things I behold,  
And all things in Thy hand.  
Thou leadest me by unsought ways.  
And turn'st my mourning into praise.

# DAILY BIBLE STUDIES

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

## "NOT AS UNCERTAINLY"

*February 1: The Sunday called Septuagesima, or the Third Sunday before Lent*

READ I Corinthians 9:24-27.

AS LENT approaches there comes a kind of spiritual calmness to the Christian. The festivities of Christmas and Epiphany, precious though they are, nevertheless bring an excitement which is wearisome. We hunger for a period of quietness when we can come near to God and find ourselves in the strength of His presence. The Holy Spirit with His wisdom does not quickly force the change. These three "stepping-stones," or "Twilight Sundays," lead us gradually from activity to contemplation. But we are comforted by the certainty that the dear Lord wishes us to come nearer to Him, that He asks us to come aside with Him and be still, and that He has a message for us which He longs to give even as we long to receive. It is so good to know that the Christ, whose joyous coming to earth has called forth our glad some hymns, now calls us near to Himself to speak of His love.

*Hymn 306*

*Monday, February 2: The Presentation of Christ in the Temple, commonly called The Purification of Saint Mary the Virgin*

READ St. Luke 2:22-40.

THIS day of double significance seems quite in accord with St. Paul's cry, "Not as uncertainly," for the Blessed Virgin's thanksgiving and the Holy Child's presentation to God in accordance with the law impress us with a sense of assurance—God's plan fulfilled in human faith. And then the hymns of the aged Simeon and the thanksgiving of the prophetess Anna make the scene so real that we feel, as we read, that the world's salvation has already come to pass. The absolute certainty of Christianity is the rock of comfort upon which we fearlessly can build. The facts become pledges which we hold as our treasures. They lead us to worship an ever-present God even as they banish doubt and impart peace. Not "cunningly devised fables," but truths eternal draw us as we sing our *Nunc Dimittis* and give thanks and offer our gifts of love and trust.

*Hymn 273*

*Tuesday, February 3*

READ Psalms 55:1-8.

THE rush and confusion of our days give birth to doubts and fears. It is in the stillness that we learn certainty as we commune with God. We find this quiet in nature, even in the wilderness, and we find it in the quiet church, in the sanctuary of God, the "House of Prayer." Happy is he who can enter the open door and kneel and feel that the Lord is in His Holy Temple, and such opportunity should be sought often. Our souls need the rest and calm. We know God because we are still (Psalms 46:10), and the certainty of His love and care is spoken in the silence. Body and mind and spirit alike need solitude, the ceasing for a moment of the activities of life while we, like Mary, sit at the dear Lord's feet and listen to His voice.

*Hymn 120*

*Wednesday, February 4*

READ St. Mark 6:31, 32.

OUR Blessed Lord often sought the solitude of the hills. He was often alone, and thus He calls to us to come apart and rest a while. He prayed and communed with His Father (St. Mark 1:35). Oh, the peace of the hour of devotion when the door is shut and we can listen to God and talk to Him! It is then and there that faith and love and trust are born, and when they come, doubts and uncertainties fly away. In the world-life questions are constantly appealing for

an answer. Nothing seems fixed, nothing is real. "Change and decay in all around I see," we sing with Dr. Lyte. And then as we kneel the message comes: "The eternal God is thy refuge, and underneath are the everlasting arms." Here is the unchangeable God, "Jesus Christ the same yesterday, and today, and forever."

*Hymn 32*

*Thursday, February 5*

READ II Timothy 1:12, 13.

ST. PAUL was a prisoner, probably bound on either side to keepers. And then he sent up this noble cry: "I know whom I have believed." To know God is a greater blessedness than to believe. It speaks of certainty.

"I see the wrong that round me lies,  
I feel the guilt within;  
I hear, with groan and travail-cries,  
The world confess its sin.

"Yet, in the maddening maze of things,  
And tossed by storm and flood,  
To one fixed trust my spirit clings;  
I know that God is good."

The loving Christian is not satisfied with hope and trust. He calls for certainty. And when he can cry, even from darkness and suffering, "I know that God is good," there comes a blessed peace from Him whose love is infinite and enduring.

*Hymn 236*

*Friday, February 6*

READ Philippians 2:12-16.

ST. PAUL was comforted by the assurance that his ministry was not in vain because it was carried on in the name of Christ. So he wrote to the Christians of Corinth: "Ye know that your labor is not in vain in the Lord." And the Master Himself declared that a cup of cold water given to one of His little ones would not go without a reward, even the reward of His blessing. We are tempted at times to grow weary in well doing. We do not see results and our prayers are not answered as we would have them answered. But here comes the divine assurance: "Not as uncertainly." We can know that whatever we do in His name will have the result He plans for in due time. It is the Christian's comfort and encouragement. Christ did not die in vain. His Kingdom will finally be established. And in Him all we do and all for which we pray will have a blessed fulfilment.

*Hymn 497*

*Saturday, February 7*

READ St. John 13:7.

THOU shalt know hereafter!" What a blessed promise and what a revelation of love! So much in this life is confusing. We cannot banish God from our experiences—we would not if we could. Yet how can we explain the daily life and how can we explain the world's life! "Not now"—and with the comfort comes the assurance. In a sense, we are glad we do not know, for we could not understand. Let it not be thought, however, that we are going on blindly. The way of life is clear and the sun shines upon it. We know a great deal, and the experiences we cannot explain carry us on in fine anticipation to the day when all shall be revealed. Aye, and even here and now we can find much to assure us. Patience worketh experience, and experience bringeth a vision, and the final revelation will be the fulfilment of all our pure desires.

*Hymn 69*

Dear Lord, I thank Thee that I need not be uncertain concerning life and its work, for Thou hast told me that Thou art with me, and where Thou art there must be certainty of love and guidance. Only hold my hand tightly in Thine, that I may know Thee, and not be dismayed. Amen.

# The Anglican Doctrine of the Ministry

By the Rev. William H. Dunphy

Professor of Dogmatic and Moral Theology, Nashotah House

THE statement is made repeatedly that the Anglican Church, while maintaining the practice of episcopal ordination, and the threefold ministry of bishops, priests, and deacons, is not committed to any theory about this fact, nor to any interpretation of its significance. This statement, itself ambiguous, is taken to mean that our Church does not hold the doctrine of Apostolic Succession. This, if true, would be startling. It would mean that the Anglican Church had abandoned a doctrine to which the Catholic Church as a whole is committed; that she had ceased to be Catholic; that all hope of reunion with the Roman and Old Catholic Churches or with the ancient Orthodox Church of the East must be discarded; that no Catholic could conscientiously remain in her. Some would welcome this conclusion; most Anglicans would not.

In the supposed interests of reunion, some ardent but impatient spirits have indeed urged that the fact of episcopacy should be sufficient, and not any interpretation of it—as if fact and interpretation could be separated in so vital a matter. But one cannot have bishops *in vacuo*, nor can they ordain *in vacuo*; one must have some theory as to what a bishop is, and what ordination is, and what happens as a result of the bishop's ordination. We moderns are all too inclined to overlook the obvious fact that a thing is what it is because of its whole setting, its context, and cannot otherwise be understood. We, are, as Chesterton somewhere remarks, content to walk in upon the last scene of the last act and find someone killing or kissing someone, and not care in the least who is killing or kissing whom, and why. But the context, and therefore the interpretation, is supremely important. Episcopal ordination, like marriage, is degraded to something dangerously near a farce, unless one knows what he is about and why. No sane person would say that it did not matter what theory one held about marriage—whether it was an indissoluble sacrament, or a civil contract dissoluble for weighty reasons, or an agreement to try the experiment of living with a person of the opposite sex until one tires of the other. The interpretation of marriage enters vitally into the fact; they cannot for a moment be separated. The same is true of episcopal ordination, of the three orders of the ministry, of the whole conception of the priesthood and of the Church. Our bishops at Lambeth apparently recognize this truth. "When we say that we must insist on the historic episcopate, but not upon any theory or interpretation of it, we are not to be understood as insisting on the office apart from the functions. What we uphold is the episcopate, maintained in successive generations by *continuity* of succession and *consecration*, as it has been throughout the history of the Church, and discharging those functions which from the earliest times it has discharged" (*Lambeth Conference, 1930*; pp. 115, 116; S.P.C.K.). This, if it means anything, means that a bishop is a high priest of the Church, a successor of Christ's Apostles not only by an unbroken series of holders of sees, but by an unbroken chain of consecrations, transmitting the plenitude of apostolic powers, including the power to consecrate and ordain.

It is indisputable that the Anglican Church at the Reformation kept the offices and titles of the three grades of the historic hierarchy, bishops, priests, and deacons. But it is claimed by Roman controversialists who dispute our orders and our Catholicity, and by their ultra-Protestant allies in the Church, that these offices were retained in name only, that the titles are titles and nothing more. There was no intention of continuing an order of priests, with the power to offer sacrifice, absolve, etc., and an order of bishops, who in addition to all other priestly powers could ordain. The title "priest," as Hooker says, is no more to be taken literally than the title "senator" (old man).

The answer to this is twofold. The great majority of bishops in 1550, when the Ordinal was put forth, were definitely Catho-

lic, and as definitely opposed to the views of Cranmer and the Protestant party. Only six out of the twenty-four bishops sympathized with the Reformed views. Sixteen of them continued as bishops in Mary's reign, under the restored papacy. (The other two were deprived, not because of heresy, but because of their marriage.) Several of these bishops subsequently suffered deprivation and imprisonment by opposing the (utterly illegal) destruction of the altars, which they rightly regarded as a blow at the doctrine of sacrifice and priesthood. There can be no doubt, therefore, as to the Catholic intention of the compilers of the Ordinal.

But the intention of the Church as a whole is no less clear. The Preface to the Ordinal speaks in no uncertain language. After declaring that "from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons," the intention of the Ordinal is stated: "to the intent that *these* Orders may be *continued*," etc. *These* orders, and no others, are to be *continued*; no new ones are being introduced. We note that it is the *orders* that are to be continued, not simply the titles or the salaries. For those who speak and understand English, no further proof should be necessary. It is difficult to see how the intention to continue the historic episcopate and priesthood, in the known meaning of the terms, could be more clearly expressed. Further, the words "for the Office and Work of a Bishop in the Church of God," "for the Office and Work of a Priest in the Church of God," were specifically added to the "form" in 1662, to *emphasize* the difference between the two orders, in the face of Presbyterian denials. Now the chief, if not the only essential, difference between them is that a bishop can ordain, while no other order of the ministry can do so. The doctrine (as well as the fact) of Apostolic Succession was thus clearly implied. And even Hooker, whom ultra-Protestants are so fond of quoting (in certain connections), admits that "whereas presbyters, by such power as they have received for administration of the Sacraments, are able *only* to beget children unto God; bishops, having power to ordain, do by virtue thereof create fathers to the people of God" (*Eccl. Polity*, VII. 6. 3). This is almost an exact quotation from the fourth century father, Epiphanius, and voices faithfully the teaching of the ancient Church. Nor can Lambeth be quoted as seeking to reverse the historic Anglican position on this doctrine. Some of its language was ambiguous; some of its propositions will have to be modified before they can be acceptable to Catholics generally, but in the main it held fast to the teaching as well as the practice of our Church. It gave a limited and qualified approval to trying the South India experiment—outside the Anglican Church. Our episcopate agreed unanimously that Holy Orders is a *Mysterion* (Sacrament), in the sense in which the Orthodox Easterns employ the term, that ordination is not simply the appointment to an office but the imparting of a spiritual gift or *charisma*, that we had always preserved the unbroken Apostolic Succession, and considered it a link with the Apostles. On all these points, as well as on the doctrines of the Eucharistic Sacrifice and the Real Presence, the bishops bore witness to the fact that the Anglican Church stands for Catholic truth, and not for ultra-Protestant denials of it.

THUS we see that the statement that the Anglican Church insists merely upon the fact of episcopal ordination, but do not on any theory about this fact, is at best a dangerous half truth. We are not indeed required to hold any detailed theory about the steps by which the episcopate emerged from the apostolate. But the doctrine of Apostolic Succession, *i.e.*, the principle that none might validly ordain to the priesthood of the Church except an Apostle or one who had received by ordination from the Apostles the *plenitude* of Apostolic power (including the power to ordain), and that only those ordained

by them can celebrate a valid Eucharist, absolve, etc., is certainly the doctrine of the Anglican Church no less than of the Roman and Eastern Churches. To the proofs already adduced, we may add the following:

1. As the standard of belief and teaching for the Anglican Church was set (at the Reformation) the "doctrine of the scriptures of the old and new testaments, and what the Catholic Fathers and ancient Bishops have collected out of those same scriptures" (Canons of 1571). The doctrine of Apostolic Succession (not simply the fact) is taught by the vast majority of "Catholic Fathers and ancient Bishops," basing themselves ultimately upon the New Testament. This standard is ours today; so, therefore, is the doctrine.

2. The Preface to the English Prayer Book declares that "of the sundry alterations proposed unto us, we have rejected all such as were of dangerous consequence (as secretly striking at some established doctrine or laudable practice of the Church of England, or indeed of the whole Catholic Church of Christ." It will hardly be denied that at least up to the time of the Reformation, the Apostolic Succession was not only a "laudable practice," but also an "established Doctrine" of the Church of England, and indeed of the whole Catholic Church of Christ. No Anglican authority has since disestablished it; indeed it expressly disclaimed all intention of doing so.

3. The Preface to the Ordinal, combined with the contents of the latter, and the constant practice of the Church, presents overwhelming evidence. When a Roman Catholic, Old Catholic, or Orthodox Eastern priest comes to us, he is of course received as a priest, and is assigned work without ordination. The same is true of a bishop (as in the case of the Roman bishop, Bishop Garrett, who recently came to us). But what happens when a Protestant minister has become a convert to the Church, and wishes to minister among us? First, he is ordained deacon; then the bishop, some months later, says over him the solemn words: "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God NOW committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven," etc. The convert in question becomes *now*, for the first time (by virtue of the imposition of the bishop's hands), a priest of the Church of God, and receives thereby at the same time the grace of the Holy Spirit for that office. This ordination is unconditional and certainly implies a very definite theory as to what a bishop is, and as to what the priesthood is, and as to how it is, and how it is not, acquired. The Apostolic Succession is treated as being not only of the *bene esse* but of the *esse*, of the official ministry, and hence of the Catholic Church of Christ.

"He that entereth in by the door is the shepherd of the sheep."

#### PRINCE LAZARUS

PRINCE LAZARUS sits by the steps of a throne—  
An heir right royal he—  
But the sores, and the rags, and a crust, and a bone—  
That's all that the people see.

Who stand to serve him by night and by day,  
Holy and strong they be—  
Yet the mongrel dogs of the dusty way  
Are all that the town can see.

The music rare of the heart's low psalm  
And the patience wing the sky—  
There's a stifled groan and a wasted palm  
To the common ear and eye.

When the bare hut's lone, and the frame forlorn  
To a pauper's grave is cast,  
The light of joy in the strength of morn!  
For the Prince stands forth at last.

NORMAN W. SMITH.

OUR LORD wrote the measure of His Task in the *red* blood of His own body. I wonder whether, when fully considered, the pledge we make in *red* (or don't make) is not also the measure of the value we put on our own task.

—Bishop Jenkins.

#### THE PURPOSE OF CHRISTIANITY

THE PURPOSE of Christianity is to establish the reign of Christ among men, to perfect the union of the Heart of God with the hearts of men. The early followers called this purpose or program Thy Way; later on it was called the Church. The Church is really the instrument by which this work is accomplished. The Church is not to take the place of anything; it is God's appointed instrument for doing His work in His way.

We, members of the Church, heirs of Christ have this glorious work to do—to establish His reign on earth; by His grace, to make His Kingdom as potent on earth as it is in heaven. God has given this vital purpose to each life. He also has given direction and strength for the task. Rather He has given the means whereby we may get this direction and strength.

The establishment of His reign on earth is, then, not to be done in an individualistic or haphazard manner. The method is plainly indicated. When He willed to begin His reign "He was incarnate by the Holy Ghost of the Virgin Mary, and was made Man." He used a material form with which to reveal Himself to men and find union with them.

As the Church can not take the place of God, neither can Sacraments take His place; they are instruments—God ordained—for carrying out His program.

We insist upon Apostolic Succession. Why? Not merely to observe an ancient custom, nor that things may be "done decently and in order," but because bishops and priests are God's appointed instruments for fulfilling His will. The Church is Episcopal not because we think the rule by bishops is the best policy (sometimes we think it the worst), but because we need validly consecrated bishops to make priests to administer sacraments to the people. Priests are not merely a different kind of minister; they are more than ministers, more than preachers, they are stewards of the Mysteries of God.

Baptism is an extension of the Incarnation. By the use of a material thing—water—the soul is united with God in a very intimate and eternal manner. It is truly a new birth; a delivery into the spiritual world where material values are entirely discounted.

Confirmation is a further extension of the Incarnation, wherein the Gifts of the Holy Spirit are added to the soul that it may be stronger to carry out its purpose—the extension of the reign of Christ among men.

Absolution is a yet wider extension of the Incarnation, and a deeper manifestation of the love of the Incarnate One. Human nature is not stronger than divine nature but, in most of us, it has been given an unchecked freedom. The result is sin. Through the sacrament of Confession the grace of the Atonement is applied to the individual soul; the power of the Passion is unlocked and the soul is cleansed.

Holy Communion is the nearest approach to the Incarnation. Here God comes again; deigns to dwell under earthly symbols; comes to His own as in days of old. Even more than His Presence He gives, for He gives Himself that we may evermore dwell in Him and He in us. "Except ye eat the Flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My Flesh, and drinketh My Blood, hath eternal life; and I shall raise him up at the last day."

That the purpose of life be fulfilled in us, even more than the Sacramental System is given us in the guiding influence of the Church: her ordered life of prayer, of worship, of sacrament, and fast. We dare no more neglect any phase of the spiritual life than we dare, with impunity, neglect any phase of the physical life. The full life of the Church, carried out with devout intention will, in the end, lead to the possession of humility, forgiveness, generosity, purity, love, diligence, and temperance. When, through the grace of God, we have finally cultivated these virtues, then Christ will reign in our hearts. And the joy and the peace and the beauty of such a sovereignty will fill us with zeal to make that reign universal—catholic.

This is the aim and the goal of the Church. The infinite possibilities of such a system pass the comprehension of man. The Church is not man-made but God-created—to establish the reign of Christ among men.

—The Angelus.

# Missions on the Witness Stand

By the Rev. Lewis B. Whittemore

Rector of Grace Church, Grand Rapids, Mich.

WHEN I went to the Philippines in 1907 it was something of a shock to find that along the China coast missionaries were not looked upon with that complete approval which I had seen bestowed upon them when they met with the Woman's Auxiliary of the home parish or preached to the Sunday morning congregation. In fact, it was quite evident that many business men in the Orient had no use for them whatsoever, and did not hesitate to say so. This one (they said) was obviously living off the fat of the land, this other was lazy, and so on. It was plain, even to a casual observer, that between the man who was in China for business and the one who was there to propagate religion, there was a great gulf fixed. There might well have been a Chinese version of the song the army was singing down in the Philippines:

"He may be a brother of William H. Taft,  
But he is no friend of mine."

At any rate the hard-boiled realists of China as well as in the Philippines had no patience with political or religious welfare workers. Hence the endless gossip. Hence the avidity with which the smallest peccadillo of the missionary was seized upon and discussed on the decks of coast steamers or in "conversations" in Peking.

This smoking room gossip which shocked my unsophisticated soul twenty-three years ago is now the talk of the town. What was whispered in the ear is now shouted from housetops. It is published in newspapers and magazines. It is read by bewildered men and women far away from the coast of China. As a result many a heart is puzzled and the strings of many a purse are tightened. "How about all this?" the honest vestryman asks. "The missionaries actually being criticized? They are arrogant, selfish, raceproud? Well, well, well! We had better see about that apportionment for missions which our pastor is asking for so earnestly. Why not spend it right here at home, or perhaps cut it out altogether?"

And yet, in spite of its new dress, gossip is still gossip. It is idle and unfriendly talk. It picks up a few facts, gives them a false setting, and rests the whole case on a fundamentally wrong philosophy.

THIS is my quarrel with the article in the November *Atlantic Monthly* entitled, A Conversation in Peking. In this article the charges against the Christian missionaries are that (with some exceptions, of course) they are arrogant, self-seeking, exclusive, and race-proud. They proffer their religion at the end of a long pole and have no real interest in the people.

There is obviously no use in complaining that the charges are so general. It would be difficult to mention individuals by name. But had names and specific instances been given it would be easy to match each such instance with a hundred others where missionaries have been humble, gracious, self-sacrificing, devoted to the interests of the people among whom they had cast their lot. Far from being race-proud, they have again and again ranged themselves against their fellow-countrymen when they found them committing some particularly atrocious act of piracy. Bishop Rowe, defending the natives of Alaska against the inroads of American canning companies, is a case in point. Doubtless those men, when they found themselves thwarted, had some very unpleasant things to say against the missionaries. Bishop Brent, of the Philippines, led the fight against the lucrative opium traffic in China, one of the worst blots on British business. One can imagine comments of the agents of those companies as they had "conversations" in Hongkong, Shanghai, or Peking. The most effective protests today against the arrogant Japanese Exclusion Act come from missionary statesmen who sympathize with the feelings of a high spirited and gallant people. If these men are race-proud they are more apt to be

proud of the people whose cause they have espoused and rather ashamed of their own country. I have a suspicion that it is this sort of thing which explains the general attitude of the commercial classes of the East toward the missionary.

However, it is not a bad thing for missionaries to come off their pedestals. We ministers back at home have long since lost our halos and survived, and missionaries can do the same. We grant that there may be as many misfits on the mission field as at home and the sooner they are weeded out the better.

The article referred to is not so much at fault for indicating that even missionaries are human as it is for giving a false picture of the position of the Christian missionary in any non-Christian land. The picture is not painted in so many words, but is rather implied, which is much more deadly. The article suggests that the Christian missionary is living in a kind of physical and mental isolation from the vast native population by whom he is surrounded. It is precisely the impression conveyed by the time-honored conception of the missionary in a black suit and high hat, with a Bible in one hand and an umbrella in the other, preaching under a palm tree to a group of naked savages. The pleased expression on their faces comes not from delight in what he says, for they understand not a word, but from anticipation of the good meal the missionary is soon to furnish. The immense vitality of this old tradition in the face of actual facts of modern missions is amazing. For whatever the faults of the modern missionary may be, he is not living in a kind of vacuum, but in closest touch with native life. He must be pictured in his context like any passage of the Bible which he has brought with him. And this context is the Christian Church. The missionary is surrounded by a great company of native clergy and, of course, a much larger number of converts. The medical missionary is surrounded by native physicians and nurses, ministering to hundreds of thousands in Christian hospitals. The missionary teacher must be visioned working with native teachers in literally thousands of primary schools, high schools, and colleges.\*

Statistics are easily available to show the massiveness of the Christian missionary movement, how thoroughly indigenous it is, how eagerly native Christians welcome the constant support and presence of the Western leader while looking forward to the day when he shall be enabled to step out of the picture altogether. It does not seem to be recognized how the policy of withdrawal as soon as practicable has been adopted by nearly every Mission Board. The missionary at the present day is only a part of a virile native Church which is functioning along lines of evangelism, Christian education, and social service, particularly in medicine. It is a Church which already has its prophets and martyrs and has withstood the baptism of fire and persecution. If there is to be criticism, it must be against this Church, as such.

## II

THE article in the *Atlantic* is worthy of more serious consideration when it ceases to retail the well-worn criticisms of the Christian missionary and proceeds to its main thesis, that religion itself is ineffective as a moulder of human life and conduct. This point is argued with considerable cleverness. The theory advanced is that religion is only compensation for known (or dimly apprehended) deficiencies in character. Briefly, the argument is as follows: all religions and creeds represent not the dominant desires of their adherents, but the exact opposite of such desires. For example, the West-

\* Latest reports for missions in non-Christian lands (1924) give the following statistics: 30,000 Protestant missionaries (7,000 of them ordained), 152,000 Protestant native workers (10,500 ordained), 25,000 Roman Catholic missionaries, 98,000 native workers, 8,500,000 non-Roman Christians, 10,500,000 Roman Catholic Christians.—From *Our Expanding Church*, by James Thayer Addison, p. 18.

ern nations are naturally war-like. In compensation they profess to follow the Prince of Peace. They are naturally greedy and acquisitive, so they accept the teaching that they should take no thought for the morrow. This deference to the opposing ideal lets them out, so to speak. Having doffed the hat in one direction they are entirely free to proceed in the opposite direction. The Mohammedan, naturally shiftless, is taught to be very careful with this world's goods. Having accepted the teaching he can be as happy-go-lucky as he pleases.

Clever, isn't it? And yet it seems difficult to believe that a movement of the human spirit, beginning with Jesus and carried on by missionaries from St. Paul to Bishop Roots of Hankow, can be psychoanalyzed out of existence in this easy manner. The attack is clever, but it does not include all the factors.

The truth is that the religions considered are not given credit for the force and influence of what are really their dominant ideas. When once these ideas are stated it is easy to see how profound their influence has been. The characteristic note of the religion of the Western nations is not, as is claimed, its teaching about peace, nor yet its attitude toward wealth. The dominant note of Christian teaching is its emphasis on the value and latent power of the individual. The religion of Christ puts a premium on human personality, its divine nature, its capacity for endless growth, its responsibility for others, its task in remaking this world as well as in preparing itself for the text.

The characteristic note of Buddhism is not charming tolerance, but rather its belief in what might be called impersonality. Man must grow away from the sense of personality, away from concern with the affairs and desires of this life, until finally he is completely lost in the vast abyss of an impersonal God. It is not hard to see that these diametrically opposed religious teachings about man's essential being and destiny have issued in two diametrically opposed types of civilization.

The West is peopled by men and women who are abounding in energy. They believe in their power to do, to achieve, to remake the face of nature and to remodel human society closer to the ideal. Man is his brother's keeper and responsible for other lives than his own.

In the East there has been stagnation, indifference to obvious human misery, lack of the sense of social responsibility. Man is not his brother's keeper. His brother, he thinks, is painfully working his way towards the supreme impersonality. His condition is the inevitable result of actions in this or previous incarnations. No one can help or hinder. What the Westerner sees and perhaps unfairly condemns is the result of an entirely different conception of human nature.

The concept of the nature of God in each case has determined the concept of human nature and it is the belief about himself which determines what kind of life a man will live and the type of civilization of which he will be a part. All kinds of human activity (even the most secular) flow ultimately from religious concepts which have moulded man's opinion of himself.

The clash is now on between East and West. Fundamentally it is a conflict between varying religious conceptions of human life and destiny. It looks very much as if the Western points of view were going to win and never more so than when the East is most defiant. Emphasis on the individual (resulting in the education of the masses), this worldliness (leading to economic development, individual expansion, and social reform), nationalism, are gaining the day. These things cannot be adopted by the East without a collapse of the philosophic-religious conception of life which was the basis of the older civilization. Here and there Buddhism may be spurred into life as in Japan, where there is undoubtedly an attempt to meet a totally new situation by modern methods. But when Buddhism begins to erect Young Men's Buddhist Associations and to enter into all the various activities which characterize the Christian Church it is no longer Buddhism but a poor type of Christianity. In the long run such things are not of its genius. They do not express its real belief about the nature of man, or of God.

It is precisely here that we find the supreme necessity for the Christian religion in the East today. In a fundamentally true sense the modern world is the child of this religion. It is often a very naughty child and goes off into strange perversions of its parent's teaching. Its individualism gives rise

to self-conceit, its nationalism to militarism, its energy in economic life into greed and exploitation. Yet the mark of the Christian religion is there, even though its splendid teaching of the dignity of human life is marred by human weakness.

In spite of all this the Christian religion is at home in this kind of a world. To meet its fierce onslaughts it does not have to change its philosophy or its method. It does not have to reverse itself, but to go ahead. Its task is still the old one, of teaching mankind the nature of his being. It is seeking as never before (and not without success) to impress upon man the most difficult of all lessons about himself, that friendliness and confidence are not alien to his nature, but of its very essence. The capacity for brotherhood, the corollary of individual self-reliance, is already within him ready to be revealed when crusts of fear and hatred can be removed. As always, this teaching finds its source in the nature of God. God, says the missionary, is not only personal and therefore creates and values human personality, not only powerful and therefore evokes personal power and self-respect, but also loving, and therefore has implanted personal goodness in the heart of man. This essential goodness is the check upon the other qualities of individuality and power. In the long run it must put its stamp upon every human relationship, private and national.

The Christian Church is more at home in the modern East than the old religions of the East themselves. It can ride the whirlwind and calm the storm because the whirlwind and the storm have come from the uncontrolled and undisciplined powers awakened by its own fundamental teaching. Religion therefore is more than a feeble compensation for the selfishness and greed of men conceived as essentially evil. Religion is the deepest and best thought of the human race concerning its own nature and that of the ultimate reality of the universe in which it finds itself. That religion which conceives God and man in the most inclusive and truest terms will mould and control the future.

#### COURAGE

**M**ARCH on, O man, however dark the road,  
Its ending hidden 'neath the ebbing tide;  
Let day succeed to day, and fearlessly  
Face thou the dangers lurking by thy side.

Love on, O heart, though futile seem the part,  
Though naught but hate may answer to thy call;  
Endure ingratitude, rejection, scorn,  
Knowing thy Master once did bear them all.

Fight on, O soul, yet not with thought of gain  
In earth or heaven; asking of thy God  
Nothing but power equal to the task  
And humbleness to yield thee to His rod.

His kingdom seek. No brighter guerdon gleams  
Before thee than, forswearing human aid,  
In faith to reckon that thy pilgrim soul  
At night shall face its Maker, unafraid.

ELMER S. FREEMAN.

THE TENDENCY of our time is toward Materialism and the worship of nature. To take God out of our lives is to imperil nations as well as individuals. Atheism breeds anarchism. If there is no God who will bring into judgment those who outrage the rights of their fellows, then the oppressed will inevitably seek to avenge themselves and by revolution seek to right their wrongs.

The activities of anarchism, communism, and bolshevism are the legitimate fruits of denying God. Believers trust God to bring cosmos out of chaos, but those who deny God His place in history turn cosmos into chaos.

We are told that it does not matter what a man believes, if he is only sincere. That is one of Satan's most palpable falsehoods. Unsound thinking always leads to unsound acting. As a man thinks in his heart so is he, for out of the heart are the issues of life, as God's word teaches again and again. There is no more pernicious opinion than that which seeks to bring truth and falsehood upon a level, and represents as of no consequence what opinions a man may hold so long as he is sincere.

There must always be an inseparable connection between faith and practice, truth and duty, ideal and goal.

—Methodist Protestant-Recorder.

# CORRESPONDENCE

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

## THE POPE ON MARRIAGE

To the Editor of *The Living Church*:

THE BRILLIANT encyclical of His Holiness, Pius XI, *Castii Conubii*, must occasion some searchings of heart among Anglicans, especially because of these words: "Therefore, openly departing from the uninterrupted Christian tradition some recently have judged it possible solemnly to declare another doctrine concerning this question."

The mild Lambeth decision that conception control is not categorically wrong is in complete disagreement with the declarations of the Bishop of Rome. Is Lambeth wrong? Did the bishops betray Anglican Christianity? Has the Church, as far as they commit her, made a terrific mistake? Many feel that way—but only a corporal's guard has submitted to Rome over the crucial issue.

But it is well to think of this: If we are wrong we have not forfeited our right to moral leadership when the mistake is amended, and if Rome is wrong, she will not suffer in the world's estimation for she will simply keep the prohibition "on the books" and not trouble to enforce it. This is the American plan in regard to unpopular amendments to the Constitution.

It is also the Roman plan, I find, in regard to at least one other moral matter formerly of great importance. This is the matter of usury, the taking of interest on money. This practice is abundantly condemned in the Old Testament—no pitiful single case like poor Onan's. Aristotle and Plato are also against it. Various General Councils forbade the clergy to place money at interest and at Western Councils or Synods as follows: Carthage in 345, Aix in 789, the Lateran in 1179, and Lyons in 1274, laymen were also forbidden to take interest. At Vienne in 1311 it was decreed that anyone who maintained that taking interest on money was just should be punished as a heretic. (See *Catholic Encyclopedia*, article on Usury.) Today, however, "The Holy See admits, practically, the lawfulness of interest on loans, even for ecclesiastical property, although it has not promulgated any doctrinal decree on the subject" (*Catholic Encyclopedia*). No, indeed, it's *Semper Eadem*. Unchanging Rome retains the ancient prohibitions but lets them sleep.

Just before the modern era opened in full economic force there was a last attempt when Sixtus V in 1586 by his bull *Detestabilis Avaritiae* condemned usury as "destestable to God and man, as condemned by the sacred canons, as contrary to Christian charity."

I wonder if Pius XI's splendid letter, in so far as it condemns the control of conception for any purpose whatever, is like the bull of Sixtus—a last effort, after which the Church will adjust herself to the world in another matter.

I do believe in the infallibility of the Church—but that infallibility covers the long run, not always the immediate issue. Whether Rome or Canterbury proves to be right, neither forfeits moral leadership because both have been mistaken before and have grown or struggled again into the truth.

Hallowell, Me. (Rev.) JOSEPH H. BESSOM.

## CHURCH ARMY VOLUNTEERS NEEDED

To the Editor of *The Living Church*:

DURING the month of January, Church Army had to decline some twenty calls from bishops and clergy for Church Army men. Permit us to appeal through your columns to the clergy, to encourage their best unmarried workers to consider the opportunities for service offered by Church Army.

We are prepared to consider applications from colored Churchmen as well as from white. Also, a beginning is about to be made in the training of young Churchwomen as Mission Sisters (ages 22-26 years).

The tasks we are being asked to undertake include social welfare work; sanitarium oversight; children's homes, etc., in addition to the city and rural programs already in hand.

All information available at Church Army Headquarters—416 Lafayette street, New York City.

New York City. (Capt.) B. FRANK MOUNTFORD.

## "PROTESTANT EPISCOPAL"

To the Editor of *The Living Church*:

IN REGARD to a recent letter in your correspondence columns relating to the name of this Church, may I state that a conference of clergy and laity "on the state of the Church" was held at Chestertown, Md., November 8, 1780, before the close of Revolutionary hostilities when the title "Protestant Episcopal" as defining the Episcopal Church in Maryland was adopted for local use, and subsequently came into general acceptance. (Hamilton Schuyler, *History of St. Michael's Church, Trenton, New Jersey*, page 119.)

It must be emphasized that this title was never adopted directly in General Convention, although of course, indirectly it has nearly the same significance, as it occurs on the title page of the Book of Common Prayer adopted several times by convention and has been used for so many years for the name of the Church.

It is interesting to notice in an old Church paper, *The Banner of the Cross*, for May 1, 1847, that the author of an article, signed only by initials, on Bishop Claggett of Maryland, speaks of his correspondence with Bishop Jarvis, second diocesan of Connecticut. Among other matters discussed, the letter objects to the title "Protestant Episcopal" as applied to our Church, because it seems to be an admission that there can be a Church which is not Episcopal and suggests that it would be more in accordance with our principles to style it the "Reformed Catholic Church of the United States."

But I do agree most heartily with your two correspondents that the quicker this word "Protestant" is removed from our official title the better for all concerned.

Immediate action upon it by General Convention would be none too soon. (Rev.) A. APPLETON PACKARD, Jr. Kingston, N. Y.

## THE HISTORIC MINISTRY

To the Editor of *The Living Church*:

IN YOUR issue of November 29th the Bishop of California writes: "The Ordination Services never anywhere imply that the Historic Ministry is a matter of faith."

Certainly not: because the Historic Ministry is not "a matter of faith." It is a matter of fact, a fact present and visible in every generation. Why "imply" in the Ordination services that which is the whole and most evident meaning and purpose of those services?

The Bishop adduces: "The Historic Creeds make no reference to the ministry." It would indeed seem strange had the Council of Nicaea enshrined the credentials of its members in the Nicene Creed. So obvious a fact as their existence and apostolic authority could scarce be made "a matter of faith" to the Christians of the fourth century.

Theories concerning the fact may call for faith, and opinions of its value may differ, but the Historic Ministry is now, always has been, and ever will be a present visible fact witnessing to "matters of faith."

Lewistown, Pa. (Rev.) THOMAS WORRALL.

## BOLSHEVISM, PRO AND CON

To the Editor of *The Living Church*:

BISHOP ROOTS [L. C., January 17th] erroneously ascribes the book *From Marx to Lenin* to Max Eastman instead of Morris Hillquit who wrote it.

Incidentally, one wonders just why the work was recommended to the Bishop as an exposition of Bolshevik theory, since it is an antagonistic production by an active opponent. (For the accuracy of its scholarship see Albert Verblin's *Struggle for Power: A Reply to Hillquit's "From Marx to Lenin."*)

And why are those sincerely seeking an insight into Bolshevism advised to study non-bolshevik authors when the writings of Marx, Engels, Dietzgen, Labriola, Lenin, and Stalin are available in nearly any public library? Surely it is absurd to study the opponents of a movement in preference to its exponents.

With all due appreciation of Edward Bellamy and his system, he nevertheless is sadly eclipsed by Karl Marx. His

obscurity and Marx's universal influence admit no other conclusion. Moreover, any serious attempt to inaugurate Bellamy's system, or make any other fundamental alteration in the existing social order, would meet with strenuous resistance from the privileged class. It would be compelled to organize itself upon the basis of the class struggle, and that would be a confirmation of Marx's contentions.

Elkhart, Ind. RAY A. YOUNGBLOOD.

### THE ADOLESCENT AND THE CHURCH

*To the Editor of The Living Church:*

**I**N YOUR issue of January 17th, Mary Elizabeth Bouck writes well regarding The Adolescent and the Church. She presses Bishop Sumner's question "Why is it that, as I go about the diocese, I find so few high school students either in the Church or in the congregation?" In addition to the reasons Miss Bouck gives, may I suggest an additional one, *viz.*, that we of the Church have not generally enough thought out our plans for the older boys? It is still true that in connection with parochial missions and other events, we give an occasional thought to the children and assume that thereby we are taking care of everyone up to the age of 21. Another difficulty is that some still assume that any kind of an organization or plan which keeps boys in any kind of touch with the Church or Church organizations is adequate.

However, there are very encouraging signs that the Church is beginning to consider the older boy of sufficient importance to deserve special treatment. The diocese of Michigan is showing the way by employing a special director of boys' work and planning its organizational program in such a way as to satisfy not only the physical and social requirements of the boy, but his religious requirements as well.

That the boys of high school and junior college age will respond is evident to anyone who has patiently made the attempt to work along sound lines. The national junior convention of the Brotherhood held at Oberlin College last August, which brought together 400 boys of this age, the largest number ever gathered together for any similar purpose in our Church, is another demonstration of boys' readiness to enter into religious experiences and work where given a real opportunity.

Is not the future of our Church so bound up with our present treatment of our older boys that it would be worthwhile to have a special series of articles on this subject by some man or men of practical experience?

Washington, D. C. H. LAWRENCE CHOATE.

*To the Editor of The Living Church:*

**I**HAVE just read the article, The Adolescent and the Church, in THE LIVING CHURCH of this date. [L. C. January 17th.] It appears to me that the author has missed the point almost entirely. Although I attended a Church school in my childhood, I feel that I can give little credit to that for my continued adherence to the Church and regular attendance at services. Rather, it is the result of the instruction and example given me by my mother ever since I can remember. (My father has been dead since about the time of my birth.) In the matter of holding to the Church, as in many other things, the attitude of the elder generation too often is expressed in the cry, "The rising generation is going to the dogs." This blanket condemnation is made while blaming the "rising generation" itself, or the schools, both Church and secular. Rarely does the thought seem to strike that home training and influences are powerful factors, probably the most powerful ones. Therefore, if the Church wants young people to carry on, it must impress upon parents the necessity for proper training and instruction in the home from infancy up.

Los Angeles, Calif. PHILIP H. WARD.

### CORRECTION

*To the Editor of The Living Church:*

**W**ILL YOU kindly publish this correction of the status which your *Annual* has erroneously given me? In that almanac, it is made to appear that I am or have been a subordinate member of the staff of Christ Church Cathedral, Lexington, Ky., under the new dean. The fact is, I took the parish as locum tenens the first of November a year ago, when it was in a very disordered state, and not even the Cathedral. In January of the past year I succeeded in having it reoffered to Bishop Abbot as his Cathedral, and so I became acting dean, a post which I held up to the end of December, 1930. Dean Sparling took charge the first of January of this present year. During these fourteen months of my incumbency there have been no other members of an active staff of the Lexington Cathedral, except for the Bishop him-

### PRESIDING BISHOP ASKS PRAYERS FOR NATIONAL COUNCIL

**A**T THE meeting of the National Council and its departments, to be held in New York, February 10th to 12th, reports from the various dioceses of the amounts which may be expected from them on account of the quotas for 1931 will be in hand. If these reports indicate that less than the quotas assigned will be paid, the National Council will be obligated to cut work now in progress in order to balance the budget.

Will you not pray that this catastrophe may be averted?

JAMES DEWOLF PERRY,  
Presiding Bishop and President  
of the National Council.

self, and I have always endeavored to work hand in hand with him. The Rev. Claudius F. Smith of Middlesboro, was appointed an honorary canon a short time ago by the Bishop, but he had no active duties. The responsibility for the Cathedral during these fourteen months past has been solely my own. I retired from my duties before the arrival of the new dean, so my associations with the Cathedral had ended completely before the new dean's had begun.

Syracuse, N. Y. (Rev.) CHARLES EWELL CRAIK, JR.

### SUFFERERS IN VIRGINIA

*To the Editor of The Living Church:*

**M**AY I have the privilege of a little space in THE LIVING CHURCH to say to the people of the Episcopal Church that conditions amidst the mill folk and the farmers in and about Danville, Va., are quite distressing and that there is a real need for abundant relief. This part of our state depends largely upon tobacco as a money crop. Last summer's drought so reduced the quality of the crop that only in a few instances have the farmers been able to clear even expenses. The unemployment situation has been quite bad. As far as I have been able to determine the leaders of the Textile Union here have done well in trying to care for its people. The city of Danville carries on its own community welfare work as a department of the city government. A large number of very needy people are living beyond the city limits. Many farmers are moving closer in to the city hoping to find some way to keep their families alive. We are now in the midst of a return of the influenza epidemic. The people need more nourishing food, clothes, and medicine.

I have sent an appeal to the national headquarters of the Woman's Auxiliary asking for old clothes and such other relief for these folk beyond the city limits and who receive little or no help from any agency. I shall be very glad to give my time and energy to distribute such relief as the people of this Church may now be willing to give. I assure you there is a real need and an opportunity for the Church to walk in the footsteps of its Master, "going about doing good," among all conditions of men regardless of affiliation.

Church of the Epiphany, (Rev.) N. E. WICKER, JR.  
Danville, Va.

### REMEMBERING CALVARY

**H**ELP me to suffer when I most would spare  
My human frame with pain and weakness spent,  
Help me receive with open arms nor dare  
To flinch at pain but count myself content,  
And all that has been and that is to be  
Help me to bear,  
Remembering Calvary.

Help me to leash the hounds of my desire,  
Taming them to a more submissive will,  
Help me to tune again a broken lyre  
And find that there is music in it still,  
Help me to do these things all cheerfully,  
Nor count the cost,  
Remembering Calvary.

ETHEL FANNING YOUNG.

# BOOKS OF THE DAY

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

PROF. C. C. J. Webb's *Pascal's Philosophy of Religion* (Oxford University Press, \$2.00) is a small book of 115 pages, but those who are familiar with the professor's writings will not be surprised to find it close-packed with thought and well deserving of study. Pascal, he points out, was not really a philosopher at all in the modern sense of the word; but he was "a religious genius with a style of extraordinary distinction" and "a great man of science, in the first rank among the *savants* of an age when scientific knowledge was advancing with rapid strides."

"The real force of his apology still abides in the experience wherein Pascal is at one with Christians of all generations in finding the love of Christ sufficient to bring the assurance of deliverance from the power of sin even to those who are most sensible of their subjection to that power; and this without any lowering, but rather with a heightening of that moral ideal by their perception of which they have measured the depth of their own falling short of it; and in finding this love mediated to them through the historic tradition of Christian doctrine and worship, the abiding strength of which its survival of the destruction of many things that once seemed to be integral parts of it does but the more remarkably evince." (p. 113).

After a brief introduction, Professor Webb first considers Pascal in relation to the thought of his age, and then compares him with Kant, and goes on to exhibit his piety as "evangelical" rather than "mystical." He then discusses Pascal's famous "Wager" argument, and his treatment of the Argument from Design, the Fall of Man, Personality, and Grace, and concludes with a general estimate of him from which the above quotation is taken.

In a book which touches on so many points, and touches none without illuminating it, different readers are sure to find different passages of special interest. Those which stand out in the memory of the present reviewer are four: the discussion on pp. 43-6 of what Pascal meant by "the heart," wherein he is shown to be mistreated by those who quote him as an authority for obscurantism; the confutation of a naturalistic explanation of the moral consciousness on pp. 71-2; the discussion of Absolute Idealism on pp. 78-83; and the discrimination between true Christian asceticism and its counterpart on pp. 93-6.

L. H.

RELIGIOUS thought which is entirely distinct from, and possibly guileless of, any consideration of Catholic responsibility, is producing here and there in our country, a leader whose magnetism and sheer ability to interest and attract people, makes him a wide influence for ethical inspiration and better living. The large community church is apt to have such a pastor; and besides his Sunday congregations, he appeals to a wider audience through books and by the radio. Just what eventual effect such a personality, minus historic authority, background, and sacramental truth, will have upon people, is debatable; does it prepare the human soul for receiving Catholic truth, or does it make the task of historic Christianity the more difficult? It is easy to understand the attraction of such an outstanding personality as Burris Jenkins, pastor of the community church in Kansas City, whose latest book, *American Religion as I see it Lived* (Bobbs-Merrill, \$2.00), is before us. He preaches manliness, contempt for small dealing, the "American virtues," the dogma that no dogma is of any consequence or value; and a certain admiration and enthusiasm for that indefinite "Christlikeness" that is supposed to be the sum of religion. He readily and easily dismisses Church, doctrine, denomination; feels not the slightest tie with the past; and deals with persons and their sins and troubles and doubts by force of his own personality and sense of decency and fitness. Of our Lord and the Church he says "the Church arose long after him, perhaps by necessity, but without his authority." . . . "Quite possibly the founder of Christianity never intended a church at all."

With this impression in mind, the following incident gives much food for thought, in relation to the soul of Burris Jenkins, patently a follower of the truth and light as he sees it. After an amputation in a hospital, the chaplain, a priest of the Church and a friend of Dr. Jenkins, comes to him and offers to bring him the Holy Communion. The next morning, the priest came, "with a nurse bearing the emblems on a tray, read the beautiful ritual of the Holy Communion and gave me the bread and wine. I could not even thank him, but such a service of sympathy and of deep religious significance, no man could ever forget." He goes on to say that, reason as one may (against any deep meaning) it draws the picture of "that strong Son of Man who wrestled on the cross of agony with this final problem of religion. . . ." And yet a few days later, Bishop Partridges' prayer and blessing seems to mean as much to the sick man. An incident of this sort perhaps explains the pull on the heart of a priest, to give what he possesses for the comfort and thankfulness of any soul; but the danger of giving the Blessed Sacrament without due understanding that it is more than any subjective act of kindness, is a matter of gravest moment.

P. R. F.

CONTRASTING the above type of book with another of interest, we have read *What's Life All About?: A Key for Those Who Ask the Question* by Bertha Condé (Scribner's \$2.00). It is an exposition and appeal for the realization of mystery and the supernatural in religion. The thought is expressed in a quotation from Joseph Parker "We must either believe in mystery or be killed by facts." This might be read by people who would be afraid of a strictly theological treatise, like *What We Believe* by Rev. G. R. Oakley, M.A., B.D. (London: The Faith Press; Milwaukee: Morehouse, 80 cts.) which, however, is valuable as a short and precise treatment.

Two other instructive booklets from the Faith Press of London, are by Father Bull, C.R. One, *Instructions on the Atonement* (60 cts.), is a clear and illuminating treatment on an often misunderstood subject. The other, *The Way of Conversion*, is the substance of a series of mission sermons and instructions; which might well be used for information, or for a retreat made by an individual. The publishers of THE LIVING CHURCH are the American agents for the Faith Press publications.

P. R. F.

APERUSAL of *God's Lessons: A Study of Progressive Revelation* by Gertrude Hollis (Morehouse, 80 cts.) well repays the reader in an increased appreciation and understanding of the entire narrative of Holy Scripture. Reading a small portion of *God's Lessons* to a friend persuades the friend that he must read the whole book. It is a sane survey by a capable and observant writer in an easy, comprehensible style; it is not meant for biblical experts, but to make clear the high-lights of their endeavor to the layman. How to understand Abraham's conduct, what Moses taught the Hebrews, the meaning of the prophets' message and the culmination of God's Revelation in the Incarnation—these are some of the subjects on which a refreshing light is shed.

W. S. H.

WE WELCOME the sixth edition of M. Phelan's *New Handbook of All Denominations* (Nashville, Cokesbury Press \$1.75), which has been rewritten and completely revised. The information on the Protestant Episcopal Church has been supplied by Bishop Wilson of Eau Claire, and is a brilliantly objective summary of the history, constitution, and characteristics of our church. Authoritative information has been similarly acquired from representatives of the other 212 denominations described, and the result is an invaluable reference book for those times when one wishes to understand the religious background of men who belong to communions other than one's own.

# The Living Church

Established 1878

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

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

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## OTHER PERIODICALS

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

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

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## Church Calendar



### FEBRUARY

1. Septuagesima Sunday.
2. Monday. Purification B. V. M.
8. Sexagesima Sunday.
15. Quinquagesima Sunday.
18. Ash Wednesday.
22. First Sunday in Lent.
24. Tuesday. St. Matthias.
- 25, 27. Ember Days.
28. Saturday. Ember Day.

## CALENDAR OF COMING EVENTS

### FEBRUARY

2. Conventions of Lexington and Spokane.
3. Conventions of California, Chicago, Iowa, Olympia, and Sacramento. Fifth Septuagesima Conference of Liberals at St. Stephen's Church, Philadelphia.
4. Conventions of Colorado and Oklahoma.
6. Convocation of Honolulu.
8. Conventions of Kansas and Salina.
10. Meeting of National Council. Convocation of Arizona.
17. Annual conference of Diocesan Secretaries and Chairmen of Field Departments, National Center of Devotion and Conference, Chicago.
23. Convocation of Panama Canal Zone.

## APPOINTMENTS ACCEPTED

CHARLTON, Rev. CHARLES M., formerly rector of Christ Church, Providence; to be senior assistant at St. Stephen's Church, Lynn, Mass. Address, P. O. Box 163, Lynn, Mass.

BAIRD, Rev. PHILIP P., formerly rector of Holy Trinity Church, South River, N. J.; has become rector of St. Paul's Church, Riverside, Conn.

COLWELL, Rev. HOLLIS W., rector of St. Andrew's Church, Harrisburg, Pa. (Har.); to be rector of St. Stephen's Church, Beverly, N. J. Address, St. Stephen's Rectory, Beverly, N. J. February 15th.

CREVISTON, Rev. ELI H., formerly priest-in-charge of St. Peter's Church, Canton, and St. James', Lewistown, Ill. (Q); to be curate at All Saints' Cathedral, Milwaukee.

HENSLEY, Mr. GILBERT, student at Berkeley Divinity School to be also lay reader in charge of missions at Oxford, Quaker Farms, and Southford, Conn.

MILLER, Rev. KENNETH O., formerly rector of Church of St. John the Baptist, San Juan, P. R.; to become rector of Christ Church, Pompton Lakes, N. J. (Nk.) Christ Church Rectory, 6 Butler St., Pompton Lakes.

ROGERS, Rev. GRANVILLE GLADSTONE, formerly rector of St. James' Church, Macon, Ga. (At.); to be rector of St. Luke's Church, Marianna, Fla.

SEAGLE, Rev. JOHN C., formerly rector of St. Paul's Church, Salisbury, N. C.; to be rector of St. John's Church, Charleston, S. C. Address, 68 Amherst St., Charleston.

UNDERWOOD, Rev. EDWARD, formerly vicar of St. Matthew's Church, Berkeley, Calif.; to be priest-in-charge of Trinity Church, Hightstown, and of Christ Mission, Allentown, N. J. Address, Hightstown, N. J.

## RESIGNATIONS

BELT, Rev. ROBERT J., as rector of Church of the Resurrection, Baltimore.

HENSEL, Rev. CHARLES A., as rector of Church of the Redeemer, Roland Park, Baltimore. New address, Homewood Apts., Baltimore. Mr. Hensel will remain in charge of chapel of the Holy Evangelist, Canton, Baltimore.

MARVIN, Mr. DONALD, as lay reader in charge of the missions at Oxford, Quaker Farms, and Southford, Conn.

McKIM, Rev. JOHN COLE, D.D., as missionary in the missionary district of Tohoku. Dr. McKim will leave Japan February 3d on the S.S. *President Jackson*, due to arrive in San Francisco, February 18th. He expects to sail from there February 21st by the S.S. *Pennsylvania* for New York. Mail intended to reach him before February 20th should be addressed to 162 Hickory St., San Francisco. After that, and until further notice, he may be addressed at 144 W. 47th St., New York City.

RAY, Rev. GEORGE A., as rector of Calvary Church, Batavia, Ill. (C.)

RUSSELL, Rev. R. ALAN, as priest-in-charge of St. Mark's Church, Malone, N. Y. (A.) New address, 115½ Lancaster St., Albany, N. Y.

## NEW ADDRESSES

DAVIS, Rev. CARROLL M., LL.D., recently retired as domestic secretary of the Department of Missions, formerly New York City; 5638 Kingsbury Blvd., St. Louis. All communications relating to General Convention should be sent to 281 Fourth Ave., New York City.

EATON, Rev. ARTHUR WENTWORTH HAMILTON, D.C.L., of the diocese of New York, formerly 142 Beacon St., Boston; 23 Pinckney St., Beacon Hill, Boston.

JOHNSON, Rev. HERBERT L., formerly of Haverhill, Mass.; 2522 S. Cleveland St., Philadelphia.

## CORRECT ADDRESS

SCOVIL, Rev. J. DELANCEY, 39 Mill St., Binghamton, N. Y.; not 39 Minn St., Binghamton, as mentioned in the January 17th issue of THE LIVING CHURCH.

## ORDINATIONS

### DEACON

RHODE ISLAND—THADDEUS JEROME HAYDEN, Jr., a teacher in the East Providence High School and a communicant of St. Stephen's Church, Providence, was ordained on January 20th to the diaconate in that church by the Rt. Rev. William P. Remington, D.D., Bishop of Eastern Oregon, acting for the Bishop of Rhode Island. The rector, the Rev. Charles Townsend, presented the candidate. The Very Rev. Francis J. M. Cotter, dean of the Cathedral of St. John, preached the sermon, and the Rev. John A. Gardner, rector of St. Mary's Church, East Providence, read the litany.

### PRIESTS

CHICAGO—The Rev. PAUL THEODORE SHULZ, Jr., member of the staff of St. James' Cathedral parish, and the Rev. J. E. CHARLES of St. Luke's Church, Evanston, were advanced to the priesthood in St. James' Cathedral on Sunday, January 18th, by the Rt. Rev. George Craig Stewart, D.D., Bishop of Chicago.

The Very Rev. Duncan H. Browne, dean of the Cathedral, preached the sermon, and also presented the Rev. Mr. Shulz. The Rev. Prof. A. Haire Forster of the Western Theological Seminary, presented the Rev. Mr. Charles.

MARYLAND—On Friday, January 16th, the Rt. Rev. Edward Trail Helfenstein, D.D., Bishop of Maryland, advanced the Rev. DAVID CHURCHMAN TRIMBLE to the priesthood in the Bishop's chapel in the diocesan house, 309 N.

Charles St., Baltimore, Md. The candidate was presented by the Rev. Philip J. Jensen of Owings Mills, who also preached the sermon.

The Rev. Mr. Trimble is to be rector of St. Matthew's parish, Oakland.

NEBRASKA—On January 18th the Rt. Rev. Ernest V. Shayler, D.D., Bishop of Nebraska, advanced the Rev. WILLIAM PATTERSON REID to the priesthood in Christ Church, Beatrice.

The candidate was presented by the Rev. William A. Mulligan, rector of Christ Church, and the sermon was preached by the Ven. L. W. Gramly, archdeacon of the diocese. The litany was said by the Rev. Albert J. Smith, vicar of Emmanuel Mission, Fairbury. All united with the Bishop in the laying on of hands.

PITTSBURGH—The Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh advanced his son, DUNCAN EDWARD MANN, to the priesthood on Sunday, January 18th, at St. Andrew's Church, Ann Arbor.

The candidate was presented by the rector, the Rev. Henry Lewis, and the Rt. Rev. Herman Page, D.D., Bishop of Michigan, preached the sermon.

The Rev. Mr. Mann is the fourth in line to enter the Christian ministry. His great-grandfather was the Rev. Donald Mann, Scotch clergyman who came to this country and settled in western New York. His grandfather was the Rev. Duncan Cameron Mann of Watkins Glen, N. Y. He graduated from the Cambridge Seminary last June, and since September has been assistant at St. Andrew's Church. He is a nephew of Bishop Cameron Mann of South Florida.

SHANGHAI—On December 17th in St. John's Pro-Cathedral, Shanghai, the Rt. Rev. F. R. Graves, D.D., Bishop of Shanghai, advanced to the priesthood the Rev. Messrs. L. CHEU, Y. P. VAN, and C. T. CHIANG. The sermon was preached by the Rev. T. H. Tai.

The Rev. Mr. Cheu is a graduate of the Theological School of St. John's University and will continue at the university as chaplain of the middle school. Messrs. Van and Chiang received their training at the Central Theological School at Nanking. The former will take charge of the station at Quinsan and the latter will assist at Puchen.

## CAUTION

AINSWORTH—The clergy of the Church are cautioned with respect to a man who gives his name as HARRY AINSWORTH, claiming to be a communicant of St. Paul's Church, Peoria, Ill., and an intimate friend of the rector. He is said to represent himself as an employee of a railroad, his position recently acquired, his pay check not yet in, and himself in need of funds. It is reported this man has been operating in the dioceses of Springfield, Quincy, and Iowa. Further information from the Rev. WILLIAM L. ESSEX, rector of St. Paul's Church Peoria, Ill.

## DIED

CAPWELL—IRENE STODDARD CAPWELL, wife of the Rev. Charles A. Capwell, died at South Norwalk, Conn., January 20th. Burial, January 22d, was in Riverside Cemetery, Norwalk, Conn., after a Requiem Mass at St. Paul's Church, Norwalk, celebrated by the Rev. L. B. Howell, rector of St. Paul's.

MCCOY—At Smethport, Pa., January 17th, HENRY LANE MCCOY, M.D., father of the Ven. Charles E. McCoy, in the 85th year of his age. Requiem Mass at St. Luke's Church, Smethport, January 19th, Archdeacon McCoy, celebrant, assisted by the rector of the parish, the Rev. William E. VanDyke who later read the burial office. Interment at Rose Hill Cemetery.

"Jesu, Mercy."

## MEMORIALS

### Helen C. Montgomery

HELEN C. MONTGOMERY, who passed to the life eternal, December 2, 1930, beloved wife of the Rev. H. P. Alan Montgomery, New York City.

The truest friend and companion; ever sympathetic to all in trouble and duress; constant in untiring devotion; patient with the mistakes and errors of others; generous to a fault; perfect unselfishness; a most loyal and loving daughter, sister, wife. Her whole life was an exemplification of complete unity and subservience to the will of God as expressed by His Son, our Saviour.

Her call has been to greater service for Him, for her work on earth was done.

May He grant to those remaining, the vision to so perform their work as will bring them to the path of Christ and which path leadeth to God.

**Mary Talbot**

In loving memory of MARY TALBOT who entered into rest January 31, 1930.  
 "Father in Thy gracious keeping.  
 Leave we now Thy servant sleeping."

**RESOLUTIONS**

**Henry Herbert Smythe**

HENRY HERBERT SMYTHE was born in Columbus, Ohio, on July 12, 1854. His college was Kenyon in the same state. There he was graduated in 1878. There he was not only a student but a prominent athlete. He then entered the Episcopal Theological School in Cambridge, Massachusetts, and his year of graduation was 1881. During his theological career he also studied with professors at Harvard University.

After his ordination he took charge of St. Mark's Church, Adams, Massachusetts, and besides ministering to the English-speaking people he held services for the Germans in that town.

On September 1, 1890 he became the rector of St. Barnabas' Memorial Church, Falmouth, Massachusetts, and remained in that position for thirty-two years. Resigning in 1922, he continued to live in the town and to carry on the many civic activities in which through the years he had engaged. He was also called on for many spiritual ministrations.

His rectorship in Falmouth was quiet but far-reaching. In an unassuming way he preached and otherwise ministered to the Falmouth people and the many summer visitors. He read widely and had a deep insight into what he read and observed.

He was always serving others. This was true in his help to individuals and in the hard and fruitful labors he gave to his town and to his country.

Such a life cannot die. It lives on among us today.

Blessed are the dead who die in the Lord; even so saith the Spirit; for their words do follow them.

For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the gospel's, the same shall save it.

We extend our heartfelt sympathy to the family of our friend and assure them of our gratitude to God for his life and of our certainty that his influence will live on.

Attest:

HARRY V. LAWRENCE,  
 Clerk of St. Barnabas' parish.

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**P**RIEST, UNIVERSITY, DEFINITE, MARRIED. Present parish not without importance, best of references. Would welcome correspondence, with view to change, few months hence. Box D-477, care of LIVING CHURCH, Milwaukee, Wis.

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Sunday Masses, 7:30, 9:30, 11:00 A.M.

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

## District of Columbia

**St. Agnes' Church, Washington, D. C.**  
46 Q Street, N. W.  
Sundays: 7:00 A.M. Mass for 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. LaSalle 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**  
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 Even-  
song and sermon, 7:30 P.M.  
Week-days: Matins, 7:15 A.M.; Mass 7:30  
A.M., and 8:15 (except Thursdays); Even-  
song 5 P.M. Thursdays and Holy Days, addi-  
tional 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 Benedi-  
ction, 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 Wednes-  
days at 9:00.

## New York

**Cathedral of St. John the Divine,  
New York City**  
Amsterdam Avenue and 111th Street  
Sunday: The Holy Communion, 8:00 A.M.;  
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 SERVICES—Continued

### New York

**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.

**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.

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

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

**St. Andrew's Church, Brooklyn**  
4th Avenue and 50th Street  
REV. J. H. SYDNEY DIXON, Rector  
Low Mass, 8:00 A.M.  
Sung Mass, 11:00 A.M., 1st and 3d Sundays.  
Matins, 11:00 A.M.; 2:00 and 4:00 P.M.  
Vespers, 7:45 P.M.  
Confessions, 7:00 to 9:00 P.M., Saturdays.

## 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 Street  
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

**KCJR, 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**  
(384.4 meters). Grace Church. Every Sun-  
day, 10:45 A.M., C. S. Time.

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

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

**WPG, ATLANTIC CITY, N. J., 1100 KILO-**  
cycles (272.6). St. James' Church, every  
Sunday at 4:30 P.M., E. S. Time. Rev. W. W.  
Blatchford, rector.

**WRVA, RICHMOND, VA., 1110 KILO-**  
cycles (270.1). St. Mark's Church, Sunday  
evening, 8:15 P.M., E. S. Time.

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

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

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

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

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

**WTOC, SAVANNAH, GEORGIA, 1260 KILO-**  
cycles (238 meters.) St. John's Church.  
Vesper service every Sunday, 6:00 P.M.,  
E. S. T. Chimes, 5:45 P.M. Rev. C. C. J. Car-  
penter, rector. W. B. Reeve, organist.

## RETREATS

**CHURCH OF ST. MARY THE VIRGIN, NEW**  
York City. Day of Retreat for Men. Mon-  
day, February 23, 1931. Conductor of retreat:  
Rev. Granville M. Williams, S.S.J.E. Retreat  
Mass, 8:00 A.M. Addresses, 10:00, 12:00, and  
3:00 o'clock. Breakfast and luncheon will be  
served. Acceptances should be sent, before  
February 21st, to the REV. FATHER DALE,  
S.S.J.E., St. Mary's House, 144 West 47th St.,  
New York City.

**PRE-LENTEEN PRIESTS' RETREAT.** FR.  
Huntington, O.H.C., will conduct the pre-  
Lenten retreat at Holy Cross, beginning Mon-  
day evening, February 2d, and closing on Fri-  
day morning, February 6th. Please write  
promptly to GUESTMASTER, Holy Cross, West  
Park, New York.

**THERE WILL BE A DAY OF RETREAT**  
for teachers and business women at St.  
Margaret's Mission House, 1831 Pine St., Phila-  
delphia on Saturday, February 21st. Conduc-  
tor, the Rev. Herbert G. Dennison, rector of  
St. Timothy's Church, Roxborough, Pa. Those  
desiring to attend will please notify the SISTER-  
IN-CHARGE.

**BOOKS RECEIVED**

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

The Christian Leader. 176 Newbury St., Boston, Mass.

*The Little Hill Farm, or Cruisings in Old Schoharie.* By John Van Schaick, Jr. (Johannes), editor of the *Christian Leader*; author of *Nature Cruisings, Cruising Cross Country, Cruising Around a Changing World, The Little Corner Never Conquered.* \$1.00.

The Cokesbury Press. 810 Broadway, Nashville, Tenn.

*Humanism: Another Battle Line.* Edited by William P. King. \$2.25.

The Macmillan Co. 2459 Prairie Ave., Chicago, Ill.

*Adventures in Philosophy and Religion.* By James Bissett Pratt, author of *The Religious Consciousness, The Pilgrimage of Buddhism,* etc. \$2.00.

*The Reform Movement in Judaism.* By David Philipson, D.D., author of *The Jew in English Fiction, Old European Jewries,* etc. etc. New and Revised Edition. \$4.50.

McGraw-Hill Co., Inc. 370 Seventh Ave., New York City.

*America's Story as Told in Postage Stamps.* By Edward M. Allen. \$2.50.

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

*God's Gift of Life, or The Way Back.* By Agnes E. Van Kirk. Cloth, 80 cts.; paper, 40 cts.

The Bert Rose Co. 317 Central Ave., Los Angeles, Calif.

*God's Answer.* Daily Inspiration for the Home Altar. Written by 370 prominent Protestant ministers under the editorial direction of Millard Fillmore Binney. A group-effect to rededicate the American home to God. \$1.75.

J. H. Sears & Co. 114 E. 32nd St., New York City.

*The God-like Daniel: A Startling Biography.* By Samuel Hopkins Adams. \$5.00.

**PAMPHLETS**

The American Institute of Sacred Literature. Hyde Park, Chicago, Ill.

*Why I Do Not Believe in Gambling.* By John Maurice Clark. Copies of this leaflet may be secured for distribution at two cents each or one dollar and fifty cents for one hundred.

**BEQUESTS TO INSTITUTIONS IN BETHLEHEM**

BETHLEHEM, PA.—Mrs. A. N. Cleaver, who died on January 14th, left the bulk of her fortune to various charities and institutions. Those of more than local interest are to Lehigh University \$50,000; to the Pro-Cathedral of the Nativity \$40,000, with \$10,000 to come later; the diocese, \$25,000; the Church Home for Children \$5,000; St. Luke's Hospital \$40,000, and an additional sum of \$5,000. The first bequest is to be known as the Robert Heyshem Sayre Memorial and the second as the Robert Heyshem Sayre, Jr., memorial fund To the Public Library of Bethlehem was bequeathed \$20,000; the Day Nursery of Bethlehem \$1,000; the Jane D. Kent Nursery of Philadelphia \$1,000. All these are trust funds, only the income may be used. The \$50,000 given to Lehigh University is to be known as the Albert Cleaver Memorial Fund, in memory of her husband. The income shall be used to provide a series of lectures each year on music.

St. Paul's Church, Troy, received a bequest of \$5,000 from Mrs. Pomeroy who formerly lived in Troy and maintained a life long interest in the church.

Trinity Church, Pottsville, received a bequest just lately from "a friend" of \$5,000; the rector, the Rev. Dr. Howard W. Diller, was given \$1,000.

**Validity of Anglican Orders Formally Recognized by Patriarchate of Alexandria**

**Fr. William H. Longridge, S.S.J.E., Dies—Bishopric of Worcester Still Vacant**

The Living Church News Bureau  
London, January 16, 1931

THE HOLY SYNOD OF THE PATRIARCHATE OF ALEXANDRIA has passed a resolution requesting the Patriarch to notify its formal recognition of Anglican Orders and its adherence to the encyclical of July 28, 1922, to the Ecumenical Patriarch, the heads of the Orthodox churches, and the Archbishop of Canterbury.

The encyclical dated July 28, 1922, in which the Ecumenical Patriarchate announced its acceptance of the validity of Anglican Orders and invited the other Orthodox churches to follow its example, was answered affirmatively by the Churches of Jerusalem and Cyprus. The reply of the Patriarchate of Alexandria and the other Orthodox Churches was deferred till they had received the Patriarch's report of the discussions held in July between the Orthodox delegation to the Lambeth Conference and the Conference's Committee on Unity. The elucidation of certain points then discussed was endorsed in general terms by a resolution of the Lambeth Conference.

**FR. LONGRIDGE DIES**

Fr. W. H. Longridge, of the Society of St. John the Evangelist, Oxford (the Cowley Fathers), died of heart failure at Oxford on December 29th at the age of 82. He was educated at Radley, and went to Oxford with an exhibition at Corpus Christi College. He was ordained to St. Peter's, Vauxhall, after a year at Cuddesdon, and then in 1877 joined the Cowley Fathers. After sixteen years spent in the American branch of the society, he returned to Oxford, where for over thirty years he has lived and worked.

But the outstanding fruit of his long life was his translation of and commentary on the famous Jesuit retreat manual, *The Spiritual Exercises of St. Ignatius of Loyola.* This English edition and exposition of the Exercises has gained the highest praise of leading scholars among the Jesuits, and when the great number of writings on the exercises is considered, such commendation is sufficient proof of its excellence. The book, delayed by the outbreak of the war, was published in 1919, and is now in its third edition. Fr. Longridge followed it up by *Expositions of Retreats*, conducted in accordance with the principles of the exercises, both for lay people and for priests. No books have done more for the deepening and development of the retreat movement in the Church of England than these beautifully written and deeply spiritual books.

**MYSTERY PLAYS AND TABLEAUX**

In my last letter I made reference to the increasing number of representations of mystery plays and Bethlehem tableaux in churches; and it is interesting to learn that in at least two Cathedrals this ancient custom has been revived this Christmas-tide. Manchester, indeed, has presented sacred tableaux for the last three years. In Chichester Cathedral, on the eve of the Epiphany, the representation took the form of a procession depicting the journey of the Three Wise Men to the manger at Bethlehem, and this came at the con-

clusion of a recital of music for harpsichord, viols, and recorders. The singing in the procession was accompanied on the recorders.

In Romsey Abbey, near Southampton, a cathedral-like building dating back several hundred years, was produced, on January 6th, 7th, and 8th, Laurence Housman's *Bethlehem.* The splendor and solemnity of the ancient building gave the right atmosphere for the play, and made an ideal setting. Suitable music had been prepared, and the size of the church enabled some portions to be sung at a distance from the congregation, which proved most effective. The performers were without exception parishioners, who gladly gave the time required for rehearsals.

**PREBENDARY RUDOLF HONORED**

It is particularly appropriate that the founder of the C. of E. Waifs and Strays Society, Prebendary Rudolf, should be included in this New Year's birthday honors with the award of the C. B. E., as it is just fifty years since, when a young layman and a keen Church worker in South London, he started the society. In this, its jubilee year, the society has a record of homes, love and training given to over 34,500 of the nation's little helpless children.

**BISHOPRIC OF WORCESTER STILL VACANT**

According to the *Guardian*, the Prime Minister has not yet been able to submit a name to the King for the bishopric of Worcester, vacant by the death of Dr. Pearce. The long delay in the appointment is due to the fact that it is thought necessary to find a man who is able to undertake the financial burden of keeping up Hartlebury Castle.

The fact is that, in these days of high taxation and high prices, bishops' castles can only be regarded as desirable residences by clergymen with ample means. As such clergymen are a small and select body, not all of whom are competent for episcopal preferment, the see of Worcester is still unfilled. The obvious moral is that bishops should no longer live in castles, or even in palaces. The castles and the palaces should be sold, and the bishops should live simply and frugally among their people.

**UNEARTH INTERESTING STONE FIGURE**

While workmen were engaged last week in lowering the stone floor of the Lady Chapel in the Saxon Church of St. John the Baptist at Barnack, near Peterborough, a curious stone figure of probably the thirteenth or fourteenth century was unearthed. It is thought to represent Christ in majesty. A plain halo surrounds the head; the robe hangs in beautifully draped folds, while there still remain traces of color. The figure is carved upon a flat base, and in its inverted position has probably been used as a paving stone for many years. Nearly three feet in height and eighteen inches wide, it is complete with the exception of the feet and nose. Photographs of it have been submitted to the museum authorities at South Kensington.

GEORGE PARSONS.

KAGOSHIMA, JAPAN, where St. Francis Xavier and his companions landed in 1549, now has a self-supporting church with a much respected Japanese priest in charge.

## Sunday School Association of Toronto Celebrates Fiftieth Anniversary

### Church Hostel for Unemployed Young Men Opened—With the Columbia Coast Mission

The Living Church News Bureau  
Toronto, January 22, 1931

WITH REMINISCENCES FLOWING FREELY and the spirit of thanksgiving manifest, the fiftieth anniversary of the Sunday School Association of the deanery of Toronto was celebrated last Monday evening with a supper and a special service held in the parish hall of the Church of the Messiah. Accompanied by much ceremony, the birthday cake with fifty candles burning was brought to the supper table with its 300 guest members, and the gleaming sword reposing on a silk cushion, used by the Rt. Rev. J. C. Farthing, D.D., Lord Bishop of Montreal, to cut the cake. A generous slice of the birthday cake was sent with a message of regret at his absence to the Rt. Rev. James F. Sweeny, Lord Bishop of Toronto, whose illness as yet prohibits him from attending meetings.

An address which breathed a prayer of thanksgiving, and which stressed the value of a spiritual relation between the teacher and the scholar, was given by the Bishop of Montreal.

A message teeming with reminiscences and briefly reviewing the work of the association during the past half-century, prepared by Bishop Sweeny, president of the association, was read by the Rev. Canon W. J. Brain, rector of St. Michael and All Angels. During the supper hour goodfellowship prevailed, with a sing-song led by the Rev. E. G. Burgess-Browne. The treasurer's report, which was most satisfactory, was presented by J. M. Ewing. A. H. Cuttle, lay president, presided.

A pleasing feature of the supper hour was the shower of congratulations and the presentation tendered the Rev. W. R. Ramsay Armitage, rector of the Church of the Messiah, and Mrs. Armitage, celebrating their tenth wedding anniversary. In addition to a kitchen shower, a purse of gold and flowers were presented to the rector and his wife by members of the congregation.

#### WITH THE COLUMBIA COAST MISSION

"Captain" the Rev. John Antle, has been doing some deputation work in the interests of the work of the Columbia Coast Mission, with special reference to the new boat so urgently needed to assist the very much over-worked *Columbia*. Visits have been paid to Toronto, Montreal, Kingston, and London. The pictures of the new St. Mary's Hospital at Pender Harbor, so wonderfully equipped and beautifully situated, on the shores of the Jarvis Inlet, bring the realization that funds are still needed to clear away the debt. Captain Antle's health necessitates his return to an open life, rather than that in an office "job." This fact, when generally known, may speed up the contributions to the new boat (for which there are still some thousands required before it can be secured), and provide the craft upon which the skipper can, once more, take to the open sea, not alone for the good of his health, but, also, that the growing demands of the work may be met, and ever-greater service rendered.

Miss M. Solomon, nurse and deaconess, and Miss Adams, teacher, and a recent graduate of the Deaconess Training Home, Toronto, are established at Kingcome Inlet, B. C. A new day school has been recently erected. Living quarters for the workers have been provided in the school building.

#### CHURCH HOSTEL FOR UNEMPLOYED YOUNG MEN

Last Monday night thirty young men, the first of the group of 100 who will, it is expected, enjoy the hospitality of the Toronto Church of England Unemployment Relief Committee, took possession of the new hostel—the old Granite Club premises, Church street. Capt. Albert Banks of the Church Army, house-father, was in charge, and during the evening many of those who have had the project in hand dropped in to welcome the lads who have become the charter members of the club.

Although it was a very different group from that which attended at the first opening of the Granite Club, they had several things in common including youth, enthusiasm, faith, and vision. As the pioneers who organized the Granite Club many years ago were dreamers who saw for Toronto and Canada a great future, so were the young men who went into residence Monday night forward-looking chaps. They were happy at the turn in

their luck and could hardly believe that the comfortable club rooms were a reality and they the occupants.

In conjunction with this activity the committee will continue its parochial work which has been an important factor in alleviating distress among families, and through which the prosperous have been afforded an opportunity of assisting the less fortunate parishes and people. In charge of this work is a committee of representative Churchmen including Bishop Lucas, honorary chairman, and Canon Hartley, rural dean, chairman.

#### MISCELLANEOUS NEWS ITEMS

The rural deanery of East Middlesex is interested in securing recognition of a more religious version of *O Canada* for general national use. A small committee of the rural deanery exists to press this matter. The committee reports that the older version, *O Canada, Our Father's Land of Old*, is being displaced, and if a new version is necessary Dr. Pilcher's had much to commend it.

The Rev. Dr. R. C. Blgrave, for ten years vicar of St. John's Anglican Church, Peterboro, has been appointed rector of the congregation to succeed Archdeacon J. C. Davidson, who removed to Toronto some years ago.

Archdeacon Fotheringham, one of the outstanding preachers and speakers of the Church in Eastern Canada, has resigned from the rectorship of Grace Church, Brantford, in the diocese of Huron. His health, which has not been good since he was taken seriously ill while on a European tour, has not improved since his return, and has forced his retirement.

## Social Service Commission of New York Appeals for Unemployment Relief

### Meeting of Cathedral Builders—Dr. Howard C. Robbins Writes on the Church—Other Items

The Living Church News Bureau  
New York, January 24, 1931

RESOLUTION, SIGNED BY BISHOP Manning, Bishop Gilbert, Bishop Lloyd, and the Rev. Floyd Van Keuren, representing the social service commission of this diocese, has been sent to the Mayor and to the board of estimate of the city government in behalf of the unemployment situation. The resolution urges that there be made available at once \$2,000,000 a month for as many months as the situation shall require to be used in employing in the departments of the city government heads of families who are out of work and who are in need. The appeal is based on the excellent plan of the Prosser committee, by which the needs of a vast number of people have been met thus far in this crisis. Both the committee and the commission are concerned with unemployed heads of families, offering them work three days a week at \$5 per day. The action of the social service commission is due, it is said, to the fear that the funds raised by the Prosser committee are not sufficient to last until the hardships of the winter and early spring are past. This is the first public evidence of the spirit of the new administration at the social service commission. The press has given good publicity to this

resolution informing the reading public, including the great throng of the unemployed and their dependents, of the concern of this Church in the present crisis.

#### CATHEDRAL BUILDERS' MEETING

There was held on Tuesday at the Biltmore a meeting of the women's division for the completion of the Cathedral of St. John the Divine. The speakers were the Bishop of the diocese and the dean of the Cathedral. It was reported that \$95,000 is required to reach the goal of \$1,000,000 needed by the women's division to build the north transept.

Bishop Manning reported that a gift of money had been received from York Minster, England, where a special offering at their patronal festival had been designated for the Cathedral in the newer city of the same name in America. The fund, expressing the interest and fellowship of our brethren in York, will be devoted to the construction of the pavement of the nave.

#### DR. ROBBINS WRITES ON THE CHURCH

An article of more than usual interest and significance to Churchmen appears in the February issue of *The Atlantic Monthly*. Its author is the Rev. Dr. Howard Chandler Robbins; its title, *Episcopalians and Their Neighbors*. While no reference appears in the essay to the preacher, the sermon, or to the occasion, it is evident that it was written in reply to Bishop Manning's now-famous sermon, preached on October 28th last in New

York Cathedral at the consecration of Bishop Gilbert.

The portions of Dr. Robbins' article, most controversial in content, are those which challenge the statements in Bishop Manning's sermon. The latter, quoting from the Ordinal preface, from the Unity committee of the recent Lambeth Conference, from our Constitution, Canons, and actual practice, defended the ministry of the Church on earth today as the continuance, through apostolic succession, of the ministry which Christ appointed. The Bishop declared that "the episcopate is the successor of the apostolate"; and, that "this belief as to the ministry is not, as those unfamiliar with her teachings sometimes suppose, a mere opinion or view held only by a party in the Church; it is the Church's own official teaching expressed clearly in her Prayer Book, in her Constitution and Canons, and in her practice."

Dr. Robbins writes that our Church is in danger of being separated in word and in work from its Protestant affiliations "by the promulgation in the name of the Church, and as though it were its official teaching, of a theory of the ministry which, although held as a private opinion by many members of the Anglican communion, is no part of its official teaching. This theory is that, mediately or immediately, Jesus Himself instituted the episcopal form of Church government; that it exists by divine authority because of His appointment; that the bishops are the successors of His Apostles, and that only such ministers as have been ordained by bishops can exercise a ministerial priesthood—that is to say, a ministry not only of the word but also of the sacraments of Christ."

From the Cathedral pulpit and from a periodical of great prestige have come statements of conflicting nature concerning the official position of our Church on the important subject of the episcopate. One is from the Bishop of our most influential diocese; the other is from a member of the faculty of the American Church's one official seminary.

ITEMS

Bishop Manning, Cardinal Hayes, and other religious leaders of the city are giving their support to the citizens' committee for a clean stage.

Bishop Fiske of Central New York is the preacher tomorrow morning at St. James' Church, Madison avenue, when that parish will commemorate the 121st anniversary of its founding in 1810.

The Bronx branches of the Woman's Auxiliary will hold their next neighborhood meeting at 2:30 P.M. on Wednesday 4th, at St. Mary's Church, Mott Haven, New York City. The Rev. Annesley T. Young will speak on the subject, Sons and Daughters of Mother India. St. Mary's Church is at Alexander avenue and East 142d street.

Grace-Emmanuel Church in 116th street near Third avenue, which has been vacant since the death last July of the Rev. William K. McGown, is now under the direction of the Rev. H. P. Alan Montgomery as priest-in-charge, formerly rector of Grace Church, Milbrook, Conn.

For the benefit of the unemployment fund at the Church of the Heavenly Rest a presentation of the operetta, *The Mikado*, will be given by local talent this coming Thursday at the Heckscher theater.

HARRISON ROCKWELL.

It is not so much great talents that God blesses as great likeness to Christ.

—R. M. McCheyne.

## Work of National Council Discussed at Church Service League Meeting in Boston

### Stress Enlisting of Younger Women to Carry on Work of League—Pay Tribute to Bishop Slattery

The Living Church News Bureau  
Boston, January 24, 1931

A GREAT DAY IN OUR CHURCH YEAR WAS January 21st, when the Massachusetts Church Service League held its eleventh annual meeting. First in the day's program came a celebration of the Holy Communion with Bishop Sherrill, Bishop Babcock, Bishop Burleson, Bishop Creighton, and Dean Sturges in the chancel. A conference for clergy and laymen followed with Bishop Burleson as the leader and the Organization and Work of the National Council as subject. This gave a good opportunity, of which those present availed themselves, of putting questions and aiding in a general clearing of points which are puzzling until one knows both sides. A good deal of interest centered on the supply of missionary speakers as incentives for a deeper interest in the wider work of the Church.

The women of the diocese gathered in the crypt of St. Paul's Cathedral at 11:00 A.M., the same hour as that of the men's conference. Standing room only was the order of the morning; every seat, every step, even every good leaning place, was taken. Miss Eva D. Corey in her annual address as president of the Woman's Auxiliary gave a summary of reports showing remarkable results in a material way for which the credit must be given to two factors persistently stressed: Personal Religion and Education. The enlisting of the younger women to carry on the work so far advanced was emphasized as being the major problem of the day—a problem possibly entailing a reorganization of program and, perhaps, a new presentation, and above all, said the president, entailing a new influx of the Spirit. Dr. Mary James, assistant superintendent of the Church General Hospital, Wuchang, China, was the guest speaker of the morning for the women. In a talk, simple, direct, and earnest, she made one realize what modern medicine means in China; what it means to have an introduction to the nearness and accessibility of God accompany the use of that medicine; how there is an underlying friendliness outside of the inflamed mob element in China for the helpful foreign friend; and lastly, our responsibility in helping China to evolve from its chaos toward well-ordered and enlightened peace.

The balloting closing the meeting resulted in the election of some new officers: Mrs. Charles Lewis Slattery, vice-president in charge of the middle district; Miss Jessie Gwendolin Morse, assistant vice-president of the middle district; Miss Eunice Norton, assistant secretary of the women's division; Miss Marion Scott, chairman of the foreign committee; Mrs. James Ford, chairman of the social service committee. Mrs. Ralph Lewis, who resigned as chairman of the social service committee, was referred to with appreciation for her service during the past years. Delegates elected to represent the women at the General Convention are: Miss Helen Cobb, Miss Eva D. Corey, Miss Laura R. Little, Miss Elizabeth T. Soule, and Miss Clarissa Townsend. Alternates: Miss Josephine F. Bumstead, Miss Margaret E. Cobb, Mrs. Edward V. French, Mrs. Albert L. Sylvester, and Mrs. Charles L. Slattery.

SPECIAL WORK ADOPTED

Massachusetts specials adopted by the women amounted to \$900, distributed between a Ford car for Miss Charlotte Browne in Nevada, Kuling School; sending a Massachusetts clergyman to the national conference on rural work; upkeep of the Cornelia Prime Lowell Room in Windham House, New York; upkeep of the Massachusetts room in the Bishop Tuttle Training School, Raleigh, N. C.; work with foreign students in the diocese; toward expenses of delegates to the General Convention; and Sister Constance's New Day Nursery building in Wuhu, China.

A Church Service League realized was the verdict of those who saw the large gathering of men and women in Ford hall for the afternoon meeting. Bishop Sherrill in his office of presiding president of the league presented those making brief reports: Francis A. Parker, Jr., recording secretary; Gordon Hutchins, treasurer; Miss Laura R. Little, head of the supply bureau; John Quincy Adams, 1st vice-president; Miss Eva D. Corey, 2d vice-president; Miss Katharine Humphrevel, representing the Young People's Fellowship. A change in the league's list of officers is occasioned by the resignation of John Quincy Adams as 1st vice-president after many years of very constructive service and the election of Clarence H. Poor, Jr., to that office. Mrs. Charles L. Slattery and Benjamin Felt are two new members at large of the league's diocesan council.

PAYS TRIBUTE TO BISHOP SLATTERY

Bishop Sherrill, in a short address before introducing the speakers of the afternoon, paid tribute to Bishop Slattery who made the Church Service League one of his first cares and without whose name no mention of the achievements of the league is complete. It will be remembered that Bishop Lawrence assigned to Bishop Slattery, when the latter became Bishop Coadjutor, the complete direction of the Church Service League. The fact that it is carrying on and ever growing better is one of the finest compliments to be paid Bishop Slattery for it is his contribution to the life of the diocese.

Bishop Burleson, the first speaker on the topic of the afternoon, The Church in the Nation, brought very simply and very powerfully to his listeners a sense of the breadth of the nation so that those gathered in that hall on Beacon Hill caught a sense of far horizons and undulating prairies and the accompanying responsibility of the Church for its widely scattered and widely differing members. Bishop Creighton followed with reference in detail to the mission fields in continental United States and both he and Bishop Burleson emphasized the emergence of the domestic fields into a place of prominence, the necessity of there being power and energy in the prosecution of the work at home to ensure vigor and enthusiasm everywhere.

Bishop Lawrence, entering the hall to bring a message of greeting, received an ovation. With many a light touch he conveyed a very earnest message to the assembled group, mentioning among other matters the broadening effect of Church work contrary to the often expressed

opinion. The little village sewing circles working for the mission fields in years long past held practically all the internationally minded folk of the village. With Bishop Lawrence present, five bish-

ops of the Church were gathered on the platform, and later at the tea which closed the day's most happy activities, Bishop Remington's presence in the audience was made known.

## Progressive Educational Methods to be Inaugurated in Chicago Church Schools

### Plans for Enthronement of Bishop Stewart Complete—Clergy Discuss Week-Day Education

The Living Church News Bureau  
Chicago, January 24, 1931

**A**PPPLICATION OF PROGRESSIVE EDUCATIONAL methods to the Church school is to be sought in a constructive way in the diocese of Chicago, according to plans announced by Miss Vera L. Noyes, supervisor of religious education. The project has for its aim virtually the same

torship there of the Rev. Frederick L. Gratiot.

The Rev. Dore N. Ester, pastor of the Diversey Parkway Evangelical Church, was the speaker, telling of the experiment being carried on by the Lakeview Council of Religious Education, under which children are released from school one hour each week to take part in coöperative religious instruction.

More Christian teachers in the public schools and professors in colleges and universities, rather than strictly religious instruction in the schools is the great need, Bishop Stewart declared in his remarks on the plan. He told of the week-day religious educational plan carried on in the Evanston public school and stated that in the Evanston schools, the Christian character of a teacher is considered as well as his or her academic degrees. This, together with home training, he termed the crux of the whole problem.

The clergy were guests at luncheon served by women of the Church of Our Saviour, at which tribute was paid to Fr. Gratiot by the Bishop and others for his work in the parish.



#### NEW RECTOR

The Rev. Richard C. Talbot, Jr., newly elected rector of St. Elizabeth's Church, Glencoe, Ill. (See THE LIVING CHURCH, January 24th.)

ends as that launched recently in the secular field by the University of Chicago.

Advancement of children in the Church school as rapidly as they grasp the work presented to them, rather than on a strictly yearly basis, is one of the phases of the work which has attracted such wide attention in the secular field. Creative teaching will be stressed, Miss Noyes said, and set lessons to a certain extent abolished.

One of the basis objects of the plan being instituted is to arouse the child's interest to such an extent that he will want to come to Church school and have a part in the work of the school. Goal cards, similar to those used successively in the Winnetka public schools, are to be used. The whole plan is being given impetus through the diocesan normal school, which meets once a month at diocesan headquarters and in which more than 200 teachers are now enrolled.

#### CLERGY DISCUSS RELIGIOUS EDUCATION

Week-day religious education was the subject of a lengthy discussion before clergy of the diocese at the bi-weekly round table meeting held at the Church of Our Saviour, Monday. The occasion marked the tenth anniversary of the rec-

#### ENTHRONEMENT PLANS COMPLETE

Plans for the enthronement of Bishop Stewart at the diocesan convention on February 3d were completed this week by Dean Browne. The dean will be the officiant at the service, which will take place at 10 o'clock Tuesday morning, February 3d. The Rev. William B. Stoskopf, rector of the Church of the Ascension, will be master of ceremonies.

The attestant of the consecration will be the Very Rev. Frederick C. Grant, S.T.D., dean of the Western Theological Seminary, and representing the standing committee will be the Rev. Dr. Edwin J. Randall, diocesan secretary. Acting as chaplains to the Bishop will be the Rev. Dr. George H. Thomas, rector of St. Paul's Church, and the Rev. Dr. Stephen E. Keeler of St. Chrysostom's. The Very Rev. W. H. Ziegler of Elgin, will be the epistoler, and the Very Rev. T. DeWitt Tanner, Joliet, the gospeler.

The cope and mitre with which the Bishop will be invested at the service have been presented to him by Mrs. William G. Clyde, sister of Mrs. Stewart; and will be worn for the first time at the enthronement. The crozier which the Bishop will receive is the silver staff originally presented to the late Bishop Anderson in memory of his son, Patrick, who was killed in France during the World War.

#### CHURCH CLUB AIDS INSTITUTIONS

Three Church institutions—Chase House, Cathedral Shelter, and House of Happiness—will receive \$100 a month for the next five months for emergency relief work from The Church Club, according to announcement by John D. Allen, president. The amount represents the distribution of funds raised as part of the club's Christmas program.

Under terms of the allotment, each

institution is required to furnish the club with monthly statements of the uses made of the funds and the destitute families assisted. The allotment was made after consultation with Edward L. Ryerson, a Churchman and chairman of the Governor's relief committee in Chicago.

At Christmas time the club entertained 500 poor children as another phase of its Christmas activities.

#### ASCENSION REMODELING FINISHED

Completion of the work of remodeling the Church of the Ascension, Chicago, made necessary by the widening of La Salle street, was announced this week. The work cost approximately \$33,000. The entire west wall of the church and parish house was removed and rebuilt; the main entrance to the church was placed on the Elm street side of the church, and the parish house was changed considerably.

A feature of the rebuilding plan is the placement of the 14-foot crucifix which formerly was inside the church on the exterior, just below the west window. There it is a constant reminder of the Church's message to the thousands which pass by. Beneath the crucifix, carved in the stone, is the statement: "Is it nothing to you, all ye that pass by."

The parish house has been beautifully decorated under direction of the Woman's Guild. Armstrong, Furst, and Tilton were architects for the work. Mr. Tilton is the son of the architect of the original church and a nephew of the late Fr. Larrabee, for many years rector of the Ascension. The Rev. William B. Stoskopf is the present rector.

#### NEWS NOTES

In session the past week, the northern deanery recommended the election of Dr. William A. Maddox, president of Rockford College, to the diocesan council, representing the deanery. The southern deanery recommended the Rev. Hugh M. MacWhorter, rector of Christ Church, Ottawa.

The famous Lotta Crabtree window, rejected by a New York church several years ago, will be dedicated at St. Stephen's Church, Sunday, February 1st, upon the occasion of the visitation of Bishop Stewart. The Rev. Irwin St. John Tucker obtained the window for the Chicago church.

Mrs. Theodore W. Robinson, of Lake Forest, was reelected chairman of the Diocesan Church Mission of Help at its annual meeting this week. Mrs. Robinson organized the Chicago branch eight years ago.

#### CLERGY PARTICIPATE IN CELEBRATING GREEK EPIPHANY

TARPON SPRINGS, FLA.—The Greek Epiphany was celebrated at Tarpon Springs with impressive ceremony and unprecedented enthusiasm. Press reports estimated the attendance at 25,000. Archbishop Damascenos of Corinth conducted the services. The colorful procession through the streets and the diving for the cross at the bayou were striking features of the day's program. Clergy of the Church who participated were the Rev. W. G. Clark of Tampa, the Rev. Harcourt Johnson of Avon Park, and the Rev. Dr. Thomas J. Lacey of the Church of the Redeemer, Brooklyn, N. Y.

The Ahepa Order entertained at a banquet in the evening at the Tampa Terrace Hotel. Mayor McKay welcomed some 500 guests. Archbishop Damascenos and the Rev. Dr. Lacey were among the speakers.

## Fourth Lenten Preaching Mission to be Conducted in St. Luke's, Philadelphia

### St. Paul's Church School Reorganized — Septuagesima Conference to Be Resumed

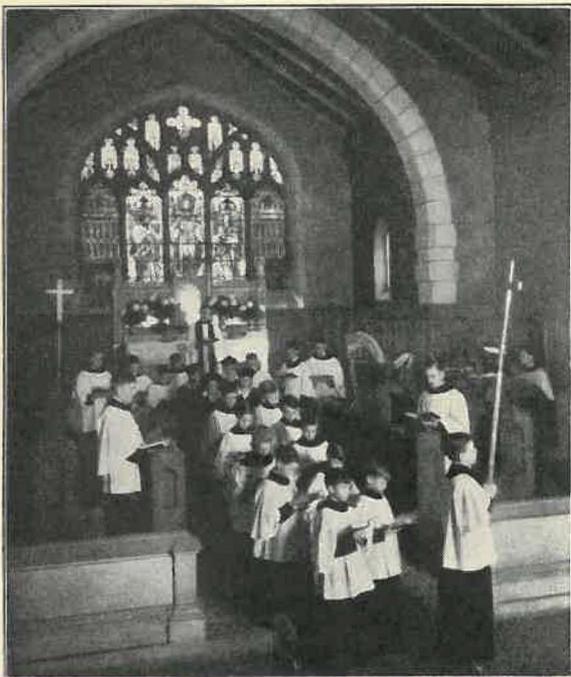
The Living Church News Bureau  
Philadelphia, January 24, 1931

A UNIQUE ENDEAVOR, STARTED FOUR years ago, will be continued this year in Lent when three bishops from as many different dioceses, together with three clergymen, also from distant cities, each being of a distinctive type and all together representing practically every school of thought and Churchmanship, will preach during the fourth Lenten preaching mission to be conducted on Thursday evenings in the Church of St. Luke and the Epiphany. This venture was begun under the name of the Bishops' Crusade, and has

tended to supplement all these and provide one place at one time for all who may foregather.

Thursday nights were chosen, and have been adhered to, because they seemed less likely than any other time in the week to interfere with individual parish programs, the favorite time for those being Wednesday and Friday. Attendance during the past three years has seemed to justify this choice and give hope this year of even larger congregations.

A number of churches have adopted the practice of entering this Thursday evening hour as an item on their parish schedules; but instead of worshipping at home, they have organized delegations who, in company with their rectors, have attended and found places reserved for them to sit together in one conjoint congregation.



NEW CHOIR  
New Church School Choir of St. Paul's Church, Overbrook, Philadelphia, composed entirely of children in the Church school, two teachers, and the Rev. John C. Roak, curate (in chancel).  
(Photo by D. Sargent Bell)

been continued under the auspices of the diocesan commission on Evangelism. The schedule will be as follows:

February 19th: The Rt. Rev. James E. Freeman, D.D., Bishop of Washington (who has been invited, but is not yet certain).

February 26th: The Rev. J. Howard Melish, D.D., rector of Holy Trinity Church, Brooklyn, N. Y.

March 5th: The Rev. Bernard Iddings Bell, D.D., warden, St. Stephen's College, Annandale, N. Y.

March 12th: The Rt. Rev. William T. Manning, D.D., Bishop of New York.

March 19th: The Rev. Frederick S. Fleming, D.D., vicar, Chapel of the Intercession, New York.

March 26th: The Rt. Rev. Charles Edward Woodcock, D.D., Bishop of Kentucky.

Each year, the Rev. Dr. David M. Steele, rector of the Church of St. Luke and the Epiphany, and his vestry, have made possible this schedule as their contribution to one general diocesan effort throughout Lent, by providing their church, which is in a favorable central city location, and defraying all expenses of heating, lighting, music, printing, advertising, as well as the expenses of the visiting preachers.

It is in no wise intended that these services shall take the place of or interfere with any other devotional hours, whether for services in particular parishes or the several noonday services. Rather it is in-

### ST. PAUL'S CHURCH SCHOOL REORGANIZED

The Church school of the Memorial Church of St. Paul, Overbrook, of which the Rev. Chauncey E. Snowden is rector, has recently been reorganized under the supervision of the Rev. John Craig Roak, curate. The school is divided according to the academy plan, there being an upper, middle, and lower school.

The Sunday session of the Church school is divided into two distinct parts. The first portion of the hour is spent in worship in the church, and is called the "junior church." The second half hour is spent in study in separate classes in the parish house, under experienced teachers. Each of the three schools has its own choir, which is responsible for the music on certain Sundays. The above illustration shows the middle and upper school choirs combined.

### DEAN WASHBURN TO LECTURE IN PHILADELPHIA

The Very Rev. Dr. Henry B. Washburn, dean of the Episcopal Theological School of Cambridge, Mass., will give a series of lectures at the University of Pennsylvania on The Religious Motive in Philanthropy. These will be held on Monday afternoons at 4 o'clock in Houston Hall. The first, on

January 26th, will be on Canon Barnett. The others are as follows: February 2d, St. Vincent de Paul; February 9th, St. Francis of Assisi; and February 16th, Jesus of Nazareth.

### MEETING OF CATHOLIC CLUB FEBRUARY 3D

The February meeting of the Philadelphia branch of the Clerical Union for the maintenance and Defense of Catholic Principles will be held at Calvary Church, West Philadelphia, on Tuesday, the 3d. There will be a Choral Mass and meditation at 11, a business meeting at noon, and luncheon at 1. The Rev. Charles Jarvis Harriman, rector of the Church of St. James the Less, will read a paper on Making History. The Rev. Charles L. Steel, rector of Calvary Church, will be host.

### SEPTUAGESIMA CONFERENCE TO BE RESUMED

The Septuagesima conference, which has been held in past years at St. Stephen's, but omitted last year, will be resumed this year, and will be conducted February 3d and 4th. Among the speakers will be the Rev. Norman B. Nash, professor at the Episcopal Theological Seminary, Cambridge; the Rev. Lester L. Riley, rector of Zion Church, Douglaston, L. I.; the Rev. Dr. Alexander G. Cummins, rector of Christ Church, Poughkeepsie; and the Rev. Dr. Carl E. Grammer, rector of St. Stephen's. Governor Gifford Pinchot of Pennsylvania has also been invited to speak.

### TWO AUXILIARY MEETINGS

The Rt. Rev. Francis M. Taft, D.D., Bishop Coadjutor, and head of all the missions in the diocese, will speak at the February meeting of the diocesan committee of the Woman's Auxilliary, which will be held in Holy Trinity parish house on Wednesday, the 4th, at 10:30.

The February meeting of the committee on colored missions will be held at the Church House on the 4th, also at 10:30. The speaker will be Mrs. Henry A. Hunt, wife of the principal of the Fort Valley High and Industrial School at Fort Valley, Ga.  
ELEANOR ROBERTS HOWES.

### SEABURY HOUSE CLOSSES FOR WINTER

MENDON, MASS.—Seabury House, closed on January 1st for the winter. Its six months of service as a retreat house have demonstrated its possibilities as a place of quiet and of meditation and of prayer, both for individuals and for corporate groups.

Two events of interest to the rural neighborhood in which it is situated were the visit of the Church Army cadets from the training house in Providence, under Captain Atkinson, for Thanksgiving Day, when they gave a splendid Church Army service in the chapel in the afternoon; and the Christmas afternoon service held by two of the cadets who returned to spend their Christmas vacation at the house.

On January 17th, the executive committee gave a luncheon at Seabury House to the Rev. Gilbert Shaw, secretary of the English Association for the Promotion of Retreats, who is in this country under the auspices of the College of Preachers and in the interests of the retreat movement.

Plans are now under way for several retreats and conferences to be held in the early spring when Seabury House reopens.

## LONG ISLAND NOTES

The Living Church News Bureau  
Brooklyn, January 22, 1931

**A**CTION OF A MOST IMPORTANT SORT WAS taken by the diocesan council of Long Island at its meeting last Monday. I was able to write last week of the financial report that would be presented by the treasurer of the diocese at this meeting. He would report that, for the first time, Long Island had met its quota in full, having paid to the National Council, before the 1930 accounts were closed, the sum of \$135,000. The diocesan council on receipt of this report authorized the treasurer to assure the National Council that Long Island would do the same again in 1931; and further directed the treasurer to send to the National Council one-twelfth of the quota each month, authorizing him to borrow money for this purpose if necessary.

The policy thus entered upon is the culmination of several years' ardent effort to bring Long Island to a real sense of its responsibility, and to develop its actual resources for the work of Christ at home and abroad. Continuous progress has been made to this goal, but only by constant optimistic effort; and now that the goal not so long ago held to be impossible of achievement, has actually been reached, the diocesan council deserves the hearty thanks of all the members of this diocese; and all will agree that the credit for the achievement belongs chiefly to Bishop Stires for his unflinching courageous leadership, and, next, to Raymond F. Barnes, treasurer of the diocese, for his admirable administration of the finances of the diocese.

## INSTITUTION OF RECTOR AT ST. JOHN'S

The Rev. Gordon D. Pierce was instituted rector of St. John's Church, St. John's Place, Brooklyn, by Bishop Stires, last Sunday, in the presence of a large congregation. Bishop Stires preached the sermon.

At the same service Bishop Stires dedicated a tablet to the memory of the Rev. T. Bond Holland, M.D., rector of St. John's for eighteen years, who died last May. The Rev. James S. Holland, M.D., of Bridgeton, N. J., a brother, and the Rev. Henry D. Sadtler of Rahway, N. J., with the church wardens of the parish, assisted.

## UNUSUAL CONFIRMATION

Last Sunday Bishop Stires confirmed thirty-eight persons at the Church of the Resurrection, Richmond Hill; then went to Jamaica Hospital to confirm a member of the class who had been obliged to undergo a surgical operation; and then to the home of a family in the same parish, where another member of the class was confirmed, detained at home because of a broken leg. The rector, in the weekly leaflet, expresses the great appreciation and gratitude of the whole congregation for this thoughtful action of the Bishop in behalf of the sick.

## REQUESTS TO ST. GILES'

At the annual meeting of the trustees of the House of St. Giles the Cripple, and orthopedic hospital and home for crippled children, two recent legacies of \$5,000 each were announced, raising the endowment fund to almost \$600,000.

## MISCELLANEOUS

The annual meeting in behalf of Holy Comforter House, Brooklyn's mission among the Jews, will be held tonight (Friday, 23rd) in St. Paul's Church, Flatbush. Bishop Stires will speak in behalf of the

work, and the Rev. Harry G. Breenberg, missionary-in-charge, will report his work.

The Rev. Robert A. Brown, rector of Calvary Church, Brooklyn, upon Bishop Stires' nomination has been appointed chaplain of the fire department in Brooklyn and Queens, to succeed the Rev. Harry A. Handel who died recently.

CHAS. HENRY WEBB.

## TEXAS PLANS ESTABLISHMENT OF CATHEDRAL

HOUSTON, TEX.—"The belief in a Holy, Universal, All-inclusive Church is not imaginative theorizing about something not yet existent. There is a living, creative, triumphant, Holy Church life which wins its daily victories in a crescendo of self-impartation," said the Rev. Dr. Phillips E. Osgood, rector of St. Mark's Church, Minneapolis, Minn., preaching at the opening service of the eighty-second council of Texas, Sunday, January 18th in Trinity Church.

The most important business of the council was the appointment of the commission to study the matter of establishing the diocesan cathedral. The only parish in the diocese known to be bidding for the honor is Christ Church, Houston. Clerical deputies to the General Convention are the Rev. Claude W. Sprouse of Houston, the Rev. E. Dargan Butt of Wharton, the Rev. DuBose Murphy of Tyler, and the Rev. E. H. Gibson of Trinity Church, Galveston. Lay deputies are J. Cooke Wilson of Beaumont, Dr. W. J. Battle of Austin, Stanton Brown of Waco, and F. W. Catterall of Galveston. The council accepted in full the quota of \$20,000 asked of the diocese by the National Council.

The principal addresses of the council were delivered by the Rt. Rev. C. S. Quin, D.D., Bishop of Texas, who gave his annual report; the Rev. Dr. Phillips E. Osgood, who spoke to all the diocesan organizations in addition to his council sermon; the Rev. Dr. Charles Clingman, rector of the Church of the Advent, Birmingham, Ala., who presented the general program of the Church; Capt. Earl S. Estabrook of the Church Army, and Mrs. D. D. Tabor of the Church Mission House, New York City.

Allied bodies meeting with the council included the Young People's Service League, the Daughters of the King, the student council, the executive board for women's work, and the Woman's Auxiliary.

## BISHOP McCORMICK CELEBRATES ANNIVERSARY

GRAND RAPIDS, MICH.—Western Michigan celebrated the twenty-fifth anniversary of the Rt. Rev. John Newton McCormick, D.D., as Bishop of the diocese by a diocesan dinner in Grand Rapids at the time of the annual diocesan Convention, Tuesday, January 20th. F. A. Gorham, treasurer of the diocese for fifty-seven years, presented the Bishop with a money gift from the diocese. The Rev. Dr. James E. Wilkinson, the only priest of the diocese who was present at the Bishop's consecration, made an illuminating address. There were speakers from the state, officials from the city, the president of the Army and Navy Club, the president of the Ministerial Alliance, and representative citizens, all of whom spoke feelingly of the cordial respect felt by citizens of all classes for the work the Bishop was doing.

Deputies were elected to the General Convention as follows: Clerical, Dean Charles E. Jackson, and the Rev. L. B. Whittemore of Grand Rapids; the Rev. W. A. Simms of Bat-

tle Creek, and the Rev. James H. Bishop of Kalamazoo. Lay, Dr. Charles L. Dibble, Kalamazoo; Dr. Charles E. Hooker, F. A. Gorham, and Edgar Hunting, all of Grand Rapids.

Alternates: Clerical, the Rev. Messrs. Edwin G. White, Ionia; D. D. Douglas, Holland; Albert M. Ewert, Grand Ledge; and Harry M. Laws, Sturgis. Lay, Messrs. S. G. Deam, A. A. Anderson, Harold C. Brooks, and William Batton.

## CHRIST CHURCH, DETROIT, PLANS NEW CHAPEL

DETROIT—Eighty-five years ago, the Rev. W. N. Lyster became the first rector of the newly founded Christ Church, in what was then a beautiful residential district. From the very beginning its history was one of continuous growth, founded in 1849 it enlarged its church in 1855, in 1861 a stone chapel was built, and immediately on its completion the large church seating 500 was replaced by the present stone structure seating 900, and to it have been added buildings used for parish activities, neighborhood work, and the most active social service center of Detroit.

The present rector, the Rev. Dr. William D. Maxon, began his work in Christ Church in 1899. Under his leadership the program of social service was developed, for the neighborhood had become one of apartments, rooming houses, and was on the very edge of Detroit's downtown area. That work has been so successful that any interference with it would have been a tragic loss for the thousands it serves, yet its membership had largely removed to the Grosse Pointe district far to the north and had built there one of Detroit's best residential districts, and naturally, wished that the old church could be relocated among them. It was decided to build a second Christ Church in Grosse Pointe and to maintain the old church in all its activities and all its service for the poor of the city. So sincere was the decision that Dr. Maxon, and his assistants, the Rev. Francis D. Creamer and the Rev. Seward H. Bean were to serve both congregations.

The new chapel is of modified English Gothic, erected of Clearfield County sandstone, the interior chiefly of Indiana limestone, the ceilings of weathered oak and containing massive wooden trusses. An open cloister and a two-story narthex, in which an impressive flight of broad white steps lead to the chapel, are features which add much to its beauty. A three-manual organ by Casavant Feres has been installed.

## OPEN TRAINING SCHOOL FOR LAY READERS

DETROIT—Under the leadership of the Ven. Leonard P. Hagger, archdeacon, the diocese of Michigan opened the second annual session of its training school for lay readers, covering eight weeks of work, with an enrolment of over forty lay readers. The school is established primarily as a training center for lay readers serving in the missions of the diocese but many attending are parochial lay readers and some young men who are contemplating Holy Orders. The courses offered include, The Conduct of the Service and The Delivery of the Sermon, led by Archdeacon Hagger; Religious Education, a course on Church school administration and ideals, by Ernest E. Piper, superintendent of religious education; Work Among Youth by the Rev. I. C. Johnson, director of boy's work; Church Music, by Bishop Page; and The Programs of the Diocese and the General Church by Charles O. Ford, executive secretary of the diocese.

**KIANGSU SYNOD PLANS FOR SELF-SUPPORT**

SHANGHAI, CHINA—On December 18th a special meeting of the synod of Kiangsu (Missionary district of Shanghai) was held at St. John's University to consider plans for self-support in the diocese. It is encouraging to note that the Chinese clergy and laity are heartily behind this movement.

Canons were passed providing for a sustentation fund to which all parishes will contribute. "The aim shall be to increase the diocesan or local-church income until such time as help from abroad shall be unnecessary." The standing committee is to control and administer the sustentation fund, deciding on the amount and nature of the support to be given to individual congregations and gradually decreasing the grants-in-aid to stimulate self-support. Canonical recognition was also given to the district conferences which have been held for several years and have proved to be of value to the diocese and the Bishop was asked to appoint a priest, either American or Chinese, as "Koen-z" or archdeacon to help the district conferences and to keep them in touch with one another and with the Bishop.

**RESIGNS AS DEAN OF CATHEDRAL IN QUINCY, ILL.**

QUINCY, ILL.—The Very Rev. William Pence James has resigned as dean of the Cathedral of St. John, the resignation to become effective on or before April 30th. He has been dean of the Cathedral since April, 1926.

**SEVERAL CLERGY OF CONNECTICUT ILL**

WATERBURY, CONN.—The Rev. Dr. John N. Lewis, rector of St. John's Church, is very seriously ill at the Waterbury Hospital where he was taken on January 15th when he had a severe attack of angina pectoris. His illness is causing general sorrow both in Waterbury and throughout the state.

The Rev. Charles E. Roberts, rector of St. James' Church, Farmington, is also reported as seriously ill in the Hartford Hospital.

A slight improvement in the condition of the Rev. Nile W. Heermans, rector of Christ Church, East Haven, has been reported. He has been in the New Haven Hospital but expects to be brought home soon.

**CHURCH AT NEW ALBANY, IND., BENEFITS UNDER WILL**

NEW ALBANY, IND.—By the will of the late Col. Charles Jewett, St. Paul's Church is made the residuary legatee of one-tenth of his estate. While the property has not yet been appraised, it is estimated that the Church's share will amount to at least \$20,000. Colonel Jewett died at the age of 84, after having been for many years prominent in both state and national politics. He was for ten years Judge Advocate General of the Philippines.

Funeral services were held in the church, the rector, the Rev. Allen Percy Bissell, officiating. Colonel Jewett's body was buried at the National Cemetery, New Albany, with full military honors.

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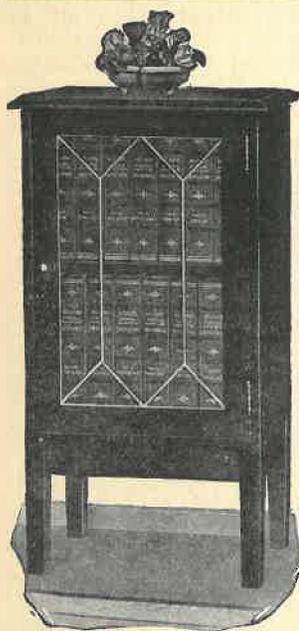
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### SUCCESSFUL YEAR REPORTED AT MILWAUKEE COUNCIL

MILWAUKEE—The establishment of new missions throughout the diocese and the emphasis on the children's corner in many churches as well as a plan to establish chapels in the homes and to revive family prayers were mentioned as advancements made during the past year by the Rt. Rev. W. W. Webb, D.D., Bishop of Milwaukee, in his address to the eighty-fourth annual diocesan council, held here January 20th and 21st.

The Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of the diocese, spoke of the intensifying of spiritual life in the diocese. He expressed his desire for an endowment fund for work at St. Francis' House, the Church headquarters for students at the University of Wisconsin.

Reports from the various parishes throughout the diocese indicate that the past year has been a successful one. A number of churches have made material improvements and the reports show a decided general advancement. Christ Church mission, Cudahy, was admitted into union with the council by resolution. This work was begun by the Rev. Alexander Simpson, rector of St. Mark's Church, South Milwaukee, and is being carried on by the Rev. G. S. A. Moore, rector of Immanuel Church, Racine.

A resolution was presented proposing a change in the system of clergy placement whereby the vestry must consult with the Bishop in the event of a vacancy in the rectorship, though in the last resort they may elect in spite of his disapproval, subject only to a possible trial and deposition.

Elections resulted as follows: T. C. Hatton was elected to succeed the late August H. Vogel on the board of trustees of funds and property. The standing committee was reelected.

The executive board was elected as follows: For two years, the Very Rev. A. I. Drake, dean of All Saints' Cathedral, Milwaukee; the Rev. Norman C. Kimball, student chaplain at St. Francis' House, Madison; and the Rev. Walter K. Morley, Jr., city missionary and rector of St. Edmund's Church, Milwaukee; for one year, the Rev. Thomas R. Harris, rector of St. Matthias' Church, Waukesha. The following lay members were re-elected: C. B. Rix, C. M. Morris, and H. N. Laffin.

Deputies chosen to General Convention were the Rev. Drs. H. B. St. George and H. H. Lumpkin, the Rev. Messrs. Holmes Whitmore and E. Reginald Williams; Messrs. Frederic C. Morehouse, H. N. Laffin, Charles M. Morris, all of Milwaukee, and J. K. Edsall of Wauwatosa. Alternates, the Rev. Messrs. Arthur H. Lord (Milwaukee), A. I. Drake (Milwaukee), K. D. Martin (Kenosha), and Francis J. Bloodgood (Madison); Messrs. Forbes Snowdon (Milwaukee), Percy R. Boorman (Racine), Vroman, Mason (Madison), Col. Howard Greene (Milwaukee).

The council closed with the Church Club dinner at the Hotel Astor on January 21st. Speakers of the evening were the Rt. Rev. Edward M. Cross, D.D., Bishop of Spokane, and the Rev. A. J. Wilder, canon of Washington Cathedral, the latter of whom showed slides of the national Cathedrals to the great interest of those who were present.

### NAME HONORARY CANONS OF LEXINGTON CATHEDRAL

LEXINGTON, KY.—Appointment of the Rev. Robert J. Murphy of Versailles, and the Rev. Franklin Davis, of Danville, as honorary canons of Christ Church Cathedral, in recognition of their services to the diocese and their assistance in carrying out the program of the Church, was announced recently by Bishop Abbott. Both Canon Davis and Canon Murphy have accepted their appointments.

### MILWAUKEE WOMAN'S AUXILIARY HEARS REPORTS

MILWAUKEE—Mrs. George F. Otto of St. Stephen's parish, was reelected president of the Milwaukee branch of the Woman's Auxiliary at the session held at St. Paul's Chapel, January 20th and 21st. Other officers elected were: First vice-president, Mrs. Wheeler P. Bloodgood, St. Paul's Church, Milwaukee; second vice-president, Mrs. Henry B. Hitz, St. John Chrysostom's Church, Delafeld, third vice-president Mrs. Frank McIntyre, St. Mark's Church, Milwaukee; recording secretary, Miss Bertha Weaver, St. Matthias' Church, Waukesha; corresponding secretary, Mrs. John Baum, St. Stephen's Church, Milwaukee; treasurer, Mrs. Thomas M. Rees, Trinity Church, Wauwatosa; and U. T. O. treasurer, Mrs. Alfred Fricker, St. Luke's Church, Whitewater.

The constitution was amended to add two more members to the board of directors. Reports were read from the various committees and branches of the Auxiliary. In general the reports showed a good year and decided advancement in service. The treasury showed a balance on hand of \$1,225.

One of the outstanding events of the session was the talk by the Rt. Rev. Edward M. Cross, D.D., Bishop of Spokane, in which he presented some of the problems of his missionary work.

Delegates to the Woman's Auxiliary national meeting with the General Convention to be held in Denver in September were elected as follows: Mrs. George F. Otto, Mrs. George F. White, Miss Frances Bussey, Mrs. H. N. Laffin, and Mrs. Forbes Snowdon; alternates: Mrs. W. P. Bloodgood, Mrs. Victor L. Stamm, Mrs. Bentley Dadmun, Mrs. E. R. Williams, and Miss Margaret Goodwin.

Members elected to the Bishop's executive board were: Mrs. George F. Otto, Mrs. William K. Winkler, Mrs. H. N. Laffin, Mrs. Thomas M. Rees, Mrs. W. P. Bloodgood, and Miss Frances Bussey. Members of the Woman's Auxiliary board for the coming year will be the officers, with Mrs. Thomas Stack, Miss Amelia Stevens, Mrs. Walter Bentley, Mrs. Charles Southwell, Mrs. George F. White, Mrs. Roy Henney, Mrs. Herbert N. Laffin, Miss Portia Martin; honorary members, Mrs. B. F. P. Ivins, Mrs. George Biller, and Miss Frances Bussey. The following heads of committees are also members of the board: Periodical Club, Mrs. Forbes Snowdon; Girls' Friendly Society, Miss Jane L. Morehouse; Church School Service League, Mrs. C. S. Whitney; Diocesan Altar Guild, Mrs. A. R. Tesch; Young People's Society, Mrs. B. F. P. Ivins; Social Service, Mrs. William K. Winkler.

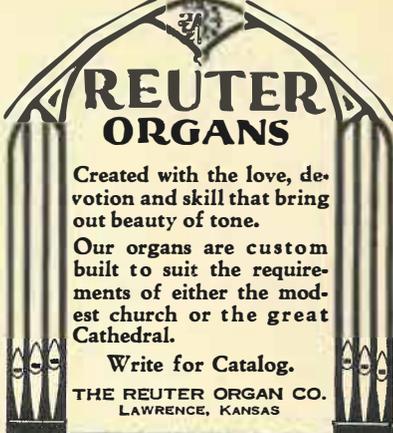
### CONSECRATE CHURCH AT AHOSKIE, N. C.

AHOSKIE, N. C.—St. Thomas' Church here was consecrated by the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, on Sunday morning, January 11th.

The sentence of consecration was read by the Rev. W. R. Noe, executive secretary of the diocese and former rector of the churches in this and nearby counties. The Rev. Dr. R. B. Drane, of St. Paul's, Edenton, and the Rev. S. E. Matthews of Washington also took part in the service.

After the service a luncheon for the seventy out-of-town guests was served in the basement of the Methodist church, at which time a number of interesting addresses were made.

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were confirmed by the Bishop on the day the Church was consecrated and other people of the community are deeply interested in the work. The Rev. J. Leon Malone is minister-in-charge.

**DISCUSS WORK WITH YOUNG PEOPLE AT BERKELEY, CALIF.**

BERKELEY, CALIF.—“The Church must follow the best educational procedure in all of its work, so that it will not lose by comparison with what is done in the public school, literary clubs, and by other agencies,” said Prof. C. E. Rugh of the University of California, in the course of his lectures at the Institute on Work with Young People, held in St. Margaret’s House, Berkeley, from January 6th to 9th.

Sixty-nine men and women, including students attended, representing five dioceses and six or more influential organizations in Church and community work. The dean of St. Margaret’s, Deaconess Anna G. Newell, directed the program, which resulted in many gaining (as one expressed it) “a definite stirring up of the whole conception of young people’s work that demands new thought and study and effort.”

Professor Rugh’s presentation of The Principles of Leadership was intensely stimulating and thought-provoking. The qualities of leadership were described under three heads, volitional, intellectual, and emotional. The list included: (1) definiteness of purpose, largeness of purpose, faith in purpose, tenacity of purpose; (2) originality, insight, good judgment; (3) sympathy, humility, love.

The value of the problem-solving procedure and of projects in young people’s programs was demonstrated. The

Church, Professor Rugh insisted, must carry out its educational and social activities in the best possible way. He concluded by commending the value of group-thinking and retreats, and urged a study of Harrison Elliott’s book, *The Process of Group Thinking*.

Another interesting and helpful lecturer was Dr. Harriet O’Shea, associate professor of Child Psychology, Mills College. Miss O’Shea directed attention to particular difficulties experienced by the young that could be traced to the ignorance of parents and teachers, following this with a summary of known facts concerning adolescence.

Dr. H. F. Evans, professor of Religious Education, Pacific School of Religion, Berkeley, dealt with The Materials and Principles of Program Building. His advice could be summed up in the statement: “Build the program up on the recognition of the right and responsibility of the adolescent to do his own thinking, and so to create his own program.”

Young people’s work in the Church should help youth through the period of disillusionment, show youth his responsibility to discover the best, and how to build up his inner convictions and sanctions. Above all, he urged that leaders should cultivate a “friendly, individual, intimate, understanding relationship with each person, as an essential requirement.”

Other inspiring features of the institute were the quiet, early morning celebrations of Holy Communion in the chapel of St. Margaret’s (the celebrants being Bishop Sanford of San Joaquin, and the Rev. Fr. Kenneth L. A. Viall, S.S.J.E.), and a series of practical devotional addresses at noon daily by the Rev. Frederick P. Taft, San Mateo. On the

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**EXCERPT FROM THE NEW YORK TIMES:**

**LOSS OF 400 CHURCHES FACED BY METHODISTS**

**Board is called upon to save them from “Sheriff’s Hammer” and combat “Paganism”**

PHILADELPHIA, Nov. 24—In a report presented to the 150 ministers and bishops attending the three days’ session, it was stated that “. . . hundreds of churches, many of them believed to be immune to any financial danger, suddenly found themselves in a maelstrom of money and mortgage panic and peril.”

Bishop E. L. Waldorf, of Kansas City, told the board that four of the largest Methodist Episcopal Churches of Oklahoma are in financial straits and that the Methodist Temple in San Francisco was in danger of going under the “Sheriff’s Hammer” unless the Board supplied funds to save it. He warned that if the San Francisco temple were lost, the reaction would be felt by the Church throughout the country.”

After Bishop Waldorf’s address, a committee from the San Francisco area met with officers of the board to seek a plan to save the temple in that city.

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first morning of the institute, the wide scope of adolescence and its many-sided problems for Church workers, were vividly brought before the group in a discussion period, conducted by Miss Avis Harvey of St. Margaret's staff, and director of religious education, diocese of California.

Others who assisted as leaders were the Rev. Frederick D. Graves, chairman, department of religious education, diocese of San Joaquin; the Rev. Penrose Hirst, student chaplain, diocese of California; Miss Leila Anderson, St. Margaret's House (student secretary), and Miss Gay Lawson, Y. W. C. A., Berkeley.

Not the least delightful arrangement of the program were the opportunities of happy intercourse at meals and in informal discussions afforded by the splendid facilities of St. Margaret's House. The value of the new building was clearly vindicated. In the final vote of thanks to the faculty and staff, reference was made to the strategic position that St. Margaret's occupies in relation to the educational work of the Church in the Pacific Coast area and adjacent territories.

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#### ANNUAL MEETING HELD IN CHARLESTON, S. C.

CHARLESTON, S. C.—Featured by the presence of Miss Grace Lindley and the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, the forty-sixth annual convention of the Woman's Auxiliary of South Carolina was held in St. Michael's Church, Charleston, January 7th and 8th. The meeting was attended by a large number of both clergy and laity, representative of the working forces of the entire diocese. On the program, besides the inspiring addresses of Miss Lindley and Bishop Darst, reports of important work being done were made by Miss Agnes Dibble, student worker at Winthrop College; the Rev. Capers C. Satterlee, student pastor at Clemson College; Miss Julia Gantt, U. T. O. visiting nurse for Georgetown county; Miss Fanny Duvall, newly appointed mission worker at St. Andrew's Bagging Factory Mission, Charleston, and Miss Caroline Gillespie, life volunteer for foreign mission service. In striking contrast to the conditions reported this year in most of the parishes and in the diocesan headquarters office, the finances of the Woman's Auxiliary were most encouraging, and substantial sums were pledged for various enterprises to be carried out in 1931.

#### MEETING OF THE EXECUTIVE COUNCIL

A thick fog of depression settled upon the members of the executive council at their annual winter meeting on January 14th when the treasurer reported that the year had ended with obligations amounting to \$2,000 remaining unpaid. The report of the pledges for 1931 was even more discouraging, there being a difference of approximately \$12,000, between the amount needed for the budget and the amount so far pledged. It was resolved that the full amount promised the National Church for 1930 (\$10,000) be paid, even though it be necessary to borrow some part of the money with which to do so; but the council found itself unable to pledge more than \$6,000 on a quota of \$13,500 for 1931—which is the smallest amount so pledged since the Church adopted the pay-as-you-go plan. Most of the parishes represented in the council reported that their pledges for local support were equally inadequate, and there seemed to be no bright side to the recent campaign to illuminate the gloom.

#### CONFERENCE ON THE MINISTRY HELD

ALEXANDRIA, VA.—A conference on the ministry for college students was held at the Virginia Seminary January 2d to 4th, conducted along the same lines as the one held a year ago at St. Paul's School, Concord, N. H.

About forty-five undergraduates attended, representing sixteen different colleges and universities. A number of younger clergymen discussed informally with individuals and small groups the various questions perplexing these undergraduates.

Among the speakers were the Rt. Rev. Philip Cook, D.D., Bishop of Delaware; the Rev. Dr. Wallace E. Rollins of the seminary; the Rt. Rev. H. St. George Tucker, D.D., Bishop of Virginia; the Rev. C. Leslie Glenn of Cambridge; the Rev. Dr. Beverley D. Tucker, Jr., of Richmond; the Rt. Rev. Frederick D. Goodwin, D.D., Bishop Coadjutor of Virginia; the Rev. Dr. R. C. Montague of Richmond; and the Rev. Dr. W. C. Bell, D.D., of the seminary.

#### AT APPLETON CHURCH HOME, MACON, GA.

MACON, GA.—The diocesan orphanage, known as the Appleton Church Home, has adopted the policy of running the institution as a clearing house for unadjusted cases rather than as a permanent home for dependent children. To make this program possible a trained social worker was placed in charge of the home and besides acting as its chief executive officer has investigated each case applying for admission and visited each parish and mission in the diocese. As a result, there have been many adjustments made without institutionalizing children, the turn-over annually has been twice the capacity of the home and, through Mother's Aid Relief and proper guidance, many families have been kept united which would otherwise have been separated.

The diocesan social service department released its social worker recently, at the request of Marietta to conduct a social survey of that community and its environs. Through her efforts a Community Chest was subscribed and a permanent welfare organization established.

#### WOMAN'S AUXILIARY OF NEW JERSEY IN ANNUAL MEETING

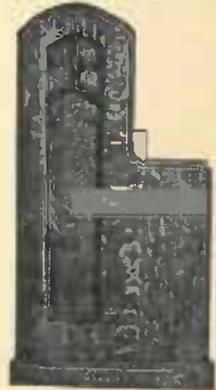
TRENTON, N. J.—At the annual meeting of the diocesan Woman's Auxiliary, held at Christ Church, January 14th, the attendance exceeded expectations. The Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, was the celebrant and made a brief opening address. The principal speaker was Wallace A. Battle, field secretary of the Church Institute for Negroes.

At the business sessions officers for the coming year were elected. A minimum budget was adopted of \$7,500 for the quota and advance work, \$750 for the Central Expense Fund, and \$375 for the Arch-deacon's Fund. Interesting letters were read from Miss Pearl Keller, the diocesan Auxiliary's representative in the Liberian Mission.

CHINESE SERVICES in Honolulu have been in Cantonese dialect but with the coming of Bishop Littell it is now possible to hold occasional services in Mandarin. The Rev. Dr. Arthur Sherman, now working in Honolulu, also can use Mandarin. Chinese Prayer Books have been received from Hankow for these services.

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### FRANCIS LEAVITT BEAL, PRIEST

BOSTON—The Rev. Francis Leavitt Beal, D.D., rector of St. James' Church, West Somerville, died on January 14th at the rectory in that parish, after an illness of several months. He was born in Cohasset, Mass., December 31, 1864. He was ordained to the diaconate in 1906 and to the priesthood by Bishop Lawrence in 1910. After some years as instructor in Potomac University, he held the following charges in Massachusetts: St. John's, Saugus, 1902-1907; St. Paul's, Beachmont, 1907-10; Church of the Ascension, Cambridge, 1910-18; St. Paul's Church, Peabody, 1918-22; and then his present parish until his death. Dr. Beal was prominent in Masonry, and had been the recipient of the Henry Price Medal for distinguished services to Masonry. For many years, Dr. Beal acted as secretary of the archdeaconry of Lowell.

The Rt. Rev. Henry K. Sherrill, D.D., Bishop of Massachusetts, assisted by the Rt. Rev. Samuel Gavitt Babcock, D.D., Suffragan Bishop of Massachusetts, conducted the funeral services for Dr. Beal in St. James' Church on January 19th; interment was in the Oak Grove Cemetery, West Medford.

### CHARLES WHITSON FRAZER, PRIEST

JACKSONVILLE, FLA.—A heart attack suffered on a downtown street Thursday afternoon, January 22d, was fatal to the Rev. Charles Whitson Frazer, rector of St. Mary's Church. The Rev. Mr. Frazer had just left a banquet given at the Mayflower hotel by the Rt. Rev. Frank A. Juhan, D.D., Bishop of Florida, in honor of the Most Rev. James DeWolf Perry, D.D., Presiding Bishop.

The Rev. Mr. Frazer had not been ill and was in the best of spirits throughout the day. He broadcast a devotional program over Station WJAX at 1:45 p.m., and returned to the banquet. He recently returned from the eighty-eighth annual diocesan conference held in Palatka. He was chairman of the committee on evangelism and in former years served as a member of the executive council of the diocese.

He was born in Pleasant Plains, Ia., April 10, 1863, and was ordained deacon in 1905 and priest in 1906 by Bishop Knight. He married Emma Belle Groves in Pleasant Plains in 1881.

The Rev. Mr. Frazer's first charge was at the Calvario Mission in Jesus, Del Monte, Cuba, where he was stationed as a missionary from 1905 to 1906. He had charged of a church in Augusta, Ga., from 1906 to 1907, and then was vicar of Christ Church, Savannah, from 1907 to 1909; and was priest-in-charge of Ensenada Moras, Oriente, Cuba, from 1909 until coming here in 1917.

Surviving him are his widow, a daughter, Mrs. August Ulmann of Norwood, Pa., and a son, the Rev. Guy H. Frazer, priest-in-charge of the Church of Our Saviour, Mandarin; St. Paul's-by-the-Sea, Jacksonville Beach, and St. Paul's Church, South Arlington.

### GEORGE BENJAMIN MORLEY, PRIEST

TORONTO, ONT.—In the passing of the Rev. Canon George Benjamin Morley in his 81st year at his residence in Toronto, the Church loses a valued leader for upwards of half a century.

A native of Kingston, he received his early education at Kingston Grammar School, later taking a divinity course at Trinity College, Toronto. He was ordained to the diaconate in 1881, and elevated to the priesthood one year later by Archbishop Sweatman. In turn he labored in the parishes of West Mono, Tullamore, and Castlemore, Snelgrove, Clairville, Bradford, Coulson, and St. Bartholomew's, Toronto, where in every case he did most valuable work.

For eight years he held the appointment of rural dean of West York, being made a canon of St. Alban's Cathedral in 1909, later becoming secretary-treasurer of the Cathedral Building Fund. In later years he published and edited *The Christian Year Calendar* which ceased publication to make way for *The Canadian Church Calendar*.

His wife, who was a daughter of the late Robert Jackson, a pioneer of Orangeville district, predeceased him some years ago, and surviving are one son, George W. Morley, barrister of Collingwood, and one daughter, Miss Gertrude Morley, who is on the staff of Trinity College.

The funeral service took place at St. Alban's Cathedral, the interment at St. James Cemetery. The choir of St. Bartholomew's, of which he was formerly rector, led the singing. Canon Hartley, rural dean; the Rev. Dr. T. C. Macklem, Canon Brain, the Rev. F. C. Ward-Whate, priest-vicar of the Cathedral, and the Rev. C. F. Pashler, of St. Bartholomew's, conducted the service.

### JOHN FREDERICK SCHUNCK, PRIEST

BALTIMORE—On Friday, January 16th, the Rev. John Frederick Schunck was killed by an automobile. Mr. Schunck stepped from the curb in front of the car and was instantly killed.

He has been a welfare worker in the Maryland Penitentiary since 1925, where he accomplished a great deal. He is survived by one sister.

He was buried from the Cathedral of the Incarnation on Monday, January 19th, services being conducted by the Rt. Rev. Edward T. Helfenstein, D.D., Bishop of Maryland, the Rev. Canon H. N. Arrow-smith, the Rev. Dr. R. F. Humphries, and the Rev. Westwell Greenwood. Interment was in Baltimore Cemetery.

The Rev. Mr. Schunck was born in Baltimore, receiving his education at Johns Hopkins University and the Philadelphia Divinity School. He was ordained deacon in 1900 by Bishop Satterlee and priest in 1901 by Bishop Whitaker.

### VIRGINIA HARRY

HOBOKEN, N. J.—The death of Miss Virginia Harry, for many years a devoted communicant of Trinity Church, Hoboken, occurred on December 16th. An invalid for the greater part of the past five years, she had some years ago been an active member of the Woman's Auxiliary and the Church Periodical Club, of which latter organization's work in the parish she had charge for a time. The funeral was held on December 18th.

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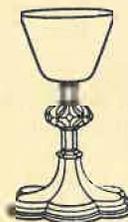
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## W. EUGENE KIMBALL

NEW YORK—W. Eugene Kimball, a member of the New York Stock Exchange since 1903, clubman and a prominent figure in the Y. M. C. A., died early Monday morning, January 20th, of heart disease at his home here, after an illness of three months. He was 56 years old.

Mr. Kimball was a vestryman of St. John's Lattingtown Church, Locust Valley, L. I.

He is survived by a widow, Ella Guthrie Kimball, whom he married in 1921, and by a daughter, Marian Kimball. His first wife, Edith Gibb Kimball, died in 1914, and his second, Josephine Rotchkiss Kimball, whom he married five years later, died in 1920.

Funeral services were held on Wednesday morning in the Chapel of St. Thomas' Church. Burial was in Locust Valley Cemetery.

## NICHOLAS ROSSIE MERSEREAU

BROOKLYN, N. Y.—Nicholas Rossie Mersereau, in the insurance business in Manhattan and active in Church work, died on Tuesday, January 20th, at his home here. Funeral services were held on Thursday morning in St. Paul's Church, St. Paul's place.

Mr. Mersereau was a member of the Sons of the Revolution and of the color guard of the 106th Regiment of the Veterans' Association. He was a member of Trinity Church in Manhattan and a lay reader in St. John's Church. He left a wife, Mrs. Louise S. Mersereau, and a son, Harold H. Mersereau.

## FREDERICK R. STAATS

HOBOKEN, N. J.—Frederick R. Staats, a former vestryman of Trinity Church, Hoboken, and until about five years ago a resident of that city, died shortly before Christmas. He had been a faithful communicant and a teacher in the Church school.

Mr. Staats was buried on December 22d.

## PITTSBURGH RECEIVES GIFT OF \$10,000

PITTSBURGH—Mrs. Thomas Fleming, Jr., a loyal and devoted Churchwoman of Pittsburgh, has given \$10,000 to the diocese in memory of her father and mother, Louis and Lulu Brown. The income of this gift is to be equally divided between the diocesan Woman's Auxiliary, the United Thank Offering of the Woman's Auxiliary, the Reinforcement Fund of the diocese, and the woman's board of St. Margaret's Memorial Hospital, Pittsburgh.

The Rt. Rev. Alexander Mann, D.D., Bishop of the diocese, commenting upon the gift writes: "Here is another instance of the wisdom of making a gift during one's lifetime and having the happiness of seeing the good which it accomplishes."

## RELIGIOUS CENSUS OF HAWAII

A NEW RELIGIOUS census of Hawaii, taken by the Hawaiian Mission Board, shows that half the Japanese residents of the Islands registered themselves as belonging to no religious body. This was a surprise to everyone, not least to the Buddhists who had claimed practically all of them. Japanese form forty-one per cent of the total population. Bishop Littell, urging forward the Church's Japanese work, says that it is the chief need of the diocese, next to an increase in clergy.

## NEWS IN BRIEF

ATLANTA—Two successful normal schools have been conducted recently in Atlanta and Macon. Atlanta chose the short intensive method while Macon spread the courses over a ten weeks' period with weekly sessions. Many of those attending are receiving credits from the department of religious education for the subjects they studied.—A quiet day for the clergy of the diocese was conducted by the Rev. Spence Burton, S.S.J.E., at Trinity Church, Columbus, on Tuesday, January 27th preceding the annual meeting of the diocesan council.—Christ Church, Macon, has recently organized a nine-piece orchestra which renders a brief program preceding the regular evening service from time to time. This effort has increased the congregations and seems to be much appreciated.

BETHLEHEM—The diocese has learned with regret of the resignation of G. R. Brothers, treasurer of the Bishop and executive council. He will shortly move to Virginia. The Bishop and executive council was very fortunate in persuading R. Park Hutchinson of Bethlehem to take the trusteeship again.—Under the auspices of the department of religious education, a local institute was held in the Church of the Mediator, Allentown. Miss Mable Lee Cooper of the national department of religious education and Dr. Daniel Ziegler, professor of sociology of Cedar Crest College for Women, Allentown, were the principal speakers.—A convocation meeting of the Y. P. F. was held in the Church of the Nativity on January 24th.—The annual meeting of the Bishop and executive council was held in Bethlehem on January 23d. The treasurer reported all bills paid including the full quota to the National Council.

CONNECTICUT—The clericus of the New London archdeaconry met at Christ Church, Norwich, recently. After a celebration of the Holy Communion a business meeting was held followed by luncheon. The Rev. F. Williams of Stonington read a paper on The New Prayer Book.—A meeting of the Lechfield archdeaconry was held January 13th at St. John's Church, New Milford. Holy Communion was celebrated in the chapel and a business meeting held in the parish hall. The archdeaconry Fellowship Fund for a student at the Bishop Payne Divinity School was placed at the disposal of the dean to help a worthy student. Addresses were made by the Rev. William Brewster of Litchfield and the Rev. J. T. Carney of Washington.

DELAWARE—While the project is not yet a certainty, the establishment of a diocesan summer camp for boys, proposed by Bishop Cook, was heartily seconded by the Delaware clericus at a meeting held January 20th. The program of the meeting was a discussion of young people's activities.

EAST CAROLINA—The annual oration of the Grand Lodge of Masons of North Carolina was delivered by Bishop Darst at a meeting held in Raleigh on January 20th.—For the first time since the depression of 1921-22 the diocese has closed its 1930 books with a large deficit, but it has again paid in full the general Church quota and provincial synod assessment—a perfect record since the beginning of the Nation-Wide Campaign. A committee is now formulating plans for 1931 to be presented to the annual convention and it is believed that some way will be found to carry on the work as in the past.

GEORGIA—The Rev. Estaban Reus-Garcia of Moravia, P. R., visited Savannah on January 18th, and addressed the congregations of Christ Church, in the morning, St. John's Church in the afternoon, and St. Michael and All Angels' Church in the evening on the Economic, Social, and Religious conditions existing in the Virgin Islands and Porto Rico. Georgia has undertaken the repairs to St. John's rectory, Christiansted, Virgin Islands, as one of her two advance work projects.—A booklet entitled, Program of St. John's Church Branch of the Woman's Auxiliary to the National Council has been gotten out by that organization of St. John's Church, Savannah.

NEBRASKA—Bishop Shaylor was the guest speaker before the Omaha Ministerial union at the Y. M. C. A., Monday, January 19th.—The Rev. Dr. Fred W. Clayton, rector of All Saints' Church, Omaha, is delivering a course of lectures each Tuesday morning before the Council of Jewish Women at the Jewish Community Center on Modern Problems.

NEWARK—A gift of \$100 was made to Bonnie Brae Farm for Boys, Millington, by St. Paul's Church, Paterson, subsequent to the annual Church school Christmas carol service on December 21st. Nearly \$100 was received as the offering at that service, and this was devoted to the gift just mentioned.—A choir concert at St. Andrew's Church,

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VOL. XIII JANUARY, 1931 No. 1

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South Orange, on January 13th presented as its principal soloist Edward Grasse, the blind violinist. George M. Blake, organist of St. Andrew's, Franklin Axt, Frederick Karg, and the choir of men and boys also took part.—In view of the strong probability that the New Jersey Legislature will soon consider the question of old age pensions, it was appropriate that the subject should be discussed by people of the diocese, as it was at a meeting in Christ Church parish house, East Orange, on the evening of January 16th. The speaker was Abraham Epstein, a man well qualified to deal with this topic.—At Trinity Church, Hoboken, there was organized not long ago a junior chapter of the Brotherhood of St. Andrew. This was an outcome of the Faith and Youth meetings which took place last fall.—Last fall the Church club of the diocese inaugurated a series of United services called The Way of Renewal. In the archdeaconry of Jersey City, services of a similar sort are following up this work. At the present writing two have already been held. One was at Trinity Church, Hoboken, on the evening of January 18th, with the three churches of the city participating, their choirs uniting for the choral parts of the service. The Very Rev. Arthur Dumper, D.D., dean of Trinity Cathedral, Newark, preached the sermon. The other united service was that of the Jersey City parishes at St. John's Church on the same date. Bishop Stearly was the preacher.

NORTH CAROLINA—The Rev. Robert B. H. Bell conducted a most successful mission at St. Luke's Church, the Rev. Mr. H. Milne, through the week of January 11th to 18th. The Rev. Mr. Bell's preaching on the Abundant Life and Mrs. Bell's practical talks on the Art of Right Living attracted not only St. Luke's people but a large number from other Christian bodies and left a deep impression on the community.

PITTSBURGH—The Church Club of the diocese convened for its January meeting at the Hotel Schenley, Pittsburgh, January 23d. This meeting took the form of a "Bishop's night" and the principal address at the dinner was given by Bishop Mann, who spoke on the Lambeth Conference.—The Rev. Clarence A. Thomas, rector of Grace Church, Mt. Washington, Pittsburgh, celebrated the thirtieth anniversary of his ordination to the priesthood, Sunday, January 25th. A special service in commemoration of this event was held in Grace Church.—The Rev. C. B. Newman, priest-in-charge of St. Mary's Church, Charleroi, is supplying services regularly at St. John's Church, Dunbar.—The Rev. Dr. Frederick Kempster, rector of St. Mark's Church, Pittsburgh, has received a letter of award, together with the diploma for the most attractively decorated church in that section of the city. This yearly contest is fostered by the Civic Club of Allegheny County during the Christmastide. It is also interesting to note that Mr. Graham, a parishioner of St. Mark's, took first prize in this section for the most artistically decorated home.—The Rev. William S. Thomas, rector of All Saints' Church, Aliquippa, preached the baccalaureate sermon at the Aliquippa High School, Sunday night, January 11th.—Following a time honored custom of Trinity Cathedral, Pittsburgh, the Lenten noonday services will be given this year.—At the annual meeting and banquet of the Allegheny County Council, Boy Scouts of America, recently held in Pittsburgh, the Rt. Rev. Dr. Alexander Mann, D.D., Bishop of the diocese, gave the invocation and also was one of the principal speakers.

PITTSBURGH—The January meeting of the Pittsburgh clericus was addressed by the Rev. Dr. Albert A. Day of Christ Methodist Episcopal Church, Pittsburgh. This meeting was held January 12th at the Church of the Ascension, Pittsburgh.—The twelfth annual safety lecture course of the Western Pennsylvania Safety Council opened Monday night, January 19th, in Moose Temple with an address by the Rev. Dr. E. J. VanEtten, rector of Calvary Church, Pittsburgh.

QUINCY—The Bishop has reapportioned the boundaries of the rural deaneries, eliminating the former Galesburg deanery, and enlarging the deaneries of Peoria, Quincy, and Rock Island. The Rev. Rodney F. Cobb, rector of Trinity Church, Rock Island, has been appointed rural dean of Rock Island.—The diocesan board of missions is considering ways and means for raising money to provide a resident priest for Trinity Church, Monmouth. The local communicants believe that in three years they will have a self-supporting parish.—A full set of vestments of the Greek Church has been presented to Bishop Fawcett by the Rev. Arthur S. Peck of Sanford, Fla. These vestments will be placed in the Cathedral at Quincy for the use of visiting priests of the Holy Orthodox Church, and in administering to the growing number of Orthodox people.—

Two-thirds of the sum needed for the advance work project, a new parish hall at Las Vegas, Nev., has been raised. The balance is practically assured.—A beautiful new missal has been presented to St. John's Church, Henry, in memory of Mrs. Ellen Duke.—A beautiful red superfrontal has been presented to St. Paul's Church, Peoria, in memory of Wesley S. Dowe, founder of the parish choir, and his son, Paul Vincent Dowe, once a crucifer and chorister.

SAN JOAQUIN—On January 17th and 18th Bishop Sanford conducted a pre-Lenten retreat for the clergy of the missionary district in the Cathedral at Fresno. Because of the isolation of the clergy in widely scattered fields, and the desire of the Bishop to maintain the spirit of fellowship among his clergy, the retreat was not formal, nor was the rule of silence observed. The meditations proved to be conferences, or experience meetings, rather than addresses.

UTAH—The Ven. William F. Bulkley, arch-deacon of Utah, has organized a branch of the Church Periodical Club in Salt Lake City.—Miss Edna Eastwood of the national department of religious education made an official visit to Salt Lake City, Thursday, January 22d, and addressed the women and girls at a meeting held in St. Paul's Church in the afternoon. On the evening she addressed the Church school teachers.—The annual meeting of the Girls' Friendly Society of Utah was held in St. Paul's parish house, Salt Lake City, on January 23d. The Bishop presided and all branches in the district were represented.—The annual convocation of the district will be held January 29th, 30th, 31st, and February 1st at St. Mark's Cathedral, Salt Lake City, commencing with a quiet day for the clergy on the 29th.

VERMONT—The diocese of Vermont is looking forward to a visit from the Rev. Gilbert Shaw, secretary of the Society for the Promotion of Retreats in England. The Rev. Mr. Shaw will be at Rock Point, Burlington as the guest of Bishop Booth from February 21st to March 1st. He will conduct a retreat for women from February 21st to 23d. This will be followed by a conference for the clergy of Vermont and neighboring dioceses.—Deaconess Fracker, who is engaged in diocesan missionary work in Vermont, is making her headquarters at Rock Point, Burlington, and going out to one or another of her missions almost every day.—The Rev. Edric A. Weld, rector of St. Stephen's Church, Middlebury, has had moving pictures taken of the Nativity story as acted by the children of his Church school.—Captain Wilde of the Church Army has just closed two years of most successful work in the diocese of Vermont and has been transferred to work in the Virginia mountains.

WESTERN NEBRASKA—On Sunday, January 18th, the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, acting for Bishop Beecher, confirmed a class of thirty-four, of whom twenty-five were adults, in St. Andrew's Church, Scottsbluff. Since the Rev. Oliver Riley has been rector of St. Andrew's, he has presented seventy candidates for Confirmation in less than two years.

WESTERN NEW YORK—Friday, January 23d, was the first anniversary of the consecration of the Rt. Rev. Cameron J. Davis, D.D., as Bishop Coadjutor of the diocese.—On the Feast of the Purification Bishop Ferris will consecrate the Chapel of the Nativity in the new parish house of Trinity Church, Geneva. This beautiful chapel is the gift of the rector and Mrs. Edsall in memory of their son, John, who died two years ago.—Grace Church, Scottsville, has recently had a new chime of bells installed. These chimes are the gift of the Hon. S. S. Brown and relatives in memory of Miss Hall who was organist in that parish for over twenty-five years.—A new pipe organ was recently dedicated and blessed at St. John's Church, Sodus, in memory of Mrs. Mary Williams for forty-five years a member of the parish, also in memory of Mrs. Clara Twadell Zellers, Mrs. Emma Cook, and Mrs. Hattie Gaylord Gurnee, the latter for thirty-five years organist of the parish.—St. Stephen's Church, Rochester, recently received \$5,000 in the will of Albert Cyrene Hall who for many years was a communicant and a member of the vestry of the Church.—As a part of the parish of Grace Church, Lockport, a mission has been established at Wilson, which will be called St. John's. This mission will be served by the Rev. Henry Zwicker and his curates. A building which had been formerly occupied by another denomination for services was purchased and opened by Dr. Zwicker recently. There are twenty-five families enrolled as members of the parish.—Trinity Church, Geneva, has issued a very beautiful brochure illustrative of the history of the parish.

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This was the largest unpaid balance to be collected in the final month of the year since the inauguration of the "Pay-As-You-Go Plan" in 1926. And times are hard! The task seemed almost impossible.

We are gratified to report that of the \$1,014,344 the Church has paid \$993,366, and we can pay all our bills with something over to help out on 1931. We know of the sacrificial effort which has made possible this achievement and extend to the Church our congratulations and thanks, not alone to the seventy-four dioceses which succeeded in paying all that was promised but also to the twenty-four which tried earnestly but failed to reach the goal.

As to 1931, the gap between pledges and needs is gradually closing but we are still short about \$200,000. May last year's achievement encourage us to dare greatly for the present year.

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