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At the Consecration of the Former as Bishop of North Dakota
[See story on page 262]

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The Living Church

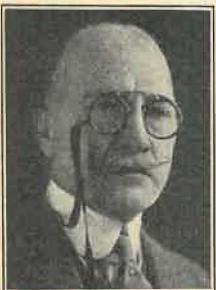
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EDITORIALS & COMMENTS

A Spending New Year

AMONG the Christmas cards in the shops, there are usually a few New Year cards. They seem to be the same sort this season as ever. The wishes on them are the familiar old wishes: "A Happy New Year" or "A Glad New Year" or "A Prosperous New Year." And of course everyone earnestly hopes that the New Year *will* be happy and glad and prosperous. Yet few really expect it. The year just closing has been exceedingly hard for tremendously large numbers of men, women, and children everywhere. And the prospects for the year to come are not very cheering. Still we shall most of us greet one another on New Year's Day with the customary words. Moreover, we shall mean them. Some way, we know not why, we hope against hope that "things will look up."

Business people, both those in "big business" and those in "little business," say that if only the men and women who have money would spend it the appalling economic depression would lift. But no one appears ready to begin. The hoarding of which we are told ranges all the way from the millionaires to the man who fainted of hunger with a dollar in his pocket. That poor man explained that he was afraid to "change" his last dollar. Perhaps the millionaires are afraid to change their last multi-millions. Employers are "cutting down" their staffs, even when they need not, in order to save. This practice extends all the way from enormous concerns to the household in which one servant had been employed and where there has been no lessening of income. The miser spirit is abroad in the land. There are reasons for it. But we are informed by competent economists that the reasons against it are the sounder.

Reflection on this has made us wonder why none of the New Year cards has this wish on it: "A Spending New Year." What would happen if people generally greeted one another with these words on this New Year's Day? People who have nothing to spend might find it bitterly ironic. Yet even some of them might possibly regard it as another way of wishing them "A Prosperous New Year," as a way of saying: "May you get something to spend and spend it!" As for the millionaires, if enough persons said "A Spending New Year" to them, they *might* decide to have such a year. Whether the people in between could bring themselves to spending is a question. They have amassed their little savings by a long process of self-

discipline. It is doubtful if they would spend *much* more than they actually need to spend; but perhaps they might be moved to spend a *little* more if the idea of a spending year could be made to appeal to them as sound.

The members of this group, the people with moderate incomes, hold the fate of many a "little business" in their hands. A florist, who had had his small shop on a side street in a great city for many years, told one of his customers that he would have to close up were it not for the frequent funerals held at the neighborhood church. "They get their flowers from me, a good many of the friends of the departed," he said. "Those same people don't buy flowers any more except for funerals. They have the same money, but they don't get flowers every week the way they used to." He went on to say that many "florists in a small way" were going out of business. "I suppose they will be in the bread-line next." Gloomy? Yes, he was gloomy. But we can hardly blame him.

ANOTHER florist was grateful for the proximity of another church, which used flowers on its altars. This was one of our own churches; and that florist remarked to a member of the altar guild: "These High Episcopal churches help out the florists in these hard times!" Is it audacious to wish that people would spend money on flowers? Surely not, if they can afford it. In the myriads of unemployed are many who once (and not so very long ago) had their own "little businesses."

The clergy, we think, would like to wish all their parishioners "A Spending New Year." The expenses of the parish go on, regardless of any fluctuation in contributions. These expenses cannot be curtailed without hurting the work—and hurting some "little business" somewhere. During the past year, more rather than less actual money was needed. Scarcely a parish but had a relief fund. The situation may change in this coming year, but it will not change immediately. Every parish ought to have "A Spending New Year." Is there a rector who does not think this? We doubt it. The year 1931 has been a very hard year for the clergy, particularly those in small or remote parishes. Some of them have suffered themselves; all of them have been confronted with suffering which they were powerless to relieve. Money, just money, was the instrument they needed; and they could not get it. Yet there is plenty of "hoarded" money in the land. People have not spent

it in contributions to their parishes. Many have, of course, but large numbers of Church people have decreased or stopped their pledges. Not only people with no "present" money, nor people with moderate incomes who still have the same money, but rich people. "A Spending New Year" would make this right.

The Church will require more money in 1932 than in the past year. We know well how urgent was last year's need. "A Spending New Year" on the part of every member of the Church who has any money at all is imperative. Spend money: how? Church people may be asking themselves this question. Let them ask their rectors and their bishops and the Church Missions House.

MONEY is not the only thing to spend, important as it is. People might well spend thought more generously. The man who "lets his chauffeur go" and drives his own car might think less skimpingly about where that chauffeur actually *will* go. We hasten to say that we realize that the man may be compelled to do without the chauffeur. But then again he may not. In either case the expenditure of more thought would perhaps help the chauffeur. The woman who decides to "reduce her household staff" would do well to spend considerable thought on that to which her action is "reducing" them. Even if she must spend less money, she may still spend more thought.

Even in the ranks of the clergy there is noticeable what might be described as a "hoarding" of thought. For example, a great deal of occasional duty is taken by priests who have parishes or other regular work. The Saturday paper in any large city lists their names as among the preachers to be heard on special occasions through the week. We all know that the clergy add to their incomes by taking "extra services." Those with the small incomes are by no means always or usually the ones who have the "extra services." Now, here is a field where thought might well be spent far more lavishly than it has been—or is, even now when spending would help so much. It would be fairly easy to see that the opportunities to take "extra services" went to the clergy who most needed them. More spending of thought would do it. Sometimes thought is thus spent. Only the other day a priest who was asked to take a series of week-day services said: "Thank you very much indeed. But I know some one who would be better than I, and he has more time. Do ask him." And it was done. Good returns come from thought spending.

Another thing that the hard times have led people to "hoard" is companionship. We all are aware that millions of men and women are suffering; but we do not know which among our own acquaintances are among them. To many persons the worst ill that can befall them is to have it known that they lack any necessity. Only to the exceptional friend will they confide. Nothing less than genuine companionship will overcome their reserve. The excitements and the anxieties of the present time have diminished the expenditure of that. For instance, a man recently met an old acquaintance whom he had not lately seen. He talked eloquently to him, during the half hour they were together, about the "hideous crisis" through which the world is passing. He did mention that his own affairs were in pretty good shape; but he did not, even remotely, inquire as to the state of his acquaintance. And had that man not found another man, more generous of companionship, he might have gone under. For he was all but destitute and his health had broken. Of course, he was trying to make a brave show, and to conceal his plight. Mere inquiry will not meet such situations. But the spirit of companionship can and will.

It takes the seeing eye and the understanding mind to spend companionship wisely. Fortunately, a very little practice makes perfect. It is tragic that people are, so many of them, too absorbed for it just now. Perhaps some of them will start afresh on New Year's Day. "A Spending New Year" to them!

Indeed, we would wish that kind of New Year to everyone: rich and poor; sick and well; happy or sorrowful. There are many more things to spend than we have noted. Not only money and thought and companionship but also patience and kindness and hopefulness—and many others. We might all consider what we have that we can spend. Then, let us spend it. We might also seek out opportunities to put others in the way of having something more to spend—or at least, *something*. Let it become "A Spending New Year" everywhere. As the Scots say: "God give it!"

THE LIVING CHURCH is happy to announce three additions to its editorial board, effective January 1, 1932: Dr. Frank Gavin and Miss Elizabeth McCracken as contributing editors and Mrs. Ada Loaring-Clark as woman's editor. Their pictures, with those of the other members of our staff, are reproduced in an announcement of our plans for 1932, published elsewhere in this issue.

Three New
Editors

None of the three new editors really needs any introduction to our FAMILY. Dr. Gavin, professor of ecclesiastical history at General Theological Seminary since 1923, has been a frequent contributor to our columns. He is one of the foremost scholars of the Church, the author of notable works on the Old Testament and Jewish history, as well as on modern Eastern Orthodox thought, a member of the continuation committee of the World Conference on Faith and Order, of the American Oriental Society, the American Society of Church History, *et cetera*. Despite his many accomplishments and his formidable array of academic honors, Dr. Gavin writes in a style at once learned and popular. During the past years he has written a number of our editorial leaders, and he will continue to do so.

Miss McCracken has also been a frequent editorial contributor to THE LIVING CHURCH. For six years, from 1911 to 1917, she was a member of the editorial staff of Houghton, Mifflin Co. At the opening of the war she won a nation-wide examination and was appointed literary editor of the Children's Bureau of the government at Washington, in which capacity she won a citation for meritorious service. From 1920 to 1928 she served as associate editor of the *Churchman*, and since that time she has done editorial work for the Macmillan Co. and has completed a book on the Early Church.

Mrs. Loaring-Clark, whose new department will begin next week under the heading "Churchwomen Today," is well known to our readers through her reports of women's activities in connection with the last four General Conventions. She served for six years as a member of the national executive board of the Woman's Auxiliary, and during that time was a member of the Department of Missions, being the first woman to be appointed to a department of the National Council. She has also been president of the Woman's Auxiliary in the diocese of Tennessee and in the province of Sewanee. As first vice-president of the Daughters of the King and president of its Sewanee provincial organization, an associate of the Girls' Friendly Society, member of the Church Mission of Help and Church

Periodical Club, she is in close touch with a wide variety of women's activities in the Church, while her position as secretary of the Committee on Literature for the Blind, under the Department of Domestic Missions, brings her into close contact with another phase of the Church's work. Mrs. Loaring-Clark's page will be a weekly feature, and we are sure it will be welcomed by all the women of our growing FAMILY.

With the new life that these three new associates will bring to THE LIVING CHURCH, and other plans that we have for the new year, we are confident that THE LIVING CHURCH will become an even more important factor in the Church's life, and will attract an ever-widening circle of readers to its FAMILY—to all of whom we wish a happy and blessed New Year.

SUFFERING in China, as a result of flood, famine, and disease, bids fair to surpass this winter any previous record in that unhappy land. It will be recalled that the recent General Convention, having this fact in mind, adopted the following resolution:

**Relief
in China**

"Whereas, Unprecedented floods in central China during the summer of 1931

have resulted in great loss of life, widespread suffering, and considerable loss of mission property,

"Resolved: That the General Convention inform the Church of the immediate necessity of caring, so far as may be possible, for the physical needs of our fellow Christians in China and of providing for reconstruction of our damaged and destroyed mission property.

"Further Resolved: That the National Council is instructed to take such steps as may be necessary to give to all our people an early opportunity to make their offerings for the foregoing purposes.

"Further Resolved: That the Bishops of Shanghai, Anking, and the Suffragan Bishop of Hankow are asked to convey to the people of the Church in China, the deep sympathy of the Church in the United States in this time of suffering and sorrow."

In view of the foregoing resolution, and knowing that many of our generous LIVING CHURCH FAMILY would wish to make contributions toward the relief of this distress, we have been in correspondence with the Church's missionary headquarters in New York in order to find out what channels might best be used to transmit these funds to China for the use for which they are intended.

We learn now: (1) that the three agencies formerly administering relief funds in China—the Foreign Missions Conference, the Federal Council of Churches, and China Famine Relief, Inc.—have combined to raise a fund under the name of Flood Relief in China; and (2) that our own Church, while thoroughly sympathetic with the appeal of Flood Relief in China, is also planning to raise a separate fund to be transmitted directly to our bishops in China for the twofold purpose of relieving human distress and, so far as possible, of restoring mission property.

Both of these funds are worthy of commendation; both are urgently needed; both will be competently administered. THE LIVING CHURCH will be happy to receive and transmit contributions to either fund, though it is our own feeling that the fund to be raised by the Church's Department of Foreign Missions, in pursuance of the resolution of General Convention, will appeal to most of our readers as having a prior claim on their attention.

We shall therefore ask those who contribute through THE LIVING CHURCH RELIEF FUND to alleviate distress in China to mark their contributions either:

(1) "For Flood Relief in China" in which case the

money will be transmitted to the organization bearing that name; or

(2) "For the Church Relief Fund for China," in which case the money will be sent to the treasurer of the Episcopal Church for administration through our bishops in that country. To this latter fund we are also sending the contributions acknowledged in our issue of December 12th under "China Flood Relief" and "China Famine Relief," understanding this to be in accordance with the wishes of the several donors.

Checks for either of these funds (or indeed for any benevolent purpose through this periodical) should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.

ACENTURY of service to the poor, the afflicted, and the destitute is the notable record of the Union Benevolent Association of Philadelphia. To mark the centennial a brief history of its work has just been published by the association, of which Clinton Rogers Woodruff, social service editor of THE LIVING CHURCH, is president. The book is a witness to the practical and many-sided application of the Golden Rule by several generations of the City of Brotherly Love. It is good to know that this important work is continuing to go forward under the leadership of a distinguished Churchman, and with the cooperation of citizens of every creed.

**Two
Centenaries**

Another noteworthy centennial is that of the diocese of Alabama, to commemorate which the women of Christ Church, Mobile, have published a modest but attractive brochure. As to the nation, Alabama has given to the Church great men and consecrated women far in excess of its numerical proportions. Its episcopate, from the consecration of Bishop Cobbs in 1844, through the great days of Bishop Wilmer, one of the real patriarchs of the Church to the present day, has always been mighty in the councils of the Church and high in the veneration of her people. Its priests and people have been and are noted for the staunchness of their faith, their loyalty to our Lord and His Church, and their zeal in missionary activity. May its future, under the promising leadership of Bishop McDowell, who has already proved himself a worthy successor to his forebears in the diocesan episcopate, be as bright and as notable as its record of past achievements.

ACKNOWLEDGMENTS

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CHURCH RELIEF FUND FOR CHINA

| | |
|--|----------|
| Sara R. Schuyler, New York City | \$ 10.00 |
| FOR AN UNEMPLOYED PRIEST | |
| Anonymous | \$100.00 |
| FOR THE FAMILY OF AN UNEMPLOYED CLERGYMAN | |
| M. M. E. | \$ 2.00 |
| CHURCH ARMY | |
| Anonymous | \$ 50.00 |

The Living Church Pulpit

A Sermonette for the
First Sunday after Christmas



"LET US NOW GO EVEN UNTO BETHLEHEM"

BY THE RT. REV. WILLIAM T. MANNING, D.D.
BISHOP OF NEW YORK

THOSE WORDS spoken by the shepherds are full of meaning for us just now. For nearly two thousand years Christmas has brought hope and strength and blessing to the world, but this year it comes to us with a special message.

We are living in a time of crisis for the Church and for the World. Vast changes are taking place, the results of which no one can foresee. The foundations of life are being shaken. Christian faith and Christian morals are being assailed more ably, and more insidiously, than at any time since the coming of Christ.

And in this great day of need the Christian Church is not bearing its full, clear witness to the world. The truth and power of Christ is obscured by the indifference, the lack of devotion, the spiritual inertia of us who are called Christians. We have had much academic discussion about Christ but not enough faith in Him and prayer to Him; much talk of Him as though He were a problem for us to pass judgment upon but not enough personal knowledge of Him as Saviour and Lord.

The message of Christmas this year is that we need to come back in humble faith to Him who was born in Bethlehem.

First: This Christmas calls us to new faith in each other, and to new hope for ourselves and for the world. The Birth at Bethlehem, the entrance of God Himself into human life, tells us that nothing is too great, too high, too noble, for our nature to achieve in fellowship with God. Christmas tells us of the nobility and greatness of human life, not as it is, but as it is to be in Christ.

Second: This Christmas tells us that we need a new awakening to the truth of the supernatural and to the reality of God. It calls us to that consciousness of the Transcendent and Infinite without which, as George Tyrrell tells us, our life loses its nobler qualities and "man becomes ever more pert and provincial with every step of his progress."

Christmas brings us face to face with the stupendous fact of the Incarnation.

It tells us that Christ who was born in Bethlehem is alive now at the Right Hand of God. And from this fact everything follows that we say in our Creed and prayers, and sing in our hymns and carols.

We are gravely told today that the religion of the future is to be a religion without mystery. Could any human utterance be more unmeaning or more futile? Religion in its very nature involves and includes the supernatural. Religion brings us into the presence of the Infinite One. It brings us to our knees in the presence of God. It is the Mystery, the Wonder, the supernatural glory and beauty of Christmas that touches and moves the world.

And so this Christmas calls us to faith—full faith—in Christ on the Throne of God. It is this that we need in the Church today. Our need now, all of us, clergy and people, is full and real conversion to Christ. Whether we call ourselves High, Low, or Broad—Protestant or Catholic—it is this that we need. Our heritage of Apostolic Faith and Order, our beautiful forms of worship, our noble churches and cathedrals are of little use if we lack the one thing that gives life and meaning to them.

THIS Christmas calls us back to faith in Christ Himself as Saviour, Lord, and God. It is this that the whole world needs. It is this alone which will enable us to meet rightly the great questions of our time. But let us remember that coming back to faith in Christ means real and definite acts on our part.

It means coming back to our prayers night and morning. It means coming back to the reading of our Bibles with the direct object of receiving spiritual help and guidance. It means knowing again the meaning of repentance, and the joy and blessing of divine forgiveness.

And it means coming faithfully, and humbly, and believingly, to the altar, the divinely appointed place of our meeting with Him who for our sakes came here and was born in the stable at Bethlehem, and who still comes to bless and guide and uphold us, and to feed us with the Living Bread which cometh down from Heaven.

THE MAN WHO MAKES GOD REAL

A Christmas Message to his Diocese

THE RT. REV. CHARLES FISKE, D.D.
BISHOP OF CENTRAL NEW YORK

IN SEVERAL addresses given in the diocese this year, I have spoken of an editorial from a Boston newspaper, printed the day after Phillips Brooks' death, which bore the significant title, "The Man Who Made God Real." It is the most beautiful thing that could be said of any clergyman. If I could feel that even in small measure I had done this, I could rest content with my ministry despite its failures and mistakes. . . .

I HAVE recently been reading a very beautiful study of Christ's life and teaching entitled *The Shining Mystery of Jesus*. Suppose we take that as the theme of our Christmas meditation—the Shining Mystery. In some of my own books I have tried to show that this is the great fact which is supremely evident in the story of the fellowship of Christ and His disciples. We cannot understand how the first preaching of Christianity proved so wonderfully effective, unless we realize that the early disciples lived in the warmth and glow of such an experience, the thrill of which never left them.

The Apostles felt something of "holy fear" as they looked back upon their companionship with their Friend and Master. They had lived, while they were companying with Him, in an atmosphere of reverence, devotion, amazement, and awe. Their remembrance of those days gave them a sense of the mystery, the glory, and the beauty of an experience they were now trying to pass on to others. They lived as men who had suddenly found themselves transplanted into another world. They felt that they had been in vivid contact with the divine. Looking back to the days when Jesus was with them in the flesh, they came to feel that when He spoke they were listening to the Voice of God; when they looked at Him, they were seeing God; when they touched Him (wonder of wonders) they had actually touched God. They had gazed upon, and their unworthy hands had handled, the Word of Life. There is something poignantly lovely in the words in which a later apostle expressed the experience: they had "seen the light of the knowledge of the glory of God in the face of Jesus Christ."

This Jesus, who was so truly human, they gradually came to believe in as the perfect revelation of the Father about whom He spoke—the very unveiling of the heart of Deity. . . .

IF WE are to approach Christmas by the right road, we ought to think about this "shining mystery of Jesus" first; think about it long and seriously; stop to meditate upon it as a real experience on the part of the disciples; try to fix our minds and hearts upon it until we, too, see something of its wonder and have something of the same experience.

Then the old, old story of Christmas will fall upon our ears and sink into our hearts. It will not be a miraculous tale hard to believe and of which we feel doubtful just because it is miraculous, nor a beautiful bit of poetical imagination which we regard only as poetry and not as fact; but in reading the story we shall find in it a record of the natural way in which so marvelous a Being might be expected to come into human life. The Great Gospel of Christmas Day is *the Gospel of the Meaning of It All*: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word became flesh, and dwelt among us, and we beheld His glory, the glory of the Only Begotten of the Father, full of grace and truth."

If He who was born on Christmas Day is really the unveiling of Deity, then we have light on all of life's dark problems. We want to know God, and to make Him real, and to feel sure of His love, especially in days which try our souls. God has never tried to *argue* men into such a belief. He makes the fact clear beyond all question by giving us the story of His Son who came down to earth that men might live.

Only he who believes in the Christmas story can meet in tranquil faith the things which seem to contradict God's love. The Christian believer walks through the world with peace in his heart. He has learned the secret of all secrets, that God is love. . . .

The God of Israel

An Appreciation of the Jewish Element in Christianity

By the Rev. Du Bose Murphy

Rector of Christ Church, Tyler, Texas

IN MANY QUARTERS the opinion seems to prevail that Jesus of Nazareth ought to have known better than to be a Jew. Back in the second century of our era, a gentleman by the name of Marcion opened the attack upon the God of the Old Testament, and the sniping has continued at irregular intervals ever since.¹ Undoubtedly there are many people who think that there is little if any religious value in the Old Testament, and that the Christian religion would do well to purge itself of all traces of its Jewish ancestry. The best way to deal with this opinion is to turn to the Old Testament and find out for ourselves what it really does say about God.

To begin with, we should in all fairness remember that the Old Testament is made up of a great variety of documents, differing in age, in literary structure, and in religious value. Approximately one thousand years (1100 to 100 B. C.) separate the earliest from the latest writings. There is much poetry, and there is prose which ranges from historical narrative to census statistics. And it is to be expected that the moral and religious level will not be uniform throughout. In fact, one of the most significant features of the Old Testament is the way in which its ethical and theological standards mature and develop with the passage of time.² Of course this growth is not uniform; there are men of the eighth century who stand on a higher level than some of the fifth century. But on the whole it is true to say that there is a progressive enrichment of the idea of God and an ennobling of the standard of human righteousness. If we are rightly to understand the Old Testament, we must view it as a whole; we should interpret its teachings in the light of its own matured convictions, placing the crude and primitive notions of early Israel where they belong. I should certainly hate to have some one judge my present knowledge and ability by the themes which I wrote in the sixth grade. To assume, for example, that the story of Elisha represents the Old Testament conception of God is no more reasonable than to suppose that Rousseau's *Social Contract* states the views of present-day sociologists.

"The Jewish conception of God is derived . . . from the purest and most exalted teachings of the Bible, such as are found in Exodus 33f., Hosea, Deuteronomy, Jeremiah, Isaiah 40-55, and the Psalms."³

It is possible that Israel adopted the name of its deity and a few of his characteristics from the Kenites or some other Semitic tribe. But I do not see how this explains the whole problem. The important thing is not the origin of the name Jahveh, but rather the meaning and content of that name which were built up by the great prophets of Israel and Judah. Israel may have chosen its God. Yet in the earliest of the writings, Jahveh is always represented as choosing Israel.

There is the consistent and repeated assertion of the poets and historians that Jahveh was active and not passive, choosing and not chosen, seeking long before he was sought.⁴ If Israel ever did borrow or adopt the deity of a kindred tribe, there is little evidence for that action in the sources. But, even if Israel did get some ideas about God from another people, the great fact still remains—that the Jews added to those primitive notions all the real features that made their religion great. What are they?

FIRST of all, there is the conviction that there is but one God. Other nations of antiquity made an approach to monotheism; they elevated one god to a position of supremacy above other deities, and even began to assign to this god the names and characteristics of his superseded associates. This process, however, was usually a reflection of the political position of the city or nation. The most powerful kingdom must be the people of the most powerful god; an empire (Egypt, Babylon, Assyria, Persia) which ruled the whole world would naturally come to believe that it had gained such ascendancy because its god also ruled the whole world. But in Israel this was not the case. The Jews never achieved anything remotely resembling a world empire. Yet somehow they came to believe in one single God, who alone controlled the destinies of the universe, who had no equal or rival.

Also, there have been people who arrived at monotheism through intellectual speculation. The Stoic school of Greek philosophy exalted Zeus to a peculiarly noble and universal position. In Hinduism and in Buddhism, there are illustrations of metaphysical monotheism, although these are not typical of those religions as a whole. Yet these philosophies have exerted very little influence outside of their own circles. The three great monotheistic religions of the world today are Islam, Christianity, and Judaism. All of them derive their monotheism directly from the prophets of the Old Testament. The fact that most of "this believing world" believes in one God is primarily due to the religious insight of the Jewish people.

The basis of this faith of the prophets is not found in metaphysics but in ethics. The Greeks sought to find the unity of the Cosmos in some elemental substance; the Hebrews found it in an elemental principle of human character.⁵ Amos and Isaiah saw a single, universal moral law, a body of truths which were as valid in Egypt or in Assyria as they were in Palestine. To them, there were no geographical or political boundaries in the field of morals; right is right, all over the world. This is the fundamental truth out of which grew the conviction that there is but one God. The universal moral law testified to the existence of one supreme deity. In many religions there have been gods whose special province was justice; but in Israel alone was the emphasis on righteousness so complete and all-pervasive. Morality was no phase or department of religion; it was the very substance out of which the larger aspects of religion were made up. One result of this is to be seen in the rise of the Jewish belief in the future life. By the time the Jews were ready to accept the idea of a resurrection of the dead, morality had become so thoroughly imbedded in the fabric of their thought that they could not think of immortality except in terms of ethics. Their characteristic expression was neither

¹ For example, Professor H. E. Barnes' attack on Christianity was directed with particular violence against the notion of a "Semitic tribal deity." A recent instance of hostility to the Jewish element in Christianity is an article, *The Legacy of Israel*, by Lloyd C. Douglass in *Scribner's Magazine*, August, 1931.

² One of the best ways to understand this development is to read such a work as Professor J. A. Bewer, *The Literature of the Old Testament*, Columbia University Press, 1922.

³ G. F. Moore, *History of Religions*, II, 69. See also the same scholar's *Judaism*, I, 358-359: "With a conception of revelation which made an axiom not merely of its unity but of its identity throughout, it might seem logically to follow that Jewish doctrine on any subject—say, on the character of God—would be drawn comprehensively or indiscriminately from the manifold utterances and exhibitions in the Scriptures, from the naïve anthropomorphisms of Genesis 18 and Exodus 4, 24ff., or from such vindication and expiation as is narrated in II Samuel 21, to passages of incomparable elevation. In fact, however, Jewish conceptions are not drawn thus collectively from everything in the Bible, nor are they an attempted harmony of discrepant representations; they are the result of a selective process. The unconscious principle in this selection was affinity with their own highest conceptions, and it fastened first of all on the passages of Scripture which most fully expressed these conceptions, and from which the latter were in fact historically derived."

⁴ For this point, I am indebted to the Rev. H. E. W. Fosbroke, now dean of the General Theological Seminary; it was my privilege to study the religion of Israel under his guidance during the last term that he taught at the Episcopal Theological School in Cambridge. The divine initiative is assumed by Amos (3:1-2), by Hosea (11:1), by the author of the "J" Source (Genesis 12:1-3), and by the author of the "E" Source (Joshua 24).

⁵ G. F. Moore, *History of Religions*, II, 29-30, 69-70.

"the resurrection of the dead" nor "the immortality of the soul," but "the resurrection of the just."⁶

THERE are morals and morals; and it is worth while to study the teachings of the prophets in order to see exactly what was the underlying principle of their ethics. This may be expressed very simply: human welfare. Their emphasis was always upon social righteousness, fairness, truth speaking, justice, honorable business dealings, care for the weak and oppressed. All these must be the first concern of men, for they are of supreme importance in the eyes of God Himself. The worth of man, the sacredness of human life and character—God is interested in these more than in His own glory. In the popular, sub-prophetic religion of Israel, and elsewhere, people supposed that they should serve the Lord by the observance of ritual and ceremonial, sacrifice and festival—acts directed toward heaven, without regard for man. The great prophets all said, No, Jahveh is to be honored by right conduct toward our fellowmen.

"I hate, I despise your feasts, and I take no delight in your solemn assemblies.

Yea, though ye offer Me your burnt-offerings and meal-offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts.

Take away from Me the noise of thy songs, for I will not hear the melody of thy viols:

*But let justice roll down as waters, and righteousness as an overflowing stream!"*⁷

That is why the second great Commandment of the Gospels ("Thou shalt love thy neighbor as thyself") is not different from but like unto the first ("Thou shalt love the Lord thy God. . .").⁸ The way to express our love to God is to love our neighbor—this is the Law and the Prophets.

It is true that the laws of the Pentateuch contain many provisions for ritual and ceremonial which seem unimportant now. Yet the men of that day believed that such regulations were necessary for the well-being of man. The laws were for his protection, like the familiar modern warning, "11,000 Volts. Danger. Keep Off." We may not share the Jews' opinion of the importance of ceremonial defilements; but we can at least see that there was a sincere effort to shield people from harm.

But the ritual law is only a small part of the whole. A large portion of Deuteronomy is social legislation of a very high order, designed to protect the weak and to secure the safety and welfare of all the people. So also there are many laws in Exodus and Numbers which, like those in Deuteronomy, are honest attempts to express in definite and practical form the moral idealism of the prophets. "The spirit of fairness and humaneness which characterizes the entire legislation is apparent. Righteousness and love are to be shown to all. The great prophetic teaching of social justice was applied in detail."⁹

THE Book of Leviticus is sometimes regarded as devoted wholly to ritual and ceremonial matters. Yet it contains many distinctly social and ethical laws, especially in Chapters 19 and 25. It was from this book that Jesus quoted His second great commandment, "Thou shalt love thy neighbor as thyself." And a few verses above this precept there is another which speaks eloquently with the real spirit of social justice: "Thou shalt not curse the deaf, nor put a stumbling-block before the blind; but thou shalt fear thy God. I am Jahveh."¹⁰ That is, the man who truly reverences the Lord will not take unfair advantage of the infirmities of his neighbor. And the reason for the command is found in the nature of God: *I am Jahveh*. This is the essence of the ethics of Judaism.

It is against this background that we must see the Old Testament idea of the God of justice. Those stirring pictures of the wrath of God are not prompted by ecclesiastical or theological interests. They are the expression of a deep con-

viction that God is stirred to vehement indignation by the sight of injustice and oppression. The God of the Old Testament is not a sensitive, "touchy" old man, who gets angry when people forget to bring sacrifices. But He is capable of intense wrath when men so ignore His real nature as to accept bribes, use false weights and measures, or take advantage of the weak and helpless.¹¹

Yet with all the rightful emphasis on the justice of God, there is never any doubt but that God is also merciful. The Old Testament is full of the promise of forgiveness and moral renewal. The vessel may have been marred in the hands of the potter; but "he made it again," he did not throw it aside.¹² And the Rabbinic writings make it abundantly plain that Judaism never lost sight of the compassion and love of God. The God of the Old Testament is neither exclusively just nor solely merciful, but possesses both attributes as essential to His very being and nature. But "mercy is the attribute which best expresses His nature, and it is shown to all His creatures . . . man and beast, Jew and Gentile, righteous and wicked."¹³ It is to be noted further that ritual atonement by means of sacrifice or other ceremonial had to do with "cases which have intrinsically no moral quality"—that is, infringement of the so-called ceremonial law. For what we should term breaches of the moral law "repentance is the sole but inexorable condition of God's forgiveness and the restoration of His favor, and the divine forgiveness and favor are never refused to genuine repentance."¹⁴

So is it also with the two characteristics of majesty and intimacy. Jahveh is indeed "the high and lofty One that inhabiteth eternity, whose name is Holy"; but He also dwells "with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite."¹⁵ No prophet presents such an awe-inspiring picture of the majesty of God as does Ezekiel. The opening chapters of his book are bewildering because of their effort to express the overpowering glory of the Lord of Hosts. Yet the same prophet also gives us the beautiful figure of the divine Shepherd, seeking His sheep that had gone astray, personally and intimately ministering to the needs of each one.¹⁶ The man who left the ninety and nine in the fold and the Good Shepherd of the Fourth Gospel are both reflections of the God of Ezekiel. The Jews had no occasion to "reconcile" the majestic splendor of God with His loving fatherly care for the individual. The prophets, and the Rabbis who followed them, found no difficulty in approaching the Father in heaven, for they believed that He was always ready to hear the simplest prayer of the humble heart.¹⁷

In this connection I cannot help referring to the contrast which Mr. Douglass draws (in the *Scribner's* article mentioned above) between the gloom of Mount Sinai and the "unquenchable laughter" that rang on Mount Olympus. I do not know, off-hand, just how frequently Homer mentioned the laughter of the gods. The one occasion that I do remember is the mirth that was provoked by the sight of lame Hephaistus as he limped across the banquet hall;¹⁸ and I never supposed that a real sense of humor was indicated by the ability to laugh at the infirmities of a cripple. As for the Old Testament, one should not forget that there was a day when the morning stars sang together and all the sons of God shouted for joy. The Psalms are full of the voice of praise and thanksgiving. And although the prophets were naturally indignant at the social injustices which they saw around them, yet as time went on their minds looked ever more and more ahead to a new era of joy and gladness, when the City of God should ring with the laughter of boys and girls playing in the streets.¹⁹ The Sabbath was the day which the Lord had made, and men were bidden to rejoice and be glad in it. The Jewish Sabbath was always a festival, to be observed by entertaining friends at dinner and

(Continued on page 248)

⁶ St. Luke 14:14. See R. H. Charles' *Religious Development Between the Old and New Testaments*, 114, 115; and G. F. Moore, *Judaism*, II, 318-322.

⁷ Amos 5:21-24, as in Bewer, *The Literature of the Old Testament*, 91; the italics are Professor Bewer's. See also Hosea 6:6; Isaiah 1:10-17; Micah 6:8.

⁸ Matthew 22:37-40.

⁹ Bewer, *The Literature of the Old Testament*, 128 (of Deuteronomy); pp. 128-133 give an illuminating analysis of the social legislation of Deuteronomy; pp. 30-38 do the same for the earlier laws.

¹⁰ Leviticus 19:14 and 18.

¹¹ See especially Amos 2:6-16; 6:1-11; 8:4-10. Isaiah 1; 5:1-25. Micah 3. Malachi 3:1-6.

¹² Jeremiah 18:4; 31:27-34. See also Isaiah 1:18; Micah 7:18; Jonah 4:2; Psalms 103:8-18; etc., etc.

¹³ G. F. Moore, *Judaism*, I, 535.

¹⁴ *Ibid.*, I, 497, 520.

¹⁵ Isaiah 57:15.

¹⁶ Ezekiel 34:11-16.

¹⁷ G. F. Moore, *Judaism*, II, 201-211.

¹⁸ Iliad I, 599-600.

¹⁹ Zechariah 8:5; see also Job 38:7; Isaiah 35; etc.

Educational Record of the Clergy*

Ordained in the Triennium, 1928-1931

(With Comparative Figures from 1916-1928)

THIS survey includes a large majority of the men ordained since 1916 within continental United States. As in past reports, many of the clergymen included in the 26% from whom no educational statistics are obtainable are members of the native clergy in mission Churches abroad. Moreover, the early date of this year's General Convention has made it impossible for many who were ordained during the summer months to reply to our inquiry in time for this report.

The number of British-born clergymen as compared with American-born continues to increase slightly; it is now 1 to 6½. Out of every forty men ordained, six are British born, three of whom have been educated abroad.

The number brought up in the Anglican fold has decreased by 4%. Other Churches continue to supply over one-third of our clergymen, Methodists and Presbyterians predominating. This means that our opportunities in college areas cannot be measured solely in terms of students who are members of, or express a preference for, the Episcopal Church. In publicly owned institutions alone, for example, over 25,000 express no Church preference. Therefore, however small be the enrolment of our students in any given college community, it is imperative that leaders of the highest calibre be sent there.

In contrast to the Triennium of 1925-1928, the percentage of ordinands born in large cities now shows a decrease. There has been a corresponding increase in the percentage from small cities and rural districts.

The average age at ordination has decreased, while the percentage of those ordained after forty years of age remains about constant. The ages are always higher for those born and educated in foreign countries.

The most encouraging and significant revelation of this survey is the continued and marked increase in the number of college-trained men, and of those holding degrees in theology. Evidently the Church's renewed efforts to keep pace with the most aggressive young men, who are going to college in greater numbers than ever before, and to minister adequately to them while there, is beginning to bear fruit. We see, for example, the following increases: those attending college—5%; those receiving college degrees—22%; those receiving degrees in theology—11%. In short, this section of the survey gives great encouragement by showing what can be done, yet adds a necessary stimulus to make us redouble rather than lessen our efforts in this strategic area of the Church's activity.

Educational Record of the Clergy Ordained Between the General Conventions of 1928 and 1931

| | Comparison of Percentages | | | | |
|--|---------------------------|---------|---------|---------|---------|
| | 1916-19 | 1919-22 | 1922-25 | 1925-28 | 1928-31 |
| PROPORTION REPLYING | | | | | |
| Out of 506 addressed, 372, or 74%, answered | 80% | 71% | 77% | 81% | 74% |
| N.B. The following statistics concern only the 74% from whom answers were received. Due to the early date of the General Convention, the percentage of replies is comparatively low, many having been ordained during the summer months. | | | | | |
| COUNTRY OF BIRTH | | | | | |
| 314, or 84%, are native Americans | 77% | 75% | 80% | 79% | 84% |
| 27, or 7%, are foreign-born (mostly British) educated in America. | 20% | 16% | 17% | 15% | 13% |
| 20, or 6%, are British or from British Colonies, educated abroad. | | | | | |
| 11, or 3%, were born in foreign countries other than Great Britain, and educated abroad. (Nearly all of them are native clergy of mission Churches. Many of those who failed to answer are also in this class.) .. | 3% | 9% | 3% | 6% | 3% |

* A report submitted to the General Convention of 1931 by the National Department of Religious Education.

| CHURCH ORIGIN | Comparison of Percentages | | | | |
|---|---------------------------|------------|------------|------------|------------|
| | 1916-19 | 1919-22 | 1922-25 | 1925-28 | 1928-31 |
| 230, or 62%, were brought up in the Anglican fold ... | 63% | 61% | 69% | 66% | 62% |
| 142, or 38%, were brought up outside the Anglican fold | 37% | 39% | 31% | 34% | 38% |
| Of these 142 non-Churchmen | | | | | |
| 37, or 26%, were Methodists | 35% | 35% | 28% | 29% | 26% |
| 23, or 16%, were Presbyterians | 18% | 20% | 17% | 17% | 16% |
| 18, or 13%, were Baptists | 7% | 12% | 10% | 8% | 13% |
| 13, or 9%, were Congregationalists | 13% | 12% | 17% | 13% | 9% |
| 12, or 8%, were Lutherans | 3% | 4% | 3% | 6% | 8% |
| 7, or 5%, were Roman Catholics | 6% | 7% | 8% | 6% | 5% |
| 4, or 3%, were Disciples of Christ | 3% | 3% | | 1% | 3% |
| 2, or 1%, were Reformed | 3% | 3% | 3% | 3% | 1% |
| 2, or 1%, were Friends | | | | | 1% |
| 2, or 1%, were Swedenborgians | | | | | 1% |
| 2, or 1%, were Plymouth Brethren | | | | | 1% |
| 1 was from each of the following denominations: Universalist, Moravian, Mennonite, Advent Christian, Unitarian, United Presbyterian | | | | | 4% |
| 4, or 3%, were unknown | | | | 2% | 3% |
| 11, or 8%, had previously belonged to two different Churches | | | | 8% | 8% |
| LOCAL ORIGIN (of American-born who gave exact place) | | | | | |
| 117, or 34%, were born in large cities (i.e., with a population of over 50,000) | 33% | 37% | 36% | 43% | 34% |
| 227, or 66%, were born in small cities or rural districts | | | 63% | 57% | 66% |
| AVERAGE AGE | | | | | |
| Average age at ordination | Yrs. 31.1 | Yrs. 34.4 | Yrs. 33 | Yrs. 31.4 | Yrs. 31 |
| Number ordained after 40 years of age | 25, or 7% | 57, or 23% | 60, or 19% | 65, or 13% | 51, or 14% |
| CLERGY FROM OTHER CHURCHES | 24 | 21 | 29 | 25 | 15 |
| N.B. It is usual in each Triennium to have a few doctors, lawyers, or engineers. In view of the large number ordained after they were 40 years of age, and the high average age at ordination, it is apparent that many came into the ministry after first having followed other professions. | | | | | |
| COLLEGIATE RECORD (of those educated in America) (314 born in America, 27 foreign-born) | | | | | |
| Of these 341 educated in America | | | | | |
| 324, or 95%, went to college | 78% | 76% | 78% | 87% | 95% |
| 239, or 70%, received degrees | 47% | 49% | 45% | 52% | 70% |
| Of the 324 who went to college | | | | | |
| 239, or 71%, received degrees | 60% | 65% | 58% | 59% | 71% |
| 41, or 13%, went to Church colleges | 29% | 18% | 23% | 19% | 13% |
| No. of men | | | | | |
| 15 to St. Stephen's | 25 | 9 | 20 | 34 | 15 |
| 11 to Kenyon | 18 | 4 | 11 | 18 | 11 |
| 8 to Hobart | 8 | 5 | 8 | 15 | 8 |
| 5 to Sewanee | 14 | 7 | 14 | 13 | 5 |
| 2 to Trinity | 12 | 8 | 7 | 6 | 2 |
| 101, or 31%, went to State colleges and universities | 15% | 24% | 34% | 15% | 31% |
| 233, or 72%, went to other non-sectarian colleges or to colleges owned by Churches other than our own | 48% | 59% | 46% | 64% | 72% |
| 8 Americans went to foreign colleges in addition to American colleges | | 12 | 13 | 13 | 8 |
| N.B. The above does not total 324, as many men went to more than one college, thus appearing two or three times in the tabulation. | | | | | |
| SEMINARY RECORD (of those educated in America) Of the total 341 | | | | | |
| 294, or 86%, had seminary training | 72% | 70% | 81% | 88% | 86% |
| 247, or 72%, are seminary graduates | 38% | 46% | 51% | 74% | 72% |
| 145, or 42%, received degrees in theology | 17% | 20% | 24% | 31% | 42% |

Comparison of Percentages
1916-1919-1922-1925-1928-

| | 1916-19 | 1919-22 | 1922-25 | 1925-28 | 1928-31 |
|--|---------|---------|---------|---------|---------|
| Of the 294 who attended Seminaries | | | | | |
| 28, or 10%, have been to more than one seminary .. | 16% | 10% | 14% | 8% | 10% |
| 247, or 84%, completed their course and graduated | 53% | 65% | 64% | 84% | 84% |
| 145, or 49%, received degrees in theology | 23% | 28% | 29% | 36% | 49% |
| 248, or 84%, went to Church seminaries | | | | | |
| (Distributed as follows: General 23%, Virginia 16%, Cambridge 11%, Philadelphia 10%, Nashotah 10%, Sewanee 7%, Bexley 5%, Seabury 4%, DuBose 4%, Greeley 2%, Pacific 2%, Bishop Payne 2%, Western 2%, Delancy 2%.) | | | | | |

SEPARATE STATISTICS FOR
THOSE BORN AND EDUCATED IN A FOREIGN COUNTRY

Comparison of Percentages
1916-1919-1922-1925-1928-

| | 1916-19 | 1919-22 | 1922-25 | 1925-28 | 1928-31 |
|--|------------|------------|------------|------------|-----------|
| British (practically all of these are now clergymen of the Church in the United States.) | | | | | |
| Totals | 70 | 40 | 55 | 52 | 20 |
| Distribution | | | | | |
| Great Britain | 55 | 27 | 33 | 34 | 9 |
| Canada | 8 | 7 | 13 | 12 | 10 |
| Other Colonies | 7 | 6 | 9 | 6 | 1 |
| 17, or 85%, went to college | 60% | 67% | 69% | 73% | 85% |
| 17, or 85%, went to a seminary .. | 69% | 57% | 73% | 65% | 85% |
| Yrs. Yrs. Yrs. Yrs. Yrs. | | | | | |
| Average age at ordination | 35.3 | 37.8 | 41.2 | 36 | 32 |
| Number ordained after 40 years of age | 17, or 24% | 16, or 40% | 26, or 47% | 23, or 44% | 3, or 18% |
| Other Nationalities. (For the most part these are native clergy of mission Churches. The figures are very incomplete as many of those whose statistics are not available are in this class.) | | | | | |
| Totals | 9 | 22 | 11 | 33 | 11 |
| 8, or 73%, went to college | 66% | 27% | 45% | 45% | 73% |
| 7, or 64%, went to a seminary .. | 90% | 32% | 36% | 57% | 64% |
| Yrs. Yrs. Yrs. Yrs. Yrs. | | | | | |
| Average age at ordination | 33.6 | 33.8 | 39.4 | 37 | 35 |
| Number ordained after 40 years of age | | 1 | 5 | 3 | 3 |

The following tables are of interest in connection with this report of Educational Records.

TABLE SHOWING NUMBER OF DEACONS ORDAINED SINCE 1922

| | 1922 | 1923 | 1924 | 1925 | 1926 | 1927 | 1928 | 1929 | 1930 |
|-------------|------|------|------|------|------|------|------|------|------|
| Number .. | 139 | 149 | 161 | 177 | 199 | 192 | 185 | 224 | 192 |
| Increase .. | | 10 | 12 | 16 | 14 | 1 | -7 | 33 | -32 |

TRANSFERS FROM FOREIGN DIOCESES

| | 1916 | 1917 | 1918 | 1919 | 1920 | 1921 | 1922 | 1923 |
|------------------------|------|------|------|------|------|------|------|------|
| Transferred from .. | | | | | 9 | 20 | 24 | 19 |
| Transferred to .. | 8 | 6 | 2 | 0 | 8 | 15 | 5 | 7 |
| | | 1924 | 1925 | 1926 | 1927 | 1928 | 1929 | 1930 |
| Transferred from | | 30 | 13 | 17 | 27 | 10 | 12 | 11 |
| Transferred to | | 5 | 12 | 9 | 16 | 7 | 6 | 5 |

SEMINARY ENROLMENT

| | 1928-29 | 1929-30 | 1930-31 |
|--------------------|---------|---------|---------|
| General | 125 | 155 | 154 |
| Virginia | 76 | 79 | 77 |
| Philadelphia | 49 | 61 | 76 |
| Nashotah | 45 | 39 | 74* |
| Cambridge | 45 | 36 | 44 |
| Western | 13 | 30 | 41 |
| DuBose | 33 | 29 | 29† |
| Berkeley | 21 | 28 | 28 |
| Seabury | 19 | 25 | 26 |
| Sewanee | 28 | 17 | 24 |
| Bexley | 24 | 26 | 20 |
| Pacific | 12 | 9 | 13 |
| Bishop Paine | 10 | 11 | 10 |
| DeLancey | 7 | 11 | 10 |
| Greeley | 32 | 32 | —‡ |
| | 539 | 588 | 626 |

* Including 35 in the academic department.
† Including 17 in the academic department.
‡ No figures furnished.

WHY BISHOPS LEAVE HOME

OCTOBER 24—Left for New York City.
October 25—8:00 A.M. Received Holy Communion in The Little Church around the Corner.
11:00 A.M. Attended Morning Prayer in St. Bartholomew's Church and heard the Rev. Dr. Robert Norwood preach.
4:00 P.M. Attended Evening Prayer in St. Thomas' Church, and heard a sermon by the curate.
8:00 P.M. Attended Vespers and Benediction at the Church of St. Mary the Virgin, and heard Fr. Williams preach.
October 26—Returned to see city.

—Extract from an Episcopal Journal.

Looks almost as if it might be sung to the tune of "The Bear Went Over the Mountain."

THE RECTOR AND HIS PARISHIONERS

THESE following solemn words from a western bishop, written for his own diocese, will be found to apply wherever the growth of the Church and its influence in the community are not what bishops and clergy and all thoughtful Church people know they should be!

"I think I am perfectly familiar with all that might be said in explanation of the lack of growth in the parishes and missions referred to, and I am in sympathy with our clergy who are ministering to their people under discouraging circumstances. But on the other hand, I do feel that this situation can be changed if we can first work a change in the minds of the parishioners.

"In the first place, there is a sense of inadequacy in the mind of the parish. This feeling of 'inferiority complex' I may say is due to the smallness of numbers. I have had vestrymen say to me that there was hardly any use in trying to keep up the church when the numbers were so small and the income so uncertain.

"My dear friends of the laity, if you will think through this attitude toward your church you will realize that possibly the reason your rector was tempted to accept another call was just because of your lack of enthusiastic devotion and steady determination to put your church in the honorable position of noble service and splendid achievement. The attitude of the vestry and practically of the congregation as indicated by the desire to close the church persuades me to believe that what our Church needs is a new sense of evangelism and a deepening consciousness of Christ's abiding Presence in His Church.

"We do not nourish ourselves by His Presence. We separate Christ by an interval of nearly two thousand years, and we forget that the Church today is living to bear witness to its great historic continuity and to the fact that Christ is ready to exercise His power as manifestly today as in the very beginning of the Church's life.

"With this conviction in mind, I want to call the attention of the small parish to its first obligation, and that is to bear witness to Christ and to His Church. I realize that discouragement sets in when we look about us and measure our numbers with the impressive numbers of the great Christian denominations that are exercising (at least in their way) the spirit of evangelism, and the spirit of enthusiastic witness-bearing.

"When we begin to measure our strength by such a comparison, we are taking our eye off the Captain of our salvation; we are questioning the authority and the life of our Church, and by such a process of reasoning we are reducing the small parish to a chapel of ease instead of a band of faithful witnesses to the truth of Christ which He has given to us through our historic Church.

"We must never forget that success does not lie within numbers, but success for Christ and His Church depends entirely upon the sincerity of our Christian life. Once we gain this conception of our obligation to the Church, then will we become evangelists and witness bearers in such a fashion as to impress the citizenship of our community with the true character of our Church.

"In my humble judgment, there is no reason for such a static condition where there is a true conception of the office of the communicant of the Church. We have been drafted for glorious and heroic work. We have been signed with the sign of the Cross, in token that hereafter we would manfully fight under Christ's banner and ever continue His faithful soldier and servant unto our life's end. This is not a theory. It is the very explanation of the miraculous growth of the Church in the first three centuries of her life. What the Church needs today is persecution, so that the man of God and soldier of the Cross might become singled out as the witness bearer to the truth of Christ.

"The obligation is not alone upon the parishioner. The parish priest must feel that his life is proof against discouragement and that the success of his ministry does not depend upon numbers but upon such a thorough consecration of himself to the office of teacher and of priest as to win his people to his life and leadership. . . . No man is too big for any parish or any mission, for if he is truly a man of God and a man of unusual abilities his little parish will become the seat of a powerful influence and his ministry will bless a greater number of people than if he were the rector of a great city parish.

"The last condition that I wish to call to your attention is very general in the Church, but nevertheless it is our obligation to face it and to try to overcome it. I am thinking of the subordinate position that the Church occupies in the minds and thoughts of many Church people. They ask the sanction of the Church upon their marriage; they demand that the Church receive their children for baptism, and they come to the Blessed Sacrament of the life and love of Christ for their own personal benefits; and in the day of death they will most surely demand of the Lord that He open the door of eternal life to them that they may enter into the rewards of a loyal service discharged in His holy Name."

A NIGHT OF REST usually follows a day of work, and a day of ruin a night of revelry.

—J. H. B. in Nashville Christian Advocate.

Flood Relief in Wuchang

By the Rev. Robert E. Wood

Priest-in-Charge of St. Michael's Church, Wuchang, China

BEFORE speaking of the recent flood let me say a word about a most delightful summer vacation in Kuling. The House and Chapel of the Transfiguration, Kuling, have been in the charge of the Order of St. Anne, and the traditions kept up. Fr. Souder gave us a wonderful three days' retreat in English, and I had one in Chinese for the Sisters of the Transfiguration from Wuhu and the O. S. A. from St. Michael's, Wuchang, with their friends and associates. Daily Mass was kept up all summer and a sung Mass on Sundays at 9:30 in English. We even attempted the *Missa de Angelis*. All these services were in addition to the Anglican services in the Church of the Ascension.

I lived in the tiny bungalow which my sister had built for herself and me, but would you believe it, I had altogether twelve guests, all Chinese, during the summer, eight at one time! Most of these slept on the floor. In fact I was the only privileged individual who had a room and bed all to himself. And such a delightful house party as it was! Christian and non-Christian, rich and poor, one with another. Religion was taken for granted. We sang a hymn lustily each evening at prayers, and a non-Christian guest saw no incongruity in reading the Scripture lesson from the Chinese New Testament. The Christian guests went to Chinese Mass on Fridays, and all went on Sundays. Other friends came to see us, and occasionally took potluck with us. We lived on plain everyday Chinese food and plenty of it, for our long hikes and swims gave us good healthy appetites. My young friends were often surprised that one of my advanced years (nearly sixty) could hold his own along with them in swimming or hiking.

I really never spent a more delightful summer although it seems almost cruel and heartless to admit it, in view of all the suffering going on in China. We were not wholly indifferent, however, and although we deserve no personal credit whatever, yet were able, thanks to a generous American friend who sent a check in the nick of time, to send immediate help to flood sufferers who came flocking into St. Michael's compound, Wuchang, during our absence. In a village out beyond the city where a family of our Christians had been living, and Christian work among the villagers started, the flood came on so rapidly that they were obliged to flee for their lives with what little they could manage to convey away with them. Others also joined them, and they arrived a hundred strong, with a water buffalo, a pig, and twenty-five ducks! St. Michael's was quite unprepared to welcome the latter group. The people were cared for in the rickshaw shelter, the schoolrooms, the parish hall, etc. The water buffalo had to be sold at a sacrifice, only one quarter of its value, and the ducks and pig as well. No serious damage was done by their brief sojourn, but the latter being allowed to run loose in the little enclosed garden on the south side of the church ate up the parsley and mint and even some of the flowers growing in pots. The youngsters, too, having now free access to this forbidden spot, tore down the rocks around the little shrine of Our Lady, in search of crickets! Cricket-fighting, let me explain, is to the sporting life of China what cock-fighting used to be to our ancestors, something quite irresistible and alluring.

But to return. My faithful friend and colleague, the Rev. Stephen Tsang, who stayed right here on the job while I was having the time of my life in Kuling, was quite equal to the occasion. He got all of these poor unfortunate people settled, and as comfortable as possible in short order. He bought rice for them, improvised a place to cook it, and looked to all the other arrangements, and, best of all, began almost at once to minister to them in spiritual ways. A daily evening instruction was instituted which has been going on now for about a month. Not only the refugees within St. Michael's compound but others in the neighborhood as well, to the number of two or three hundred a night, have been coming regularly for this instruction. Many preachers and instructors have taken part. It has been my privilege several times. When I asked on the first occasion how long I should talk, the Rev. Mr. Tsang said,

"Talk as long as you can hold their attention." But in any case we all agreed that an hour was enough for the whole service, including the hymns and a brief prayer.

We had one death from cholera right here in our compound in spite of the fact that we try to see that everyone is inoculated for typhoid and cholera. This is our greatest and most threatening danger as the waters recede. Our Church General Hospital is full to overflowing with sick people. Conditions in some of the refugee camps are appalling. The hospital is giving free inoculation against plague to crowds of people daily. These are wonderful days of opportunity for the Church of Christ in China.

LET me say a word to friends of St. Michael's. Thanks again for sending the picture supplements from the Sunday papers. They are enjoyed by a host of people, in the hospital, police station, and just now especially by a camp of wounded soldiers near us. Some of these poor fellows have already joined our instruction class. Thanks too, to those kind, thoughtful friends who have sent gifts of money. Just a dollar bill tucked into a letter is a tremendous help. Exchange is so very favorable for us nowadays. And it is quite enough to buy a warm bed quilt for the rickshaw shelter or a garment for someone who will soon be shivering with the cold. This year our refugees, who have lost everything from the floods, will be greatly in need of the barest necessities of life. How I should rejoice if someone could send me, say, \$25 to get another water buffalo and other livestock for our villagers who are now stranded here. I dare say we shall borrow the money and advance it when the time comes for their return to their homes, but if it comes later on we can put it to supply an equally pressing need of other destitute people.

Anyhow there are sure to be far more uses for the gifts that come than we can supply, and we shall have to select, at best, only the most desperate cases. All gifts, great and small, will be most acceptable and most gratefully received. People in the United States would be astonished at the amount of good that can be done with the resources at our disposal. The latter, both personal and contributed, are often overtaxed. And sometimes when we actually reach rock bottom somebody sends a check and saves the situation. It is really quite wonderful! The Rev. Mother Ursula of the Order of St. Anne has been giving out cloth to our refugees at St. Michael's, who are using their enforced idleness in making clothes. Incidentally they are getting unusual opportunities for religious instruction.

In our local flood relief work it has been part of my duty, assigned by the Wuchang Committee, to help make investigations throughout the district from which our St. Michael's refugees come. We have been out there twice by boat and found the country people, hundreds of them, huddled on hill tops with what little they were able to salvage from the flood, their land being still several feet under water. They have only the scantiest protection from the weather and the most meager fare. The committee, after receiving our report of conditions, recommended to the main committee in Hankow, which has control of the American Red Cross money, that these people be given, at regular intervals, rice enough to keep them alive for at least three months. For even when the water recedes they will have nothing to eat and nothing with which to start life anew, to say nothing of clothing and bedding as the cold winter comes on. Our local committee is composed of both Chinese and foreigners, Christian and non-Christian (for example the head of the local Buddhist Society). The Wuchang Chief of Police is our presiding officer. Even your humble servant is a vice-chairman. We missionaries are welcomed on these committees as a kind of guarantee that relief funds are properly spent. Bishop Roots in Hankow is one of the most prominent figures, as everybody knows and trusts and loves him, and of course he is in great demand for the great things that matter most. There is no one better than he to commend our Christian cause to all.

BY BREAD ALONE

BY RAYMOND KRESENSKY

IT IS noon. The siren call of the factory whistle has made the lot where machines were buzzing to seem more silent than night. Upon piles of box lumber and leaning with their backs to the machines, a group of men are eating their lunches. As they open their dinner pails they look around furtively. There is a moment of embarrassment. Away from the others one man unwraps a small package. No one sees him as he munches the dried skins of baked potatoes. He eats slowly so no one will notice that he has eaten little.

"I got in two days last week," one man says.

"That ain't so bad considering some of us haven't worked for months. You're single and safe, but look at Ed over there. He's got five kids to support. He's doing his share for society by raisin' kids, but who supports them? Does society?"

"Oh, let Ed alone," the other man says.

"But Ed hasn't worked for six months. This is his first day on the job. Do you know what he's eatin' over there? I saw it—but don't say nothin' to him—it's potato parings."

"No? That's too bad."

Man shall not live by bread alone.

FIVE CHILDREN are entertaining themselves at one of the working men's cottages beyond the railroad tracks. They have made dolls out of sticks of wood and dressed them in rags. One boy has been making castles in the sand. When they hear the noon whistle they run to the house.

In the cottage there is no delightful odor of boiled dinners, and hot pastry. The mother has brought out a loaf of bread and sliced it in thin slices. In the center of the table is a pail of molasses set on a plate. The children say nothing as they spread the bread with the sticky stuff.

"Bread and molasses! Ain't we ever goin' to have somethin' diff'rent?"

"Keep still, Hanna," the mother says; "we've lived on this for months and we can still keep on. Papa's gone to work now and maybe we'll get something more. But you should be satisfied you've got *that*."

"Aw," Hanna answers.

"There's a lot of boys and girls living on bread and molasses."

Man shall not live by bread alone.

THE EARLY MORNING SUN comes over the dump. Its long shadows enlarge the shacks that clutter together beneath a clump of trees by the river. A bird sings a wasted melody to the dreary dump and the river hurries by.

A large truck drives over the bumpy road and stops at a pile of rubbish. The lock opens and the refuse and garbage roll to the ground. In a moment the truck has gone. But from the little shacks two old men hobble. Soon they are like rats fussing over the piles of junk. They salvage some over-ripe bananas and stale bread. There are some heads of lettuce and green vegetables that have been cast out by the grocer.

They are old men, too old for work, too old for life. Long ago their children have forgotten them. Long ago society has scourged them.

"How'd you like a nice banana sundae?" one of the old men snickers.

"Don't make fun of this stuff," the other says. "If some of the younger fellows knew about this they'd be here ahead of us."

Man shall not live by bread alone.

THE FREIGHT TRAIN lugs into town. The gondolas, tank cars, box cars, and flat cars are lined with bums—and boomers, men who go from place to place for work. Two young men in the prime of life jump out of a box car and turn off a side street. They are tall and athletic. Their bodies are tightly muscled, but they walk with hesitation and a certain embarrassment. Their faces are handsome and their eyes glint with intelligence.

"Give a guy a dime for a cup of coffee and a sinker?" one of the young men asks a passerby.

"Strong huskies like you ought to be working."

"There is no work."

"You don't want to work," the man who has been approached says.

"Now why did he have to say all that? He might have told

us he wasn't going to give us anything and let it go at that," the young man says after the passerby has left.

"Probably spend it on booze," the man who has been approached says to himself as he walks on.

At a restaurant down the street the two young men get stale bread and hard rolls.

Man shall not live by bread alone.

THERE ARE bread lines. There are soup kitchens. There are beggars in the street, a long line of them. They ask for coffee, a sandwich, a doughnut, a bowl of soup. They ask for work, work for a meal. There are mothers saving scraps from yesterday's meals. There are respectable old ladies buying dog meat for themselves. There are white-collared workers living on a daily sandwich and malted milk. There are mothers with babies crying for milk.

In a land of plenty where men sought to live by bread alone, where men piled up wheat in great pools, where there was more food than a nation could ever eat, there are men going hungry.

But now, Lord, *command these stones that they become bread.*

WORK WITH THE ISOLATED*

BY EDNA EASTWOOD

IT HAS been reported that more than 12,000 isolated people are now having regular Church contacts by mail and that more than four thousand of these are boys and girls who receive regular guidance by mail in their religious education in places where there are no Church schools. Statistics show also that a great field is still untouched by the Church. It is urged, however, that quality of teaching rather than quantity of enrolments be the aim, since the lack of suitable self-teaching lesson material is a hindrance to the work which can only be remedied if each diocesan leader help by experimenting and exchanging ideas. It has been suggested that such an exchange might be carried out through a column in *The Rural Messenger*.

The Church's Ministry to the Isolated will be mailed to all clergy and bishops in the domestic field. Others may obtain copies free from the national office. Among the supplies listed in the back of the handbook is to be found a new lantern slide lecture called Church Fellowship By Mail.

The Home Study Courses for Adults are reported as being widely used and chiefly by parents—a sign which has already resulted in new missions and Church schools and other Church groups being started in isolated sections.

Because of the increasing number of requests coming from isolated adults in Canada, the Canadian Board of Religious Education is considering similar methods and courses for adult home study.

The main needs for the future in our own work seem to be more parish contacts for isolated adults and suitable self-teaching lesson supplies which develop home experiences in Christian living, the home being the ideal situation for promoting religious growth.

The Church Army is doing wonderful work in these isolated rural places, and should be supported.

* Gist of a report presented to General Convention, September 22d, at Denver.

THE GOD OF ISRAEL

(Continued from page 244)

by other forms of good cheer; everything that suggested gloom was vigorously, and officially, forbidden.²⁰ The so-called "puri-tan sabbath" has no authority in the Scriptures or in the teaching of the Rabbis.

The idea of God that we find in the Old Testament, taking it all in all, is the noblest and the most sublime that the world has ever known. It was the basis of the teachings of Jesus, not an outworn notion which He discarded but a worthy conception upon which He built.²¹ The Christian message will be strengthened, not by purging it of "the legacy of Israel," but by proclaiming more boldly than ever the righteousness and mercy, the majesty and friendliness, of the God of the Old Testament.

²⁰ G. F. Moore, *Judaism*, II, 34-38. See Psalm 118:24; Nehemiah 8:9-12.

²¹ E. F. Scott, *The Gospel and Its Tributaries*, 43.

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.

"ORIGIN OF THE PRAYER FOR OUR COUNTRY"

To the Editor of *The Living Church*:

IN THE LIVING CHURCH of November 21st there appears a letter from the Rev. Melville K. Bailey asking if it is not likely that Dr. William R. Huntington was the author of the *Prayer For Our Country* in its original form. I had supposed it generally known that the author of this prayer was the Rev. George L. Locke, D.D., rector for fifty-two years (until 1919) of St. Michael's Church, Bristol, R. I. In 1882 Dr. Locke, a lifelong friend of Dr. Huntington, was visiting the rectory in Worcester. One morning while the two were discussing a request which had been made for an insertion in the Prayer Book of a prayer for the country, Dr. Huntington said to his guest, "You are the one, Locke, to compose this; why not write it now?"

Dr. Locke went to his room and after a few hours brought to Dr. Huntington the prayer, which in the following year was submitted to General Convention among the proposed additions to the Prayer Book and which in 1885 appeared in the "Proper Order for Thanksgiving Day" on page 65 of the Book Annexed.

Providence, R. I. (Rt. Rev.) JAMES DEWOLF PERRY,
Bishop of Rhode Island.

PICTURES OF CHILDREN AT PRAYERS

To the Editor of *The Living Church*:

A FRIEND has recently called my attention to the New York letter of October 17th [page 837] in which the protest of the wife of a Columbia University professor is mentioned. She objected, it will be remembered, to pictures showing a little boy and girl at their bedside prayers, saying that such pictures were a menace to the children who might use the book. It seems as though such an unhappy statement could not go without more protest than has come to my attention. One does not wish to judge, nor to become involved in useless correspondence, but what could be a more pathetic commentary on our so-called education. It is not hard to understand why Bishop Graves said that the confusion in China was due to the twofold influence of Soviet propaganda and the teachings of Columbia University. If the tragedy of modern life had not already exposed the fallacy of self-sufficient humanity perhaps such statements would seem more excusable. But in a day when the need of God is obvious, one almost weeps to think of the neglect of religious training among our children. The best protest that can be made to such a destructive and superficial opinion is that all who believe in God should go back with renewed emphasis to see that their children are properly trained in the art of prayer.

May God help us to fulfill this obligation, and forgive us for our many neglects; and bring many unbelievers back to their own bed-sides as children of God, asking His forgiveness for their pride and folly.

Burlington, Vt. (Rt. Rev.) SAMUEL B. BOOTH.

REMARriage IN ANGLO-SAXON DAYS

To the Editor of *The Living Church*:

I HAVE JUST had occasion to refer to some early Saxon canons, and to the "Penitential" of Theodore of Tarsus, and I am not so sure that we of the *Ecclesia Anglicana* have always maintained the rigid attitude towards divorce and remarriage which some of us have held up to the world during the recent controversy.

As a canonist I am inclined to submit that if the English Church of the seventh and eighth centuries could adopt canons legalizing remarriage under certain conditions of divorce or separation, not nullity, there is a substantial ground for our own national Church doing the same thing. This is not to say that as theologians we are bound to approve of the canons. It would be a nice point for a moral theologian to decide how far the ordination vow of obedience to our constitution

and canons exonerates us from obedience to our theological conscience.

I append some extracts:

THE EXCERPTS OF EGGBERTH, ARCHBISHOP OF
YORK, A. D. 740

118. "Lawful matrimony may not be separated, without consent of both parties. . . . Some also say, if an husband or wife by consent becomes religious, the other being very young, if not able to contain, may engage in a new marriage. Which I do not approve."

Note, this is the bishop's personal opinion, not a condemnation.

122. "If a woman depart from her husband in contempt, refusing to return and be reconciled, he may take another wife after five or seven years with the consent of the bishop, if he cannot contain. But let him do penance for three years or even so long as he lives, because he is guilty of adultery by the Sentence of our Lord."

I submit this is worthy of a twentieth century General Convention.

123. "If any one's wife be taken captive and cannot be redeemed, let him take another after seven years. . . . Let a woman do the same, if this happen to her husband."

The Penitential of Theodore of Canterbury. A. D. c. 700.
Cap. XII. "*De Questionibus Conjugiorum.*"

8. "It is lawful for one party to consent to the other entering the service of God in a monastery and then to marry again, if a first marriage."

19. "If a woman leaves her husband because she despises him, and is unwilling to return to be reconciled to him. He may after five years take another wife with the consent of the bishop."

20. "In the case of a married woman who has been captured by the enemy and cannot be redeemed, the husband may marry again."

24. "If the woman returns afterwards, she ought not to be received by him if he have another wife, but let her take another husband. The same rule shall apply to foreign slaves."

The following is quoted by Johnson from Theodore's Penitential, but I cannot find it in my copy. He cited Cap. XI which appears to deal with the use of animals.

"The innocent party is allowed to marry again. . . . Nay, if the husband forfeits his liberty for any crime, the wife being a free woman is allowed to take another man." Theod. Penit. c. XI. P. 10. Ed. Petit.

My learned friend, Professor Pullen, tells me that he has a large number of matrimonial cases decided in various bishops' courts based on these canons until as late as 1500. He has very kindly promised to send fully annotated copies to me with references.

Of course there is the argument that "excerpts" and "penitentia" are not synodical decisions and have not the force of canon law, but Lyndwood whose utterances received full ecclesiastical approval from both houses of Convocation, and from both Pope and King adopts them "in toto."

May I therefore unreservedly apologize for certain harsh remarks I have made both in print and speeches regarding the Commission on Divorce. If the undivided Anglican Church could pass and act upon bad theological canons, there is every possible excuse for a harassed committee in 1931.

Seaford, Del.

(Rev.) JOHN R. CROSBY.

TEACHERS ALL

EIGHT little people smile at me
From eight chairs in a row;
I wonder if I help them see
The truths that they should know?

I wonder if I help them find
The God of love and joy;
Or if I fill each little mind
With truth mixed with alloy?

But this I know; that they teach me
Far more than they can know—
These little people whom I see
Each Sunday in a row.

DELPHIA PHILLIPS.

DAILY BIBLE STUDIES

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

BEAMS OF LIGHT

*Sunday, December 27: First Sunday after Christmas.
St. John, Apostle and Evangelist*

READ St. John 21:19-25.

THE CHRISTMAS-TIDE is so closely associated with St. John the Divine that he seems a part of it. His messages of God's love, the title given—"the disciple whom Jesus loved"—and the beauty of the Gospel story as narrated by him, bring him into such close fellowship with the Master that we think of the two together: the Son of God and the loyal and loving Apostle. We are thus led to the great central truth of Christianity as given by Christ Himself (St. John 3:16), the divine love which leads the Father to plan for His children, a Light sending its glorious beams through the centuries until they rest upon every child of God. Love and Light can never be separated in our knowledge and worship of Jesus Christ, and the ending of the Father's plan will be the eternal union of the two in the final revelation.

Hymn 100

Monday, December 28: The Holy Innocents

READ St. Matthew 21:15-16.

THE LITTLE ONES who entered into Life when the Christ came to earth are as stars in the firmament, their innocence leading them into the immediate presence of God. We pass over the brutal cruelty of Herod, a cruelty not exceptional in the Roman Empire, and see, shining through the clouds as the early artists loved to picture them, the faces of little children singing as they sang in the Temple at the Triumphal Entry. The holiness of childhood and the sweetness of infancy may well be the saving powers of a decaying civilization, and when there is a reverent care for Christ's little ones we may be assured of Heaven's blessing. These are the beams of light and love shining from the throne of the Creator, and they spell the message of Christ who bids us become as little children ere we can enter the golden gates.

Hymn 87

Tuesday, December 29

READ Psalm 43.

AT THE CREATION, light was commanded by the Creator even before the sun was named (Genesis 1:3). St. John declares that the Word, who was in the beginning, was Life, and the Life was the Light of men (St. John 1:1-5). Jesus Christ said, "I am the Light of the world." Can we wonder, then, that, wherever the Gospel has been preached there the beams of light and love have lifted human hearts and lives? Can we wonder that when men have been troubled and burdened the Light and Truth of God have brought peace? Does not history show that man's necessity is God's opportunity and that the beams of light have flashed from Him who is the Center of the Gospel story to lighten the world's darkness? Darkness suggests ignorance and sin. Light speaks of knowledge and purity. In God is no darkness because in Him is no sin (I John 1:5-7). When He shines in our hearts sin is banished and we walk in the light.

Hymn 104

Wednesday, December 30

READ St. Luke 1:68-79.

THIS beautiful hymn of Zacharias ends with a declaration of the work of Christ who is called the "Dayspring from on high": "To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." Could any promise be more inspiring—light in darkness, guidance into the way of peace? We humans need such a

promise, for we sit in darkness until the light shines in our hearts. We are not flooded with a sudden brilliance which we could not endure, but the beams of light fall on us gently, and we know how kind the Lord is as He causes the darkness of error to flee before the glory of truth, even as the rising sun with kindly rays bids earth's shadows disappear. What tender compassion! We could only see the glory of the Lord through a veil, but He warms and enlightens us with beams of truth and love.

Hymn 3

Thursday, December 31

READ Ruth 2:17-20.

ON THIS New Year's Eve we naturally look backward, longing to lay the year ere it pass at the Master's feet that it may be cleansed and blest. As Ruth, the ancestress of our Lord, returned to Naomi with the results of her gleaning, the question naturally came, "Where hast thou gleaned." So today, before the ending of the year, we are asked concerning our task. Have we sought to make the world better? Have we lived to give comfort to the sorrowing? Have we led some lonely soul to the dear Lord's feet? What has the year to show? And we can find no cause for boasting, for at the best little of excellence appears. And then, lo! the beams of light shine upon the closing way and we see flowers blooming where we sowed the seed, and fragrance comes on the wings of the evening breeze. We can leave it all to Him. He knows.

Hymn 40

Friday, January 1, 1932: The Circumcision of Christ

READ Philippians 2:5-11.

A NAME above every name." What more fitting message could come for the opening year! We speak softly and reverently, and the heart worships as the lips utter the name of JESUS! He is our Saviour. On the Cross He won the supreme victory. From the shadow of death He came, Conqueror. And now He goes before us to guide our feet into the way of peace. We have not passed this way heretofore (Joshua 3:4), but we need not fear, for upon it shines the beams of holy light from the glory of Him who is the Truth, who is Himself the Way, and who is our Life. We love the Name—Blessed Jesus! We find strength in it. And wonder of wonders! He lovingly speaks our names—yours and mine—as we follow Him, and His voice is as a benediction.

Hymn 528

Saturday, January 2

READ Revelation 21:1-5.

THE newness of life presents an opportunity as the white pages open before us. The new heaven and the new earth which St. John saw in his vision may well suggest the infinite possibilities of man as well as the glorious ideal of Heaven. It is the blessedness of the Christian life that it has a pattern, even Jesus Christ (I Peter 2:21). We do not at once succeed, but the beams of light shine upon us from Him who goes before and we are cheered on and led to persevere by the shining of His Person and by the gentle calling: "Follow Me." So, however faulty each day may be, a new day is given from God and enlightened by Him, and thus life gains a blessed reality, for we are living for and by and with Him who is at once our Saviour and our Guide.

Hymn 224

Dear Lord, shed Thy bright beams of light upon Thy Church, and upon Me. In Thy light may I see light. In the shadows and in the clouds lighten my way and call me when I wander from the right path. Amen.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

MABEL HILL, whose writings are not unknown in the pages of THE LIVING CHURCH, in her new book *Wise Men Worship* (New York: E. P. Dutton & Co. \$1.00) has added to our deep obligations. A lawyer would describe it as a brief for the statement that the greatest scientists are not godless men. In 134 pages she has brought together evidence from the physicist, the astronomer, the magnoelectrician, the geologist, the evolutionist, the botanist, the mathematician, the political economist, the statistician, the physician, that they believe in God and His Presence and that this belief challenges them to a new and more vigorous worship of the Almighty. It was a clever idea of Miss Hill to bring these excerpts together, and she has done it in such an effective way that she has produced a document of great value not alone to the general reader, but to the teacher in the school, whether secular or Church. Einstein, Arthur Stanley Eddington, Dr. Robert A. Milikan, Prof. Michael Pupin, and other equally distinguished men set forth their interpretations of God in His universe, demonstrating that those who have the profoundest knowledge of physical laws have in consequence a deeper understanding of spiritual laws. Our own late Bishop Slattery is quoted as "the Bishop" and Hugh Walpole adds his testimony as "the Novelist." Surely a worthwhile book has been given us out of the experience and devotion of our fellow Churchwoman.

C. R. W.

THE UNIQUE ALOOFNESS OF JESUS. By Jacob Bos. New York: Richard R. Smith, Inc. 1931. Pp. 245. \$2.00.

THE writer is not widely known, so far as we can ascertain. All the same, he has deep convictions; a reverent love for our God and Saviour, whose deity he grasps in belief; a fluent pen and a readable style, and little or no use for any kind of "Church," as Church life is seen today. He sits in the dangerous "seat of the scorner" so much that the real strength of his book is obscured and weakened thereby. His denials are at times amazing, e. g., "Jesus was a prophet and not a priest." One wonders if Mr. Bos has read the Epistle to the Hebrews. The positive theme of this unusual essay (our Lord's "aloofness") is systematically sought for throughout a condensed summary of the Gospel narratives, yet the exegesis is at times so strained that it is not always convincing. There are enough arbitrary negations in the preface alone to justify several chapters of vigorous rebuttal. Nevertheless it is a thought-provoking book, and we are glad that it has been written. It will make any reader think seriously about the "earthen vessels" which today hold the "Treasure," and thus it may move some to "repentance and better minds." But instead of being a true and rounded interpretation of the Incarnation and the Church, at least of the Catholic Church, it is so prejudiced and one-sided as to be almost "queer." It ought to be read, however, by all the self-complacent.

JOHN HENRY HOPKINS.

GOD'S WORLD. By Cornelius Howard Patton, D.D. New York: Richard R. Smith, Inc. 1931. Pp. 297. \$2.00.

A REMARKABLE book about missions; written in a style that should fix the attention of even the casual reader from the start; replete with abundant data, statistics, stories, and illustrations, yet with none of these in repletion. Dr. Patton is a master of this very valuable kind of literature. His list of books, itemized at the end of each chapter, and totalling over one hundred and sixty volumes, mostly written within three or four years, is in itself worth many times the cost of the book. There are three parts: World Facts, World Conditions, World Forces. The eleven chapters follow each other with ever-increasing interest, until the final one, on A Possible World, sums up the missionary challenge of all that have preceded like the brilliant and illuminating conclusion

of a suspended sentence. All in all one of the most timely, stimulating, informative books that have crossed this reviewer's path during a long period.

J. H. H.

CHRISTIAN FAITH AND LIFE. By William Temple, Archbishop of York. The Macmillan Co. \$1.50.

THIS BOOK will be a real help to clergymen who are endeavoring to present the Christian cause to intellectually appreciative hearers, especially should those hearers include college students. Bishop Temple has a peculiar ability, a gift from God, to put into clear and understandable English thoughts which ponder the deepest issues of life. At the same time, in this book, he has made eight addresses interesting by an attractive style, has avoided the trenchant theological terminology in which he excels, and has carefully explained the circumstances under which he preached them at Oxford last February. The occasion was a mission conducted by the Bishop with the assistance of Canon Pym. A simple and effective manner of conducting mission services is outlined in the preface to the book, and any sincere clergyman can profit his congregation by using this plan as a guide, and by presenting, in his own words, the digested contents of these addresses on the Christian Faith and Life.

W. S. H.

IN *Labor Agreements in Coal Mines* we have a study of the way coöperation has worked in the bituminous coal fields of Illinois. The author, Louis Bloch, has traced thousands of cases through joint arbitration boards of operators and miners and shows just how an industrial code has grown up from the accumulating decisions. The code itself as well as the method of its development is of deep interest to workers and employers wherever a similar possibility for arbitration of disputes does or might exist. The value of the book lies in the fact that it is a comprehensive survey of the situation in Illinois fields and to some degree of working conditions in the whole coal industry; its purpose, however, is broader than any single industrial field as it shows the practical operation of agreements in one field—and in this case a field notable for its dramatic struggles. It is published by the Russell Sage Foundation (New York: 130 E. 22d street) as a basis of fact for wise coöperation in other areas of business enterprise.

C. R. W.

STUDIES IN RELIGIOUS EDUCATION. By Philip H. Lotz and L. W. Crawford, Editors. Cokesbury. \$3.00.

THE jacket of this book states that its purpose is to provide a comprehensive view of the movement of religious education which has taken place in recent years. It is a kind of compendium of knowledge, a résumé of this field. So far as the reviewer knows, this has not been attempted before. There are chapters on Aims, Curriculum, Method, Worship, and the like, each with an excellent bibliography, and each written by an expert in his subject.

The book might be used as a general introduction to the whole matter of religious education; or as means of summarizing what one has studied. It also has a place as a valuable reference book. This is a good volume to have in one's library.

J. H. R.

THE late Dr. Delos F. Wilcox won high place as a writer on municipal topics and as an expert on franchises. *The Administration of Municipally Owned Utilities* is his final work in the public utility field. It presents a long-needed study of an important municipal function. Concise and practical, it deals with every important aspect of the management of municipally owned light, water, gas, and street railway enterprises. It is published by the Municipal Administration Service, 261 Broadway, New York. Paper, 50 cts.

C. R. W.

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.

Managing and News Editor, CLIFFORD P. MOREHOUSE.

Assistant News Editor, Mrs. IRENE NELSON. Literary Editor, Rev. Prof. WILLIAM H. DUNPHY.

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OTHER PERIODICALS

Published by Morehouse Publishing Co.

THE LIVING CHURCH ANNUAL. A Church Cyclopaedia and Almanac. Annually, about December 15th. Prices: 1931 edition, \$1.00 in paper, \$1.50 in cloth; 1932 edition, \$1.85 in cloth, no paper binding. Postage additional.

THE GREEN QUARTERLY. The Anglo-Catholic Magazine. Quarterly, \$1.50 per year. Single copies, 40 cts.

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

Church Calendar



DECEMBER

- 26. Saturday. St. Stephen.
- 27. St. John, Evangelist. First Sunday after Christmas.
- 28. Monday. Holy Innocents.
- 31. Thursday. New Year's Eve.

JANUARY

- 1. Friday. Circumcision.
- 3. Second Sunday after Christmas.
- 6. Wednesday. Epiphany.
- 10. First Sunday after Epiphany.
- 17. Second Sunday after Epiphany.
- 24. Septuagesima.
- 25. Monday. Conversion of St. Paul.
- 31. Sexagesima.

KALENDAR OF COMING EVENTS

JANUARY

- 1. Division of the dioceses of Western New York and Rochester.
- 12. Convention of Western Michigan.
- 14. Rhode Island Woman's Auxiliary Meeting at St. Martin's, Providence.
- 15. Bishop Davis to be enthroned as Bishop of Western New York in St. Paul's Cathedral, Buffalo.
- 17. Convention of Texas.
- 19. Conventions of Mississippi, Upper South Carolina, and Western Michigan.
- 20. Conventions of Nebraska and Tennessee. Convocation of Oklahoma.
- 21. Clergy Conference on Teaching Mission at Tallahassee, Fla.
- 24. Convention of Kansas.
- 25. Convention of Colorado.
- 26. Conventions of Duluth, Harrisburg, Lexington, Missouri, Pittsburgh, Southern Ohio, and Southern Virginia.
- 27. Conventions of Atlanta, Dallas, East Carolina, Indianapolis, Los Angeles, Louisiana, Maryland, Michigan, Milwaukee, and Oregon.
- Convention of Kentucky.

CATHOLIC CONGRESS CYCLE OF PRAYER

JANUARY

4-9 inclusive. St. John's, Newport, R. I.

APPOINTMENTS ACCEPTED

O'MALLEY, Rev. H. R. A., formerly dean of St. John's Cathedral, Albuquerque, N. Mex.; has become locum tenens at Church of the Saviour, Hanford, Calif. (San J.) Address, The Wilton Hotel, Hanford, Calif.

SCAMBLER, Rev. JOHN H., priest-in-charge of Trinity Church, Belvidere, Ill. (C.); to be rector of St. Christopher's Church, Oak Park, Ill. January 1, 1932.

NEW ADDRESSES

BELT, Rev. ROBERT J., formerly of Doniphan, Mo.; 234 McKee Place, Pittsburgh.

GRIFFITH, Rev. G. TAYLOR, retired priest of diocese of Northern Indiana, formerly 297 E. 37th St.; 5830 S. E. 41st St., Portland, Ore.

WELWOOD, Rev. JOHN C., formerly The Bank of America, New York City; The National City Bank, Farmers' Branch, 22 William St., New York City.

CORRECT ADDRESSES

DEAN, Rev. ELLIS B., 618 Whalley Ave., New Haven, Conn.; not 618 Widlay Ave., New Haven, as given in the December 12th edition of THE LIVING CHURCH.

LEWIS, Rev. JOHN T., canon of Cathedral of St. John the Evangelist, Spokane, Wash., 3409 S. Grand Blvd.; not S. 1125 Grand Ave., Spokane, as given in the 1932 *Living Church Annual*.

RESIGNATIONS

COLE, Rev. JOHN S., as rector of St. Christopher's Church, Oak Park, Ill. (C.) January 1, 1932.

HOWARD, Rev. DAVID W., D.D., as rector of St. Luke's Church, Norfolk, Va. (S. Va.); to be rector emeritus of that church

CAUTION

HODSON—Caution is suggested in responding to appeals to buy certain books and calendars on the basis of his need as a missionary by JOHN E. HODSON, of Sturgeon Bay, Wis., formerly a priest of the Church but now, we are advised, a member of another communion. Further information may be obtained from the BISHOP COADJUTOR OF FOND DU LAC, 629 N. Leminwah St., Appleton, Wis.

LAWRENCE or WEBSTER—Caution is suggested in dealing with a man giving the name of LAWRENCE or WEBSTER, described as tall and thin, well informed about churches and clergy in many cities. It is said that this man has engaged in doubtful financial transactions in Washington, D. C., Syracuse, and Rochester, and appears to be working west. Further information may be obtained from the Rev. HENRY H. HADLEY, D.D., 437 Allen St., Syracuse, N. Y.

CORRESPONDENTS OF THE LIVING CHURCH

CALIFORNIA—Omit the Rev. Kenneth Viall, add, the Rev. L. B. Ridgely, 1832 Franklin St., San Francisco.

WEST MISSOURI—Omit the Rev. Edwin W. Merrill, add Edith F. Vaughn, Kansas City, Mo.

CORRECTION

In the ordinations listed in these columns under the diocese of Iowa, in the December 19th issue, the Rev. CLAUDE ENOCH SAYRE was incorrectly given as ordained to the *diaconate*. Mr. Sayre was advanced to the *priesthood*. We are sorry for the discrepancy.

ORDINATIONS

DEACONS

NEWARK—On December 6th in St. Andrew's Church, South Orange, ARTHUR H. MOFFATT was ordained to the diaconate by the Bishop of Newark, the Rt. Rev. Wilson R. Stearly, D.D. The candidate was presented by the Rev. F. Creswick Todd and the Ven. Henry M. Ladd preached.

Mr. Moffatt is to be vicar of the Church of the Transfiguration at Woodcliff.

WEST MISSOURI—In Trinity Church, Independence, on December 20th, Dr. SEARS F. RIEPMA was ordained to the diaconate by the Rt. Rev. Robert Nelson Spencer, D.D., Bishop of the diocese. The candidate was presented by the Rev. Charles A. Weed who also preached the sermon.

Dr. Riepma, who was formerly a minister in the Presbyterian Church, is to continue in charge of Trinity, with which he has been associated since July 1st. He may be addressed at 1704 Claremont Ave., Independence.

DEACON AND PRIESTS

LXINGTON—On December 20th at the morning service in St. Peter's Church, Paris, the Rt. Rev. H. P. Almon Abbott, D.D., Bishop of the diocese, advanced the Rev. GEORGE RALPH MADSON to the priesthood. The candidate was presented by the Rev. F. H. T. Horsfield, and the Bishop preached the sermon.

In the afternoon of that day in the Church of the Nativity, Maysville, REGINALD WILLIAMS was ordained to the diaconate by the Bishop and the Rev. WILLIAM BANKS was advanced to the priesthood at the same service. Mr. Williams was presented by the Ven. Theodore S. Will and the Rev. Mr. Banks by the Rev. J. H. Chillington, Jr. The Bishop preached.

Mr. Madson is to continue in charge of the churches in Paris, Cynthiana, and Georgetown; Mr. Williams is inaugurating a new work at Morehead; Mr. Banks continues in charge of the Church of the Nativity at Maysville.

PRIESTS

BETHLEHEM—On December 12th in Trinity Church, Easton, the Rev. HENRI AUGUSTUS GUILY was advanced to the priesthood by the Bishop of the diocese, the Rt. Rev. Frank W. Sterrett, D.D. The Rev. Frederic O. Musser was presenter, the Rev. R. K. Gimson of Phillipsburg, N. J., read the litany, the Rev. M. M. Moore was epistoler, and the Very Rev. H. P. Walter was gospeler. The Rev. Samuel M. Dorrance, rector of St. Ann's Church, Brooklyn, N. Y., preached the sermon.

Mr. Guiley, who is at present taking post-graduate work at the General Theological Seminary, is to be curate at St. Ann's, Brooklyn, with address at St. Ann's parish house.

PITTSBURGH—The Rev. THOMAS H. CARSON was advanced to the priesthood in St. Stephen's Church, Wilkinsburg, by the Rt. Rev. Alexander Mann, D.D., Bishop of the diocese, on December 13th. The Rev. Dr. Fleming James of Berkeley Divinity School preached, and the Rev. William Porkess, rector of St. Stephen's, presented the candidate.

Mr. Carson will continue to be in charge of St. John's, Donora, and the Transfiguration, Clairton.

SOUTH DAKOTA—On December 13th the Rev. DONALD G. L. HENNING was advanced to the priesthood by the Rt. Rev. W. Blair Roberts, D.D., Bishop of the diocese, in the Church of the Incarnation, Dallas. The Rev. Alfred C. Bussingham of Winner was the presenter and the Bishop preached.

Mr. Henning is to be priest-in-charge of the churches of Dallas, Bonesteel, and Lake Andes with address at Dallas.

SOUTHERN VIRGINIA—The Rev. EDWIN ROYALL CARTER, Jr., was ordained a priest by the Bishop of the diocese, the Rt. Rev. Arthur Conover Thomson, D.D., in Epiphany Church, Norfolk, on December 10th. He was presented by his father, the Rev. E. R. Carter, D.D., rector of Christ Church, Petersburg, Va. The Ven. W. S. Claiborne, D.D., of DuBose Memorial Training School, preached, and the Rev. H. H. Covington, D.D., read the epistle.

Mr. Carter who for several months has been in charge of Epiphany Church, has accepted the call to that cure.

VIRGINIA—In St. John's Church, Columbia, on December 15th, the Rev. ALBERT C. MULLER was advanced to the priesthood by the Rt. Rev. H. St. George Tucker, D.D., Bishop of Virginia. The Rev. Vincent C. Franks, D.D., was presenter and also preached.

Mr. Muller is to be rector of Rivanna parish in Fluvanna county, with address at Columbia.

WESTERN MICHIGAN—On December 16th the Bishop of Western Michigan, the Rt. Rev. John Newton McCormick, D.D., ordained to the priesthood the Rev. LISLE HAMILTON CONE, in the Church of the Good Shepherd, Allegan. The Ven. Lincoln R. Vercoe acted as presenter and the Rev. Lewis B. Whittemore preached the sermon. Mr. Cone is to be rector of the Church of the Good Shepherd.

WESTERN NEBRASKA—The Rev. JAMES B. ROE was advanced to the priesthood by the Rt. Rev. George Allen Beecher, D.D., Bishop of the diocese, on December 6th, in Christ Church, Sidney, where forty years before the Bishop had begun his ministry. The candidate, who is now rector of Christ Church, was presented by the Rev. Elias Wilson.

Immediately after his ordination, Mr. Roe presented a class for confirmation.

DIED

KIMBALL—Mrs. LOUISE RICHARDSON KIMBALL, a member of St. George's Church, Maplewood, N. J., died on November 22d at the home of her daughter. Mrs. Kimball had engaged in Church school work in her parish, and was an active member of the Altar Guild.

MAKE YOUR WANTS KNOWN
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CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

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

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

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

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

POSITIONS WANTED

CLERICAL

PRIEST, AGED 39, WITH EXPERIENCE IN parish work and 5 years' teaching and religious work in a boys' school desires position as chaplain in Church school. Address, Box B-722, **THE LIVING CHURCH**, Milwaukee, Wis.

PRIEST DESIRES POSITION, PERMANENT, temporary, or Sunday duty. **SIDNEY H. DIXON**, Elkton, Md.

MISCELLANEOUS

A WELL-EQUIPPED, EXPERIENCED teacher of music and speech (English and Dramatics) will give her services in exchange for room and board in a resident school for girls. Address, F-720, care **LIVING CHURCH**, Milwaukee, Wis.

COMPANION, YOUNG ARTIST, EXHIBITOR, priest's son, expert tennis, swimming, desires position south for winter or will travel. Address, **JOHN BAILEY**, 861 Haddon Ave., Collingswood, N. J.

ORGANIST AVAILABLE. OUTSTANDING voice culturist. Reverent, scholarly, devotional results. Held prominent positions. Highest possible New York endorsement. Churchman. Address, Box H-723, **LIVING CHURCH**, Milwaukee, Wis.

ORGANIST CHOIRMASTER, SPECIALIST with unsurpassed credentials desires change. Reply, S-617, care of **LIVING CHURCH**, Milwaukee, Wis.

UNLEAVENED BREAD

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers — (round). **ST. EDMUND'S GUILD**, care of **MRS. H. J. REILLY**, 2230 North 1st St., Milwaukee, Wis.

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

CHURCH LINEN

NOW 10% EXTRA DISCOUNT ON ALL orders while present linen prices continue. Qualities unchanged. Samples and price list of Pure Irish Linen for all Church uses sent free on request. New, complete Mackrille Handbook, 50 cts. **MARY FAWCETT Co.**, 812 Berkeley Ave., Trenton, N. J.

VESTMENTS

VESTMENTS AND ALL CHURCH WORK. See Mowbrays displayed advertisement on another page. **PAUL S. BUCK**, distributor, 665 Fifth Ave., New York City.

VESTMENTS AND EMBROIDERY, SILK and linen Church supplies, materials. **GEORGIA L. BENDER**, 1707 Pine St., Philadelphia, Pa.

APPEAL

FORMER COLLEGE PROFESSOR READY for ordination needs assistance to refund an indebtedness of \$2,500, due to depression, by a long-term, low-interest loan. Anyone able and willing to render such aid is requested to investigate this appeal. Reply, P-711, care of **LIVING CHURCH**, Milwaukee, Wis.

LENDING LIBRARY

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

HEALTH RESORT

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

BOARDING

Atlantic Seaboard

BOARD AND ROOM FOR MAN OR BOY. Atlantic seaboard, Church surroundings. Address, P-719, care of **THE LIVING CHURCH**, Milwaukee, Wis.

Los Angeles

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

New York City

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

MISCELLANEOUS

CHRISTMAS CRIB SETS DESIGNED AND executed by **ROBERT ROBBINS**, 859 Lexington Ave., New York, N. Y. Polychromed in the manner of the 13th century. For church, Sunday school, and home. Prices: \$20 to \$40 per set of fourteen figures, according to size. Groups consisting of three figures each sold separately at \$5.00 to \$10, according to size.

FOR SALE: AMERICAN MISSAL. \$20. **ALLEN**, Somerton, Philadelphia.

PRIVATE COMMUNION SET, FOUR pieces and case, \$10, delivered. Stoles, corded silk, embroidered Crosses, \$5.00. Bible Markers, \$3.00. Prayer Book, \$2.00. All new. Send U. S. Bills. **REV. R. MASON**, Richmond Hill, Ontario, Canada.

SOLD BY A SHUT-IN. ARE YOUR KEYS worth a quarter? Send me 25 cts., and I will stamp your name on a metal key tag (ring included). I take subscriptions for all magazines published at publishers rates or less. **EDWARD P. BROXTON**, Hephzibah, Ga.

THE DISTRICT OF PORTO RICO IS VERY much lacking in copies of its own journal of Convocation for the year 1925 and if any of our readers should have a copy of the said journal for which they have no use and would be willing to mail it to the **RE. REV. CHARLES R. COLMORE, D.D.**, at Box 1115, San Juan, Porto Rico, it would be very much appreciated.

PALMS FOR PALM SUNDAY

25 POUNDS PALMETTO PALM LEAVES, with bud leaves for crosses, delivered post-paid to any address for \$4.00. Address, **J. SWINTON WHALEY**, Little Edisto, S. C.

HOUSE OF RETREAT AND REST

SISTERS OF THE HOLY NATIVITY, BAY Shore, Long Island, N. Y. There are now openings for guests wishing to spend the winter. Mild climate. House well heated. References required.

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

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

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This department will be glad to serve our readers in connection with any contemplated purchase of goods.

If you desire information in regard to various classes of merchandise for the church, rectory, parish house, Church institution, or homes, we shall be glad to have you take advantage of our special information service. We will either put you in touch with such manufacturers as can satisfactorily supply your wants, by writing directly to them for you and thus saving you time and money, or we will advise you where such articles as you desire may be obtained.

Write **THE INFORMATION BUREAU**, **THE LIVING CHURCH**, 1801-1817 West Fond du Lac Ave., Milwaukee, Wis.

NEWS IN BRIEF

ATLANTA—The convocation of Colored Church workers in the diocese of Atlanta held its annual meeting November 10th and 11th in the Chapel of the Fort Valley High and Industrial School, Fort Valley, Ga. There were few laymen. The clergy and the Woman's Auxiliary were well represented. The **Rev. H. Randolph Moore** has been made archdeacon of colored work. He is priest-in-charge of St. Paul's, Atlanta. The women, under the leadership of **Mrs. F. J. Hunt**, at their meeting, agreed to attempt the raising of \$100 for the **Bishop Tuttle Memorial School** at Raleigh, N. C.

NEW YORK—The **Rev. Walter E. Bentley**, general missionary, having completed his missions at Bethesda Church, Saratoga Springs, and Grace Church, Bronx, held a successful two weeks' mission at Trinity Church, West Pittston, Pa., the **Rev. Arthur E. Koch**, rector, followed by a mission at St. Clement's Church, Wilkesbarre, Pa., the **Rev. Beecher M. Rutledge**, rector. Mr. Bentley has been preaching on Sunday evenings at the Seamen's Church Institute and early in January will open at Lake Placid, N. Y., to be followed by missions in Richmond, Va., South Carolina, and Mississippi.

Church Services

California

Church of the Advent, San Francisco
261 Fell Street, HEmlock 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 Communion.
" 11:00 A.M. Solemn Mass and Sermon.
" 8:00 P.M. Solemn Evensong, Sermon.
Daily Mass, 7:00 A.M., also Thursday, 9:30.
Fridays, Evensong and Intercession at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

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

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
school, 9:30 A.M.; Matins, 10 A.M.; High Mass
and Sermon, 10:30 A.M.; Solemn Evensong and
Sermon, 7:30 P.M.
Week-days: Matins, 7:15 A.M.; Mass, 7:30
A.M.; Evensong, 5 P.M. Thursdays and Holy
Days additional Mass, 9:30 A.M. Confessions:
Fridays, 7-8 P.M.; Saturdays, 11-12 A.M.;
3:30-5 P.M.

Church of St. John the Evangelist, Boston
Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sundays: Masses, 7:30 and 9:30 A.M. High
Mass and Sermon, 11 A.M. Sermon and Benedic-
tion, 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.

New York

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.
Week-days: 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.

Cathedral of St. John the Divine, New York City

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

Church of St. Mary the Virgin, New York

46th St., between Sixth and Seventh Aves.
(Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
Vespers and Benediction (Rector), 8.
Week-day Masses, 7, 8 and 9:30.
Confessions: Thursdays, 5 to 6; Fridays, 7
to 8; Saturdays, 3 to 5 and 8 to 9.
STABAT MATER SPECIOSA
The Christmas "Stabat Mater," composed by
Philip James. Sunday, December 27th at 8 P.M.
NAVIDAD (HOLY NIGHT)
A Christmas play by Gregorio Sierra,
December 28th and 30th at 8:30 P.M.
Collection for St. Mary's Organ Fund.
NEW YEAR'S DAY
High Mass and Sermon (Rector), 11.

CHURCH SERVICES—Continued

New York

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

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

The Transfiguration 1 East 29th Street
"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:00 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
10:00 A.M.

Pennsylvania

S. Clement's Church, Philadelphia
20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sundays: 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. and N. Marshall Street
VERY REV. ARCHIB I. DRAKE, Dean
Sunday Masses, 7:30, 9:30, 11:00.
Week-day Masses, 7:00 A.M.
Confessions: Saturday, 5-5:30, 7:30-8:30.

RADIO BROADCASTS

KCJR, JEROME, ARIZONA, 1310 KILO-
cycles. Christ Church. The Rev. D. J. Wil-
liams, every Sunday at 11:00 A.M., Mountain
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.

KFPY, SPOKANE, WASHINGTON, 1340
kilocycles (223.9). Cathedral of St. John
the Evangelist. Evening service every Sunday
from 8:00 to 9:00 P.M., P. S. Time.

KGFH, PUEBLO, COLO., 1320 KILOCYCLES
(227.1). Church of the Ascension. Every
Sunday at 11 A.M., Mountain time, until
Easter.

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

KIDO, BOISE, IDAHO, 1350 KILOCYCLES
(260.7). St. Michael's Cathedral. Vesper
Service every Sunday at 5 P.M. Mountain time.
Also daily Organ Recital from 6 to 6:30 P.M.

WBZ, SPRINGFIELD, MASS. 990 KILO-
cycles (302.8). The Religious Life Hour,
Sundays at 3:00 P.M., E. S. Time.

WCBM, BALTIMORE, MD., 1370 KILO-
cycles (218.8). Services and sermon every
Monday morning at 11 A.M., E. S. time, under
auspices of Baltimore Federation of Churches.
Rev. Dr. Arthur B. Kinsolving, preacher.

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

WIBA, MADISON, WIS., 1280 KILOCYCLES
(234.2 meters). Grace Church. Alternate
Sundays, 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.

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.

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.

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

WRVA, RICHMOND, VA., 1100 KILO-
cycles (270.1). St. Mark's Church, Sunday
evening, 8:15 P.M., E. 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, VIRGINIA, 780 KILO-
cycles (384.4). Christ Church every Sun-
day, 11 A.M., E. S. Time.

BOOKS RECEIVED

(All books noted in this column may be ob-
tained from Morehouse Publishing Co., Mil-
waukee, Wis.)

Henry Holt & Co., Inc., 1 Park Ave., New York
City.

The Mysticism of Paul the Apostle. By Al-
bert Schweitzer. Translated into English
by William Montgomery, B.D. With a
Prefatory Note by F. C. Burkitt, F.B.A.,
D.D. \$3.00.

The Macmillan Co., 2459 Prairie Ave., Chicago, Ill.
The Evidence for Immortality. By Don P.
Halsey. \$2.00.

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

Geography and Stamps. By Kent B. Stiles.
Illustrated with Numerous Photographs of
Stamps. \$3.00.

Skeffington & Son, Ltd., Paternoster House, E. C.
4, London, England.

The Witness of the Church. An Introduction
to Church History. By Henry Stirling
Marshall, Vicar of St. Aidan, Carlisle.
\$5.00.

The Vanguard Press, 100 Fifth Ave., New York
City.

Incredible Carnegie. The Life of Andrew
Carnegie, 1835-1919. By John K. Winkler.
Author of "Morgan the Magnificent," etc.
\$3.50.

*Representative Opinions of Mr. Justice
Holmes.* Arranged with Introductory Notes.
By Alfred Lief. Foreword by Harold J.
Laski, Professor of Political Science, Lon-
don University. \$4.50.

The Williams & Wilkins Co., Baltimore, Md.
A Thousand Marriages. A Medical Study of
Sex Adjustment. By Robert Latou Dickin-
son and Lura Beam. With an Introduction
by Havelock Ellis. \$5.00.

University of California Press, Berkeley, Calif.

The Prophetic Poetry of Isaiah. Chapters
1-37. By William Popper. Translated in
Parallelism from a Revised Hebrew Text.
\$2.50.

Chas. Scribner's Sons, 597 Fifth Ave., New York
City.

On Being Alive. By Walter Russell Bowie.
\$2.00.

Frederick A. Stokes & Co., 443 Fourth Ave., New
York City.

Picture Map Geography of the United States.
By Vernon Quinn and Paul Spencer Johst.
\$2.50.

New Members of National Council Departments Appointed and Confirmed

Women Accorded Praise for Results of United Thank Offering—Other Business

The Living Church News Bureau
New York, December 10, 1931}

THE PRESIDENT OF THE NATIONAL Council at its annual meeting presented the following names for membership on the various departments, all of which were confirmed by the National Council on December 9th and 10th:

Domestic Missions: Rt. Rev. Drs. Tucker, Rogers, Penick; Dean Dagwell, Rev. Dr. Knickerbocker; Messrs. Montague, Patten, Kidde.

Christian Social Service: Rt. Rev. Drs. Sanford, Sherrill, Francis; Rev. Mr. Sprouse; Rev. Dr. Block; Messrs. Newbold, Procter, Castle.

Publicity: Rt. Rev. Drs. Stewart, Taitt, Stires; Rev. Drs. Silver, Milton; Dr. Mansfield; Messrs. Sibley, Bryan.

Foreign Missions: Rt. Rev. Drs. Tucker, Francis, Stires; Rev. Drs. Knickerbocker, Silver; Messrs. Castle, Newbold, Sibley.

Religious Education: Rt. Rev. Drs. Sherrill, Sanford, Taitt; Rev. Dr. Block; Rev. Mr. Sprouse; Messrs. Bryan, Procter; Dr. Mansfield.

Field: Rt. Rev. Drs. Penick, Stewart, Rogers; Rev. Dr. Milton; Dean Dagwell; Messrs. Montague, Kidde, Patten.

Finance: Rt. Rev. Drs. Rogers, Sherrill; Rev. Drs. Block, Knickerbocker; Messrs. Kidde, Patten.

The president was given power to make such necessary adjustments in personnel as circumstances demanded.

ADDITIONAL MEMBERS OF DEPARTMENTS

The members present, comprising the membership from the National Council, met and appointed the following additional members; all of which were confirmed by the National Council:

Domestic Missions: Rt. Rev. G. Ashton Oldham, D.D.; Rev. Malcolm E. Peabody, Rev. Luke M. White, D.D.; Messrs. James E. Brown, Lewis W. Francis, A. Felix du Pont; Mesdames Henry Hill Pierce, W. Blair Roberts.

Foreign Missions: Bishops A. S. Lloyd, D.D., James E. Freeman, D.D.; Rev. Thayer Addison, D.D.; Messrs. Samuel Thorpe, Philip S. Parker; Mesdames George Woodward, M. C. Adams; Miss Mary Johnston.

Christian Social Service: Very Rev. H. E. W. Fosbroke, D.D.; Rev. W. Russell Bowie, D.D.; Messrs. John M. Glenn, Clinton Rogers Woodruff; Mrs. V. G. Simkovitch; Rt. Rev. Charles K. Gilbert, D.D.; Rev. Edgar C. Young, D.D.; Mrs. James R. Cain.

Finance: Charles E. Hotchkiss.

Publicity: Messrs. James M. Bennett, Charles McD. Puckett, Arthur E. Hungerford, Rev. Robert F. Gibson, Benjamin Bell, Jr., Rev. Charles E. McAllister, D.D., Mrs. J. E. Kinney, Miss Margaret I. Marston.

Field: Bishops Harwood Sturtevant, D.D., Robert E. L. Strider, D.D.; Rev. Drs. William A. Lawrence, Don Frank Fenn; Messrs. Frank Polk, Thomas Gates; Miss Nannie Hite Winston; Mrs. Edward M. Cross.

ADVISORY COMMISSION ON ECCLESIASTICAL RELATIONS

Membership from the Council: Rt. Rev. Drs. Francis, Stires, Rogers; Dr. Mansfield; Mr. Castle.

Additional Members: Bishops John M. McCormick, D.D., Campbell Gray, D.D.; Rev. Messrs. Frank Gavin, Th.D., Howard C. Robbins, D.D., Arthur B. Kinsolving, D.D., Floyd W. Tomkins, Jr.; Messrs. Samuel F. Houston, Charles R. Marshall, Origen S. Seymour, Lawson Purdy; Dr. D. A. Davis.

Confirmed by the National Council.

RELIGIOUS EDUCATION, COLLEGE DIVISION

The following are the members of the College Commission of the Department of Religious Education:

Bishops John T. Dallas, D.D., chairman; George C. Stewart, D.D., E. A. Penick, D.D., W. B. Stevens, D.D., S. E. Keeler, D.D.; Rev. Messrs. Murray Bartlett, D.D., Howard C. Rob-

bins, D.D., Karl Block, D.D., C. Leslie Glenn, Moultrie Guerry, Henry Lewis, Grant Noble, Anson Stokes, consultant; Dr. Adelaide R. Case, Miss Elizabeth Matthews, Dr. Gertrude Bussey, Miss Olive Dutcher.

Sub-committee on Secondary Schools: Rev. W. G. Thayer, Rev. G. G. Monks, Miss Mabel B. Turner, Rev. Walden Pell, 2d, Rev. A. A. Lucas.

ACTIVITIES OF CHURCHWOMEN

With the election of a representative of the Church Mission of Help to the Executive Board, the board now has nineteen members, eight elected by the triennial, eight by the provinces, one each from the Girls' Friendly Society and the Church Mission of Help, and the executive secretary. Every member, except Mrs. Harper Sibley who is in the Orient, was present at the meeting held December 4th, 5th, and 7th. Miss Margaret M. Lukens, president of the G. F. S., and Mrs. John M. Glenn, president of the C. M. H., represent those two societies. Miss Marguerite Ogden of Portland, Maine, is chairman of the Executive Board, and Mrs. James R. Cain, Columbia, S. C., secretary. Every member of the board serves on at least one committee, and several are members of National Council departments.

The executive, educational, field, and supply secretaries, and the educational adviser, namely, Grace Lindley, Margaret Marston, Edna Beardsley, Mrs. T. K. Wade, Adelaide Case, Ph.D., reported in detail on their work.

United Thank Offering appointments, publications, student work, recruiting, preparation of missionaries, interracial relations, and the Emery Fund are all under committees, whose reports were heard and acted upon.

The triennial convention had referred a number of matters to the board. Two of them, enlisting younger women and a renewed study of prayer, were discussed for some time and are to be further dealt with at the next meeting, January 29th, 30th, and February 1st. A number of matters were referred to the program committee for the 1934 triennial.

The relation of the Church to the present economic situation was discussed by the Rev. C. Rankin Barnes of the Social Service Department. Certain moral values clearly emerging out of the present difficulties were outlined by the Rev. B. H. Reinheimer of the Field Department. The situation resulting from the China flood, especially as affecting our Church people, was described by Dr. John Wood. The Rev. Dr. Arthur Sherman, secretary for missionary education in the Department of Religious Education, appeared for the first time before the board and outlined the very great task confronting him. Bishop Creighton brought in some plans of U. T. O. buildings in domestic fields.

Miss Esther Brown, U. T. O. field secretary for colored work, was introduced to the board and interested them in the work she had been doing at Tuttle School. Miss Mary Ladd reported on Windham House, New York, and communications were heard from Mrs. George Biller at Brent House, Chicago.

The National Council asked the Presiding Bishop, the Most Rev. James DeWolf Perry, D.D., to express on behalf of the Council their appreciation of the work and the United Thank Offering of the Woman's Auxiliary, and the great missionary offering made in the past triennium by the children of the Church.

OTHER BUSINESS

A survey is to be made of some of the Church's secondary schools, in accordance with the following resolution passed by the Council:

"Resolved: That out of the appropriation for 1931 for College Work there be set aside an amount up to \$1,000 to cover a financial and educational survey of secondary schools in continental missionary districts and schools toward the support of which we are making appropriations, with the understanding that this appropriation will be expended under the supervision of the president and the two vice-presidents."

Included in the report of the Field Department, presented by Dr. Reinheimer, was a statement of the number of orders received from parishes and dioceses for certain recent publications.

To carry out the desires of General Convention in connection with the George Washington bicentennial celebration in 1932, a committee was appointed, consisting of the Rt. Rev. Francis M. Taitt, S.T.D., Bishop of Pennsylvania, the Rev. Dr. Percy Silver of New York, and John Stewart Bryan of Richmond, Va.

The regular date of the February Council meeting coinciding with Ash Wednesday, February 10th, the Council meeting is to be held instead on February 3d and 4th, preceded by department meetings February 2d. The Presiding Bishop called attention to the fact that the February meeting will be one of great importance and will undoubtedly occupy two full days.

Eighteen members out of twenty-four were present at the December meeting. The Presiding Bishop dwelt upon the fact that the retiring members do not discontinue their personal relationship but will continue the permanent associations established by their membership in the National Council.

Bishop and Mrs. Perry entertained the retiring members of the Council at dinner, together with other members of the Council and National Council officers.

The retiring members of the Council are Bishop Reese, who has been a member since its organization in 1919; Bishop Manning, a member since 1922; Bishop Burleson, who continues as first vice-president, the Rev. Dr. Chalmers, and Mr. Peterkin, all members since 1925; and the Rev. Dr. Witsell, since 1928.

CHURCHMAN IS CHAPLAIN FOR RAILROAD MEN

RICHMOND, VA.—A number of officers and men of the R. F. & P. Railroad met recently in the parish house of the Church of the Holy Comforter, Richmond, and organized a Boosters' Club. There were one hundred and fifty men present and speeches were made by the president, vice-president, and other officers of the R. F. & P. Road, and by the rector, the Rev. Dr. Wilford Ernst Mann, who is chaplain of the R. F. & P. Railroad Men's Association and is said to have the distinction of being the only railroad chaplain in the country. Through the courtesy of the rector and vestry the parish house of Holy Comforter Church will be made the regular monthly meeting place of the newly organized Boosters' Club.

THE JAPANESE POSTULANT for holy orders, Andrew N. Otani, who also serves as lay reader and evangelist on the island of Molokai, Hawaii, writes that his Church school now has fifty-five children and more are coming, and the school room is too small.

January 3d to Be Observed as Day Of Prayer By Church in England

Archbishop of Canterbury Issues Call to Churchmen—Disarmament Another Vital Subject

(The Living Church News Bureau)
London, December 4, 1931

THE ARCHBISHOP OF CANTERBURY CALLS attention to the fact that the first Sunday of the New Year, January 3d, is to be a day of prayer for our nation at this critical time. He says in part:

"It is fitting that in this way, in this spirit, we should enter upon a year which must be one of very special strain and anxiety, and one which will make a very special demand upon the unity, courage, and resolute service of the whole community. Let it be a day on which we shall pray that God will guide and bless the efforts of the government, of Parliament, of all citizens, to meet and overcome the economic difficulties which beset our own country and, indeed, the whole world.

"One of the needs of our own country and for the world, which we should lay before God on this day of prayer and thereafter, will be disarmament. The fateful international conference is to be held in February. If it succeeds in bringing about some general and substantial decrease in the extent and the menace of armaments, a great step will be taken toward international security. If the conference fails, the effect of such a setback of all these hopes can scarcely be exaggerated. Yet the difficulties are great; jealousies and misunderstandings are still rife. Let us pray that, in compassion for the human race, God will be pleased to guide the propositions for, and the deliberations at, the conference, and strengthen the spirit of truth and goodwill."

JOINT CONFERENCE ON FAITH AND ORDER RESUMES SESSIONS

The Lambeth Conference of 1930 expressed the hope that at an early date the conferences between representatives of the Church of England and representatives of the Federal Council of the Evangelical Free Churches might be resumed. In accordance with this resolution the first meeting of the Joint Conference was held in Lambeth Palace on November 21st. Among those present were the Archbishops of Canterbury and York, the Bishops of London, Truro, Gloucester, Manchester, Worcester, Oxford, Ripon, Chelmsford, Chichester, Coventry, and Croydon, and Bishop Palmer; the Rev. Messrs. J. T. Barkby, W. Lewis Robertson, P. Carnegie Simpson, J. D. Jones, A. E. Garvie, J. Scott Lidgett; Sir Henry Lunn, and Sir Walter Essex.

After some discussion it was agreed that a joint sub-committee should be appointed to engage in unrestricted conversations and to prepare the material for the consideration of the full conference as occasion may demand.

NEWS OF THE WESTMINSTER GROUP

At the second general meeting of the Westminster Group, Canon Underhill spoke on the attitude of the group toward elections to convocation. The result of a questionnaire sent to a representative in each diocese had been almost unanimously against the running of candidates by the group.

Dr. Dearmer asked members to be on the alert to correct any misapprehensions about the Church of England in the press. He said that newspapers were far more

inclined to give publicity to "silly ceremonial rows" than, for instance, to the epoch-marking report of the Lambeth Conference, which had been almost entirely ignored. The Westminster Group was trying to get a unified opinion as to the glory and work of the Church of England, so that its members would no longer be content to say that they were not ashamed of it, but that they were very proud of it.

CHRISTIAN EVIDENCE SOCIETY ISSUES ANNUAL REPORT

The Christian Evidence Society has held 1,352 meetings in the parks and open spaces in Greater London alone, according to the Rev. C. L. Drawbridge (secretary). Among the results of the year's work were the bringing over to the Christian side of three atheist lecturers. The society had submitted to the Fellows of the Royal Society a questionnaire asking, Did they credit the existence of a spiritual sphere;

did they consider that man was in some measure responsible for his acts of choice; and, was it their opinion that belief in evolution was compatible with belief in a Creator? There was an affirmative majority for each question, for the first of nine to one, the second of twenty-four to one, and the third of twenty-eight to one. The results of the questionnaire and the views of the Fellows were to be published in a book.

WINDSOR ORGANIST RESIGNS; SUCCESSOR APPOINTED

Sir Walford Davies has decided to resign the post of organist of St. George's, Windsor, on the completion of five years' service, in order to secure more time for other work. It may be remembered that Sir Walford Davies succeeded the late Sir Walter Parratt at St. George's in 1927. The dean and canons have appointed as his successor Charles Hylton Stewart, organist of Chester Cathedral. The change is expected to take effect next September. Hylton Stewart, who succeeded J. T. Hughes at Chester in September, 1930, was for 14 years organist of Rochester Cathedral.

GEORGE PARSONS.

Problems of the Orthodox Church Keep the East in Constant Turmoil

Gesture of Friendship Is Made By Ecumenical Patriarch In Presentation of Icons

L. C. European Correspondence
Wells, Somerset, England, November 29, 1931

ALL ANGLICANS WILL APPRECIATE THE friendliness of the Ecumenical Patriarch, in his recent presentation of two icons to the English Church (the Crimaean Memorial Church) at Istanbul. These icons, which were especially made for the purpose at Mount Athos, were intended as a "token of the brotherly relations that exist between the Anglican and the Orthodox Churches, and of the Christian love that binds them together." Such an act is not only most welcome in itself, but it is evidence of the real progress that has been made in recent years towards that spiritual union and formal intercommunion, for which we all hope and pray.

Political events have recently combined with the patience and courtesy of the Patriarch to produce a real improvement in the position of his see, in its relations with the Ottoman government. After the events of 1922 the Turks were intensely suspicious of the whole institution of the Patriarchate. One of the ways in which authority showed its suspicion was that the Turks declared that they could only recognize the prelate as "Bashpapaz," or leading priest, of a small number of Ottoman subjects. They refused him the title of Patriarch, which had been his for about a thousand years before the Ottoman Turk was ever heard of, and which had been especially recognized by the Sultan, when his rule replaced that of the Greek in Constantinople.

The Patriarch held out for his rights, in a matter which is of more than a merely formal importance, and he always made a practice of returning, unopened, letters that arrived at the Phanar inscribed with the title he repudiated. As these were often official communications, the fact had the result that there was no touch between the government and the Church.

Lately, however, Turkey has entered into better relations with the state of Greece, now that Greece has on her part frankly accepted the verdict of war, and agreed to recognize the results of what happened in 1922. M. Venizelos was able to visit Angora and discuss political matters with "Ghazi" Mustafa Kemal, and the two men, virtually the dictators of their respective countries, were able to reach an understanding on political questions.

Whether the status of the Orthodox Church in Turkey was formally debated between them is not known, but the effect of the agreement was an immediate improvement in its relations with the Ottoman government, and in its status at large. The disputed title of Patriarch, for instance, was formally recognized, Mustafa Kemal having the insight to understand that it could do no harm and might do good by facilitating matters; perhaps also he had historical sense enough to respect an ancient institution.

Any form of action, in his Christian subjects, which does *not* rouse the suspicion of the baser sort of Turk, has not yet been invented. Also, the partisans of that "Papaz Eftim" or Euthymius, who tried to organize a "Turkish Orthodox Church" in 1922, are still to the fore, though their leader himself seems to have vanished. They have got hold, somehow, of three of the Orthodox Churches in Istanbul, and are always reproaching the Patriarch with being "Greek" and not Ottoman—which of course he is, if it be a matter of reproach. Meantime, even his Roman Catholic critics—who are not of the most friendly—admit that his All-holiness is doing all that man can do to deepen and to enliven the spiritual life of his Church, and all his friends must rejoice that he feels able to make, without danger, so conspicuous an advance to the Anglican Church.

THE ELECTION TO THE PATRIARCHATE OF JERUSALEM

At the date of writing, the question of a successor to the late Patriarch Damianos still remains undecided, though it is

to be hoped that the electoral body will be able to reach a decision before very long. The electoral law was framed in days when the Turk ruled, and it does not apply, in any legal sense, to the present conditions. You cannot submit a list of "possibles" to a Turkish authority that has now ceased to exist, and though of course British power has taken the place of Ottoman in fact, the law knows nothing of that! According to law, too, the locum tenens of the Patriarch ought to summon the representatives of the clergy of the diocese to take their part in the election. These have been summoned twice in form, but apparently they have not appeared on either occasion.

This, however, is not the only stumbling-block in the way. Men have long felt that the electoral machinery ought to be so far reformed as to give the laity a chance of making their wishes felt in the matter.

A petition to that effect was submitted to the high commissioner lately. British authority, however, has replied, with rather painful common sense, that the laity really cannot act legally until a regular scheme for their action has received legal force. The question of future lay representation will have to come up and be regularized, when there is a Patriarch to act, though a good deal of sympathy is felt with those who thus see an admittedly needed and righteous reform postponed to a rather indefinite "next time," particularly as they say with truth that "they have been there before."

However, the high commissioner has decided that this time the election must take place according to the spirit, if not according to the letter, of the old order. In the meantime he has given a hint, in courteous language, to the electoral body, that it is really time that they got down to business.

W. A. WIGRAM.

MILWAUKEE PARISHES ORGANIZE BASKET-BALL LEAGUE

MILWAUKEE—The Episcopal parishes of Milwaukee organized a basket-ball league under the direction of the city athletic director, at a supper meeting held in All Saints' Cathedral parish house on December 15th.

The following parishes were represented: All Saints' Cathedral, St. Paul's, St. Edmund's, Milwaukee; St. Luke's, Bay View; Trinity Church, Wauwatosa. Among other parishes to be represented in the league are St. James' and St. Mark's, Milwaukee. A committee composed of representatives from each parish is now engaged in working out a schedule. The city of Milwaukee is furnishing gymnasiums, referees, and basket-balls for these teams.

WHAT NEW YORK'S RURAL MISSIONS ARE DOING

A CATASTROPHE befell one of the Rev. C. S. Allison's rural missions near Warsaw, New York, lately when the removal of one family took seven children from the Church school (including, he says, the mission's sixth pair of twins, but he baptized a seventh pair the same week). Mrs. Allison has been organizing the second and third branches of the Woman's Auxiliary among these missions. In the past eight years, seven Church workers have come from there. A group in one of the missions is sending a boy to Hobart College this year. The mission as a whole is undertaking to place a circulating library of twenty-five books in every district school in the mission area.

Two Canadian Bishops to Be Consecrated At Christ Church Cathedral, Vancouver

Archbishop of Rupert's Land to Officiate at Ceremony — Miscellaneous Notes

The Living Church News Bureau
Toronto, December 17, 1931

THE CONSECRATION BY THE ARCHBISHOP of Rupert's Land of Dean Renison as Bishop of Athabasca and of Canon Sovereign as Bishop of Yukon will take place on the Feast of the Epiphany at Christ Church Cathedral, Vancouver. The occasion will be somewhat unique as the consecration of two bishops from the Province of Rupert's Land by their own archbishop, assisted by other western bishops, will take place in the see city and in the Cathedral Church of an archbishop of another province, the Archbishop of New Westminster, who is metropolitan of British Columbia. The necessary canonical permission was gladly given by the Archbishop of New Westminster.

Both Athabasca and Yukon are northern missionary dioceses and the consecration of the bishops in their own dioceses would have involved long journeys for the consecrating bishops. As arranged, Dean Renison will be consecrated at the Cathedral of which he has been rector, and Canon Sovereign at the Cathedral of which he was at one time curate and in the city where all his ministry has been spent.

WESTERN RELIEF WORK

Canon Vernon, general secretary of the Council for Social Service, has returned to Toronto from a visit to the dioceses of the Middle West, where he has conferred with bishops and diocesan committees respecting relief work at Brandon, Regina, Calgary, Edmonton, and Saskatoon. Through the missionary society the stipends of all missionary clergy in the drought-stricken areas have been maintained and all missions kept open. Through the Woman's Auxiliary bales of clothing have been pouring into the western relief centers. Through the Council for Social Service generous checks, with more to follow, have been sent to the western bishops for special relief work, as a result of the fine response in the east and British Columbia to the Primate's appeal for western relief.

While in the west, Canon Vernon addressed the students of St. John's College, Winnipeg; St. Chad's, Regina; the Anglican Theological College, Vancouver; Emmanuel College, Saskatoon. He also visited the Church hostels for boys of the Council for Social Service at Indian Head, Edmonton, and North Battleford.

MISCELLANEOUS NOTES

The Rev. A. E. Burgett, Bishop-elect of Edmonton, has returned from a short visit to England.

The Rev. W. J. Minto Swan, rector of Portage la Prairie, Manitoba, has been appointed to succeed Canon Sovereign, Bishop-elect of Yukon, as rector of St. Mark's, Vancouver.

The Vancouver Ministerial Association held a luncheon in honor of Dean Renison and Canon Sovereign and presented each with an illuminated address.

The Rev. C. deW. White, a master at Kings Collegiate School for Boys, Windsor, N. S., has been appointed to the parish of Annapolis. He will take up his residence there at the close of the present school term.

At a recent confirmation held at St. Cyprian's Church, Toronto, the rector, Rev. H. P. Char-

ters, presented a class of 38 candidates to the Bishop, one of whom was 84 years of age and another was 73.

The Rev. W. B. Parrott, incumbent of the two parishes of Quesnel and Barkerville, has been advised by his doctor to seek less strenuous work at a lower altitude. Wishing still to remain in the diocese of Cariboo, he moved to Kamloops at the end of November to take up the work at the north end of the town together with other centers of work in the area adjacent.

LITERATURE FOUNDATION ELECTS AND RETIRES MEMBERS

MILWAUKEE—John D. Allen of Chicago, president of the National Federation of Church Clubs; Clinton Rogers Woodruff of Philadelphia, social service editor of THE LIVING CHURCH; and Clifford P. Morehouse of Milwaukee, managing editor of THE LIVING CHURCH, were elected members and trustees of the Church Literature Foundation at a special meeting here Monday, December 21st. Mr. Woodruff succeeds the Rt. Rev. Philip M. Rhinelander, D.D., and Mr. Allen the late Rt. Rev. Sheldon M. Griswold, D.D., Bishop of Chicago, while Mr. Morehouse is re-elected for a second term of nine years.

The Church Literature Foundation is a non-profit corporation organized to raise and administer a fund for the twofold purpose of endowing THE LIVING CHURCH and of financing the publication or distribution of Catholic literature of a scholarly nature. Its president is the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, and other members are the Rt. Rev. William T. Manning, D.D., Bishop of New York; the Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee; Frederic C. Morehouse, editor of THE LIVING CHURCH; and Linden H. Morehouse, vice-president of Morehouse Publishing Co.

NEW JERSEY PARISH CELEBRATES 75TH ANNIVERSARY

BURLINGTON, N. J.—St. Barnabas' parish, the Rev. Harry S. Ruth, rector, one of the pioneer eastern Catholic parishes which has continued as such, recently closed a week of celebration with the presentation of a pageant, The Church Year. During the week several historical events had been re-enacted.

As the first service in the parish was conducted by the Rev. William Crosswell Doane, later Bishop of Albany, on November 30, 1856, it being the First Sunday in Advent, the 75th anniversary was commemorated November 29, 1931.

St. Barnabas' parish was founded by the Rt. Rev. T. W. Doane, Bishop of New Jersey and rector of St. Mary's Church, Burlington, who appointed his son, the Rev. W. C. Doane, the first priest-in-charge.

The new parish was started to minister to the then growing east end and to exemplify the principles of the Oxford Movement in England which then strongly influenced the American Church.

The parish was incorporated in 1866 with the Rev. Robert L. Goldsborough as the first rector.

St. Barnabas' property is the site of the first public school in New Jersey and probably in the United States.

Bishop Lawrence Resigns as President of Church Pension Fund; Successor Chosen

Success of Project Due to His Energetic Backing — Fourth Birthday of Church Army

The Living Church News Bureau
New York, December 19, 1931

AT ITS ANNUAL MEETING ON THURSDAY last, held here in New York, the Church Pension Fund received and accepted the resignation of the Rt. Rev. Dr. William Lawrence as president of its board of trustees.

The entire Church knows of its great indebtedness to the former Bishop of Massachusetts for having made the Church Pension Fund what it is today. With \$5,000,000 as the original goal at the time of its establishment in 1917, the Church Pension Fund now amounts to nearly \$30,000,000. When the project was first presented to Church people fourteen years ago it was Bishop Lawrence more than anyone else who made clear to them the importance of the fund and the details of it. Back of the scenes, in office work, again it was he who contributed most largely to such a sound establishment of the fund that its success has been phenomenal, and its plan used as a model by other communions in planning like measures. Now in his eighty-third year, Bishop Lawrence retires, *magna cum laude*, from the presidency of the Church Pension Fund, an organization which will always be a memorial throughout the whole Church to his wide pastoral concern and to his marked executive ability.

To succeed Bishop Lawrence as president of the fund, the trustees elected William Fellowes Morgan, senior member of the board and one who has been associated with the work since its inception.

CHURCH ARMY IN AMERICA OBSERVES FOURTH ANNIVERSARY

The fourth birthday of Church Army in this country has had a twofold observance. There was a service at the Cathedral last Sunday afternoon with the Bishop of the diocese as the preacher, and there was the annual meeting on the following afternoon in Calvary House.

In his sermon the Bishop told of the remarkable growth of the Church Army work here, from the small group loaned by the London headquarters who began in New York on December 13, 1927, to the nearly fifty who now comprise the American staff. Bishop Manning told of several instances of the effective work Church Army is rendering in this country, especially that, noted some time ago in these pages, where in an isolated community in the diocese of Albany practically all of those living there were brought to baptism and thirty-one to confirmation. An urgent plea was made for the sum of \$3,000 that it may be possible to send eleven candidates in January to the Church Army Training Center.

CONFERENCE ON CHURCH ARCHITECTURE

This year's session of the National Conference on Church Architecture opened on Thursday with a visit to the Cathedral of St. John the Divine. In the afternoon Dr. Ralph Adams Cram, architect of New York Cathedral, gave an address dealing with modern trends in Church architecture, and therein cited the reform that is now taking place in that realm, a movement which began about 1880, and which,

FOUR RELIGIONS UNITE FOR CAMPAIGN ON VICE

NEW YORK—The leaders of four religious groups united recently in a warning that jobless women and girls were being forced by economic conditions into lives of vice according to an Associated Press report. Cardinal Hayes, Archbishop of the Roman communion; Dr. William T. Manning, Bishop of the diocese of New York; Rabbi Nathan Krass, and the Rev. Harry Emerson Fosdick joined in a plea for support of the "committee of 14," whose objective is elimination of New York's underworld.

since 1900, has progressed until now ecclesiastical architecture in the United States stands higher than in any other country in the world. In making this assertion he explained it by stating that there is here a complete return to the architecture of Christian Europe, and added that Protestant churches today are more insistent than are Catholic ones in having the most ecclesiastical and beautiful structures their architects can produce.

FELLOWSHIP OF SOCIAL WORKERS MEETING

At the mid-winter gathering of the Fellowship of Social Workers the members were the guests of the Rev. Dr. and Mrs. Frank W. Crowder at St. James' parish house on December 14th. A devotional quiet hour, conducted by the Rev. Dr. Russell of St. Ann's Church, preceded the supper meeting. In place of the usual speaker, the Rev. Dr. Floyd Van Keuren, who presided, gathered all about the piano for the singing of Christmas carols.

An advisory committee to the Fellowship has been appointed and consists of the Rev. C. Rankin Barnes, the Rev. Pryor Grant, Mr. Knubel, Miss Marsh, and Mrs. Lenton.

ORGAN DEDICATED AT CHURCH OF THE ASCENSION

In the Church of the Ascension, Fifth avenue and Tenth street, the organ recently installed was dedicated by the Rev. Dr. Aldrich, the rector, on Sunday. The instrument is the gift of Mrs. William Wright Tompkins, and is a memorial to her husband and son.

ITEMS

The Rev. John Castelli, rector of San Salvatore Church in Broome street, will observe the 25th anniversary of his ordination to the priesthood on December 22d.

The noonday preachers in Trinity Church during the month of January, each for one week, are as follows and in the order given: the Rev. H. Boardman Jones of Albany, the Rev. Dr. Mockridge of Philadelphia, the Rev. Dr. McClethen of Baltimore, and the Rev. Dr. Travers, the new rector at Rhinebeck.

The Rev. Arthur P. S. Hyde, rector of Holyrood Church, announces that as a measure of economy forced upon his parish by the depression, the vestry has decided that it will be impossible to continue the services of the Rev. Louis T. Scofield as curate of Holyrood Church beyond the end of this year.

The December meeting of the New York branch of the Clerical Union will be held on the 29th at the Church of St. Edward the Martyr in East 109th street, with the Rev. C. Rankin Barnes of the National Council as the speaker.

Among the features of Christmas in New York two of the most interesting items are the following: by a radio signal from Jerusalem the Rt. Rev. Dr. MacInnes, Anglican Bishop in that city, will indicate the moment

for beginning the playing of Christmas carols on the carillon of St. Thomas' Church, Fifth avenue; at the Chapel of the Intercession on Christmas eve will take place the annual lantern procession across the churchyard to the graves of Clement C. Moore and of Alfred Tennyson Dickens, one the author of a famous seasonal poem, and the other the son of the author of the classic Christmas Carol.

HARRISON ROCKWELL.

CONNECTICUT COADJUTOR IS BUSY IN NEW WORK

Dr. Budlong Leaves Old Friends to Make Home in New Haven

GREENWICH, CONN.—Since his consecration as Bishop Coadjutor of the diocese of Connecticut, the Rev. Frederick G. Budlong, D.D., rector of Christ Church, this city, has been busy with visitations, confirmations, luncheons, and packing. And to adjust one's self to a higher office is not an everyday occurrence.

Congratulations are still pouring in from those far-away friends who could not be present at the consecration. Bishop Manning of New York has sent his regrets for, due to illness, not being present as gospeler. The Bishop of Maine substituted for him at the ceremony. Presby N. Guthrie, Jr., honorary warden of Christ Church, Greenwich, substituted for Dr. Mansfield in reading and presenting the Certificate of Compliance with the Canon.

Two notable guests at the consecration ceremony on December 16th were the Honorable Wilbur L. Cross, Governor of Connecticut, and Judge Samuel Seabury of New York, a descendant of the first American Bishop.

The new Coadjutor, born in Camden, N. Y., in 1881, was ordained a priest in 1907 following his graduation from the General Theological Seminary. He served as rector of Christ Church, St. Paul, Minn., before coming to Greenwich.

It is a coincidence that the new Bishop of North Dakota, the Rt. Rev. Frederick B. Bartlett, whose consecration took place on December 16th also, is a native of Connecticut, having been born in South Manchester in 1882.

In a recent issue of THE LIVING CHURCH it was reported that Dr. Budlong was nominated for the office by the Rev. Hamilton Kellogg of Danbury. Verification has disclosed the fact that Judge Raymond Baldwin of Stratford was the nominator and the Rev. Mr. Kellogg seconded the nomination.

BISHOP DAVIS TO BE ENTHRONED JANUARY 15TH

BUFFALO, N. Y.—The Rt. Rev. Cameron J. Davis, D.D., is to be enthroned as Bishop of Western New York in St. Paul's Cathedral, Buffalo, on the 15th of January. The division of the diocese which was voted on at the diocesan convention in 1928 and ratified at the General Convention of the Church in Denver will actually take place on January 1st. The Rt. Rev. David Lincoln Ferris, D.D., present Bishop of Western New York, will then become Bishop of Rochester. The diocese of Western New York will continue with Bishop Davis.

January 15th will also be an outstanding day for the Woman's Auxiliary. They will be present at the morning service and in the afternoon there will be a diocesan mass meeting. At this time the officers who are to carry on the work will be appointed and vacancies which occur by reason of the division will be filled.

Dr. Miriam Van Waters Is New Head of Massachusetts Reformatory at Sherborn

Succeeds the Late Mrs. Hodder As Superintendent — Service League Christmas Party

The Living Church News Bureau
Boston, December 19, 1931

DR. MIRIAM VAN WATERS, ONE OF THE foremost authorities on juvenile and female delinquency and on social work in general in the country, will begin her new duties as superintendent of the Sherborn Reformatory for Women on January 1st in succession to Mrs. Jessie D. Hodder who died recently. Dr. Van Waters' name is known to the many interested in social service and, in particular, to those who attended the National Conference on Social Work of which she was president when it met in Boston in June, 1930. The reformatory at Sherborn is one in which this diocese has always maintained a great interest and in which it has worked through its chaplains. Dr. Van Waters, having finished her work as consultant on the National Crime Commission, has been and is still engaged in compiling a report on juvenile delinquency for the crime survey sponsored by the Harvard Law School. The Sherborn Reformatory is the second oldest corrective institution for women in the country. In commenting upon her prospective work, Dr. Van Waters said she looked for a gradually increased use of probation; more officers should be named; and they should be men of better personalities and better paid. The goal at Sherborn, she stated, is to bring community interests into the situation as much as possible and to make the life within as nearly as may be like the life without.

CHURCH SERVICE LEAGUE HAS CHRISTMAS PARTY

The Christmas party of the women's division of the diocesan Church Service League is an annual event held in the crypt of St. Paul's Cathedral, on the third Wednesday of December, the usual day of the monthly meeting. This year's gathering was no exception to the rule, but, preceding all the fun, came a tender little service during which all the Massachusetts missionaries in the field were remembered by name. Three short addresses were given by missionaries: Miss Louise Graves, formerly of Lynnwood, Va.; Miss Thora Johnson of St. Agnes' School, Kyoto, Japan; and Sister Anita Mary, O.S.A., from China. After that Santa Claus and his wife, in person, remembered not only officers of various diocesan activities but also representatives of many parishes. Before the beginning of the lighter side of the party, the crypt was darkened in order that all might see the manger scene while "O Little Town of Bethlehem" was being sung. This manger scene with the lights of the houses of Bethlehem in the distance is one always exhibited by the Cathedral during the Christmas season.

BISHOPS EXTEND WELCOME TO THOSE AWAY FROM HOME

Open House in conformance with the friendly custom established about five years ago will be kept at the Diocesan House on Christmas Eve from 7:30 until 10:00 o'clock. The house will have its rows of lighted candles in all the windows and its ropes of evergreen; a little Christ-

mas crèche will be in one window as usual. Within will be caroling and a warm welcome as Bishop and Mrs. Sherrill and Bishop and Mrs. Babcock receive the guests. A special effort is always made to invite students and those away from home to our Christmas Eve at 1 Joy street.

EPISCOPALIAN CLUB MEETS

President Kenneth C. M. Sills of Bowdoin College and the Rev. Dr. Arthur Lee Kinsolving were the speakers at the dinner of the Episcopalian Club of Massachusetts last Monday night. President Sills asked the Church to combat intelligently atheism in the universities and he also spoke in defense of the modern college undergraduate. On this subject, the Church and the College Student, President Sills said in part:

"The undergraduate today is as fine as his father or grandfather. The one great difference between them is that the modern youth is more critical and will not take things for granted as did the student of fifty years ago.

"Perhaps our student now is not as religious as years ago and we cannot blame the college for that. The press has often said that our modern colleges are hotbeds of infidelity. If there be truth in such statements, the Church must share a large part of the blame. The college is not primarily a religious institution, although it attempts to foster religion. The

Church has often seemed to hand over its responsibility to the college. The Church as a national body should see that the parish churches in college towns are prepared to combat the situation and care for the student who is turning away from religion."

FRIEND OF PHILLIPS BROOKS BREAKS VOW

The annual Phillips Brooks memorial service held in Trinity Church last Sunday morning brought into the pulpit a man who had vowed never to enter Trinity Church again after the death of the great preacher had made him feel he never could bear to see another take Phillips Brooks' place. The maker of this vow was the Rev. Dr. Charles K. Jefferson, minister of the Broadway Tabernacle, New York, for more than twenty years and also a Fellow of the Yale Corporation. Dr. Jefferson said he was there for three reasons: because the rector of Trinity had asked him to come; because he also felt that he owed a debt to Trinity Church; and because, soon, all those who knew Phillips Brooks personally will be gone and he wished to add his testimony before it is too late. The tribute paid by Dr. Jefferson was a heartfelt one, since it was the hearing of Phillips Brooks in 1884 that caused him to abandon the study of law and undertake preparation for entering the ministry.

"Boston had splendid preachers in those days," he said, "Minot J. Savage, James Freeman Clark, and Charles A. Bartol among them. I heard them all and all went into the discard. Phillips Brooks was in a class by himself."

ETHEL M. ROBERTS.

Chicago to Open Diocesan Normal School For Intensive Teacher Training Courses

First Class to Be Instituted January 11th—Emergency Fund Completed

The Living Church News Bureau
Chicago, December 19, 1931

PLANS FOR BRINGING EVERY CHURCH school teacher in the diocese of Chicago into a definite program of teacher training were announced this week by Miss Vera C. Gardner, diocesan supervisor of religious education. The central medium for the work will be a diocesan Normal School which will start January 11th, at St. James' Community House and continue weekly through February 22d.

Dr. Norman E. Richardson, a leader in the religious educational world, will deliver a series of addresses to the whole school at each meeting. His subject will be: The Christ of the Classroom. The Rev. Daniel A. McGregor, advisor in adult education of the National Council, will have a class at the school on Opportunities in Adult Education. The Rev. Dr. Edwin J. Randall, diocesan secretary, will have a course in the Program of the National Church.

The Life of Christ will be the subject of a devotional course conducted by the Rev. Gerald G. Moore, rector of the Church of the Advent. The Rev. Philip W. MacDonald, rector of St. Martin's Church, Austin, will have a class on the Outline of the Whole Bible; the Rev. Holland L. Church, a class on the Prayer Book; Miss Henrietta Raschke, director of St. Chrysostom's Church school, on Methods and Materials for kindergarten and beginners;

Mrs. H. Foster Whitney, Niles Center, on Primary; Deaconess Edith Adams, Hinsdale, on Juniors; Allen D. Albert, St. Mark's, Evanston, takes care of Seniors.

The Rev. John B. Hubbard, rector of St. Mary's Church, Park Ridge, will lead a course on Psychology and Religion; Mrs. Bryson Reynolds, St. Luke's, Evanston, on Church School Administration; George C. Kubitz and Mrs. Cleon E. Bigler, Boys' and Girls' Work; the Rev. John S. Higgins, Church History; Sidney Waddington, Social Service; and Miss Charlotte E. Folds will conduct a Woman's Auxiliary Course.

Officers of the school: principal, the Rev. Dr. Hubert Carleton; chaplain, the Ven. Frederick G. Deis; secretary, Miss Dorothy Piper; treasurer, the Rev. Mansel B. Green; advisory registrar, Miss Gardner; host, the Rev. Dr. Duncan H. Browne.

GIVE ATTENTION TO EMERGENCY FUND

Chicago's \$10,000,000 emergency relief fund for general agencies of the city was completed today and with its completion a concerted effort will be made during the coming month to complete the diocesan emergency fund for the Church's social service stations, Bishop Stewart announced.

A total of \$8,573.13 has been subscribed in cash and pledges toward the \$54,500 needed. This amount represents donations from 353 persons and several organizations.

Samuel Insull, Jr., who was chairman of the general fund drive in the city, and who has accepted Bishop Stewart's appointment as chairman of a special gifts

committee for the diocesan fund, plans to give immediate attention to the Church's fund, and it is hoped that during the next two or three weeks a definite plan for raising the entire \$54,000 will be developed.

DIOCESAN ALTAR GUILD FORMED

Announcement is made of the formation of the diocesan Altar Guild, with Mrs. H. L. Kretschmer of the Church of Our Saviour as president. Other officers are: vice-presidents: Mrs. George Hinman, Kenilworth; Miss Frances Panter, St. Luke's, Evanston; secretary, Miss Jane Larrabee, Lockport; treasurer, Mrs. W. V. Brothers, St. Mark's, Evanston.

The objects of the guild are to strengthen existing parish altar guilds; to promote the devotional life of members; to provide vestments and altar furnishings for diocesan institutions and missions; to educate Churchwomen in worship through exhibits and lectures; to encourage needlework classes.

ST. ANSGARIUS' CHURCH GROWS

The fifth anniversary of the pastorate of the Rev. William Tullberg at St. Ansgarius' Church on Monday, December 21st, is the occasion for recognition of the growth which this historic Swedish church has made under his guidance.

One of the oldest Swedish parishes in America, St. Ansgarius' Church flourished for many years until some fifteen years ago. Then for a time it dropped out of existence entirely. Some six or eight years ago it was revived, in a small way, services being held at All Saints' Church, Ravenswood. Shortly after Fr. Tullberg took charge five years ago, a portable chapel was erected, and within three years of his coming, ground was broken for the present imposing Jenny Lind Memorial which is the first unit of an extensive building project. Today the parish again has its own church and is going steadily forward.

NEWS NOTES

The Church of the Holy Spirit, Lake Forest, is sponsoring two programs for patients at the Naval Hospital, North Chicago. The first was given this past week by members of the Chicago Artists' association; the second will be given Monday evening, December 21st, by the parish choir under direction of Arthur Ranous.

A cleric of the southern deanery of the diocese has been formed. It was perfected at a meeting held at the rectory of St. John's Church, Lockport, the Rev. Wilbur S. Leete, rector.

Bishop Stewart assisted at the consecration of the Rev. Frederick G. Budlong as Bishop Coadjutor of Connecticut on Wednesday at Christ Church, Greenwich, Conn.

Three young clergymen whom Bishop Stewart is advancing to the priesthood at All Saints' Church, Ravenswood, next Monday, December 21st, will celebrate their first Communions in connection with Christmas services. They are the Rev. Messrs. H. Foster Whitney, Niles Center; Clyde Wilson, DeKalb; DeVon Ellsworth, Galena.

The midnight service Christmas eve at the Church of Our Saviour, the Rev. Frederick L. Gratiot, rector, will be broadcast over Station WMAQ, Chicago.

NEWS IN BRIEF

FOND DU LAC—Under News in Brief in THE LIVING CHURCH of May 9, 1931, we noted the suspension of the Rev. John E. Hodson for six months because he had been found guilty by a diocesan court of "open, wilful, and contemptuous disobedience." We are asked to correct our statement that a trial was held, and gladly do so. We are advised that Mr. Hodson was summoned to appear before the diocesan court for presentment on these charges, but failed to do so. He was therefore suspended for "contumacy," and on the expiration of his probationary period was deposed on the same grounds, November 3, 1931. Meanwhile we understand that Mr. Hodson abandoned the communion of this Church and entered the Roman communion.

St. David's, Manayunk, Pa., Celebrates Centennial; Reconstructed Three Times

Building Razed In 1879 By Fire On Christmas Eve—Fr. Underhill's Anniversary

The Living Church News Bureau
Philadelphia, December 19, 1931

THE DIOCESE OF PENNSYLVANIA HAS entered on its honored list of centenarians another church this month—St. David's, Manayunk. The 100th anniversary of its founding was celebrated from November 29th to December 6th.

The Rt. Rev. Francis M. Taitt, S.T.D., Bishop of the diocese, made his annual visitation to the parish on Sunday morning, December 6th, and preached the an-



ST. DAVID'S CHURCH,
MANAYUNK, PHILADELPHIA

niversary sermon, in addition to confirming a class of thirty-four, one of the largest in some years. Hundreds of former communicants of the church, now residing in other sections, returned to the parish to attend one of the services on this day.

St. David's was founded in 1831 when a group of people met together in the Manayunk Academy on December 3d of that year. It was decided to proceed at once with the establishment of a parish under the leadership of the Rev. Robert Davis. The names of many well known Philadelphia families of today were represented on the first vestry, which included Joseph Heywood, Samuel Wagner, Tobias Wagner, John Whitehead, and Charles Duval.

The cornerstone of the first church building was laid on August 13, 1832. The charter was granted March 21, 1833, and the church was admitted into union with the convention of the diocese the same year. Bishop Onderdonk, then Assistant Bishop of the diocese, consecrated the building on May 1, 1835. The community having grown considerably, it became necessary to enlarge the edifice, and on December 20, 1857, this second church was rededicated.

On Christmas Eve, 1879, evergreens and other Christmas trimmings caught

fire, and the church was burned to the ground. Through the energy and persevering spirit of the late Orlando Crease, the present stone church was erected to replace the other. The cornerstone of this third church was laid on May 15, 1880, and Bishop Stevens consecrated the building on December 26, 1881.

In the old days this was the only church for miles around, and many people came to worship from other communities such as Roxborough, Germantown, and the west side of the Schuylkill River. Among its past rectors have been Frederick Freeman, brother of the Bishop of Arkansas and the Southwest; Milton Lightner, who later was chosen Bishop of Colorado but declined; P. Wistar Morris, D.D., who became Bishop of Oregon; Robert W. Woodroffe, D.D., now rector of St. John's, Detroit; and Francis B. Barnett, now rector of St. Andrew's, Yardley. The church is prospering under the present rectorship of the Rev. Dr. J. Ogle Warfield.

Of all the veteran parishes in the diocese of Pennsylvania, there is not one which is not actively serving its community. Even the most ancient edifices, which are visited by thousands every year because of their association with Colonial or Revolutionary history, are still strong parishes, and have a present and future as well as a past.

FATHER UNDERHILL'S ANNIVERSARY

The fiftieth anniversary of the ordination of the Rev. Gilbert Rumsey Underhill was celebrated at St. Clement's Church on Sunday, December 13th. Fr. Underhill was ordained to the priesthood on December 14, 1881, by the late Bishop of New Jersey, in the Church of the Holy Cross, North Plainfield, N. J. He served as curate in the Church of the Transfiguration, New York, before becoming rector of St. Mark's, Hammonton, in 1886. He also went as a missionary to the Sagada Mission in the Philippine Islands. For eighteen years he was rector of St. John's, Camden. At present he is on the staff of St. Clement's.

Last Sunday, Solemn Mass at St. Clement's was sung in the presence of the present Bishop of New Jersey, the Rt. Rev. Paul Matthews, D.D., who came to honor Fr. Underhill, and who preached. After the service, a dinner was given in Fr. Underhill's honor at the home of the Hon. Clinton Rogers Woodruff. Fr. Underhill was presented with a cake, on which were fifty candles.

NEW DEPARTMENT IN EPISCOPAL HOSPITAL

During the past month a maternity department has been instituted in the Episcopal Hospital. This hospital has never before had a department of this kind, which has always been a great handicap. A private medical ward has now been remodeled so as to take care of maternity cases, which will accommodate about twenty patients.

One of the greatest needs of the hospital is a separate building for maternity cases, and it is hoped that this will be given as a memorial in the near future.

ELEANOR ROBERTS HOWES.

IT IS ALWAYS HARD to talk to people who listen faster than you can talk to them.
—St. George's Quest, New York City.

St. Giles Hospital, Brooklyn, L. I., In Need of Contributions to Carry On

Increased Charitable Work Creates Necessity of Appeal—New Parish to Be Formed

The Living Church News Bureau
Brooklyn, December 17, 1931

THE HOUSE OF ST. GILES THE CRIPPLE, an orthopedic hospital in Brooklyn with a convalescent home and school in Garden City, is one of the most appealing and most efficient of the charitable enterprises of this diocese. Like every other orthopedic hospital, it found difficulty last summer in answering the calls that came out of the poliomyelitis epidemic. In the effort to care for more patients, the school rooms in the house at Garden City were converted into wards, and an outbuilding was substantially improved and made into a school house. By these means room was made for fourteen more children, and that number of convalescents were at once sent from the hospital in Brooklyn to the Garden City house. Thus fourteen beds in the hospital were vacated for new patients, and were promptly filled.

Archdeacon Duffield was for years the chaplain of the Garden City house. Since his indisposition the work of the chaplain has been taken over by Dean Sargent and his assistants.

The House of St. Giles has many friends, but can always use larger contributions. Its endowment is steadily increasing, but has not reached the amount that will be needed to free it from the necessity of appealing for gifts for current expense.

CHRISTMAS PROGRAM AT ST. PAUL'S, BROOKLYN

The Rev. Gregory Mabry announces an interesting schedule of Christmas services at St. Paul's, Clinton and Carroll Sts., Brooklyn. Preliminary to the Midnight Mass, the procession to the crèche will leave the sacristy at 11:45 P.M. A musical program will be rendered for the Midnight Mass. There will be low Masses for Communion at 7, 8, 9, and 10 on Christmas Day.

A Christmas drama called the Joyful Mysteries will be presented on the Sunday after Christmas. The drama was written by Fr. Mabry and his curate, Fr. Maddux.

MINEOLA MISSION TO BECOME A PARISH

On Monday evening last the executive committee of the Church of the Nativity, Mineola, unanimously voted to present to a parish meeting convened for the following night a recommendation that they proceed to organize a parish. Accordingly, at a parish meeting on Tuesday, following a dinner of venison, the gift of two members of the parish who had been on a hunting trip to Maine, the project was presented, and ninety-three qualified voters present voted a unanimous approval. A letter from the priest-in-charge of the mission, the Rev. Dwight F. Cameron, to Bishop Stires was read, asking that the Bishop express his sentiments in a communication that could be read at the meeting, and stating also that the Rev. Mr. Cameron would not be a candidate for the rectorship of the new parish. The Bishop's answer, approving the incorporating of a parish, was read. After the meeting had registered its affirmative vote, the Bishop was notified

of their action, and requested to ask the chancellor of the diocese to be the legal advisor of the congregation in the necessary proceedings to organize a parish.

CLERICUS OF QUEENS AND NASSAU

The clericus of Queens and Nassau met today in the parish hall of St. Matthew's Church, Woodhaven, as guests of the Rev. Francis V. Baer. The Rev. Charles Pittman, rector of St. Elizabeth's Church, Floral Park, gave a stereopticon address on his travels among the Kaffirs and Zulus in South Africa.

CHAS. HENRY WEBB.

TWO NEW JERSEY HOSPITALS TO MERGE

NEWARK, N. J.—The decision has been reached to amalgamate the Hospital of St. Barnabas, Newark, the Rev. John G. Martin, superintendent, and the Hospital for Women and Children in the same city. The name of the new institution will be changed to the Hospital of St. Barnabas and for Women and Children. The plan involves the merging of the two governing boards, and the new officers have already been chosen in the person of the following people: chairman of the board of trustees, the Rt. Rev. Wilson R. Stearly, D.D.; vice-chairman of the board of trustees, Percy S. Young; president, John B. Foster; vice-presidents, the Rev. Charles L. Gomph and Henry B. Rogers; secretary, James M. Fisk; treasurer, J. Lawrence Boggs.

With several houses and some land purchased by the Hospital of St. Barnabas within the past few years, and with an extra piece of property acquired by the Hospital for Women and Children, these two institutions are well equipped as regards real estate. The latter hospital has an endowment of \$200,000 and the promise of a gift of \$50,000 in the near future. When the combined institutions build their new structure, it will probably be on the site of the Hospital of St. Barnabas.

OLDEST CHURCH IN DIOCESE OF OLYMPIA BURNS

VANCOUVER, WASH.—The oldest church building in the diocese of Olympia, St. Luke's Church, Vancouver, Wash., built in 1871, was destroyed by fire on Sunday, December 6th, fifteen minutes after morning service had been completed. The church was a well known Clark County landmark. The tower, which had recently been repaired and strengthened, contained a bell which was detached from its beam by the action of the fire and came toppling down to the ground, showering sparks which set fire to the rectory, but this was fortunately saved from great damage. Much sympathy is felt for the rector, the Rev. Coleman E. Byram, Ph.D., and Mrs. Byram, who in addition to the loss of the church have had their furniture badly damaged. The property loss was partially covered by insurance.

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BISHOP OF NORTH DAKOTA IS CONSECRATED AT FARGO

Fifteen Bishops Participate in Laying on of Hands

FARGO, N. D.—On the morning of December 16th, the Rev. Frederick Bethune Bartlett was consecrated Bishop of North Dakota in the Cathedral at Fargo. The ceremony was most impressive, and drew sincere admiration from such different sources as Father Saltis, the Greek Orthodox Archimandrite from Minneapolis, and ministers of the Protestant Churches of the state who marched in the procession. Their satisfaction in the service was,

bishop in the Church of God is for the purpose of doubly confirming and fortifying this man in his missionary zeal to lift up Jesus Christ that men may see Him, and so be drawn unto Him. It is our common duty and privilege, clergy and laity alike. Not to believe so, not to do so, is to play the parasite upon our religion and to suck the life out of the faith and devotion of other times, and of other people."

TWO PROVINCIAL PRESIDENTS

Bishop Sanford of San Joaquin, one of the co-consecrators, is president of the province of the Pacific from which Bishop Bartlett comes, and Bishop Coadjutor Ingley of Colorado, who is the other, is president of the province of the Northwest into which the new Bishop has come.



AT NORTH DAKOTA CONSECRATION

REAR (reading left to right): Rev. H. R. Harrington; Fr. Saltis (Greek); Dr. Phillips E. Osgood; Bishops Keeler, Fox, and Kemerer; Rev. Douglas Atwill.
MIDDLE: Dean Brewster; Bishops Faber, McElwain, Remington, Schmuck, Sumner, Bartlett, Roberts, Cross, Barnwell, Huston.
FRONT: Bishops Ingley, Burleson, and Sanford, the three consecrators.

no doubt, due to the fact that the chaste office in the Prayer Book was rendered simply and reverently without additions and without omissions.

The Rev. Robert Clarke, deacon, one of the missionaries of the district, was the crucifer. He was followed in order by the choir of Gethsemane Cathedral, the members of the Cathedral Chapter, the lay members of the Council of Advice, and the treasurer and chancellor of the missionary district, the superintendents of the various Protestant Churches of the state, and representatives of the ministerial associations, the clergy of the district, visiting clergy, the Greek Orthodox Archimandrite, the attending presbyters, the Bishop-elect, the presenting bishops, the bishops in general, the co-consecrators, and the consecrator preceded by his chaplain, the Rev. Douglas Atwill of St. Clement's Church, St. Paul. The attending presbyters were the Rev. Dr. Phillips E. Osgood of St. Mark's Church, Minneapolis, and the Rev. Homer Harrington of St. Paul's Church, Grand Forks. The presenting bishops were Bishop Barnwell of Idaho and Bishop Schmuck of Wyoming; Bishop Roberts of South Dakota read the epistle, and Bishop Sumner of Oregon the gospel.

Bishop Cross of Spokane, who preached the sermon, said in part:

"This service wherein we consecrate, that is, declare sacred, a man to be a

Equally happy was the choice of Bishop Burleson as consecrator. Bishop Bartlett has served under Bishop Burleson in South Dakota and in the Field Department of the National Council. Moreover, the consecration was held in the Cathedral where Bishop Burleson had formerly served a long term as dean.

It was a glad homecoming for the Assistant to the Presiding Bishop; and he was received with open arms by his old parishioners. He arrived early on the morning of the 14th, which happened to be the fifteenth anniversary of his consecration. On the briefest possible notice of the fact a considerable congregation of his old friends gathered to celebrate the anniversary with him in the Cathedral.

On the night before the consecration of Bishop Bartlett there was open house at the deanery. Many of the bishops, clergy, and their friends gathered, partook of light refreshments, and enjoyed each other's society. While there was no formal reception, the Bishop-elect and his

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family received the hearty greetings of all who came.

FIFTEEN BISHOPS PARTICIPATE

Fifteen bishops attended the ceremony and laid hands on the Bishop-elect: Bishops Burleson, Ingle, Sanford, Schmuck, Kemerer, Sumner, Roberts, Cross, Barnwell, Keeler, Fox, Faber, Huston, Remington, and McElwain.

After the consecration there was a luncheon at the Masonic Temple. It was served by St. Cecilia's Guild of the Cathedral and attended by more than three hundred people. Dean Brewster presided and introduced the speakers: Walter Stockwell, national head of one of the Masonic bodies; Matthew Murphy, city attorney of Fargo, who brought the greetings of the city commission of Fargo; Mrs. George Hancock of Fargo, honorary president of the Woman's Auxiliary of the state; John Lewis of Minot, who presented the new Bishop with a beaver fur overcoat and a purple cassock from the people of the district of North Dakota; D. B. Holt, chancellor of the district; Bishops Burleson, Sanford, and Ingle; and finally Bishop Bartlett.

During the service the ring which was presented him by the congregation of St. Mary's, South Manchester, Conn., as a remembrance of his early days in the ministry there was placed on the new Diocesan's finger.

THE PLIGHT OF OUR CHURCH SCHOOLS

NEW YORK—Three long established and widely separated Church schools for girls—St. Mary's, Knoxville, Ill.; Grafton Hall, Fond du Lac, Wis.; and St. Mary's, Dallas, Texas—were compelled this last autumn to close their doors. This fact and the knowledge that others are facing a like possibility led General Convention to instruct the National Council to make a survey of the situation with a view to counteracting this alarming mortality in the educational field.

As a first step, the Council voted at its December meeting that out of the appropriation for 1931 for College Work there be set aside an amount up to \$1,000 to cover a financial and educational survey of secondary schools in continental missionary districts and schools toward the support of which the Council is making appropriations, with the understanding that this appropriation will be under the supervision of the president and the two vice-presidents of the Council.

The Rt. Rev. Hugh L. Burleson, D.D., Assistant to the Presiding Bishop, and first vice-president of the Council, commenting on this, says in part:

"Many who are in touch with our educational institutions feel keenly that it is high time for the Church to take stock of the values which are at stake in this matter and adopt some policy other than that of laissez-faire.

"It is worth remembering that in one department of education—and perhaps in only one—have we, as a Church, any conspicuous standing, and that is in the realm of secondary education. It is said by experts looking at us from the outside that we have shown something akin to genius in developing a high type of secondary boarding school. According to the *Christian Education Handbook for 1931*, forty-four per cent of such schools are conducted under the name of, or in affiliation with, the Episcopal Church.

"There are also very considerable material values which concern the whole Church. Many of those institutions whose future seems imperiled were founded and built up by generous gifts which were not of local origin. Schools in which our

money has been invested and which have served a high purpose in the past should not be permitted to die without a diagnosis.

"If death must overtake some of our honored and valued institutions let it be by our own decree, and not by slow starvation issuing from neglect. The pages of Church history are strewn with the bleaching bones of Church institutions which should not have been permitted to die when and as they did. Let us hope that we have learned something from experience."

OLDEST MEMBER OF CARLISLE, PA., CHURCH LEAVES LEGACY

CARLISLE, PA.—St. John's parish, Carlisle, the Rev. Harry D. Viets, rector, recently lost by death its oldest communicant, Miss Euphemia Parker Moore, of "Mooreland." In her life time she had been most generous to the parish, having given among other things many of the adjuncts of worship that adorn the sanctuary of this church. In her will she gave \$10,000 for the care of the altar, vestments, and the choir. She also made the parish residuary legatee of an estate valued at \$100,000. The parish will also receive \$20,000 from the will of a sister of Miss Moore.

It is to be noted that St. John's is the second parish in the diocese to receive a substantial legacy since the consecration of the Rt. Rev. Wyatt Brown, D.D., as Bishop.

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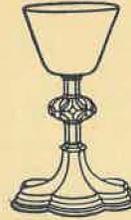
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"ROCHESTER" WINS BY ONE VOTE

Bishop Davis Becomes Sixth Diocesan in State of New York

GENEVA, N. Y.—An old apostolic custom has won for the new diocese in New York the name of "Rochester"—by one vote.

The debate held in Trinity Church, Geneva, during the primary convention of the diocese of Western New York, was long and interesting, centering around two proposed names out of the five which were suggested to the convention: Rochester and Genesee. The tradition of the earlier days of the Church to take regional names lay behind the sentiment for the historic Genesee country to name the diocese, and the custom of choosing the name from the see city only prevailed by one vote after three ballots. It was in this same Trinity Church, Geneva, where ninety-three years ago on November 1, 1838, was consummated the first division of the diocese of New York.

The Rt. Rev. David Lincoln Ferris, D.D., presided as Bishop of the undivided diocese of Western New York, the fifth in succession, and at his side sat his Coadjutor, the Rt. Rev. Cameron J. Davis, D.D., who becomes sixth Bishop.

Prior to the opening of the convention the Bishop of the new diocese of Rochester preached in the church at Evensong, reviewing the history of the diocese from the days of the establishing of religion in this country to the present time, pointing out that while the Cross was first planted in this region in 1625, the Church here has no colonial history, but with the erection of the diocese of New York in 1785 the rapid growth of the western end of the state made necessary the division of 1838. The original diocese of Western New York was subsequently divided into Central and Western New York in 1868, and now Western New York is divided again. Bishop Ferris declared belief in a bright outlook for the new diocese. Pride in the past achievements and loyalty to its traditions, the more intimate fellowship of the Bishop with his clergy and their parishes made possible by the division, and the realization that the promise of the Master that our work and plans are no less His loving concern now than was the work and plans of the eleven Apostles in the Upper Chamber in Jerusalem, were declared by Bishop Ferris to be the base on which he built his predictions. He urged upon the diocese the adoption of the proposed constitution and canons, the keynote of which is "Democracy."

The new diocese starts its career with 69 parishes and missions, of which 49 are organized parishes and 14 missions in union with the diocese, and 6 parochial missions. There are 27 self-supporting parishes, 48 active clergy, and 13 non-parochial. There are eight counties in the diocese: Monroe, Wayne, Ontario, Livingston, Yates, Schuyler, Allegany, and Steuben.

The following officers have been elected: *Secretary and registrar:* the Rev. F. C. Lee, Rochester.

Treasurer: G. H. Hawks, Rochester.

Standing committee: Rev. Messrs. Samuel Tyler, Rochester, president; J. W. D. Cooper, Genesee, secretary; A. S. Attridge, Palmyra; C. C. W. Carver, Rochester; and E. C. Denton, Rochester; Amory Houghton, Corning; J. M. Prophet, Mt. Morris; T. C. Smith, Geneva.

Executive Council: Rev. F. C. Lee, secretary; George H. Hawks, treasurer; Rev. Messrs. W. C. Compton, George E. Norton, H. R. Talbot, D. L. Leach; and W. H. Wall, B. B. Chase, F. H. Whitwell, King Brown.

Members at large with four deans and lay representatives as follows: *Rochester deanery,* Rev. G. H. Madara and Horace C. Mann, M.D. *Genesee Valley deanery,* Rev. J. W. D. Cooper and H. D. Stoll. *Southeastern Deanery,* Rev. J. G. Spencer and A. B. Houghton. *North-eastern Deanery,* Rev. J. S. Williamson and H. M. Smith.

Chancellor: Eugene C. Denton, Rochester. *Delegates to the Provincial Synod:* Rev. Messrs. W. C. Compton, John Dennis, F. R. Fisher, J. Kates, D. L. Leach, F. C. Lee; E. C. Denton, J. M. Prophet, C. J. Stuthers, G. S. Tinklepaugh; Judge R. W. Westbury; and G. H. Whedon.

Representative on Commission of Religious Education: Rev. W. C. Compton.

Deputies to the General Convention: Rev. Messrs. Murray Bartlett, Samuel Tyler, W. C. Compton, and C. C. W. Carver; and King Brown, J. M. Prophet, Alanson B. Houghton, and B. B. Chase.

SECOND SEMINAR OF THE CARIBBEAN IS ANNOUNCED

NEW YORK—The Caribbean Seminar was launched last winter by the Committee on Cultural Relations with Latin America as an experiment in bringing leaders here into something more than casual touch with the leaders of the Caribbean republics. The second seminar is now announced for the dates January 23d to February 10th, inclusive, from New York.

It will, this year, have programs in Porto Rico, the Virgin Islands, Santo Domingo, Panama, Haiti, and Cuba. A few of the members will omit the visit to Panama and spend a week in Santo Domingo and Haiti, motoring over the island, visiting various inland cities and the citadel of Christophe.

Anyone who may be interested in applying for membership in the seminar should write Hubert C. Herring, the Committee on Cultural Relations with Latin America, 112 East 19th street, New York.

NEWS IN BRIEF

BETHLEHEM—St. Luke's Church, Scranton, the Rev. Robert P. Kreidler, rector, finds it has oversubscribed its quota for the parish budget and for the diocesan and general Church program in the Nation-wide Campaign. It has oversubscribed its quota by \$300. This is the first report the Field Department has received.—St. Luke's parish, Scranton, recently observed Bible Sunday. Dr. Kreidler had written to New York to send him some old, rare, and modern Bibles in various tongues and dialects. These were displayed in the parish house and became a great attraction. It is the aim of Dr. Kreidler to make the best seller also the best read book in the world.—On November 24th, in Christ Church, Clayton, N. Y., the Rev. Glen B. Walter, rector of the Church of the Redeemer, Sayre, Pa., was married to Miss Helen Pearson, by the Rev. Ian J. R. MacDonald, her rector. Miss Pearson is a graduate of St. Lawrence University at Canton, N. Y., and taught biology in the Sayre high school for several years. The Rev. Mr. Walter is a son of the archdeacon of the diocese.

PITTSBURGH—The women of Christ Church, Brownsville, have undertaken the task of feeding the undernourished children of the public school at the noon hour. At present they are taking care of fifty children of grade and high school age.

RHODE ISLAND—At the annual meeting of the Woman's Auxiliary to be held at St. Martin's Church, Providence, January 14th, every delegate will be asked to pin a piece of paper with her name upon it on her dress. The annual and quarterly meetings are growing so large that it is difficult for the delegates to get acquainted with each other by the usual method of formal introduction.—Christ Church, Lonsdale, raised in pledges \$400 more this year than last in the Every Member Canvass. The Church of the Epiphany, which for the first time in ten years undertook the canvass, reported a day or two after it was started that over 50% of the pledges received were from persons who had not previously taken out envelopes.—At the annual meeting of St. Andrew's School for Boys, Barrington, held recently, with Bishop Perry presiding, three persons were present who had attended the first meeting of the corporation thirty-eight years ago: William F. Keoch, Edward J. Coleman, and Zechariah F. Chafee.



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ALVA E. CARPENTER, PRIEST

PROVIDENCE, R. I.—The Rev. Alva Edwin Carpenter, dean of Providence convocation, rector emeritus of St. Peter's Church, Manton, and instructor in Church history in the Church Army Training Center in this city, died on December 14th. He was in his 77th year.

Mr. Carpenter was born in Pawtucket on March 21, 1858, the son of Alva and Mary E. (Allen) Carpenter. He was graduated from Brown University in the class of 1879 where he stood high in scholarship, being elected to Phi Beta Kappa. Graduating from the General Theological Seminary, New York, in 1882, he was ordained the same year to the diaconate and placed in charge of St. Barnabas' Church, Apponaug. In 1883 he was raised to the priesthood by Bishop Clark. From 1883 to 1889 he was rector of St. Stephen's Church, Middlebury, Vt. In the latter year he returned to Rhode Island to become rector of St. Mark's Church, Warren. There he remained for thirteen years.

In 1902 he was called to St. Peter's Church, Manton, serving until his retirement in January, 1928.

Since that time Mr. Carpenter has been active in many tasks throughout the diocese, acting as supply, teaching at the army training center, and performing his duties as one of the examining chaplains of the diocese, of which he was president at the time of his death besides taking his place on many committees. One duty that was always given him was to be chairman of committees chosen to draft resolutions and appreciations of deceased clergymen. Usually his own draft was accepted. His many years in the diocese and his close and sympathetic relations with his brother ministers especially qualified him for this office.

In 1883 Mr. Carpenter married Anna M. Greene of East Greenwich who died in 1906. In 1915 he married Janet D. Grieve who survives him. He leaves a son, George W. G. Carpenter of Boston; a daughter, Mrs. Lewis H. Meader, Jr. of Edgewood, R. I.; two sisters, Mrs. William A. O'Brien and Mrs. Albert J. Niebels of Providence; and two grandchildren.

The funeral was held from the Cathedral of St. John on December 18th, the Most Rev. James DeWolf Perry, D.D., officiating.

FRANCES CLINTON

HOBOKEN, N. J.—The death of Mrs. Frances Clinton on November 25th removed from Trinity parish, Hoboken, one of its oldest members. She could recall the laying of the cornerstone of that church in 1855, having been present at the ceremony, and could remember Hoboken as a small suburb of New York City.

As the result of an accident, Mrs. Clinton had been in impaired health during the late years of her life.

HERBERT COPPELL

TENAFLY, N. J.—Following a brief illness, the death of Herbert Coppel, senior warden of the Church of the Atonement, Tenafly, occurred recently. A member of a family which has for many years been

very active in Church work in the community, Mr. Coppel was very liberal in his gifts and had supported the music of the parish for fifteen years. His father, George Coppel, had also been warden of the Church of the Atonement.

ELLEN M. CUMMINS

DELAWARE, N. J.—Miss Ellen M. Cummins, who, with her cousin, Miss Sarah Albertson, gave to the diocese of Newark the tract which comprises Eagle's Nest Farm, died under sad circumstances on November 7th. Miss Cummins' home having caught fire, the caretaker of the Girls' Friendly Society Holiday House, located at Eagle's Nest Farm, had conducted her to safety and then had gone for help. On his return, it was found that Miss Cummins had apparently gone into the house again to bring something out, and thus had been trapped in the burning building.

RICHARD HENRY DANA

CAMBRIDGE, MASS.—Richard Henry Dana, lawyer, son in law of Henry Wadsworth Longfellow, and prominent layman of the diocese of Massachusetts, died at his home in Cambridge on December 16th. He was born in Cambridge, January 3, 1851, son of Richard Henry and Sarah (Watson) Dana. For generations the family had been associated closely with Cambridge and college life; seven generations in unbroken line had graduated from Harvard, the first being Richard Dana who graduated in 1718. Richard Henry Dana was a graduate of St. Paul's School, Concord, N. H., and of Harvard College, class of 1877.

In 1878 Mr. Dana married Edith Longfellow, daughter of the poet, and, after her death, he married in 1922 Helen Ford Mumford who survives him. In addition to the practice of his profession, Mr. Dana was indefatigable in public affairs, notably in the cause of civil service reform. He had been a member of the standing committee of the diocese and treasurer for many years of the board of trustees of the Episcopal Theological School, Cambridge. While Mr. Dana wrote especially in connection with his civic interests, it is his father, Richard Henry Dana, who was the author of the classic of the sea, *Two Years Before the Mast*.

Funeral services were held in Christ Church, Cambridge, on December 18th. The Rt. Rev. William Lawrence, D.D., and the Rt. Rev. Henry Knox Sherrill, D.D., officiated, assisted by the Rev. C. Leslie Glenn, rector; the Rev. Dr. Henry B. Washburn, dean of the theological school; and the Rev. Dr. Samuel S. Drury, headmaster of St. Paul's School of whose alumni Mr. Dana had served as president. The entire membership of the Episcopal Theological School attended in a body. Following cremation, interment was made in Mount Auburn Cemetery.

Besides the widow, six children survive him: Richard H. Dana, Jr. of New York; Henry Wadsworth Longfellow Dana of Cambridge; Mrs. Henry C. DeRahm of Cold Spring, N. Y.; Allston, Edmund Trowbridge, and Delia Farley Dana.

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LOUIS J. HINTON

ALBANY, N. Y.—Louis J. Hinton, one of the most distinctive art craftsmen in the country, was buried from the Cathedral of All Saints, Albany, on December 6th. His body lay in state before the altar he had carved, surrounded by innumerable memorials which his hand had cut.

Mr. Hinton was born in London in 1845 and trained in England for the work of ecclesiastical carving. He was an intimate associate of Bishop Doane in the building and decorating of the Cathedral and continued his carving in the Cathedral under the direction of the late Bishop of the diocese, the Rt. Rev. R. H. Nelson, D.D. Bishop Nelson composed an inscription for one of the baptistry pillars, which was Mr. Hinton's last work in the Cathedral and designed as his own memorial. The first sentence is:

"This pillar records the services of Louis Josiah Hinton, a man of understanding and skill in all manner of workmanship, by whose hand the stones of this Cathedral have been made to proclaim the glory of God."

Mr. Hinton had carved the altar, font and pulpit, in addition to designing and executing many other memorials. He executed also the stone carving of the grand staircase in the state capitol, Albany, and his carvings appear in various public buildings, including those of Cornell University.

MRS. JOHN SLOANE

PATERSON, N. J.—On November 21st occurred the death of Mrs. John Sloane, educational secretary of the Woman's Auxiliary in the diocese of Newark. The educational department of the Woman's Auxiliary was developed under her guidance.

FRANK P. WOOMER

PATERSON, N. J.—Frank P. Woomeer, an active lay reader of the diocese of Newark, died recently as the result of an automobile accident. His service to the Church extended over many years. He was a member of the diocesan Lay Readers' organization.

NEWS IN BRIEF

FOND DU LAC—The Rt. Rev. B. F. P. Ivins, D.D., of Milwaukee, conducted a retreat for men and older boys in Grace Church, Sheboygan, over Advent Sunday. Two of them took advantage of the opportunity to make a special preparation for the corporate Communion which was followed by breakfast in the parish hall.—A carved and painted statue of Our Lady of Walsingham for the Lady Chapel in Grace Church, Fond du Lac, arrived from Walsingham in time for the feast of the Conception. It is the gift of Mrs. Ruth Vollrath Ross, a well known impersonator of the famous women of history. It is a copy of the one in that noted shrine.

GEORGIA—The midnight Eucharist on Christmas Eve at St. Paul's Church was broadcast over Station WTOC, Eastern Standard Time. The Rev. F. P. Johnson, priest-in-charge was the celebrant, assisted by the Rev. R. H. Daniell, diocesan missionary.

WEST MISSOURI—The first Sunday in January St. John's Church, Neosho, resumes regular services after being closed for eighteen months. The Rev. Alfred L. du Domaine, rector of St. Philip's Church, Joplin, will act as priest-in-charge, in addition to his regular parochial work.—A women's exchange, which opened a few weeks ago in the annex of St. Paul's Church, Kansas City, is proving to be a means of providing a market for articles by women who desire an opportunity of selling their handiwork. The movement is under the supervision of the Woman's Auxiliary.—Bishop and Mrs. Robert Nelson Spencer announce the engagement of their daughter, Kathleen, to Louis W. DeYong, son of Mr. and Mrs. William DeYong of St. Louis. The wedding will take place the first week in February.

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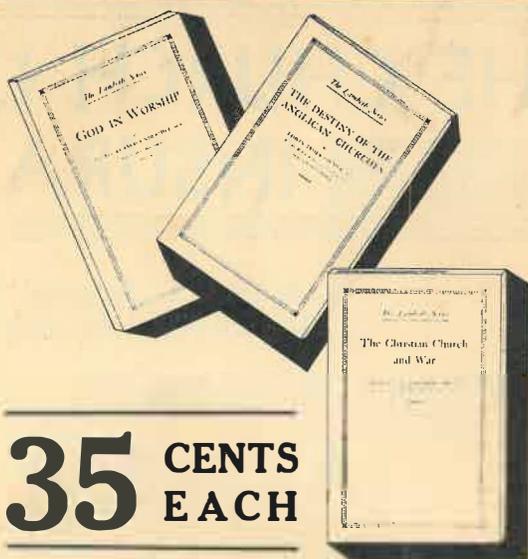
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