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VOL. LXXX

MILWAUKEE, WISCONSIN, NOVEMBER 10, 1928

No. 2

The Bishops' Call to Unity

EDITORIAL

The Pastoral Letter of the House of Bishops

The Completion of Prayer Book Revision

THE BISHOP OF MASSACHUSETTS

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The Living Church

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VOL. LXXX

MILWAUKEE, WISCONSIN, NOVEMBER 10, 1928

No. 2

EDITORIALS & COMMENTS

The Bishops' Call to Unity

THE Pastoral Letter of the House of Bishops (printed in this issue), read at the closing service of General Convention and to be read to his people subsequently by the rector of every parish, is a very notable pronouncement. It is a practical exposition of the way of unity. We must promote unity among ourselves. "No communion in Christendom has, in respect of unity, a more complete task than ours." There is "a sense of strain" as between that group which "seeks a fuller measure of what it counts Catholic" and that which "is sick at heart lest some of those great values which we gained at the Reformation may be lost." So there must also be constantly the attempt to bring the whole body of Christians into one united Church. "We have heard it said that in America the Episcopal Church has led in the movement toward unity, until now other Christians are ready to go forward, but that facing such a practical possibility, the Episcopal Church holds back." And the whole world must be brought into such unity as would make war impossible. "War is destructive of what Christ stands for." "Christ summons us to world unity as He does to Church unity."

It is one of the best presentations of the call to unity, in our own communion, in Christianity in general, and in the world, that we have seen for many a day. And at the reading of it to General Convention, the beautiful delivery and clear intonation of the Bishop of California made it doubly effective. The hideousness of the disunity that stands in the way of the realization of the Christ-ideal stood forth as almost never before.

AS to our own differences and the difficulty of holding Catholic and Protestant together in love and in unity, the Pastoral does not exaggerate the case. It could, however, have been made more reassuring. Catholics yield to none in determining that the "great values which we gained at the Reformation" be not lost. But they perceive that there are other values also in Christian history and they seek a larger realization of the truth that *all* values in all the ages of that history should equally be conserved. If there are Protestants who would tie us rigidly and finally to the sole values that emerged at the Reformation, these should be con-

demned as standing in the way of "the great truth that Christianity is not a narrow, one-sided, carefully codified section of life, but a divine, creative force sweeping into human history." If one group of the Church "prays hopefully for reunion with the Church of Rome," it is not for a reunion such as would involve acceptance on our part of Roman additions to the faith, Roman assertions of autocracy, or Romanization of thought. Can it equally be said that the group which "seeks continually closer relations with Protestantism" is invariably determined to conserve all the values that have accrued to us through the nineteen centuries of experience of the Christian Church?

We are a little critical, also, of the Bishops' definition of loyalty. Partly admirable, it still lacks the breadth and fullness that should characterize such a definition. Loyalty, it seems to us, is a matter of intent and a condition of mind. It is not a blind worship of the *status quo*. It is quite consistent with the attempt to draw from all Christendom the wealth of Christian experience, whether couched in devotions, not authorized among us, which have proven helpful to souls in other lands or other ages, or in the attempt to make more redolent of that large experience the setting which we give to the Holy Communion as the central act of worship in all Catholic Christendom. We agree that, in part, "Loyalty means the honest attempt to understand, to enter into, and to express in one's ministry" a "spirit" that is rather obscurely stated, but which "does not consist in meticulous obedience to the letter of rubrics and canons." And we are uncertain just what is meant by the observation: "It" [loyalty] "means the use of Prayer Book language. . . ."

We should scarcely have selected such a harmless sentence for particular comment if it did not seem to reëcho some of the divisive and partisan language of the unhappy controversy of the last year or two. Controversialists, it will be remembered, asked the Bishops to reassure them as to the continued and exclusive use of Prayer Book terminology, or words to that effect. The Bishops, obviously, neither could nor ought to give them such assurance. But—just what did they mean by asserting that Loyalty "means the use of Prayer Book language"? To us it seems like an anti-climax, a descent from the sublime to the ridiculous, by treating

of loyalty as the "use of language" of any kind. For the bishops cannot possibly mean the absurdity that has been argued, that it is inconsistent with the loyalty of a Churchman to use language that is not found in the Prayer Book. That would be to confuse the "values" of a book of prayer with those of an unabridged dictionary. The purpose of the one is not the purpose of the other. If the Bishops should commend the use of Prayer Book language as the standard of religious expression, the literary model upon which prayer and exposition might well be based, we would gladly reëcho their words. But to say that Loyalty "means the use of Prayer Book language"—this we cannot do. It is a bit of partisanship that is unworthy of its context; and if there be anything in the higher criticism, we would maintain that the facile pen that wrote the principal part of the address was not responsible for this interpolation. Obviously it is the gloss of a redactor or of some outside influence.

For let us consider it a moment. Is one disloyal if he speaks of *matins*, or *evensong*, or of services of *vespers* or of *compline*? Or if he innocently speaks of a *wedding* or a *funeral*? In the revision there has been introduced into the Prayer Book such terms as *Palm Sunday*, *Maundy Thursday*, the *Ordinal*, the *octave*, etc. Was it a mark of disloyalty to use those words before they were incorporated into the text of the Prayer Book? Or was it rather because they were in constant use among loyal Churchmen that they found their way into the Prayer Book?

Very likely the word *Mass* comes within the Bishops' test of Prayer Book language as essential to loyalty because we have it in the word *Christmas*, but would it be disloyal for us to speak of the *Liturgy*? Is a *clergyman*, or even a *parson*, never to be mentioned among loyal Churchmen? Is reference to the *episcopate* a mark of disloyalty? Must we never refer to the *laity*? Must we abhor *harvest home* festivals and *three-hour* services of Good Friday? Is the Pastoral itself disloyal when it refers to *evangelists* and resolutions of General Convention when they treat of *evangelism*?

Yet none of these terms is found in "Prayer Book language." (And where, in the Book of Common Prayer, do we find the term Prayer Book anyhow?)

These, and many other illustrations that might be added, show the fallacy of the statement that Loyalty "means the use of Prayer Book language." With all respect to the Bishops, viewing the sentence with any interpretation that could seem to render it appropriate for use in its connotation, the proposition is unsound and unworthy of its setting. Viewed by it, there is probably not a writer on ecclesiastical matters that can pass the test of loyalty; certainly not the writers of the Pastoral.

And to us, loyalty is a thing so much greater, so much grander, so much more noble, than any particular use of language, that we are impatient at the mere possibility that such a phrase could elude the scrutiny which, we must assume, the House of Bishops gives to the weighty utterance which is put forth in its name.

One wonders whether loyalty in the Church was impossible before the rise of the English language!

WE have singled out this particular phrase for criticism because the idea that loyalty to the Church is somehow tied up with precise Prayer Book language is rather common among the unlettered; we would not have supposed it common among bishops.

And the difficulty of securing absolute loyalty from all our clergy and people grows in considerable part from such misconceptions of what loyalty means and implies.

We are loyal to the Church as the Body of Christ; loyal to its great Head; loyal to the ideals in which the Church was founded; loyal to the concept of the Kingdom of God, toward which the Church is ever looking, for the coming of which it is ever praying and preparing; loyal to the Church's worship, in which we are joined with angels and archangels and all the company of heaven; loyal to all the working programs of the Church on earth and especially of our particular part of it. We are loyal, not solely to "values" that grew out of the Reformation conflict, but to all the values of all the ages and all the lands and all the experiences of the Church of the ages. Yes, and we are loyal to the specific requirements that our own national Church lays upon us; that local Church through which, and through which alone, we have contact with the Catholic Church of the ages.

But the Bishops' Pastoral is, for the most part, one of the finest that we can recall. It really tries to *say something*. It seeks to deal with issues of today. It grows out of the thought and the necessities of our own experience.

And it has abundant food for thought.

ARMISTICE DAY! The term calls up vivid pictures of surging throngs, shouting and jostling their aimless way through crowded city streets a decade ago—laughing, weeping, singing, in their relief that the most destructive war of history was over at last, and a weary world might lay down its arms and return to peaceful pursuits.

A war to end war—that was what it had been called, and there were those of us in 1918 who honestly believed that the termination of four long years of bitter conflict marked the entrance into a new era for mankind, in which at last there should be realized the old ideal of Peace on Earth, Goodwill Among Men. It was a positive peace toward which these optimists looked—not the mere cessation of hostilities, the absence of active war, but a state of affairs in which all the nations of the world, "without any difference of inequality," would be "knit together in one communion and fellowship."

What an idle dream that has proven to be! Ten years after—and the nations of the world still engaged in the suicidal race of competitive armament. Ten years after—and a Central American election being held at the points of American bayonets. Ten years after—and a secret military alliance between two great Powers being revealed by an inquisitive reporter. Ten years after—and half a dozen European states under the dominance of dictators. Ten years after—and Christian schools forbidden or severely handicapped in China, Mexico, and Turkey. Ten years after—and the most powerful nation in the world refusing to support a court of international justice.

No, the hopes of 1918 have not been realized. War has not been banished from the earth. The nations of the world have not outgrown their suspicions of one another. True, they have met in solemn conclave to outlaw war (that is, of course, except *defensive* war) "as an instrument of national policy," but if our memory serves us aright old Mars has never been conspicuously law-abiding, and we have a sneaking suspicion that his activities as an avowed outlaw will be little less high-handed than in the old days when he wore the cloak of respectability.

And yet the step taken at Paris last August was indeed a step in the right direction, feeble though it may seem to have been. Reduced to its lowest terms,

it represents at least a concession to an awakening Public Opinion. And Public Opinion is a force not to be lightly overlooked, as many an emperor and potentate has discovered to his sorrow. At present, so far as the overthrow ("outlawry" is too weak a term) of the God of War is concerned, Public Opinion is scarcely more than a new-born babe; but it is that same lusty infant that is destined one day, grown to the vigor of manhood, ripened with the wisdom of experience, to rise in revolt against war, bursting the chains of hatred and mutual suspicion that have bound the human race since the serpent in the Garden of Eden inaugurated the first National Apple Week.

General Convention has called upon the Church to observe the tenth anniversary of Armistice Day, which happens to fall on a Sunday, as a day of intercession for world peace. It is a most fitting suggestion, and we trust it will be widely followed in parishes throughout the land. Let us make it a real day of prayer for the friendly coöperation of all nations, not forgetting to acknowledge our own national penitence—for the United States of America has not been free from the sins of pride, jealousy, vanity, and the rest, which are just as deadly to the soul of a nation as to the soul of an individual. Let us pray especially for divine guidance for our President, both our present chief executive and him whom we have just chosen to become our leader four months hence; for the senate, which will soon be asked to ratify the Multilateral Treaty; for the House of Representatives, and all others in authority, both in this country and abroad, beseeching God that He will "so replenish them with the grace of [His] Holy Spirit that they may always incline to [His] will and walk in [His] way."

And for ourselves—what can we do as individuals?

We can bend all our energies toward working for world peace and universal brotherhood: (1) by example, (2) by wise counsel, (3) by intercession, (4) by faith.

Is it vain to hope that we may observe the *twentieth* anniversary of Armistice Day as a day of thanksgiving for the universal peace for which we offer our prayers on this *tenth* anniversary?

ACKNOWLEDGMENTS

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MR. FREDERIC COOK MOREHOUSE, Editor,
THE LIVING CHURCH,
Milwaukee, Wis.

Dear Sir:

We have examined the records relative to the various relief funds collected through THE LIVING CHURCH, and certify that the donations received for the period from June 1, 1927 to May 31, 1928, as published in THE LIVING CHURCH, amounting to \$10,841.46, were distributed in accordance with the published wishes of the donors,

and that cancelled checks were produced to us in support of these disbursements.

No charge has been made for any expenses in connection with the handling of the funds.

The total amount collected and distributed for relief purposes as from November 1, 1914, is as under:

Total to May 31, 1927 as previously certified to....	\$357,596.42
Amount certified to above	10,841.46

Total collected and distributed to May 31, 1928 .. \$368,437.88

Milwaukee, Wis. Very truly yours,
PRICE, WATERHOUSE & CO.

THE STORY OF THE CHRISTMAS SEAL

BY HELENA L. WILLIAMS

EVERY year millions of Christmas seals are sold in this country to control and prevent tuberculosis. They have become a symbol of the great war that is being waged against an ancient, preventable disease. But in 1904 the Christmas seal originated in a small way to give a chance for health to a group of tuberculous children in a foreign country.

In that year a children's hospital was needed in Copenhagen, Denmark. A postal clerk in that city named Einar Holboell heard of this and conceived the idea that stamps especially designed to decorate Christmas letters and packages could be made to finance the cost of the building. His enthusiasm won for him the endorsement of the Danish royal family, and the first Christmas seal was designed and placed on sale in the post offices. The good citizens of Denmark purchased enough of them to insure for the sick children the best medical and nursing care available.

A pioneer in the field of social service in America received a letter from his mother country bearing one of the bright-colored little stamps. His name was Jacob Riis and, his curiosity aroused by this new decoration, he inquired about its purpose. The possibilities of its use in the United States impressed him. He wrote an article that was published in the *Outlook* in which he described what the stamp had achieved in Denmark.

In that article, Miss Emily P. Bissell of Wilmington, Del., found the solution of her own problem: namely, how to raise \$3,000 for a tuberculosis pavilion in her state. She organized the first sale of Christmas seals in the United States and as a result the pavilion was built. In 1908, Miss Bissell was able to induce the authorities of the American Red Cross to undertake a nation-wide sale of tuberculosis Christmas stamps. Women's clubs, religious bodies, and local Red Cross chapters assisted in the campaign. From then on until 1920 the Red Cross conducted the sale of the seals.

From 1907 to 1910 the National Tuberculosis Association had been organizing its warfare against the disease with the support of foremost scientists, but with little funds. To strengthen the organization's work, the American Red Cross joined with it in the Christmas seal sale. The partnership between these two great welfare bodies lasted for ten years. Then, in 1920, it was dissolved because the American Red Cross desired to continue its annual roll call, begun in the years of the Great War, and it did not wish to appeal to the public for funds twice a year. Since that time only the double-barred cross, emblem of the tuberculosis movement, has appeared on Christmas seals.

Through the power of the Christmas seal, state after state was gradually organized to attack tuberculosis with a scientific program. The state organizations entered the larger cities and counties and formed local associations. Together, led by the national body, they have brought into existence nearly all of the present-day community machinery for combatting tuberculosis.

The little stamps help to control the sources of infection, especially to children, to educate everyone in health habits, and to prevent economic loss due to the death of producers. This year the National Tuberculosis Association and its affiliated organizations will hold the twenty-first sale of Christmas seals throughout the country.

O BLESSED JESUS, teach me to follow Thee in all Thy humiliation, to love contempt and abasement, gladly to taste the bitter cup with Thee, saying with a saint of old, "If I can do no more, let me at least accept one bitter blow for love of Thee" (St. Adalbert).
—Père Guillozé.

DAILY BIBLE STUDIES

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

PEACE

Sunday, November 11: Twenty-third Sunday after Trinity

READ Micah 4:1-7.

THIS is Armistice Day; and it is not only a national—indeed, an international—day; it is a day kept by the Church, because of its spiritual message concerning the heroic dead, and because also it emphasizes the great message of Peace. It is interesting that Armistice Day comes so near All Saints' Day. While we cannot absolutely number as saints the multitudes who gave their lives in the Great War, nevertheless we are brought face to face with the life beyond, and we can count the words of W. W. Story in his *To Victis*, as leading to deep thought: "Men, who have dared for a great cause to resist, fight, if need be, to die." And united with this comes the call from those lying under the poppies on Flanders' Field, "Carry on," in the struggle for world peace. For this the Prince of Peace bids us strive.

Hymn 295

Monday, November 12

READ Romans 12:1-21.

WE cannot, as soldiers of Christ, demand "peace at any price." The Peace of God must be an honorable peace. But we can seek for that peace by cultivating in ourselves a peaceful spirit. The third gift after love and joy, in St. Paul's great list, is "peace," and he who longs for world peace must himself strive to be both peaceful and peaceable. A fretful nature, a gloomy spirit, a tendency to answer evil with evil, can hardly have a place amongst peacemakers. Love for all men, enemies as well as friends, must rule our hearts. In quietness and confidence is found our strength. We must conquer bitterness. We must see the good underneath a rough exterior, and with a soft answer turn away wrath. Let this mind be in us which was in Christ Jesus.

Hymn 280

Tuesday, November 13

READ St. John 14:26-29.

JESUS CHRIST is the Prince of Peace, and His blessing, which is the culmination of our precious service of Holy Communion, a blessing of peace, still comes to those who try to follow the Master. To forward peace amongst men is the secret of true brotherhood. No matter of race or language or color of skin should separate God's children. We are to try to understand each other. A missionary once told me that while the study of a foreign language was difficult, it was yet more difficult to study the character and the viewpoint of those amongst whom he labored. The same thing is true in our home life. Much sorrow and domestic differences would be avoided if we tried to understand each other. Perfect understanding is to be one of the blessings of heaven. We may well begin the effort here on earth.

Hymn 499

Wednesday, November 14

READ St. Matthew 5:1-12.

CALLED the children of God." That surely is a Beatitude indeed. It is not easy to gain this blessing, yet it can be gained if we have the mind of the Master. Sacrifice is the first necessity. Love is to make the sacrifice real. Humility follows. Unselfishness must have a place. And prayer for others, even for our enemies, is absolutely necessary. And how great the reward! To be the child of God seeking and saving; to forget self in the effort to bring people together in holy fellowship; to love harmony and hate discord; to be kind, tender-hearted, forgiving, generous in judgment—that is a big program, but it is effective when we ask the dear Lord to help. There is so

much good in people if we would only look for it. And often bitterness of speech or action is the revelation of a hungry heart.

Hymn 497

Thursday, November 15

READ St. James 1:2-6.

THE Lord said: "In your patience possess ye your souls." And St. John saw in a vision the "patience and the faith of the saints." If the Master has waited nineteen hundred years for His gospel of peace to be received, surely we can work on and not be discouraged. And indeed, the light is already breaking over a warlike and war-loving world. We have to be patient with ourselves, for we are slow in gaining the perfection for which Christ asks. We must be patient with each other, neither critical nor indulging in judgment. We must be patient with the world, even when, as today, the gentler virtues are neglected. And we must be patient in our thought of God. With Him a thousand years are as one day. But with our patience we must have a vision. God's promises cannot fail. "If we hope for that we see not, then do we with patience wait for it."

Hymn 404

Friday, November 16

READ I Corinthians 1:1-6.

THE blessed work of Florence Nightingale had a deeper significance even than the gentle care for the wounded. It visioned a world whose wounds would be healed by the Great Physician. The Red Cross has done more for international understanding and good-will than all the treaties of the centuries. The strong sharing their strength with the weak. The healthy with loving sacrifice caring for the suffering. Our commerce can teach us. One country needs that which another country can give, and so the mutual aid leads to mutual understanding. And the Gospel goes beyond. For the Father longs for the faith and loving obedience of His children, and so the Incarnation expresses His care. And we humans need salvation through the Cross. So heaven and earth in holy sacramental grace meet together, and heaven will be the final result. "Righteousness and Peace have kissed each other."

Hymn 469

Saturday, November 17

READ Revelation 1:4-8.

THERE will be universal peace at last, but it must come through Jesus Christ. The gospel of peace carried by the messengers of the Prince of Peace! So Isaiah sang, and St. Paul echoed the song: "How beautiful are the feet of them that preach the gospel of peace." The missionaries abroad and at home carry the truth of God's love in Christ. It is the great message of which the angels sang when Christ was born; it will be the final message when He comes again with power and great glory to proclaim the end. He is the Alpha and the Omega. In Him human life finds its interpretation and its hope. We are to hasten, then, to spread the glad tidings. Armistice Day and our missionary plan come near together as we reverently consecrate ourselves and our gifts to God. Peace will come, and we can help in the coming by our zeal and generosity in making and praying and giving for the spread of the Good News.

Hymn 474

Dear Prince of Peace, grant to me pardon and peace, and teach me how to serve Thee with a quiet mind. Help me to be a peacemaker. Let love for Thee and for my brothers everywhere rule all I say and do. Bring the nations into Thy fold that the world may be at peace. And make all Thy children to be agents in spreading the glad tidings. Amen.

BLUE MONDAY MUSINGS

By Presbyterian Ignotus

WHEN this is printed, our great quadrennial referendum will have been accomplished, and we shall know who is to be the chief magistrate of the republic for the next term. Whoever is chosen, we may rest confident that America will continue to grow and flourish, since prosperity is not bound up with the success or failure of any party or any individual.

But after all is it worth the trouble? We have just passed through four years of comparative tranquillity only at the end to plunge into a violent disturbance of everything, which seems unnecessary; and one must consider whether or not a more peaceful way could not be found of determining who shall be the next President. With our four-year term a new President is scarcely elected before his friends, at least, begin to plan his reelection, and he must be an extraordinary man who does not permit himself to be somewhat affected by considerations involving that. So, too, every issue is befogged by appeals to base and unworthy motives, and by slanderous reports which rouse the passions of the crowd. In any case one may very reasonably doubt whether or not it is the wisest way to settle grave questions of policy by such an excited and hysterical appeal as is made in every presidential campaign.

Of course I am not saying for a moment that those things are peculiar to a democracy of our kind; and, indeed, the worst of them is comparatively harmless as set over against despotism of any sort, even the dictatorial kind, whether the dictator be the nominal "proletariat," a hereditary despot, or a self-designated ruler of the people like Mussolini. But one great change must be made in our method which would do away with many of the evils of the present system, without making any radical alteration in the principles involved: I mean, to make the presidential term seven years, instead of four, and to forbid a reelection. That would cut at the heart of the evil of planning for a renomination and would diminish almost by half the ills attendant upon the present condition of business and society which every presidential election must inevitably cause.

For myself, I must acknowledge a weakness in favor of the old Federalist ideas. It is perfectly idle to dream of their reestablishment; but all the same, a choice of notables for the Electoral College, leaving to them the determination of who should receive the ballots, has much to be said in favor of it.

I remember in 1919, when the Great War was just over, and people were beginning to adjust themselves to the times of peace, there was a spectacle presented in Paris called "Ouf!" That was as if the general public was sighing with relief at the passing of the War, and was preparing to pick life up again where it had been interrupted in 1914. Well, let us say "Ouf!" and begin once more to take up our normal life uninterrupted by the hysterics of partisan advocates, and convinced that the great current of American existence will continue to flow as it has done in the past.

THE Y. M. C. A. has just published a digest of replies received from traveling secretaries and college secretaries, to a questionnaire concerning the results of prohibition as they have observed it. One hundred and seventy-two replies have been received, fifty from travelers who go up and down the whole country, and are much in hotels, railway trains, and other public places. They are just about evenly divided, so far as their familiarity goes in the different sections of our country. The general character of the answers is such as to brand as wicked lies the statements made so often, that drunkenness is increasing, that there is more liquor in the country today than there was in pre-prohibition days, and that "prohibition is a farce." Most of them report that they have seen very little drinking in public places, and few cases of intoxication. These last were for the most part of men of middle age. The common statement

that students in particular are drunken nowadays is contradicted here. In general, the whole outlook is most encouraging.

If one adds to this the universal expression of a desire to keep the saloons shut, even by those who are wettest in their own preferences, one must acknowledge that the Eighteenth Amendment has had wonderful results. Before it was adopted, the general policy of many people was, as a famous politician put it, that every man had a right to drink what he pleased, when he pleased, where he pleased, and as much as he pleased. That has altogether changed, and none so poor is to be found who will do reverence to the saloons.

A NEW FORM of spiritual exercise is announced from St. Joseph, Mo., where a retreat under the direction of the Ministerial Alliance is advertised, with a horse-shoe pitching contest as the first thing on the program.

THE CORONATION of the *Negus Negusti* of Abyssinia has naturally kindled fresh interest in that remote African empire which is by no means Negro, though of dark complexion; but one is astonished to read in a sober daily paper of eminently respectable academic character that "the royal line goes back through more than eight thousand generations to King Solomon of Israel and the Queen of Sheba." It is unnecessary to offer formal disproof, since this is clearly a case where the writer of the editorial had a slip of the typewriter.

Abyssinia is "the only native Christian power in Africa"—though its Christianity tolerates slavery and divorce, as well as other corruptions. It received the Faith from the Coptic Church of Egypt many centuries ago; and like that ancient communion its Church is tainted with formal heresy as well as with superstition. Dr. Johnson's *Rasselas, Prince of Abyssinia*, is not at all a treatise upon the country itself; and it is only of late years that much has been known about it. But in one thing, at least, it is more advanced than America: it is a member of the League of Nations!

THE *Commonweal* has an article by Robert R. Hull in a recent issue, on Forgery as a Weapon of Bigotry. This says many true and unanswerable things concerning the alleged oath of the Knights of Columbus and similar documents circulated on behalf of the K.K.K.; and we need not hesitate to subscribe to their condemnation with all our hearts. But Mr. Hull goes too far. On the authority of a certain "Whitaker, an eminent Anglican divine," he quotes a statement that forgery seems to be peculiar to the Reformed. One wonders what has become of the Forged Decretals. All the world acknowledges the correctness of that title, and there is no doubt on whose behalf that forgery was committed. To instance no other, that alone makes his boasting void. Forgery, however committed, whether by deliberate imposture, garbled quotations, or in any other way, is altogether detestable and utterly to be repudiated by all honest men, whether its evil purpose is to prove that Roman Catholics plan the destruction of the republic, or that the Bishop of Rome has always been known as the vicegerent of God.

THE MEMBERS of an Alabama Methodist church have lately voted to designate one of their number as "the most beautiful soul in the congregation." Mrs. Sallie Rose was elected, and a beautiful Bible was awarded to her.

One might well set over against such unseemliness the hideous vulgarity of advertising "social leaders" as choosing their favorite cigarettes by the so-called blindfold test of smoking with eyes closed. Bishop Potter used to tell of a transcontinental journey he took, when, at a junction, he got out to stretch his legs. An old loafer gazed intently at him, and said: "Say, Mister, I've seen your picter somers; what was you cured of?"

THE COMPLETION OF PRAYER BOOK REVISION

BY THE RT. REV. CHARLES L. SLATTERY, D.D.
BISHOP OF MASSACHUSETTS

Chairman of Commission for the Revision and Enrichment of
the Book of Common Prayer

CONGRUENCE of the House of Bishops with the House of Deputies on Saturday, October 20, 1928, on final adoption of the Standard Book of 1928 marked the termination of fifteen years' work in the revision of the Prayer Book; a revision adopted in detail through five General Conventions. Many of the original members of the commission in charge of the task of revision are no longer living.

The first part of the book to be revised was that of Morning and Evening Prayer, chiefly in permission to leave the choice psalms open to the minister; a shorter canticle instead of the *Te Deum*; and a wider choice of prayers after the Creed.

The introductory sentences of the Litany have been simplified, and a prayer for those who travel by air introduced. Among the prayers and thanksgivings, many new prayers have been added, including prayers for a state legislature, for courts of justice, and for social justice.

The Holy Communion office has been rearranged in some parts. The Lord's Prayer follows immediately upon the Prayer of Consecration and the so-called Prayer of Humble Access comes immediately before the Communion. In the Prayer for the Church the phrase has been added: "Grant them continual growth in Thy love and service," referring to the departed. Many new Collects, Epistles, and Gospels have been added for special days and occasions. Archaic phrases have been changed and modern English used.

In the Baptismal service archaic phrases have also been eliminated and the service has been enriched by an additional Gospel, special questions to the sponsors defining their duties, the *Sursum Corda* before the consecration of the water, and a new benediction taken from the New Testament. The three services of the old Prayer Book have been combined into one, thus dignifying the sacrament of Baptism.

The Catechism still remains in the Prayer Book, but its questions and answers have been also incorporated into offices of Instruction. Here again difficult or archaic language has been changed so that it is hoped it will be quite clear even to children. Questions and answers concerning the Church, Confirmation, and the Ministry have been added.

The Confirmation service has been changed only slightly, by the omission of the exhortation at the beginning of the service, and the addition of a question and answer pledging the candidate to loyal discipleship to Christ.

The Marriage service makes the vow for the woman exactly the same as the vow for the man, the word "obey" being omitted. The man in the giving of the ring omits the phrase, "with all my worldly goods I thee endow."

The Visitation of the Sick is an entirely new service, and will be a convenient manual of suggestion for the pastor in his personal ministrations to the sick. At the close of the office provision is made for anointing or laying on of hands together with prayer for the sick.

In the Communion of the Sick, provision is made for a new Collect, Epistle, and Gospel appropriate for one not desperately ill, and there is also a shorter form of confession and absolution.

The Burial office has been enriched by new selections from the Scriptures and new prayers which give it a deeper note and a New Testament trust in place of the Old Testament awe before the great mystery of death.

Special services for those at sea and for prisoners have been omitted because people at sea and in prison desire the regular services of the Church.

The Psalter has been entirely revised by a committee of competent scholars. The old Prayer Book version, dating from the sixteenth century with its beauty of words and phrasing has been retained; but wrong translations have been corrected and opportunity is given to omit imprecatory verses in the Psalms.

The Ordination services have been enriched by a special Litany for the Ministry which had already taken the place of the regular Litany in most ordination services. The question about the Bible in the ordination of deacons has been made to conform with the modern knowledge of the Bible.

The chief difference in the offices for the Consecration of a Church and the Institution of Ministers is that these services may be used at discretion with another service or alone, so that in places where it is convenient they may be used in the evening.

The last service in the Prayer Book is Family Prayer; so placed that it may be found conveniently by heads of families. In addition to the old service, a shorter form for morning and evening is provided. Many special prayers of great beauty are added to be used from time to time as the head of a family may desire.

The Articles of Religion will remain within the covers of the Prayer Book. Special title pages will be inserted in the new book, showing clearly the four great medieval service books from which the English Prayer Book is derived: (1) Morning and Evening Prayer; (2) Holy Communion; (3) Holy Baptism, together with Confirmation, Marriage, Burial of the Dead; and (4) Ordination Services.

In general larger responsibility is placed upon the officiating minister and many opportunities for shortening the services are given. While the genius of Archbishop Cranmer's English remains, together with the liturgical treasures of the past, the book becomes distinctly a book of our own time.

THE FINAL SERVICE OF GENERAL CONVENTION

BY THE REV. HARRISON ROCKWELL

Washington, D. C., October 25, 1928.

AT 2:30 o'clock this afternoon the Church of the Epiphany on G street in the heart of the city of Washington was filled with a remarkable gathering of bishops, priests, and lay people. They had assembled to hear the reading of the bishops' Pastoral Letter, the concluding event of each General Convention.

The only clergy who were vested and in the chancel were the Rev. Dr. ZeBarney Phillips, rector of Epiphany Church and president of the House of Deputies, who read the lesson; the Most Rev. Dr. John Gardner Murray, Presiding Bishop and president of the National Council, who led in the recital of the Creed and gave the blessing as the final act of this Convention; the Rt. Rev. Dr. James E. Freeman, Bishop of Washington and host of the Convention, who offered the prayers; and, the Rt. Rev. Dr. Edward L. Parsons, Bishop of California, who read the Pastoral Letter.

The letter is printed on the opposite page, so that its urgent appeal for the practice of both unity and peace among ourselves need not be described here. It is a letter to the entire Church from its bishops and should be read by every loyal Churchman.

Before the blessing Bishop Murray gave a final message to us, stressing that which has been heard from so many, that this Convention excels all others in its splendid tone of fellowship and in the actual work accomplished. We have been abundantly blessed, and the Bishop urged us to go home and show that we realize that fact.

GENERAL CONVENTION SIDELIGHTS

A MAN who evidently had some connection with the government came into the registration office and asked for some tickets to the opening service. Upon being informed that there were no more tickets to be had he remarked: "I have been a contributor to the Church for the past ten years and if I do not receive these tickets I will withdraw my subscription."

ANOTHER MAN came into the office where the list of those registered was kept and asked the woman in charge to look up one of the delegates for him. He said: "My friend was born in Texas, when he was ordained he was sent to California to begin his ministry and then he moved to New York state. I am not sure that he is a delegate but I wish that you could find him for me."

AN ENGLISH clergyman attending the opening service of the Church and noticing the way that the bishops' chaplains were carrying the croziers remarked: "Oh, but I say, they have the croziers the wrong way. They are carrying them turned for an abbot and indicating their allegiance to the Pope." It developed that the chaplains were carrying the croziers turned in instead of turned out and the Englishman was very much disturbed about the matter.

The Pastoral Letter

of the House of Bishops

Dear Brethren of the Clergy and Laity:

IN sending you at the close of General Convention our message of pastoral interest, warning, and encouragement, we desire especially to emphasize certain responsibilities which, growing out of the very nature of the Church itself, rest as obligations upon us all.

The Christian Church is a society to which has been entrusted the preservation and propagation of the Gospel and through which normally men find salvation in union with God. But it is more than that. The Church is the Body of Christ and Christ is the representative of all humanity. The Church, His Body, is indeed and ought to be in fact the prophecy of human destiny. It foreshadows the right relations of men to God and one another. When we speak of it as the family of God we can rightly do so only in this prophetic sense. It is the inner group of the great family of all mankind, the group which is conscious of the sonship that belongs to all. Its function is not to draw men out from the human family but to make that family conscious of its real relation to God. The Kingdom for which the Church works and prays comes when men live like brothers in loving obedience to their heavenly Father.

Civilization depends upon control of those divisive forces which prevent a family life. Progress as the Christian sees it is the overcoming of these same divisive forces by the power of God. Unity is its goal. Love, brotherhood, fellowship are only varying names for the spiritual means and motives by which men reach this goal. The Kingdom of God is the society in which the divisive forces are overcome and the goal is reached.

THE NECESSITY OF UNITY

IF THE unity of society is the goal of man's striving, it is obvious that for the Church which foreshadows that goal and has to lead society to it, unity is no subsidiary or chance ideal. It is essential. If the Kingdom of God is to come among men the unity of the Church must be won. The forces which by setting men against one another continually threaten society obviously cannot be conquered by a Church which has not conquered them itself. A divided Church implies a yet unconquered world—yes, admits it, accepts it.

In playing our part then as loyal Christians and Church people in the great and moving drama of life, we cannot escape the call to unity. One family of God, one world, one Church! By example, by service, by prayer, we must seek unity.

We must begin with our own Church. No communion in Christendom has in respect to unity a more complex task than ours. Catholic in our unbroken continuity with the Christian ages and in the fulness of our Christian heritage, Protestant in our participation in the great sixteenth century movement of reformation and freedom, we have in the good Providence of God succeeded during four hundred years in holding together in some fashion those two fundamental types of religious experience and expression. But the extremes are far apart and often seem impossible to reconcile. The tension is at times severe.

Here in America, as throughout our whole communion, there is today a sense of strain. One group seeks a fuller measure of what it counts Catholic. Another group is sick at heart lest some of those great values which we gained at the Reformation may be lost. One prays hopefully for reunion with the Church of Rome; the other seeks continually closer relations with Protestantism. In all this and much more which on the surface indicate irreconcilable differences we would see rather the working of forces which are alive, the evidence of the Church's attempt to meet the continually new conditions of a world which moves forward with terrifying rapidity. We see witnessed the great truth that Christianity is not a narrow, one-sided, carefully codified section of life; but a divine creative force sweeping into human history, seizing upon human souls with immeasurable power, resistless in its grip upon every aspect of life, making partisans as well as statesmen, prophets

as well as priests. A Church which did not have new movements continually stirring its depths, in which there were no old hearts in despair and no young hearts aflame with indignation or kindled by visions of the City of God, would, we venture to believe, be a dead Church.

The divisions among us are not to be mourned over. They are to be conquered. They are not causes for despair. They are challenges to the width of our vision, the depth of our love, the soberness of our wisdom, and the steadfastness of our loyalty. If Catholic and Protestant cannot find a way to live together and to worship together the one Lord whom both adore, "then is our faith vain. We are yet in our sins."

PRACTICAL CONSIDERATIONS

TWO practical considerations are important. One concerns especially the clergy. There is little or no excuse for individualistic extremes such as often disturb the peace of the Church and its normal life. Let us have prophets, let us have life and initiative, but let us remember that there is a norm of teaching and of worship in the Prayer Book. The ordination vows of the clergy pledge them to loyalty to "the doctrine, discipline, and worship" of this Church. These great words are nowhere accurately defined, but for a loyal priest desirous of doing his work honestly, not obscure in meaning! Loyalty does not consist in meticulous obedience to the letter of rubrics and canons. Such obedience may be rendered accompanied by real disloyalty to the spirit of the Church. Loyalty means the honest attempt to understand, to enter into and to express in one's ministry that spirit. It means the use of Prayer Book language, and the careful distinction between what is Church law or doctrine and what is merely the individual's wish or opinion. It does not forbid reaching out to the best in Christian experience wherever found. It does forbid the submerging of established usage in alien rites. It does not forbid freedom of criticism. It does forbid subversive conduct. Honest loyalty among the clergy breeds confidence and a sense of security among the laity. It is one great contribution to the task of unity.

But the responsibility for unity rests upon laity as well as upon clergy; and for all there is, to use St. Paul's phrase, a "still more excellent way," the old way of love. We have no right to distrust one another. No group of men is trying by insidious propaganda to wreck the Church. There is and ought to be the frank effort upon the part of clergy and laity to further truth as they see it. But we are all Christian brothers. We have the same heavenly Father and the same Master Christ. Instead of setting ourselves in opposite camps and labelling ourselves with partisan names we need to worship and work, to study and confer together. Our differences can be overcome not by the victory of one side over another, not by driving out the Catholics or defeating the Protestants, but by the readjustments of the relation of truths and the discovery of new perspectives. We must seek the conscious and intelligent reconciliation of apparently irreconcilable views. Hitherto we have made an insecure reconciliation through our instinctive desire to hold together, but in many parts of the Church where in earnest fellowship our *Christian* tasks have been undertaken as *common* tasks, the goal we are seeking has come appreciably nearer. Let us move on and with the guidance of the Spirit of Truth making unity secure by clearness of thinking warmed by the power of love, and complete trust in one another.

UNITY THROUGHOUT THE WORLD

NEXT to our responsibility as Christians for the strengthening and deepening of the unity of our own Church lies our responsibility for advancing the unity of the Church of Christ throughout the world. Of all the great movements which have stirred men's imagination and captured their allegiance during the last generation, none has gained more rapidly than that of reunion. Thirty years ago men spoke of it as a mere dream. It has become a matter of practical and im-

mediate concern. The Edinburgh Conference in 1910, the Lambeth Appeal of 1920, the Stockholm Conference of 1925, the Lausanne Conference of 1927, the Jerusalem meeting of the International Missionary Council in 1928, all witness the fact that Christians are beginning to understand that a divided Church is by the very nature of Christianity an indefensible, yes, an impossible thing. To the extent that division exists Christ is absent. If we tolerate division (again let us say it), "we are yet in our sins."

This is not the place to discuss in detail the various problems which must be met and overcome in the difficult search for unity. But three principles should be borne constantly in mind by every loyal Churchman. The first is that every baptized Christian belongs to the Catholic Church. Whatever his ecclesiastical name, he belongs to the great company of the elect; he knows something of the love of God in the Person of Jesus Christ. Sainthood is the monopoly of no communion. The unnamed saints of some obscure group of Christians may know as much of God as those whose names adorn our calendars. Such a truth must drive from our hearts arrogance and exclusiveness. It must make us hospitable to all truth, charitable, of comprehensive thought, with a vision of the Catholic Church big enough to include the full range of Christian life and experience. Where Christ dwells there must we be content to be found.

But as we move toward unity in this spirit of Christian love we must move in practical ways. And we must move! We cannot wait for a day when through some miraculous divine intervention unity will drop upon us like a New Jerusalem from the heavens. We must seek for unity where the response is likely. In some directions the doors are for the present closed. But others are open. We must try those doors. We must be ready to go forward, to do something. We must dare to be misunderstood. We have heard it said that in America the Episcopal Church has led in the movement toward unity until now other Christians are ready to go forward, but that facing such a practical possibility the Episcopal Church holds back. That must not be.

But that brings us to our last point in reference to Church unity. No work of the leaders can bring unity without the cooperation of the people. Although unity cannot come without the careful scholarship of theologians and the wise statesmanship of responsible officials, neither can it come without the warm and vital interest, the loyal prayers, the sacrificial purpose of the rank and file of Christian people. Our Lord Jesus Christ summons us to unity. We must obey the summons.

The summons to unity is no less clear when we look out upon our task in the world. The mission of the Church, as we have already said, is the discovery to men of their relation of sonship to God and therefore of the unity which must be achieved if that sonship is to be made a living thing. The forces which divide men, selfishness, greed, lust, must be overcome by the power of God's love in Jesus Christ. The Kingdom of God is come when human society has achieved its unity in Christ.

This mission is no mere voluntarily chosen policy. It is the very life of the Church. The Body of Christ has no other mission than to make all men part of Christ. Whether the Church works in New York or in Hankow; whether it preaches social justice or teaches little children, its aim is the same. Whether it concerns itself with the great problem of peace among the nations or the lesser problem of peace in a New England mill strike, or in the intricate personal problem of peace in a quarreling family, its aim is the same. The love of God in Christ must bring unity. Divisive forces must be overcome.

WAR AGAINST WAR

THE most momentous task which faces the world of today is the warfare against war. Again and again, the voices of prophets and statesmen have been raised to tell us that if war is not destroyed Christian civilization must be. That we believe is exaggeration. Christ is too strongly entrenched in human society to be conquered by war, no matter how worldwide. God's purposes are too stable to be made mock of in the end by man's ignorance and wickedness. But war is destructive of what Christ stands for. War is degrading, brutal, bestial, like the devil, the father of lies and hatred. It assaults all that dignifies and beautifies human life. It violates the sanctities of the soul. It hurls defiance at the Christian faith that men are the

family of God. It challenges the Church of Christ to action.

Now it is not the business of the Christian Church to control governments. It cannot lay down in detail these plans and projects which it is the business of governments to formulate and carry out. But it is the business of the Church to speak in no uncertain way concerning the Christian view of life and the relations of men and nations to one another. It is its business to guide the Christian conscience in its approach to all such matters. It cannot therefore look on indifferently at war or what makes for war. It must put moral force behind the efforts for peace and a law governed world. Christ summons us to world unity as He does to Church unity. Such efforts we would have you see is but part of the great mission of the Church.

THE CHURCH'S PROGRAM

IN contrast with the vast reaches of the task of ending war or of restoring the unity of Christ's Church our own Church's mission as expressed in what we call its program seems small. It is as measured in numbers, be they of persons or of dollars. It is not if measured in eternal values. It is the same task of bringing unity in God's great family.

The money which we contribute for carrying out the Church's program in nation, diocese, and parish is our part in that task. The missionary whom we thus send out is preaching everywhere as he preaches the Gospel, the message of the unity of men in God. The teacher in the parish school at home is helping the children of the Church to grow up in full knowledge of what their sonship really means. The social service worker is revealing the unity as well as the dignity of human life. The evangelist on the city streets is stirring the sleeping sense of kinship which lies hidden in all men's souls.

Varied messages and varied efforts they are which through support of its program we make possible for the Church, but all are guided by the same great ideal. All spring from the love of God which we His children know in Jesus Christ. All aim to transform this world of hating, covetous, warring men, dishonoring in their strife the heavenly Father; all aim, we say, to put love for hate, peace and law for strife and chaos. All would create out of this bitter competitive struggle the coöperative life of the family of God.

These efforts are our efforts, dear brethren of the clergy and laity. This is all our task. In private life and public life, in the support of the Church's program and in our influence upon the wider life of Christian people throughout the world, Christ calls us to release the power of love that men may be gathered into the unity of the sons of God. Only thus can God have His way among us. Only thus can He answer our daily prayer, "Thy Kingdom come." Only thus can the Christ who died for us "see of the travail of His soul and be satisfied."

GREAT PINE TO LITTLE FIR

MOURN not, little tree!
Do you grieve for the brown bear
that all summer long ran these aisles,
soft-padding?

Have you forgotten last year,
when the late leaves fell,
and Bruin was gone?
In the spring did he not return?

He is not slain by the hunter
or taken in the trap:
Wise one! he knows well the snare
and the huntsman's guile!

In sleep he lies, hidden,
and that not far,
yet where man or beast shall never find him.
He is gone—and he comes again.

Still sighing?
Foolish little fir-tree,
not to trust the wisdom of the old brown bear!

CHARLES BALLARD.

The Final Joint Session of General Convention

Washington, D. C., October 22, 1928.

A FINAL joint session of the Houses of Bishops and Deputies met in Washington on Monday afternoon of the final General Convention week, under the presidency of the Presiding Bishop. Christian unity, evangelism, and young people's work were the subjects under discussion at this time.

The first part of the meeting was given to the Commission on Faith and Order. Bishop Manning was given fifteen minutes to tell of the Lausanne meeting. He said, in part:

"The supreme fact there was the Council's full, fearless, and unqualified faith in Jesus Christ as Saviour, Lord, and God. Every speaker voiced this, and it was this which drew and held us together. So the message which came to us there and which is for us here is that we are *already one* with Christians of every name through our common life in Christ, and also, more than we often realize, in our common faith that He, 'for us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man.' This truth Lausanne sounded out to the world. One in this, though divided still, by the guidance of the Holy Spirit, His Church may reveal Christ to a waiting world."

The Bishop of California, Dr. Parsons, was given fifteen minutes for his impressions of the Conference. He remarked that he had spoken some fifty times on this, but never before had been so restricted in time. The Presiding Bishop promptly replied, "You are now," and all laughed.

Bishop Parsons summarized the findings of the Conference, pointing out that, "except for the one point of the Papacy, the whole possible Catholic standpoint was there." Referring to the findings as "a sketch-map of the faith," he continued:

"That map shows how the whole Church stands in respect to these. This is a valuable contribution to unity, but it is not only a map. A group of theologians might have gotten together and given us that. But this map has behind it the authority of those Churches which participated. So it is authoritative and has an appeal, yes, almost a compulsion on all Christians, to take up the study of the next step toward Christian unity along these lines. And its most valuable aspect, apart from the above, is that it comes in a way which makes it available to the common people in the Church. It is not an abstruse theological document, but a pronouncement vital with living truth. When the further demand for unity comes, as come it surely will, this will point us the way in which we are to proceed."

Mr. Frederic C. Morehouse was given ten minutes for his speech, and stated that he considered it a most delicate compliment that where bishops had been allotted fifteen minutes to voice their ideas, a layman was given ten; but he was assured that the Presiding Bishop should understand the mind of the episcopate. He then mentioned the emphasis by Bishop Brent on the need of impressing on the mind of the Church that *schism is sin*. We can only pave the way for unity; we cannot set the time. It may come soon; it may take centuries. But in the fulness of time the Holy Spirit will fill His Church with Himself, and unity will be here. We pave the way by each being loyal to his convictions of right. If a single delegation at Lausanne had tried to shade its convictions or to compromise, the work accomplished would have been impossible. Because each was true to his convictions we could walk together and work together toward unity. One most statesman-like thing done in this connection was the arrangement for simultaneous celebrations of the Communion, each in his own place and way. The result was that in our various ways but all at the same time, our eucharistic prayers for unity went up together to the Throne of Grace. It was a wonderful experience and a real advance.

Mr. Zabriskie of New York spoke briefly, saying that the *odium theologicum* was smashed when you got to know your opponent. He spoke of the finances of the commission, saying that a large part of the expense had been borne by the Church, though others were contributing. Only \$34,000 has been spent; \$5,000 remains in the treasury. The expenses of the continuation committee will require some \$7,500 more than this. We look to the Church to carry on.

Judge Henry, of Iowa, asked if time was to be given for discussion. The chair replied that this would depend on the mercy which the speakers might have on the audience.

Dr. Stewart of Evanston was given three minutes. He stressed the fact of the humanness of the Lausanne Conference, speaking of the constant attendance of Bishop Gore, his keen attention to the discussions, and his ringing declaration when restrictions in regard to Baptism were proposed that "You shall not bind God's mercy." He also paid tribute to Bishop Brent, noting his distinctions between conference and controversy.

Bishop Cook of Delaware then presented a resolution of gratitude to God for His preservation of the health and strength of the Presiding Bishop, and a pledge to the Bishop of our increasing loyalty and purpose to help him in his arduous task.

The young people then had their turn of being considered. Fr. Sill, O.H.C., of Kent School, spoke of his experience with school boys, and their position toward religion as exemplified by the boy who wrote, "We want knowledge of God without bunk. We want to find out and know for ourselves." He stated, "We tell our boys that we are out to get them to know that they can have conscious fellowship with Jesus Christ. We ask, 'How do you find out if your father and mother are really yours?' and then tell them, 'That is the way to find out that God is your Father.'" Once they get that fact we win.

The Rev. C. Leslie Glenn said: "If Fr. Sill gets twelve minutes, then I ought to be through now. All I have to say is summed up in what his life is and has been. His school has more pupils studying in our seminaries than all the other schools put together. Young peoples' work depends on a person, not a system. There is no such thing as a great school, there are only great schoolmasters."

The Rev. Charles E. McAllister, of New Jersey, added: "We are making the young people class conscious. Don't dig chasms for them to cross. If you put the Church far from them they will not understand her message. The young people, like everyone else, need a religious experience."

The subject of evangelism was next considered. The first speaker was Captain Mountford of the English Church Army. He spoke of the American Church Army as the youngest child of the Church. He said he had a message for inside and outside the Church. If evangelism outside is to succeed it requires an evangelistic spirit in the pew. If we win a soul and then introduce it to a congregation which is an ice-box, that soul will cool off and perhaps die. We should have quiet days for the laity; preparation classes before Communion, so that souls may come to the altar prepared to see God there.

The Rev. S. M. Shoemaker, Jr., of Calvary Church, New York, spoke briefly, telling something of the needs which led to the great work which is being done in that parish. Evangelism is not part of the work of the Church, it is *the* work of the Church. We are to link souls to Christ; not the outsiders only, but the inarticulate insiders; give them the Spirit who will give them "utterance." Experience with human souls will teach us. No one ever brought Christ into one of his problems without having that problem solved. For this we must use prayer and personal contact. If you are to cultivate a spirit you must use spade work. We let our people be satisfied with themselves too easily. We give them little pattering office jobs instead of spiritual adventures. Sin is a universal disease. Christ is its only cure. But do not try to treat a disease without a diagnosis. Conversion is necessary for all. Many have not even started the Christian life. God does all of conversion, but we can show people where to begin it. The beginning is "surrender." Many do not like that. It sounds hard. But we surrender our wills to put in God's. We say it, "And here we offer and present unto Thee ourselves, our souls and bodies." Do we do it? We ask "that Thy Holy Spirit may in all things direct and rule our hearts." Do we mean it? Guidance is real. If we keep still and listen for God something happens. The great need in

evangelism is in us. Seminaries should teach personal work; take the men out and bring them in contact with human souls in need. Our failures rest with ourselves.

Mr. Poynter, a business man of New York, told in simple words the story of his conversion, and of how that conversion had affected a similar change in others. It was not a challenge, but a surrender which lifted him out of his old life into a new. Then he found that in order to keep this he had to tell others; and so the work went on. It is just taking Christ at His word and surrendering to Him.

The Bishop of New Hampshire, Dr. Dallas, told us that wherever men had been shown Christ they had learned to love Him, and miracles have happened. Dr. S. S. Nash, of North Carolina, spoke of his experience in that state, and was followed by the Rev. G. W. Hobbs, of the Publicity Department of the National Council. He declared that he had found the same need, for personal evangelism, everywhere, among all ages and classes.

Bishop Darst then spoke thrilling words telling of the beginnings of the evangelistic movement four years ago, amid doubt and discouragement, and contrasting that with the wonderful service or meeting of today. He then called the meeting to its feet, to join in a pledge of re-consecration to the cause of Christ. The meeting responded as one person.

Mr. G. W. Pepper then offered a resolution, as follows:

"WHEREAS, There is in this Convention an evident sense of the need of a determined endeavor on their part of the Church to fulfil her mission through the preaching and practice of the Gospel; and

"WHEREAS, this need is further evidenced by the memorials to this Convention of the Young People's Societies, the Daughters of the King, the Brotherhood of St. Andrew, and the Woman's Auxiliary,

"THEREFORE, BE IT RESOLVED: That this Joint Session of the House of Bishops and the House of Deputies expresses its profound conviction that personal allegiance and witness to Jesus Christ is the vital matter in the life of the Church today, and commends to the Church the Program of the National Commission on Evangelism, and urges upon the whole membership of the Church, both clerical and lay, their utmost effort to realize this program in its essential principles."

With the unanimous adoption of this closed one of the most remarkable meetings of this or any other session of the General Convention. Those present were moved to the depths of their natures. We could almost feel the spiritual presences of the great evangelists of the past, through the ages of the Church's life, rejoicing with us in the joy of contemplated service.

A fitting aftermath of the meeting was an outdoor meeting which was held in the park immediately across the street from the hall. Here, in a brief but telling service, the four members of the Church Army showed us a real demonstration of what might be done on any public spot in this country by those who are on fire to tell the wonderful message of Christ.

I LEANED TOWARD WINTER

I LEANED toward winter as a weary tree
Worn with the summer yearns for leaves to fade,
For naked branches casting gnarly shade;
Yearns for the wind to pass unhinderedly.
I leaned toward winter, but Love's storm swept by,
Swift frost and flame about me, and I stood
Bannered with beauty, vibrant, sap and wood;
I, who yearned for grayness stark against the sky,
Yearned to lie rotten under shrouding moss.
Love flung its tempest round me, stripped me bare.
Then (winter! winter!) in aghast despair
I stood forlorn and gazed upon my loss
Till, leaf-buds quickened by Love's plenteous rain,
Youth and the spring grow wild in me again.

PORTIA MARTIN.

Your happiness is in your own hands, not in the hands of others; if you choose to be happy you can. If you do not find sunshine in life, you go a long way to wrapping other people's lives in cloud. Suffer you must, for you are human, but suffer well and wisely you ought, for you are a Christian.

—W. J. Knox Little.

OLD CATHOLIC REPLY TO LAUSANNE

Reply of the Bishops' Conference of the Old Catholic Churches of the Utrecht Union to the Reports of the World Conference on Faith and Order at Lausanne, the 3d to the 21st August, 1927, to be handed over to the Continuation Committee of the World Conference.

THE Bishops' Conference of the Old Catholic Churches of the Utrecht Union thoroughly examined the reports of the World Conference in their session of the 13th August, 1928, at Utrecht, and takes the liberty of forwarding to the continuation committee the following remarks thereon:

I. The Bishops' Conference principally approves of the procedure adopted by the World Conference. The spirit of penitence and active will toward union pervading the World Conference has awakened vivid resonance in our Churches which since their forced separation from Rome have considered the work of unification as one of their most prominent tasks.

II. The Bishops' Conference does not deem it necessary to lay stress once more on their special conception of the several subjects. Now, after the closing of the first session of the World Conference, it thinks the time has come to enter into a thoroughgoing and deepening collaborationship, to which task it most gladly and heartily gives its coöperation.

III. In this sense it approves and affirms the work hitherto done. Especially it compliments upon the methodical line of direction used as heading point in the drawing-up of the reports, viz., the endeavor to conceal in no way that which is still separating us, when stating the generally accepted truth.

IV. In the interest of the further progress of work, it therefore lays also stress on the conception that all compromises ought to be avoided. For though animated by the deepest love and longing toward the union of the Church, it firmly holds that the truth of the Church of God can never be gained by human reflections nor can it be called into life by such proceedings. According to its character of divine revelation it can but be found by generally paying attention to the guidance of the Holy Spirit who is guiding the Church into all truth.

V. As it is hardly to be expected that the existing disagreements will be totally removed in an approximately short time, the Conference of Bishops entertains the idea that in the first instance not the complete exterior union is to be desired, but that the most possible far reaching intercommunion is to be aimed at as primary goal. (See Bishop Dr. Kury's address delivered to the World Conference on the 15th August, 1927.)

VI. But even the preparation for this attempt requires a more sound and thoroughgoing discussion of the central points of doctrine and order than it was possible to accord to it at the World Conference now closed. The Episcopal Conference proposes, therefore, that the continuation committee, on presentation of the Churches, should appoint a mixed commission of theologically trained delegates of the several Churches who, relying on the reports drawn up, shall have to discuss the subject matters anew.

VII. In accordance with paragraph 4, the Bishops' Conference would be gratified, if for the reports to be drawn up by this commission not the mere form of a slippery "formula" would be adopted, but rather a form permitting to make visible the vivid tensions of truth, just as Professor Dr. Siegmund Schultze has attempted to show in his address on the Nature of the Church delivered at the World Conference on the 5th August, 1927.

VIII. The Bishops' Conference holds it most important that those who are interested in the work of unification might also get an insight into the details of the progressing work. On this account it asks the continuation committee to supply with short notes all those journals which hitherto have promoted the work of union. Thus the collaboration of these organized bodies would create such a collection of materials as could never have been entrusted to one single journal.

IX. The Bishops' Conference thinks it most advisable that this commission work should be thoroughly prepared by scientific work of research. It proposes, therefore, that the creation of ecumenical institutes of research being affiliated to universities may be considered as suggested by Prof. Dr. Heiler in Number 1 of 1928 of the *International Church Review*, Berne.

These institutes of research could at the same time propagate much further the ideas of the Lausanne Conference by lectures, instructive courses, and addresses.

America's Foreign Relations

By Clinton Rogers Woodruff

WHETHER one likes to admit it or not (and I am one of those willing to admit it) America is not only a member of the family of nations, but an important one at that, even though she formally stays out of the League of Nations. The American policy of territorial and economic expansion and our contacts with other nations make the United States an integral part of the international situation, whether as a people we recognize it or not.

Kirby Page believes that "we are drifting into a situation which is full of menace for world peace." Granting his premises, his conclusions in *Imperialism and Nationalism*¹ are irresistible, but what about his premises? Many as equally high minded and public spirited would join issue with him. It is not to be assumed that simply because America is fulfilling her duty in various parts of the world, alike to her own citizens and in the maintenance of peace and order, that she is imperialistically inclined. Wherever America goes she goes without any serious suspicion of aggrandizement, although there are those, like the editors of *The Nation*, who can see no good in any American move and regard them as sinister every step that she takes.

For an interesting view of the attitude of the South American states one should have recourse to Clarence H. Harding's *South America Looks at the United States*,² based on a year's first hand study of the situation at the instance of the Bureau of International Research of Harvard and Radcliffe. In his interesting study Mr. Harding says:

"The recent intervention of the United States in the domestic politics of Nicaragua, and the recurrence of the periodical 'crises' in the relations between Washington and Mexico City, have loosed, as usual, the flood gates of criticism in the South American newspaper press. To the upper classes of Argentina, Chile, or Brazil, a vital American principle seems to be at stake, the principle of the legal equality and political independence of American nations. The United States seems to be setting up an implied and partial protectorate which may be extended to the whole of the western hemisphere. And the tendency runs counter to the growing power, stability, and pride of the nations on the southern continent. . . . Distrust and suspicion of the United States among the nations of Latin America still exists and needs to be eliminated. To discuss the source of present-day mistrust is the purpose of some of these chapters."

America must take pains to know what the situation in these growing states is. They no longer need the protecting care of a big brother. They need the friendly coöperation of a strong, interested neighbor. As John Dewey has pointed out, to meet this requirement in an intelligent way we must have full and public information regarding the different phases of our economic expansion in the Latin-American countries. As the most powerful nation in the world, with vast capital and technical skill to export, we are sure to continue the policy of economic expansion southward. The Latin-American countries have vast undeveloped resources and offer the chief opportunity for the investment of our surplus capital. "It is probably fantastic to dream of checking this movement which may and should be to the benefit of both sides," he says, "but will surely lead to charges of predatory imperialism, and to increase of distrust of this nation and to continued complications and irritations, unless it is controlled by full and public knowledge of all concessions and special privileges, and of the conditions under which they are obtained."

Prof. Harding's volume is not only most valuable, but it is extremely interesting and deserves the thoughtful reading of all who are desirous of seeing America achieve her manifest destiny among the nations of the world: a power for justice and righteousness. This is not easy of attainment when there are so many cross currents of selfishness and self interest. Nevertheless for one I believe that the main intent and purpose of our diplomacy is to promote these very ends, and there

is no doubt but that they will be greatly advanced by the Kellogg multi-lateral treaty renouncing war as an instrument of national policy.

Unless we can straighten out our relations with Latin-American countries, the suspicion and fear that have been generated will intensify the charges of hypocrisy which are brought against us. The result may be sufficient to compromise, as has been pointed out by more than one student both abroad and in the United States Senate, when the treaty comes up for ratification, the success of the most promising step yet taken to rid the world of the curse of war.

WHY is it not feasible to extend to the south the splendid policy of friendliness that has characterized our relations with Canada to the north? "Neighborliness over the garden wall does not necessitate the surrender of individuality," as W. Eric Harris tells us in his stirring appeal to Canada, *Stand to Your Work*,³ "or even the right to discuss, within the family circle, the oddities and peculiarities of one's neighbor's mode of life." To be sure, the fact that we have a common political heritage and speak the same language (except in the province of Quebec) has had much to do with the situation; on the other hand there has been manifest a desire to understand and an absence of any desire to act the overlord.

Japan is a good many miles farther away from us than Canada or even the most southerly South American country, but she is an essential part of our foreign problem, and China is likewise a part of it, partly because of the Philippines and Hawaii, but largely because of what Seward saw there generations ago: "The Pacific Ocean, its shores, its islands, and the vast region beyond will become the chief theater of events in the world's great hereafter." He added that "henceforth European commerce, European politics, European thought, and European connections, although actually becoming more intimate, will nevertheless relatively sink in importance." Fifteen years later he did what he could to realize this prophecy by annexing Alaska at what now seems to be the absurdly low price of \$7,500,000.

Nicholas Roosevelt has given long and consistent study to the problems of the Pacific. In his *The Philippines* (New York: Sears & Co.), already referred to in these pages, he gave a first hand study of these important American possessions, and now in *The Restless Pacific*⁴ we have a most valuable discussion of the situation growing out of the dominating fact of the twentieth century, the shifting of the theater of the world events from the Atlantic to the Pacific. With Alaska, Hawaii, and the Philippines, America is one of the great Pacific powers, and to use Mr. Roosevelt's own phrase "is now irretrievably involved in the politics of eastern Asia."

All these important facts and the resulting situation are fully and vividly described and discussed in this highly interesting book. His chapters on American ideas and realities in the East are stimulating and reassuring. He points out that, not content with the guardianship of Christianity in the Orient, the American people have embarked upon the task of helping the Filipino in every possible way. "It may be said that in one hand they have carried a school book and in the other a bank book." In his chapter on The Naval Arm of Diplomacy, Mr. Roosevelt says:

"Viewed in retrospect we see that at the Washington Conference the United States paid the biggest price for what she deemed the interest of world peace. She seriously handicapped her ability to defend her Pacific possessions. She abandoned a naval program which would have given her the world's largest fleet. As a result Japan's naval power in the western Pacific was made more effective and Great Britain saw her only rival of the seas deprived of the right to outbuild her. In exchange for these sacrifices the United States received the acclaim of the sentimentalists of all countries and of the 'hardboiled' in England and Japan."

¹ *Imperialism and Nationalism*. By Kirby Page. New York: Doubleday, Doran & Co.

² *South America Looks at the United States*. By Clarence H. Harding. New York: The Macmillan Company. \$2.50.

³ *Stand to Your Work*. By W. Eric Harris. Toronto: The Musson Book Co.

⁴ *The Restless Pacific*. By Nicholas Roosevelt. New York: Charles Scribner's Sons. \$3.00.

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.

THANK YOU!

To the Editor of *The Living Church*:

ACCEPT my hearty congratulations upon the semi-centennial of THE LIVING CHURCH. I am very glad to be one of the large family of your paper and sincerely wish to you and your worthy associates many years yet of a glorious success in the work of such a useful publication as THE LIVING CHURCH represents.

May your management be the base for THE LIVING CHURCH to attain the centennial and your name to go in the history of the Episcopal Church with praises and gratitude.

With highest regards,

I am, very sincerely yours,

✠ THEOPHILUS N. PASHKOVSKY,
[Russian] Bishop of Chicago.

"RITUAL AND THE DEAF"

To the Editor of *The Living Church*:

I WAS MUCH interested in Mr. Macomb's letter [L. C., September 22d], regarding ritual and the deaf. From my own experience I can heartily endorse his views. The Catholic Church adapts herself to all conditions of men and infirmities and uses in her rich symbolism a very practical and beautiful sign language. For some twenty years or more I have been very hard of hearing and after enduring a Protestant form of worship for most of this time at length reached a crisis of a rather severe attack of Roman fever. It might be an interesting speculation whether this condition could be induced by a slow and persistent spiritual starvation, a kind of ecclesiastical malnutrition. At any rate, that is the way I felt, and the worm in this instance almost turned to Rome.

Fortunately I was diverted to Corpus Christi, New York City. Fr. Rich is a miracle of meticulousness without a scrap of scrupulosity and he expresses himself naturally in gesture. He allows me to serve him every Sunday at 7. I manage the Preparation by using a card and have no difficulty with the Sanctus bell. For safety's sake Fr. Rich generally turns his head a trifle in my direction at the Sanctus, but the usual inclination toward the altar would suffice. The *Domine, non sum dignus* is indicated by the striking of the breast, and of course the warning signal at the consecration as well as the consecration itself is clearly marked by the proper ceremony at these points.

WILLIAM Y. WEBBE.

Summit, N. J.

A CONSERVATIVE VIEW OF EVOLUTION

To the Editor of *The Living Church*:

MAY I please call the attention of your readers who have young friends or kin at colleges to the remarkable article in the October *Atlantic Monthly* by Professor Paul Shorey, of the University of Chicago, on Evolution, A Conservative View? It ought to be learned by heart by every undergraduate in the land. Its theme is parallel with those telling words from Professor Charles Horton Cooley, of the University of Michigan, when he says, "It is perhaps not sufficiently understood that nineteen-twentieths of what men of science write, and what the public takes for science, is not such, but an overflow of speculative discussion."

Chicago.

(Rev.) JOHN HENRY HOPKINS.

"THE CHURCH'S CALL TO LAYMEN"

To the Editor of *The Living Church*:

THIS IS to thank you for publishing Mr. Leon C. Palmer's article, *The Church's Call to Laymen*, in your issue of September 22d. It is a capital article. And the fact that it comes from a layman will give it greater influence than if it had been written by a clergyman. It is the greatest contribution to the cause of evangelism I have seen this year.

(Rev.) G. W. GASQUE.

Atlanta, Ga.

TO PRIESTS TRAVELING IN THE ORIENT

To the Editor of *The Living Church*:

DU TO THE coincidence of the furloughs of the Rev. Hobart E. Studley and the Rev. William L. Ziadie, two of the three churches in Manila are without regular celebrations of the Holy Communion. The clergy of the Cathedral are curtailing their own work in order to give these vacant parishes as many services as possible. St. Luke's especially demands attention because of the custom of having daily celebrations there.

We therefore hope that any of our clergy who are planning to pass through Manila will notify us of their intention so that we may arrange to meet them and give them access to our altars.

(Rev.) BENSON HEALE HARVEY,
567 Calle Isaac Peral,
Manila, P. I.

Canon Missioner.

"OUR COLORED BROTHER"

To the Editor of *The Living Church*:

IN YOUR ISSUE of THE LIVING CHURCH dated September 29th, there appeared a splendid article (the first part of it), entitled *What of Our Colored Brother?* by the Rev. George W. Lay, D.C.L., chairman of the Commission on Work Among Negroes. This article by Dr. Lay has evoked a great deal of harm to our Negro work because of the "traditional sting" which it has at the end of the article. I feel sure that Dr. Lay did a courageous bit of work in presenting his views as they preceded this series of recommendations at the end of his article which he offers all LIVING CHURCH readers for consideration.

In his recommendations, No. 4 runs as follows: "That in every church for white people, some seats be marked 'Reserved for Colored People,' and that these seats be not in the gallery, except when the space is needed on special occasions." Recommendation 5: "That the colored people of their own volition cheerfully conform to such arrangements, and also go forward to receive Communion after all white communicants have received."

These two last recommendations of Dr. Lay have spoiled the weight of his article in our eyes. It has produced such headlines in our Negro papers as the following: "Negroes Should Commune Last in P. E. Church." "White P. E. Priest Also Suggests Special Pews for Colored Christians." "P. E. General Conference of Workers Hears Plea for Jim Crow Pews."

By including those two unpleasant recommendations in his article, Dr. Lay is making it very much harder for the Negro priests of our Church to win their people into the fold of the Episcopal Church. It is such thoughts as these that hamper us in advancing our work all over the land. The Negroes of the land have awakened, and they will not join a Church that permits such ideals to come from one of its priests into print. I am sorry that he ever penned those lines.

Philadelphia, Pa.

(Rev.) EDGAR C. YOUNG.

"ON HEARING CONFESSION"

To the Editor of *The Living Church*:

I THINK the attention of priests generally should be called to a small book Morehouse has just published called *On Hearing Confessions* by Harris. This book is of great value. It is an abridged edition of Pusey's translation of the Abbé Gaume's *Manual for Confessors*.

Madison, Wis.

(Rev.) FRANCIS J. BLOODGOOD.

[The book to which Fr. Bloodgood refers, *On Hearing Confessions*, is edited by the Rev. Clifford A. Harris. It is published by the Faith Press, London, the American agents being Morehouse Publishing Co., Milwaukee, and the price \$1.40. Other excellent new books containing much helpful advice on hearing confessions and on pastoral care generally are Canon T. W. Pym's *Spiritual Direction*, also published by Morehouse at \$2.00, and the Rev. T. H. Passmore's *Spirit of Confession* (\$1.00).—EDITOR L. C.]

AROUND THE CLOCK

By Evelyn A. Cummins

DR. LANG, who will become Archbishop of Canterbury in November, is the author of a book called *The Young Clanroy*, written, it is said, to entertain the choristers of Magdalen when he was Dean of Divinity. When he published the book he dedicated it to the sixteen boys to whom he had told the story.

I SAW the following story in the Paris edition of the *New York Herald* this summer, and thought it might interest LIVING CHURCH readers:

"The fact that a 'Lambeth degree' of Doctor of Music has been conferred on Mr. Sydney H. Nicholson, warden-designate of the School of English Church Music, by the Archbishop of Canterbury, has revealed to many people for the first time one of the less known privileges of the Primate. The right to confer degrees was vested in the Archbishop by the 'Peter's Pence' Act, in the time of Henry VIII. It empowers him to grant 'all manner suche Licenses, Dispensacions, composicions, faculties, grauntes, rescriptes, delegacies, instruments, and all other wrytynges, for causes not being repugnant to the Holy Scriptures and laws of God as hath byn used and accustomed to be had and obeyed at the See of Rome.' The power of granting licenses and degrees in England, which was taken from the Pope and vested in the Archbishop of Canterbury during the Reformation, includes also the appointment of notaries, licenses for a minor to hold a benefice though not in orders, to eat flesh in Lent, which were granted down to the seventeenth century; licenses to preach, to teach, and to practise medicine and surgery. The license to practise medicine was abolished by the provisions of the General Medical Act."

THE annual pilgrimage of motorists to the shrine of St. Christopher took place on a recent Sunday at Le Jajolet in France. High Mass was celebrated at 11 A.M. and the benediction of cars took place after relics of the saint had been carried in procession in the afternoon. Motorists drove their cars by the statue of St. Christopher to have them blessed.

ANOTHER interesting service was held recently on a Sunday afternoon when the Bishop of Ripon conducted a service for cyclists in the grounds of the palace at Ripon. Dr. Burroughs, in a public statement, said:

"I am anxious to say how much I should welcome a chance of meeting personally some at least of those whom I so constantly pass of a Sunday morning and evening on the road between here and Leeds. I never pass one of their companies without wishing I could give them a friendly greeting and God-speed: and the proposed service in the grounds of my own home will give me the opportunity of doing so. Let me add that, though any clothes are permissible, the men will be most welcome in the shorts and open shirts which one knows to be the most comfortable wear for cycling. We shall use a short special form of service which I have just drawn up. The Ripon City Band will accompany the hymns, and the Ripon Motorcycle Club has undertaken the stewarding. Motorcycles as well as 'push-bikes' will be welcome."

BRITISH and German theologians met for a conference this summer at the castle of Wartburg, in Eisenach. Some of those present were: Dr. Bell, Dean of Canterbury; the Rev. J. M. Creed, of Cambridge; the Rev. Sir Edwin Hoskyns, of Corpus Christi College, Cambridge; Dr. J. K. Mozley, warden of St. Augustine's House, Reading; Dr. Rawlinson, university lecturer in Biblical Studies, Oxford; and Dr. Söderblom, Archbishop of Upsala.

A MAN found a family of abandoned kittens in a basement in New York City. He took good care of them, the story was written up in the *Times*, and fifty people called to see the man and offered homes for the kittens, while he had numerous offers of homes for them through the mail. He also received a check for \$5.00 as a reward from an admirer.

SAYS the *Brooklyn Eagle*: "A young man arrived home after having received the degree of M.A. for graduate work at college.

"I suppose Robert will be looking for a Ph.D. next," said a friend of the family to the father.

"No," was the reply, "he will be looking for a J. O. B."

THOSE who met nearly everyone they knew in Paris this summer could enjoy a cartoon which appeared recently in the *Boulevardier*, showing an interpreter pointing out to a couple of tourists a man, surrounded by foreigners, sitting at a café table on the street. "Look ladies!" exclaims the guide, "A Frenchman!"

VISITORS in Westminster Abbey during the summer are so numerous that one can scarcely get around. It is said that as many as 3,000 a day visit the Chapter House. An American, a short while ago, left a standing order with a London florist to have fresh flowers placed daily by the memorial to Ambassador Page.

AN ARTICLE in the *Chicago Journal of Commerce* claims and explains the feeling of kinship between the United States and Britain. The writer says:

"But 'Anglo-Saxon' in its modern usage is an informal shorthand term for 'white, English-speaking.' In that sense, the term 'Anglo-Saxon' applies to both the United States and Britain. And in that sense, there is an Anglo-Saxon unity. It derives chiefly from laws, manners, customs, and tastes which Britain and the United States have in common.

"An important element in Anglo-Saxon unity is the fundamental similarity of legal and governmental systems in Britain and America. But the most important element of all is the English language. As long as *Mother Goose*, *Alice in Wonderland*, *Robinson Crusoe*, *Gulliver's Travels*, and the works of Dickens and Mark Twain are the common property of children in Britain and of children in the United States, so long must there be a greater degree of understanding between the Americans and the British than between the Americans and any other people.

"It is frequently noted that at international conferences the British and the American delegates are usually drawn together quickly. The cause is not a conscious effort on either side. The cause is the community of many tastes, and especially the common possession of a single language."

IN AN article on preaching in *Harper's*, Harry Emerson Fosdick has said:

"What all the great writers of Scripture were interested in was human living, and the modern preacher who honors them should start with that, should clearly visualize some real need, perplexity, sin, or desire in his auditors, and then should throw on the problem all the light he can find in the Scripture or anywhere else. No matter what one's theory about the Bible is, this is the effective approach to preaching. . . .

"Every problem that the preacher faces leads back to one basic question: how well does he understand the thoughts and lives of his people? That he should know his gospel goes without saying, but he may know it ever so well and yet fail to get it within reaching distance of anybody unless he intimately understands people and cares more than he cares for anything else what is happening inside of them.

"Preaching is wrestling with individuals over questions of life and death, and until that idea of it commands a preacher's mind and method, eloquence will avail him little and theology not at all."

IT WAS no doubt the disunion in the Church which caused the loss of the Prayer Book."

"If I had been a Labor Member and had believed that 2,000 Anglo-Catholics had said they would not obey its directions (which they never really said in so many words), and that 4,000 Evangelicals said they would walk out of the Church if it ever became compulsory, I think I should probably have voted against it myself."—*The Bishop of London*.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THE EASTERN CHURCH IN THE WESTERN WORLD. By the Rev. Drs. William Emhardt, Thomas Burgess, Robert Frederick Lau. Milwaukee: Morehouse Publishing Co., 1928. \$1.25.

THIS popular account of Eastern Christianity in America has long been badly needed. No better way could be conceived to introduce an Episcopalian to the mysterious ways of the Orient transplanted into our midst. The authors speak with the authority of knowledge and sympathy, and the material has been used practically before it reached type. It is interesting: the chapter headings and the fresh illustrations combine to make an appeal which is sustained and intensified by closer reading. The book has above all no "axe to grind." The Episcopal Church has a position in relation to Eastern Christians which is a just ground for satisfaction, as well as an earnest of still more effective effort for the future. That the average Churchman needs information, intelligent enthusiasm, and the broadening of his sympathies and appreciations in all matters relating to Eastern Christianity is beyond all question; this book is an indispensable aid toward the attainment of so desirable an end.

F. G.

GOVERNOR SMITH'S AMERICAN CATHOLICISM. By Charles C. Marshall. New York: Dodd, Mead & Co. \$1.00.

Governor Smith's reply to Mr. Marshall's initial Open Letter has been given the dignity and standing of a State paper through being incorporated, under the head of "Religious Liberties," in Dr. Henry Moscowitz's *Progressive Democracy: Speeches and State Papers of Alfred E. Smith*. Dr. Moscowitz in his preface describes the letter as the "most comprehensive treatment of the relation between Church and State that the Governor has made." The document thus given the status of a State paper justly invites not only the interest of the American public, but that of the world in the present almost world-wide discussion of the relations of the Roman Catholic Church to modern politics. It is in recognition of that status that it is considered in Mr. Marshall's pages. His letter to Governor Smith, evoking his reply, and his rejoinder contesting his charge of "false" imputations and conclusions are reprinted in the brochure, but not the Governor's reply, on account of the copyright laws.

On the appearance of the reply there was a fairly general assertion that something new had been enunciated, curiously designated as "American Catholicism." In fact, that is what the Governor himself called it. Walter Lippmann, a devoted friend and political supporter, recorded it as his opinion that Governor Smith's declarations amounted to saying that there is an authority higher than the utterances of the Church or the law of the land, namely, "the common morality of all God-fearing men . . ." and, again, that "if Governor Smith were not a Roman Catholic in good standing, if the reply had not been made with the approval of members in good standing of the Catholic hierarchy, one would be tempted to say that he has avowed the essential Protestant doctrine of the right of private judgment in all matters where any secular interest was involved"; and again, that "for American Catholics there is absolutely no distinction between their attitude and the attitude of Protestants. The ultimate authority, said Governor Smith, is conscience."

With patient skill and scholarship Mr. Marshall compares the Governor's various claims and statements and shows how they vary from the pronouncements of the hierarchy. In concluding his forceful argument, Mr. Marshall sagaciously points out that institutions change responsive to the changes in the thoughts and convictions of individuals who compose them. Changes in such thoughts and convictions shift the center of gravity in the political and religious fabrics of time. When that is accomplished, the most imposing of human institutions must change. Within the Roman Catholic Church great changes

in thought and conviction may be developing toward "American" Catholicism, but of it Rome gives no sign of consciousness, and the Supreme Pontiff within the current year reaffirms the decrees of 1870 as integral tenets of Roman Catholic faith.

This brochure is an admirable supplement to *The Roman Catholic Church in the Modern State*, already appreciatively referred to in these pages, and increases our sense of obligation to Mr. Marshall for his helpful and suggestive contribution to one of the pressing current issues.

C. R. W.

The Suffering of the Impassible God, by the Rev. Bertrand R. Brasnett, vice-principal of the Theological College of the Episcopal Church in Scotland (Macmillan for S.P.C.K.) is, I regret to have to say, a very disappointing book. The title is promising; it suggests that the author has grasped the paradox at the heart of Christian theology, and leads the reader to hope that he will find within some light on the most difficult problems it presents. Moreover, in the early chapters, this promise bids to be fulfilled. Mr. Brasnett has a suggestion that the paradox may be illuminated by finding in the *inflexible* will of God the true impassibility—a suggestion well worth making when one remembers in how much modern metaphysic reality is thought of preëminently in terms of will. So he writes:

"But though the divine will is fulfilled it is not changed. All the sinfulness of all the ages is not sufficient to sway it from its course. The details of the activities wherein it finds expression may be, no doubt are, modified, but the eternal purpose is unchanged. There is something almost terrible and awful in the grim relentlessness with which the divine purpose holds upon its way. It knows no change or alterations, no human power or power of other realms can undermine its constancy or turn it by a hair's breadth from its course. Here is the divine strength, here is the citadel of the divine impassibility—a citadel never stormed nor captured."

This is finely said, and it enables him to write later on: "The Incarnation is the most striking proof of the impassibility of God; of the utter inability of man to turn God from His purpose." But alas! from this point onward it becomes gradually clear that Mr. Brasnett is simply not tackling the real problem of the divine impassibility at all. That problem arises from the necessity of thinking of God as both impassible in Himself *sub specie aeternitatis* and passible in relation to creation *sub specie temporis*. But Mr. Brasnett dismisses all this, asserting that whatever "the Absolute" may mean for philosophers, for him as a theologian it includes "God plus all else that is." Now this simply will not do. Whether or no God be the Absolute or finite is a serious philosophical problem, and deserves serious philosophical discussion. The problem of the divine impassibility only arises if it is decided in the way Mr. Brasnett rejects, the way of Professor Webb as against the late Dean Rashdall. Mr. Brasnett follows Rashdall without giving any intimation that in so doing he has taken the most serious step of the book, which really makes the rest unnecessary, and without advancing any adequate reasons for doing so. This is neither philosophy nor theology, but a hybrid of the two which is as unfertile as the proverbial mule.

After this one is not surprised to find that the chapter on God and Time is childish, and that God is held not to know whether His "eternal purpose" will ever ultimately succeed or no. Those who recognize the necessity of ascribing to God timeless perfection are dismissed, not with argument but with scorn, in passages which merely show that Mr. Brasnett has not even begun to grasp the grounds on which such thinkers as Bernard Bosasquet have found themselves driven to their conclusions. But to ignore them in a book on Divine Impassibility is simply to play with the subject, and no amount of religious earnestness and insight can make up for such trifling with its most serious philosophical issues.

The S.P.C.K. ought to know better than to publish such a book without an index.

L. H.



ON LECTURE TOUR

Maurice B. Reckitt, prominent English Churchman, who is now in this country on a lecture tour, under the auspices of the Church League for Industrial Democracy. He will address students at many of the theological seminaries.

(Story on page 71)



NEW CANADIAN BISHOP

Rt. Rev. George Alexander Rix, new Bishop of Caledonia, in north-western Canada.

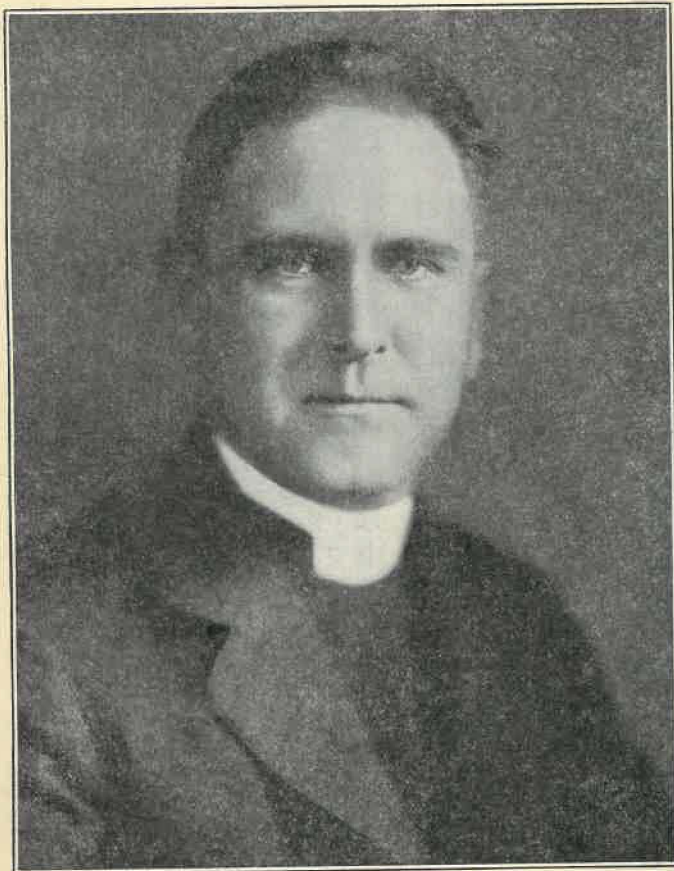


MODERN MADONNA

Mrs. E. Gorling Bliss as the Madonna, with small Davis Gaillard as the "Child of All Ages" in the finale of the pageant of Church history, *The Cross Triumphant*, presented at General Convention in Washington.

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Of Current Interest to Church People



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BISHOP-ELECT OF TOHOKU

Rev. Norman S. Binsted, veteran missionary to Tohoku, elected by General Convention to the vacant see of Tohoku, now under Bishop McKim's supervision.



ASSUMES NEW DUTIES

Most Rev. and Rt. Hon. Cosmo Gordon Lang, D.D., who will be enthroned Archbishop of Canterbury next Monday, November 12th.

Church Kalendar



NOVEMBER

11. Twenty-third Sunday after Trinity.
18. Twenty-fourth Sunday after Trinity.
25. Sunday next before Advent.
29. Thanksgiving Day.
30. Friday. S. Andrew, Apostle.

KALENDAR OF COMING EVENTS

NOVEMBER

13. Catholic Congress, New York City.
14. Special Convention, Long Island, to elect suffragan bishop.
20. New England Conference on Christian Unity, Boston.
21. Primary Convention of new diocese of Eau Claire, for organization and election of a bishop, at Eau Claire, Wis.
30. Conference on Life Work for Young Men, Taylor Hall, Racine, Wis.

CATHOLIC CONGRESS CYCLE OF PRAYER

- November 12—St. John's, Carlisle, Pa.
 " 13—Epiphany, Denver, Colo.
 " 14—Grace, Sheboygan, Wis.
 " 15—St. Michael's, Cooperstown, N. Y.
 " 16—Grace, Elmira, N. Y.
 " 17—All Saints', Hoosick, N. Y.
 Hoosac School, Hoosick, N. Y.

APPOINTMENTS ACCEPTED

BLACKFORD, Rev. RANDOLPH F., formerly priest-in-charge of St. Andrew's Church, Panama City, Fla., to be rector of St. James' Church, Leesburg, Fla. (S.F.)

CARY-ELWES, Rev. HERBERT, priest-in-charge of St. Paul's Church, Edneyville, N. C. (W.N.C.); to be priest-in-charge of Church of the Transfiguration, Saluda, N. C. (W.N.C.)

MOSES, Rev. WILLIAM F., formerly rector of St. James' Church, Cedartown, Ga. (At.); to be priest-in-charge of Grace Church, Sheffield, and St. John's Church, Tuscumbia, Ala. Address, 1300 Columbia Ave., Sheffield, Ala.

PAGE, Rev. JOHN MITCHEL, rector of the American Church of St. John, Dresden, to be a member of the staff of the College of Preachers at Washington Cathedral, Washington, D. C., and to assist the warden, the Rt. Rev. Philip M. Rhinelander, D.D.

PECKHAM, Rev. JOSEPH R., D.D., formerly rector of St. Mark's Church, Brooklyn (L.I.), has become curate of St. Ann's Church, 131 Clinton St., Brooklyn (L.I.). Address, 131 Clinton St., Brooklyn.

SAKURAI, Rev. JOHN T., formerly curate of St. Paul's Church, Brooklyn, N. Y. (L.I.); to be on the staff of Church of the Advent, San Francisco. Address, 162 Hickory street, San Francisco.

SANFORD, Rev. FREDERICK W., formerly rector of Grace Church, Ponce City, Okla.; to be rector of St. James' Church, New Bedford, Mass.

TRAPNELL, Rev. RICHARD WATKINS, D.D., formerly rector of St. Andrew's, Wilmington, Del.; to be rector of Church of the Good Shepherd, Meadowbrook, Norfolk, Va. (S.V.). Address "Live Oaks," Algonquin Park, Norfolk, Va., December 1st.

WADSWORTH, Rev. GEORGE CARLETON, formerly rector of Christ Church, Oil City, Pa. (Er.); to be rector of All Saints' Church, Leonia, N. J. (Nk.). Address, 168 Park Ave., Leonia, December 1st.

WILLIAMS, Rev. JOSEPH E., formerly rector of St. Paul's Church, Prince Frederick, Md.; to be rector of Church of the Advent, Washington, D. C.

NEW ADDRESSES

BURRELL, Rev. FREDERICK H., retired priest of the diocese of Chicago, formerly 5554 Ingleside Ave.; 2905 N. 77th Ave., Cragin Station, Chicago.

EATON, Rev. DAVID T., assistant at Calvary Church, New York City; 61 Gramercy Park, North, New York City.

SHOEMAKER, Rev. SAMUEL, JR., rector of Calvary Church, New York City; 61 Gramercy Park, North, New York City.

STEARLY, Rev. GARRET R., assistant at Calvary Church, New York City; 61 Gramercy Park, North, New York City.

RESIGNATIONS

TICKNOR, Rev. H. W., as rector of St. James' Church, Irvington, Baltimore. New address, 1216 Mt. Royal Ave., Baltimore.

WEBBER-THOMPSON, Rev. J. H., as rector of St. Matthew's Church, Bloomington, Ill. (Sp.)

DEGREES CONFERRED

BERKELEY DIVINITY SCHOOL—Doctor of Divinity upon the Rt. Rev. JOHN T. DALLAS, D.D., Bishop of New Hampshire, and upon the Rev. GEORGE T. LINSLEY, rector of the Church of the Good Shepherd, Hartford, Conn.

GENERAL THEOLOGICAL SEMINARY—Doctor of Sacred Theology upon the Rt. Rev. THOMAS CASADY, D.D., Bishop of Oklahoma.

ORDINATION

PRIEST

FLORIDA—On September 30th the Rt. Rev. Frank A. Juhan, D.D., Bishop of Florida, advanced the Rev. SIDNEY MATTHEWS HOPSON to the priesthood in the Church of the Good Shepherd, Jacksonville.

The candidate was presented by the Rev. Douglas B. Letherbury of Ortega. Bishop Juhan preached the sermon.

The Rev. Mr. Hopson is to be priest-in-charge of Bethany Hall, Hilliard; St. George's Church, Fort George; and Grace Church, Orange Park, with address as Box 204, Hilliard.

DIED

LEONARD—Entered into life eternal at her home in Williamsport, Pa., at 5 P.M., on Wednesday, the Vigil of All Saints, REBECCA JANE STOLZ LEONARD, beloved mother of the Rev. Edward Leonard of Holy Innocents' Church, Racine, Wis.

"O happy Saints forever blest
 In that dear home how sweet your rest."

POLKINHORN—Miss CATHERINE E. POLKINHORN, a member of the Cathedral of SS. Peter and Paul, Washington, and a member of the board of lady managers of the Episcopal Eye, Ear, and Throat Hospital, died recently at Washington. The funeral was held in the Bethlehem Chapel of the Washington Cathedral, Bishop Freeman officiating, assisted by the Rev. Charles Warner, rector of St. Alban's parish.

SAVILLE—Died at Cambridge, Mass., October 29th, ANTOINETTE H. SAVILLE, mother of the Rev. Henry M. Saville of Providence, R. I.

MAKE YOUR WANTS KNOWN

THROUGH
 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.

NO SINGLE ADVERTISEMENT INSERTED IN THIS DEPARTMENT FOR LESS THAN \$1.00.

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.

within six days of her 86th birthday. She was for forty-three years a faithful communicant of Christ Church, Cambridge.

TENNEY—While sleeping peacefully, early on October 9th, ELLEN PENNOCK TENNEY, aged 81 years, passed into the rest of paradise. She was a native of Vermont, and the wife of the late J. F. Tenney, a pioneer resident of Federal Point, Fla.

"When I awake up after Thy likeness, I shall be satisfied with it."

VAN NORTWICK—BINA TOTTMAN VAN NORTWICK, aged 76, entered into rest on the 23d of October in Appleton, Wis. Her love of the Church, her devotion to its services, and her generosity, will long be remembered in All Saints' Church, the parish of which she had been a communicant for over thirty-seven years.

MEMORIAL

Morss

In loving memory of our dear sisters: FANNIE, MARTHA, MARY, and EMILY, who departed this life, and entered into life eternal. "Make them to be numbered with thy saints in glory everlasting."
 All Saints' Day, 1928.

POSITIONS OFFERED

CLERICAL

ASSISTANT NEEDED TO RECTOR OF a suburban parish in the east, preferably single. Liberal stipend. Must be of good breeding, able to make contacts with people of all social extremes. D-265, LIVING CHURCH, Milwaukee, Wis.

VESTRY OF PARISH IN MIDDLE WEST seeking a rector would like to correspond with clergyman desiring to make a change. Address letters: RECTOR-261, care of LIVING CHURCH, Milwaukee, Wis.

WANTED—A PRIEST FOR ST. CLEMENT'S Church, Philadelphia. Unmarried, with some experience, and able to sing. Apply to THE RECTOR, 2013 Appletree St.

MISCELLANEOUS

IN PARISH NEAR NEW YORK, WOMAN worker needed, of training and some degree of experience. Must have friendly interest in all people as such, and able to adapt herself to unusual conditions. Pleasant post for sensible and devoted worker. Write fully. M-266, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

MISCELLANEOUS

ORGANIST-CHOIRMASTER OF UNUSUAL experience seeks change. Highest credentials. Available now. C-264, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, SPECIALIST, desires change. Excellent credentials. Address, C. R.-111, THE LIVING CHURCH, Milwaukee, Wis.

WANTED—POSITION AS NURSE, Companion, advising housekeeper, or care of children or invalid. Take full charge of home. Wide experience, excellent credentials. Address, G-263, LIVING CHURCH, Milwaukee, Wis.

YOUNG WOMAN, WITH EXPERIENCE, desires secretarial position in Church institution or church. A-262, LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

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

VESTMENTS

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

ST. CHRISTOPHER'S GUILD, INEXPENSIVE Gothic Vestments, entirely handmade, \$60 to \$150, five-piece set. Samples and designs submitted. 25 CHRISTOPHER ST., New York. Exhibit during Catholic Congress, Hotel Pennsylvania.

PARISH AND CHURCH

ORGAN—IF YOU DESIRE ORGAN FOR church, school, or home, write HINNERS ORGAN COMPANY, Pekin, Illinois, who builds pipe organs and reed organs of highest grade and sells direct from factory, saving you agent's profits.

CHURCH LINEN

ALTAR AND VESTMENT LINEN.
Wonderful values by yard or piece. Discount on large orders. For Surplices, 90 cts. per yard and up. New, especially fine and heavy No. 306 for Fair Linen. Samples on request. MARY FAWCETT CO., 350 Broadway, New York.

MISCELLANEOUS

WISH A SCHOOL IN COUNTRY FOR GIRL of fourteen, suffering from physical handicaps though mentally bright. Communicate to Mr. WM. LOGAN FOX, 311 South 13th St., Philadelphia.

CHRISTMAS SUGGESTIONS

CHRISTMAS CRIB SETS, DESIGNED AND executed by ROBERT ROBBINS, 5 Grove Court, New York, N. Y. Telephone, Walker 0108. Small size set, 6½ in., kneeling figures at \$5.00 per group. Complete set of four groups, \$20.00. Medium size set, 14½ in., standing figures, \$10.00 per group. Complete set, \$40.00. Large set, 2 ft., kneeling figures, Holy Family Group, \$50.00. Other groups, \$75.00.

OLD VIRGINIA PLUM PUDDINGS FOR sale by Epiphany Guild, 2 lbs. each, \$1.00, 15 cts. postage. Money with order. Reference: Bank of Middlesex. Address, Mrs. ALFRED C. PALMER, Urbanna, Va.

PLUM PUDDINGS—MADE BY LADIES' guild of St. Andrew's Episcopal Church. Weight 2 lbs. Price \$1.00, postage paid. Send order to Mrs. R. E. ROBINSON, 1005 McCormick St., Clifton Forge, Va.

CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, OR- ganized under the laws of the state of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interest 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, 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

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LENDING LIBRARY

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

BOARDING

Los Angeles

EPISCOPAL DEACONESS HOUSE— Beautiful location, sunny, attractive rooms. Excellent board, \$15 and \$18 per week. 542 SOUTH BOYLE AVE., 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

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.

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.

HEALTH RESORT

ST. ANDREW'S CONVALESCENT HOSPI- tal, 237 E. 17th St., New York. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

RETREAT

NEW YORK CITY—THERE WILL BE A retreat for the associates of St. Margaret's Community and other women, at St. Christopher's Chapel, Trinity Mission House, on Saturday, December 1st. The Rev. Charles Townsend, Church of the Good Shepherd, Rosemont, Pennsylvania, will be the conductor. Those desiring to make the retreat will please communicate with the SISTER IN CHARGE, 211 Fulton St., New York City.

RADIO BROADCASTS

KFBU, LARAMIE, WYO.—ST. MATTHEW'S Cathedral, 372 meters. Noonday service daily at 12:00 noon and University Extension programs at 1:30 P.M. daily. Schools and institutions of the Church in Laramie furnish programs Saturdays at 1:30 P.M. C. S. Time.

KFJZ, FORT WORTH, TEXAS, 249.9 meters, 1,200 kilocycles, Trinity Church. Morning service every Sunday at 11:00 A.M., C. S. Time.

WEBB, BUFFALO, N. Y., 244 METERS. St. Mary's on the Hill every Sunday. Choral Evensong, 8:00 P.M., E. S. Time. Sermon and question box by the Rev. JAMES C. CROSSON.

WHAS, LOUISVILLE, KY., COURIER Journal, 322.4 meters, 930 kilocycles. Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., E. S. Time.

WIBW, TOPEKA, KANSAS, 230 METERS. Grace Cathedral. Services every second Sunday at 11:00 A.M. Organ recitals every Monday and Thursday from 6:00 to 6:30 P.M., C. S. Time.

WRC, WASHINGTON, D. C., 469 METERS. 640 kilocycles, Washington Cathedral, the Bethlehem Chapel every Sunday. People's Evensong and sermon (usually by the Bishop of Washington) at 4:00 P.M. E. S. Time.

WTAQ, EAU CLAIRE, WIS., 254 METERS. Service from Christ Church, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

INFORMATION BUREAU



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

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

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

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

Church Services

California

Christ Church, Ontario Southern California

In the Midst of the Orange Groves
REV. RICHARD H. GUSHÉE, Rector
Sundays: Low Mass, 7:30 A.M.
Sung Mass and Sermon, 11 A.M.; Evensong 5:00 P.M.
Daily Masses as announced.

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. Sung Mass and Sermon.
" 8:00 P.M. Choral Evensong.
Daily Mass at 7:00 A.M., and Thursday at 9:30.
Friday: Evensong and Intercessions at 8:00.

Illinois

Church of the Ascension, Chicago

1133 North La Salle Street
REV. WM. BREWSTER STOSKOPF, Rector
REV. J. R. VAUGHAN, Assistant
Sunday Service: Low Mass, 8:00 A.M.
Children's Mass, 9:15 A.M.
High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction, 7:30 P.M.
Work Day Services: Mass, 7:30 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.
Confessions: Saturdays, 4:00-5:30; 7:30-9.

Minnesota

Gethsemane Church, Minneapolis

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

New York

Cathedral of St. John the Divine, New York

Amsterdam Avenue and 111th Street
Sundays: The Holy Communion, 8:00 A.M.; Holy Communion (in French), 9:00 A.M.; Morning Service (Church School), 9:30 A.M.; Holy Baptism (except 1st Sunday), 10:15 A.M.; the Holy Communion (with Morning Prayer, except 1st Sunday) 3:00 P.M.; Evening Prayer 4:00 P.M. Week days (in chapel): The Holy Communion 7:30 A.M.; Morning Prayer 10:00 A.M.; Evening Prayer (choral except Monday and Saturday), 5:00 P.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8:00, 10:00, 11:00 A.M., 4:00 P.M.
Noonday Services Daily 12:20.

Church of St. Mary the Virgin, New York

139 West Forty-sixth Street
REV. J. G. H. BARRY, D.D., LITT.D., Rector
Sundays: Low Masses, 7:30 and 8:15.
Children's Mass and Address, 9:00.
High Mass and Sermon, 10:45.
Vespers and Benediction, 4:00.
Week-day Masses, 7:00, 8:00, and 9:30.

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.

St. Paul's Church, Brooklyn

(To reach the church take subway to Borough Hall, then Court street car to Carroll street. The church is at the corner of Clinton and Carroll streets, one block to the right.)
REV. GRANVILLE MERCER WILLIAMS, S.S.J.E.
Rector
Sundays: 8:00 A.M. Low Mass.
" 9:30 A.M. Low Mass and Catechism.
" 11:00 A.M. High Mass and Sermon.
" 4:00 P.M. Sung Vespers, Brief Address, and Benediction.
Masses daily at 7:00, 7:30, and 9:30.

CHURCH SERVICES—Continued

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.

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
 REV. FRANKLIN JOINER, Rector
 Sunday: Low Mass at 7:00 and 8:00.
 High Mass, with hymns for children, at 9:15.
 Solemn Mass and Sermon at 11:00.
 Solemn Vespers and Sermon at 8:00.
 Daily: Low Mass at 7:00, 8:00, and 9:30.
 Matins at 9:00; Vespers at 6:00.
 Fridays: Sermon and Benediction at 8:00.
 Confessions: Friday, 3:00 to 5:00; 7:15
 to 8:00. Saturdays, 11:30 to 12:30; 3:00 to
 5:00; 7:00 to 9:00.
 Priests' House, 2013 Appletree Street.
 Telephone: Rittenhouse 1876.

BOOKS RECEIVED

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

American Tract Society, 7 West 45th St., New
 York City.

Pilgrim's Progress in Pageant. By the Rev.
 Bernard C. Claussen and Florence L.
 Purington. Price 60 cts.

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 of Hebrew, Dean of the Berkeley Divinity
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 Alban, Washington, D. C., October 21,
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 Oldham, D.D., Bishop Coadjutor of the
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From the Author, 140 Ferme Park Road, Lon-
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The Church League (formerly the Men's Church
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 cluding Striking Developments in the First
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FARMING FOR THE CHURCH

PERSONALLY we live in the city but
 there is one farm that has been in our
 thoughts off and on, 160 acres farmed by
 the men's club of Emmanuel Church,
 Rapid City, South Dakota, on which the
 men have been growing wheat and flax
 for the benefit of their church. The use
 of the land was donated, the expense of
 planting was shared by the members, a
 farm implement company begged the
 privilege of harvesting and threshing as
 a demonstration of their wares; the
 wheat, ninety acres, was of such good
 quality that it commanded the highest
 market price, the flax averaged twelve
 to fourteen bushels an acre, and the two
 crops have brought in several thousand
 dollars. Next year they are to have a
 farm of 400 acres.

Majority of Anglo-Catholic Clergy of London Vote "No" to Bishop's Proposals

Protest Against Letter Read to London Clergy—Hostel of Resurrection Opens New Wing

The Living Church News Bureau
London, October 26, 1928]

THE LONDON DIOCESAN SYNOD ASSEMBLED at St. Martin's-in-the-Fields on Wednesday, when some 1,200 clergy were present. After the Bishop had delivered his charge—an earnest plea for the acceptance of his six propositions—there were several speeches for and against, and the vote was not taken until late in the afternoon. The somewhat unexpected result was as follows:

1. Are you willing that the bishop, during a period until full order can be restored, should in the exercise of his legal or administrative discretion be guided by the proposals contained in the deposited book as amended in 1928, approved by the Houses of Convocation and the Church Assembly? (Excluding from your consideration The Consecration or Canon in the alternative order for the Holy Communion and the rubrics with regard to Reservation in the alternative order for the Communion of the Sick, which are dealt with in questions 3, 4, and 5.)

FOR 472; AGAINST 523.

2. Are you willing that no deviations from, or additions to, the Book of Common Prayer, 1662, should be permitted, except when the people, as represented in the Parochial Church Council or—in the case of the Occasional Offices—the parties concerned, are in agreement with the incumbent?

FOR 448; AGAINST 542.

3. Are you willing that the use of The Consecration, or Canon, in the alternative order of Holy Communion should be allowed provisionally and in exceptional circumstances, subject to such conditions as the bishop may determine?

FOR 404; AGAINST 580.

4. Are you willing that the bishops should allow reservation of the Consecrated Elements for cases of known sickness, until the known sick persons can, on the same day, be communicated?

FOR 506; AGAINST 478.

5. Are you willing that the bishop should, during the present emergency, regulate the permanent reservation of the Consecrated Elements for the Communion of the Sick in accordance with rules:

(a) Giving effect to the second rubric of the alternative order for the Communion of the Sick contained in the deposited book as amended in 1928?

FOR 292; AGAINST 655.

(b) Giving effect to the second rubric of the alternative order for the Communion of the Sick contained in the deposited book of 1927?

FOR 217; AGAINST 634.

6. Are you willing to support the bishop in endeavoring, for the sake of peace in the Church, to secure that practices which are consistent neither with the book of 1662, nor with the book as amended in 1928, shall cease?

FOR 536; AGAINST 494.

The vote in London may convince the bishops that their latest policy is impossible, and they may proceed to evolve yet another plan.

"CHURCH TIMES" COMMENTS

The *Church Times*, commenting on the voting, says that it is extremely important that its significance should be clearly understood.

"The majority of the Anglo-Catholic clergy voted 'No' to every question, even to question five—the proposal that the Bishop should sanction perpetual Reservation under the conditions specified in the rubric of the 1928 book. They regarded the vote as a referendum on the 1928 book, and their hostile votes were intended to

convey a largely unanimous decision that the book, with its incidental limitations, is entirely unacceptable. The vote, on the whole, was an expression of strong disapproval of the bishops' latest policy. To most of the questions negative answers were returned by many Protestants and by the Erastians, who deprecate any encroachments by the Church on what they regard as the prerogatives of the State. The majority pledge to support the Bishop may be regarded as a personal tribute to him, who, however much he may be sometimes criticized, can always count on the affection of his clergy. The vote was a vote of no confidence in the bishops, but not of no confidence in the Bishop."

"It becomes more and more evident," the article goes on to say, "that a great opportunity was lost when the House of Commons rejected the Prayer Book measure for the first time in December, 1927. The bishops should then have done courageously what they are now trying to do timidly. They should have declared that the Deposited Book, having received canonical authority from the convocations, could lawfully be used. The submission of the Amended Book to Parliament was a colossal blunder, which has grievously weakened the prestige of the episcopate. In explaining why it is now proposed that the 1928 book, and not the 1927 book, is to be permitted, the Bishop of London said on Wednesday that if the bishops were now to sanction the 1927 book, it would be assumed that the changes had been made 'at the bidding of Parliament and to get the Prayer Book through.' But that is exactly what is assumed, and always will be assumed. Having made one bad blunder after the first rejection, the bishops have made another blunder after the second rejection. They are eager to protest that they have no desire to flout Parliament or to initiate a contest between Church and State. Instead, therefore, of proposing formally and corporately to sanction practices that Parliament has condemned, they should have recognized that Parliament had compelled the Church back to the *status quo ante*. They had been accused of failing to establish discipline and obedience. They had devised a method by which they believed discipline could be assured. Parliament had rejected the plan. Very well! Things must go on as before, each group within the Church developing along its own lines."

ANSWERS OBJECTIONS CONCERNING PROPOSALS

Thus the *Church Times*. Now for another point of view! Lord Hugh Cecil, in an admirable letter to the *Times*, answers some of the objections which have been made concerning the bishops' proposals, in the course of which he says:

"It is a mistake to suppose that the bishops are going to 'flout' or otherwise transgress the decision of the House of Commons. The debate has, of course, no legal or constitutional significance; what has legal authority is the decision of the House. The House negatived a motion to present the Prayer Book measure for royal assent. No one dreams of transgressing this decision. The Prayer Book measure is rejected, and in that rejection everyone acquiesces. The House of Commons refused to change the law relating to public worship, and everyone is agreed that that law remains unchanged.

"But a rejection (it is obvious to say) is purely negative: the rejection of the Prayer Book measure did nothing to solve any difficulty. The bishops therefore find themselves still faced with the problem which they hoped the Prayer Book measure would help to solve. The law, by the authority of the House of Commons, re-

mains unchanged. But what are the bishops to do with the unchanged law? For the law is obsolete, it cannot operate, it is universally disobeyed. They cannot urge an impossible obedience; nor, on the other hand, ought they to allow unrestricted license by which no limit should be set on innovation. They must, therefore, draw a distinction between those variations of practice which may be deemed tolerable and those which must be deemed intolerable. This is universally agreed, and it seems very unfair that the bishops should be attacked for doing what everyone knows must be done. The law cannot be strictly obeyed nor can order be altogether abandoned, so the bishops must draw a line allowing some things and forbidding others. We hear, indeed, of a proposal for an 'agreed measure,' but this would be to allow Parliament to amend a Church measure, which it has always been part of the policy of Church self-government rigorously to refuse. Nor would such an 'agreed measure' be really agreed, for every High Churchman in the country would regard it as Erastian and without moral authority. Since then, owing to the irreconcilable disagreement of the authorities of Church and State, the law cannot be changed, the bishops must draw a line between what variations from the law they will permit and what they will forbid. And it is natural and indeed inevitable that the line should be that which is expressed in the Revised Book, prepared with such careful and elaborate deliberation and consultation.

"It is indeed true that the situation is anomalous and that Churchmen must direct their attention to effecting some modification of the relations of Church and State which will put the order and discipline of the Church upon a more regular footing. It is in this field that we must seek for an 'agreed Measure,' and there is no reason why, with good will, we should not find it, if the Protestant party would but convince themselves of what is, I am sure, true—that Protestantism gains nothing nowadays by the support of the State. If they will look back to the days of the Public Worship Regulation Act and the Purchas and Ridsdale judgments, and reflect in retrospect on all that has happened since, they will see that they have been always unsuccessful, that what they have sought to restrain has not been restrained, and what they have sought to uphold has not been upheld. Part of this failure has been, I suggest, because they have tried to impose their beliefs by the hand of the State. In this they will always fail, for they will always have against them not only the extreme Anglo-Catholics, but the whole body of High Church feeling in the country."

PROTEST LETTER OF BISHOP READ TO CLERGY

A number of the clergy of the London diocese saw fit to register a vigorous protest against a letter from the Bishop which was read to them at a meeting of the Federation of Catholic Priests. The letter appealed for the answer "Yes" to all the six points.

The clergy in question took particular exception to what they regarded as an attempt to influence their votes, especially as one of the main principles upon which a synod is based is that no question to be discussed shall be in any way prejudged.

The Bishop, in his letter, added that he would view anybody who voted against them "as a general would view a soldier who deserted in the face of the enemy."

The facts of the case, as explained by the Bishop of London's chaplain, were that the Bishop had written the letter to a clergyman who happened to be chairman of a certain group of clergy. The letter, although not marked "personal" was purely in the nature of an appeal for assistance to a friend, and was certainly not intended to be communicated to a

meeting of clergy. The recipient had seen fit to read it to a large gathering of clergy who had, not unnaturally, taken it as a message to themselves as a body.

HOSTEL OF RESURRECTION OPENS NEW WING

On St. Luke's Day, October 18th, the new wing of the Hostel of the Resurrection at Leeds was opened. It had been arranged that the ceremony of the dedication of the chapel should be performed by the Archbishop of York; but unforeseen events rendered it necessary for him very reluctantly to cancel this engagement. The Bishop of Truro, as former superior of the community, with the consent of the Bishop of the diocese dedicated the chapel and new buildings.

The Bishop of Ripon was present at the function, officially, and was the principal speaker.

The building is regarded as being the finest example of the work of that great architect, the late Temple Moore. The design for the completed building was left by Temple Moore, but at the time of his death only two-thirds of the scheme had been carried out. The remainder has been finished by his son-in-law and successor, Leslie T. Moore. The new addition includes spacious libraries and common rooms, living rooms for twenty additional students, and rooms for brethren of the community. But the most notable addition is the chapel; this is on the first floor, and like the rest of the building is in the later gothic style, and is of striking dignity. Its beauty lies partly in line and proportion and partly in the architectural furnishing. All the woodwork of the roof, the panelling, the doors, and the truly noble west screen is in British oak, furnished in the medieval manner and limed. Those who have seen the woodwork in Liverpool Cathedral, or at Ampleforth College, will know how immeasurably the natural beauty of the work is enhanced by being treated in this way.

The Hostel of Leeds and the College at Mirfield witness to a gallant effort which the Community of the Resurrection is making, and has been making for years, to supply adequately trained men for the ministry of the Church. Recognizing that a priest should be a man of liberal education as well as a man skilled in his own craft, the community, from the foundation of the college twenty-five years ago, made the obtaining of a university degree an essential part of its scheme of training. During their university course at Leeds the students reside at the hostel, which has now accommodation for fifty-five students. After obtaining their degree the students proceed to Mirfield for a further course of two years in theology.

The combined numbers at Leeds and Mirfield, when the scheme is in full operation, will be between ninety and one hundred students. The feature of the Mirfield scheme is that the college was founded, and is being maintained, for the purpose of giving a free education to carefully selected candidates for the ministry whose circumstances render it essential that their training should be free. From the commencement "sponsors" and subscribers have nobly come to the aid of the college. The increased accommodation now renders imperative an increase also of supporters. One hundred and ten pounds a year represents the cost of a student's maintenance.

GEORGE PARSONS.

ORTHODOX ARMENIANS in San Francisco use St. Stephen's Church for their service every Sunday afternoon.

French Government Shows More Tolerant Attitude to Catholic Church

Radicals, Angry, Threaten to Provoke Another Church and State Struggle

The L. C. European News Bureau }
London, October 10, 1928 }

TWO ARTICLES OF THE NEW FRENCH Budget Law, authorizing certain ecclesiastical property to be assigned to missionary organizations, have given rise to lively debates recently in the finance committee of the French Chamber of Deputies. In a manifesto the Socialists denounced the two articles, and alleged that if one of them, No. 71, was accepted it would mean the reestablishment upon French territory of most of the congregations, with privileges that they did not even possess at the beginning of the century before they were expelled. This article runs: Missionary congregations which before January 1, 1930, shall have asked for authorization, in conformity with the provisions of Article 13 of the law of July 1, 1901, for houses for training, lodging, and retirement, as well as for the offices at seaports and headquarters requisite for the conduct and co-ordination of the work they have undertaken or propose to undertake outside Continental France may be granted a provisional statute by decree of the Council of State and be entrusted with the administration of all or part of the property of the dissolved congregation in liquidation.

The authorization thus accorded shall be precarious only, and shall not become permanent except in virtue of a law; it shall be subject to revocation by decree of the Council of State if the congregation to which it has been granted fails to fulfil the obligation laid down in the decree and the civil constitutions attached thereto.

In spite, however, of the pressure brought to bear by Socialists and Radicals to remove this and the other article from the Budget, the government has decided to retain them both.

RADICALS THREATEN CHURCH AND STATE STRUGGLE

At the Cabinet Council M. Poincaré announced that the articles would in due course be explained to the Chamber by himself as Minister of Finance, by M. Briand, Minister of Foreign Affairs, and by M. Sarraut as Minister of the Interior. He declared that the government would be ready to consider modifications within limits, conforming with the spirit of the *lois laiques* of 1901 and 1905. This means that he intends to go with the proposals which provide for the disposal of a balance of property formerly belonging to the religious orders and also allow French missionary congregations to establish their headquarters in France. The radicals are angry and threaten to provoke another Church and State struggle.

M. Poincaré in reply has gone into the history of the two articles which really date from M. Briand's cabinet of two years ago, that is to say, before M. Poincaré took office. It was then decided to insert in the Budget law of 1926 a provision to exempt certain religious property from taxation. It was accepted then in both Senate and Chamber without opposi-

tion. In this connection the question of distributing the remaining Church property has been raised and in August last year the Minister of Foreign Affairs authorized a conference between a Counselor of the Foreign Office and representatives of the Ministry of the Interior with the object of preparing a bill authorizing the distribution of the property of the religious associations. In the following December M. Briand had drawn the attention of M. Sarraut to the importance of the proper training of French missionaries to foreign countries, and had proposed a form of words for insertion in the Budget.

On July 28th last, after a long correspondence between the three ministries, M. Briand submitted to a further draft article. M. Poincaré asked the Foreign Office to prepare a statement for incorporation in the Budget, and on August 18th the Ministry of the Interior approved the text. The printing of the Budget was then about to begin, and M. Poincaré authorized the insertion of the paragraphs. It is not right to say as did the anti-clericals that these articles were put furtively into the Budget, and it shows an evident sign that better treatment is to be meted out to the Church in France.

C. H. PALMER.

ACCEPTS BISHOPRIC OF NEVADA

McMINNVILLE, ORE.—The Rev. Thomas Jenkins, D.D., rector of St. Barnabas' Church, McMinnville, has accepted the bishopric of Nevada.

Dr. Jenkins was born at Shenley, Eng., January 31, 1871, and received his theological training at Kenyon College and Bexley Hall, being ordained deacon in 1900 and priest in 1901 by Bishop Vincent. He was a member of the Cincinnati Association of Missions from 1900 to 1902, and did missionary work in Alaska from 1902 to 1910. Returning to the states in 1910 he became rector of St. Paul's Church, Fremont, O., leaving in 1915 to become rector of St. David's Church, Portland, Ore., which cure he left in 1925 to become rector of St. Barnabas', McMinnville.

The Bishop-elect was president of the standing committee of Oregon from 1919 to 1924, president of the board of religious education in Oregon from 1917 to 1924, a delegate to several provincial synods, a member of the provincial council in 1921, and a deputy to several General Conventions.

NEW PARISH HOUSE AT PORT CHESTER, N. Y.

PORT CHESTER, N. Y.—The new parish house of St. Peter's Church, Port Chester, recently opened, represents about \$85,000. The auditorium seats about 400, with a stage at one end, and a big fireplace at the other. It contains a modern kitchen and a dining room, in which 1,000 can be taken care of at dinners by reason of the added room. The new parish house contains facilities for Church school classes, Girls' Friendly Society (one of the largest in the diocese), young people's meetings, and guilds. A Steinway Grand piano was recently presented as a memorial.

Parish House for Church of the Heavenly Rest Dedicated by Bishop Manning

Matriculation at the General Theological Seminary—Calvary House Dedicated

The Living Church News Bureau
New York, November 3, 1928

ON ALL SAINTS' DAY, 1926, GROUND was broken for the new Church of the Heavenly Rest and Chapel of the Beloved Disciple on its recently acquired property at Fifth avenue and Ninetieth street. Exactly two years later, on Thursday of this past week, the first portion of the new plant, namely the parish house, was opened for use and dedicated by the Rt. Rev. William T. Manning, D.D., Bishop of the diocese. Assisting him in the service were the Rt. Rev. Herbert Shipman, D.D., junior Suffragan Bishop and former rector of this parish, and the Rev. Dr. Henry Darlington, the present rector.

It will be some months yet before the church and the adjoining chapel are finished, but when they are ready for use it will be evident that here is one of the most beautiful and most complete of American church buildings.

A unique feature of the new parish house is that it is the first of the set-back type among local ecclesiastical edifices. By such an arrangement the parish house is not visible from the avenue corner and one is conscious only of the church itself. This makes possible a splendid rose-window above the high altar, the higher portion of the parish house being to the right of the sanctuary and so offering no obstruction to the light.

The lower portion of the dedicated building is given over to the assembly hall, a room two stories in height, and provided with stage, moving-picture booth, and other theatrical facilities. Adjoining are the rector's study, rooms for the assistant clergy, the priests' sacristy, and working sacristy. A sound-proof choir room is another feature of the first floor. The upper floors of the building are devoted to the uses of the various parochial guilds.

The architects, Messrs. Murray, Mayer, and Philip, the Goodhue Associates, state that the scale of design and detail for the parish house has been executed in a more delicate manner than that of the church, the contrast of scale thus enhancing the dignity and strength of the church design.

CALVARY HOUSE DEDICATED

The opening of Calvary House at 61 Gramercy Park was given considerable mention in last week's letter. The event took place, as scheduled, on Wednesday evening with the Presiding Bishop officiating and the Bishop of New York preaching.

It was a notable event and all present felt that it marked the beginning of a new epoch in the life of this venerable parish. Especially interesting was the address of George Zabriskie, the chancellor of the diocese and senior warden of Calvary Church. In his long term of service in this parish he has seen many rectorships, especially the notable one of Dr. Satterlee, later Bishop of Washington, but Mr. Zabriskie expressed the opinion of all in his statement that Calvary

Church today, under the direction of the Rev. Samuel Shoemaker, is in a position of influence indeed remarkable. The work of the staff in dealing with individual souls has attracted the attention of the country, and new demands are being placed upon Mr. Shoemaker and his co-workers which this spacious and beautiful new house will do much in the way of helping them to meet.

CONFERENCE OF THE CLERGY

Two hundred clergy of the diocese have accepted the invitation of Bishop Manning to meet for a two-day conference at the Dean Hotel, Lake Mahopac, on November 7th and 8th. This will constitute, in point of numbers, the largest of these gatherings of the clergy of the Church held anywhere in the country. Many dioceses are conducting such gatherings yearly, for spiritual renewal and refreshment and to consider the work of the Church and of the diocese.

The program for the conference will include:

OPENING ADDRESS.—The Rt. Rev. William T. Manning, D.D., Bishop of New York.

EVANGELISM.—The Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina.

THE SITUATION IN MEXICO.—The Rt. Rev. Frank W. Creighton, D.D., Bishop of Mexico.

PREACHING.—The Rt. Rev. Arthur C. A. Hall, D.D., Bishop of Vermont.

THE CHURCH IN CHINA.—Dr. John W. Wood, executive secretary of the Department of Missions of the National Council.

THE PERSONAL LIFE OF THE CLERGY.—The Rev. James O. S. Huntington, D.D., Father Superior, Order of the Holy Cross.

The spiritual aspects of some of the departments of diocesan work will be presented by their respective heads.

CATHOLIC CONGRESS PLANS MATURING

The fourth Catholic Congress will hold its sessions in New York on November 13th, 14th, and 15th. From acceptances already received it is estimated that nearly 2,000 clergy and laymen will attend the congress, the headquarters for which will be at the Hotel Pennsylvania. A new feature this year will be the dinner of delegates on Wednesday night, November 14th, for which nearly 1,000 guests have already accepted. Col. Anthony Dyer will act as toastmaster of the dinner.

The Catholic Life will be the general subject for the addresses and discussions at the meetings, and ten special papers will be read bearing on this theme, by visiting clergy.

The Rev. Dr. Randolph Ray, rector of the Church of the Transfiguration (The Little Church Around the Corner), is chairman of the New York committee on arrangements, on which are also the Rev. Thomas A. Sparks, chairman of the dinner committee; the Rev. Frank Simmonds, chairman of the ecclesiastical exhibits committee; the Rev. Dr. William Pitt McCune, chairman of the information committee; the Rev. John Whiting Crowell, chairman of the altars committee; Dr. Charles Sears Baldwin, professor of English at Columbia University, and Haley Fiske.

C.M.H. IN WESTCHESTER COUNTY

A representative gathering of Westchester County Church people was held at Hotel Gramatan, Bronxville, on October 29th, when the Church Mission of Help committee of the county gave a luncheon in honor of Mrs. John M. Glenn, the national president of the organization. The Rev. C. W. Robinson, D.D., of Bronxville presided, and the speakers were Mrs. Glenn, the Hon. George C. Appell, judge of the Westchester County Children's

Court, and the Rev. Oliver Shaw Newell of Yonkers. Each speaker endorsed the work which is being carried on by this branch of the New York Diocesan Society, which has its headquarters at 7 Church street, White Plains.

ANGLICAN TO LECTURE ON CHRISTIAN SOCIAL MOVEMENT

Maurice B. Reckitt, an English Churchman who is well known in this country for his writings, arrived in New York on October 30th for lectures under the auspices of the Church League for Industrial Democracy. His subjects are to be the Christian Social Movement in Great Britain and the Social Situation in Great Britain Since the War, subjects upon which he is particularly well qualified to speak.

Mr. Reckitt is to lecture at St. Stephen's College, Wellesley College, Cambridge Seminary, General Theological Seminary, Berkeley Divinity School, Yale Divinity School, and Union Theological Seminary. He is to address the Churchmen's Association on the 19th and the New York Catholic Club on the 27th. On the 18th he speaks before the Open Forum of Baltimore, and on the 22d is to speak at a public dinner meeting in New York, under the auspices of the Social Workers' Fellowship and the Church League for Industrial Democracy. Mr. Reckitt will also attend the Anglo-Catholic Congress in New York, in addition to a number of other engagements.

(Picture on page 65)

MATRICULATION AT THE GENERAL SEMINARY

As is the usual custom at the General Theological Seminary, All Saints' Day marked the annual matriculation of the new students. Of these there were forty-one this year.

On the eve of the festival, the matriculation sermon was delivered by the Rt. Rev. Thomas Casady, D.D., Bishop of Oklahoma. Also at this time there was conferred upon Bishop Casady the seminary's degree of doctor of sacred theology. He is an alumnus of the General, class of 1906.

CORNERSTONE LAID FOR ST. PAUL'S CHURCH, NEW ROCHELLE

Bishop Shipman officiated last Sunday morning at the laying of the cornerstone of the new St. Paul's Church at New Rochelle. This structure is being erected adjacent to the present church and the latter will be remodeled for parish house use. The new St. Paul's, which is to cost \$160,000, will be ready for services early in the new year. The rector of the parish is the Rev. Frederic Wamsley.

NEWS ITEMS

Those who are interested in Church music and can attend this service should make a note of the annual festival of the Plainsong Society to be held on Thursday evening, November 22d, St. Cecilia's Day, at the Church of the Resurrection, 115 East 74th street. The preacher will be the Rev. Dr. M. B. Stewart, professor at the General Seminary.

To the schedule of services at Holyrood Church, Fort Washington avenue and 179th street, there has been added a second Eucharist on each Sunday at 9 o'clock. There is now a daily Mass in this Church at 7 o'clock.

There has been presented to the cathedral in memory of Thomas Nash, the architect, who was a communicant of Trinity Church, a processional crucifix. It will be used for the first time at Evensong tomorrow.

HARRISON ROCKWELL.

Convention Deputies From Massachusetts Give Addresses to Churchmen on Return

Sell Church of the Messiah, Boston
—New England Conference on
Christian Unity

The Living Church News Bureau
Boston, November 3, 1928

A GREAT SPIRIT OF ENTHUSIASM AND reconsecration is felt as official deputies and interested visitors to the General Convention return to their home diocese. At the Episcopalian Club dinner on October 29th, four speakers brought inspiring, instructive messages illumined with flashes of humor. The first speaker to whom the president, Edmund Q. Sylvester, turned was Bishop Lawrence who referred to the votes cast for Judge Parker as president of the House of Deputies, in spite of the tradition that such president shall be a clergyman and not a layman, in the words, "it only shows what a loyal delegation can do for a favorite son." A historical note was struck when Bishop Lawrence continued:

"More than that, Massachusetts has reason to be proud, very proud of itself. The impression often goes abroad that Massachusetts and Massachusetts Churchmanship is of its own kind and its own stripe, and that it does not really represent the whole body of the Church. Now, had it occurred to you that the man who was foremost as a liturgical scholar and in the enrichment and changes of the Prayer Book a generation ago was a Massachusetts man, Dr. William Huntington? I can remember his first paper on the subject many years ago, at a meeting of the clergy in Phillips Brooks' study. William Huntington read a paper on the advisability of the enrichment of the Prayer Book; and with that paper began the movement that brought the Prayer Book which we have been using until now.

"Now, in the House of Bishops, Bishop Slattery has been presenting the Prayer Book with great courtesy, great clearness, and great success; and in the other House, the Rev. Dr. Suter has been presenting the Prayer Book, also with great courtesy and great success. At all events, those two men commended themselves to both Houses for the depth of their knowledge, their courtesy, and for the way in which they carried the Prayer Book through to the end, and left the convention with the utmost feeling of satisfaction and unity. . . ."

PRaises CONVENTION SPIRIT

Toward the close of his address, Bishop Lawrence said:

"The spirit of the convention was fine; the administration of the convention was fine; and the size of the convention was fine. . . ."

"And my last word is this, that I feel in the various conventions I have been to there has never been such an undertone of real religion and desire to bring home to all people Christ's personality.

"I believe that the younger generation is yearning for a revival of that personal appeal on the part of the preacher, or the layman, or laywoman, in the name of Christ, so that He will reach the heart of the younger generation down to its depths, not touching it only superficially, but reaching down and bringing the young man and the young woman to the very foot of the Cross with the spirit of consecration.

"That was the undertone of the whole convention. It was struck by Bishop Anderson in the open air meeting, and it was struck again and again, and I trust that the spirit of the convention will arouse a

finer spiritual note in the great body of the people."

Bishop Slattery, the second speaker, spoke in particular of the attitude of the Church, led by Bishop Brent, on Church Unity and what may be expected in the next three years, and also of the thrill when every bishop seconded the motion that all matters in connection with the Thirty-nine Articles should be indefinitely postponed. This happy outcome was due to all those feeling strongly on one side or the other preferring to have their wishes denied rather than to dispute over a subject not essentially important.

Bishop Slattery included in his address very clear and concise statements as to the changes in the Prayer Book.

Judge Parker, third speaker, spoke of the apportionment and the support of our missionary work at home and abroad; and he also spoke strongly about following the rubric.

Bishop Babcock, fourth speaker, brought a message of what Washington and its environs meant to the convention, how generously the diocese of Washington and its members had borne the direct and the indirect cost as exemplified by a little mission contributing its fifty dollars toward the great total necessary and the gifted business or professional man giving his time. One man gave a whole year of his time for the making of preparations for the General Convention.

CHURCH OF THE MESSIAH, BOSTON, SOLD

The Church of the Messiah, Boston, where the Rev. John McGaw Foster, whose death has just been announced, ministered for nearly a quarter of a century, has been sold. Bishop Slattery in the October number of the *Church Militant* explained in a wise and kindly way the decision that brought sorrow to a small group of loyal and devoted parishioners. The Bishop wrote in part:

"The Church of the Messiah has been maintained of late years only by the help of people in other parishes and by a large grant from the diocesan council. The reason for this grant was the student work done by the parish. . . . The council felt that it could not offer larger support, since its chief duty is to parishes and missions serving people who cannot otherwise find their own church anywhere near their neighborhood.

"The issue was brought to a head when Dr. Gardner was called to Trinity Church. He felt that he could continue his student work more effectively from Trinity as a center than from the Messiah. The parishioners were summoned, and, though there was sincere regret and a good deal of misgiving, they followed the advice of their vestry and gave consent to the sale. . . . On September 11, 1928, Bishop Babcock and Dr. Gardner, with old parishioners, held the last service in the church with grateful memories of its life and associations. . . ."

"The sale of the Church of the Messiah is not a backward step, but a step forward. Neighborhoods change and a church must often move in order to minister to the people who most need it. It requires courage and faith to make the change; but we all hope and pray that the spirit of worship and of service enshrined in the Church of the Messiah will continue in the several parishes to which the people have now gone, and finally in a new home in the very best spot we can discover for it.

"The diocese owes a debt of gratitude to

the courageous parishioners of the Church of the Messiah who have allowed their beloved church to be transmuted into a gift for a future church which will do a more needed work for the Kingdom of God."

DEDICATE NEW PARISH HOUSE AT NEWBURYPORT

Bishop Babcock gave the address at the dedication of the new parish house of St. Paul's Church, Newburyport, last Sunday afternoon. Congratulations were brought by the Rev. Glenn Tilley Morse of the neighboring parishes in West Newbury and Georgetown; the Rev. Henry O. Hannum of the Central Congregational Church of Newburyport conveyed the greetings of all the Protestant churches of the city; and the Rev. Basil P. Koskores brought the greetings and good wishes of the Greek Orthodox Church. St. Paul's parish, Newburyport, is the oldest Anglican parish in Massachusetts, for the first church was built there 217 years ago and the first Bishop of Massachusetts, Bishop Bass, was there a rector.

PRESENT LECTURE COURSE ON RELIGION

The Harvard lecture course on religion given under the auspices of the Graduate Schools Society will be as follows:

November 25th—History of Religion by Prof. Kirsopp Lake, Winn professor of ecclesiastical history at Harvard.

December 2d—Buddhism by Prof. J. B. Pratt, professor of philosophy at Williams.

December 9th—Judaism by Rabbi Harry Levi, Temple Israel, Boston.

December 16th—Mohammedanism by Prof. J. T. Addison, professor of history of religion at the Episcopal Theological School.

The hour of these lectures on four consecutive Sundays will be 4:00 P.M.; the place will be Peabody Hall of the Phillips Brooks House, Cambridge. On account of the limited space offered by the hall, this course is open only to students.

NEW ENGLAND CONFERENCE ON CHRISTIAN UNITY

The New England conference on Christian Unity will be held in Boston on November 20th and 21st as one of a group of similar conferences to be held in various parts of America, Great Britain, and Europe. The holding of these conferences is a consequence of world-wide importance after the discussions in Lausanne in August, 1927.

Through the courtesy of Trinity Church, Boston, the meetings will be held in that edifice and the accompanying parish house; the conference itself is under independent auspices. There will be a distinguished attendance from all over New England.

Bishop Roots of China, whose name has been included in the program for an address on Unity in the Mission Field has been obliged to cancel the engagement and it is expected that Dr. James L. Barton, a prominent Congregationalist, whose work in the Near East is well known, will take his place.

MISCELLANEOUS

Bishop Babcock preached the sermon in connection with the dedication of a pulpit presented in memory of Judge Albert Davis Bosson to St. Luke's Church, Chelsea, on October 28th. Judge Bosson was born in 1853 on the site of St. Luke's Church; he was its senior warden for many years and one of its most active and generous supporters.

Acolytes to the number of 250 and at least fifty clergymen were present at the special service for acolytes in All Saints' Church, Ashmont, on the evening of All Saints' Day. The Rev. J. D. Hamlin,

rector of St. John's Church, Newport, R. I., preached the sermon. The Rev. Grieg Taber, rector of All Saints', and the Rev. Arthur W. P. Wiley of the parish staff took part in the service.

A bas-relief of Bishop Lawrence, the work of Mrs. Shirley Farnsworth, has been presented by the artist to the Old North Church where it will hang in the parish rooms.

ETHEL M. ROBERTS.

**BERKELEY DIVINITY SCHOOL
HOLDS FORMAL OPENING**

NEW HAVEN, CONN.—Berkeley Divinity School held its formal opening, a commemoration of its removal to New Haven and the beginning of enjoyment of the advantages resulting from affiliation with Yale University, on Monday, October 28th. Monday saw alumni and other guests, including many distinguished educators, gathering at Sachem and Mansfield streets, Berkeley's new location within the Yale area. Beginning with an early celebration of the Holy Communion, there followed at 11 o'clock the dedication by Bishop Acheson of the chapel, after which a procession of faculty, students, alumni, and guests, including Bishop Brewster and Bishop Acheson of Connecticut, and Bishop Parsons of California, marched to the several buildings now comprising Berkeley's property, where Bishop Brewster and Bishop Acheson blessed in turn the dormitory, deanery, homes of the professors, hostel, refectory, and Williams Hall. The refectory is of special interest, its cost being met by a generous gift from an anonymous donor, a friend and admirer of the late Bishop of California, William Ford Nichols, whose memory will thus be perpetuated in this school of which he was an alumnus, and for many years an instructor. At a meeting in Williams Hall, Samuel A. York, chairman of the endowment fund committee, reported that of the \$1,000,000 sought, \$316,000 had already been given. Then followed an address by Bishop Parsons on Theological Education, illuminating and inspiring.

At 3 o'clock convocation was held in the Sterling Chemistry Laboratory, where degrees were conferred. Bishop Brewster, who presided at the convocation, introduced the speakers. President James Royland Angell of Yale welcomed Berkeley to its new and mutually beneficial affiliation with Yale University. President Remsen B. Ogilby of Trinity College, Hartford, congratulated Berkeley on its new move. Dean Luther M. Weigle of the Yale Divinity School illustrated the ways in which Berkeley and Yale were already aiding each other. Burton Mansfield spoke for the trustees of Berkeley and said that his cherished dream for twenty-five years had now come true. The Rev. John N. Lewis, Jr., spoke for the alumni in enthusiastic praise of Berkeley's removal, and paid high tribute to Bishop Brewster and Dean Ladd for their leadership. R. Fulton Cutting, for the Berkeley associates, said, "The world never needed real leaders more than now, and the Berkeley Divinity School is now better prepared than ever to furnish them. Bishop Dallas, and Dr. William Douglass MacKenzie, president of the Hartford Theological Seminary, pleaded for high standards of scholarship. "Students in divinity," said Bishop Dallas, "must study with terrific energy, and toil terribly, not only through the day, but also into the long hours of the night."

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2. Publishers must set up their various editions according to the Standard Book, and proofread it very carefully, several times, so that there is no possibility of any error creeping in.
3. Probably final proofs must be checked by the custodian of the Standard Prayer Book, or someone designated by him, and approved.
4. Books must be printed and bound.

WHAT WE DO KNOW

SO FAR the publication of the New Prayer Book is still in the first stage, and publishers can do nothing until the Standard Book is in their hands. Meanwhile, we can only give the following answers to the many questions about the book:

When ready? Some editions, at least, by Easter—possibly a little sooner—certainly not by Christmas.

Editions? Too soon to say. The pew editions will be ready first, bound in stout cloth, probably in a variety of colors—black, maroon, purple, etc.

Price? We don't know. We understand that it was announced at General Convention that pew editions would be sold as low as 25 cts. *This is below actual cost.* Nevertheless, if the Prayer Book is generally sold at this price, *we shall sell it for 25 cents.*

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Urge World-wide Interest in Church's Program at Chicago Laymen's Conference

Bishop Roots Addresses Diocesan W. A.—Young People Present Check for Cathedral Fund

The Living Church News Bureau
Chicago, November 5, 1928

APPROXIMATELY 150 LAYMEN OF THE diocese of Chicago gathered at St. James' Church Thursday evening, November 1st, for the annual laymen's conference on the Church's program. The conference continued until Saturday noon.

The Church faces the task of dethroning a mechanistic and materialistic idealism which now dominates the race, the Rt. Rev. Edward M. Cross, D.D., Bishop of Spokane, declared in the course of his addresses to the conference. He pleaded for a spiritual awakening which would "place first things first."

The Rt. Rev. Logan H. Roots, D.D., Bishop of Hankow, the other conference leader, urged a world-wide interest in the Church's program.

"No man can live to himself," said Bishop Roots. "We need to realize that the Chinese and Japanese are our next door neighbors. This means a realization of the world-wide character of the Church's program."

"In the second place, the Church's program is a challenge to skillful business management of our laity. Finally, it is a challenge to put first things first. The program concerns every man within the Church."

"Modern life with its machinery and luxury has tended to dethrone God from our consciousness," said Bishop Cross in his addresses. "We are worshippers of machinery and material success. Naturally this has removed us far from our source of spiritual supply. The task of the Church, of its leaders among the clergy and laity, first, last, and for all time, is that of placing Christ and His Church first in the minds of Church people; to establish and maintain a right perspective upon life, so that the spiritual value, the ultimate spiritual reality, may possess and compel the thoughts and actions of men."

"The problem of the extension of the Kingdom of God has to be solved in the heart of the individual and in the home group. Nothing can take the place of that."

In opening the conference, Bishop Anderson cautioned the laymen against looking to the program as the whole work of the Church, but as something necessary and vital to the Church. "Do not forget," said the Bishop, "that the work we are engaged in is a spiritual work."

Other speakers before the conference, which is preliminary to the Every Member Canvass in the diocese, were: the Rev. Dr. George H. Thomas, the Rev. Dr. George Craig Stewart, Jay H. Emerson, William F. Pelham, John B. Guthrie, Dr. Nathan S. Davis, the Rev. Dr. Edwin J. Randall, diocesan secretary, and the Rev. E. Ashley Gerhard, vice chairman of the department of ways and means which sponsored the gathering.

BISHOP ROOTS SEES BRIGHT FUTURE FOR CHINA

Speaking before the November meeting of the diocesan branch of the Woman's Auxiliary, Bishop Roots of China pictured a bright future for China. He declared China is passing through a series of revolutions, enumerating the political, indus-

trial, social, intellectual, moral, and religious phases. "The Chinese are incurably religious," he stated, "but they cannot tolerate their old religions. There is throughout China a haunting sense that Christianity holds the key to their problem. I believe more profoundly than ever in our Chinese missions. Every Christian who goes to China and leads a Christian life is an aid to that nation." He predicted that women in China will be given their rightful position as a result of the present unsettled conditions.

YOUNG PEOPLE PRESENT CHECK FOR CATHEDRAL FUND

A check for more than \$3,000 was presented to Bishop Anderson for the cathedral fund, by the diocesan Young People's association at their annual service at St. James' Church, Sunday evening, November 4th. David E. Evans of the Church of the Advent, president of the association, presented the check which represented profits from the annual May Ball conducted for the benefit of the cathedral project. Preceding the evening service, a mass meeting for students of Chicago universities was held in the church. This meeting is part of an enlarged student program inaugurated this fall under direction of the Rev. Dr. John Henry Hopkins of the Church of the Redeemer, the Rev. Dr. George Craig Stewart of St. Luke's, Evanston, and the Rev. Dr. Duncan H. Brown of St. James' Church.

PEACE MEETING AT ST. JAMES' CHURCH

Implications in the Kellogg-Briand Treaty will be the subject of an address by the Hon. George W. Wickersham of New York, at the annual peace meeting sponsored by the department of social

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service of the diocese, Sunday afternoon, November 11th, at St. James' Church. Mr. Wickersham is a noted Churchman and took a leading part in the General Convention at Washington. He is president of the League of Nations Nonpartisan association and former United States attorney general.

Bishop Anderson will preside at the meeting and special music will be provided.

MISCELLANEOUS

An unusual service was held at St. Mark's Church, Evanston, Sunday, October 28th, when the musical part was made up of compositions by men of the choir. The service included compositions by Stanley Martin, organist and choirmaster, D. B. C. Middleton, J. B. Esden, and William F. Prizer, members of the choir.

The third annual mid-west conference on the Church's program of Evangelism is now in session at Taylor Hall, Racine, November 9th to 11th, inclusive. The Rev. Dr. William H. Milton, executive secretary of the commission, is the leader.

This conference is similar to that held last fall under the leadership of the Rev. Alfred Newbery. Because of the fact that the conference comes just after the national conference in connection with the Brotherhood of St. Andrew convention in Washington, added impetus has been given it and similar sectional conferences in other parts of the country.

DEACONESS OF WILLIAMSPORT, PA., RESIGNS

WILLIAMSPORT, PA.—After more than thirty years' service as deaconess in Christ Church, Williamsport, the Rev. Hiram R. Bennett, rector, Deaconess Eliza A. Christman has resigned, taking effect November 1st. Mrs. Christman is the widow of the late Rev. Morris W. Christman, sometime curate of the parish and vicar of St. Mary's, Williamsport. On her husband's death, Mrs. Christman began her studies at St. Faith's, New York, and was later admitted a deaconess by Bishop Talbot. All of her ministrations have been in Christ Church parish. The announcement of her retirement brought editorial tributes from all of the local newspapers. Mrs. Christman will remain on pension as "deaconess emerita" of Christ Church parish, where, for the present, she will continue to reside.

DEDICATE NEW CHURCH AT MORRIS PLAINS, N. J.

MORRIS PLAINS, N. J.—On Sunday afternoon, October 28th, St. Paul's Church, Morris Plains, was dedicated by the Rt. Rev. Wilson R. Stearly, D.D., Bishop of Newark. The archdeacon and many of the neighboring clergy were present.

The choir of St. Peter's Church, Morristown, sang the service, the rector, the Rev. Donald M. Brookman, reading the lesson. The sermon was preached by the Rev. Charles Townsend, rector of the Church of the Good Shepherd, Rosemont, Pa.

The seating capacity of the church is 300. The basement provides a parish house with large room for the Church school and social functions, a kitchen, etc.

St. Peter's, Morristown, is the mother parish of St. Paul's, as the former started holding services in Morris Plains during the summer of 1921. The mission was organized in November of that year, the Rev. John C. Lord, for many years rector of All Saints' Memorial Church, Navesink, N. Y., becoming priest in charge.

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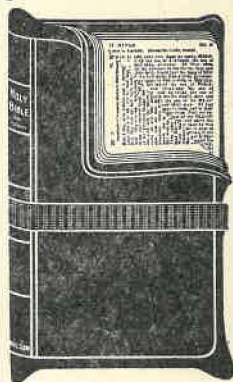
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Churchmen's League of Washington Meets to Hear Addresses on General Convention

Hold Memorial Service for Late Head of Cathedral School—Meeting of Ecclesiastical Arts

The Living Church News Bureau
Washington, November 3, 1925

THE CHURCHMEN'S LEAGUE OF WASHINGTON held its fall meeting on October 31st at the Cosmos Club. George M. Selden, president of the league, presided at the meeting. The subject of the evening was the General Convention. Addresses were made by the Bishop, the Rev. George F. Dudley, D.D., and Hugh T. Nelson, executive secretary of the Washington convention committee.

MEMORIAL SERVICE FOR JESSIE C. M'DONALD

On the afternoon of All Saints' Day a memorial service for the late Principal of the National Cathedral School for Girls, Jessie Clare McDonald, was held at the cathedral. Bethlehem Chapel was filled with a congregation made up of the faculty and student body of the school, as well as many alumnae and friends of Miss McDonald. The music was furnished by the cathedral choir. Bishop Freeman in his address took for his subject the abiding value of a great friendship. "There are some lives so splendid" said the Bishop, "that their passing leaves no shadow of regret." He spoke of three great characteristics of Miss McDonald, namely, strength of conviction, Christian faith, and purity of motive.

MEETING ON ECCLESIASTICAL ARTS

A new feature of meetings at the General Convention was the mass meeting on

October 20th in the interests of ecclesiastical art. The meeting was presided over by the Bishop of Washington and addresses were made by the Rev. Milo H. Gates, D.D., New York, the Bishop of Colorado, and the Hon. George Wharton Pepper. Dr. Gates described the work of the Church Commission on Architecture and Allied Arts and pointed out the need of skilled supervision to develop real ecclesiastical art in America. Bishop Johnson carried on the idea of the need of real authorities in the matter of Church architecture and allied arts. He pointed out that a man may be an authority on social evils and yet not be an authority on the Christian religion, or he may be an authority on the building of automobiles and not on international diplomacy. Therefore, we must have real authorities in the field of religious art to whom we may defer. Senator Pepper spoke of beauty as applied not only in the physical realm but in the moral and spiritual as well. At the end of the meeting Canon Anson Phelps Stokes gave an interesting talk on the Washington Cathedral, illustrated by lantern slides.

NAVY DAY IN WASHINGTON

On Navy Day, October 27th, Col. B. H. Longstreet, commander of the military order of Spanish War Veterans, on behalf of his organization laid a wreath on the tomb of Admiral George Dewey in Washington Cathedral. Prayers were offered and the blessing given by Canon Raymond L. Wolven of Washington Cathedral.

RAYMOND L. WOLVEN.

Foreign Bodies in Philadelphia to Attend Patronal Festival of St. Elisabeth's Church

Rector of Church of Resurrection Honored—New Mission Begun at Englewood

The Living Church News Bureau
Philadelphia, November 6, 1928

THE PATRONAL FESTIVAL OF THE Church of St. Elisabeth was held on November 5th, St. Elizabeth's Day, with a celebration of the Holy Communion at 10:45 with the Rev. Frank Williamson, Jr., C.S.S.S., as celebrant and the preacher being the Rev. Dr. John R. Crosby, priest in charge. On the Sunday within the octave the Rev. A. J. Arnold will be the celebrant and the Rev. Dr. R. K. Yerkes will be the preacher. It being Armistice Sunday, there will also be Solemn Evensong at 4:30, the music to be rendered by the choir of the Russian Orthodox Church of the Holy Virgin. Priests and congregations of many foreign bodies in the city have been invited to attend and it is hoped that at least eight allied nations will be represented. As this church is devoted to work among the foreign-born and citizens of all nations as well as our own, it is hoped that this solemn dedication will inaugurate a new era of service. This work at St. Elisabeth's is a definite piece of work on a large scale among the foreign-born in that section of the city and already a definite start has been made among the

Ukrainians, Greeks, Bulgarians, and Serbs in addition to the work among the Italians.

CLERICAL BROTHERHOOD MEETS

The Clerical Brotherhood held its meeting of October 15th at the Seamen's Church Institute, the Rev. Percy R. Stockman, superintendent, and after an address from James W. Dunn, assistant director of the city department of wharves and docks, a tour of the building and a lunch, they were taken on the city tug *John Wanamaker* for a tour of the port which extended from Port Richmond to Hog Island. During the tour the members enjoyed an unusual view of the *Graf Zeppelin* as it sailed on its way to Lakehurst, N. J.

HONOR RECTOR OF RESURRECTION CHURCH, PHILADELPHIA

The members of the congregation of the Church of the Resurrection, assisted by other friends, on November 1st, gave a reception in honor of the twentieth anniversary of the rectorship of the Rev. Dr. James O. McIlhenny. Though only an informal affair, it was largely attended and many friends of Dr. McIlhenny presented him with a purse of \$1,000.

RECTOR OF ST. LUKE'S, KENSINGTON, CELEBRATES ANNIVERSARY

On Friday evening, November 9th, the vestry of St. Luke's, Kensington, will hold

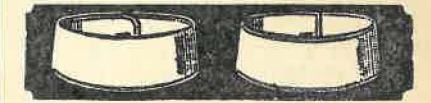
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a reception honoring the fifth anniversary of their rector, the Rev. William J. Hawthorne. It will be held in the parish house of the church and many invitations have been sent to the clergy and other friends of Mr. Hawthorne. There will also be a special night service on Armistice Sunday, which will be a spiritual effort to mark the rector's anniversary, and the special preacher will be the Very Rev. Harry St. Clair Hathaway, dean of the Pro-Cathedral of St. Mary, a seminary friend of the rector.

VISITORS IN DIOCESE

The Rt. Rev. Robert E. Campbell, D.D., Bishop of Liberia, was the preacher at the nine and eleven o'clock services at the Church of St. James the Less, last Sunday and during the day made short addresses to organizations of the parish.

The Rev. Norman S. Binsted, newly elected Missionary Bishop of Tohoku, Japan, spoke at Holy Trinity Memorial Chapel, Twenty-second and Spruce streets, last Sunday morning; in the afternoon at Gloria Dei (Old Swedes) 916 South Swanson street, and in the evening at St. Paul's Church, Butler street and Kensington avenue.

CORNERSTONE LAID FOR NEW CHAPEL IN ENGLEWOOD

Last Sunday afternoon the Rt. Rev. Thomas H. Garland, D.D., Bishop of Pennsylvania, laid the cornerstone of the Chapel of the Resurrection, Englewood. This is a new mission of only fifteen months' existence and this first unit of its building program is one of \$40,000, much of which has been already secured. The Rev. Charles Sydney Goodman is the missionary-in-charge.

PROGRAM AT ST. JAMES' CHURCH

St. James' Church, Twenty-second and Walnut streets, from November 4th to December 16th will on each Sunday have choral Evensong at four; a half hour of music at 7:45, and at 8:15 a lecture on Forefathers of the Faith by Dr. Leicester C. Lewis. The subjects are St. Alban, St. Augustine of Canterbury, St. Anselm, Matthew Parker, Lancelot Andrewes, George Berkeley, and William White.

CLERICAL BROTHERHOOD PROGRAM

The Clerical Brotherhood program for the month is: November 5th, Bishop Garland, The General Convention; November 12th, clerical and lay deputies will give their impressions of General Convention; November 19th, the Rev. Dr. George C. Foley, Buchmanism; November 26th, the Rev. J. Jarden Guenther, Non-Christian Religion at Work in Christian Countries.

MISCELLANEOUS

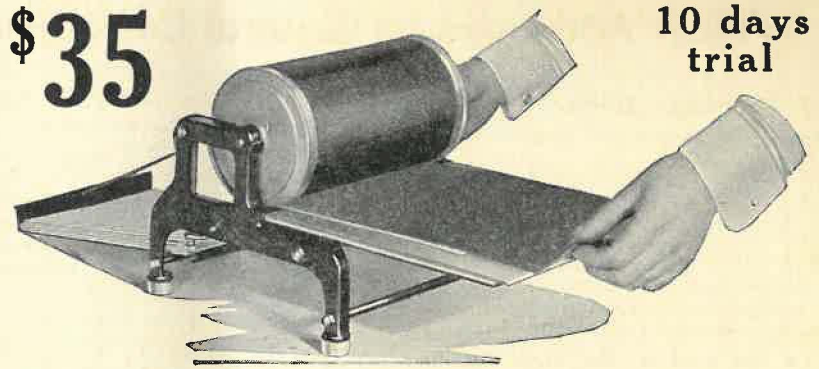
The fifth annual convention of the diocesan Young People's Fellowship will meet at the Church of the Holy Apostles, on Monday, November 19th. Speakers will include Bishop Garland and Benjamin H. Ludlow, president of the organization.

The Rev. Dr. Carl Grammer, rector of St. Stephen's Church, 10th and Chestnut streets, is steadily recovering his health after an operation at the Episcopal Hospital.

The Rev. Dr. Robert Norwood of New York preached at St. Stephen's Church Sunday night, November 4th, and the Rev. Dr. Joseph Fort Newton of St. Paul's Church, Overbrook, will preach next Sunday.

CHARLES JARVIS HARRIMAN.

"SHE's an awfully good sort," said a sailor of a Seamen's Church Institute friend, "but she's a tropical old maid."



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Long Island Young People Listen to Addresses on National Church Problems

Canadian Bishop Visits St. Paul's, Brooklyn—Auxiliary Celebrates Anniversary

The Living Church News Bureau
Brooklyn, November 1, 1928

THE ANNUAL CONFERENCE OF THE VARIOUS Y.P.F. groups in this diocese was held at Christ Church, Oyster Bay, on Saturday, October 27th. Departing from the precedent of previous conferences, this one was held for but one day. A good number gathered in the morning. Luncheon was served by St. Hilda's Guild of Christ Church parish, and eighty were present. At two the afternoon session began with election of officers. The following were elected:

President, Miss Theodora Haskins, of the Church of the Nativity, Brooklyn; vice-president, Harold Courtney of Christ Church, Bay Ridge; secretary, Miss Katherine Perry of the Church of the Incarnation, Bay Ridge; treasurer, Miss Marion Terry of St. George's, Flushing; council members, Frank Ferdon of Christ Church, Bay Ridge; and Miss Esther LeMaire of St. Michael's, Seaford.

A group picture was taken on the church porch and then the conference listened to reports on the national conference. A stirring address was made by the Rev. C. Leslie Glenn of the national Department of Religious Education. After that there were group conferences. At the dinner the principal speaker was the Rev. Arthur Lee Kinsolving, of Amherst, Mass.

The conference ratified the appointment, made by the Rev. Charles H. Ricker as president of the diocesan board of religious education, of the Rev. Ernest V. R. Stires to be diocesan chairman of young people's work to succeed the Rev. Arthur R. Cummings, who asked to be relieved.

"CANADIAN SUNDAY" AT ST. PAUL'S

St. Paul's Church, Clinton street, Brooklyn, is to have two distinguished Canadian Churchmen as visitors on Sunday, November 18th, and has designated that day as Canadian Sunday in their honor. The Rt. Rev. R. R. Rocksborough-Smith, D.D., Bishop of Algoma, and the Rev. Fr. Hiscocks, vicar of St. Mary Magdalene's, Toronto, are the guests. The Bishop will be celebrant at High Mass that morning, and Fr. Hiscocks will preach. It is expected that the Bishop will preach at Evensong the same day.

DR. MELISH RETURNS

The Rev. J. Howard Melish, D.D., rector of the Church of the Holy Trinity, Brooklyn, will return with Mrs. Melish from an extended tour abroad, arriving in New York November 26th. Dr. Melish is expected to preach in his church on Thanksgiving Day. Later, a parish reception for Dr. and Mrs. Melish is planned, at which it is hoped Dr. Melish will speak of his experiences abroad.

C. C. F. KIRMESS

The annual Kirmess of the woman's board of the Church Charity Foundation will be held at the Pouch Mansion, Brooklyn, November 13th and 14th. The purpose this year is to add to the fund for furnishings for the new St. John's Hospital, now nearing completion. This annual function always brings out a considerable degree of support from many, if not all, of the parishes of the diocese.

ANNIVERSARY OF THE WOMAN'S AUXILIARY

The Woman's Auxiliary of this diocese will have its fifty-sixth anniversary service at the Church of the Holy Trinity, Brooklyn, on Thursday, November 8th. The Most Rev. John Gardner Murray, D.D., Presiding Bishop, will celebrate Holy Communion and preach. In the afternoon Bishop Stires of this diocese and Bishop Colmore of Porto Rico will speak.

VISITING BISHOPS IN DIOCESE

Bishop Roots of Hankow preached in Holy Trinity Church, Brooklyn, Sunday morning, October 14th. His sermon included most interesting comment upon the Chinese revolution, which, coming from an eye-witness deeply sympathetic with China's struggle for betterment, were much more satisfying than the information one gets through ordinary channels.

Bishop Rowe of Alaska preached in Holy Trinity on Sunday morning, October 28th, and in St. John's Church, St. John's place, Brooklyn, in the afternoon of the same day.

Bishop Bursleson of South Dakota preached Sunday morning, October 28th, in St. George's Church, Flushing, at the annual service under the auspices of the Woman's Auxiliary of that parish.

Bishop Creighton of Mexico spoke at the meeting of the diocesan branch of the Woman's Auxiliary, at St. Ann's, Brooklyn, on All Saints' Day at 2 P.M.

MISCELLANEOUS

Leon C. Palmer spoke on Lay Evangelism at the season's first meeting of the clericus of Queens and Nassau on October 26th at St. George's Church, Astoria.

St. James' Church, Brooklyn, celebrated its sixtieth anniversary recently.

CHAS. HENRY WEBB.

NEWS FROM CHINA

HANKOW—Bishop Gilman writes in *The Hankow Newsletter*, "Many of my Christian Chinese friends are working in the various government departments and I see them from time to time, and it is indeed a very great joy and comfort to know that while the communists talked of helping the poor and proceeded to destroy, our Christian friends go in and really do constructive work of which a considerable amount is being done at the present time."

He says also, "The series of missions throughout the diocese which had been arranged for by the diocesan council has been begun by the departure of Archdeacon Hu and the Rev. Mr. Yuen-ch'in Yang of St. Andrew's, to Hanchwan. There were those who thought conditions in that district somewhat unsettled and suggested that the archdeacon should not go, but I could see that he was determined that the work should go forward and that no attention should be paid to rumors. The mission in Hunan will take place about the first of October and this work will continue throughout the diocese."

"Good news has come through that Shihnan, which has been cut off from the world for nearly six months, is now able to communicate constantly with the outer world. It was a pleasure for me, in receiving the girls at St. Hilda's, to see the daughter of the Shihnan clergyman ap-



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pear, as I had supposed it would be impossible for a girl to come through.

"Deaconess Riebe has already reached her station at Ichang and the Rev. Mr. and Mrs. Pickens with their two boys have departed for their new work in that station. During the summer Ichang has been entirely peaceful and we all pray that it may continue so now for many years.

"Five men from this diocese are going to Divinity School this autumn."

COMMEMORATE LIFE OF JOHN COOK AT MONT ALTO, PA.

MONT ALTO, PA.—On Sunday evening, October 21st, in Emmanuel Chapel, Mont Alto, a service of commemoration was held for Captain John Cook, of John Brown's Army of Liberation, who was captured in Emmanuel Churchyard on October 25, 1859. Cook was afterwards hanged at Charlestown, Va., for having participated in the raid on the arsenal at Harper's Ferry. John Brown, on the Sunday previous to his departure for Harper's Ferry, had received the Holy Communion from the hands of the then vicar of Emmanuel Chapel, the Rev. William Heaton. The site of the capture is commemorated by a marker erected by the Franklin County Historical Society.

The speaker of the evening was Dr. H. H. Shenk, archivist at the state capitol, Harrisburg. Dr. Shenk is regarded as an authority on the history of the commonwealth of Pennsylvania, particularly on the period of the Civil War.

RETIRING BISHOP OF CONNECTICUT HONORED

NEW HAVEN, CONN.—The Rt. Rev. Edward C. Acheson, D.D., and the members of the standing committee of the diocese invited the clergy to a dinner at the Lawn Club, New Haven, on Monday, October 29th, to do honor to the Rt. Rev. Chauncey B. Brewster, D.D., upon his retirement from office after thirty-one years as Bishop Coadjutor and Bishop of Connecticut. Members of the Church Club of the diocese were also present.

Bishop Acheson as chairman stated in his opening address that as long as Bishop Brewster lived in the diocese he would be the diocesan, would take his usual place in the cathedral, and that in processions he, Bishop Acheson, would never walk behind him.

Speeches of loving appreciation and high regard were made by the Hon. Burton Mansfield, chancellor of the diocese; the Rev. Dr. Chauncey Linsley, president of the standing committee; the Rev. Dr. John F. Plumb, diocesan secretary; the Rev. John N. Lewis, Jr., rector of St. John's Church, Waterbury, where Bishop Brewster was elected thirty-one years ago; the Rev. Dr. C. O. Scoville, rector of Trinity Church, New Haven, where he was consecrated; the Rev. Dr. W. A. Beardsley, rector of St. Thomas' Church, New Haven; and the Very Rev. S. R. Coladay, dean of Christ Church Cathedral, Hartford.

Samuel York, who has been so successfully instrumental in moving Berkeley Divinity School from Middletown to New Haven, and a member of the Church Club, and P. N. Guthrie, another member of the Church Club, made splendid contributions as to the great value and worth of Bishop Brewster's episcopate in Connecticut. Dean Ladd of the Berkeley Divinity School and Bishop Parsons of California

also spoke in most appreciative terms, followed by the Rev. Dr. George Linsley of Hartford, who that afternoon received the degree of Doctor of Divinity from Berkeley—the first graduate of Berkeley in its new location in New Haven.

Bishop Brewster's response moved all who were present, both by his gracious humility and remarkable buoyancy of both mind and body. His first words were of profound appreciation of the help given him by the Church Club and of the very warm hospitality which he received in the rectories of the diocese. "I will help Bishop Acheson all I can in every way," said Bishop Brewster. "I will take my visitations as heretofore so far as I am able. Retired bishops are not and should not be 'returned empties,' as some may think. Life to the end must be fulfilled in service."

Benediction was pronounced by Bishop Brewster.

UNIVERSITY OF SOUTH RECEIVES GENEROUS GIFTS

SEWANEE, TENN.—Within the past two weeks the University of the South has received two subscriptions of \$25,000 each toward the \$2,000,000 expansion fund which the university is raising for endowment and additional buildings.

Miss M. G. Thompson of New York, who is a Presbyterian, became interested in Sewanee through the Rev. George B. Myers, an alumnus of the university and a member of the Theological School faculty. After conference with Vice-Chancellor Finney and further independent investigation, Miss Thompson became convinced that Sewanee is rendering a unique service and merits assistance in extending her influence. The generous gift of \$25,000 was the result.

Mrs. Hugh McK. Landon, a Churchwoman of Indianapolis, has pledged a further \$25,000 to be added to the \$50,000 she gave last spring to endow the chair of English in the college in memory of her father. The effort of the university to bring the salaries of professors up to \$3,600 a year prompted this additional gift from Mrs. Landon.

These two gifts set the university far forward on its way to claiming the additional gift of \$55,770 from the general education board before the close of the year.

CHILDREN'S HOME OPENED AT NORTH PROVIDENCE, R. I.

NORTH PROVIDENCE, R. I.—St. Mary's Home for Children, formerly St. Mary's Orphanage, and located in East Providence, formally opened its modern and attractive plant on Fruit Hill avenue, North Providence, on Thursday, All Saints' Day. Bishop Perry conducted the service of dedication. The Home, which will accommodate sixty children, is housed in a three-story brick building with two wings. It is equipped with gymnasium, fresh-air playroom, recreation rooms, library, and a hospital, given by Mrs. Jane E. F. Hartley and Frederic C. Fletcher in memory of their mother, Mrs. Charles Fletcher. The oratory is the gift of Mr. and Mrs. Howard Hoppin, in memory of their little daughter, Elizabeth Lewis Hoppin.

The staff includes eighteen persons. Miss Mildred A. Klinge is the superintendent; Miss Ella M. Olson has charge of the kindergarten; Miss Mabel Thomson of Valley Falls is the social worker; and Miss E. Blount has charge of the infants' ward.

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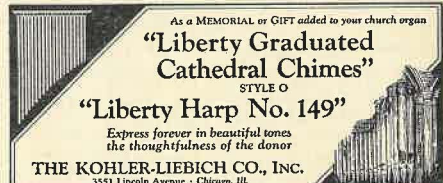
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ALABAMA CHURCHMEN MEET TO DISCUSS CHURCH'S PROGRAM

MONTGOMERY, ALA.—A conference of clergy and laity of the diocese of Alabama was held in Montgomery, October 30th and 31st, in preparation for the Church's program and crusade on Evangelism for the coming year. All visitors were entertained at the Greystone Hotel, while the services and conferences were conducted in St. John's Church nearby, the Rev. Dr. Richard Wilkinson, rector.

The Bishop of the diocese, the Rt. Rev. William G. McDowell, D.D., made the opening address, explaining the purposes of the conference and introducing the main speaker, the Rev. Dr. Elmer N. Schmuck, of the National Field Department. The Rev. Dr. W. J. Loaring-Clark, of the National Field Department, was also present for a short time, making a valuable contribution in a single address on Evangelism.

Other speakers were the Rev. R. A. Kirchhoffer of Mobile, who was responsible for the arrangement of the program; the Rev. A. W. S. Lee, formerly of Anking, China; the Rev. James M. Stoney, executive secretary of the diocese; the Rev. Edgar Van W. Edwards of Atmore; and the Rev. Charles Clingman, rector of the Church of the Advent, Birmingham.

FUNERAL OF BISHOP KINSOLVING

AUSTIN, TEX.—The funeral of the Rt. Rev. George H. Kinsolving, D.D., Bishop of Texas, was held on Saturday, October 27th. A private service was held at noon in All Saints' Chapel, Austin, conducted by the rector and a former rector of the chapel, the Rev. Harris Masterson, Jr., and the Rev. DuBose Murphy, and at 3:30 the burial service was read in St. David's Church, Austin, with the Bishop of West Texas, the Rt. Rev. William T. Capers, D.D.; the Bishop of North Texas, the Rt. Rev. E. Cecil Seaman, D.D.; Bishop Quin of Texas; and the Rev. Peter Gray Sears of Houston officiating. Interment took place in a local cemetery in Austin.

Twenty-seven of the diocesan clergy were present in their vestments, and representatives from many of the congregations in the diocese.

The Bishop's death was most peaceful. He had spent a very pleasant evening at the radio with friends, but upon retiring said to his attendant that he felt a bit uncomfortable. In less than a few minutes he put his hand under his head on the pillow and passed peacefully to sleep.

ANNIVERSARY OF CHURCH AT HUNTINGDON, PA.

HUNTINGDON, PA.—The eighty-third anniversary of the consecration of St. John's Church, Huntingdon, was marked by a commemorative celebration of the Holy Communion on the morning of October 23d, at which time a Prayer Book used at the consecration of the church was again used. Attending this service was the oldest communicant of the parish. Miss Annie Simpson, nearing the age of 97 years.

After Evening Prayer an address made by Dr. I. Harvey Brumbaugh, who, of Juniata college, in a most delightful manner told of the early history of Huntingdon, founded by William Smith, D.D., provost of the University of Pennsylvania, and of Washington College, Maryland,

and who, in his laying out of the town, gave land for six of the religious bodies for sites for their churches, also land for a school and a cemetery. The speaker stressed the note of thankfulness throughout, and spoke briefly of Christian education.

An offering was received to begin a fund for a memorial to Dr. Smith, who was the first clergyman to administer Holy Baptism in the county.

YOUNG MEN'S CONFERENCE TO BE HELD AT RACINE

RACINE, WIS.—A three-day conference for young men and boys will be held at Taylor Hall, Racine College, Racine, on the three days following Thanksgiving Day.

The subject to be presented at this gathering will be The Ministry. Those who attend will be young men and boys who have thought somewhat of entering the ministry of the Church as a life's work, and also those who would like to consider the subject for the first time. No one who attends the session will be asked to make any statements or promises as to the future. This conference will be given over solely to the earnest consideration of the subject.

The Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, the Rev. Dr. Charles Herbert Young, rector of Howe School, Howe, Ind., and Dean Grant of the Western Theological Seminary will be the members of the faculty. The subject will be presented from three different angles, namely, the heroic side, the intellectual side, and the devotional or spiritual side.

Mrs. George Biller will act as the hostess for the guests and the Rev. Herbert L. Miller, 104 N. State street, Champaign, Ill., will take the registrations and act as the business manager.

VICTIMS OF MOTOR ACCIDENT IMPROVING

ROANOKE, VA.—Mrs. Robert C. Jett, wife of the Bishop of Southwestern Virginia, Mrs. C. Edwin Michael, and Mrs. Michael's sister, Mrs. Mollie Cronin of Aberdeen, Md., who were injured in a motor car accident on Thursday night, October 25th, while en route to Roanoke from General Convention, are now making steady progress toward recovery.

Mrs. Jett and Mrs. Michael were taken from the hospital to their homes on November 1st. Mrs. Cronin received the most serious injuries and for a time there was great apprehension as to the probability of her recovery. She rallied much more quickly than was expected and, while she must remain at the hospital for some time, there is now every reason to feel that she will continue to improve and proceed steadily toward full recovery.

Mrs. Jett will necessarily be confined to her bed for several days longer. Her condition, however, is quite satisfactory at this time and if nothing unforeseen occurs she will soon be her normal self again.

THE CLINIC and dispensary at Sagada, Philippine Islands—not a hospital—where Miss Tavernor, a nurse, has been in charge, treated 17,916 cases during the year, and in addition to these there were 2,933 cases treated in forty-eight little towns around Sagada. Miss Tavernor's report includes also: "Horses treated, 5; dogs, 4; cats, 6; chickens, 2."

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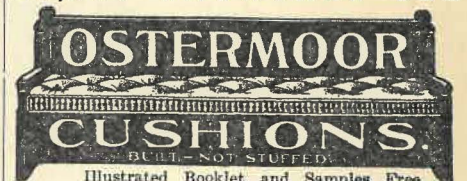
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"May they rest in peace, and may light perpetual shine upon them."

JOHN M'GAW FOSTER, PRIEST

BOSTON, MASS.—The Rev. John McGaw Foster, rector for many years of the Church of the Messiah, Boston, died in Lakeville, Conn. The funeral services were conducted by the Rt. Rev. Charles L. Slattery, D.D., Bishop of Massachusetts, on November 3d in Christ Church, Cambridge.

The Rev. John McGaw Foster was born in Bangor, Me., on February 4, 1860. He received his A.B. from Harvard College in 1882 and three years later he was graduated from the Andover Theological Seminary. He was ordained deacon in 1885 and priest the following year by Bishop Paddock. He served as curate of St. Anne's Church, Lowell, and from 1886 to 1898 as rector of St. John's Church, Bangor, Me. Mr. Foster then accepted a call as rector of the Church of the Messiah, Boston, where he remained until 1922. He was active in affairs of the diocese of Massachusetts, serving for many years as a member of the standing committee, both as secretary and later as president; for seven years he was an examining chaplain. For twenty-two years, the Rev. Mr. Foster conducted summer services in the Hawthorne Inn, Gloucester, near which place he had a summer home on the North Shore. This summer ministry was quietly performed but it was a very valuable and a very faithful contribution to the Church. Within the past few weeks, Mr. Foster had conducted services at Lake Mohunk, N. Y. Mr. Foster married in 1887 Miss Grace G. Eames of Worcester, Mass.

PERCY CLINTON WEBBER, PRIEST

HUNTINGDON, PA.—The Rev. Percy Clinton Webber, D.C.L., well known missionary for many years, died at St. John's rectory, Huntingdon, on Tuesday, October 30th. He was 71 years old.

Dr. Webber received his education at the Boston University, at Hobart College, and the Episcopal Theological School. He was ordained deacon in 1880 and priest in 1881 by Bishop Quintard. He was a non-parochial priest of the diocese of Florida.

On Wednesday morning the burial service was said by the Rev. Harwick A. Lollis, rector of St. John's Church, Huntingdon, with a Holy Eucharist being offered by the Rev. W. A. B. Holmes, chaplain of the Pennsylvania Industrial Reformatory. Immediately after the service the Rev. Mr. Lollis accompanied the body to Brockton, Mass., for burial.

ANTOINETTE H. SAVILLE

CAMBRIDGE, MASS.—Mrs. Antoinette H. (Carruth) Saville died on October 29th, after several years of partial invalidism, in her Cambridge home where she has lived for the past forty years. She was the widow of Dr. Henry M. Saville and the mother of the Rev. Henry M. Saville, rector of St. Mary's Church, East Providence, R. I. Mrs. Saville was in her 86th year. Before the failing of her health, Mrs. Saville was actively interested in

the various philanthropies of her community.

The funeral services in Christ Church, Cambridge, the parish of which she was a member, were conducted on October 31st by Bishop Slattery assisted by the rector, the Rev. Prescott Evarts, and the Rev. Cuthbert Fowler. Besides her son, Mrs. Saville is survived by two sisters, Mrs. Elliott W. Pratt of Boston and Mrs. Alfred P. Dix of New York.

WORK IN JAPAN

A CANADIAN missionary, Mrs. H. C. Watts, transferred from the disturbances of northern China to peaceful Japan writes: "Japan seemed at first to offer dull contrast to our old field. No war. No bandits. Everything worked like clockwork in a perfect system of law and order. Trains started on time. Streets blazed forth cleanliness. Where was the filth and squalor and poverty of our former days? We missed the squeaking wheelbarrow, the friendly donkey, the street calls, and all the other things that had grown dear and familiar to us in China. Efficiency seemed written over everything, and this, to our Chinese eyes, ears, and noses, spelt dullness."

After six months in Tokyo, she went to a small Japanese city, from which she writes: "We are tremendously happy to be here. To anyone coming from China where crowds throng our meetings, the work at first seems very slow. But the longer one is here, the more convinced one is that the work is solid and lasting. One by one, they are entering the Kingdom, and little by little the nation is bending to the influence of the Spirit of Christ. Young men and young women are reading—thinking—questioning—and God is working in their hearts. There is nothing spectacular about it. Step by step, stage by stage, the new world is being created; and we are glad that we are here to help in this magnificent task. May your prayers continue for Japan, that she may discover more and more of God's Truth, Beauty, and Love; and express these ever more fully in her life and character."

A WORM TURNS

ONE WORM TURNS right over: "After having spent almost countless hours during the past eighteen years as editor of this diocesan paper," writes the plaintive sufferer, "trying to transcribe some of the articles sent to me for publication, so that there would be at least a reasonable approach to proper spelling, punctuation, paragraphing, and general composition, I must from now on absolutely refuse to do this arduous labor. Unless the articles are received in proper form for copy, they will not appear."

THE RELATION of younger and older Churches, *i. e.*, the young native Churches in mission fields and the older Churches which established them, is discussed in a thoughtful article by the Rev. Stacy W. Woddy of the S. P. G., in the *International Review of Missions* for October. In the same issue, Dr. Latourette of Yale has a paper on Retaining the Christian Character of Education Foundations, and the Rev. J. S. M. Hooper, a Methodist of long experience in India, writes on The Spiritual Health of the Missionary, some thoughts which, while they seem to leave unsaid what many would add, have value for others besides missionaries.

ONE of the tidiest of new papers is *Spirit of DuBose*, issued by the students of that special training school for clergy. During the present school year there have been forty-three students, the largest number to date, from twenty states, Cuba, Canada, and the Labrador. Three former students have been commissioned in the Church Army.

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NEWS IN BRIEF

CONNECTICUT—At the morning service held at St. James' Church, Derby, on October 28th, the Rev. Charles W. Hubon was instituted as rector of the parish by the Rev. Gerald A. Cunningham, rector of St. John's Church, Stamford, who was delegated by Bishop Acheson to officiate in his stead.

ERIE—The fall meeting of the convocation of Meadville was held on November 1st and 2d at Christ Church, Oil City, the Rev. William R. Wood, rector. The opening business session was followed by a parish dinner with addresses by the Bishop of the diocese, and the Rt. Rev. W. Blair Roberts, D.D., Suffragan Bishop of South Dakota, who later preached at the service in the church. The next day began with a celebration of the Holy Communion by Bishop Ward. Later in the morning a series of addresses reported various phases of the work of the General Convention.

GEORGIA—The Men's Club of St. John's parish, Savannah, the Rev. W. A. Jonnard, rector, has come to the aid of a group of about thirty-eight under-privileged boys. They have been placed in the Y. M. C. A. membership to receive training and enjoy all the privileges of the Y.

HARRISBURG—One of the most completely equipped kitchens in a parish house has recently been completed at Christ Church, Williamsport, the Rev. Hiram R. Bennett, rector. A new addition was made to the present building, with the result that several hundred people can now be served at one time. A garage for the rector's car was also attached to the new building. The women of the parish started the enterprise and are responsible for its financing.—A new branch of the Girls' Friendly Society has been organized in St. Andrew's parish, Harrisburg, the Rev. Hollis W. Colwell, rector.

NEWARK—The Rev. J. Warren Albinson, rector of Christ Church, Pompton Lakes, has been advanced from a lieutenantancy to a captaincy in the Officers' Reserve Corps.

NEWARK—At a recent meeting of the vestry of Trinity Church, Grantwood, the Rev. Richard P. Pressey, rector, the stained glass contract was awarded to the George Hardy Payne Studios of Paterson, N. J. This stained glass installation takes in twenty-two of the twenty-four windows in the nave of the church, all of which were given at the time of the campaign last May for funds as memorial windows.

The subjects of the windows in the nave will take in the events of the life of Christ. The Lady chapel windows will be the Presentation of the Blessed Virgin Mary, the Nativity of our Lord, and the Assumption.

PITTSBURGH—An eight-day preaching mission was held in St. Paul's Church, Monongahela, the Rev. Arthur L. Gaylord, rector, from October 14th to October 21st. The Rev. Walter E. Bentley of Port Washington, Md., was the missionary.

PITTSBURGH—The Rev. Walter E. Bentley of Port Washington, L. I., has just finished three very successful preaching missions in three Monongahela Valley parishes in the diocese: Trinity Church, Monessen, and St. Mary's Church, Charleroi, the Rev. Bernard C. Newman, rector, and St. Paul's Church, Monongahela, the Rev. Arthur Gaylord, rector. The missions lasted for eight days in each parish.

RHODE ISLAND—St. Stephen's Church, Providence, has begun its autumn activities with an increased staff and remodelled clergy quarters in the guild house. The Rev. H. H. Walsh has come as assistant priest from the diocese of Nova Scotia. Last year he spent at the General Theological Seminary as a graduate student. Since June he has been in residence at St. Stephen's. Through the efforts and under the direction of the Women's League, various guilds and individuals have provided separate apartments for the two assistants, the Rev. C. H. Hunt and the Rev. Mr. Walsh. Each priest has his own apartment of living-room, bedroom, and bath. In addition there is a guest room which has been completely furnished by one family. A dining room and kitchen complete the equipment of an unusually attractive residence for assistant priests.

VIRGINIA—The Rev. Dennis Whittle, of Covington, Va., is to conduct a mission from November 20th to the 30th, on Tanner's Ridge, a part of Luray parish on top of the Blue Ridge Mountains.

WESTERN NORTH CAROLINA—The convocation of Asheville met on Friday, November 2d, at Trinity Church, Asheville. Mrs. Fred W. Thomas, diocesan president, made a report of the Woman's Auxiliary at Washington, and the Rev. Dr. Elmer N. Schmuck, of New York, led a conference at the Church's Program in the afternoon, and preached at night.

A CALIFORNIAN who is giving five yearly gifts of \$500 each for the building of Grace Cathedral, San Francisco, is duplicating those gifts each year for other diocesan work, either emergencies or advance.

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