

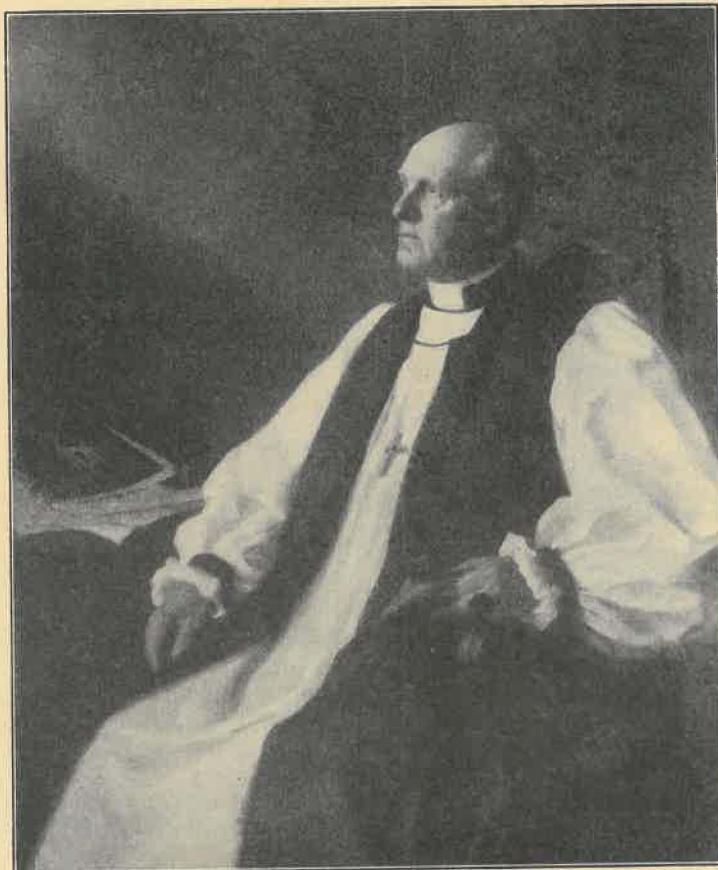
# The Living Church

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VOL. LXXXI

MILWAUKEE, WISCONSIN, OCTOBER 12, 1929

No. 24



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August  
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## Church Mourns Leader

Most Rev. John Gardner Murray, D.D., Bishop of Maryland and Presiding Bishop of the Church, who died suddenly while presiding over the House of Bishops at Atlantic City last week.

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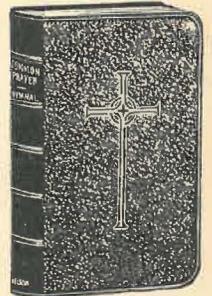
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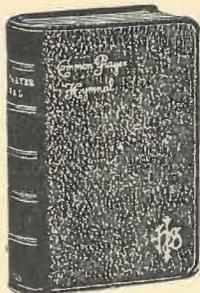
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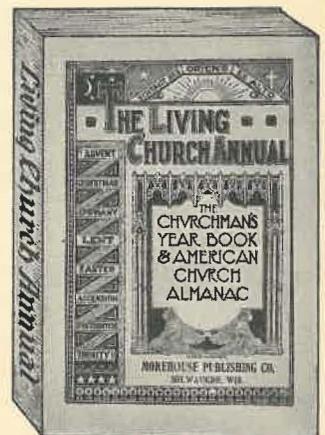
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# The Living Church

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MILWAUKEE, WISCONSIN, OCTOBER 12, 1929

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## EDITORIALS & COMMENTS

### Requiescat

**W**E ARE writing from a very full heart. Bishop Murray had become a very dear friend. The shock of his sudden death was a severe personal blow. This editor will miss him, his splendid optimism, his wise counsel, his reverent blessing, as he has missed few individuals before.

But it is the Church that is most sorely bereaved. His presidency was no merely formal thing. He had a grasp of the affairs of the national Church that cannot soon be equalled. He was beloved by every one who had occasion to come into contact with him, and most of all by those who came most frequently and most intimately into his presence. And that presence was a benediction. He was never too busy to stop and see one who came to him for counsel and advice. The anxieties of every field were his anxieties. He brought spirituality into the business affairs of the Church. A great business man? Yes, but a greater spiritual force. A great statesman? Yes, but a greater saint. Few men really knew him for all that he was. But those few who did had a revelation of what Jesus Christ was like in His earthly life.

We do not lament the suddenness of his passing. It seems in every way fitting that he should go just that way, from the completion of his official celebration of the Holy Communion while the bishops deposited their ballots for missionary bishops only a couple of hours before, and from the chair of the presidency of the House of Bishops, still in the church. He was not called on to pass through the ordeal of

weakness which most of us must undergo. God saw that he was ready, and He called him and received an immediate response.

Now he belongs to the ages.

**D**ES, but he is not wholly separated from us. From every church, great or small, from every episcopal residence, and every rectory, from the fireside altar of many a home throughout this American Church, will arise the prayers that come from hearts that are touched with grief. God grant him eternal rest! God bless and comfort those who were nearest and dearest to him! God be merciful to those, his fellow workers in the Missions House, who had learned to depend so fully upon his judgment and his leadership that they will scarcely know how to pursue their ways without him! God bless the Church that was first in his every thought!

And God be praised for his life! We, who have known him intimately, will never lose the inspiration that he has given us. The world is a better world because he has lived in it. The problems and the anxieties and the controversies of the Church fade away, because he has passed through them into the life that the Church expectant is able to bless with ever increasing illumination. And the Church will continue to be blessed with his prayers.

"Heaven's morning breaks, and earth's vain shadows  
flee;  
In life, in death, O Lord, abide with me."

# The New Prayer Book

THE Prayer Book is ready! How long have we waited for the joyful news!

For several years the Prayer Book has been an abstraction. We only had one constructively. It was a figment of the imagination. We all knew that a group of the wisest men in the Church had been at work for a dozen years past in tearing up more or less of the old Prayer Book in the course of ultimately making a new one. The newspapers kept us abreast of the high spots. The bride was no longer to promise to obey; the groom was no longer to risk all his worldly goods in the solemn act of endowment; Isaac and Rebekah walked slowly out between the Prayer Book covers—how did they ever get in?

We heard how the *Te Deum* was to be divided into sections and a redundant line omitted from the *Gloria in Excelsis*, against the tearful pleas of some who viewed these as the heights of heresy. The slight rearrangement of the Communion office was as thoroughly searched for Roman germs as a detective play in the movies is for thrills, and the suspicious are probably expecting to find a "joker" in it somewhere yet. The *Benedictus* and the *Agnus Dei*, accepted by Presbyterians as a matter of course for place in their Communion office, could not stand against the nervous fears of those who knew that the Pope was only hiding behind their words; and when a distinguished professor of theology solemnly averred that he didn't know what the former meant and that its liturgical use was a mere thousand years old anyhow, one thanked God that the little children of Jerusalem who sang those words in honor of our Lord as He entered into the holy city, on that first Palm Sunday hadn't been taught theology by an American professor; and those people who only wanted to have the words before them for optional use, forcing them upon nobody, gave up in despair. No, the principle of comprehensiveness was defeated and the words are not in the Prayer Book.

But the Articles of Religion are there. The proposal to drop them from the book without disestablishing them was seized upon as though it were the very act of submission to the Pope, and no doubt there are country people—poor souls—in northern Texas and in northern Michigan and perhaps elsewhere who actually believe that the Church was only saved from the grasping hands of the Pope because of the wild protests of those who were led to sign memorials by means of weird prophecies, when General Convention unanimously agreed that their omission wasn't worth all the fuss that was being made. Twenty years ago Dr. Huntington had proposed that they be not only omitted but disestablished. But Dr. Huntington is dead, and his erstwhile following forsook him and fled.

To the uninformed among the laity all these dire happenings were but as dreams. They knew, because distinguished ecclesiastics had told them, that the Church was in grave danger from a whole host of scheming Catholics who must be defeated at any cost; but they didn't actually see the battle at close range. All that they knew was that the Prayer Book was under fire, and that the gobble-uns would get them if they didn't watch out. And they watched.

Of course in all these years there was no trouble in finding out all the facts if anybody wanted to. Interim publications, under the direction of General Convention, gave the exact information at each stage of pub-

lication, so that he who ran might read, if he wanted to. A good many didn't.

SO WHEN the revised Prayer Book is actually in the hands of the people, and looks very much like the Prayer Book of days gone by, a good many people ought to be reassured.

True, when this editorial is in the hands of the reader, only a very small proportion of our people will literally have the new Prayer Book in their hands. The process of distribution, the filling of advance orders, will require several weeks. Publishers are trying first to supply the churches with copies for the pews. Not all churches can receive their supply at once. It is hoped that all of them will be supplied by early November, many of them before, though few will actually have the new books in the pews for this coming Sunday; but everybody will be delighted to know that shipping departments are working at their highest capacity and that thousands of copies are being shipped every day, and will continue to be until every church and every individual who has taken the precaution to send an early order to some Church publisher or bookseller in position to give the promptest service is supplied.

It is unnecessary to review the contents or even the changes in the new book. It is not all that could be desired, but in almost every change it is an improvement on the old book. Our own preference would have been not to acquiesce in closing the work of revision with so many infelicities uncorrected. Three years more would have given us a very much better book. But the work of revision had already taken three years more than were given to the revision of 1892, and the Church was impatient to have it all over. And the experience of several years of the Church without the Prayer Book shows how greatly we depend on it, as we ought to. More than ever do we realize how truly the Prayer Book is our bond of unity.

THE first step in publishing the Prayer Book was the making of the very elaborate Standard Book—a handsome publication which few are privileged to see, though a copy is officially transmitted to every diocese for theoretical use as its standard. This book must, according to canon, be copied, page by page, in other editions, so that the paging may be uniform, to the end of the Psalter. The requirement is a very proper one.

But those responsible for making the present Standard chose to make the page shorter and wider than had been customary heretofore. The difference in proportions did not appear to be serious so far as the Standard Book itself is concerned, but it created a very grave problem for the publishers of the smaller books. To copy the Standard page in the book for the pews required either that the page be wider than heretofore, which would make the book less perfect in appearance; or to abandon the practice of setting the book line by line with the Standard, making the line relatively narrower and the page longer, so that the proportions of the page were more shapely. This latter solution of the difficulty in turn made it impossible for every line to match the line of the Standard, and impossible therefore for the canonical requirement that the pages conform *exactly* to those in the Standard to be literally complied with in every case. The several publishers have differed as to how to treat this dilemma, and we feel

very seriously that it has been a grave mistake to compel them to adopt either horn of it. Handsome as the new Standard Book will be, therefore, its change in the proportions of the page is responsible for preventing any edition of the Prayer Books for actual use from being just what it should be, and no beauty in the Standard can atone for this grave mistake—for which somebody is very much to blame. Having been very close to the work of manufacturing the Cleartype edition of the Morehouse Publishing Company—a trade name for the edition that does not imply that the type is not clear in the editions of other houses—it is particularly gratifying to us to know that the printers of that edition have solved the problem of copying the Standard, line for line and page for page, while yet preserving pleasing proportions for the page of the book. Its page, therefore, is a handsome one in spite of the Standard rather than because of it, which is putting the horse before the cart—if carts and horses are suitable for use as similes today.

The text as adopted by General Convention was placed in the hands of a literary committee, so that defects in expression, in punctuation, and in capitalization might be corrected. Their authority was "to edit the Standard Prayer Book and to correct typographical and other obvious errors." That they have painstakingly devoted themselves to their task is evident from the great mass of corrections, mostly trivial, that they have made; yet we cannot express ourselves as thoroughly satisfied with their work. On the one hand, there are still examples of unhappy English in some of the new prayers which remain uncorrected. On the other hand, the committee appears to have gone out of its way to make some changes far exceeding its authority, for which we can see no possible justification. For instance, though the terms Monday and Tuesday in Whitsun-week are used in the body of the book, in the Kalendar printed on page xix these are varied to Whit Monday and Whit Tuesday; though, as if to make the blunder of doing so even more apparent, instead of having the courage of their convictions and also writing Whit Sunday, as the context would require, they have continued the spelling Whitsunday a line above the first of these verbal atrocities.

Now we do not forget that there have long been differences of opinion as to the pronunciation of these words, the origin of which, as of so many other Anglo-Saxon words, is lost in the obscurity of great antiquity. The fact remains that in every single Prayer Book of the Anglican communion, of every century and of every land, we find uniformly the expression Whitsun-week, and *never* Whit Monday or Whit Tuesday. Had the question been presented to General Convention we believe that very grave considerations must have been required before a complete break in this unbroken Anglican tradition would have been sanctioned. But here is a case where a committee rushed in to make a change that General Convention had not authorized. It was wholly beyond the jurisdiction of the committee. The change was not made in the way of correcting a "typographical" or "other obvious error." They had *power* to direct the printer to use the text that they might furnish, but they received that power because General Convention trusted them not to exceed the conditions of their trust. And they exceeded them.

Of course there are other instances of variation between titles as printed in the body of the book and titles printed in the Kalendar. But this is an instance of unlawful tampering with the text of the Prayer Book by men who had the power but not the authority to do it. To this extent the authenticity of the text of

the whole Standard Book is open to serious challenge, and one cannot help wondering unpleasantly whether any other instances of a like tampering may sometime be discovered as the result of careful reading. Yet we would not have the incident assume a magnified importance. On *somebody* the onus of explaining this tampering undoubtedly rests. Beyond that we do not care to go. The Church has not authorized the introduction of the terms Whit Monday or Whit Tuesday into the Prayer Book. But the terms are there.

SO THE Prayer Book is still not perfect; probably it never will be. As we view its undoubted defects, however, we are struck with the fact that nearly all of them are due to a refusal in General Convention to act on the advice of the Joint Commission that had the revision in charge. Few are the instances in which General Convention improved upon their work; many are the instances in which, disregarding the recommendations of the Commission, the result is less satisfactory than it might have been. And the reason is clear. A dozen men seated about a table, knowing and trusting each other, can revise the Prayer Book much more satisfactorily than can a bi-cameral convention with membership of several hundreds, most of them strangers to each other, many of them having very inadequate training for their task.

But we prefer to look at the gains. And these appear in each one of the offices. The net result of the twelve years of waiting is—great improvements.

We desire never to see the whole book laid under revision again in our generation, although undoubtedly the question of the name of the Church must come into careful consideration some of these days, and change there will involve some further changes in the text of the Prayer Book. We believe, however, that the issue should be raised first in connection with the Constitution, when the proper time comes, and only after it has been completely and finally settled in connection with that instrument should a new name be introduced into the Prayer Book. The title page of that book should be the *last* and not the first place in which the change should appear!

So it is with huge gratification that we have looked upon the new book, which comparatively few have yet seen, but which will soon be in the hands of all who care to have it. May it stand the test of the devotional requirements of our people for a generation yet to come.

#### ANSWERS TO CORRESPONDENTS

W. S. M.—(1) The Anglican Church does not recognize the validity of consecration to the episcopate by any person or person not themselves in bishops' orders. (2) See any standard biography of John Wesley. Several good ones have recently been published. (3) We cannot say.

#### ACKNOWLEDGMENTS

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#### FAMILY AFFECTION

Who ever demonstrated greater affection for relatives than the Carpenter of Nazareth! And yet—who contributed more to humanity than did the Christ? Family responsibility should inspire energetic participation for the constructive welfare of the entire human family.—*Church Herald* (Brooklyn, N. Y.).

# DAILY BIBLE STUDIES

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

## MELODY TO THE LORD

*Sunday, October 13: Twentieth Sunday after Trinity*

READ Ephesians 5:15-21.

**D**OES God care for human singing? Evidently David so believed, for how often in his Psalms he called upon the people to "Sing unto the Lord!" Singing "psalms and hymns and spiritual songs" implies trust and love. It implies also happiness resulting from trust in God and love for Him, and God wishes us to be happy when that happiness rests upon the only sure foundation. But not only does God care for our sincere singing—"making melody in our hearts"; we also receive from Him a blessing, for such harmonious praise strengthens us and cheers us and comforts us. All our relationship to our Father in Heaven has a double character; it touches God because it declares our loving faith, and it touches us because He sends us a new experience of His care. In this we find a rich interpretation of our public and private worship.

*Hymn 256*

*Monday, October 14*

READ St. Mark 14:22-26.

**S**T. MATTHEW and St. Mark tell us that before Christ and His eleven disciples left the Upper Room the night before He died they sang a hymn. It was probably one of the "Passover Psalms" (113 to 118), perhaps especially the 118th Psalm; for when the Unleavened Bread was eaten at the Passover the 113th and 114th Psalms were sung, and when the Cup was passed Psalms 115 to 118 were sung. How our emotions reverently arise as we think of our Blessed Lord singing! It makes our hymns sung in the Holy Communion service very precious, and we are thus led to think how singing is a part of our most holy worship, the heart and voice together joining "with Angels and Archangels and with all the company of Heaven," singing, "Holy, Holy, Holy."

*Hymn 338*

*Tuesday, October 15*

READ St. Matthew 21:14-16.

**T**HE children in the Temple courts caught the loving enthusiasm of the disciples and sang "Hosanna to the Son of David," a part of the 118th Psalm, on that Palm Sunday long ago. And the dear Master who loved little children, and loves them still, quoted from the 8th Psalm, an everlasting assurance of His care for the little ones. How touching always is the singing of children! He is cold of heart, indeed, who is not moved by the inspired harmony of their sweet voices. And since Christ bids us become as little children, our hymns of praise also should be sincere, an expression of our faith and love. "Only as little children at last shall we enter the next great life," sang Jennie Harrison long ago in a little poem written for her brother's twenty-first birthday. Thank God for the children and for their hymns and prayers! I would rather have the prayer of a little child offered for me as he kneels at his mother's side than to have all the wealth of the world!

*Hymn 143*

*Wednesday, October 16*

READ Acts 16:25-34.

**H**YMNS have a divine power to turn human hearts to God. In many a Rescue Mission sad men and women have listened to a hymn sung by some Christian, and "turned their weary steps" to Christ. It was the singing of Paul and Silas in prison that brought the jailer to his knees, and then to Holy Baptism with all his house. When we sing in church it is good for us to pray in our hearts that some sinning soul may catch the message of the hymn, and that some sad heart may be comforted. Many of our hymns have a history which proves

how God blessed them. Dr. Lyte wrote "Abide With Me" after leaving his congregation to take his final journey to Nice. Newman sang his blessed hymn, "Lead, Kindly Light," as he journeyed on the Mediterranean. And Dr. Matheson, the blind preacher of Scotland, poured out his trustful spirit in that precious hymn, "O Love That Wilt Not Let Me Go."

*Hymn 139*

*Thursday, October 17*

READ Jeremiah 31:10-13.

**J**EREMIAH has been called the prophet of tears, but he brings most comforting messages of hope, referring first to the captive children of Israel, and then to all who are troubled. And singing was a part of the Hebrew life in joy as well as sorrow. Miriam sang after the crossing of the Red Sea; and Deborah sang after the victory over the Canaanites; and in their exile the Jews sang in sorrow, longing for their loved Jerusalem. Our eyes are lifted up and we see the Cross as the hope of the ages and the Tomb as the proof of everlasting life. As we journey we can "sweetly sing," and find that God gives a vision even as He gives "songs in the night." Still the watchman on the mountain of faith can answer the call of the doubters, "What of the night?" with the cheering assurance, "The morning cometh."

*Hymn 517*

*Friday, October 18: St. Luke's Day*

READ II Timothy 4:5-11.

**O**NLY Luke is with me," cried the imprisoned Paul as in Rome he waited for God to call him home. But St. Luke was destined to give to the world a glorious story of the gospel, and also to send out to the Church four wonderful hymns, which, as a physician of the body and soul, he was called of God to record for our endless comfort. He gave us that holy hymn of the Virgin Mary, the *Magnificat*, which never grows old. He recorded the precious hymn of Zacharias, "Blessed Be the Lord God of Israel." He caught from the mouths of the angels the first Christmas carol, and from the aged Simeon's devotion he passed to us that *Nunc Dimittis* which is still the declaration of faith, not for the aged only, but for all who have seen the King in His beauty. Well may we thank God for this noble evangelist who has also recorded the history of the early Church, and, as we sing his hymns, let us lift our hearts in gratitude and faith and prayer.

*Hymn 292*

*Saturday, October 19*

READ Revelation 14:1-5.

**W**HAT a joy for all the redeemed will be that "New Song" sung before the Throne when the final victory is declared! Who can tell the beauty of the music and the blessedness of the words? First, surely, will be thanksgiving and praise to God, and to Jesus Christ who gave Himself for the world's salvation. Into it will be woven the history of each child who has trusted and served and loved Christ and held steadfast the truth which He gave. And the harmony will be enriched by the vision of the new life opening before the redeemed in the endless ages to come. Our making melody in our hearts to the Lord here and now will be the best way to prepare for that holy consummation, for he who has learned the song of the earth-life will be ready to sing the new song in Heaven.

*Hymn 542*

Dear Lord and Saviour, I thank Thee for the joy of singing Thy praise here in the midst of the human struggle as we worship Thee. Help me to sing from the heart the hymns Thou hast given, for they tell the story of Thy love. And grant that I, unworthy of myself but made worthy through Thy grace, may at last sing the new song before Thy Throne. Amen.

# The Death of Bishop Murray

Atlantic City, N. J., October 3, 1929.

THE angel of death was an uninvited and unwelcome guest at the sessions of the House of Bishops in St. James' Church today. Entering the chancel silently and unseen, he summoned his victim, the venerable and beloved Presiding Bishop of the Church, the Most Rev. John Gardner Murray, D.D., Bishop of Maryland, who collapsed suddenly at 1:15 while performing the functions of his office.

Subsequent examination indicated that Bishop Murray had died instantly from a heart attack not wholly unexpected by physicians and others near to him. He had just delivered a decision of historic importance which, at the moment, seemed only to affect the life of the diocese of Southern Ohio. Once rendered, however, it determined the channel through which much of the life of the national Church is to flow, since upon that decision not the venerable Bishop Vincent of Southern Ohio, but the Rt. Rev. William A. Leonard, D.D., Bishop of Ohio, became the Senior Bishop, and thus has been vested with something of the authority of a Presiding Bishop until a successor to Bishop Murray can be elected.

The Presiding Bishop died as he would have willed it. He was in full possession of every faculty. He was presiding with vigor and skill over the House of Bishops, displaying all of that tremendous untiring and consecrated eagerness for service which had been a dominant note throughout his life. He stood in a chancel; he was within a few feet of an altar where a few hours before he had celebrated the Holy Communion; thus surrounded by every factor that enriched his priestly life, and lacking only the presence of one of his own family, he experienced a swift and glorious transition into the Greater Life.

There was uncertainty, then consternation, as the Bishop faltered. Many thought as he cited article and section of the constitution that his hesitation and the droop forward of his head had only to do with a search for notes of the constitution itself. Bishop Burleson, seated beside the Bishop, sensed the increasing collapse and took the Bishop in his arms. Others, perhaps first among them Bishop Remington, sped into the choir, cushions were found, and the Bishop made comfortable upon them. A search for a physician produced a visitor from the neighborhood. "I can do nothing," he said.

In the meantime the Bishop Coadjutor of Maryland, Bishop Helfenstein, at the first sign of the Bishop's illness, had sped to Haddon Hall to seek Mrs. Murray. Soon in the midst of a sympathetic group she was on the way to the church. Meantime the House of Bishops had recessed, not, however, until the Bishop of Vermont, his brethren kneeling around him, had offered prayers first for the ill, and then for the departed.

Mrs. Murray asked that physicians, friends of the family in Atlantic City, be summoned to speak the final word. Dr. Fisher presently entered the church only to confirm the tragic news, now universally accepted.

Dr. John Gardner Murray, Jr., son of the Bishop, summoned from Baltimore by telephone, arrived in Atlantic City in the early evening, and under his direction the body of the

Bishop, which had lain meantime in the chapel of St. James' Church, lovingly guarded by his episcopal brethren, was removed to Baltimore.

## BISHOP MURRAY'S FUNERAL

Baltimore, Md., October 7, 1929.

THE instinctive dignity and simplicity which were characteristic of Bishop Murray marked his funeral services at the Church of St. Michael and All Angels here Monday. At the express wish of Mrs. Murray and her family all that might seem ostentatious was omitted from the plans.

Nevertheless it was an imposing procession that made its way from the parish house into the church of which the beloved Presiding Bishop was once rector. It was a bright warm day, and great crowds thronged the streets to see the unusual spectacle and to pay a last tribute to the Bishop who was loved and admired by his fellow-citizens of every creed.

Led by a crucifer, the choir of St. Michael's Church headed the procession, followed by the officiating bishops and priests, and the committee appointed by the House of Bishops to represent them officially. Then followed the casket, attended by the clergy last ordained by Bishop Murray as active pallbearers. This group, which included two Negro clergymen, was made up as follows:

The Rev. Reno S. Harp, Jr., deacon-in-charge of Christ Church, West River, Md.

The Rev. F. Eric I. Bloy, rector of All Saints' Church, Reisterstown, Md.

The Rev. Tolley Le Roy Caution, deacon, assistant at St. James' First African Church, Baltimore.

The Rev. Claude H. Layfield, assistant rector, St. Paul's Church, Albany, N. Y.

The Rev. James McNeal Wheatley, rector of St. George's Church, Dundalk, Md.

The Rev. David Henry Croll, priest-in-charge, St. Philip's Church, Annapolis, Md.

The Rev. J. Moulton Thomas, deacon-in-charge, St. Thomas' Church, Hancock, Md.

The Rev. Charles A. W. Brocklebank, deacon, assistant at St. Michael and All Angels', Baltimore.

The visiting bishops came next, followed by members of the National Council, diocesan officers, distinguished lay visitors, and clergy.

In the church, quantities of flowers were beautifully massed about the chancel. Eight bishops and two priests occupied the chancel: Bishops Helfenstein, Burleson, Reese, Cook, Freeman, St. George Tucker, Gailor, and Fiske, the Rev. Charles P. McAllister, rector of the church, and the Rev. G. Warfield Hobbs, chaplain to the late Presiding Bishop.

Bishop Helfenstein, who succeeds Bishop Murray as Bishop of Maryland, read the sentences and the Scripture lesson, in the presence of an immense congregation. Bishop Fiske read the selections from the Psalter, and Bishop Reese the prayers, after which Bishop Burleson, as Assessor to the Senior Bishop, pronounced the benediction.

Interment, which was private, was in the family lot at Druid Ridge Cemetery. Bishop Cook read the sentences and prayers, and Bishop Helfenstein the committal.

The members of Bishop Murray's family were eager that as nearly as possible all who had ought to do with these last rites be personally very near Bishop Murray, and so far as possible to have received ordination or consecration at his hands.



LAST PICTURE

Most Rev. John Gardner Murray, D.D., attended by his chaplain, the Rev. G. Warfield Hobbs, in the procession at the opening of the House of Bishops.

As a result of this wish the honorary pallbearers were surviving bishops who participated in Bishop Murray's consecration twenty years ago and bishops who have been consecrated by him. In the first group are:

The Rt. Rev. W. L. Gravatt, Bishop of West Virginia.  
The Rt. Rev. James H. Darlington, Bishop of Harrisburg.  
The Rt. Rev. J. N. McCormick, Bishop of Western Michigan.  
The Rt. Rev. F. F. Reese, Bishop of Georgia.

The second group, made up of bishops consecrated by Bishop Murray during his tenure as Presiding Bishop, includes the following:

The Rt. Rev. Walter Mitchell, Bishop of Arizona.  
The Rt. Rev. Frank W. Creighton, Bishop of Mexico.  
The Rt. Rev. John T. Dallas, Bishop of New Hampshire.  
The Rt. Rev. Edward T. Helfenstein, Bishop of Maryland.  
The Rt. Rev. Thomas Casady, Bishop of Oklahoma.  
The Rt. Rev. Albert S. Thomas, Bishop of South Carolina.  
The Rt. Rev. Norman Binsted, Bishop of Tohoku, Japan.  
The Rt. Rev. Thomas Jenkins, Bishop of Nevada.  
The Rt. Rev. Frank E. Wilson, Bishop of Eau Claire.  
The Rt. Rev. H. P. Almon Abbott, Bishop of Lexington.

Prior to the funeral, the body of Bishop Murray lay in state in the Chapel of Remembrance of St. Michael's Church, constantly attended by priests of the diocese of Maryland at head and foot.

### SKETCH OF BISHOP MURRAY

**T**HE Most Rev. John Gardner Murray, D.D., was the Bishop of Maryland and Presiding Bishop of the Church, as well as the president of its National Council.

Though one of the outstanding spiritual leaders of contemporary America, Bishop Murray had achieved a notable career in the financial and commercial world before he embarked upon his career in the Church. Born in Lonaconing, Maryland, August 31, 1857, as a youth and a member of the Methodist Episcopal communion he early planned to enter the ministry. Studying first at Wyoming Seminary, Kingston, Pennsylvania, he partly completed his theological course at Drew Seminary, Madison, N. J. The death of his father in 1881 forced him to renounce for the time being his plans for a clerical career. In order to provide for his mother and three brothers and sisters he entered the offices of the Osage Coal and Mining Co., of Selma, Alabama, as a bookkeeper. In 1892 the future Bishop had risen to the post of vice-president of the concern, which position he held in addition to an active

interest in a banking and brokerage career; when at the age of 35 years he was able to retire with a competence and satisfy his long-deferred ambition to enter the ministry.

In the meantime, having entered the Church, he resumed his studies for holy orders and was ordained deacon in 1893. One year later he entered the priesthood, following which, for four years, he engaged in missionary work along the Alabama River, between Montgomery and Mobile, with eight scattered congregations under his personal supervision. His success in this difficult task attracted wide attention, and in 1896 he was called to the



IN PRIMATE'S COPE

Bishop Murray wearing the cope made in England for the American Presiding Bishops.

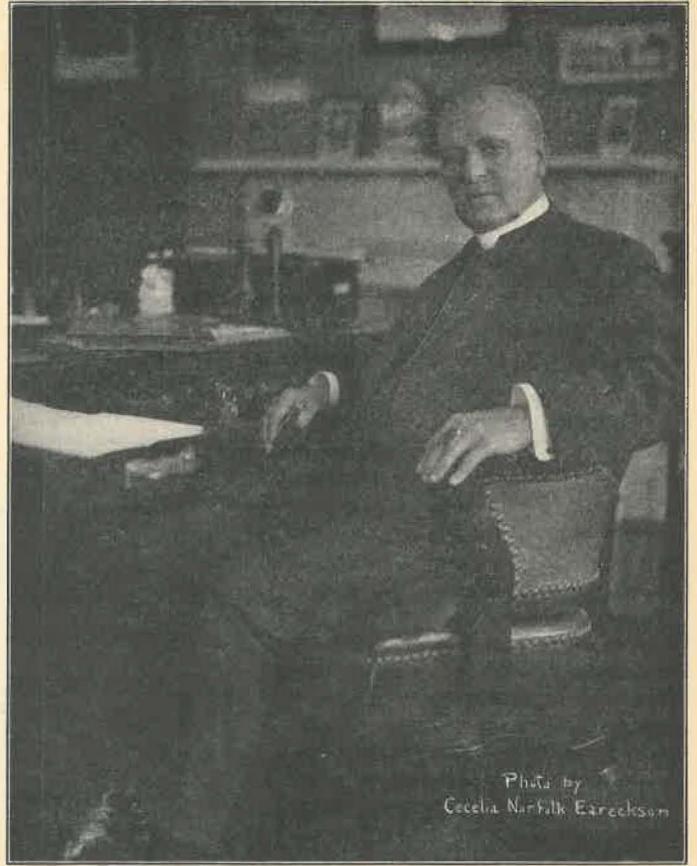


Photo by  
Cecelia Norfolk Eareckson

### AT HIS DESK

The late Presiding Bishop at work in his office.

charge of the Church of the Advent, Birmingham, Alabama, one of the largest and most important parishes in the South. His genius for organization and leadership during his seven years as rector of this parish resulted in his election in 1903 to the rectorship of the Church of St. Michael and All Angels, Baltimore, where a fresh record of distinguished success resulted, in 1909, in his selection as Coadjutor to Bishop Paret, upon whose death two years later Bishop Murray succeeded as Bishop of the diocese of Maryland. Twice, before Maryland called him, Bishop Murray had been elected a bishop, first by the diocese of Kentucky, in 1904, and then by the diocese of Mississippi, in 1908.

Under his leadership the diocese of Maryland has advanced to a position of prominence in the Church, and the Bishop himself had come to be the most outstanding figure in the national organization. He was long a member of the Board of Missions which gave way to the National Council on its organization in 1919, upon which, the Bishop having become first president of the province of Washington, he was immediately selected to represent the province in the Council, in which he had served from its beginning. He had been an active member of the Department of Missions and Church Extension of the Council and was intimately familiar with every detail of the Church's work.

Bishop Murray's early business career took him for a period to Kansas, where he met and married Miss Clara Alice Hunsicker, a member of a pioneer family of that state, on December 4, 1890. Five children have been born to them. Of these, four are married, and the marriage of the fifth, Miss Esther, was appointed for October 12th. Mrs. Murray is an active Churchwoman, an officer of the cathedral branch of the Woman's Auxiliary in Baltimore, and vice-president of the diocesan branch of the same organization. The Presiding Bishop made his headquarters at the Church Missions House, in New York City.

Bishop Murray's most distinctive contributions to the Church were as an executive and administrator, wherein he excelled. Asked upon the occasion of assuming the office of Presiding Bishop whether he was theologically a "liberal" or a "conservative," he replied: "My Churchmanship is pretty well expressed as a love of my fellow man, loyalty to my Church, and always keeping Christ at the head. I might be called a pretty fair 'middle-of-the-road' man." At the same

time he was of a deeply spiritual nature and an orator whose inspirational qualities resulted in an awakening of the entire Church within a few months after he entered upon the duties of ecclesiastical and administrative head of its organization. In that time he devoted all of his energies to wiping out the deficit of \$1,400,000 which the Church faced, in addition to leading the movement under which a total of about \$4,000,000 for the 1926 general Church budget was secured.

He was a firm believer in the power of the Church and the members of the community to remedy all the ills of present day life. Of a deeply serious cast of mind, and not prone to waste of words by lip or pen, he had a flashing wit which illuminated any subject upon which it was turned. Having in mind his own career as a business man before entering the Church, a reporter once asked him if he thought all clergymen should have business training before entering the priesthood.

"It is not so important that clergymen should have business training," he replied, "as that business men should have some religious training."

Sounding the keynote of his policy as president of the National Council, Bishop Murray, in his brief inaugural address on assuming office in January, 1926, drew this fine distinction:

"We are here, not so much as a parliamentary body, as to dispatch business."

Bishop Murray had a creed which he declared the manhood of Christian America should adopt, which was as follows:

"I love my home, my wife, and my children; and my love for them finds its highest expression in being a good husband; a provider as well as a protector; in being a bountiful father as well as a guardian and adviser to my children; in giving to them that which is going to make them worthy citizens of their country and true examples of Christian manhood and womanhood.

"I love my country; and if my love is that of a patriot and not of a partisan; if my love is that of a contributor — of a producer and not of a parasite; if I am honest in my citizenship, my love for my country finds its highest expression not only in the giving of my money for the support of my government, but giving my very life itself, if necessary, for the honor and integrity and the high position of that country among the civilized nations of the world.

"And oh! I love my Church; I love my God and my Master, the Head of that Church. And shall I differentiate here; shall I eliminate it from the natural and normal of all life that belongs to Jesus Christ? Shall I forget the sacrifice of the Cross on Calvary? No! The love of my Church, my God, and my Master, finds its highest expression in the most lavish bestowal that I can make in any and every relationship of my life."



IN PROCESSION

A snapshot of Bishop Murray in procession at one of the many ecclesiastical functions in which he participated.

**BURNING THEIR IDOLS**

IN THE monthly statement of recent developments of the work of the C.M.S., the secretaries record that Bishop Lasbrey recently made a tour in the Asaba district, one of the oldest parts of the Niger Mission. The population is sparse, and the people are finding great difficulty in supporting their churches and schools. Almost all the congregations, however, are growing, and a number of people have burned their idols in the last few months and are coming for Christian teaching. At one center an evangelistic mission last year led to many conversions, and the congregation of some 300 has been almost doubled. The preparation that had been given for baptism and confirmation proved that the African clergy and teachers were doing good and careful work.

—The Guardian.

**THE MISSIONARY BISHOPS-ELECT**

THE Rev. Elmer N. Schmuck, D.D., Bishop-elect of Wyoming, is a general secretary of the Field Department of the National Council. A native of Illinois and a graduate of Seabury Divinity School, of which he is a trustee, Dr. Schmuck was ordained to the priesthood in 1906, following which he served as rector of St. Paul's Church, Owatonna, Minn., from 1906 to 1911, and of St. John's Church, Linden Hills, Minn., from 1911 to 1923. In the latter year he was called to St. Mark's Church, Denver, Colo., where he remained until 1925, when he was appointed to his present work.

Dr. Schmuck's particular work for the Church is educational in character and is directed toward an effort to keep the

Church membership informed of the various activities of the national organization in all parts of the world. At General Convention in Washington last October, a three year program was adopted for the Church, which involves an average expenditure of four and a half millions of dollars per year for work of an evangelistic, educational, and social service character. Intimately informed of every detail of this program, Dr. Schmuck in his work outlines just what is embodied in this international program and the claims which the Church has



BISHOP-ELECT

Rev. Elmer N. Schmuck, D.D., Bishop-elect of Wyoming.

upon its membership for support in the work. Involved in this program is the maintenance of the famous St. Luke's International Hospital, Tokyo, Japan, an institution which is regarded as one of the strongest links in the chain of friendship between the United States and Japan, which is slowly recovering from the physical destruction which it suffered in the great earthquake of 1923.

The Very Rev. Harry Beal, Bishop-elect of Honolulu, has been dean of St. Paul's Cathedral, Los Angeles, since October, 1926. He was born in Oneida, N. Y., May 26, 1885, the son of Joseph and Helen (Clark) Beal, and was educated at Yale and the Episcopal Theological School, Cambridge, Mass. Ordained deacon in 1911 and priest in 1912 by Bishop Olmsted, he was married the following year to Miss Marjorie B. Clements of Stamford, Conn. Prior to his ordination, Mr. Beal was a master at St. Paul's School, Concord, N. H. From 1911 to 1923 he served successively as rector of St. Paul's Church, Constableville, N. Y.; rector of the Church of the Messiah, West Newton and Auburndale, Mass.; and rector of Grace Church, New Bedford, Mass. While in the diocese of Massachusetts he held many diocesan and other offices, including the chairmanship of the board of examining chaplains.

In 1923 the Rev. Mr. Beal accepted a call to be dean of the Cathedral of the Holy Trinity, Havana, Cuba, a position which he held for three years, serving also in various positions of responsibility in the administration of that missionary district. Since going to California, he has been a delegate to the provincial synod and the General Convention, as well as a member of the Los Angeles diocesan council. He is a member of "The Seventy," of Psi Upsilon, and Phi Beta Kappa, and of the Sons of the American Revolution.

**TOTAL RESIDENTS OF VATICAN CITY 523**

INCLUDING the Cardinals residing at the Vatican, the total number of residents of the Vatican City is 523, a complete list of those having a right to citizenship just compiled and submitted to His Holiness shows. The Vatican City is, therefore, the smallest sovereign state in the world, being even smaller than the tiny Republic of San Marino.

—N. C. W. C. Service.

## TRIBUTES TO BISHOP MURRAY

### MINUTE OF THE HOUSE OF BISHOPS

The House of Bishops appointed a committee to draft a memorial in its name expressing its sense of that House in connection with the death of the Presiding Bishop. The committee included the Rt. Rev. Theodore DuBose Bratton, D.D., Bishop of Mississippi; the Rt. Rev. Philip Cook, D.D., Bishop of Delaware; and the Rt. Rev. Edward L. Parsons, D.D., Bishop of California. The Memorial follows:

OUR revered and beloved Presiding Bishop, Dr. John Gardner Murray, was called to his eternal rest in the chancel of St. James' Church, Atlantic City, while presiding at the annual meeting of the House of Bishops. Just before the close of the morning session on October 3d, the Bishop had delivered his clear, incisive decision upon an important and difficult problem when the call came; and in quietness and peace he fell quickly asleep in His Father's house, in attendance upon his Father's business, and surrounded by his brethren of the Father's household.

Bishop Murray had been the Presiding Bishop of the national Church for four years. He brought to the duties of his office the devotion of consecration and gracious wisdom from constant communion with God. To the responsibilities of the administration of a Church whose activities circled the globe he brought the experience of a business man whose early years were crowned with accumulated successes—years devoted to God as he looked forward through them to the offering of his trained and ripened life to the ministry of his Lord. The ministries of the lay reader, the missionary in rural districts, the rector of the two important parishes which claimed his years of maturer powers, are full and rich chapters in the history of Alabama, his chosen, and Maryland, his native dioceses.

Twenty years as Bishop of Maryland have woven his life into the religious and social fabric of the diocese he lived in, while preparing him for the greater position of chief shepherd of our national fold. Into this task he has thrown his splendid powers unstintingly and to it has given unsparingly his life, so singularly prepared both spiritually and temporally, the strong, balanced, steady character of the Christian gentleman; the self-forgetting, untiring, painstaking devotion of the Church administrator; the lofty, consecrated, loving generosity and fellowship of the shepherd of shepherds and of the flock.

These are the dominant characteristics which have won the abiding confidence of his people, which have commanded the admiration and loyalty of his brother bishops, which have entwined about him the love of all.

For the House of Bishops, and by their appointment, we would voice for them and for the whole Church of which he was the chosen executive head our common sorrow that we shall see his face no more. We thank God for him, as in loving trust and confidence we commend his spirit to our risen and ascended Lord, who is "the Resurrection and the Life."

### MINUTE OF THE STANDING COMMITTEE, DIOCESE OF MARYLAND

IN THE good providence of God, the diocese of Maryland has enjoyed a noble line of men in the sacred office of bishop. But no one of them has given the diocese a more effective, loving, or successful administration than the Rt. Rev. John Gardner Murray, who suddenly entered into eternal rest on Thursday, October 3d, while presiding over a special meeting of the House of Bishops.

The standing committee of the diocese, which has always borne an intimate relation with the Bishop, places on record its deep and sincere appreciation of the unselfish and unswerving service which Bishop Murray has given to the diocese during the twenty years of his episcopate, and greatly mourns the loss of his fatherly care and guidance.

Well grounded in his faith and well rounded in his character, John Gardner Murray filled the various offices of his ministry with signal success. As deacon, as priest, as Bishop of Maryland, and as Presiding Bishop of the Episcopal Church, he adorned the doctrine of Christ, and advanced the cause of His Church. He was ever ready for every task, and fully equal thereto; and he has left the memory of a strong and valiant manhood to be cherished by all who knew him.

The sudden call to "Come up higher" found him at his post of duty, ready for the summons. Full of years, full of good works, and full of honors, Bishop Murray's record here on earth is one for which many thousands, in Maryland and elsewhere, will devoutly thank God and take renewed courage.

ARTHUR CHILTON POWELL, President.

BENJAMIN B. LOVETT, Secretary.

### EDITORIAL FROM THE BALTIMORE "SUN"

TO SAY that the death of Bishop John Gardner Murray, Primate of the Protestant Episcopal Church, is an incalculable loss to all other religious organizations no less than to his own is to state but part of the truth, and the least significant and important part of it. The whole truth is that he was not merely a bishop but an apostle to all mankind, in the meaning and spirit of that word, in the age when Christianity was born.

Not since the departure of the great and lamented Cardinal Gibbons, of whom Bishop Murray was a close friend, and a sort of spiritual twin, has Christianity and human understanding sustained a severer blow. Both of them were of the same "household of faith"—that is to say, of that splendid household of faith which holds unwaveringly to belief in a God of love, and belief in humanity. Nothing human was alien to either of them; nothing great or small could divert either of them from the path of duty, of good will to men, of zeal in the performance of their "Master's Business," the chief item of which they fervently believed was spreading the Gospel propaganda of love.

There was a certain parallelism in the humble origins of these two modern apostles who spent most of their religious careers in Baltimore. Gibbons became a Prince of the Church, but never lost touch with the poor and lowly. Murray began his life as a coal miner, he was called to greater service, and to a position of distinction and wide influence; but to him a man remained "a man for a' that," in spite of all social differences, all human classifications. The mines brought him closer in sympathy to the Man who came from the stable at Bethlehem. As Nicodemus said to Christ we could all say of Bishop Murray, whatever faith we professed, "We know that thou art a teacher come from God." Like great poets, such men carry their credentials in their works.

Smaller men often grow pompous and worldly in the high office Bishop Murray filled for many years; are swollen by imaginary greatness. The beauty and the strength of Bishop Murray's life consisted in his humility, his simplicity, his unbounded human kindness. The Primate of his Church was as unaffected, as democratic, as approachable as the man who once worked in the Maryland mines. He had in abundance what so many clergymen lack, common business sense and a keen sense of humor, which so many prim Puritans treat as a mortal sin. He could have been—indeed he was in spirit—a companion of the twelve chosen ones, as he was a companion of their Leader. But to those who knew him best he seemed more like St. John, the beloved disciple, than any of the others, because love was the supreme theme of his life and labors.

### EDITORIAL IN THE BALTIMORE "CATHOLIC REVIEW"

THE Rt. Rev. John Gardner Murray, Protestant Episcopal Bishop of Maryland and Primate of the Protestant Episcopal Church in the United States, was a prelate who combined deep piety with a humility and gentleness which won him the esteem of men of all classes and creeds.

Bishop Murray was a good man. He was a kind man. Handsome physically, his countenance mirrored the gentleness of his heart. He was a citizen of whom Maryland and Baltimore had a right to be proud. He was an honor to the state and to the city.

Many years of goodly deeds and helpful services crowned his life. He was a friend of the rich and the poor; the friend of many who differed with his own religious teachings, but who gave him wholeheartedly that esteem, and even personal affection, to which his splendid manhood and sympathetic soul entitled him.

His death brings deep sorrow to the members of his Church, to his family, and to his host of friends. To them the *Review* extends its sympathy.

# First Annual Session of the House of Bishops

Atlantic City, N. J., October 4, 1929.

THE meeting of the House of Bishops in Atlantic City, which had been called by the Presiding Bishop for October 2d, 3d, and 4th, and which ended so tragically, inaugurated the annual sessions of the House, in accordance with the amendment of the rules adopted at the General Convention of 1928.

## THE OPENING SERVICE

THE first day began with the celebration of the Holy Communion in St. James' Church at 10 o'clock, where the bishops, vested, marched in procession from the Y. W. C. A. building near by. The Presiding Bishop was the celebrant, assisted by Bishop Matthews of New Jersey as epistoler and Bishop Gailor of Tennessee as gospeller. In the sanctuary also were the Rev. G. Warfield Hobbs, chaplain to the Presiding Bishop, and the Rev. W. W. Blatchford, rector of St. James'. Bishop Murray had requested that the Collect, Epistle, and Gospel for St. Michael and All Angels' Day be used. Only a few near to him understood the significance of the request. On the Sunday previous he had celebrated the Holy Communion at St. James' Church, it being the twentieth anniversary of his consecration. Bishop Murray was rector of St. Michael and All Angels' Church, Baltimore, at the time of his elevation to the episcopate and was consecrated on the patronal day of the parish. It has remained a gala day since then, and this year was the first time he had missed being present and acting as celebrant. Another evidence of the Bishop's mood was his invitation, following the corporate Communion of the bishops, to the entire lay congregation, which filled the church, to participate in the Sacrament.

The business session, which immediately followed the service at the church, was held in the Viking room of Haddon Hall. Bishop Murray presided and delivered a brief but gracious welcome.

## THE NEW PRAYER BOOK

THE adoption by the House of a proposal made by the Presiding Bishop that the First Sunday in Advent, falling this year on December 1st, be set as a day for the formal introduction of the revised Prayer Book was the outstanding feature of the first session. The following is the text of a communication read by Bishop Murray and which, with the concurrence of the House, now becomes a formal call to the Church in the name of its late beloved chief pastor:

*My dear Brethren of the Clergy and Laity:*

The publication of the new Prayer Book marks an epoch in the history of the Church. It is the result of many years' work of the highest legislative body of the Church and the patient, pious labors of learned men. It carries on the great tradition of the Book of Common Prayer as probably the noblest expression of Christian worship in all the centuries.

It is fitting that such an achievement should be emphasized in some special manner.

I, therefore, with the approval of the House of Bishops, have fixed Sunday, the first day of December, the opening day of the coming Christian Year, as the date on which I suggest that all our congregations begin the use of this Revised Book of Common Prayer.

I earnestly request all communicants of the Episcopal Church, and all those who habitually attend its services, laying aside other things, to attend the forenoon service on this

Advent Sunday of the first of December, in order that this whole Church may offer to Almighty God, through our Lord Jesus Christ, praise and thanksgiving for the completion of this new Book, together with prayer for His blessing upon us in its future use.

I ask the Bishops to distribute this letter, with an appeal of their own, to all rectors and other incumbents, requesting them meanwhile to inform their people of this appointed day and service.

Wherever approved by the Diocesan, I suggest the following Prayer for use upon the occasion:

Almighty God, our heavenly Father, we praise thy Name for the direction of thy Holy Spirit, to thy servants, who through the years have endeavored to perfect the worship of thy Church. We yield unto thee unfeigned thanks for the loyalty, devotion, and unity of spirit, which, by thy mercy, have attended them in their task.

Grant, we beseech thee, that, through the Book now enriched under thy guidance, multitudes of thy children may enter into the fellowship of Thy Son Jesus Christ and worship thee in Spirit and in truth.

And finally we pray that all thy people may so faithfully employ the words of this Book that our lives may show forth thy praise, and that, day by day, lifting up our hearts, we may continually dwell with thee in heavenly places; through Jesus Christ our Lord. Amen.

Faithfully and affectionately yours,

JOHN GARDNER MURRAY,  
Presiding Bishop.

## RESIGNATION OF TWO BISHOPS ACCEPTED

THE resignations of the Rt. Rev. Boyd Vincent, D.D., Bishop of Southern Ohio, and the Rt. Rev. Robert LeRoy

Harris, D.D., Bishop of Marquette, were received and accepted. In connection with the diocese of Southern Ohio it was announced that a convention to elect a coadjutor to Bishop Reese, the new Diocesan, will be called in the near future.

The bishops consecrated since the meeting of the last General Convention were presented to the House. They are the Rt. Rev. Albert S. Thomas, D.D., Bishop of South Carolina; the Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington; the Rt. Rev. Thomas Jenkins, D.D., Missionary Bishop of Nevada; and the Rt. Rev. J. I. B. Larned, Suffragan Bishop of Long Island.

The death of the Rt. Rev. Charles Henry Brent, D.D., Bishop of Western New York, was reported to the House as having occurred since its last meeting. Prayers for him had been previously offered at the altar.

## PREMIER MACDONALD GREETED

The following resolution calling the Church to a more vital interest in the cause of world peace and urging special stress on Armistice Day was presented by Bishop Cook of Delaware on behalf of the Rev. Dr. Charles N. Lathrop, executive secretary of the Department of Christian Social Service:

"WHEREAS, the present outlook for permanent peace between nations gives greater hope than ever before in history; and WHEREAS, this situation calls for the united support of all people of good will and places a responsibility especially on the followers of Him who is called the Prince of Peace;

"RESOLVED: That we, the bishops of the Protestant Episcopal Church in session at Atlantic City, express to the President of the United States our commendation of his great efforts to gain world peace and assure him of our devoted support in the measures he is taking for reduction of armaments and in his effort to carry into practice in the reduction of army and navy forces the practical implications of the Paris Peace Pact;

"RESOLVED: that we present our greetings to the Prime



GROUP OF BISHOPS

The late Presiding Bishop is third from the right, in the front row. Bishop Burleson, Assessor to the Senior Bishop, is fifth from right.



SOME OF THE BISHOPS IN PROCESSION

LEFT TO RIGHT: Bishops Ferrando (Suffragan of Porto Rico), Reifsnider (Suffragan of North Tokyo), White (Springfield), Helfenstein (Coadjutor of Maryland), Juhon (Florida), Seaman (North Texas), Gray (Northern Indiana), Booth (Coadjutor of Vermont), Huston (Olympia), Ivins (Coadjutor of Milwaukee), Stires (Long Island), Wing (Coadjutor of South Florida), Thomas (Brazil), Campbell (Liberia).

Minister of Great Britain and assure him and our President of our continued intercession that under God's guidance they may bring the English speaking peoples they represent into complete accord and understanding in this issue and unite upon a method of procedure in which all nations may hopefully join to secure an enduring peace among the peoples of the world;

"RESOLVED: That we commend to the attention of our people the observance of Armistice Day and suggest that on Sunday, the day preceding Armistice Day, the subject of world peace be remembered in our churches, and that where possible our people cooperate with the citizens of their community in a community observance, considering on that day the program of peace;

"RESOLVED FURTHER: that we suggest to the Bishops of this Church that each authorize an appropriate Collect or other form of service or intercession for use at this time, and that the Presiding Bishop be requested to prepare and send out to all the Bishops, together with a copy of these resolutions, such a Collect or form of intercession which may with his authorization be used for this purpose."

#### THE JUNIOR BROTHERHOOD PRESENTS MESSAGE

A MESSAGE from the Junior Brotherhood of St. Andrew which had been adopted at their convention recently held at Geneva, N. Y., September 5th to 8th, was presented by Douglas Turnbull, of St. David's parish, Baltimore, who was cordially greeted by the House. This convention had been the first one held separately by the juniors. One hundred boys had attended, and through a strange coincidence there were just one hundred bishops present in the House. Mr. Turnbull suggested that each bishop might consider that he was being addressed by one particular boy. The message called upon the bishops to support and encourage the work of the Brotherhood of St. Andrew in their several dioceses.

Following the presentation of the message, upon motion, the Presiding Bishop named a committee, with Bishop Ferris as its chairman, to serve as a helpful link between the bishops and the young boys of the Brotherhood.

#### THE CHURCH ARMY AND EVANGELISM

CORDIAL appreciation of the work of the Church Army was voiced by a number of the bishops in a discussion concerning the possibility that evangelists of the Army be licensed as lay readers. Bishop Remington of Eastern Oregon, Bishop Weller of Fond du Lac, Bishop Hall of Vermont, all testified to admirable work done in their jurisdictions by the Army. Bishops Remington and Weller urged the most liberal attitude in the matter of licenses, Bishop Weller declaring that the limitations in the canons were unnecessary and in his judgment should be abolished by General Convention, so that bishops might have the utmost liberty in encouraging laymen to preach the Gospel.

The House of Bishops was informed by Bishop Darst of recent steps taken with respect to the evangelistic movement throughout the Church. The Bishop reported that "The Seventy" had been selected by a group of the National Commission on Evangelism, had been duly appointed by the Presiding Bishop, and had organized. He stressed the fact that these are merely centers for the development of evangelistic interest and do not take from the whole priesthood of the

Church responsibility for the major business of their ministries.

On motion of Bishop Barnwell of Idaho the Presiding Bishop was requested to consider a central location for future meetings of the House of Bishops. Bishop Hulse reported progress in the preparation of the Book of Common Prayer in Spanish.

The House unanimously adopted a resolution congratulating the Rt. Rev. Arthur Seldon Lloyd, D.D., for many years a leader in the missionary life of the Church and at present Suffragan Bishop of New York, upon the occasion of the twentieth anniversary of his consecration to the episcopate.

#### DR. FRANKLIN ON ADVANCE WORK

THE Advance Work Program as organized in accord with the action of General Convention was the topic of an evening session. Dr. Lewis B. Franklin, vice-president and treasurer of the National Council, reported the steps that have culminated in the preparation of a list of 167 foreign and domestic missionary projects, totalling \$1,517,500, which presently will be presented to the Church. Dr. Franklin expressed great satisfaction with the fact that the program can be presented in items of work rather than quotas of money. He gave a history of the development of budget making, since regular apportionments were adopted at San Francisco in 1901. He told of the omnibus budget which included maintenance and Advance Work, of its failure as unreasonably large, of the division of the budget into separate maintenance and Advance Work sections, and the subsequent scant recognition which the latter section has been accorded. He urged that workers sent into the mission fields by the provisions of the maintenance budget be given tools with which to work, by loyalty to the items in the new Advance Work schedules. In answer to a question Dr. Franklin said that four or five months would elapse before definite information would reach the Church. The plan was, he said, that an educational campaign would be conducted through 1930 with the culmination of the project in 1931. Steps, he said, toward realizing all of the details of the plan were now being taken.

The discussion which followed produced references to many phases of the fiscal life of the Church. There was discussion pro and con with respect to the "Pay-as-You-Go" Plan. Bishop Perry of Rhode Island made an earnest plea for the return in the Church of courage to face adventure for God in contrast with the policy founded, he said, upon a "mere eagerness for security." Bishop Garland suggested that businessmen of the Church had cooperated in the payment of the deficit five years ago, upon the understanding that steps would be taken to prevent a recurrence. Such steps, he felt, were represented by the "Pay-As-You-Go" Plan. Dr. Franklin in a brief supplementary statement, in addition to answering occasional questions, expressed the belief that if the ideal were desired, all quotas should be abolished and that the whole responsibility of the Church to spread the Kingdom of God in the world be approached in a spirit of loyal consecration, and of faith.

## MISSIONARY BISHOPS ELECTED

THE House of Bishops began the second day of its sessions—the day that was destined to end so tragically with the death of the Presiding Bishop—with the election of missionary bishops for the vacant districts of Honolulu and Wyoming. Upon the conclusion of the balloting, which took place following the celebration of the Holy Communion in St. James' Church, it was found that the Very Rev. Harry S. Beal, dean of St. Paul's Cathedral, Los Angeles, was elected Bishop of Honolulu, while the Rev. Elmer N. Schmuck, D.D., field secretary of the National Council, was chosen Bishop of Wyoming.

This concluded, the House discussed a proposal that the action of the previous day, accepting the resignation of the Rt. Rev. Boyd Vincent as Bishop of Southern Ohio, be rescinded. This suggestion developed from the fact that the immediate purpose in Southern Ohio was to convene a convention for the election of a bishop coadjutor; and it was suggested that Bishop Vincent hold office and himself convene such a convention.

It was upon the constitutional questions involved that Bishop Murray rendered his last service to the Church. He sat beside his Assessor, Bishop Burleson, and with all of his usual clarity of voice and diction, rendered his decision that such rescinding was unconstitutional. With his last breath he cited article and section, but got no further with the explanation of his decision. The House recessed, following prayers for its stricken leader, to reassemble later in the day.

## HOUSE RE-CONVENES

AT 2:30 P.M., the House of Bishops reconvened after its recess. The Rt. Rev. Hugh L. Burleson, D.D., Bishop of South Dakota, Assessor to the late Presiding Bishop, called the meeting to order. He referred to his own and their sorrow, and while, as he explained, he had no status, having received his authority from the Presiding Bishop, nevertheless he did call the House to order and ask its pleasure. Bishop Hall of Vermont, as well as Bishop Burleson, explained the situation now confronting the House. According to the constitution, upon the death of the Presiding Bishop, the responsibility for convening the House for the election of a successor devolved upon the Senior Bishop. With the acceptance of the resignation of the Rt. Rev. Boyd Vincent on the day preceding, seniority fell to the Rt. Rev. William A. Leonard, D.D., Bishop of Ohio; and Bishop Leonard took the chair.

Bishop Leonard explained that by reason of his age and infirmities, it would not be possible for him to assume any of the active responsibilities devolving upon him. He therefore announced the appointment of Bishop Burleson to be his Assessor. To clarify any uncertainty as to his authority, the House adopted a motion calling upon the Senior Bishop to fulfill all of the functions normally falling to the Presiding Bishop pending the election of a successor to Bishop Murray. Bishop Hall explained in detail to the House the constitutional provisions as well as the rules of order of the House of Bishops concerning such election. The constitution provides that the Senior Bishop shall within two months give notice of a meeting for the purpose of electing a Presiding Bishop with the proviso that in the rules of order that the date of election shall not be less than forty-five days after the issuance of the call.

## NEW SESSION CALLED

IT BECAME necessary, therefore, to fix a time and place for a meeting of the House of Bishops. Bishop Wise urged that Topeka, Kansas, be chosen, and suggested the dates in November when the synod of the province will meet there. Bishop Johnson of Colorado called attention to the fact that in Washington on November 14th next, the new building erected for the College of Preachers there would be dedicated

in the presence of a score or more of the bishops of the Church. The development in Washington of the College of Preachers, he declared in his opinion to be "the most interesting and important enterprise at this moment to be found in the American Church." He urged that the Bishop of Washington extend an invitation to the House of Bishops for the day preceding November 13th. Bishop Freeman of Washington immediately accepted the suggestion and in few cordial sentences offered Washington as the scene of the necessary gathering. The date named violated the rule of order concerning a forty-five day interval but, by unanimous consent, the rule was waived and the Senior Bishop formally announced his call for a session of the House of Bishops at Washington on November 13th next, to name a Presiding Bishop for the Church.

The House of Bishops named a committee, including the Rt. Rev. Theodore DuBose Bratton, D.D., Bishop of Mississippi; the Rt. Rev. Philip Cook, D.D., Bishop of Delaware; and the Rt. Rev. Edward L. Parsons, D.D., Bishop of California, to prepare a memorial to the late Presiding Bishop.

The following committee was designated to attend the funeral in Baltimore: Bishops Freeman, Cook, Gailor, Tucker, and Burleson.

## PRELIMINARY MEETINGS

PRELIMINARY to the meetings of the House of Bishops both the Continental Domestic missionary bishops and the bishops of dioceses which are aided by the National Council held sessions. The principal business was to prepare the budgets which are suggested by the Department of Missions to the National Council for final action. For this purpose the groups met separately. Other sessions found all of the bishops considering matters of common interest.

The probable disappearance of the missionary district as now constituted seemed evident in the adoption of a resolution by which it is proposed that "hereafter there be two groups of dioceses known as dioceses and missionary dioceses." This change involves important problems in the election of bishops from the missionary districts which are to become dioceses and in connection with their representation in General Convention. A committee from the joint conference consisting of Bishops Burleson, Longley, Wise, Howden, and Casady was appointed to consider the plan and to report at the next annual conference. In the meantime the Council of Continental Domestic Missionary Bishops, which for a number of years has acted in accord in many matters affecting their work, determined by resolution to continue that organization.

## BISHOP MURRAY'S ADDRESS

AN outstanding feature of the gathering was an earnest and optimistic address by the Presiding Bishop. He called attention to the fact that the people of the Church generally are giving more generously today to all causes than ever in our history. "The one cause for concern," he declared, "is the manner in which this money outpoured so generously is being spent." He cited the fact that an ever increasing proportion in the aggregate is being spent for diocesan purposes, while the cause of general or the missionary work of the Church throughout the world suffers. He made a plea that there be less selfish distribution, more loyalty to the will of God revealed in Christ that His message of redemption be borne gladly to all the world.

## SOLITUDE NOT FOR UNTHINKING HEADS

A WISE MAN may be tolerably said to be alone, though with a rabble of people little better than beasts about him. Unthinking heads, who have not learned to be alone, are in a prison to themselves if they be not also with others; whereas, on the contrary, they whose thoughts are in a fair and hurry within are sometimes fain to retire into company, to be out of the crowd of themselves.

—Sir Thomas Browne.



THE SENIOR BISHOP

Rt. Rev. William A. Leonard, D.D., who by virtue of his rank as Senior Bishop of the Church becomes its temporary executive head pending the election of a new Presiding Bishop.  
*Standiford Photo.*

# A Great Might-Have-Been

Christianity and the Mongols

By the Rev. W. A. Wigram, D.D.

OVER most of Asia, from Smyrna to Peking (Peiping), Christianity has to face now the opposition of reorganized Turkey and disorganized China, both of whom agree in regarding "the Faith of Europe" as a foreign and hostile thing. It is a sad and humiliating thing to have to look back to a day when the faith which we know can solve their problems was presented to them, not by a sprinkling of foreign missionaries, but by a powerful and native Church, and when it looked as if Asia was about to enroll herself by nations and empires under the banner of the Cross.

In the thirteenth century the minds of men were restless, all the world over. It was one of those times when "God sends a breath into the world," and the souls of men stir in response to it. In the West, the activity was shown by that outburst of energy that gave us gothic architecture, the Crusades, and the philosophy of Thomas Aquinas. In the East, the only outlet for the same power was found in migration and in war, and we get the great movement in that nursery of men, the plains of Tartary, that began with Jenghiz Khan, and went on under his sons.

All the nomad hordes of Mongols owned the shadowy supremacy of a "Great Khan," the Khakhan, or Khan of Khans, a title much like the Persian Shah-in-shah. Each wave of invasion that was sent out, like a swarm of bees, from the teeming central hive, was under a khan, who was usually of kin to the Khakhan, but paid little but a nominal allegiance to him, either during the actual war, or when his horde had settled on the plains that they had emptied for their needs. The Khakhan himself might head a special invasion. Thus, when the terrible Jenghiz died, in 1227, the first care of his son Ogdai was to do due honor to the manes of so mighty a father by the sacrifice of "forty maidens and innumerable horses" at his funeral, and also by the killing of every man who met the great funeral train on its way.

Having thus sent his sire into the next world with the attendance due him he continued his work by finishing, himself, the subjection of China, and by setting two great waves of invasion going, one to the southwest over Persia and Mesopotamia, one due west, into Russia. Thus the terrible Tartar horsemen rode in one direction as far as Armenia and Georgia, and in the other over the infant kingdom of Poland, till Kieff and Buda-Pesth went up in flames. A little later, when Kangu was Khakhan, Hulagu, his brother, led an army into Mesopotamia, and shocked even that age by his forty days' sack of Baghdad, the city of the Khalifs that had never seen a foe. Damascus was his next prey, and he even dreamed of taking Jerusalem and handing it back to the Christians who were still holding to the edge of the Holy Land, at Acre and Antioch. Actually, Hulagu settled down at Maragha, by Lake Urmi, where his bones rest in his stately tomb today [a tomb was the only permanent home a Tartar could conceive], and he devoted his old age to astronomy!

ALL of these great Mongol khans had a curious interest in Christianity. Nominally, they were Buddhists of a sort, though Gautama would hardly have recognized their funeral ceremonies as those of his true followers! Actually, they were Shamanists, and the pure morality of Christianity was attractive to them, even if it was also disconcerting. Further, the enemies of the Cross were their enemies, too. They had upset the Khalif of Baghdad, and were now at war with the Sultan of Egypt and Damascus. Nor was Christianity quite strange to them, for the influence of the "Nestorian" Church of Mesopotamia had been spread among them, since the days when Aba the Catholicos sent a Bishop to the "Hephthalite Turks" in 550. The legend of Prester John, the Christian priest-king among pagans, had probably this much of truth in it, that some of the Tartar chiefs did profess Christianity. Hulagu's first wife was a Christian, and the Khan provided a

tent-chapel for her devotions, in which his doctors, who were also Christians and priests, were able to minister at the altar. Thus Argun, the son of Hulagu, was only following in the steps of his father when he kept up the war with the sultans of Cairo and of Iconium, and when he allowed his son, Khodabendeh Oljaitu, to be baptized and save trouble to his relations by taking the name of Nicholas.

Hence arose one of the strangest and most picturesque episodes of all medieval history. Argun was vaguely aware that there were Christian rulers in the West, who had given trouble to his enemies. An alliance with them was plainly indicated, and he had plenty of Christian subjects to act as intermediaries. He selected their "headman" and told him to go generally to the West, to find these rulers, and make alliance with them in his master's name. This headman, the Patriarch of the Nestorian Church, was, of all incredible things, a Chinaman, born in Peking, whose family had been Christian, it would seem, since the eighth century when the "Singan monument" was erected to bear witness to the presence of the Christian Church in the heart of China. His name, Yahb-Alaha, is the Syriac equivalent of Theodore. Actually, his health made it impossible for him to travel, but his "syncellos" and old school-mate, an archdeacon of the name of Soma, was sent in his stead. It is true that travelers from the West were not absolutely unknown in Tartary. William of Roubrouck, the Franciscan, had been there, and Marco Polo was at the time in residence at the court of Kubla Khan; and their writings give us a picture of the life of these luxurious nomads who were in fact just passing out of that state, and had a magnificent court of tents, with fountains, and apparently some semi-permanent buildings. Still, Orientals in the West, and still more ambassadors of this variety, were an absolute novelty.

Passing by Acre, Soma, the ambassador, made his way to Rome, there to present his message to Pope Honorius. He arrived just after that Pope's death, and presented his message to the Cardinals. Seldom can a body of respectable ecclesiastics have been more flabbergasted than they! Here was a man from somewhere about the limits of the known world, who was the ambassador of a potentate of whom they had scarcely heard, and a high dignitary of a Church of which they had not heard at all! Such ignorance may seem strange, but "propaganda" was not then an organized body, and wandering Churchmen who do know things sometimes find that the ignorance of home-staying bishops is greater than they had thought possible! Anyhow, the Cardinals knew nothing of the position, and their questions are instructive. "How do you receive the Faith? As our Lord the Pope receives it, or how?" "Never came there a man from the Pope to us Easterns," said Soma. "The Holy Apostles taught our fathers, and as they gave us the Faith, so we hold it." He gave the confession that his descendants use today, "Two natures, two 'Qnuml,' one Person in Christ." and it may be either the ignorance or the charity of the Cardinals that made them accept it as orthodox.

WITH a Papacy vacant, nothing could be done at Rome, and Soma passed on to interview the kings of Europe. Thus it befell that, in the land of Gascony, he met Edward I of England, and put before him the scheme of an alliance with the Mongols against the Saracens. Edward favored the idea. It was his dearest wish, he said, to take the Cross once more in his old age, once let his work in Scotland be done. Another year at most would see those pestilent creatures subdued! He begged the wanderer to celebrate the Eucharist according to his own rite, in his presence, and the Chinaman "offered the Holy Qurbana" before the English king, who received the Elements from his hands. One would like to believe that this was done in the newly finished choir of Westminster, but it seems that it was somewhere in France.

Still, nothing practical could be done. On his return to

Rome, Soma was received with courtesy by the Pope, Nicholas IV, but the day of the Crusades was done. Malik Ashraf was then besieging Acre, last stronghold of the Cross in the Holy Land, and the Papacy was ceasing to have the power to move men. The appeal of Alexander IV for men and money to save the place fell on deaf ears. Soma had to return, *re infecta*, to his king. Soon after, the Mongols accepted Islam and the massacres of Tamerlane almost swept civilization, and with it the Nestorian Church, out of Mesopotamia.

As Mohammedans, the Mongols found the Mamluks and the Seljuks their allies instead of their enemies, and settled down in friendship with them. Presently, the nemesis of a lost opportunity fell on Europe. One petty tribe among those Mongols rose to leadership over the whole Moslem world; and welded itself into the steel head that gave point and penetrating force to the weight of the attack. Hence, the "Turkish menace," when Ottoman sultans carried the Crescent to the very gates of Vienna in a series of jihads that were Islam's revenge for the Crusades.

There was a moment when the Mongol stock, of whom the Turks as a nation were a part, and the Ottomans an insignificant clan, might have been won for Christianity, and the fact that they were not so won is the greatest, perhaps, of the lost opportunities of history. The Crusades, apparently, came just too soon, and the Turk was won by Islam and not by the Church.

And what a loss that represented to Christianity, for the Turk as a type seems to be dowered with all the military virtues. It is true that it seems that he has no more; but courage, obedience, and discipline such as his form no bad foundation on which to build up a knighthood that might have been as fine a one as ever was produced, by Norman chivalry.

However, it was not to be. A divided Christendom could not command the allegiance of the most military of races, and when the Turk had adopted Islam with a convert's zeal, almost his first act was a war which (as it was accidentally and not of set purpose) swept the isolated Nestorian Church almost out of existence. After the massacres of Tamerlane, that Church had no longer the power to do what it might have done—present the essentially oriental religion of Christ to Orientals in oriental guise. Thus, the great ice-block of Islam that might have been fissured and melted remained unbroken, and is so still.

### THE NEWS AT THE MISSIONS HOUSE

IT was in the early afternoon that the news of Bishop Murray's death came to the Missions House, where he was the idol of every worker, great or small. It was a simple announcement that the Presiding Bishop had suddenly passed away while presiding at the session of the House of Bishops in St. James' Church, Atlantic City. Mr. Franklin, vice-president of the National Council, had left him that morning and returned to New York; for the conference with Bishops of aided jurisdictions had been held the week before, and there had been consultations as to the meeting of the Council to be held the week following. Bishop Murray had complained of slight indigestion on Sunday but had seemed to recover entirely from it, and there had been nothing to suggest danger.

A quiet service was had at the chapel of the Missions House at 4 o'clock, which was attended by all the force and which gave them the opportunity of offering up their hearts and their prayers for him. A brief office was said by the Rev. Franklin J. Clark and the Rev. Carroll M. Davis, D.D. Afterward the members of the little congregation of those who had worked most intimately with the Bishop returned to their various duties.

### HUMILITY

AN INDIAN sweeper who was a Christian used to attract great crowds as he preached the Gospel. One day a passer-by said scornfully: "Why do people gather so respectfully to listen to a sweeper?" "When the Saviour was riding to Jerusalem on an ass," replied the man, "people spread their garments beneath the feet of the ass. Not for the ass's sake, but because the King of kings was riding on it. When Christ got down from the ass, nobody cared any more about it. It was honored just so long as the King of kings was using it."

—Sadhu Sundar Singh.

### DAME NATURE'S COVERLET

ONCE on a time"  
(Thus, many of the stories go)  
When I was but a boy,

I saw my mother  
Piecing bit on bit  
Of Red and Yellow,  
Blue and Pink,  
Of Purple, Green, and White,  
Until a wondrous coverlet  
Her loving care had wrought  
To lie upon my bed,  
And shield me from the Winter's cold.

And yesterday,  
As I was rowing up the lake,  
I thought again  
Of that bright coverlet;  
For there upon the banks,  
High, low, and all around,  
Were bits  
Of Red and Yellow  
Blue and Pink,  
Of Purple, Green,  
Yea, even White  
Pieced bit on bit  
By that grand Dame  
Old Mother Nature dear.

And as in days of old,  
My Mother's gentle hand  
Did tuck my coverlet  
Around my neck and back,  
So, now, dear Mother Nature's hands,  
(the Autumn winds)  
Are flutt'ring down upon the Earth  
A lovely coverlet of leaves,  
That all the children of the Woods;  
Bright berried vines,  
Crow foot, Arbutus and a  
Myriad other plants  
May "comfy" lie,  
Until the dawn, the Spring.

And even as in days of old,  
Awakened from my sleep,  
I saw my Mother's face  
And felt her gentle hand  
Tucking me in,  
And thought, "God bless her  
For her loving care  
Of me, her child"  
So, yesterday,  
As I was rowing up the lake,  
I thought "God bless old Mother Nature,  
For she loves her Woods  
And Meadows, Hills, and Dales,  
And makes a coverlet for them."

FRANK B. RANDALL.

### KEEPING UP THE VACATION

VACATION HAS ended but its benefits may continue throughout the remainder of the year. The summer holiday leaves behind it a large fund of happy memories and much more besides. Strength and energy restored by moments of rest and relaxation are the bone and sinew of effective endeavor and effort. Confidence and courage are the companions of a refreshed mind and a renewed spirit. Such are meant to be not passing but permanent experiences. One day's rest in seven is an ancient but not an obsolete law of God. It has even more implications in the present than in the past. Throughout the universe and in everyone's life there is a constant rhythm between creation and recreation. The person who is living in accord with this arrangement, in numberless ways, keeps up the vacation.

—Rev. Edmund J. Cleveland.

# 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.

## "EXCLUDING NEGROES"

To the Editor of *The Living Church*:

DUETO the unfortunate publicity and commotion in the press upon a matter that I deemed strictly of parochial concern, and due to the misrepresentation of my policy and the motives underlying it, I feel it necessary in justice to myself, my vestry, and my congregation to make a clear statement of the facts in the case in writing, having been repeatedly misquoted when I spoke.

There appeared in my bulletin of September 15th the following notice: "The Episcopal Church provides churches for Negroes. Several of these churches are within easy reach of this locality. They are in need of the loyal support of all true Negro Churchmen, therefore the rector of this parish discourages the attendance or membership in this church of the members of that race." This was read at Morning Prayer and the following verbal statement added to the reading: "We have several Negro families in this parish. They are loyal in their support of the parish, for which we are grateful. Each of them have received a letter from me prior to this publication upon my policy and know that this notice does not apply to them, but governs the policy of the parish in the future. They are aware of my ideas upon the support due the churches for their own race, but know that they are welcome here." All reports contrary to this statement are in error.

The notice sets forth the reason in brief for the policy we expect to follow. I use the word "discourage." I mean for it to have its plain meaning as I understand the word in the English language. I did not say that I barred the Negroes. I did not presume to think that I or my vestry could excommunicate one even if we so desired, which we most certainly do not. Neither does it state that I would refuse to receive a Negro as a member of my Church. My Bishop can bear me out in the fact that I have prepared and presented several of this race for Confirmation with no thought of refusing to do so. I have never in the course of my ministry refused my services as minister to any man, woman, or child, of whatsoever color, status, or race. And I never intend to so refuse. But if I conscientiously believe that a Negro can develop better in churches provided for him than he can in a white parish, and I fail to state to him my conviction; if I am willing to give one the second best when I am convinced there is a better way for him, I am false to my trust. Therefore, the policy expressed in my bulletin is that which will be followed in my cure of souls.

The following are the reasons for that policy:

1. I feel it my duty to maintain the integrity of my parish.

2. I wish to advance the Kingdom of God among the Negro race, and I hold that that is best accomplished by his own agencies. For this purpose the Church maintains Negro churches. Therefore, when I accept a Negro as a member of my parish, I consider I am not cooperating with what I believe is the policy of the Protestant Episcopal Church.

It has been denied that such is the policy of the general Church. But when an appeal for funds for their work is made, it is made not upon the basis that it is St. This or St. That, located at such and such a place, but on the grounds that it is for the benefit of the Negro. Every well-informed Churchman is cognizant that in Japan and China and Brazil the Church aims at raising up a native ministry and establishing a native episcopate, and all know that we have had and now have Negro bishops and priests especially for work among the Negroes. If this does not constitute a policy, then the word has lost its connotation.

I wish to encourage the establishment and growth of these churches among the Negroes, that they, too, may have the Gospel preached unto them.

3. The Negro ministers in charge of these parishes are men of culture, refinement, and education. Therefore, the Negro can obtain from them in these respects as much as a white clergyman can give them, plus that added degree of sympathy and understanding which is natural to expect among people of the same race.

4. I am one of those who yet believes that patriotism and loyalty to one's country is a virtue and not a perversion. I believe that the same virtue ought to be manifested toward one's family and one's own race. I, therefore, long to see the Negro develop a race pride. Such a commendable loyalty, I believe, is the road of progress and advancement for them in all avenues of life. My theory (and it is not a novelty) for the solution of our race problem is a "parallel civilization" for all races, especially so in a nation where two races so distinct as are the Negro and the white man live side by side in such large numbers. Such a parallel civilization seems to be the very law of nature.

4. Every man has a perfect right to his own opinion as to what is the solution for our race problems, but when one conscientiously seeks to better a condition or solve a problem, he must face facts. Now the fact is, no matter what your theory or mine may be, that a Negro member of a white congregation has not the full scope for development of his parochial life that is offered to him in a congregation composed of his own race. Therefore, I feel it my duty to do all in my power to encourage his alliance with Negro bodies.

6. As a rule it is also true that the very Negroes who prefer to attend a white church are the type that could and probably would become leaders in a Negro congregation, thus aiding the cause of Christ among their race and developing their own powers of leadership.

Now, if these are my honest convictions on the subject, and they are, and I fail to tell them to my brothers in Christ, the Negroes, when they seek membership in my parish, if I do not in other words discourage attendance and membership by them in a white parish, and encourage them to seek a nearby Negro one, I am culpable in my trust and stewardship. Remembering, therefore, the words of St. Paul to the Romans (14:12), "So then everyone of us shall give account of himself to God," I proceed without fear of what man may think to advise my brother as to his good in general and for his soul's welfare in particular.

Church of St. Matthew, (Rev.) WILLIAM S. BLACKSHEAR.  
Brooklyn, N. Y.

[In our editorial on this subject last week, we urged our readers to have confidence in Bishop Stires' ability to handle this situation, and declared that we would not embarrass him by opening our columns to further discussion of it. Fairness compels us, however, to make a single exception in order to publish this statement by the rector involved.—Editor L. C.]

## "THE CHURCH'S FINANCIAL CRISIS"

To the Editor of *The Living Church*:

YOUR EDITORIAL on The Church's Financial Crisis is most comforting. People cannot give what they do not possess, and some years can give more than others. Our own community has been hard hit by two extraordinarily bad years for the farmers, and a bank failure from which it will take us long to recover.

It seems to me the Church works backward. What she should do is to teach her children the necessity and blessedness of giving and that part of all their money is the Lord's, and by withholding it and spending it on themselves, they rob God—a fearful thought. If the people are trained to give, not so much for such an object, but to give to God that which belongs to Him, there would be money enough for the Church's needs. . . .

Mrs. W. D. BRADFORD.  
Middletown, Del.

## SIR GEORGE SUMS UP

LET US THEN admire solitude, noble *Celador*, seeing to it religious persons flee when they would seek God's face; sick men when they would seek health. Here statesmen find their plots, learned men their knowledge, poets their sublime fancies. In solitude nestle the greatest of saints; in public range the greatest of sinners; to the one we owe the best of inventions; to the other the worst of cheats.

—*Sir George Mackenzie.*

# BOOKS OF THE DAY

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

THE GREAT CONJECTURE: WHO IS THIS JESUS? By Winifred Kirkland. New York: Henry Holt and Co. Price \$1.25.

THIS is an unusually brilliant piece of enthusiastic Christology, by a well-known leader in educational and literary circles, who is also a Churchwoman. The authoress commands a vibrant and compelling pen. She sets forth, in telling lines, one of the deep blessings of the Incarnation, namely the Indwelling of our Lord. This is her chief and practically her only theme. Were it not for a few negative side glances at other essential features of the Gospel, such as the Atonement and the Sacraments, these four chapters on "The Jesus of History, of Experience, of Adventure, and of The Resurrection" would stand out as unconditioned contributions to the Christology of the times.

As it is, we regret to read in one powerful half-page that the writer deems the Atonement to be a Hebrew adulteration, and the Sacrament of the Altar a Gentile corruption of the real Gospel. The strangest feature of this blemishing half-page is that together with these the Roman Papacy is lumped, and that all are considered equally lacking in historical credentials. And, to cap the climax, these items occur in the chapter on "The Jesus of History."

All the same, there is not a dull sentence in the book. And there are many gems which simply scintillate. It will unquestionably help some bewildered undergraduate, for instance, who is limping through her prayers in the fog that rises in much present college atmosphere, to find Miss Kirkland squarely stating that St. Paul is a bigger man than H. L. Mencken, and to read of her frank impatience with the mechanistic intelligentsia of the passing hour. And the writer's most beautiful transcription of St. John 21 is worth alone many times the price of the book.

Were this able authoress to write further in her remarkable style, commending the stabilizing comprehensiveness of the Catholic faith as the early Christian Fathers grasped it, together with the awesome tenderness of the Atonement and of the Eucharistic Sacrifice, all of which have exactly the same evidential backing as the Indwelling of our Lord, she would publish a book which would make a tremendous sensation, and would do untold good. JOHN HENRY HOPKINS.

THE RELIGIOUS EDUCATION OF ADULTS. By Leon C. Palmer. Milwaukee: The Morehouse Publishing Company. Price, paper 75 cts.; cloth \$1.25.

RECTORS who are planning adult religious education courses for the approaching semester should not neglect to examine this book. It is well worth a thorough scrutiny, for it is written by an experienced teacher, with foreword by the late Presiding Bishop. It gives excellent treatment of principles, outline, organization, and method of teaching—with some attention also to the content of proposed courses. The main faults of most books of this type are generally two: excessive useless material, and lack of adaptability to a particular class. Mr. Palmer's book has the characteristic of being comprehensive and inclusive without being verbose or superfluous. It answers the what, how, when, and why, in a methodical way, and yet contrives to offer occasional, specific applications which impart strength to the reader's confidence in the principles. *The Religious Education of Adults* is certainly a book of today, and can be perused with profit by many a Churchman.

W. S. H.

SAMARIA IN AHAH'S TIME. By J. W. Jack, M.A. New York: Charles Scribner's Sons, 1929. Price \$3.00.

THIS admirable little book is based to a degree on the Harvard excavations, though rather more stress is laid on the political and religious situation at that important age in the history of Israel.

It seems rather strange that excavations were carried on so extensively in Assyria, Babylonia, Egypt, and Greece, while the Holy Land was neglected. Now, however, Palestine is receiving a full share of attention, and we are constantly enlarging our knowledge of the ancient conditions in a land dear to all Bible students. The results of the Harvard excavations at Samaria have already been published, and now Mr. Jack has done a worthy service in interpreting some of the most important of them. L. W. B.

THE CHIEF CLAIM to fame of Eusebius of Caesarea, a leading figure in the Arian controversy and at the Council of Nicaea, is based upon his production of the first *Ecclesiastical History*, properly so called. His work, indeed, is open to serious criticism, and has to be read with discrimination; but it is the only available source of much of our information concerning ante-Nicene ecclesiastical events and developments. Accordingly, later writers, however orthodox, have felt too indebted to him to deal very severely with his general career, which reveals much blindness to the meaning of Arianism, and much readiness to be swayed by personal feeling and desire to temporize. He tried to pursue a *via media*, but only succeeded in holding to a reduced Christology—not fully Arian, but not adequately orthodox. He failed to see that as between Athanasian orthodoxy and Arian denial of our Lord's full deity there exists no real *via media*. Therefore, as appears in J. Stevenson's *Studies in Eusebius: The Thirlwall Prize Essay for 1927* (Cambridge University Press), his theological position was vague, and his career disappointing. He was a tool of more clever men, and a fatuous opponent of St. Athanasius. As our author acknowledges, this book "does not cover the whole of the life and works of Eusebius, and has no pretensions to being the last word even on the topics with which it deals." The subject is indeed too cloudy for a "last word" on it; but, within the book's avowed limits, it contributes considerable data upon which to base a general estimate of "the Father of Ecclesiastical History." F. J. H.

THE REV. C. W. VERNON, general secretary of the Council for Social Service of the Church of England in Canada, has prepared for the press the story of the Anglican Church in Canada, under the pleasing and less circuitous title of *The Old Church in the New Dominion*. (S. P. C. K.) This little volume, as providing a convenient and welcome introduction to the story of the Church's life in Canada, is greatly to be commended. The only adverse criticism that one would venture to make is that Dr. Vernon has contrived to tell so much in so brief a space. The pages (there are 215 of them) are rather overcrowded with facts. Perhaps the reader might have gathered a more vivid impression of the adventurous life of the Canadian Church had the author dwelt at greater length upon the biographical and picturesque, even at the sacrifice of some statistical material. But he has published a very useful handbook for instruction in Church schools and study groups and that, after all, is what the book purports to be. J. A. R.

MR. FREDERIC M. LEE, treasurer of the diocese of California, has issued a useful little pamphlet defining and explaining the duties and privileges of vestrymen. Much of the contents is of general application, but there are also passages which apply only to his own diocese.

It is more ignorant to have adopted false knowledge than to be uninformed. —John Ayscough.

# The Living Church

Established 1878

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

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

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## OTHER PERIODICALS

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## Church Calendar



### OCTOBER

13. Twentieth Sunday after Trinity.
18. Friday. St. Luke.
20. Twenty-first Sunday after Trinity.
27. Twenty-second Sunday after Trinity.
28. Monday. SS. Simon and Jude.
31. Thursday.

## CALENDAR OF COMING EVENTS

### OCTOBER

15. Synod of Third Province in diocese of Harrisburg.
16. Synod of Midwest, Indianapolis, Ind.
22. Mississippi Valley clergy retreat and conference on evangelism, Springfield, Ill.
24. Enthronement of the Rt. Rev. G. Ashton Oldham, D.D., as Bishop of Albany, at All Saints' Cathedral, Albany.
29. Special convention of Western New York at St. Paul's Cathedral, Buffalo, to elect Bishop Coadjutor.

### NOVEMBER

5. Synod of province of Sewanee, Columbia, S. C. Synod of province of Southwest, Topeka, Kan.
12. Synod of province of New York and New Jersey, Albany, N. Y.
13. Special meeting of House of Bishops to elect Presiding Bishop, Washington, D. C.

## APPOINTMENTS ACCEPTED

**APPLEBERG, Rev. CARL L.,** formerly assistant at Seamen's Church Institute, Philadelphia; to be assistant at St. Martin's Church, Marcus Hook, Pa. New address, Marcus Hook, Pa.

**ASHETON-MARTIN, Rev. P. H.,** formerly rector of Grace Church, Hamden, Conn.; to be chaplain of the Orphans' Home and Asylum, New York City. Address, 168 Convent Ave., New York City.

**CHRISTIAN, Rev. GUY D.,** formerly Archdeacon of Kansas; has become locum tenens at St. Paul's Church, Kansas City, Mo. (W. Mo.) Address, St. Paul's Church, 40th and Main, Kansas City.

**CHRISTIAN, Rev. WILLIAM G.,** rector of churches in Mecklenburg County, Va. (S.V.); to be assistant at Church of the Incarnation, Dallas, Tex. (Dal.) November 1st.

**DALLINGER, Rev. JOHN R.,** formerly assistant at Grace Church, Newton, Mass.; to be rector of Trinity Church, Canton, Mass. Address, 9 Chapel St., Canton, Mass.

**HOOPER, Rev. WILLIAM T.,** rector of St. John's Church, Hartford, Conn.; to be also rector of St. James' Church, West Hartford, Conn.

**LILLARD, Rev. JOHN T., Jr.,** formerly curate at St. Paul's Church, Alton, Ill.; has become priest-in-charge of Christ Church, Waverly, in addition to his work at Jerseyville and Carrollton, Ill. (Sp.) New address, Box 53, Jerseyville, Ill.

**RIDOUT, Rev. THOMAS L.,** formerly rector of Galilee Church, Virginia Beach, Va. (S.V.); to be rector of St. Andrew's Church, Mount Holly, N. J.

**SHEERIN, Rev. CHARLES W.,** rector of St. Paul's Church, Waco, Tex.; to be rector of Grace and Holy Trinity Church, Richmond, Va. November 15th. Address, Grace and Holy Trinity Church, N. Laurel St., Richmond.

**SWEZY, Rev. HERALD C.,** deacon, has become rector of St. Martin's Church, Omaha, Neb. Address, Hotel Keen, Omaha.

## RESIGNATION

**BURKHARDT, Rev. W. H., D.D.,** as rector of Grace and Holy Trinity Church, Richmond, Va., on account of ill health, and will become rector emeritus. Effective November 15th.

## NEW ADDRESSES

**BORTON, Rev. JOHN N.,** formerly 609 Richmond Ave., Buffalo, N. Y.; 750 Clifton Ave., Newark, N. J.

**DRAKE, Rev. E. ADDIS,** formerly of Chicago; P. O. Box 245, Chicago Heights, Ill.

## CORRECTION

**KEEDWELL, Rev. ALEXANDER N.,** formerly assistant at St. Clement's Church, and for three and a half years curate of Grace Church, Newark, N. J.; has become rector of St. Luke's Church, Brockport, N. Y. (W.N.Y.), instead of curate at Grace Church, Brockport, N. Y., as mentioned in the September 28th edition of *THE LIVING CHURCH*.

## ORDINATIONS

### DEACONS

**MINNESOTA**—On September 24th the Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota, ordained Dr. THEODORE O. WEDDEL to the diaconate in the oratory of Seabury Divinity School, Faribault. The Rev. V. E. Pinkham presented the candidate and the Rev. Dr. F. L. Palmer preached the sermon.

The Rev. Dr. Wedel is professor of English at Carlton College, Northfield, and will continue his work in that institution for the present. He is also locum tenens at St. John's parish, Mankato, with address at 2344 Nicollet Ave., Minneapolis.

**QUINCY**—On St. Michael and All Angels' Day, PERRY MARSHALL was ordained to the diaconate in the Church of St. John the Evangelist, Boston, by the Rt. Rev. Edward Fawcett, D.D., Bishop of Quincy. Mr. Marshall has served as an acolyte in St. John's for approximately 25 years, and he will continue to help in this parish. He has spent several years in theological studies under the direction of the priests of the Society of St. John the Evangelist.

### PRIESTS

**COLORADO**—On September 15th, the Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado, advanced to the priesthood the Rev. LIONEL THEODORE DEFOREST, and the Rev. WALTER YATES WHITEHEAD, in the Church of the Good Shepherd, East Dedham, Mass., the Rev. S. B. Smith, rector. The former was presented by the Rev. William Franklin Cheney, rector emeritus of the parish, and the latter by the Rev. William Smith, rector of St. Matthew's Church, Worcester (W. Ma.). The presenters also acted as gospeller and epistoler, respectively. The Bishop preached the sermon. The litany was read by the Rev. Harold B. Whitehead of Fort Lupton, Colo., a brother of one of the ordinands. Fr. DeForest is in charge of the missions in La Junta, Las Animas, Lamar, Rocky Ford, and Sugar City, and Fr. Walter Whitehead is in charge of other missions in the diocese. Both of the newly ordained priests are graduates of St. John's College, Greeley.

## DIED

**ARNOLD**—Sister VIRGINIA CLEMENT, of the Community of St. Mary, daughter of the late George Ewing Arnold, departed this life, Wednesday, October 2, 1929. She was formerly a devoted communicant of St. Clement's Church, Philadelphia. Services were held on October 4th at Mount Saint Gabriel, Peekskill, N. Y.

**BLISH**—October 2, 1929, SAMUEL A. BLISH, husband of Nora S. Blish, at his residence, 336 Lincoln Ave., Drexel Plaza, Lansdowne, Pa. Services were held at the Church of the Redeemer, Sayre, Pa., on Monday, October 7th.

**DEZENG**—At Stockbridge, Mass., on October 3, 1929, in the 64th year of his age, HENRY LAWRENCE DEZENG, son of the late Henry L. and Olivia Peyton DeZeng. Funeral services were held at Trinity Church, Geneva, N. Y., on October 5th.

**SISTER DOROTHEA**—Of your charity pray for the soul of SISTER DOROTHEA, founder of Epiphany School, Washington, who departed this life, September 19, 1929, aged 79 years.

**PHILLIPS**—Entered into rest, September 29, 1929, AGNES BELVA PHILLIPS, daughter of the late Captain Osborne and Edith Crowell Phillips, aged 41, at her residence, Feasterville, Bucks Co., Pa. Services were held at St. Andrew's-in-the-Fields, Somerton, Philadelphia, on October 2d; interment at St. Luke's Church, Bustleton, Pa.

**RUSH**—On October 1, 1929, at Fort Bliss, Texas, Major MURRAY B. RUSH, First U. S. Cavalry, son of Louisa B., and the late Murray Rush, and grandson of the late Colonel Richard H. Rush. Funeral services were held at the Church of St. James the Less, Falls of Schuylkill, Philadelphia, on October 5th.

**TINGES**—October 2, 1929, at her residence, 1324 South 57th St., Philadelphia, FRANCIS VIRGINIA TINGES, widow of Dr. Alfred Tinges, in her 79th year. Services were held at the Church of the Epiphany, 57th St. and Baltimore Ave., Philadelphia, on October 4th.

## MARRIED

**DUDNEY-GLASS**—On Saturday, September 28, 1929, in All Saints' Memorial Chapel, at the University of the South, Sewanee, Tenn., RAINSFORD FAIRBANKS GLASS, granddaughter of George Rainsford Fairbanks, Esq., to the Rev. THOMAS EARL DUDNEY, a priest of the Diocese of Tennessee. The Rev. James G. Glass, D.D., father of the bride, officiated; the Rt. Rev. Thomas F. Gailor, S.T.D., Bishop of Tennessee, pronouncing the benediction.

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**PRIEST, CATHOLIC, WANTS PARISH OR mission,** nine years present mission cure in mid-west. Address, Box C-462, LIVING CHURCH, Milwaukee, Wis.

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**WANTED — PARISH POSITION BY PARISH** secretary-parish visitor, thoroughly trained in business world as secretary-bookkeeper; now employed as Y. W. C. A. secretary. Church and business references. Box B-465, LIVING CHURCH, Milwaukee, Wis.

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**NOTICE**

**THE EVANGELICAL EDUCATION SOCIETY** of the Protestant Episcopal Church, October 1, 1929. The sixty-seventh annual meeting of the Life and Contributing Members of the Evangelical Education Society will be held on Thursday, October 17, 1929, in the Board Room of the Platt Building, 130 South 22d St., Philadelphia, Pa., at 3:45 P.M., for the election of officers and the transaction of such other business as may be brought before it. S. LORD GILBERSON, General Secretary.

**HEALTH RESORT**

**ST. ANDREW'S CONVALESCENT HOSPITAL,** 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.

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

**Illinois**

**Church of the Ascension, Chicago**

1133 North La Salle Street.  
REV. WM. BRWSTER 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, 7:00 P.M.  
Work Day Services: Mass, 7:00 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.  
Confessions: Saturdays, 4:00-5:30, 7:30-9.

**Massachusetts**

**Church of St. John the Evangelist, Boston**

Bowdoin Street, Beacon Hill  
(The Cowley Fathers)  
Sundays: Low Mass and Holy Communion, 7:30 and 9:30 A.M.  
High Mass and Sermon, 11 A.M.  
Sermon and Benediction, 7:30 P.M.  
Daily Low Mass, 7 and 8 A.M.  
Extra Mass, Thursdays and greater Holy Days, 9:30 A.M.  
Confessions: Saturdays, 3 to 5 and 7 to 9 P.M.  
The Mission House, S.S.J.E., 33 Bowdoin St.  
Telephone: Haymarket 6232.

**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 City**

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

**Church of the Incarnation, New York**

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

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REV. RANDOLPH RAY, D.D., Rector  
Sundays: 8:00 and 9:00 A.M. (Daily 7:30)  
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4:00 P.M. Vespers and Adoration.  
Thurs., Fri., and Saints' Days, 2d Mass at 10.

**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 7:30 and 9:30.  
Extra Mass Wednesdays at 7:00.

## CHURCH SERVICES—Continued

## New York

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8:00 P.M.

## Pennsylvania

## S. Clement's Church, Philadelphia

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REV. FRANKLIN JOINER, Rector  
Schedule during alterations to the property.  
Sunday: Low Mass at 7:00, 8:00, and 9:15.  
High Mass and Sermon at 11:00.  
Sermon and Benediction at 8:00.  
Daily: Low Mass at 7:00 and 9:30.  
Fridays: Sermon and Benediction at 8:00.  
Confessions: Friday and Saturday, 3:00 to  
5:00; 7:00 to 9:00 P.M.  
Priest's telephone: Rittenhouse 1876.

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**K**FBU, LARAMIE, WYO.—ST. MATTHEW'S  
Cathedral, 600 kilocycles (499.7). Noonday  
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Extension programs at 1:30 P.M. daily. Schools  
and institutions of the Church in Laramie fur-  
nish programs Saturdays at 1:30 P.M., C. S.  
Time.

**K**FJZ, FORT WORTH, TEXAS, 1370 KILO-  
cycles (213.7). Trinity Church. Morning  
service every Sunday at 11:00 A.M., C. S. Time.

**K**FOX, LONG BEACH, CALIFORNIA, 1250  
kilocycles (239.9). St. Luke's Church.  
Morning service every Sunday (including  
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Standard Time.

**W**BBR, BUFFALO, N. Y., 1310 KILO-  
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every Sunday. Choral Evensong, 8:00 P.M.,  
E. S. Time. Sermon and question box by the  
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**W**IBW, TOPEKA, KANSAS, 1300 KILO-  
cycles (230.6). Grace Cathedral Services  
every second Sunday at 11:00 A.M. Organ re-  
cital every Monday and Thursday from 6:00  
to 6:30 P.M., C. S. Time.

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

**W**RC, WASHINGTON, D. C., 50 KILO-  
cycles (315.6). 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.

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

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

## BOOKS RECEIVED

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

Benton Review Shop, Fowler, Ind.

*The Psychology of Happiness.* By Albert  
Stump. \$1.00 postpaid.

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

*The Reunion of Christendom.* A Survey of  
the Present Position by His Eminence  
Cardinal Bourne, Archbishop Germanos,  
D.D., D.Ph.; Rt. Rev. Otto Dibelius, D.D.;  
Archbishop Söderblom, D.D., Ph.D., D.C.L.,  
M.D.; Rt. Rev. F. T. Woods; Rev. A. E.  
Garvie, M.A., D.D.; Rev. J. Scott Lidgett,  
M.A., D.D.; Very Rev. A. Martin, M.A.,  
D.D.; Rt. Rev. William T. Manning, D.D.,  
D.C.L., LL.D.; Prof. W. Adams Brown,  
Ph.D., D.D.; Rev. T. A. Moore, D.D.; Rt.  
Rev. Vedenayakan Azariah, LL.D.; Rev.  
W. E. Orchard, M.A., D.D. Edited by Sir  
James Marchant, K.B.E., LL.D. \$3.00.

The Macmillan Co. 2459 Prairie Ave., Chicago, Ill.  
*Saint Catherine of Siena.* By Alice Curtayne.  
\$2.75.

*The Effective Christian College.* By Laird T.  
Hites. \$2.00.

Marshall Jones Company. 212 Summer St., Bos-  
ton, Mass.

*The Allies of Religion.* By Elwood Worces-  
ter. \$2.50.

Oxford University Press. 114 Fifth Ave., New  
York City.

*The Book of the Bible.* By Dr. John W.  
Flight. With an Introduction by William  
Lyon Phelps. \$1.00.

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

*The Twilight of Christianity.* By Harry El-  
mer Barnes, author of *The Genesis of the  
World War, Living in the Twentieth Cen-  
tury*, etc. \$3.00.

World Peace Foundation. 40 Mt. Vernon St., Bos-  
ton, Mass.

*The World Court, 1922-29.* A Handbook of  
the Permanent Court of International Jus-  
tice. By Manley O. Hudson. \$1.75.

## BULLETIN

The American Church Institute for Negroes. 281  
Fourth Ave., New York City.

*Annual Report for 1928.*

## PAMPHLETS

From Rev. Dows Hills, D.D. Avalon, Pa.

*A Story of Twenty Years.* The Twentieth  
Anniversary of the Rectorship of the Rev.  
John Dows Hills, D.D., in the Church of  
the Epiphany of Bellevue, Diocese of Pitts-  
burgh, October 1, A. D., 1929.

From the Author.

*Knots.* By Herbert H. Gowen, University of  
Washington. Reprinted from the *Anglican  
Theological Review*, Vol. XII, No. 1, July,  
1929.

## MAPS

The John Day Co. 386 Fourth Ave., New York  
City.

*The Life of Christ: A Map.* By Isabella  
Hunner. A pictorial record of the life of  
Jesus in full detail, with supplementary  
side borders picturing in larger scale the  
events which took place in Jerusalem and  
Galilee, and panels at top and bottom  
depicting the Parables. Folded in envelope  
or rolled in mailing tube. Lithographed  
in six colors, \$2.50.

VIRGINIA CLERGY STUDY  
FALL CAMPAIGN

RICHMOND, VA.—A largely attended con-  
ference of the clergy of Virginia was held  
at the Mayo Memorial Church House in  
Richmond on Tuesday, September 24th, as  
the first step in the fall campaign.

The conference began with a celebra-  
tion of the Holy Communion at All Saints'  
Church, the Rev. J. Y. Downman, D.D.,  
rector, after which the meetings were  
held in the auditorium of the church  
house. At the morning session addresses  
were made by the Ven. F. W. Neve, D.D.,  
archdeacon of the mountain work, the  
Rev. George P. Mayo, D.D., and other mis-  
sionaries of the diocese. After luncheon  
there was a conference on the conduct of  
the fall campaign led by Dr. Lewis B.  
Franklin of the National Council.

The Rev. Churchill J. Gibson, D.D.,  
chairman of the field department, outlined  
the plans of the diocesan campaign and de-  
scribed the diocesan literature that is be-  
ing prepared for distribution.

The diocesan budget for 1930 amounts  
to \$196,000, of which \$48,000 is the dioc-  
esan quota for the work of the general  
Church, \$73,250 for diocesan missions,  
\$50,000 for the diocesan system of Church  
boarding schools, and the remainder for  
other diocesan boards and agencies.

CELEBRATES SIXTY YEARS  
IN MINISTRY

WEST COLLINGSWOOD, N. J.—The cele-  
bration of the sixtieth anniversary of the  
Rev. Charles M. Perkins' ordination took  
place at Michaelmas, and was a very  
happy incident in diocesan history. The  
celebration began on St. Michael's Day,  
in Christ Church, West Collingswood, of  
which the Rev. Mr. Perkins is rector, the  
fourth parish which he has served in his  
long ministry in this diocese. The Bishop  
and Bishop Coadjutor, the Rt. Rev. Paul  
Matthews, D.D., and the Rt. Rev. Albion  
W. Knight, D.D., both gave an address of  
congratulation.

The diocesan celebration of the event  
was held at Christ Pro-Cathedral, Tren-  
ton, on the following Monday, there being  
in the chancel on that occasion Bishop  
Johnson of Colorado, Archdeacon R. Bow-  
den Shepherd, the Rev. Canon W. H.  
Moor, and the Rev. C. S. Wood of Ros-  
selle. The entire congregation was enter-  
tained by the pro-cathedral parish at an  
anniversary breakfast which followed,  
after which appropriate expression was  
given to the significance of the occasion.  
Bishop Matthews first introduced the Hon.  
Edward L. Katzenbach of Trenton, the  
chancellor, for the presentation of a (pro-  
spective) copy of the Standard Prayer  
Book, inscribed with the signatures of the  
clergy of the diocese and other friends.  
Some of the many letters of congratula-  
tion from those unable to attend were  
read, and Archdeacon Shepherd gave a  
brief historical sketch of the Rev. Mr.  
Perkins' years of faithful service. The  
Rev. Thomas A. Conover, on behalf of the  
committee, placed in Mr. Perkins' hands,  
for the work of the Church at his discre-  
tion, a purse of \$60 in gold, and a similar  
amount was later given him for his own  
use. The Rev. L. E. Hubbard, of Elizabeth,  
presented the diocesan house with twin  
portraits of the Rev. Dr. Baker and of the  
Rev. Mr. Perkins, to serve as an inspira-  
tion to those who are to follow them in  
the service. Bishop Johnson, as represent-  
ing the Church outside the diocese, offered  
the congratulations of Colorado. Bishop  
Knight described the great development  
of the Church in New Jersey and made  
the presentation of the second bag of gold  
to Mr. Perkins. The Rev. Dr. George C.  
Foley, for the faculty of the Philadelphia  
Divinity School, of which Mr. Perkins is  
next to the oldest living graduate, com-  
pared sixty years of service to Eternal  
Life—in which the thing that really counts  
is not quantity but quality. In conclusion,  
Mr. Perkins spoke briefly himself, and at  
the request of the Bishop gave the final  
blessing.

CHURCH CLINIC FOR  
DOMESTIC TROUBLES

BROOKLYN—The social service commis-  
sion of the diocese announces a Church  
clinic for domestic troubles. The purpose  
is to help in settling family quarrels out  
of court, and to prevent such disorders.  
The place of the experiment is Calvary  
Church, Brooklyn, and the date will be  
announced soon. The Rev. Arthur L.  
Charles, D.D., chairman of the commis-  
sion, is quoted as saying: "The patients  
will consult the psychologist about their  
domestic troubles and will receive prac-  
tical advice about the remedies. The ques-  
tion and answer method will be used. It  
will be a clinic in human relationships  
and will take up every phase of domestic  
problems."

## Dean Inge Opens Modern Churchmen's Conference at Girton College, Cambridge

### Church Union in Southern India—Accepts Archbishopric of Perth, Australia

The Living Church News Bureau  
London, September 26, 1929

THE MODERN CHURCHMEN'S CONFERENCE opened on Monday last, at Girton College, Cambridge, when the Dean of St. Paul's (Dr. Inge) delivered his presidential address. Taking as his subject, Authority and the Life of the Spirit, Dr. Inge said that infallibility is a category which men cannot use, for they have no guarantee that any authority is infallible. Absolute authority is impossible, because it assumes not only absolute wisdom and goodness in him who imparts the revelation, but a corresponding absoluteness in the wisdom and goodness of him who receives it. Otherwise the recipient cannot with any certainty distinguish the voice of God from other voices.

After discoursing on the three "religions of authority," the Dean concluded as follows:

"In casting away the old trammels of sacrosanct authority, we are gaining for ourselves and for those who shall come after us a great emancipation. The sordid and often disgraceful records of ecclesiastical politics no longer concern us. The glorious Church, of which St. Paul dreamed, once more floats before our imagination, as it inspired the hopes of F. W. Robertson, of Brighton. 'There is a Church larger than the limits of the Church visible, larger than Jew or Christian or the Apostle Peter ever dreamed, larger than our narrow hearts dare to hope for even now. The open vision is granted to all in every nation who fear God and work righteousness, to all, in other words, who live devoutly toward God and by love toward man.' The Church of the Spirit contains all who love the Lord Jesus in uncorruptness; no man is excommunicated from it except by himself.

"The Catholic Church is a great and splendid survival, which lives now mainly to protect itself, not to leaven society. It may persuade many in all countries to take shelter within its venerable ramparts; but it has no help to give in the great social problems which are very largely moral, but problems for the new morality, not for the old. While Catholicism remains, and is proud to remain, magnificently immobile in a rapidly changing world, earnest thinkers are deliberately abandoning Christianity, including even Christian ethics, altogether. . . . This widespread estrangement from the faith cannot be disregarded as the product of a diseased civilization. It indicates that a static unchangeable tradition has no message for the modern world."

#### "THE MAINTENANCE OF APOSTOLIC ORDER"

Instead of preaching a sermon on Sunday morning last, at All Saints', Margaret street, the vicar, Prebendary H. F. B. Mackay, surveyed the present condition of the Church of England in view of the proposals for Christian reunion to be brought before the Lambeth Conference next year.

"I expect," he said, "the Prayer Book controversy to die down for the present in the diocese of London; for a matter of equal importance—indeed, of a more vital importance—will soon be occupying the attention of the Church. The maintenance of apostolic order in the Church against

efforts, largely American, to fuse all Protestant bodies into a Pan-Protestant amalgamation, is a larger, a more serious problem. The Lausanne Conference on Reunion, composed of Anglicans, Orthodox, and Protestants, displayed a beautiful spirit. The conference did not get very far in the direction of agreement. I think it may be said that the conference confessed Jesus Christ as God and Lord, but it was plain that fundamental differences as to the character of the Church of Christ continued to divide it; and it broke up under a profound sense of the importance of not being in a hurry. It was largely inspired by American enthusiasm, and, I gather, financed with American money, greatly to the credit of America. The air since the war has been filled with the importance of combination. The anti-war feeling is permeating religion, and the ideal of the enthusiasts of Lausanne appears to me to be a great religious amalgamation, a great combine of the sort for which America is famous, and we have to ask ourselves whether Catholic unity can be reached along those lines.

"But now the urgent desire of South Indian native Christians throughout a large area to be amalgamated is precipitating the whole question, and will bring it up at the Lambeth Conference next year. These native Indian Christians are not concerned with the controversies which broke up the Church in the sixteenth century. All Christians, except Roman Catholics, seem to them much the same. They do not know that Presbyterians left the Church because they were Calvinists, or that the real reason of their difference from the Church is *au fond* Calvinistic. They do not realize that Congregationalism is really an anti-Church movement which regards highly developed Christian institutions as positively pernicious, and that it only reaches its logical conclusion in Quakerism. They do not realize that the Episcopal Church is the body which adhered to the order and practice which flows from the Catholic conception of God and man, and has come down an unbroken body from apostolic days."

#### CHURCH UNION IN SOUTHERN INDIA

Last week's *Church Times* contained a long letter addressed to the editor by the Rt. Rev. E. J. Palmer (late Bishop of Bombay), defending the proposals for Church Union in Southern India from the point of view of a Catholic-minded prelate. In this week's issue of the *Church Times*, Bishop Gore, who was a member of the committee of Anglo-Catholic experts who studied the proposals and were unable to report in favor of them, replies to Bishop Palmer. I quote the following striking paragraph: "The doctrine that the validity of the Eucharist depends on consecration by a properly ordained priest, among other conditions, is a part of the constant tradition of the Catholic Church in East and West. If the Church has authority to bind and loose, it has certainly exercised legitimate authority in this matter. The Bishop thinks that God has intervened by the manifest grace given to non-episcopal ministries, so as to lead us to abandon, in this respect, the Catholic tradition. Believing myself in the manifest grace given to and through non-episcopal ministries, I also think that the experience of what has resulted from the abandonment of this Catholic tradition throughout the Protestant world leads to the legitimate conviction that nothing less than a return to the acceptance of the Catholic rule can have any chance of

restoring the violated unity of the Church."

#### SHIFTING CLERGY FROM ONE CURE TO ANOTHER

The question has been raised, by an article in the *Times*, whether some method of shifting priests at fixed intervals from one cure to another might not benefit the parochial life of the Church of England. Complaint is made that not only are the squarest of pegs set in the roundest of holes, which is bound to happen occasionally, but that, once placed there, they remain. More substantial, perhaps, is the argument that the incumbent who has served a parish well is often left there when his usefulness to it is exhausted. He has done his special work and delivered his message. A new parish would be good for him and a new incumbent would be good for the parish. But the rather haphazard methods regulating Church preferment bring him no opportunity of a change, and he lingers on with increasing weariness and decreasing efficiency. Already tentative suggestions have been made in the Church Assembly and elsewhere for averting cases of this kind; for example, a proposal that every incumbent should be appointed for no longer than a fixed term of years. Any such rigid schemes, however, are bound to fail in practice, plausible as they may appear on paper. They must fail because they cannot take into account the infinite variety that exists both in man and places. Some parishes thrive best under long and others under short incumbencies. Some clergy are so constituted that they do their best work only if they are moved at least every ten years; others have remained for four or even five times as long in a single parish, where their influence and power for good have increased to the very end.

It is certainly to be desired that preferment should be bestowed in less casual a fashion than at present, and that the incumbent needing a change should not be passed over because he lacks "push" or outside influence. The main responsibility for placing the parochial clergy must rest with their bishops, some of whom have adopted of late years a plan which well might be made general. They do not encourage their clergy to sue for individual benefices, knowing that the best of them will be the most reluctant to ask. But they invite each incumbent to speak frankly when he feels that his usefulness in a place is exhausted, and that both parish and parish priest would be the better for a change. That plan could be made yet more fruitful by a closer coöperation among the bishops themselves, and by a greater readiness to interchange the men in their dioceses. In these days of small dioceses, one bishop may have hardly any rural parishes in his gift in which to place men no longer able to bear the strain of urban work; another may have no post such as should be filled by a man with a gift for attracting educated hearers, at present misplaced in some remote village. If it is easy for an incumbent to be too parochial, it is equally easy for a bishop to be too diocesan. In the administration of their patronage, as in every department of their work, it is with the good of the Church as a whole that the bishops need to be concerned.

#### BIRMINGHAM CATHEDRAL CHURCH RENOVATED

Over £6,000 has been spent in the complete renovation of the Cathedral Church of St. Philip, Birmingham, and its organ. The decoration of the cathedral has been under the direction of Philip B. Chatwin

(who was largely responsible for the work done in 1905 when the diocese was formed) after an elaborate report from F. C. Eden of Bedford square. The organ has been entrusted to Messrs. Nicholson, of Worcester. Reopening services have been held throughout the octave. The Rev. R. J. Campbell, D.D., formerly assistant curate, preached on Sunday last, morning and evening, the latter sermon being broadcast. On Wednesday the Bishop of Plymouth preached. Dr. Masterman was formerly warden of Queen's College, Birmingham. Next Sunday, St. Michael's Day, the Bishop of Peterborough will preach in the morning, and the Bishop of Birmingham in the evening. It happens that Michaelmas Day is the anniversary of the consecration of both Bishop Barnes and of Bishop Hamilton Baynes, the present rector.

#### ARCHBISHOP AND DEAN OF YORK HONORED

The York Merchant Adventurers' Company, which is one of the oldest surviving medieval trade guilds, has paid to the Archbishop of York (Dr. Temple) and the Dean of York (Dr. Ford) the same compliment which they paid to the present Archbishop of Canterbury and the Dean of Westminster when they were at York—namely, that of adding their names to the list of honorary members of the company. Never before in the history of the company have the Archbishops of Canterbury and York and the Deans of Westminster and York been contemporary members.

The occasion was the annual court and service of the guild in the underground chapel of the company, at which the sermon was preached by Dr. Temple. The name of the Merchant Adventurers, his Grace observed, recalled to them some of the most courageous enterprises in the history of the English people, and some of the noblest instances of heroism and true self-sacrifice; yet it also recalled various acts of a kind not easily distinguishable from piracy. As they met that day they knew they were entering on a heritage which had come to them because of the splendid spirit of adventure with which the old members had set out on new commercial conquests. They had prepared the way for the widest possible international fellowship through the interchange of various material and spiritual products.

The guests afterward adjourned into the upper hall, where the Archbishop and the Dean were sworn in as honorary members and had extended to them a hand of welcome. The Governor (Alderman J. B. Morrell) expressed the hope that the Archbishop would leave piracy alone and devote himself to legitimate trade.

#### TO BECOME ARCHBISHOP OF PERTH

The Rt. Rev. H. F. Le Fanu, Bishop Coadjutor of Brisbane, has accepted the offer of the archbishopric of Perth, vacant by the death in June of this year of Dr. C. O. L. Riley.

The Archbishop-designate, who was born in 1870, is the son of Mr. W. R. Le Fanu, commissioner of public works, Ireland. He was at Keble College, Oxford, where he took honors in modern history, and prepared for ordination at Wells. For five years he was curate of Poplar, and later became successively resident chaplain to the Bishop of Rochester and chaplain to Guy's Hospital. He went out to Queensland in 1905, and was Archdeacon and Canon Residentiary of St. John's Cathedral, Brisbane, until 1915, in which year he was consecrated Bishop Coadjutor of Brisbane.

GEORGE PARSONS.

## Question of Repairs to Church of Holy Sepulchre Again Causes Trouble

### British Government Proposes to Start Work—Another Sacred Site Causing Friction

Living Church European Correspondence }  
Wells, Somerset, Eng., September 22, 1929 }

THERE WAS A TIME WHEN THE QUESTION of repairs to the Church of the Holy Sepulchre in Jerusalem started a big European war, or was at least the match that kindled the flame! Now that extensive repair and overhaul to the building is a clear necessity, the question is causing trouble once more! The ancient church has two domes, one of which was shaken pretty well to pieces by the earthquake of 1927. Had it been the larger—which is an iron one of mid-nineteenth-century date—no man would have been inconsolable, but it was unluckily the smaller that suffered, and it was a structure that was pretty well unique in architecture, a true dome of crusading date. However, it was clear that it had to come down before it fell down, and when the architect took the writer up by narrow passages to the open and flat roof of the great church, the spectacle was a strange one. Donkeys and camels, wandering vaguely about on the roof of a cathedral, seem a little out of the picture. However, they were there on their lawful occasions, to carry away rubble, and had come up by "ramps" on their own legs. On another part of the church roof stand the small houses of many of the monks attached to it, and here we were introduced to the cats that the Fathers keep there—to eat the snakes that wriggle up the water-pipes in the summer! This is a statement that the reader may think as incredible as the writer did at first, but we have come across the same thing elsewhere—at Bethlehem and in Cyprus—and it really is the fact. Putting that aside, the whole question of the repair of the great church rouses strong feeling. So many different bodies own, or have rights in, some particular scrap of it, and so nobody is content to see anybody else do the work.

Take an instance. It is known what varying bodies own three sides of the big bell tower, but the fourth is in dispute, and though the whole needs repairs, it is not much use mending three sides and leaving one to tumble! Just at the door of the church is the tomb of Philip d'Aubigny, or Daubeny, excellent English crusader, and signatory of Magna Carta. His cousins rest in a Surrey church, and he sleeps here, though his heart is in Wells Cathedral. Foot traffic was wearing out the inscription on his tombstone, and the British governor of Jerusalem ordered it to be sunk six inches in the paving, and a grating put over it, to protect it in the future. It was done—but there was very nearly a riot over the doing of it!

Hence, though it is admitted that the whole fabric of the church, so precious to all Christendom, wants a radical overhaul and careful repair, it seems that nobody can be allowed to do it. It is not merely the matter of the earthquake. The flat cemented roof of the building is not quite water-tight—cement is not like lead, of course—and as a result all the interior of the walls of the building, such as the spandrels of the domes and arches, is soaked, and in process of disintegra-

tion, with water. It probably needs such a "grouting" with liquid cement as has preserved more than one English cathedral.

The British government, as mandatory power, proposed to start the work, but there was a howl from Roman Catholic and other sources, to the effect "if we let you do that, you will acquire some rights in the fabric." The government explained that it was not desirous to spend its own money, and said it would accept subscriptions. The Greek Orthodox subscribed readily and generously; we have just heard of £6,000 being sent from Greece alone, to the Patriarch of Jerusalem, who handed it over to the British authorities. "The Custodian (a Franciscan Father) of the Holy Land prudently opposed the scheme." We quote from *La Croix* of August 9th. So the matter stands at the moment.

#### CONDITION OF PRESENT CHURCH

A brief description of the actual fabric in question may be of interest to American readers, many of whom may see it, but get no more than a hurried glance at it. The present church consists of a big apse (with chapels, etc., attached in a "chevet") joined on to the large rotunda where the Sepulchre Chapel stands. The great bulk of it is of crusading or of even later date. Only the lower portions of the outer wall of the rotunda belong to the original circular church, or martyrion, of Constantine. That martyrion, which was destroyed by the orders of the "Mad Hakim" in the year 1000, must have been a more magnificent version of the present Dome of the Rock, which is known to have been a comparatively cheap copy of it. Yet good judges call that dome the most beautiful interior in the world! Hakim destroyed, "till it was too much trouble to go on," and then left the solid lower portions of the building, and also the *lit sepulchrale* of the actual sepulchre, which now stands as an outcrop of the rock of the hill, rising in the middle of the present fabric, and contained in its own chapel.

There is, of course, no question that the church, representing and embodying that of Constantine, stands where he believed the Sepulchre of the Lord to have been; and no doubt that he, to find the place, cleared away the mound that Hadrian had raised over it in the year 135. Whether he was right in his identification is a problem. It may be said that the leading archaeologists of Jerusalem are now certain that this site, though within the city now, was outside the wall in 35 A.D. The line of that "second" wall has been traced, and it runs to the south of the Church of the Holy Sepulchre. Further, the existence of other tombs in the rock on which the church is built is evidence that its site was once outside the walls of the Jewish city. It can be said then, that the traditional site is not antecedently impossible. The question whether it is genuine, whether tradition can be trusted for the gap between the end of the apostolic age in say 80 A.D., and the marking of the site by Hadrian's mound in 140 A.D., is one on which opinions differ. If this be not genuine, then the site is not known at all. As for the so-called "Garden Tomb," well, while Protestants maintain that, they had best not say too

much about "faked identification" in the hands of other bodies!

SACRED SITE OF UPPER ROOM CAUSING FRICTION

Another sacred site in Jerusalem that is now causing friction is the building known as the "Coenaculum," the traditional site of the Upper Room of the Last Supper, and the "house of Mary the mother of Mark" to which St. Peter went on his release from prison (Acts 12). Roman Catholics are now angry because this was not given to the Italians in 1919, and declare that the motive of that refusal can only have been the desire to oblige Greeks and Protestants.

Archeologically, there is a stronger case for the identification of this site (not, alas, the present building) than for any other in Jerusalem, save the Rock of Sacrifice only. In 135 A.D. the Christians already had a church here, and it chanced to survive the destruction of the city at that date. It is referred to in all the "pilgrim narratives," a series that begins about 300 A.D. In crusading days, the place passed into Latin (Franciscan) hands, and it was only taken from them by force by the Mohammedans, in the year 1551. Their motive was the fact that a medieval legend had come to call that spot "the tomb of David," and that could not be left in Christian hands. So the Franciscans were dispossessed, and seem to have taken away with them the "pillar of the scourging" that is now shown in the Latin chapel in the Church of the Holy Sepulchre. Pilgrim narratives declare that it stood previously in the "Coenaculum." Since 1551 the place has been in Mohammedan hands, and certainly one would much prefer to see this site, of all others, in Christian keeping once more. However, when the British Army occupied the place, it was definitely promised that the sites regarded as holy should be left undisturbed in the hands of their then owners. British authorities, as usual, will respect *status quo*, and though in this particular case the necessity for the decision is really regrettable, at least the thing was done on principle, and not to spite Latins.

GROWING FRIENDSHIP BETWEEN ANGLICANS AND ORTHODOX

Meantime, the Roman Catholics of Jerusalem seem to be strangely moved by the spectacle of Anglican ecclesiastics, robed, in the Church of the Holy Sepulchre, and also at Bethlehem. They even fear that the Archbishop of Canterbury may himself appear, and they declare that the whole thing is evidence of a plot of some sort on the part of the Church of England to establish rights in the Church of the Holy Sepulchre.

Actually, the Church of England has, of course, no "right" or property there, and is much relieved at the fact that she has none. Nor, even if it were desirable, would it be possible for her to establish any such "right." When her bishops have been present in their robes at services, or when, as may have been the case sometimes, they have themselves conducted such services, it has been merely as the guests of, and by the permission of, those whom Roman Catholics call "dissident Greeks," and whom we generally call the Orthodox. Why the Orthodox, who undoubtedly have rights there, should not be allowed to welcome guests of their own on their own ground, and why anybody on earth should feel aggrieved at Orthodox courtesy to others, is a problem that we need not solve. W. A. WIGRAM.

## Bishop Murray's Sudden Death in Atlantic City a Loss to New York

### Training School for Deaconesses Resumes — Dr. Gilbert Backs Labor Campaign.

The Living Church News Bureau  
New York, October 5, 1929

THE PRESENCE OF BISHOP MURRAY brought its blessing wherever he traveled in the fulfillment of his many duties. It had been our privilege, here in New York, to have him as a fellow citizen since 1925, when he became the Presiding Bishop of the Church. With a local residence in Gramercy square, an affiliation with neighboring Calvary Church, and his office in the Church Missions House we have had reason to feel that he was, indeed, one of us. On that account the well-nigh perfect example of Christian living which Bishop Murray manifested is especially vivid in our memories. His residence among us was a blessing and a challenge.

VISITING BISHOPS HERE TOMORROW

By reason of the recent adjournment of the House of Bishops at Atlantic City and also because of the funeral of the late Presiding Bishop on Monday a number of the members of that House are among us for tomorrow. Bishop Manning is to preach at the cathedral in the morning, his first appearance there since returning from his summer vacation. Bishop Longley, Coadjutor of Iowa, is to ordain Robert Redenbaugh to the diaconate at the Church of the Heavenly Rest. Bishop Campbell of Liberia has an ordination at Grace Church, White Plains. Bishop Casady of Oklahoma is to preach at St. Mary's, Mott Haven, and at the Church of the Holy Apostles; Bishop Hulse at St. James', Fordham; Bishop Jenkins of Nevada at St. Peter's, Westchester; Bishop Burleson at Holy Trinity, St. James' parish; and Bishop Seaman at Bronxville.

HAVE YOU A RADIO?

If so, those who are near enough to tune in at 1 P.M. on Thursdays with station WMCA, New York, will hear something of unusual interest. The diocese of New York has engaged a half-hour at that time each week in which to present an address concerning the program of the Church and its related diocesan activities. Bishop Manning is to give the first such address on October 10th, and prominent clergy and laymen will continue the series. Although no mention has been made of the desired response it may be taken as certain that the Bishop's office will greatly appreciate hearing the opinions of those who do listen in each week during what is termed "the Episcopal Church Hour."

TRAINING SCHOOL FOR DEACONESSSES RESUMES

The New York Training School for Deaconesses began its scholastic year on October 1st with a good enrolment in the several classes. The forty-page catalog of the school serves to bring before one impressively the influence of this institution and of the extensive and thorough training that its courses afford. The Rev. Stanley Brown-Serman of Nyack continues as warden, with Deaconess Dahlgren and Deaconess Gillespy in charge. The Rev. Drs. Shepard, Hodgson, and Gavin of the General Seminary continue to teach on the faculty of this school, and

to their number is added this year the Rev. John H. Rosebaugh, rector at Tenaflly, who will direct the subject of religious education. Situated in the cathedral close at St. Faith's House, the school members have the considerable privileges of the cathedral and its services.

The annual retreat for deaconesses was held at St. Faith's last week with some thirty-five women in attendance. This three-day event was conducted by the Rev. Dr. John H. Hopkins, formerly rector of the Church of the Redeemer, Chicago.

DR. GILBERT BACKS LABOR CAMPAIGN

Like Mr. Spofford's interest in the mill-workers is the concern of the Rev. Dr. Charles K. Gilbert of our diocesan social service commission in the effort to enlist the support of women who patronize exclusive custom dressmaking establishments in and near Fifth avenue. Dr. Gilbert is working along with representatives of the Jewish faith and of the Roman Church to better conditions among dressmakers of the city by appealing to the buyers through the Churches. Dr. Gilbert plans to appeal to our clergy to urge them to familiarize themselves with conditions in the shops and then acquaint their parishioners. "The pastors should call upon their women parishioners to find out whether their garments are made in shops where union conditions prevail and where fair wages are paid."

ITEMS

Hope Farm is the diocesan provision at Verbank in Dutchess County where homes are offered to normal children received from the courts, social agencies, and churches. Bishop Greer founded Hope Farm in 1906. It now cares for about 180 children. Tomorrow afternoon Fr. Huntington, O.H.C., will preach to the children at their annual harvest festival and bless their gifts brought to the altar; these consist of something grown on the farm by the children.

The City Mission Society announces that on Saturday afternoon, October 19th, their new building at Schermerhorn House, Milford, to be known as Kane House, will be dedicated by Bishop Manning. This service will be at 3 o'clock.

The American Church Building Fund which has a permanent fund of \$809,662 is trying this year to advance that amount to \$900,000. We are reminded that General Convention designates Sunday, November 10th, as a day for general consideration of this very useful organization and for offerings in our parishes. In the diocese of New York the Fund has made gifts totalling \$7,900, and loans amounting to \$83,000.

Films available for parochial use depicting the work of our Church in Porto Rico and the Virgin Islands will be shown in Synod Hall, Tuesday, October 15th, at 2:30 P.M.

Tomorrow is Founders' Day at the Church of the Transfiguration. Dr. Ray has returned from his vacation and will preach on the anniversary. This year it is the eighty-first.

St. Ignatius' Church has made a change in its week-day schedule of services providing for two instead of one Mass each day. These are to be at 7 and 8 every week-day, effective at once.

HARRISON ROCKWELL

## October Brings First of Many Changes in Important Pulpits of Boston and Environs

### "Cathedral Quarterly" Makes Initial Appearance—Other Miscellaneous Items

The Living Church News Bureau  
Boston, October 5, 1929

OCTOBER HAS BROUGHT THE FIRST OF many changes in important pulpits of Boston and its environs. Last Sunday the Rev. Julian D. Hamlin began his ministry in the Church of the Advent on Brimmer street where he was given a hearty welcome by the throng of parishioners. On October 1st, Dr. Worcester's resignation from Emmanuel Church on Newbury street became effective and he is now at liberty to devote himself to the increasing demands and expansion of his health work, known for years as the Emmanuel Movement.

The headquarters of this work will now be at 176 Marlborough street, the building purchased for use as headquarters. The organization will be known as the Craigie Foundation and the old staff of assistants will be retained. In an interview reported in a newspaper, Dr. Worcester said that the department of domestic relations, an important division of the organization, will receive his personal attention, for he believes that the wealthy as well as the poor need the help upon occasion that such a department can give. With reference to the work as a whole, he said:

"The work is a combination of scientific knowledge and spiritual faith, and was the type chosen by the Archbishop of Canterbury when the Church of England desired to incorporate such methods into its work. Although no public announcements are being made, I believe that many clergymen are using our methods now."

Freed of the demands inseparable from the administration of a large parish with its attendant mission, Dr. Worcester expects to deliver short courses in certain theological seminaries on the pastoral side of the ministry and on psychotherapy. He paid a warm tribute to the friendship and loyal support of his former parishioners; the tie is very close and has been expressed by the gift to him of the former rectory wherein he has made his home for the past twenty-five years. By the action of friends, an endowment fund has also been created through which Dr. and Mrs. Worcester will benefit for life and which will afterward revert to the endowment of Emmanuel Church. Dr. Worcester's publication of thirty sermons, *The Allies of Religion*, has made its appearance and is now being reviewed in the press.

#### QUIET DAY FOR CLERGY

Bishop Slattery will conduct a quiet day for the clergy of the diocese beginning at 3 P.M. on Tuesday and continuing with services, meditations, and conferences until 3 P.M. on Wednesday. The gathering will be in the large and beautiful parish house of the Church of the Epiphany, Winchester, and that parish is acting as host to the assembly. Subjects to be considered are preaching, preparation of candidates for confirmation, the best way to appeal to suitable men for the sacred ministry, the use of the revised Prayer Book, making the apportionment spiritual rather than material, and the

deepening of the lives of the clergy that they may be more faithful pastors.

#### THE "CATHEDRAL QUARTERLY"

The *Cathedral Quarterly* has made its initial appearance of the autumn with the October number. In it is a sermon by Dean Sturges which is the only sermon on theology that he has given since coming to the cathedral in 1926. It is printed as an answer to those people who are asking themselves the question, "What is the use of theology?" Included in the contents are: Dr. Howard Chandler Robbins' address on Christian Healing and one by Professor Kirtley F. Mather entitled, *The Search for God in a Scientific Age*; *The State and Private Charities* by the Hon. B. Loring Young; *Carols and Carol Custom* by William Lyon Phelps. All of the addresses are those which have been given on occasion in the cathedral and which have a welcome awaiting them as they appear in print.

#### CHAPEL ATTENDANCE AT TUFTS COLLEGE

In an effort to solve the problem of compulsory chapel attendance, Tufts College will offer to the students four types of services in rotation. The administration of the college believes that religion should be an integral factor in the lives of students and hopes that the variety of presentation will hold their interest. The four types of services to be offered are: a set ritual with Bible readings and prayers and the assistance of a student choir; lectures by members of the faculty; a purely musical service; addresses by prominent speakers invited for the occasion. Attendance at chapel is required but once a week of all except freshmen who go on an additional afternoon in order to become acquainted with the phases of life at Tufts, its ideals and regulations.

#### ST. AUGUSTINE'S FARM, FOXBORO

St. Augustine's Farm, Foxboro—one of the activities under the Society of St. John the Evangelist—has had an exceptionally busy summer. Friends of the late Fr. Field, to whom the farm meant so much, will be glad to know that under the capable management of the Rev. Frank Fritz it has been a big factor in the lives of the boys and girls of the parish of St. Augustine and St. Martin in Boston and is closing the summer season with remarkably fine returns from all the efforts in husbandry.

#### MISCELLANEOUS

The Rev. William P. Roberts, home from China after having had his share of adventures, will be in charge of Trinity Church, Melrose, this winter. Mr. and Mrs. Roberts will begin their residence in Melrose in time for the former to take the services on either October 13th or the Sunday following.

The Rev. W. Dewees Roberts of St. John's Church, East Boston, and his two daughters, Margaret and Elizabeth, who have been serving in mission stations in the far East, will arrive home on or near October 19th. Mr. Roberts escorted his daughters home, crossing Siberia and visiting many European countries enroute.

Bishop Moulton of Utah will preach in his former parish, Grace Church, Lawrence, tomorrow morning, and meet a host of staunch old friends.

Canon Carnegie of Westminster Abbey, vicar of St. Margaret's Church, London, will preach in St. Paul's Cathedral tomorrow morning. The canon is a well known visitor in Boston for Mrs. Carnegie was formerly Miss Mary Endicott of Salem.

"Speak unto the children of Israel that they go forward," is the text adopted for the coming year by *The Messenger*, the parish paper edited and published by the Rev. Dr. David B. Matthews, rector of St. Paul's Church, Brockton.

Cadet Cochrane of the Church Army will be with St. Stephen's parish, Fall River, for a period of helpfulness.

Tomorrow in our churches honor will be paid the memory of the Most Rev. John Gardner Murray, D.D., late Presiding Bishop. Sorrow and sympathy with his family are expressed on every hand, and sincere tributes paid to him who passed in a noble manner in the execution of his duty.

ETHEL M. ROBERTS.

#### FINAL SERVICE HELD IN OLD DALLAS CATHEDRAL

DALLAS, TEX.—The eight days concluding with St. Michael and All Angels' Day, 1929, will always be memorable in the history of St. Matthew's Cathedral, Dallas. The second stage in the great forward movement which was initiated by the successful completion of the cathedral fund in 1927, whereby the cathedral acquired the grounds and buildings of St. Mary's College as a site for a future cathedral and raised a fund of \$360,000 to cover the purchase price and also to provide a nucleus for the building, was brought to a successful completion on St. Michael and All Angels' Day. On that day the enlarged chapel at St. Mary's College was opened for public worship and occupied by the cathedral congregation for the first time.

Early this spring it was found that the old cathedral at the corner of Ervay and Canton streets was deteriorating so rapidly that it could only be occupied for this fall and winter if a very large sum was spent for repairs, and this sum would be entirely wasted in view of the almost certain sale of the building and real estate in the near future. Therefore, the wardens and vestry resolved to enlarge St. Mary's Chapel so that it would serve as a temporary pro-cathedral. After the cathedral is built on the campus, the college chapel can easily be changed into a most satisfactory synod hall. This proposal met with prompt acceptance and the changes were carried out, enlarging the chapel to accommodate the congregation of over 600 people.

On Sunday, September 22d, the Holy Eucharist was celebrated at 7, 8, and 8:45 A.M., there being a large congregation at each celebration. At 9:30 A.M. there was a special service for the boys and girls of the cathedral parish. At 11:00 A.M. there was a full choral Eucharist at which the Very Rev. Robert S. Chalmers, dean of the cathedral, was the celebrant, and the Bishop of the diocese, the Rt. Rev. Harry T. Moore, D.D., preached and pontificated. This was the final service at the old cathedral; the formal deconsecration will follow. The cathedral was entirely filled at this service.

On September 29th Bishop Moore rededicated the enlarged college chapel, and it will now serve as a pro-cathedral for the diocese until sufficient funds are in hand to enable a beginning to be made on the new cathedral.

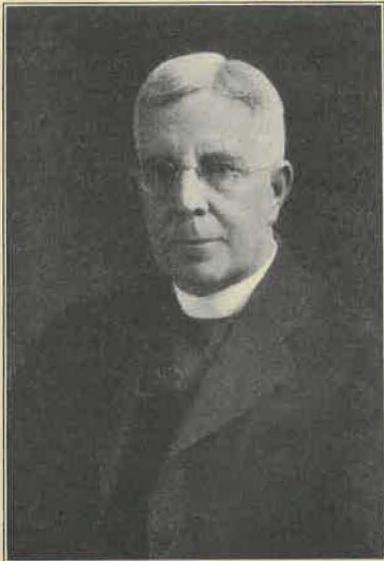
## Spiritual Function of Church Stressed At Meeting of Clergy at Waukegan, Ill.

Diocese Mourns Presiding Bishop's Death—W. A. Holds First Fall Meeting

The Living Church News Bureau  
Chicago, October 5, 1929

SOME CLERGY ARE FRITTERING AWAY their time in ill-advised almsgiving, instead of working for the spiritual welfare of their members, the Rev. Edward S. White, rector of the Church of the Redeemer, Hyde Park, told clergy of the northeastern deanery of the diocese, gathered at Christ Church, Waukegan, on Monday of this week.

Fifty clergy of Chicago and the northern part of the diocese were in attendance. The dean, the Rev. J. H. Edwards, was



**RETIRES**

Rev. Theodore B. Foster of Chicago retires after forty-seven years in priesthood. (See LIVING CHURCH of October 5th.)

the celebrant at the opening Communion service. The Rev. Dr. H. H. Lumpkin of Grace Church, Madison, and Fr. White were the principal speakers.

"The Church's function is spiritual and it should not intrude on the field of social agencies," said Fr. White in his address, based on ten years as rector of a downtown church in St. Louis. "An application of the pastoral methods which the Church has used in times past should be revived, and put to use again in the most modern and scientific ways."

Social agencies and churches in Chicago are beginning to adopt this view with the result that their work is no longer overlapping and more progress is being made, said Fr. White. In other cities, however, antiquated methods are still in vogue in dealing with the social problems of the poor.

"The idea of converting a parish house into a community house is passing," he continued. "The work of the community center is being left more and more to social agencies whose workers are trained for this type of service. As a result, clergymen can spend their time on the spiritual uplift of their charges."

The pastor of the downtown church should concentrate his attention on the children and try to instill in them Christian ideals, Fr. White declared.

The summer camps for Church boys, conducted by the Brotherhood of St. Andrew, are doing more than any other one factor to educate the youth in the ways of the Church, Dr. Lumpkin said in his address. He dealt particularly with the work at Camp Houghteling, Twin Lakes, Mich., which is conducted by the Chicago Brotherhood. The boys are taught at camp the meaning of spiritual things, said Dr. Lumpkin; the Church is placed foremost in their minds and the meaning of the sacraments and services of the Church is impressed upon their minds. Dr. Lumpkin commended the summer camps to the consideration of all the clergy, saying specific results indicated the value of such summer training.

The Rev. Howard E. Ganster, rector of Christ Church, was host to the meeting. Women of the parish served lunch to the clergy at noon.

**PROF. M'GREGOR ADDRESSES  
WOMAN'S AUXILIARY**

Christianity and the Oriental religions are uniting in opposing a common enemy—atheistic materialism, the Rev. Prof. D. A. McGregor of the Western Theological Seminary declared Thursday, speaking before the first fall meeting of the Woman's Auxilliary of the diocese at the State Lake Building.

"In the past generation, a great change has taken place in our program of missions," said Prof. McGregor. "Previously, the work of missions had been thought of as the work of overthrowing non-Christian religions of the Orient. Today the modern missionary goes to his work with a high respect for these eastern faiths and cultures and a desire to help to conserve what is good in them.

"Contact with the Occident is bringing grave dangers to the Oriental world. All the good in these civilizations was knit into the texture of the national forms of social life and was supported by certain religious beliefs. Now the science of the West is making the Eastern religious beliefs untenable, and the Western industrial system is breaking up the forms of social life which held the best values of Eastern people. The result of this situation is that the rising generation of educated Orientals is almost without any religion. In a recent census of 5,000 Japanese students, over 4,000 declared themselves atheists.

"The great battle in the East today is not Christianity versus non-Christian religions; it is rather a battle of the soul of man against an atheistic materialism, and in this battle the Christian Church is on the same side as the non-Christian Churches, working against a common enemy."

**DIOCESE MOURNS PRESIDING BISHOP'S DEATH**

The whole diocese was shocked by the sudden death at Atlantic City this week of the Presiding Bishop of the Church. Bishop Anderson was forced to remain in Chicago on account of a cold and therefore was not present at the meeting of the House of Bishops. He issued this statement:

"Bishop Murray's passing has come as a great shock to me and the whole Church. He has made a most admirable Presiding Bishop. He had the confidence of the clergy and laity of the whole country. He had been in apparently good health and his

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## Announcement

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passing will be an irreparable loss to the whole Church."

Memorial services were held in several churches of the diocese on Sunday.

#### DR. WILLIAMS RESIGNS

Announcement has been made of the resignation of the Rev. M. B. Williams, Ph.D., as priest-in-charge of the Church of the Incarnation, Fernwood, to accept appointment as priest of several missions in the diocese of Western Missouri, with headquarters in Marshall. Dr. Williams takes up his new duties immediately.

Dr. Williams has had charge of the Church of the Incarnation since his ordination in 1923. Previous to his ordination, he had been in the Methodist ministry and held several large charges in Chicago and suburbs. He is a graduate of Northwestern University and the University of Chicago.

#### NEWS NOTES

St. Joseph's Church, West Pullman, the Rev. H. L. Church, priest-in-charge, cele-



#### ACCEPTS CALL

Rev. E. Addis Drake, who has been appointed priest-in-charge of St. Ambrose's Church, Chicago Heights. (See LIVING CHURCH of September 21st.)  
*Walinger Photo.*

brated the thirtieth anniversary of the laying of the church cornerstone last Sunday. The event was of more than usual significance to the parish because of the fact that Fr. Church was ordained to the priesthood just a week previously.

The Rev. G. Carleton Story, Church of the Mediator, Morgan Park, and Dr. Hubert Carleton of St. Augustine's Church, Wilmette, are scheduled as speakers before the clergy's Round Table for next Monday, October 7th. The meeting will be held at the Church of the Good Samaritan, Oak Park, the Rev. Mansel B. Green, priest-in-charge.

Plans are complete for the annual conference on evangelism of the diocese, to be held at Taylor Hall, Racine, October 18th, 19th, and 20th. Bishop Johnson of Colorado will lead the conference. The committee in charge is: Messrs. Courtenay Barber, William F. Pelham, Elmer G. Winans.

The new diocesan house will be the scene of a housewarming on Thursday afternoon, October 10th, from two to five o'clock. All Church men and women of the diocese have been invited to inspect the new headquarters at that time.

The Lord Bishop of Winchester, who is coming to Chicago October 19th as guest of Bishop Anderson, has accepted the in-

vitiation of the Bishop to be the speaker at a diocesan dinner under auspices of the Church Club, at the Hotel LaSalle, Monday evening, October 21st.

Bishop Sumner of Oregon, formerly of Chicago, will be the special preacher at the Cathedral Shelter, the Rev. David E. Gibson, priest-in-charge, on Sunday, October 13th, at 11 o'clock. Bishop Morrison of Iowa, who was scheduled as the special preacher for October 6th, was unable to come.

The annual conference for parish chairmen on the program will be held at Taylor Hall, Racine, this coming weekend, October 11th to 13th. The Rt. Rev. Middleton S. Barnwell, Bishop of Idaho, will be the leader. The conference will open Friday evening and conclude after dinner on Sunday. The Rev. Dr. Edwin J. Randall is in charge of plans.

Fr. Spence Burton, of the Order of St. John the Evangelist, is scheduled to conduct a mission at the Church of Our Saviour, the Rev. Frederick L. Gratiot, rector, beginning October 20th and concluding October 27th.

#### DR. W. H. BURKHARDT RESIGNS RICHMOND PARISH

RICHMOND, VA.—The Rev. W. H. Burkhardt, D.D., has resigned the rectorship of Grace and Holy Trinity Church, Richmond, on account of continued ill health, to take effect upon the coming of his successor, the Rev. Charles W. Sheerin, rector of St. Paul's Church, Waco, Tex., who will take charge on November 15th.

Dr. Burkhardt's resignation brings to a close an active ministry of outstanding usefulness to the Church in Richmond and in the diocese of Virginia. Coming to Richmond in 1917 as rector of Grace Church he became, in 1923, by the uniting of that congregation with Holy Trinity Church, first the associate rector, and in 1925 the rector of Grace and Holy Trinity Church. He has succeeded to a remarkable degree in merging the two congregations into one united whole.

Dr. Burkhardt represented the diocese as deputy to the General Conventions of 1922 and 1925. He has been for many years a member of the executive committee of the diocesan missionary society, of the board of religious education, and other diocesan agencies. He was one of the most active leaders of the diocese in its organization for the nation-wide campaign in 1919, and contributed in large measure to the great success of that movement in the diocese. Dr. Burkhardt has been elected by the vestry as rector emeritus, and will continue to reside in the rectory of the church.

#### PRAYER BOOK COMMISSIONS MEET

NEW YORK CITY—On October 4th was held the final session of the Joint Commission on Revision and Enrichment of the Prayer Book, at the library of the General Theological Seminary, New York, when the final reports were made, including that of the editing committee. This was followed by the first meeting and organization of the new Liturgical Commission, which comprises substantially the same membership, and which will seek to conserve liturgical data and to advise on liturgical forms for special occasions when requested to do so. The Bishop of Massachusetts was chosen president and the Rev. Dr. John W. Suter secretary of the commission.

## BOOK CHATS

from Morehouse Publishing Co.

AT LAST the New Prayer Book is ready! The Church has waited for over a year to hear this joyful news.

As these lines are written, Your Correspondent has not yet seen a copy of the completed book. But Morehouse Publishing Co. has promised to put a finished copy of **CLEARTYPE PRAYER BOOK NO. 1** (black cloth, 25 cts.) in his hands not later than Thursday morning, October 10th—two days before this column appears in *The Living Church*.

So by the time these lines are read, quantity production of the New Prayer Book will be under way at the rate of several thousand a day, and those who have been far-sighted enough to order their pew books in advance will have them very soon.

To those who have not yet ordered, Your Correspondent addresses this bit of friendly advice: See the Morehouse **CLEARTYPE EDITION** before placing your order. Most of the leading Church book sellers will stock **CLEARTYPE Prayer Books**, or the publishers will send you a sample on receipt of 25 cts., plus about 5 cts. for postage.

And the books for personal use! These must be seen to be thoroughly appreciated. They will be ready about November 1st: Durotex, \$1.00 to \$2.00; genuine goatskin Morocco, \$2.00 to \$5.00. Your Correspondent, not unnaturally, thinks they will be the best on the market. But he won't say so, for fear of being considered boastful.

And, by the way—here's a tip for your guild or brotherhood. The Morehouse Publishing Co. has worked out a liberal scheme for selling **CLEARTYPE PRAYER BOOKS** through Church organizations, which means a handsome profit for the group that takes orders for them, as well as promoting the use of the individual books.

Selling the Prayer Book is a dignified way of making money for Church purposes and at the same time spreading the best kind of propaganda for the Church. Have a booth at your Christmas sale; take orders at your Woman's Auxiliary meetings; canvass your parish. Our sales promotion department will help you with your plans, and tell you about our liberal commissions.

Have you noticed that we have added a new Prayer Book to our **CLEARTYPE** line as originally announced? Due to popular demand for a leather bound Prayer Book in red, with gold cross on the cover, we have added No. 828X, described as follows: Red Genuine Goatskin Morocco, fully flexible, red leather lined, with gilt cross, gold roll, round corners, red under gold edge, red ribbon marker. The book will be printed on India paper, and the price will be only \$3.75. In Your Correspondent's opinion, this will be one of the handsomest books offered at any price.

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## Dean Taitt Consecrated Bishop Coadjutor At Impressive Ceremony in Philadelphia

Service Opened With Memorial to  
Presiding Bishop—Over 100 Bishops  
in Procession

The Living Church News Bureau  
Philadelphia, October 5, 1929

IN ONE OF THE MOST SOLEMN AND IMPRESSIVE ceremonies ever held in Philadelphia, the Rev. Francis Marion Taitt, S.T.D., rector of St. Paul's Church, Chester, dean of the convocation of Chester, was consecrated Bishop Coadjutor of Pennsylvania in the Memorial Church of the Advocate, 18th and Diamond streets, on Friday morning, October 4th.

The church, which seats 1,600, was filled to capacity long before the hour of the service, with the exception of the places reserved for the bishops and clergy.

As it had rained earlier in the day, and the skies still threatened, the long outdoor procession which had been planned had to be shortened.

The choir of St. Peter's Church, Philadelphia, led the procession, which entered the church through the vestibule at the west end. They were followed by the assistant master of ceremonies, the Rev. Henry M. Medary, of Taunton, Mass.; students of the Divinity School in Philadelphia; ministers of other communions in Philadelphia; clergy of other dioceses, followed by the clergy of the diocese of Pennsylvania; the master of ceremonies, the Rev. Richard J. Morris, secretary of the diocese; the standing committee of the diocese; the Bishop Coadjutor-Elect and the attending presbyters, the Rev. Martin Aigner, D.D., rector of St. John's, Franklin, and the Rev. Louis Cope Washburn, S.T.D., rector of Christ Church; the bishops of the Church; and the officiating bishops.

The altar was banked with dahlias. Four flags, emblems of the Church, City of Philadelphia, State of Pennsylvania, and the United States hung over the chancel. Among the people in the congregation were Mayor Mackey of Philadelphia; Mayor Turner of Chester; and many officials of the city of Philadelphia.

The service began with the Holy Communion, Bishop Garland being the celebrant. The epistle was read by the Rt. Rev. John Chamberlain Ward, D.D., Bishop of Erie; and the gospeller was the Rt. Rev. Charles Fiske, S.T.D., Bishop of Central New York.

### MEMORIAL SERVICE FOR BISHOP MURRAY

The consecration service was preceded by a brief memorial service for the Most Rev. John G. Murray, Presiding Bishop, who died in Atlantic City while presiding at a meeting of the House of Bishops. Bishop Murray was to have acted as consecrator at the ceremony.

In his sermon at the consecration, the Rt. Rev. Wilson R. Stearly, Bishop of Newark, described the many different phases of a bishop's work, with relation to his clergy, his laymen, and the general community in which he officiates. He compared the difference between the limited duties of bishops in past years with the many diversified qualifications expected of a bishop in these days.

"The days of religious controversy are passed, we may hope and believe, forever; and the mood of the hour is for coöperation, for good ends, of all those who long

for a better world," said Bishop Stearly in the sermon.

After the sermon the Bishop Coadjutor-elect was brought to the choir gate by his attending presbyters, and was presented by the Rt. Rev. Philip Mercer Rhinelander, D.D., formerly Bishop of Pennsylvania; and the Rt. Rev. Philip Cook, D.D., Bishop of Delaware; to the consecrator, the Rt. Rev. Thomas J. Garland, D.D.; and the co-consecrators, the Rt. Rev. William T. Manning, D.D., Bishop of New York, and the Rt. Rev. Nathaniel S. Thomas, formerly Bishop of Wyoming. Then followed the reading of the testimonials, as follows:

**Declaration of Diocesan Bishop:** The Rev. Norman Van P. Levis, D.D., rector of the Church of the Incarnation, Philadelphia.

**Certificate of Election:** The Rev. Edward M. Jefferys, S.T.D., rector of St. Peter's Church, Philadelphia.

**Evidence of Ordination:** The Rev. H. Allen Griffith, secretary to the Bishop of Washington.

**Canonical Testimony:** General William G. Price, Jr., St. Paul's Church, Chester.

**Consent of Standing Committees:** W. W. Frazier, Jr., secretary of standing committee of Pennsylvania.

**Consent of Bishops:** The Rt. Rev. Frank DuMoulin, D.D., rector of the Church of the Saviour, Philadelphia.

After the Promise of Conformity, the litany was read by the Rt. Rev. George William Davenport, D.D., Bishop of Easton. Over 100 bishops joined in the procession.

### LUNCHEON AND RECEPTION

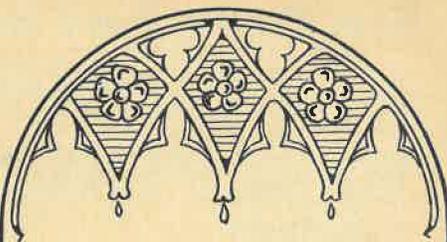
Immediately following the consecration, a luncheon and reception were held at the Bellevue-Stratford, Broad and Walnut streets. There were about a thousand guests, including all the bishops and their wives; clergy of other dioceses; clergy of the diocese and their wives; and the lay deputies to the special diocesan convention that elected Dr. Taitt.

Bishop Garland presided at the luncheon. Addresses were made by the Rt. Rev. Arthur C. A. Hall, D.D., Bishop of Vermont, who extended the greetings of New England to the diocese of Pennsylvania; former Senator George Wharton Pepper, who spoke of the great future of the diocese and what can be expected to be accomplished; General William G. Price, Jr., of St. Paul's Church, Chester, who gave personal and intimate testimony of Bishop Taitt's life and work in Chester, and of the regard which men of all walks of life have for him; by Mayor Mackey, of Philadelphia, who made a witty address; and by Mayor Turner of Chester.

There were several presentations made at the luncheon. One of these was an episcopal ring, the gift of the clergy of the diocese to Bishop Taitt. The presentation was made by the Rev. Gilbert E. Pember, rector of St. Michael's Church, Germantown, on behalf of the clergy.

Bishop Taitt was also presented with a pectoral cross. This was the gift of the convocation of Chester, which comprises all the parishes and missions of the diocese in Delaware County and in the major portion of Chester County. This presentation was made by the Rev. Cross-

(Continued at foot of next page)



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## New Prayer Book Ready At Last, Publishers Announce

Delivery of Pew Books Begun This Week—"Diocese of Chicago" Lists Changes

The Living Church News Bureau  
Milwaukee, October 8, 1929

THE LONG-AWAITED NEW PRAYER BOOK will at last be ready by the time this issue of THE LIVING CHURCH is in the hands of readers, according to an announcement made here today by Morehouse Publishing Co., who are publishing an edition of the book. First shipments of their "Cleartype edition" are scheduled for Thursday or Friday of this week, and orders will be filled at the rate of several thousand a day from that time forward. Only the pew editions will be ready at this time, however. Books in leather and other bindings for individual use are expected by early November.

The October number of the *Diocese of Chicago*, Chicago diocesan paper, contains an excellent article on the New Prayer Book, which reads in part as follows:

"The issuance of the new Book will mark the close of fifteen years of work on the revision process. The new Book was ratified by the General Convention in October, 1928, and since that time the revision commission has been working on the final details of the edition. The 1928 Book replaces that of 1892 which has been in use for thirty-six years.

"In a word, the Prayer Book has been modernized by the elimination of archaic phrases and words, and the substitution of language now in common usage. More recent scientific developments also have caused certain changes. The Ten Commandments have been abridged, with permissive use, the services of Morning and Evening Prayer revised, the Holy Communion Office has been rearranged, the three Baptismal services of the old Book combined, a new office for anointing provided, and the service of Family Prayer enlarged and new prayers added."

#### BISHOP SLATTERY POINTS OUT CHANGES

Bishop Slattery of Massachusetts, chairman of the commission on revision, points out these characteristics of the new book:

"Morning and Evening Prayer now give the minister more choice in the use of the Psalter; a shorter Cantic is used instead of the *Te Deum*. The introductory sentences of the Litany have been simplified and a prayer for those who travel by air introduced.

"In the Holy Communion Office, the Lord's Prayer follows immediately after the Prayer of Consecration, and the Prayer of Humble Access comes immediately before the Communion. New Collects, Epistles, and Gospels have been added for special days. The Catechism has been incorporated into the Offices of Instruction, the language made clearer, and questions and answers concerning the Church, Confirmation, and the Ministry added.

"The Marriage Service makes the vow for the woman the same as that for the man, the word 'obey' being omitted. In giving the ring, the man omits the phrase: 'with all my worldly goods I thee endow.'

"The Visitation of the Sick is an entirely new service in which provision is made for anointing or laying on of hands, together with prayer for the sick. Archaic phrases have been eliminated from the baptismal services and the three services combined in one.

"The Burial Office has been enriched by selections from the New Testament.

The Psalter has been entirely revised. The Old Prayer Book version has been retained on account of its beauty, but wrong translations have been corrected."

#### PREFACE TO LORD'S PRAYER

The preface to the Lord's Prayer in the Holy Communion service, about which there has been considerable discussion, has been corrected by the revision commission by virtue of their instructions to make such editorial changes as may be corrected to read: "And now as our Saviour Christ hath taught us, we are bold to say," instead of "let us say," as originally adopted by the General Convention.

In addition to the Prayer Books manufactured by Morehouse Publishing Co., editions have been announced by Thomas Nelson & Sons, the Oxford University Press, the Cambridge University Press, and the Church Hymnal Corporation.

#### OUTDOOR PULPIT DEDICATED AT ATONEMENT, BROOKLYN

BROOKLYN, N. Y.—What is believed to be the only stationary out-door pulpit in this borough was unveiled at a recent Sunday service at the Church of the Atonement, Brooklyn. The services were held at 10:30 A.M., and the pastor of the church, the Rev. Dr. Jeffrey Jennings, preached. The pulpit made of light gray brick was built by Joseph Penny, one of the trustees of the church, and father of Wilfred Penny, the Brooklyn boy evangelist.

There is an open air pulpit at Grace Church, on Broadway, Manhattan, and several portable outdoor pulpits have made their appearance in the borough during the past summer. It is thought that a number of other churches will follow the lead of Dr. Jennings and have pulpits of this type erected.

#### DEAN TAITT CONSECRATED BISHOP COADJUTOR

(Concluded from preceding page)

well McBee, rector of Old St. David's Church, Radnor, on behalf of the convocation.

It is known as "The Dagmar Pectoral Cross." It was worn by the late Rt. Rev. Charles Henry Brent, D.D., Bishop of Western New York, who was president of the World Conference on Faith and Order, and whose death occurred in Lausanne last spring. The cross itself was found on the breast of Queen Dagmar, wife of Waldemar II, King of Denmark, who died in 1213. It was discovered in 1690, and is Byzantine in general style. It has a representation of the crucifixion on one side, and on the other side figures of our Lord, the Blessed Virgin, St. John, St. Chrysostom, and St. Basil.

Bishop Taitt is the ninth bishop to be consecrated for Pennsylvania. On account of the sudden death of the Presiding Bishop, Bishop Garland acted as consecrator, and Bishop Thomas took Bishop Garland's place as co-consecrator. Bishop Taitt will have jurisdiction over all the missions of the diocese, which includes Philadelphia, Bucks, Delaware, Chester, and Montgomery Counties.

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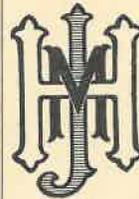
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**BUILDING PROGRESS  
IN VIRGINIA**

RICHMOND, VA.—The vestry of the Church of the Epiphany in Barton Heights, Richmond, the Rev. H. B. Peters, rector, has let the contract for the erection of a new church building to cost about \$80,000.

The building will be erected upon a new site which has been secured at the corner of Hanes avenue and Essex street. The building will be of perpendicular gothic built of brick, with stone facings to doors and windows. The architect is J. Luther Hartsook of Richmond.

Another new project of church building in the diocese of Virginia is the starting of work upon the new parish house of St. John's Church, Tappahannock, the Rev. Herbert S. Osburn, rector. This will be the first unit of a new group of buildings for St. John's Church, which will cost when completed about \$40,000.

Since the establishment of St. Margaret's School at Tappahannock and the holding of the annual summer school for Church workers, the facilities of St. John's Church and parish house have proven utterly inadequate for the increased congregations, and the new buildings will fill a deeply felt need.

**ITINERARY OF THE BISHOP  
OF WINCHESTER**

The itinerary of the Bishop of Winchester, now traveling in this country, is as follows:

- October 2 .....Seattle, Wash.
- October 3-9 .....San Francisco, Calif.
- October 10-15 .....Los Angeles, Calif.
- October 19-22 .....Chicago, Ill.
- October 22 .....Cleveland, Ohio
- October 23-25 .....Buffalo, N. Y.
- October 25 .....Rochester, N. Y.
- October 26-31 .....New York City
- November 1 .....Poughkeepsie, N. Y.
- November 2-5 .....Albany, N. Y.
- November 9-12 .....Nashville, Tenn.
- November 13-18 .....Washington, D. C.
- November 19-21 .....Boston, Mass.
- November 22 .....New York City
- November 23-25 .....Philadelphia, Pa.
- November 26-29 .....Providence, R. I.

**CONDEMNS CONDITIONS AMONG  
MILL WORKERS**

NEW YORK—In a report to the Commission on Church and Social Services of the Federal Council of Churches, the Rev. William B. Spofford, executive secretary of the Church League for Industrial Democracy and managing editor of the *Witness*, one of the two representatives of the commission who were sent to Marion, N. C., condemned the "unbelievable" conditions among mill workers there and urged a Senate investigation of the situation.

Mr. Spofford, who had just returned from Marion, told the members of the commission, gathered at the Russell Sage Foundation Building, that he had never seen "worse conditions than there are in Marion with respect to hours, wages, and living." He reported that, in his opinion, the Marion factories were not typical of Southern mills.

"And I never saw a more hard-boiled bunch of employers," he added, "than those in Marion. I think the only way the workers are ever going to get any justice is by having a strong organization, and I think the Churches ought to support the efforts being made toward that organization by the American Federation of Labor."

Mr. Spofford condemned living conditions in Marion where, he said, the workers are "poverty-stricken" and live in

shacks with no sanitation facilities. Girls starting to work in the mills, he asserted, must work for thirty days without pay, for four months at the rate of five cents an hour for a twelve-hour day and after this apprenticeship for only \$10 a week.

The mill workers, he said, are opposed to communism and had decided to organ-

ize themselves before an official union representative arrived. Mr. Spofford said the attitude of the Churches had caused many of the workers to leave them and attend only a makeshift church conducted by "Preacher Hicks," who was one of the few ministers who had not come out against the strikers' cause.

If you ever experience half-hours when the possibilities in the questions. Whence and Whither, fairly take your mind's breath away, buy a copy of

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By Chauncey J. Hawkins

"One of the most searching and compelling books on a critical situation I have ever read. The style—simple, clear, vigorous—is as provocative as the approach."—*Frederick F. Shannon*, Central Church, Chicago.

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**Labor Speaks for Itself on Religion**

By Jerome Davis, Editor

"Upon the way in which the protagonists of religion meet the situation with which, for the first time, this book brings them face to face will depend in no small measure the church's future."—*New York Times*.

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### ACCEPTS POST AT WILLIAM SMITH COLLEGE

GENEVA, N. Y.—Miss Helen Brent, of Buffalo, sister of the late Rt. Rev. Charles Henry Brent, Bishop of Western New York and chancellor of Hobart College until his sudden death in Lausanne last spring, has accepted a position as house director of one of the dormitories of William Smith College, Hobart's separate department for women.

Miss Brent has taught at St. Mary's School for girls, in Dallas, Tex., where she was once a student, and was for a year head of the Cathedral School at



MISS HELEN BRENT

New house director of one of the dormitories of William Smith College, Geneva, N. Y.

Baguio, in the Philippines, succeeding Mrs. Barbour Walker. Mrs. Walker has just completed nine years of devoted service as dean of William Smith College, resigning this past spring.

For the sixteen years immediately preceding his death, Miss Brent was almost continuously with her brother, the Bishop. For five years she was with him in the Philippines, taking over the Cathedral School during the year he was in France as chaplain general of the American Expeditionary Forces. For the last ten years of his life, during which he served as Bishop of Western New York, she was with him in Buffalo, as companion and home maker.

### GRAND RAPIDS IS SCENE OF MISSIONARY CONFERENCE

GRAND RAPIDS, MICH.—The missionary conference of Western Michigan met in St. Mark's Pro-Cathedral, Grand Rapids, Tuesday and Wednesday, September 24th and 25th, under the leadership of the Rev. F. G. Deis, field secretary of the National Council for the fifth province.

The members, both clerical and lay, gathered for lunch in the parish house at noon. At 1:45 the clerical members were called to the church for devotions, led by the Bishop, the Rt. Rev. John N. McCormick, D.D.

At 2 P.M. the conference was called to order by Fr. Deis, who made an address on Giving, in Relation to the Church's Work and Program. He stressed the necessity for vision and spirituality as the real forces back of giving. Then followed a full discussion of the finances of the National Council and its dependence on the parishes, and on each individual in

the parishes if the Church was to do her work effectively.

The second address, Missionary Work from the Business Point of View, was made by Dan G. Swannell, for many years treasurer of the diocese of Springfield.

At 4 P.M. the conference adjourned to Grace Church for a demonstration of the work of the Children's Crusade, under the leadership of the Rev. C. C. Jatho, director of this work in the province. A considerable number of children were gathered in the church, where a brief service was held. This was followed by an interesting catechizing of the children by Mr. Jatho on Adventuring for Christ. After the dismissal of the children, Mr. Jatho addressed the clergy on the Mechanics of the Children's Crusade.

Tuesday evening the work of the conference was continued. The Rev. L. B. Whitemore spoke on the program for the young people of high school age, and older—the Youths' Crusade—to be used this winter throughout the fifth province. The Rev. W. C. White, who had spent most of the summer in Alaska, spoke of what he had seen of the Church's work in the far north.

Wednesday the conference began with the celebration of the Holy Eucharist by the Bishop, assisted by Dean Jackson and Archdeacon Vercoe.

At 9:30 A.M. the conference was called to order by Dean Jackson, chairman of the field department, the opening address being given by the Rev. E. G. White of Ionia, who spoke on the recent conference of rural workers. The paper was followed by a general discussion, after which a resolution was adopted, requesting the executive council of the diocese to appoint a committee to consider the whole subject of rural work in the diocese.

The next topic, Personal Evangelism, was presented by Archdeacon Vercoe, who stressed the need of the proposed campaign.

Fr. Deis then summed up the work of the conference. The Bishop offered prayers, and dismissed the members with his blessing.

### CO-OPERATIVE CHURCH FORMED AT RADBURN, N. J.

RADBURN, N. J.—The town of Radburn, which is in process of construction by the City Housing Corporation as a model community for modern life, has entered upon a religious experiment which is believed to be without parallel in the United States. As indicated by an announcement made by the Federal Council of Churches of Christ in America, a council of religion has been formed consisting of both laymen and clergymen representative of various Protestant faiths whose communicants are found in Radburn. The Rev. Deane Edwards, formerly pastor of the Reformed Church of Bronxville, N. Y., has been called to be the pastor of the first coöperative Radburn church, and has already entered upon his duties. This church will minister to the Protestant people of the town until it shall be decided that one or more other churches are needed. But none of the religious bodies concerned will build a church of its own in the meantime. Services of the coöperative church will be held in the community auditorium, located in the Radburn Plaza building, where also is situated the pastor's office.

The Rev. Mr. Edwards emphasizes the fact that this is not a community church

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in the ordinary sense of that term. Instead of waiting until several congregations have been formed and then trying to work together, the Protestant people of Radburn are uniting in religious effort at the beginning of their life as a town. Neighboring priests of the Episcopal Church will from time to time hold early celebrations of the Holy Eucharist in the auditorium to be used by the new church.

On October 3d, at a meeting of the Radburn Council of Religion, the Rev. Edwin S. Carson, rector of Christ Church, Ridgewood, was elected president. The Rev. Canon William J. White, of Hackensack, is the other representative of the Episcopal Church on this body. The Rev. Dr. Thornton B. Penfield of Englewood, and the Rev. A. G. Butzer, of Ridgewood, represent the Presbyterian Church; the Rev. Dr. James S. Kittell, of New York City, and the Rev. Dr. John Y. Broek, of Plainfield, the Reformed Church in America; and the Rev. Dr. E. E. Pearce, of Englewood, and the Rev. Karl K. Quimby, of Ridgewood, the Methodist Episcopal Church. In addition to the above, there are the following consultants from interchurch organizations: the Rev. Dr. Samuel McCrea Cavert, of the Federal Council of Churches; the Rev. Dr. William R. King and the Rev. Dr. William P. Shriver, of the Home Missions Council; and the Rev. Joseph L. Ewing, of the New Jersey State Council of Churches.

Not only have Episcopalians, Presbyterians, members of the Reformed Church, and Methodists joined in the project, but the Congregationalists have also given their approval and are participating.

Radburn seems destined to grow rapidly. All told, its population now includes 140 families.

**ENTHRONEMENT OF BISHOP OLDHAM**

ALBANY, N. Y.—The enthronement of the Rt. Rev. G. Ashton Oldham, D.D., as Bishop of Albany, will take place in the Cathedral of All Saints, Albany, at 11 o'clock on October 24th, the seventh anniversary of Bishop Oldham's consecration, which took place also in the cathedral. The retirement of the Rt. Rev. R. H. Nelson, D.D., as Bishop of Albany, was effective July 1st. The committee in charge of the service of enthronement consists of the standing committee and archdeacons of the diocese and the dean of the cathedral. Bishop Nelson will be the officiating Bishop and will also preach the sermon at this service, which will be followed by a celebration of the Holy Eucharist.

Luncheon will be served to the clergy in the guild house, and Bishop Oldham will conduct a conference of the diocesan clergy in the afternoon. At 5 o'clock the Rev. Loring W. Batten, acting dean of the General Theological Seminary, will preside at a conference in the interests of the seminary. At 6:30 the annual Churchmen's dinner of the diocese will be held at the Hotel Ten Eyck.

**SYNOD OF SECOND PROVINCE TO MEET IN ALBANY**

ALBANY, N. Y.—The sixteenth annual synod of the province of New York and New Jersey will be held in Albany, November 12th, 13th, and 14th.

The chairman of the committee on arrangements is the Ven. Guy H. Purdy, Albany, and the Rev. Arthur R. McKinstry of Albany is chairman of the committee on program.

**FOREIGN BISHOPS TO VISIT ALBANY**

ALBANY, N. Y.—The Rt. Rev. T. F. Woods, D.D., Lord Bishop of Winchester, will visit the diocese of Albany, November 2d to 4th, speaking at a meeting of the local branch of the Foreign Policy Association, of which Bishop Oldham is chairman, conducting a conference with the diocesan clergy, and preaching in the cathedral.

The Lord Bishop of Aberdeen also has appointments in the diocese this autumn.

The Rt. Rev. Thomas Casady, D.D., Missionary Bishop of Oklahoma, will preach in the cathedral, Albany, on October 20th, and at Evensong the same day in St. Paul's Church, Troy.

**AWARDS FOR PLAYS, POSTERS, AND PROGRAMS**

New York—In order to stimulate interest and provide materials for use in building up the Church's rural work, the Division for Rural Work of the National Council offers an award of \$25 for the best play or pageant on "The Church and Rural Life" suitable for use during the Rogation Days; \$15 for the best poster on "The Church and Country Youth"; and \$10 for the best actual or possible "Program for a Parochial Celebration of the Rogation Days."

The commission on pageantry and drama, of the Department of Religious Education, will cooperate with the executive committee of the joint commission on rural work in judging the plays, pageants, and Rogation programs.

The staff of the Publicity Department of the National Council will cooperate with the executive committee of the joint commission on rural work in judging the posters.

Awards will be made as soon as decision is made by the judges. Full details will be sent to those interested upon application to the Rev. H. W. Foreman, 281 Fourth avenue, New York.

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### MILWAUKEE CATHEDRAL REOPENED

MILWAUKEE—All Saints' Cathedral, Milwaukee, was reopened on the Feast of St. Michael and All Angels after extensive alterations which have occupied the greater part of three months. Dignified pillars and arches of pressed stone have replaced the old iron columns and the whole interior has been replastered. The Lady Chapel has been lowered to the level of the floor of the nave, and the oak choir screen has been removed, giving an uninterrupted view of the high altar. An entirely new lighting system has been installed. The result is an interior of real dignity and beauty. The Bishop Coadjutor with the dean and F. C. Chandler of the cathedral had supervision of the work. The architect was Carl Eschweiler of Milwaukee.

A Solemn High Mass was sung on St. Michael's Day, with the Rev. Archie I. Drake, canon of the cathedral, as celebrant, the Very Rev. Charles S. Hutchinson, D.D., as deacon, and Ernest Scully, sub-deacon. Dean Hutchinson was the preacher.

### INCREASE OF COMMUNICANTS IN NEWARK

ORANGE, N. J.—Statistics given by the journal of the diocese of Newark, recently distributed, show an increase of 852 communicants over the previous year, making the number on January 1, 1929, 52,719. The total of Sunday school and Bible class pupils, on the other hand, decreased by 405, the figures reported being 17,643. The 2,241 baptisms and 2,255 confirmations during 1928 indicated slight losses over 1927.

As concerns the number of candidates and postulants for holy orders, a loss of four in the number of the former was offset by a similar gain in that of the latter. (Under these two headings the year covered closes on April 30th.) The eight ordinations showed an increase of two.

There were reported 178 clergy and 157 parishes and missions, totals greater by one and four, respectively, than those of the previous year.

With an increase of slightly over \$400,000, the total financial receipts for all purposes amounted to \$2,460,700.

### COLORED CHURCH WORKERS OF THIRD PROVINCE MEET

RICHMOND, VA.—The seventh annual provincial conference of Church workers among colored people in the third province met at St. Philip's Church, Richmond, the Rev. Dr. J. L. Taylor, rector, October 1st to 3d. There were sixty-one delegates present. The conference opened on Tuesday evening, the sermon being delivered by the Ven. Dr. James S. Russell, principal of St. Paul's Normal and Industrial School at Lawrenceburg, followed by addresses of welcome by the Rev. Dr. G. MacLaren Brydon, representing the Rt. Rev. H. St. George Tucker, D.D., Bishop of Virginia; the Rev. Dr. William L. Ransome, and the Hon. J. Thomas Hewen. The response was made by the Rev. Dr. E. C. Young, president of the conference.

The sessions on Wednesday began with a celebration of the Holy Communion at 7 o'clock. Several papers touching upon various phases of Church life and work were read and discussed. On Thursday morning there was a corporate Communion of the Woman's Auxiliary, the Rev.

Dr. G. F. Bragg, of Baltimore, being the celebrant, assisted by the Rev. C. R. Dawson, of Charlestown, W. Va. The sermon was preached by the Rev. Dr. Scott Wood, of Pittsburgh, after which the entire conference motored to the Virginia Industrial School for Boys at Hanover. The closing session was brought to a fitting conclusion on Thursday night with a Te Deum and recessional.

One of the important actions of the conference was the unanimous endorsement of a memorial which had been sent to the House of Bishops requesting that in amending the constitution the three words "race," "color," and "racial-line" should not enter therein. There was also a request to the provincial synod of Washington that some experienced priest from the group of Church workers among the colored people be appointed to part-time service in the visitation of all the literary institutions in the province and to act as adviser to the several dioceses in the initiation of new work among the group.

All of the present officers were reelected for the ensuing year.

### CONSECRATE NEW CHAPEL AT STONY POINT, VA.

STONY POINT, VA.—September 15th marked the consecration of a beautiful little chapel in a secluded section of Walker's parish, Albemarle County, the diocese of Virginia. The chapel was consecrated under the name of All Saints' Chapel by the Rt. Rev. H. St. George Tucker, D.D., Bishop of the diocese, who also preached the consecration sermon. The Rev. F. L. Robinson, rector of the parish, and the Rev. Messrs. Robert F. Gibson and Roberts Coles of Charlottesville took part in the service.

The chapel is a beautiful little building of English village style, the plans being drawn by L. J. Makielski, the head of the department of art and architecture at the University of Virginia.

Services of the church have been conducted in this section of Walker's parish for a number of years by the rector and the growth of the work has demanded the erection of a chapel. It will serve a community nestling in the midst of a range of mountains which has been cut-off from convenient access to the parish church at Cismont.

### LAY CORNERSTONE OF NEW CHURCH AT BERLIN, N. H.

BERLIN, N. H.—On Sunday, September 29th, the Rt. Rev. John T. Dallas, D.D., Bishop of New Hampshire, laid the cornerstone of the new church of St. Barnabas' parish, Berlin, the Rev. Leslie W. Hodder, rector.

Made of native stone, the building contains both a church and a parish hall. In the basement is a large auditorium, with kitchen and adjourning rooms, while on the second floor is the church proper, seating 400 people, with a large guild room and a rector's office.

When finished, St. Barnabas' Church will stand as a monument to the civic spirit which characterizes the busy city in which it is located. People of all denominations, including Jews, Roman Catholics, Congregationalists, have contributed much to the building project. With their help the congregation, far from wealthy, has been able to start the realization of a dream of twenty years—an adequate edifice in which to worship God and serve the community.

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**ROBERT J. THOMSON, PRIEST**

HOBOKUS, N. J.—The Rev. Robert J. Thomson, rector of St. Bartholomew's Church, Hohokus, and one of the members of the board of examining chaplains of the diocese of Newark, died on October 3d at the age of 67. Heart trouble following an attack of grippe was the cause of his death.

Born in Kimsale, Ireland, Mr. Thomson came to the United States at the age of 12. He received his education at Mount Hermon, Mass.; the law school of Johns Hopkins University, where he studied for two years; and the Yale Divinity School, from which he was graduated in 1894.

After spending some years in the Presbyterian ministry, Mr. Thomson was ordained to the diaconate on November 3, 1908. On July 7th of the following year Bishop Lines advanced him to the priesthood in the church of which he was then in charge, St. Agnes', Little Falls, N. J. Later Mr. Thomson was rector of St. John's Church, Dover, N. J., resigning to take up the work at St. Bartholomew's, Hohokus.

He was a great lover of flowers and constant in his attendance at meetings of the local garden club. He will be remembered by many as a pleasant companion and a gifted raconteur.

Mr. Thomson's widow and a sister, Miss Emily Thomson, who resides in Ireland, survive him.

**HENRY LAWRENCE DE ZENG**

GENEVA, N. Y.—Henry Lawrence de Zeng, of Geneva, died suddenly in Stockbridge, Mass., on the afternoon of October 2d. Accompanied by Mrs. deZeng he was enroute from Bay Head, N. J., to a sanatorium in Pittsfield, Mass., when death occurred. He had been a sufferer from angina pectoris since the autumn of 1928.

Mr. deZeng was the founder, and for twenty years president, of the deZeng Standard Company, Camden, N. J., for the manufacture of eye, ear, nose, and throat diagnostic equipment. He was the inventor and manufacturer of much valuable equipment for the medical profession, and made many original contributions to medical and optical science. He was the author of many invaluable books and charts for the profession, and a contributor to scientific publications. During the War he was actively engaged in the manufacture of special scientific equipment for the army, navy, and aviation corps; and was in various Liberty Loan drives. After his retirement from active business six years ago he retired to his family home in Geneva. He was a trustee of Hobart College and of William Smith College; director of the Geneva Trust Company; chairman of the Home on Foster Swift Foundation; and director of Geneva United Welfare Council.

Mr. deZeng was born in Geneva, January 7, 1866, of one of the city's oldest families. His father, Henry Lawrence deZeng, Sr., was a student at Hobart, class of 1850; his grandfather, William S. deZeng, was a trustee of the college for sixty years, and his great grandfather, James Reese, was co-founder with Bishop Hobart, of Geneva Academy; and was

largely instrumental in securing the state charter for the college in 1822. He was responsible more than any other for the raising of the necessary funds to comply with the charter's provisions.

It was as a student at Hobart College, class of 1898, that Mr. deZeng first became interested in physics, and especially in the refraction of light. He continued his studies and work after leaving college until he became the country's greatest authority on the measurement of light. Optometry and photometry were his especial interests. He perfected the science of diagnosis of diseases of the eye; and his instruments are today known among oculists and optometrists the world over. He was always a great student, research worker, and inventor of new systems.

To Mr. deZeng, more than to any other, were due the improvements to Hobart's grounds and buildings; notably, the enlargement of Coxe Hall, the reconstruction of Boswell Field (in which he personally perfected a system of drainage that is said to be one of the best in the country), and the recently completed reconstruction of Geneva Hall, the college's oldest building. Its completion is almost coincident with his death. As chairman of the committee on laboratories, he was greatly interested in bringing Hobart's scientific equipment up to the high standard of the college's other departments. He gave much time and work toward the plans for the projected new Hall of Science; this was his favorite among the present plans for the completion of the college building and endowment plans. Since his retirement from business, his main interest has been the college, which he visited every day. His ambition for Hobart was such that he, more than any other man, was responsible, with the late Bishop Brent, for the inauguration of the college's present campaign for funds for necessary building and endowment.

Funeral services were held from Trinity Church, Geneva, on October 5th.

**THOMAS E. MITTEN**

PHILADELPHIA—Thomas E. Mitten, head of the Philadelphia Rapid Transit System, who was drowned while fishing early on the morning of October 1st, had risen in life from a farmer boy to a successful street railway magnate.

Born on a farm near Brighton, Sussex, England, on March 31, 1864, he came to this country with his family at the age of 12, who settled on a farm near Goodland, Newton County, Indiana, becoming "homesteaders."

At 19 he became a telegraph operator in a small railroad station, which led by steps to the street railway field, which he entered in Milwaukee in 1895, becoming assistant superintendent of the Milwaukee Street Railway. It was there that he established his reputation for handling labor disputes by tact, firmness, and impartiality. From Milwaukee he went to Buffalo, Denver, and Chicago, and in 1911 Philadelphia summoned him to establish the Philadelphia Rapid Transit Company.

In memory of his mother, Mr. Mitten had for years been the benefactor of about fifty elderly women in different parts of the country, to whom he sent regular gifts.

He is survived by his son, Dr. A. A. Mitten, of Philadelphia; three brothers, P. J. Mitten, A. G. Mitten, of Philadelphia, and George Mitten, of Goodland, Indiana; four sisters, Mrs. Bessie Constable, of Goodland, Ind.; Mrs. Jessie Smith, of Mil-

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waukee; Mrs. Emma Battenberg, of Milwaukee; and Mrs. Mary Waters of Denver. His wife died in 1889.

Funeral services were held in Holy Trinity Church, Philadelphia, by the Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania; the Rev. Dr. Floyd W. Tomkins, rector; and the Rev. A. H. Holt. For a full minute at 2 o'clock on October 5th, all subway, elevated trains, trolleys, buses, and taxicabs of the Philadelphia Rapid Transit stood motionless in tribute to their former head.

#### THOMAS LYNCH MONTGOMERY

PHILADELPHIA—Dr. Thomas Lynch Montgomery, formerly state librarian of Pennsylvania, and a member of the vestry of St. Mark's Church, Philadelphia, died early on the morning of October 1st, at the University Club. He had suffered from an illness lasting all the past summer.

Dr. Montgomery was born in Germantown, March 4, 1862. He was the son of Oswald Graythorne Montgomery and Catherine Gertrude Lynch. He received a preparatory school education at the Episcopal Academy, graduating in 1879. Afterward he entered the University of Pennsylvania, and was graduated from there in 1884.

His interest in library work began in 1879. He became actuary and librarian of the Wagner Free Institute of Science in 1886, and founded the Pennsylvania Library Club in 1890. He was a trustee of the apprentices' library of Philadelphia, and in 1892 he organized the first branch of the free library. In 1894 he became chairman of the library committee. In 1903 Dr. Montgomery was appointed state librarian.

He served as president of the American Library Association, and helped to found the Federation of Historical Societies and the Pennsylvania Historical Commission, of which he was curator for nine years. He was editor of the Pennsylvania Magazine of History and Biography, and edited thirty volumes of Pennsylvania Archives and the second edition of *Frontier Forts of Pennsylvania*.

On October 6, 1889, he was married to Miss Brinca Gilpin, a daughter of Richard Arlington Gilpin of Philadelphia. She died in 1921. On April 4, 1925, Dr. Montgomery married Mrs. Susan K. Savage, who was the daughter of the late George deBonneville Keim.

Funeral services were held on October 5th at St. Mark's Church, 16th and Locust streets, Philadelphia.

#### IT HAPPENED

Presbyterian girl from Alabama visiting in a Wisconsin household: "Well, I've been to the Presbyterian church and I've been to the Episcopal church. But the Presbyterians in Wisconsin are so much higher than the Episcopalians in Alabama that I don't much care which I go to."

THE CHURCH HOUSE at Westminster, which was started more than forty years ago, has been a growing center of Church activity and must be further extended. Certain leases will come into the hands of the Corporation in 1932, when, it is hoped, it will be possible to reconstruct the house on a scale adequate to its importance, and make it more suitable than at present for meetings of the Church Assembly.

#### NEWS IN BRIEF

LONG ISLAND—At St. Michael's, Brooklyn, a special service on the evening of Michaelmas marked the observance of the patronal festival. The rector, the Rev. John H. S. Putnam, had invited the neighboring clergy, and about twenty of them were present, most of them vested. The Rev. Wallace J. Gardner, rector of St. Paul's, Flatbush, was the preacher. After the service there was a social hour in the parish hall with refreshments.—St. Cyprian's, Brooklyn, has received a superfrontal, burse, veil, pulpit, hanging, and lectern hanging, all in white, made in France and richly embroidered. The gift is from the confirmation class of this year.—St. James' Chapel, Noyac, has received a silver communion service in memory of E. Platt Stratton and Harriet Woodhull Stratton, given by their daughter, Mrs. R. F. Duffield.

LONG ISLAND—The general chapter of the forty-sixth year of the congregation of the Companions of the Holy Saviour was held on September 20th, at St. Saviour's Church, Mass-peth, Mass. of the Holy Ghost was celebrated at 7:30 by the Father Master. Inquiries are occasionally received as to the continuance of the congregation. It may therefore be remarked that during the forty-six years of the congregation's existence, ward meetings and chapters general have been held in accordance with their rule.

LOS ANGELES—Carrying out its policy of hearty cooperation with the Mexican people to whom it is ministering, the Neighborhood Settlement, Los Angeles, held a "Gran fiesta" on September 16th, the 119th anniversary of the independence of Mexico.—The Church of the Angels, Pasadena, celebrated the fortieth anniversary of the consecration of the church on the feast of St. Michael and All Angels. The festival included the blessing of a memorial pulpit.—Bishop Stevens has requested the presence of all clergy of the diocese at a clergy conference, to be held at Alpine Tavern, Mt. Lowe, October 22d and 23d.

LOUISIANA—In accordance with plans laid last spring, the first meeting of the Episcopal Teachers' Association was held at Christ Church Cathedral, New Orleans, on Thursday, October 3d, beginning with supper at 6:30 p.m. One hundred teachers from the New Orleans parishes were in attendance, and coaching classes were provided in all grades of the Christian Nurture Series.—The meeting at the cathedral was the first of a series of such monthly meetings of the association, which will be entertained in turn by the various city parishes. After a brief address of welcome by Dean Nes, the Rev. Gardiner L. Tucker, toastmaster of the supper, explained the purpose of the association, emphasizing the importance of the work it could do in continually raising the standard of excellence of our Church schools in this diocese. A note of solemnity was struck when prayer was offered for the beloved Primate of the Church, whose death had just been announced by the evening papers.

NEWARK—Having recovered from a somewhat long illness, the Rev. J. Warren Albinson, rector of Christ Church, Pompton Lakes, has again taken up his parish work.—As a token of esteem, the members of St. Mary's Church, Haledon, presented a sum of money to their former rector, the Rev. Donald MacAdie, at a reception given on September 25th in his honor. Mr. MacAdie is now executive secretary of the social service department of the diocese.—A new organ has been installed in St. Agnes' Church, Little Falls, the Rev. Robert B. McKay, rector. On Friday evening, September 27th, at a recital given to demonstrate the instrument, Thomas Stokes, of Little Falls, was the organist.

SALINA—The annual clergy conference of the missionary district of Salina was held at the cathedral on Thursday, October 3d. There was a perfect attendance of the clergy, and plans were discussed for the Every-Member Canvass. Plans for the next convocation of the district to be held in Dodge City in February were made. St. John's Military School in Salina opened its forty-second year on September 14th. Bishop Mize is in active charge of the school, and the Rev. Alfred L. duDomaine is the chaplain. The school has nearly 100 students enrolled from six mid-western states.

WESTERN NEBRASKA—St. Paul's Church, Bassett, has just been completed. It has a seating capacity of over one hundred and a commodious basement which will be used for the parish house and all social activities. This building project was carried forward by the local congregation without any outside assistance. A few weeks ago Bishop Beecher paid his first visit to St. Paul's and confirmed a class of ten which was presented by the missionary in charge, the Rev. Mason Frazell.—Religious education, Christian social service,

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young people's work, and rural problems, were the dominant themes at the meeting of the Alliance on Monday, September 30th, and Tuesday, October 1st. Bishop Beecher was unable to be present on account of his absence from the district.—The work of the deanery was outlined in an address given by the rural dean, the Rev. H. E. Asboe, at the Fellowship dinner which was held Monday evening at the Alliance Hotel. The Holy Communion was celebrated Tuesday morning at 7:30. The opening sermon was preached by the Very Rev. Francis R. Lee, dean of St. Mark's Pro-Cathedral, Hastings, C. C. Campbell, the Rev. H. E. Nelson, Mrs. L. L. Smith, Deaconess LeHew, and Mrs. R. O. Reddish were among those who took part in the program. The closing service was held on Tuesday evening, and the sermon was preached by the Rev. Dr. William D. Morrow.

WESTERN NEW YORK—The Hon. Arthur P. Rose, who died recently at his home in Geneva, left all of his books on political science, constitutional law, and kindred subjects, comprising approximately 1,050 volumes, as a gift to the Hobart College Library. Five years ago he gave the greater share of his legal library to the college. Mr. Rose was one of the oldest of the Hobart alumni and was formerly a trustee of the college. He occupied a very influential position in local political and legal circles, and was an active member of Trinity Church, Geneva.

**THE WEST INDIES PROVINCE**

NEW YORK—"What sort of work is it?" said a missionary speaking of the Church of England's province of the West Indies. "All kinds of work. Most of the province is water, but there is land enough left to keep eight bishops going, and going hard, not to mention hundreds of clergymen and lay workers. As likely as not, while I am speaking to you, the Archbishop of the West Indies is tossing up and down somewhere in an old native schooner, because we can't afford to buy him a boat of his own. The Bishop of Nassau is prowling about among the sponge fishers of the Bahamas; the Bishop of Honduras is blazing a forest trail to get at the Indians; the Bishop of Trinidad is looking at an oil gauge in Venezuela, and getting on to the young Englishmen in charge of the well. Everywhere over that vast space of land and water everybody is doing a job and asking you at home to understand and help."

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