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No. 26

Let Us Have Real Priests

EDITORIAL

Editing the Standard Prayer Book

REV. JOHN W. SUTER, D.D.

The South Indian Union Scheme

(Part II)

RT. REV. EDWIN J. PALMER, D.D.

INDEX TO VOL. LXXXI

MAY-OCTOBER, 1929

EDITORIALS

Table listing editorial titles and page numbers, including 'Ambassador Extraordinary, An', 'Another Unity Conference', 'As Others See Us', etc.

CONTRIBUTED ARTICLES

Table listing contributed article titles and page numbers, including 'Abbott, Rt. Rev. H. P. A., Rev. Hugh Birkhead, D.D., The, An Appreciation', 'Adams, R. M. D., The First Easter', etc.

Table listing contributed article titles and page numbers, including 'Burton, Rev. S., S.S.J.E., Father Field's Memorial (corr.)', 'Byron-Curtiss, Rev. A. L., Rebuked of the Spirit', etc.

Table listing contributed article titles and page numbers, including 'Jones, T. S., Jr., Two Sonnets: Meister Eckhart', 'Jones, T. S., Jr., Jan Van Ruysbroeck', 'Kaulfuss, Rev. H. P., Church and the Rural Community', etc.

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VOL. LXXXI

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EDITORIALS & COMMENTS

Let Us Have Real Priests

OUR neighbor, the *Christian Century*, asks to be excused!

Our neighbor had printed editorially "A Call for Priests." It had presented the theme that Protestants have neglected the Priesthood; that there was need for reconstruction of Christian worship; for—our neighbor's later explanation—"the development of a cultus by which the social gospel may be bodied forth in the liturgies of religion so that the social imperative may be related explicitly to the will of God"; and this, quite truly, our neighbor called "a priestly task."

Whereupon, congratulating the *Christian Century* upon its splendid Call, we observed that it "sounds a new note in Protestantism" and that that note may furnish "the key to Christian unity."

We had in mind, what we have so often remarked, that to supply the lack of the Priesthood in Protestantism was more fundamental than to supply the Historic Episcopate. A good deal is said about this latter, and the Protestant world has largely come to accept its desirability. That ordination shall be by bishops is accepted now in every serious consideration of unity. But when we ask, Ordination to what? the Protestant world seems only in confusion. Bishops have "ordained" men to be doorkeepers and to be acolytes. Bishops still ordain men to be deacons. The average Protestant constantly assumes that men are ordained—whether by bishops or by presbyters—to be "ministers." Where, then, we have often pointed out, are we moving toward unity? We do not desire a doorkeeper when we need a priest, even though the former has had episcopal ordination. The crucial question—in spite of very much of the literature of unity even from Anglican sources—is not, Who shall ordain? but, What shall be ordained? If it be answered that a "minister" shall be ordained, then we join our feeble voice to the voices of the Protestant world: A bishop is not necessary for the ordination of a minister. We Churchmen, no matter what the extremity of our "views," recognize in Presbyterian or Congregational ministers all that these claim to be. We deny for them nothing that they claim for themselves. They are Presbyterian or Congregational ministers, as the case may be; and neither Presiding Bishop nor Archbishop nor Pope could make them one whit better Presbyterian or Congregational ministers than they are.

The *Christian Century* now maintains that Protestant ministers are also priests and need only to exercise that function to have it complete. Well, where is there a formula for the ordination of ministers among Protestants that recognizes this priesthood? We know of none. If there is in any such formula, or in any Protestant definition of ordination, an equivalent to the Anglican "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained"—we do not know of it.

But on the other hand, Anglicans may not be put into the position of asserting a negative. They do not deny that grace, even of the priesthood, may flow through the Protestant ministries. As to this they simply are not supplied with the evidence. What they assert is that "from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons"; and that "no man might presume to execute any of them except . . . by public Prayer with Imposition of Hands [he] were approved and admitted thereunto by lawful Authority"; the test of which latter is declared to be whether he "hath had Episcopal Consecration or Ordination."

In the sixteenth century, bodies which had split off from the historic Churches of England and Germany and others began to provide for themselves ministers who did not fulfil this test; they had not "had Episcopal Consecration or Ordination," and, for the most part, they purported to be neither Bishops, Priests, nor Deacons. What has since transpired to make their successors what these never purported to be? Mind, we are not saying they are not; we are simply asking how we shall know that they are. The burden of proof rests on those who now assert that these ministers are exactly what they would have been if their ordination had been conferred according to the principles of the body which they had explicitly rejected. To withdraw from a body, to reject its principles, to forbid by law the use of its standards and the exercise of its forms of ordination, may or may not be legitimate; but to wait until four centuries afterward and then maintain that the successors of those men are possessed of exactly the same authority as those whose authority they had rejected, is

rather too great a strain upon our credulity. We demand proof that men are priests who were ordained in a manner that was explicitly intended as a protest against a priesthood.

THE *Christian Century*, in its recent editorial (October 2d), devotes itself chiefly to stating, and then rejecting, the customary arguments for the Historic Episcopate, and then stating "four theses" relating to "the episcopate (or, if you will, the threefold ministry of bishops, priests, and deacons)." These change the ground from the argument for "an authoritative institution offering something which the Church cannot avail itself of in some other way" to an argument for "the episcopate as the best form of organization for a united Church." This would, indeed, be a tempting diversion, but our present purpose is to deal with the priestly rather than with the episcopal order, and we have the authority of the *Christian Century* for the belief that "A Call for Priests" is worth while. Let us stick to that subject now. We also are calling for priests.

Why may not we agree upon an hypothesis?

(1) There is a grave need in present-day conditions for a Priesthood.

(2) The Protestant ministries have been created in such ways as at least to leave it doubtful whether their ministers have been endowed with a priestly character.

(3) In order that this doubt may be removed, let ordination *as priests* be now given by the successors of those bishops whose authority was rejected by the spiritual forebears of those who now appreciate the importance of a Priesthood.

If only the *Christian Century*, and those many for whom it speaks, could accept this position, even though it were based only on an hypothesis, a long step toward unity would be taken. There would still remain for discussion such questions as the nature of the Priesthood and the conditions under which it could be, or ought to be, conferred; but these would constitute the second, and not the first, step toward the desired end.

We would not suggest this if it did not seem to us entirely compatible with the position which the *Christian Century* has avowed.

And our own feeling is that this step must be taken whenever the desire for unity, which undoubtedly is real in the Protestant world, is ready to be translated from an abstract to a definitely concrete issue.

A GOOD many of our readers will have read an article in the October *Scribner's* entitled *The Catholic Advantage*. For those who have not, we must quote a paragraph or two.

Pearl and
Wrapping

Postulating "a large New England city, founded by the staunchest Puritan forebears, nurtured through many decades under Protestant influences," today, we are told, "it is Roman Catholic in its government, its church going, and much of its holdings." And then:

"Picture a home-like boarding house, just off the avenue on a side street. It is Sunday morning in the early summer. Breakfast is over and the few super-respectable guests have gathered for a brief chat on the piazza. They are all Protestants; the Roman Catholics of the household are either in the kitchen or doing chamber work. Of the eight on the piazza, no two are of the same religious stamp. A New Thoughter, a Unitarian, a Methodist, a Christian Scientist, a Congregationalist, and an Episcopalian with 'High' tastes—the other two unidentified, probably Protestant tramps. The question is asked around the circle, 'Who's going to church?' An awkward inquiry, to be met with bored silence by six; answered doubtfully by one, the Scientist, 'I think I'll go'; disposed of with satisfied superiority by the Anglican Catholic. 'I went to Mass at seven-

thirty, there were twelve there, an encouraging number.' 'Splendid!' exclaimed a male minority, with his weather-eye open for a way of escape. 'Let's all go to meeting and count the empty pews. Then ask why?'"

And then the contrast: Protestant churches of many names, all closed throughout the week, open for a few hours on Sunday, and with a mere handful of occupants even then. On another corner a group of buildings emanating life throughout all the week—the Roman Catholic church and accompanying buildings. On certain days, "on saints' days and especially on Sundays," such crowds of people of all sorts that "a special traffic officer is needed." "The services begin at seven and continue until noon. Mass follows Mass each hour." "This church will compare favorably in numbers with the aggregate of all the Protestant churches in the city on Sunday morning." And what makes the contrast?

"The soul of this holiness is the presence in the sanctuary of the church of the consecrated sacrament. To Catholics, the Christ is there, real and abiding—as truly there as ever upon Olivet or Calvary. The doctrine and practice may be abhorrent to a Protestant. But he cannot escape the fact that whatever can make real to man the actual presence of God in this world is of supreme influence. That has been the central motive of every supernatural religion mankind has known. *The Protestant God is as dead as ancient history or an intellectual scheme of dogmatics.*"

And very skilfully are contrasted the services, the ritual, and the influence in life of the two systems.

No doubt many a Churchman and many a Protestant Christian has read the article with a good deal of misgiving. For it is true. Roman Catholicism, "appealing to the emotions and the imagination," is very much alive. Protestantism, "inherently a religion of rational analysis," is "barren" and "wins but a half-hearted allegiance."

The writer draws no moral. His paper is "neither a polemic nor an encomium." But he does ask in conclusion: "Are prejudice and stubborn bigotry greater than consecration to the power and solvency of the Kingdom of God?"

Yes, but we would add another question: If you could have all the "advantage" of the Catholic system without those defects that the typical Anglo-Saxon intuitively feels, would you not have it?

Whence come these defects? Not from Calvary. Not from the upper room in Jerusalem. Not from the teachings of the Son of Man or of His disciples.

From Italy comes a religious system that is magnificent in its portrayal of the Catholic life of the ages. As it has conquered Europe, so it is making great strides in America. One does not need to study long the contrasts which this writer so cogently presents to conclude that Catholicism will prevail and is prevailing.

But why does not the writer ask: Shall it be the Catholicism of the Upper Room or the Catholicism of Italy? It will probably be one or the other. After all, taking the advocates of the Petrine claims at their word. St. Peter was not an Italian. Italianism is therefore not of the *esse* of the Catholic religion.

Why not concentrate the religious thought of men to whom the Italian wrapping around the priceless pearl of Catholicity is distasteful, upon an unitalianized Catholicity?

Yes, it is perfectly feasible to separate the pearl from the wrapping. And it is the pearl alone that is of great price.

Catholicism is triumphant—because it is the religion of the Christian ages.

But we may take it direct from Pentecost or by a sideline from Italy, as we will. Which?

DAILY BIBLE STUDIES

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

CHRISTIAN CULTURE

Sunday, October 27: Twenty-second Sunday after Trinity

READ Philippians 1:3-11.

THAT ye may approve things that are excellent"—in these words St. Paul describes Christian culture. To be able to tell the difference between right and wrong, and to love the right and hate the wrong, is to be educated in the highest and best way. Thoughtful men tell us that one of the difficulties of our modern life is the confusion of mind on the part of many as regards good and evil. Some seemingly good people boldly uphold that which a cultured judgment would surely condemn. Coarseness in speech, carelessness in manner, a kind of general "jazz" which defies courtesy and reverence and truth, are all too habitual. We need Christian culture to refine and purify thought and action.

Hymn 277

Monday, October 28: Saint Simon and Saint Jude, Apostles

READ St. Jude 1.

ST. JUDE in his brief letter condemns the evils of his day which were leading Christians astray. He refers to a kind of theological wildness which not only rejected the faith once delivered but made moral living an indifferent thing. It is always true that belief and culture are companions. A loss of faith soon or late will bring carelessness of life. Refinement in word and action results from reverence—a respect for God and man which is akin to love. Our Lord's summary of the Commandments is something more than a theoretical religion—it is a guide to holy living and thinking. The Apostles' Creed is a noble expression of revealed truth, but it is also a guide in matters of personal conduct, for reverence and faith teach us how to be courteous first to God, and then to mankind. The Golden Rule cannot be separated from the Golden Faith which was once delivered unto the saints.

Hymn 279

Tuesday, October 29

READ Ephesians 5:8-16.

CHRISTIANITY coming to the Gentile world in the apostolic age had to deal with looseness of morals as well as with idolatry. Hence a splendid use of the word "Light," as touching belief in Christ, the Light of the world, and also as revealing "hidden things of darkness." The follower of the Master must have the mind of Christ, and follow the human life of Christ as an example. All the blessed nature of the Master, "dowered with the hate of hate, the scorn of scorn, the love of love," must appeal and call as a supreme ideal. The beauty of holiness stands as the high mountain of perfection, snow-capped and shining in the Light. In its brilliance all that is uncouth, impure, unkind, discordant, is burned out.

Hymn 379

Wednesday, October 30

READ Philippians 4:4-8.

A CULTURED life is not gloomy. Though often disturbed by the rudeness and harshness of environment, it sings a song on the way for the beautiful things which lie back and beyond the rough surface. Like a fine picture, like music, like a gentle voice 'silently speaking,' it is sustained by the blessed Spirit who calls to service, that amidst the tumult and the wild confusion there may sound the still voice of peace and purity. We of this generation must meet the discords of abnormal music and poetry and art, which are the symptoms of a diseased imagination, with the calm assurance of a Christian culture which loving the beauty of holiness brings a message from the God of peace. At the same time we must not hesitate to rebuke the harshness and uncharitableness of controversy, and

call for a manifestation of love and good report and virtue and praise which are to rule, even here on earth, the boldness and unworthiness of human turbulence.

Hymn 248

Thursday, October 31

READ St. John 14:1-7.

HOW instinctively in these strange days of modern life we turn to the dear Lord's words: "Let not your heart be troubled!" The heart-peace is given by Him who knew on earth the clash and harshness of ungoverned lives and yet never was distracted or disturbed from the holy self-mastery which brought the calm of Heaven to a troubled world. It is the Quiet Hour of personal devotion, and the sacred hour of the Holy Communion, that reveal the real and lasting and eternal peace, and which strengthen the spirit for the daily conflict. Even the body of nerves can find new vitality as we see by faith the Face of Christ and hear that blessed Voice which sounds through the centuries with undiminished power. How fitting is the Church's blessing at the close of worship: "The Peace of God"!

Hymn 493

Friday, November 1: All Saints' Day

READ St. Matthew 5:3-12.

WHAT blessed memories this day brings to us, and how glad we are for its message, even though we cry in our human love:

Oh, for the touch of a vanished hand,
And the sound of a voice that is still!

As we think of the dear ones "gone before," we can see them by faith in the presence of the Master, and we know that the blessings of our Lord's Sermon on the Mount are theirs. They see God. Theirs, too, is a perfect harmony of spirit and association, for there can enter in nothing that is false (Revelation 21:27). Something of that blissful harmony we can seek to bring into the earth-life. Our natures can be brought "into tune with the Infinite," and we can love excellent things, even though imperfect in an imperfect world. For Christian culture is not a vague dream but a gift from God if our hearts are open to receive it. The light from Heaven can shine on earth, and, if we will, it can shine in our hearts.

Hymn 294

Saturday, November 2

READ Psalm 96.

THE beauty of holiness refers not only to the sanctuary of the Church, but also to the character of our worship. We live in an era when noise rather than harmony seems to control some musicians. Indeed, the confusion has invaded all the precincts of art, poetry, and painting, as well as music. It is a sign of disordered intellect as well as perverted judgment, and it is typical, alas! of mental and even moral disorder. Culture, which comes through faith and the contemplation of God and His truth, is needed in all parts of life. But first it must come in the heart. "Thy law is within my heart," cried the Psalmist, and that law has to do with harmony and peace and truth and goodness in all parts of life. The fruits of the Spirit should be cultivated. We should seek to see and worship the King in His beauty, for gentleness of action and speech are His gift. He is the perfect Christ, and to follow Him is to learn of Him.

Hymn 491

Dear Lord, take from me all harshness and unhealthiness of thought and deed, and grant to me the calmness and harmony of life which true faith in Thee alone can give. Give me keenness of judgment that I may approve excellence, for I can only grow like Thee as Thou goest before me, my Guide, my Christ, my Friend. Amen.

THE EASTERN ORTHODOX CHURCH

A Review in the *Church Times* (London).

THE Faith of the Eastern Church has been mostly presented to English readers by writers who are not its members. The advantage of Professor Zankov's book* is that he describes it from within. He gave an important exposition of Greek thought at the conference at Lausanne, and is a well known authority on Orthodox belief. The present volume consists of a course of six lectures, delivered last year in the University of Berlin, and published largely at Professor Deissmann's instigation. As these lectures have so recently appeared, it seems desirable that the attention of those who are interested in the Eastern Church should be called to them.

The Orthodox Church is characteristically the Church of tradition; it is essentially conservative. It is altogether in agreement with the famous rule of St. Vincent of Lerins. It has no authoritative symbolic books in the sense that the Western Church has. Its most celebrated Catechisms have weight, but its only Creed is the Nicene.

We naturally turn to Professor Zankov's account of the Orthodox doctrine of the Church. The essential idea of the Church is found in the Incarnation. As the human and the Divine are mystically and really united in the God-man, so in the Church are Christians with Christ. The Church is an organism, the Head of which is Christ and the members are Christians. From this doctrine the inference is drawn that only within this organism, and in essential unity with this body, is redemption secured.

But the Orthodox Church has no authoritative definition of the Church's nature; for the primitive Church formulated none. The only authoritative declaration about the Church is that of the Creed—One, Holy, Catholic and Apostolic. But it is fundamental to the Church's nature that it is not a mere association, but an organism. As in the Person of Christ the divine and the human are harmoniously united, so in the Church is Christ with Christians—the divine with the human, the invisible with the visible, the heavenly with the earthly. A mystical realization of this union of Christ with Christians is in the mystery of the Eucharist. Thus regarded, the Eucharist is the most characteristic expression of the inner nature of the Church. Christ Himself lives in the Church. He is the Life of its members.

The members of this divine-human, spiritual-bodily, heavenly-earthly constitution or organism are the believers in Christ, whether in this world or in the heavenly realm. It includes not only human beings, but all angels. Above them all is the Holy Mother of God—the pure, the divinely favored. Within this organism the holy angels are our fellow-workers. Within it also are the saints who, although they are already in holiness and grace divinely glorified, yet are united with us in prayer and love, and are fellow-laborers in the redemptive work of God. They are all, like ourselves, members of the same one Church. With us they form one body, inseparably united through the one Head—namely, Christ. For further information on the Orthodox doctrine of the Blessed Virgin, Zankov rather tantalizingly refers us to Buljakow, whose work is in Russian and has not been translated.

SINCE the Church is a divine and human organism, Zankov is naturally led on to consider what element of truth there is in the favorite Protestant theory of the invisible Church. There is an element of truth in this theory, since, just as there are in Christ two elements inseparably united—the divine and the human—so it is with the Church. There is a visible element in the Church, and also an invisible: visible since its members are human, invisible in its supernal powers and heavenly gifts and graces. Understood in this sense, the Protestant language contains a truth. Nevertheless, the Orthodox is apprehensive of its use as Protestants employ it; for they usually tend to the conclusion either that the invisible Church alone is real, or that the visible Church is no true Church at all—a conclusion which Professor Zankov describes as ecclesiastical Nihilism. In Ortho-

* The book reviewed, *Das orthodoxe Christentum des Ostens*, has just been published in an English translation by Donald Lowrie, an English Churchman, under the title *The Eastern Orthodox Church* (Milwaukee: Morehouse Publishing Co. \$2.25). The American edition contains a Foreword by Dr. John R. Mott, and the bibliography has been rearranged for English-speaking readers.

dox belief the visible Church is the real, true, and essential Church.

Zankov then considers the relation of the Bible to the Church. Without the Church there would be no Canon; without the Canon no Bible. The Bible is a creation of the Church. Without the Church there would be no true Faith. Hence the Church is called the pillar and ground of the Truth.

The relation of the Orthodox Church to other Christian communions comes next into discussion. Are the non-Orthodox Churches Churches at all? Zankov replies that, in his opinion, the Orthodox Church has given no authoritative decision on this matter. It cannot have done, for since the division of East and West, and later since the Reformation, no Ecumenical Council has been held. The older opinion was that the other Churches were not parts of the one true Church. Today opinion is divided. While some adhere to the older opinion, a milder opinion is gaining ground. It is being held that the great historical non-Orthodox communions have not altogether severed themselves from the Church of Christ. The Church is one, and includes all who are baptized into Christ. Just as the Church includes saints and sinners, individuals of imperfect faith, is not the same thing true of groups of Christians as well as of individuals?

THEN with regard to the problem of authority. The highest authority in the Orthodox Church is the Church itself, meaning thereby the entire community. There is an organization of service, a hierarchy, over which the episcopal officer is chief. But while the hierarchy is the chief member of the Church, Zankov insists that there is a significant difference between priesthood in the Orthodox and among Roman Catholics—a difference illustrated in their liturgical expressions. Where the one says, "the servant of God is baptized," the other says "I baptize thee." The Orthodox Church is a hierarchical, but not a hierocratic Church. But the Orthodox maintain the sacramental character of ordination and the principle of Apostolic Succession.

Professor Zankov gives a very useful list of books on the Orthodox Church, the trouble being that so many of them are inaccessible for English readers. Macarius and Homiakow and Solovief and Kireeff are, indeed, known through French translations. But a considerable number exist only in the original Russian. It is a subject of surprise that no enterprising publisher has undertaken to present a selection of Russian theological essays translated into English. Such a work would be a real gain.

PARISH LIBRARY CLUBS

BY THE REV. B. TALBOT ROGERS, D.D.

THE Church needs more informed members. Information comes from reading. Would it not be worth the effort to start Parish Reading or Library Clubs?

To that end I make the following suggestion: Interest fifteen or twenty persons to subscribe the average price of one book, magazine, or Church paper, that is three dollars, for the year.

The rector should be warden and chairman of the committee to select the books. Each member of the club would then have the privilege of reading fifteen or twenty carefully selected books during the year for the price of one. At the end of the year the books might be added to the parish library, and the periodicals given quarterly to the Church Periodical Club.

Each rector and committee would broaden the scope of selection indefinitely, but the following is a suggestion for the purpose:

- Saints and Leaders*, by Rev. H. F. B. Mackay.
- When He Came to Himself*, by G. L. Tucker.
- The Anglican Communion Throughout the World*, edited by C. P. Morehouse.
- The Green Wall of Mystery*, by Father Hughson.
- Happiness and The Heart of Religion*, by Father Vernon.
- Christ and Society*, by Bishop Gore.
- The Faith By Which We Live*, by Bishop Fiske.
- Our Family Ways*, *The New Creation*, and *The Holy Warfare*, by Mother Edith.
- The Spirit of Missions*, *The American Church Monthly*, 2 copies of THE LIVING CHURCH, 2 copies of *The Witness*, *The Holy Cross Magazine*.

Editing the Standard Prayer Book

A Report Presented to the Joint Commission on Revision of the Book of Common Prayer

By the Rev. John W. Suter, D.D.

Secretary, Joint Commission on Revision

THE Editing Committee appointed by the Commission consisted of the chairman and secretary, Dr. Robinson, Dr. Gates, Mr. Zabriskie, and Mr. Sayre. Mr. Zabriskie, though he made some interesting and helpful suggestions at the very start of the undertaking, has been ill for months, and unable to participate in the work. Dr. Gates was invited to come to Boston every week to read proof, but declared that, although he loved Boston dearly, he must decline, and that he trusted implicitly the Boston members of the committee. Mr. Sayre was too busy, and also represented the publishing end of the business because of the Church Hymnal Corporation Prayer Book, and so took no part.

Dr. Robinson and the secretary met together and read the entire proof word for word. At the same time, a duplicate set of each batch of proofs was sent to the chairman who, between visitations and committee meetings, and in the small hours of the night, read and studied it, and by letter, telephone, and sessions now and then joined with the other two in the proof-reading labors. In addition to this liturgical proofreading, there was the proofreading of Mr. Updike's office, which was amazingly accurate and painstaking. After the Editing Committee and the office had done their worst (or best), the proofs were submitted to the best independent proofreaders available, for their unprejudiced and careful reading. There were two of these, representatives of the Cambridge and University Presses. They discovered, in the whole material, two or three errors, which were corrected.

Then, finally, the proofs were released, book by book, Daily Offices first, then Holy Communion, etc., in due order, to the publishers. The publishers, as they undertook their work, discovered errors, or alleged errors, or questions concerning inconsistencies or infelicities, which were submitted to the Editing Committee and to Mr. Updike, and which led in some cases to further corrections. Especially the uncanny acumen of the proofreader of the Church Hymnal Corporation would unearth lack of correspondence between parallel passage or rubrics in different and far-separated parts of the book. In some instances correction would seem to be called for. But it is to be remarked that the Prayer Book has always contained inconsistencies or variants of this nature, and in many cases it has seemed well to continue them. A barren uniformity is sometimes less desirable than an intriguing variety. To mention one instance, the Ordinal indulges in an excess of capitalization in comparison with other parts of the book. And this remains so, as heretofore.

In spite of all this care, so scrupulously exercised, it is probably true, such is human frailty in proofreading, as in other affairs, that somewhere in the finished work an error still lurks which has escaped all these proofreading eyes. If only we knew where it was, how gladly would we confess it—now, before it is too late, for at least a correction in the Standard!

By way of parenthesis, I may add here that Dr. Robinson, being not only a learned liturgical scholar but also a farmer, suddenly left me, when we had reached the Thirty-nine Articles, to go to Maine to build a new barn. In parting, he said he didn't care how many mistakes there were in the Articles. The chairman said he was of the same mind. At this juncture I called in the aid of a certain lay woman who had been to me for many years an unfailing source of help and inspiration. She had never read the Articles before, and declared when we had finished the undertaking that for the most part she hadn't understood a word; but that the words, such as they were, and the capitals and punctuation were correct. What she had understood she didn't like, except that she, being a thoroughly Protestant-minded person, thought that the remarks about Rome were well put. I told Mr. Updike, the printer, that I would make one change in the Articles, just for the sake of saying that they had been amended in the 1928 Prayer Book;

and that this change would be to print Moses in italics, since all other proper names were in that type. But Mr. Updike, in his typographical wisdom, made a counter proposal, which was to print Adam and all the other gentlemen in Roman. This has been done, in spite of any theological implications which may seem to be involved. Finally, and this is the end of this parenthesis, never before in the history of the Church have the Articles of Religion been so beautifully printed as they are in this Standard of 1928.

IN order that the Commission may understand, in some measure, the problems and difficulties which the Editing Committee had to face, and may be moved to a sympathetic understanding concerning their labors, allow me briefly to mention a few matters, under general heads, avoiding any attempt to present a mass of details.

A. There was a considerable body of new matter inserted in the book. What about the typographical problems here—of punctuation, etc.? Where there was tradition to follow, tradition was carefully observed. Where there was no tradition, one had, so to speak, to be invented for the benefit of future generations. Some material is very new. There are prayers that date from the second or third decade of the twentieth century. There are two traditions, already in the Prayer Book, to consider here—the tradition, as to form, of the best products of the sixteenth century; and the tradition of variants, by which, for instance, the saintly Bishop of London's Family Prayer of a later period breathes quite a different atmosphere as to commas, capitals, hyphens, and phraseology, and by which the Ordinal, in the matter of capitals, for instance, presents an entirely different face from that of the Book of Daily Offices. You will perceive that there were in this material many items of detail, and each had to be considered separately, on its merits. A time-consuming process!

B. There were the errors, inconsistencies, infelicities of the Standard of 1892 to consider, and perhaps correct. One illustration of correction will suffice. A familiar phrase of St. Paul's occurs in one of the Epistles, *viz.*: "Whose god is their belly." The '92 Book has a capital *G* for *God*. The American Prayer Book has carried this error ever since the earliest books. All English Bibles and all Anglican Prayer Books have a small *g*. Our Standard of '28 will also have a small *g*. The persistence of this error marches along with other famous copyists' or proofreaders' errors of which we have knowledge. Our imagination readily tells us how it happened. If you are a proofreader or copyist, whenever you see G-O-D, your brain automatically registers capital *G*—and there you are!

Another more intricate matter under this head is that of collect and prayer endings. The introduction of so many new prayers brought this to the fore. The whole body of collects and prayers, old and new, was examined. There was no attempt to supply the *full* ending to all collects, nor to force uniformity. Each case had to have separate and careful consideration. The result is that in many instances "the same" has been inserted, where it seems called for and desirable, before the Name of our Lord, or the Holy Spirit, in final collect ascriptions, where the body of the prayer carries allusion to one or the other Person.

C. One other matter which concerns the '92 Standard is brought to your attention. That process of revision, extending from 1880 to 1892, was deeply affected, whether consciously or sub-consciously, by the activities attending the preparation of the Revised Version of the Holy Scriptures, just at that time issued.

For one thing, the '92 revisers decided that the Epistles and Gospels should conform exactly to the Authorized Version in every particular—thus departing from the tradition, derived from earlier versions obtaining up to that time in all Prayer

Books of the Anglican communion. This slavish adherence in the matter of hyphens, punctuation, etc., seems in some instances unfortunate. Moreover, by the deliberate adoption (in this revision), on the part of the Church in General Convention assembled, of an eclectic principle, by which even the language of the Marginal or Revised Version has been substituted in some places for the Authorized Version, the Editing Committee seemed relieved from slavery to the Authorized Version, and indeed committed to the eclectic principle. They have proceeded accordingly. By this is not meant that they have made any very extensive departures from the Authorized Version, and none in language except where directed by General Convention. But they have in several instances restored the hyphen, as in all Anglican Prayer Books (and sometimes also in the Revised Version). To mention one or two specific cases—*money-changers, first-begotten, guest-chamber, fellow-servant*. In such cases the stringing of letters along in one word seems a typographically unreasonable and displeasing process.

Another thing: Due doubtless to the same activities attendant upon revising the Scriptures, there were in those days many Hebraists abroad in the land. Moreover, Hebrew had not then ceased to be studied in our seminaries. One result is that in the 1892 Psalter there is careful distinction made between the different Hebrew words for *God* or *Lord*. The supremely sacred Name is always spelled with capital letters throughout, and the other word with a capital *G* or *L* and small letters. The two ways actually occur at times in one and the same verse. Not one person in ten thousand ever notices this. The one who does may possibly learn something if he looks into the matter. No other Anglican Prayer Book observes any such distinction. Personally, I rather wish we had abandoned this '92 meticulous Hebraism. We have not done so. We have carefully retained the '92 tradition except in about half a dozen cases. There are a few psalms which begin with the word *God* or *Lord*. Now the first word of every psalm, whatever that word is, is always, as a typographical matter, in capitals throughout. But our '92 revisers actually went so far, where the Hebrew word demanded it, as to follow the capital *G* with a small *o* and *d*. Psalms 46 and 90 are familiar examples. This typographical enormity was too much for the sensitiveness of your present Editing Committee, and the first words of psalms in the '28 Standard carry capital letters all through, Hebrew to the contrary notwithstanding.

It was this same self-conscious Hebrew scholarship (so peculiarly out of place in our Prayer Book Psalter) that changed the familiar verse in Psalm 90 to read: "O teach us to number our days." It reads in the 1928 Standard, as in our earlier Standards and all Anglican Prayer Books: "So teach us to number our days that we may apply our hearts unto wisdom."

This brief and informal report, rendered in behalf of your Editing Committee, will suffice, we trust, to assure you that we have not been idle during the year that has passed since the last General Convention.

We trust, further, that you will feel with the Committee that the Standard speaks for itself, in the matter of book-making, as a very beautiful production, for which Mr. Updike cannot be too highly commended.

"WALK IN THE SPIRIT"

THE Galatians are said to have been very much like certain gay Parisians of our day. They loved pleasure. They were none too careful as to their morals. They were fickle and excitable. Sin had dulled their moral sense.

To these people Paul writes: "Walk in the Spirit." This advice is to help them in the battle they must fight against sin and evil. But what do Paul's words mean? How do they help? How shall we translate them into terms that become meaningful to those among us today who love pleasure and whose danger it is that sin will destroy them through their own lusts?

Listen to the whisperings of conscience. God's Spirit speaks to our spirits and the avenue of approach is conscience.

Give heed to the teachings of God's Word. By means of the Scripture the Spirit brings God's truth home to our hearts and makes clear to us the right path upon which we ought to walk.

Do not forget the quiet hour of prayer. Withdraw from the world into the solitude of your own chamber. You are not alone. God is with you. His Spirit will speak to you if only you will open your heart to hear. "Speak Lord, for thy servant heareth!"

—*The Exposition.*

SOME MISSIONARY NOTES

EVERY TIME we say the Lord's Prayer—privately or collectively—we are voicing missionary language.

How far is this matchless and comprehensive language being buttressed by our sincerity? This is a question we should be willing and determined to put to ourselves as often as we utter the prayer. The effect will then be that either we shall become convinced and convincing missionaries or our sincerity will silence the use of missionary language as prayer.

On one of the Sunday mornings of last July, at the 11 o'clock service, a woman, visiting in the neighborhood, attended our church. She arrived somewhat early and was standing in the aisle, wondering where to sit. At that moment one of our parishioners entered, noticed her, and then spoke quietly and cordially to her, extending the invitation to any pew she wished. While the rector was away, last month, he received a letter from this visitor, in which she expresses herself thus: "I have passed on some of the thoughts in your sermon, and I have prayed for strength to 'press on toward the mark.' As long as I live the cordiality shown me by a member of your congregation will be a joy to me." Don't you think that this member referred to was a missionary in putting herself out of the way to welcome the other woman? If you do, then "Go thou and do likewise." The rest of the letter conveys the information that the visitor, prior to attending St. Stephen's, had recently passed through a great sorrow. Her heart was crushed and, humanly speaking, things looked dark. She came to our parish church, found cordiality and also inspiration in the message that God had given to the messenger. The real importance of that service was not how many were there, but that it meant something, at least to one soul.

On Tuesday morning last, two men sat together in the Wilkinsburg bus, enroute for Pittsburgh. They didn't know each other, but a comment was ventured on the weather. The conversation ended in one of them taking out of his pocket St. Stephen's *Parish Bulletin*, and asking the other man to accept it. He did so gladly and said, "Thank you, I am a Lutheran, have attended my church regularly for forty years, taught in the Sunday school many times during that period, and also served on various committees. I will most surely read what you have given me." Was not that putting the *Bulletin* to missionary use?

"Financial support of the Church and her missionary work can never be made a matter of loyalty to any one group; it must be a matter of loyalty to Christ and His Church" (Dr. Lewis B. Franklin).

St. Francis' House, the Church student center at the University of Wisconsin, is receiving among its contributions a check for \$10, twice a year for three years, from a former student, a Japanese, who has returned to Japan and is a clerk on a meager salary. This is a fine example of missionary gratitude—the hand that received is the hand that gives.

—REV. WILLIAM PORKESS, D.D., in his *Parish Bulletin*.

THE BISHOPS WAIT

(Suggested by the death of Bishop Murray.)

NOT sorrow, only joy we feel
Who shared a moment
Of the glory of his death.
As if, like tender shepherd
Passing on to glory just beyond,
Left door of that Great Other Fold
Open a little way
For us to catch a bit of light
His face would ever know.
'Twas like him so to do,
He could not go alone
To beauty waiting him;
He must let fellow bishops in
To feel at least a moment
What he fully knew.
Today the door is locked,
But he has loved so well
That he will find a way
To come without for spirit-shepherding,
And so we wait! And so we wait!

AMELIA MULLER

(who caught a bit of the reflected glory outside the door of the House of Bishops, October 3, 1929.)

The South Indian Union Scheme

By the Rt. Rev. Edwin J. Palmer, D.D.

Retired Bishop of Bombay

PART II.

Four Outstanding Characteristics of the Scheme

(NOTE.—In these articles the word "Indian" means "belonging to India," i.e., British India and the Native States allied with it, and "an Indian" means a native of those countries. "Hindu" means "belonging to the religious system called Hinduism," and "a Hindu" means an adherent of that system.

THE principles on which men act are often brought out into clearness only by action. When the Joint Committee of representatives of the Church of England in India, the South India United Church, and the Wesleyans sat down to their task, they did not begin by saying, "the principles of our scheme must be this, that, and the other." They passed only one resolution of this sort at their first meeting, and have always adhered to it.

"The uniting Churches are agreed that in every effort to bring together divided members of Christ's Body into one organization, the final aim must be the union of all who acknowledge the name of Christ in the Universal Church, and that the test of all local schemes of union is that they should express locally the principle of the great Catholic unity of the Body of Christ. Their desire, therefore, is so to organize the Church in South India that it shall give the Indian expression of the spirit, the thought, and the life of the Church Universal."

The principles of our scheme are, therefore, to get as near to the true idea of the universal or Catholic Church as we can, and to make (so far as present knowledge permits) proper adaptations to the Indian spirit, and to leave the Indians a real opportunity for doing this more and more as the years go by.

"The great Catholic unity of the Body of Christ" includes the past ages as well as the different local Churches of the present day. We Anglicans were more interested in history than most of the other members of the Joint Committee, and the history to which we have paid most attention is that of the undivided Church and of the Churches which have retained its ancient ministries and Church order. Some of the Non-Indian Free Church members insistently pressed on our attention the lessons of the history of their Churches. Indians as a rule have very little interest in history, and the Indian members tended to judge everything by the criterion of suitability to their country and their temperament. The result is, so far as I can judge, that our scheme maintains all the principal lines of the tradition of the "Great Church," that it gives their proper place to the points which the Reformed Churches rightly emphasized when they had been neglected by the Western Church of the late Middle Ages, and that it considers Indian necessities and proclivities so far as the course of Christianity in India has at present made them known.

The method of our discussions was to attempt agreement, first on fundamental points, then on the points most likely to give trouble, and then to complete the outline of the scheme, so far as spiritual and constitutional issues are involved. (The *Proposed Scheme of Union* may be purchased for 50 cts. from Morehouse Publishing Co., Milwaukee, Wis.) In the course of these discussions decisions were reached, one by one, but looking back upon them and looking over the whole scheme, certain outstanding characteristics emerge, which I propose to put together in this article.

1. UNION OF CHURCHES BY FUSION

THE Pope has by his recent encyclical shown that Rome has still no idea of reunion, but submission to the papal see. Our scheme is not based on the submission of any Church to any other. Nor are one or more Churches to be absorbed in another. We hold that the uniting Churches are already portions of Christ's Catholic Church, but portions which are unnaturally severed one from another to their great hurt. They need combination, and combination by fusion. It is as if a river had been divided into three channels, and when it comes to the lower end of the two islands which separated them, it

becomes one stream. It may be that for a time the different colors of the water can be discerned as below the junction of the Rhone and the Aar at Geneva, but when the stream has gone on some little way, the fusion becomes complete. That is how we think of the proposed Scheme of Union.

The barriers between the Churches will be thrown down, but the Churches will not become one homogeneous whole immediately. That is impossible. To a large extent they occupy separate districts, though these districts are interlocked. The process of fusion will be gradual as practices are seen to be good and are imitated. But, meanwhile, the Churches will have ceased to exist as separate units of organization. The competition inevitable between separate bodies will have ceased. Their members will be in one fellowship. We do not think of any of the three Churches as coming to an end. The life of each will be continuous; it will be found in the united Church. That Church will be the successor of each of the three Churches, and will take up their obligations. Thus the united Church will fulfil the obligations of the Church of England in India toward the European congregations in South India, which will (we hope) remain part of it. More generally interesting is the consequence that the relations of each of the uniting Churches with Churches outside the union will be as far as possible maintained. The details of this must be sought in the scheme itself. It may be noted that the united Church will desire to be represented in all those wider consultative assemblies in which the uniting Churches have hitherto been represented, particularly the Lambeth Conference, the World Presbyterian Alliance, the World Union of Congregational Churches, and the Ecumenical Methodist Conference. In such conferences the representatives of the united Churches, if invited, could act as effective missionaries of unity. They will themselves have ceased to be Anglicans, Presbyterians, Congregationalists, or Wesleyans. They will have become—in the old unsectarian sense of the word—simply catholic Christians. This is an important point, but it is not a novelty. Presbyterians and Congregationalists united in 1906 in the S. I. U. C. The constitution of that Church is a very fair combination of Presbyterian and Congregational elements. The members of it no longer call themselves Presbyterian or Congregationalist—they have become something better, because more universal. This process of getting behind denominationalism or nationalism into what may truly be called Catholicity is good in itself, but it has a certain necessity in India. If one thinks carefully, he must be able to see that it is only the catholic faith and catholic practice which any missionary is justified in offering to India. India, when she accepts this, will give to it a certain Indian color or interpretation. She will rightly reject anything which is merely national or denominational in the message which foreign missionaries have brought to her. Thus the shedding of everything national or denominational must be a step in the development of a truly Indian Church. That step will be facilitated by the union or fusion which we propose.

2. COMBINATION OF PRINCIPLES

THE second characteristic of our scheme, which I will note, is the combination of principles. Separated Churches will always tend to take one or a few principles and develop them to the neglect of others. This leads to one-sidedness, narrowness, and—not strength, as is often urged, but—weakness. The Church which neglects or abandons part of God's gifts and endowments cannot do all God's work. In the past each of the

separate Churches—being, as is almost inevitable, in competition with the others—has tended to decry or to despise the points which others have emphasized. We in India, knowing each other better, and being engaged on the same task of evangelization, have become able to appreciate each other's strong points. We are able to believe that most of those things which the Churches that founded these particular missions have in the West emphasized as against each other have positive value, and would have still greater value if combined. We see real value in the principles of Episcopacy, Presbyterianism, and Congregationalism. We have set to work to combine them, or, as I should say, to recombine them, for I believe that in the early undivided Church they all had their true places.

Episcopacy and Presbyterianism alike represent the claims of central authority over the Church—claims which must be met if unity or efficiency are to be maintained. Episcopacy depends upon the responsibility of individuals, Presbyterianism upon the very different responsibility of committees. These responsibilities are appropriate to the fulfilment of different tasks. Committee work is necessary for counsel, *e.g.*, for making plans which have to enlist popular support. Recourse must be had to individual responsibility for all delicate personal dealings as well as for the courage and initiative required in leadership. For these reasons Bishops and Councils should co-exist and cooperate in the Church. What we have proposed in this matter would, I believe, have approved itself even to St. Cyprian, if he had known the principle of representation, and is not a novelty to Anglicans. We have solved the question of the steps requisite before ordination to the ministry in a similar way. Candidates are commended as dioceses may determine, which leaves a place for the call by the congregation. They are trained as dioceses may determine. They must be accepted by the Diocesan Council or a committee thereof. They must also be accepted by the Bishop after separate inquiries, and on his own responsibility.

In distinction from Episcopacy and Presbyterianism, Congregationalism represents the claims of the smallest unit of corporate Church life to independence. Congregationalists in Britain and America have themselves given up the extreme form of this claim by instituting Congregational Unions. But we recognize that each local congregation has a right to a considerable degree of individual life. It is to be allowed very large liberty in respect to forms of worship, and to self-organization. Further, the Congregationalist spirit will exercise a wholesome restraint upon the central authorities if ever they attempt to "lord it over God's heritage."

3. ABANDONMENT OF UNIFORMITY

IT will be clear enough that both the foregoing characteristics make uniformity impossible in the proposed united Church. The gradual union by fusion implies a great diversity in the early stages. The recognition of the principle underlying Congregationalism implies a continuance of considerable diversity. But this need disturb no one. Uniformity is not a principle of the Christian Church. It is a virus which attacks it at times. It did so in epidemic form in the sixteenth century. All European Christians were then accustomed to lean on the civil power, and that power is prone to enforce uniformity. Thus it came about that the smallest sects as well as the greatest Churches sought to procure a membership who would all think, or at least act, alike. We are familiar with the failure of these attempts, and we are able to understand its cause. That cause lies in the diverse temperaments of men. The Church must rejoice in their diversity—which is due to the Creator—and must provide for it. Unity consists not only in combining in one body many different members, but in giving them full scope and gratefully and successfully using them all.

4. GRADUAL UNIFICATION BOTH IN PRACTICE AND IN KNOWLEDGE OF TRUTH

BUT while we abandon uniformity, we do not abandon the idea of unity, or abate the claims that it makes on us for unity of mind and purpose. We start with a real central agreement, as was mentioned in my first article, about our Lord Jesus Christ, His nature and His work for mankind. We have gone further and recorded that we believe the same things about God, that we acknowledge ourselves to be in the same relation toward Jesus Christ, and have the same trust in the help of the Holy Spirit. Further, we are able to say the same things—and those important things—about the ancient creeds,

about the two Sacraments ordained by our Lord, and about the Bible. We accept the ministry of Bishops, Priests, and Deacons, and allow an important place to lay-ministries. On these and some other points we can record an existing agreement. We look forward to the gradual growth of agreement on other points, but we have not sought at this time to come to complete agreement even about all the best-known controversial matters. What we cannot now settle, we leave with confidence to our children and our grandchildren to settle. They will come to these questions in an atmosphere of fellowship, not of controversy, and with minds which have not been closed or darkened by constantly stating one side of the case. They will have a better chance of attaining truth than any of us have, just because they will be in closer contact with those who hold different views from themselves. Truth is not given by God in completeness to any one man. It is given by Him in different parts to different men. It is His Will that we should come together and report the partial visions which we have been granted, and help one another to compare and combine them, till they make up that whole of truth which is needful for our generation. This cannot be done if we are separated in different Churches competing with each other, irritating one another, suspecting one another, and sometimes speaking evil one of another. We must be in one Church, in order to get the one truth. If we look back on history, the most wrong things that Churches have said have been said by Churches isolated by the divisions. Unity is necessary to truth. If we cannot find truth now in its completeness, let us seek unity in order that we may have truth.

Similarly we look forward to a gradual growth of a common mind in matters of practice. Though the scheme authorizes the continuance of all the forms of worship now in use in the uniting Churches, we are well aware that there is need that the services of the Church should be readily intelligible and acceptable to all the members. We therefore anticipate the growth of an Indian Prayer Book, and in this anticipation have set down the constituent parts which should find a place in any service of Holy Communion. The imitation of the best that is done in any Church is certain to bring about approximation of customs, and in some cases universally accepted customs. We Anglicans have been much criticized for leaving Confirmation to win its way by its own divinely-inspired power to willing acceptance throughout the Church, instead of demanding that it should be accepted as a condition of union at once. But we feel sure that such a demand would prejudice men's minds against it, and that our Lord would wish it not to be forced upon people in a hurry, but to be received willingly and with quiet, happy conviction.

(Concluded next week)

I BELIEVE IN THE COMMUNION OF SAINTS

A Meditation for All Saints' Day

BY THE REV. B. Z. STAMBAUGH
RECTOR, CHURCH OF OUR SAVIOUR, AKRON, OHIO

OUR life is like a vast cathedral—with dim, distant vistas, where the shadows fall—rich with warm colors that fleck the pavement from the mullioned windows of our faith. These windows do not reveal the sharp details of what is out of doors, but they let in the light of eternity and set free the hidden glories of the sunshine of God's Truth.

A rood screen divides the Church—an arch of triumph beneath the cross of suffering—and separates us from the Choir Invisible. We try to peer beyond the barrier, to see the loved ones who have gone, from time to time, and have joined the procession of the white robed throng. But we catch only fleeting glimpses—and we hear their voices only when we chant with them the ancient hymns and offer with them the ancient prayers, that echo and re-echo among the vaulted arches overhead. Sometimes we are lonely and cold, and we cannot join in the singing, and the voice of the Choir seems very far away.

But there are other times, when we pass the barrier that screens this world from the other. The Holy Eucharist leads us through the chancel, and we feel ourselves in the presence of the Choir Invisible. We kneel at the altar, which is the Throne of God and of the Lamb, and the Blessed Sacrament makes us one with Him and with those that we have loved long since, and lost awhile.

CORRESPONDENCE

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

THE HOLY GHOST AND EVANGELISM

To the Editor of *The Living Church*:

I HAVE JUST finished reading a little Doubleday, Doran book, *Pentecost—a Renewal of Power*, by B. H. Bruner, minister of the First Christian Church, Greencastle, Indiana, and my heart is still burning within me, because I feel that while reading I "talked with Him by the way." While the book is written from the Anabaptist point of view, and lacks the theological background of the sacramental principle and system, it is such an impassioned plea for emphatically Holy Ghost religion and Holy Ghost evangelism that it puts a Catholic Churchman both on the defensive and on the *qui vive*. With penetrating insight the author confesses the shortcomings of present-day ecclesiasticism in its failure to insist upon a true Christian separateness "in the world, but not of it," and deplores the overemphasis on emotional revivalism and "promotional evangelism" which has characterized the harvesting methods of the denominational systems of late. It is a challenge to Christianity to return to Pentecostal methods and apostolic principles of propaganda and life.

I am fully aware of the type of emotionalism, such as the Keswig School and the Northfield Institution are examples with their overemphasis on empiricism and chiliarism, which calls itself Holy Ghost religion. But the more sober question arises, when one reads such an impassioned plea for the religion of the Spirit as Mr. Bruner's, buttressed as it is by citations of Churchmen from Gore and Inge to Charles W. Williams, whether we, as a Catholic Church, are really acting upon the premises of the Third Person of the Blessed Trinity.

Our formularies are emphatic. We bestow the Holy Ghost in Confirmation, we confer Him in the priestly ordination and the episcopal consecration, we invoke Him in the eucharistic celebration, and declare Him as the Regenerator in Holy Baptism. We pray for Him at Council time and to Him at the season of the Institution of Ministers. And yet—Baptism, a social occasion, the sponsorial obligation discharged by the gift of a piece of silver—Confirmation, a new outfit of clothes and the occasion for "joining the Church"—the Eucharist questioned as to its propriety except at 11 A.M. on the first Sunday of the month—episcopal consecration sometimes the aftermath of the diocesan steam roller—and the priestly function contingent upon ecclesiastical politics and circumscribed as to its prophetic function by the pocketbooks of the dear hearers.

Are our standards less promotional than those of our denominational brethren? Is there less indifferentism among us than among the dissenters? Are we producing a type of Christian loyalty, character, and steadfastness, that is a real witness to those without? Lay Evangelism, the slogan for 1929-1930. First, the setting up of another piece of machinery; then the march of the "Seventy," through a well promoted itinerary, covering the centers of population, and neglecting, as per usual, Christ's dispersed sheep in the small mission and the open country where self-immolating clergy eat their hearts out in lonely labor; and then the publication of statistical returns, gratifying to the vanity of the evangelists and meaningless in terms of the timeless values of the Kingdom of God.

Do our methods produce that healthy, Pauline discontent with past achievement, personal or corporate, that is alone an augury of progress, or do they produce a smug complacency among the elect, verily deceiving them? Do they make for a progressive Christianizing of the social order by deepening the sense of sacramental fraternity, or do they accentuate class, race, and national distinctions?

The Holy Ghost method is the witnessing, sacramental, divine method, which attacks the center of personality by conviction of sin, the gift of repentance, the grace of a changed will (conversion), the power of consistency, and the energy of divine sacrifice, loyalty, and obedience. It produced the Church, and from age to age has cleansed her, and driven her on, to safeguard men from error in religion and viciousness of life. Mere human efforts at standardization and clothing the corporate expression of the Divine Life into the garments of secular conformity have never taken, never can take the place of the Mighty Power of the Holy Ghost. Why not believe in Him, as we so elaborately chant in six parts in the Nicene

Creed, and return to our first love? Pray do not think me cynical or obstreperous; I am a seeker after Truth, and a lover of souls.

McCook, Nebraska.

(Rev.) HUGO P. J. SELINGER.

INTERDENOMINATIONAL SERVICES

To the Editor of *The Living Church*:

THE LETTER headed "Interdenominational Services," appearing in your issue of October 5th and written by the Rev. H. P. Scratchley, raises an important point: "Just what do these Protestant ministers believe?"

The question is asked regarding their belief in regard to the Holy Communion, and the answer is, There are about "57 varieties" of belief and disbelief.

Officially, I should say, they do not believe in the sacramental presence as taught by the Church, and certainly not "that the bread and wine are the *means whereby we receive the Sacramental graces*." For a priest of the Church, therefore, to become a co-celebrant with a group of Protestant ministers surely implies that one theory is as good as another, and that, after all, the differences are merely a matter of opinion. The effect of such a service would tend to secure these gentlemen in their own belief, and seemingly to consent thereto. I am afraid that our union flirtations are making confusion worse confounded. We are thought of by most Protestants as a "high-brow sect, created by Henry VIII, of fragrant memory." My head is safe because he is dead; but seldom do they think of us as part of the historic and apostolic Church. Our official title links us with Protestantism, but our faith, orders, sacraments, and government disclose that we are really part of the historic Church, Leo XIII to the contrary notwithstanding.

An address, delivered at the Ohio State Conference of Congregational Churches, and printed in the *Christian Leader*, says, speaking about the attempts of that body to enter into wedlock with several of the other bodies, "In all these instances the failure to unite has arisen, not so much from fundamental differences, as from the possession of ancient bric-a-brac, the disposition of which has always been a puzzle." The address goes on to speak about "tactical ordinations" at the hands of Episcopal bishops, which, to many of our men, "was ridiculous."

That is frankly and honestly how many Protestant ministers feel about the whole matter. Disposing of bric-a-brac! (And this consists for many of them in getting rid of such beliefs as priestly orders, historic succession, authoritative creeds, and sacramental graces; in fact, in disposing of most of the things which are distinctively historic, and belong to the Church and the faith of the ages.)

But here and there are men who feel and think otherwise. Dr. Clarence E. Rice (Universalist), who was ordained some time ago, writes about "the rich liturgy, the atmosphere conducive to worship, and the rich historical traditions and effective polity of the Church," and goes on, "Then, too, there is the altar with its insistent invitation." I believe, more than we know, people feel in this way about the Church and its services and sacraments. Sometimes a person comes to me and says, "I would dearly love to receive the Holy Communion at your altar if I only dared." What is it? A confession of a realized need; an avowal, that the ministrations of that person's denomination are found to be inadequate?

Are our distinctive and Catholic beliefs bric-a-brac, something to get rid of for the sake of Protestant unity? Surely not; not in the face of the growing cry of the world for a sense of God. The altar in the sanctuary of the centuries is the home of the soul, and the Christ, whose spiritual Presence graces the broken bread and chalice wine, is the world's sheerest need. The stream of ordinations, by our bishops, of ministers from Protestant bodies, bear an eloquent witness to the vitality and validity of our Church and Churchmanship. Helping in every good work, but still humbly loyal to the faith and Church of the centuries, so must we go; and so going, we shall gain greater respect from those about us.

Sistersville, W. Va.

(Rev.) GEORGE WOOD.

BOOKS OF THE DAY

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

SOME BOOKS OF DEVOTION

THE number of new devotional books issued each season is certain proof that there is a steady demand for them, that the Church people who "use only *The Treasury of Devotion* or *Sursum Corda*," or some other of the "good old books" are fewer than those who "want a new manual every little while." One reason for this is the growth of prayer groups and quiet hours, conducted by the laity. Leaders, in most cases, like to prepare devotions especially adapted to the needs of the groups present. A very simple method consists in taking half a dozen good manuals and selecting, say, a litany, a meditation, and several prayers and thanksgivings, all bearing on the same topic. Anyone who has done this every day for even a week, or once a week for even six weeks, can use to advantage almost any good "new manual."

Here we have no less than nine new books of devotions, some very good, and all calculated to be of use. First among them should be listed *Gold, Frankincense, and Myrrh*, by Esmé Ratcliffe (Morehouse Publishing Co., Milwaukee. Price, \$1.40). This book is subtitled, "A Collection of Original Prayers for Various Occasions." But it is made up not only of prayers, it contains also meditations, thanksgivings, intercessions, and "acts" of great variety. With this book alone, a leader of a Quiet Hour might arrange the period of corporate devotion, whatever the subject of the hour. In only one hundred and sixty pages, an amazing amount of good material is included and coordinated. Take, for example, the subject of "Growth in Grace" as the topic for an hour: here are prayers under that heading; the "Gifts" and the "Fruits" of the Spirit are the headings of two sections of meditations; under the heading, "Worship" is more than one appropriate devotion; and there are "acts" of "Faith, Hope, Love," and many more. Of course, the book can be used for private devotions; but it is like any book of devotion in that respect. Among these nine, we find one especially adapted for private use, which will meet the need of those who frequently are present at the celebration of the Holy Eucharist, and like to vary the books of devotion used for preparation and thanksgiving. This book, *Intentions at the Eucharist*, by Paul Elwin Millard (Morehouse Publishing Co., Milwaukee. Price, 40 cts.), is scarcely more than a pamphlet; but it follows the seasons of the Church Year, with both the "Proper" and the "Common" of Saints. Prepared by a member of the Community of the Resurrection, the booklet will be satisfactory to the clergy as well as to the laity. Another booklet is of a sort that will be welcomed: *A Devotional Pilgrimage in a Parish Church*, prepared by the Altar Guild of the diocese of Massachusetts, and approved by the Bishop. This is a processional devotion, primarily for young people, but appropriate for the entire congregation. The compilers of the booklet acknowledge their indebtedness to a pamphlet, *The Pilgrim's Way*, in use in Chester Cathedral; they might have added a word as to the original use of litanies as processional devotions. Perhaps they did not for the reason that the booklet is not in the form of a litany; it consists of brief devotions, at the various important points in the church, beginning, naturally, at the door, and concluding, it need not be said, at the altar; these devotions are mainly thanksgivings for those blessings represented by the several stations. Copies may be obtained either from 1 Joy street, Boston, or from the Book Store, 281 Fourth avenue, New York. Price, 10 cts.

Two of our ten books leave the leader of groups nothing to do except to turn to the date. The immense popularity of *Daily Strength for Daily Needs* indicates the reason why good books of this kind are so certain of success. Just as there are those who like to have half a dozen books from which they may do their own compiling, so are there those who like to have one book in which all the arranging is done for them. *Moments With God*, by Walter E. Schuette (Lutheran Book

Concern, Columbus, Ohio. Price, 75 cts.), says in its subtitle what it is: "A Bible Verse, and a Prayer for Each Day in the Year." The prayers are long, and are really meditations, ending with petitions. The author has so arranged the selections that both the secular calendar and the Christian year are followed in the book. To Church people, accustomed to familiar prayers, or to new prayers cast in the form of those that are familiar, this book will be of interest. Oddly enough, it has a medieval flavor, that blend of naïveté and formality that we find in so many of the *exempla*. Quite different is the book by Ames R. Wells, *Think On These Things* (W. A. Wilde Co., Boston. Price, \$1.50). The meditations in the book appeared weekly on the "Meditation Page" of the *Christian Herald*. Full of anecdote, they are unlikely to be read day by day, in order; the reader is sure to dip into the book at random, on first receiving it. But, it is not thus wrested from its purpose, as stated by the author in his preface; it seems that many readers of the *Christian Herald* clipped out the weekly "Meditation" and pasted it in a book, "thus," as Mr. Wells says, his book became a book before he published it in that form, and "a storehouse of material for public speakers, for Sunday school teachers, and for those who take part in prayer meetings, and all other religious gatherings." Church people will probably not use the book for prayer groups, or for private devotions; but they will find it full of illustrative material, sometimes of striking interest and value.

Dr. Joseph Fort Newton's prayers are well known to the members of his congregations. *Altar Stairs* is a book of the best of these (Macmillan Co., New York. Price, \$1.75). It may well take its place in the collection of devotional books of those who have little bookcases of such volumes, containing the best of the old and the new. A book by the Rev. John S. Bunting (George W. Jacobs & Co., Philadelphia. Price, \$1.75) should be added even to the small collections of those who, as they say, "do not wish to encourage this seasonal tide of little prayer books." This book, *Prayers for the Way*, grew out of the work of a class in religion and health in the author's parish in St. Louis. Some of the prayers Father Blunt compiled; others he obtained from his friends: Bishop Brent is represented, and so is Dr. Addison. The book is simple, and fervent, and striking. For example, the object of prayer is defined thus: "To bring the soul and God together and leave them alone." This, while not new, is seldom stressed. And the whole of this little book stresses it.

After This Manner, by Gertrude Hollis (Morehouse Publishing Co., Milwaukee. Price, 80 cts.), is a series of meditations on the Lord's Prayer. It is a study of the Lord's Prayer in the light of the prayers of our Lord as mentioned in the gospels. This would make good out-loud reading at meals during a retreat. Of course, its various chapters can be used as the basis of private meditations; but they are a little long and discursive for any except persons to whom concentration is easy.

Our last book is a new edition of a book which has long been a great favorite among the associates of religious orders: *Self-Consecration*, by the Abbé Grou. A Sister of the Holy Nativity translated the book, and it was issued first in 1885, with an Introduction by Bishop (then Father) Grafton. There was a second and then a third edition; the introduction to this last, dated Epiphany, 1906, is again by Bishop Grafton, and signed, "C. C. Fond du Lac." The older editions were bound in blue, with the Bethlehem Cross of the Order in gold on the cover. This new edition is bound in a vellum-colored heavy paper, with an illuminated cover (Morehouse Publishing Co., Milwaukee. Price, 60 cts.). It is, it would seem, as much in demand as ever; the reviewer had four requests for her copy before she had it a day. This is one of the books which everyone should have. It is inexhaustible as a basis of meditation; it is characterized by that type of mysticism which mystics describe as "practical," it is written in simple language, which the translator has reproduced with singular success. As Bishop Grafton said of it many years ago, so may we say of it today: "Living as we are in times when the Grace of God is stirring many hearts to face the problem of life and ask themselves—what can I do for God?—the words of this book may come to some like a loving response from the Heavenly Father." ELIZABETH MCCrackEN.

The Living Church

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Church Calendar



OCTOBER

- 27. Twenty-second Sunday after Trinity.
- 28. Monday. SS. Simon and Jude.
- 31. Thursday.

NOVEMBER

- 1. Friday.
- 3. Twenty-third Sunday after Trinity.
- 10. Twenty-fourth Sunday after Trinity.
- 17. Twenty-fifth Sunday after Trinity.
- 24. Sunday next before Advent.
- 28. Thursday. Thanksgiving Day.
- 30. Saturday. St. Andrew.

KALENDAR OF COMING EVENTS

OCTOBER

- 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.
- 6. Special convention of Southern Ohio at Calvary Church, Cincinnati, to elect Bishop Coadjutor.
- 12. Synod of province of New York and New Jersey, Albany, N. Y.
- 13. Special meeting of House of Bishops to elect Presiding Bishop and Bishop of Honolulu, Washington, D. C.

APPOINTMENTS ACCEPTED

BRUCE, Rev. HARRY, formerly rector of Holy Trinity Church, Swanton, Vt.; to be rector of Church of St. Mary Magdalene, Newark, N. J. (N'k.) 91 Keer Ave., Newark, N. J. November 1st.

BUBB, Rev. E. J., formerly student at Divinity School, Philadelphia, Pa.; has become assistant at All Saints' Church, Wynnewood, Pa.

BULKELEY, Rev. WILLIAM T., Jr., formerly of Sparta, Wis.; has become assistant at St. Clement's Church, Philadelphia. Address, 2013 Appletree St., Philadelphia.

COBB, Rev. RODNEY F., rector of Christ Church, Austin, Minn.; to be rector of Trinity Church, Rock Island, Ill. (Q.) December 1st. Address 1818 Sixth Ave., Rock Island.

DIXON, Rev. J. H. S., formerly priest-in-charge of St. Matthew's Church, Kenedy, Tex. and associated missions (W.T.); to be rector of St. Andrew's Church, Brooklyn, L. I., N. Y.

EASTMAN, Rev. FORREST L., formerly priest-in-charge of Church of the Epiphany, Newport, N. H.; to be priest-in-charge of St. Luke's Church, Woodsville, N. H.

FRAZIER, Rev. ROBERT P., formerly junior archdeacon in the Niobrara deanery, priest-in-charge of Rosebud Indian Mission, and principal of the Hare Industrial School, Mission, S. D.; to be general secretary of the Field Department of the National Council, with headquarters at 281 Fourth Ave., New York City. Residence address, Hewlett, L. I., N. Y.

GIBSON, Rev. ARTHUR F., formerly curate at St. James' Church, Drifton, Pa. (Be.); to be rector of Christ Church, Eddington, Pa. Address, Christ Church, Eddington, Pa. November 9th.

GOLDING, Rev. GUYON A., formerly chaplain of City Mission, New York; to be assistant priest at All Saints' Cathedral, Milwaukee. Address, 637 Marshall St., Milwaukee. November 4th.

HAUSE, Rev. BERTRAND M., formerly assistant at St. James' Church, Los Angeles; to be rector of Holy Trinity Church, Covina, Calif. (L. A.) November 1st.

HAWTREY, Rev. CHARLES T., formerly assistant at St. James' Church, Milwaukee, Wis., has become priest-in-charge of St. Mark's Church, Beaver Dam, Wis.

MAY, EDRED, formerly priest-in-charge of St. Luke's Church, Woodsville, N. H.; to be rector of St. Andrew's Church, Manchester, N. H. Address 102 N. Main St., Manchester.

MORTIMER-MADDOX, Rev. R., formerly of Lancashire, England; has become assistant at St. John's Cathedral, Providence, R. I.

REYNOLDS, Rev. FRANCIS C., formerly rector of Trinity Church, Mineral Point, Wis. (Mil.); has become priest-in-charge of St. James' Church, Sault Ste. Marie, Mich. (Mar.) Address, The Rectory, 522 Bingham Ave., Sault Ste. Marie, Mich.

TEMPORARY APPOINTMENT

LANGSTAFF, Rev. J. BRET, of the staff of Grace Church, New York City; to be temporarily in charge of Christ Church, Indianapolis, Ind., until about January 15th, during the absence of the rector, the Rev. Floyd Van Keuren, who has been granted a leave of absence because of ill health.

RESIGNATION

GOODWIN, Rev. M. M., as rector of Church of the Holy Trinity, Marlborough, Mass.; to retire, October 31st. New address 1712 Northview Road, Rocky River, Cleveland, Ohio.

NEW ADDRESSES

MARVINE, Rev. WALTER, retired priest of the diocese of Pennsylvania, 559 Kathmere Road, Brookline, Delaware Co., Pa.

MCLAUGHLIN, Rev. A. M., rector of St. Stephen's Church, Newton, Ia., formerly 711 E. Eighth St., South; 521 E. Fourth St., North, Newton, Ia.

MUNDS, Rev. WILLIAM C., priest-in-charge of Church of the Incarnation, Cleveland, formerly 105 St. Marlowe Ave.; Box 2152, Station H, Cleveland, Ohio.

NOLL, Rev. ARTHUR HOWARD, LL.D., retired recently as rector of Church of the Good Shepherd, Memphis, Tenn., formerly 608 Woodlawn St.; 999 N. Avalon St., Memphis.

ORDINATIONS

DEACONS

CONNECTICUT—BENJAMIN BISSELL was ordained to the diaconate in St. Peter's Church, Hebron, by the Rt. Rev. Edward C. Acheson, D.D., Bishop of Connecticut, on June 29th. The Rev. Theodore D. Martin presented the candidate and the Rev. Harry Fitzgerald of Brooklyn preached the sermon.

The Rev. Mr. Bissell is to continue his studies at the Cambridge Divinity School in Middletown.

SHANGHAI—On September 20th, in St. John's Pro-Cathedral, Shanghai, the Rt. Rev. F. R.

Graves, D.D., Bishop of Shanghai ordained to the diaconate VAN YEU-POK, CHEU LI, MAU KHUH-TSOONG, and KYANG KYAN-TSOO. The Rev. H. Y. Pyao preached the sermon.

The Rev. Mr. Yeu-Pok, presented by the Rev. C. C. Chu, is to be resident minister of Christ Church, Kunsan; the Rev. Mr. Li, presented by the Rev. Dr. J. W. Nichols of the cathedral staff, is to be chaplain of St. John's Middle School, Shanghai, with address at St. John's University; the Rev. Mr. Khuh-Tsoong, also presented by Dr. Nichols, is to be assistant of St. Paul's Church, Nanking, with address at the American Church Mission, Nanking; and the Rev. Mr. Kyan-Tsoo, presented by Dr. Nichols, is to be resident minister of the mission in Puchen, near Nanking.

TENNESSEE—On St. Luke's Day, in Christ Church, Chattanooga, the Rt. Rev. James M. Maxon, D.D., Bishop Coadjutor, ordained QUINTER KEPHART to the diaconate. The candidate, an alumnus of DuRose Memorial School, was presented by the Rev. E. H. Merriman, D.D., acting dean of the school. The sermon was by the Rev. William C. Robertson, locum tenens of Christ Church. The preface to the ordinal was read by the Rev. Battle McLeister, the call to the ministry by the Rev. George B. Kirwan, the litany by the Rev. Charles E. Wood, and the epistle by the Rev. Lyle G. Kilvington. The Rev. James R. Sharp served as chaplain to the Bishop, and the Rev. James R. Helms was also present in the sanctuary.

The Rev. Mr. Kephart will continue his theological studies in Western Theological Seminary at Evanston, Ill.

DEACON AND PRIESTS

QUINCY—On Sunday, October 13th, the Rt. Rev. Edward Fawcett, D.D., Bishop of Quincy, ordained HENRY LEWIS EWAN to the diaconate, and advanced to the priesthood the Rev. CHANNING FOLSOM SAVAGE, and the Rev. ROBERT JAMES SUDLOW, in St. Paul's Church, Peoria.

The rector of St. Paul's, who presented both the ordinands to the priesthood, preached the sermon. The Rev. Mr. Ewan, who was presented by the Rev. Eli H. Creviston of Canton, is to continue his studies at Nashotah House; the Rev. Mr. Savage is to be a graduate student at the General Theological Seminary, 175 Ninth Ave., New York City; and the Rev. Mr. Sudlow is to be curate of St. Stephen's Church, Peoria, with address at 1013 Millman St.

PRIEST

MILWAUKEE—The Rev. JOHN CLEVELAND was advanced to the priesthood by Bishop Ivins, on Sunday, October 6th, in St. Andrew's Church, Madison, and not ordained to the diaconate as incorrectly stated in THE LIVING CHURCH of October 19th.

DIED

SMITH—On September 19, 1929, at Epiphany School, Washington, SISTER DOROTHEA (Eliza C. Smith), daughter of the late Robert and Rebecca C. Smith of Baltimore. Services were held at St. Paul's Church, Washington. Interment in Greenmount Cemetery, Baltimore.

INFORMATION BUREAU



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MEMORIALS

Sister Dorothea

SISTER DOROTHEA, the founder and Mother Superior of the Sisterhood of the Epiphany, Washington, D. C., entered into life eternal, on September 19th. She was born in Baltimore, Md., on March 19, 1850, and is survived by two sisters, E. Annie, and Mary Smith, both of that city.

She was trained in preparation for her vocation in St. Mary's Convent, Peekskill, New York. In 1897 she instituted the new Sisterhood of the Epiphany, and was professed by Bishop Paret of Maryland. She was given charge of the House of Mercy, in Washington, D. C., where she remained until 1905, when she associated herself with Sister Elizabeth, and founded the Epiphany School for Girls.

Until her last illness about a year ago, she was most zealous in carrying on this school for little girls, and her great personal charm has influenced the lives of many who are now grown women.

She will always be remembered by those who knew her for her great loyalty to the Church, and her self consecration to its service.

Caroline T. W. (Rice) Goodrich

Died on October 5th, CAROLINE T. W. (RICE) GOODRICH, beloved wife of the late Rev. James B. Goodrich of Concord, N. H.

It is difficult to speak of Mrs. Goodrich without trying to make everyone know her, as her family, her relatives, and her devoted friends knew her, a lifelong character of great sweetness, of sacrifice, and loyal integrity in the world!

Born in Cambridge, Mass., November 14, 1850, the daughter of John M. S. Williams and Elizabeth Manning, she spent her childhood and early girlhood in and near Boston.

In 1876 she married Mr. Charles B. Rice of New York, who was one of the founders of the Sullivan Machinery Works, in Claremont, N. H. Her married life with Mr. Rice was spent in Claremont, and she greatly endeared herself to the people there, by her brightness and charm, and her great desire always to do for others in all walks of life. Mr. Rice died in 1891, and after his death, when Mrs. Rice left Claremont to make her home with a niece in New York, Claremont lost a loyal citizen, and the people there a firm, staunch friend.

In 1901 she married the Rev. James B. Goodrich, then rector of All Saints' Church, Littleton, N. H. A few years later Mr. Goodrich retired from the ministry and they moved to Milton, Mass. Four years later they moved to Concord, N. H., where Mrs. Goodrich has resided for the past 21 years. Mr. Goodrich died in Egypt in 1913, leaving Mrs. Goodrich with his two daughters.

A fitting tribute was paid to her on the day after her death by a life-long friend and relative, when he said that he had never heard her criticize another unkindly, and not only did she go out of her way to sympathize and help those in trouble or distress, but she always thought the best of people. A deeply religious character, she lived her Christian life sincerely, with cheer and deep faith, giving freely and largely to those about her, asking very little for herself.

We who knew and loved her will carry her influence indelibly in our lives. We are finer for having known her!

"May light perpetual shine upon her."

Henry Mottet

HENRY MOTTET, priest and doctor, has passed on, and it is difficult to believe that the place that knew him for seventy-one years shall know him no more. While a member of the Sunday school and of the first boy choir in this country under the ministry of the rector, the Reverend William Augustus Muhlenberg, he began his preparation for Holy Orders.

Graduating at the College of the City of New York with the degree of Bachelor of Arts in 1869, he entered the General Theological Seminary and having completed the course was made a deacon on June 29, 1872, and was priested on May 31, 1874. In 1902 Hobart College conferred upon him the degree of Doctor of Sacred Theology. Upon the demise of the Reverend Doctor Muhlenberg, who founded the Church of the Holy Communion, the Reverend Francis B. Lawrence became the rector and the Reverend Mr. Mottet was appointed to the curacy. Mr. Lawrence died in 1879 and thereafter Mr. Mottet succeeded to the rectorship which office he filled with marked distinction, making full proof of his ministry until, on June 20, 1929, in the 85th year of his age, and having served the parish for fifty years, lacking one week, his eyes closed for their last sleep.

It is an interesting fact that the official Journal of the Diocese of New York first mentions him as "Acting Pastor" and then for a time as "Pastor" and gives no such title to any other clergyman among the hundreds of names on the diocesan list. How unusually appropriate that title was as applied to our deceased brother is known best to those who had the privilege of being in close and intimate contact with his work. He was indeed a good shepherd in whom was wondrously combined "A teacher's knowledge and a Saviour's love." It is no exaggeration to say of him that he changed the life and altered the career of thousands of men and women, inspiring the discouraged, counseling the perplexed, energizing the "faint and overborne" as by a transference out of his apparently inexhaustible store of dynamic power that sent them forward with the will to achieve. He embodied an idea which transmuted conditions into challenges to meet opportunities. His was a mighty soul—a rich mind keen and alert—a great heart, catholic in his affections, tender, gentle, and considerate in dealing with the manifold complex problems which persons in all walks of life submitted to him for adjustment, and withal possessed with a titanic will which could brook no opposition in matters of right as God gave him to see the right. Parishes scattered throughout this nation are today presided over by clergymen who have come under the vitalizing power of this man of God whose spiritual gifts, coupled with outstanding executive ability, made him to be universally respected, often almost revered and always beloved.

Henry Mottet was a man of vision and at times there were those who called such an optimist as he, visionary. But he was not that. He thought years ahead of most men, and walked with a sure step where ordinary men faltered. The spirit of the saintly Muhlenberg, founder not alone of the Church of the Holy Communion but also of such other monumental institutions as the great St. Luke's Hospital, and the Society of St. Johnland which maintains homes for aged men, women and children, had a continued expression in his successor. He was loyal to traditions that adorned the annals of his great predecessor and he gave himself without reserve and without stint to the furtherance of the benign charities which he established. Despite a changing social environment he devoted himself to the supreme task of holding in perpetuity the historic Church of the Holy Communion upon its consecrated ground. It was his vision and he was characteristically true to the vision. With that objective therefore as the crowning work of his great life he struck out for an endowment of one million dollars. There were not many who believed he could possibly accomplish so vast an undertaking, but within a few months of the close of his life the completion of the fund was celebrated with a memorable service in the presence of a congregation which filled the ancient edifice.

Henry Mottet was loyal to his high calling as a champion of the Faith. He believed in his God and he believed in men. Diligence and steadfastness in duty's daily round and perseverance in good works of every sort and nature marked the length of his days. The "homo sum humani nihil a me alienum puto" of Terence, and the German "I must, therefore I can" were the oft reiterated slogans of this surpassing servant of the Christ.

The Church thanks God and takes courage for the inspiring example of Christian Manhood in its best estate which Henry Mottet has afforded. Ours are cherished memories of what his blessed life has meant to the Christian pilgrimage and to our social fellowship. His contribution to life is a spirit of which his works are a rich and yet only a partial expression. And while our hearts are bowed in grief at his passing so that a sincere sympathy is extended to her who lived most in the sunshine of his presence yet we look up in the sure trust and confidence that he is not dead but sleepeth. "The Lord God Omnipotent reigneth and underneath are the everlasting arms!"

Committee appointed by the Bishop of New York: The Reverend Homer Francis Taylor, Chairman Rector, St. Paul's Church, Bronx.

The Reverend George F. Nelson, D.D., Canon, Cathedral of St. John the Divine.

The Reverend Robert S. W. Wood, Rector, St. Mary's Church, Tuxedo Park.

The Reverend John F. Steen, D.D., Rector Em. Ascension Memorial Church.

The Reverend Henry Lubeck, D.D., Canon, Cathedral SS. Peter and Paul, Washington.

The Reverend George F. Clover, D.D., Canon, Cathedral of St. John the Divine.

Howard Ernest Thompson

To the dear memory of HOWARD ERNEST THOMPSON, priest, entered into rest, July 2, 1924.

"Of your charity, pray for his soul."

RESOLUTION

John Lathrop Burdett

Resolutions of the rector, wardens, and vestry of St. James' Church, Arlington, Vt., on the death of JOHN LATHROP BURDETT, for many years a vestryman and warden, who entered into rest, Thursday, October 3, 1929.

WHEREAS, St. James' Parish, Arlington, Vt., has been served so long and faithfully by John Lathrop Burdett as vestryman and junior warden, who has now gone to those heavenly mansions prepared for us by Christ our Saviour, BE IT RESOLVED, by his associates of the vestry, who now wish to record their appreciation of a beloved and upright Christian gentleman, that the following minute be inscribed on the parish records, and that copies be sent to the secular and religious press:

A devoted son, a loyal and affectionate friend, he was beloved by a wide circle. That he was "Uncle John" to so many is more significant than any testimonial. A lover of music, his whole life has been an exemplification of harmony. Industrious, eager to cooperate, loyal alike to superiors and subordinates, his business life has been marked by the affection of his associates no less than his social life.

Sorrow at our loss finds comfort in our realization that he has gone where there is neither pain nor sorrow. In the calm of paradise he may rest in peace, and may be illumined by that light which has ever been his guide here below.

Signed:

GEORGE ROBERT BRUSH, Rector; FRANK W. CANFIELD, Senior Warden; EDWARD C. WOODWORTH, Secretary and Treasurer; ALBERT E. RUCK, RICHARD B. LEAKE, HERBERT WHEATON CONGDON, REUBEN H. ANDREW, PERCY B. LATHROP, LAWRENCE A. COLE, GEORGE A. RUSSELL, M.D., ROBERT WILLIAMS.

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EXPERIENCED ORGANIST-CHOIRMASTER open to immediate engagement. Best references. SIDNEY B. HOLDEN, Mus.Bac., 204 East Post Road, White Plains, N. Y.

ORGANIST-CHOIRMASTER AVAILABLE European trained, with international record. Trainer and director of outstanding ability. Boy or mixed choirs. Recitalist. Churchman. Recommended by bishops, clergymen, and eminent musical authorities. ORGANIST, 87 Shipwright St., Annapolis, Md.

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Church Services

District of Columbia

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

Illinois

Church of the Ascension, Chicago
1133 North La Salle Street.
REV. WM. BREWSTER STOSKOPF, Rector
REV. J. R. VAUGHAN, Assistant
Sunday Service: Low Mass, 8:00 A.M.
Children's Mass: 9:15 A.M.
High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction, 7:00 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, 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 last 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
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REV. H. PERCY SILVER, S.T.D., LL.D., Rector
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Sundays: 8:00 and 9:00 A.M. (Daily 7:30) 11:00 A.M. Missa Cantata and sermon.
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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.
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" 11:00 A.M. High Mass and Sermon.
" 4:00 P.M. Sung Vespers. Brief Address and Benediction.
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Extra Mass Wednesdays at 7:00.

CHURCH SERVICES—Continued

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S. Clement's Church, Philadelphia

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 Sunday: Low Mass at 7 and 8.
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 Solemn Vesper and Sermon at 8.
 Daily: Mass at 7, 8, and 9:30.
 Friday: Sermon and Benediction at 8.
 Confessions: Friday, 3-5; 7-8; Saturday,
 11-12; 3-5; 7-9.
 Priests' Telephone: Rittenhouse, 1876.

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KFBU, LARAMIE, WYO.—ST MATTHEW'S Cathedral, 600 kilocycles (499.7). Noonday service daily at 12:00 noon and University Extension programs at 1:30 p.m. daily. Schools and institutions of the Church in Laramie furnish programs Saturdays at 1:30 p.m., C. S. Time.

KFJZ, FORT WORTH, TEXAS, 1370 KILOCYCLES (218.7). Trinity Church, Morning service every Sunday at 11:00 A.M., C. S. Time.

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

WEBR, BUFFALO, N. Y., 1310 KILOCYCLES (228.9). St. Mary's on the Hill every Sunday. Choral Evensong, 8:00 P.M., E. S. Time. Sermon and question box by the Rev. James C. Crossin.

WHAS, LOUISVILLE, KY., COURIER Journal, 820 kilocycles (365.6). Choral Evensong from Christ Church Cathedral every Sunday, 4:30 P.M., C. S. Time.

WIBW, TOPEKA, KANSAS, 1300 KILOCYCLES (230.6). Grace Cathedral Services every second Sunday at 11:00 A.M. Organ recital every Monday and Thursday from 6:00 to 6:30 P.M., C. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILOCYCLES (204). Church of the Good Shepherd. Morning service every Sunday at 9:30 E. S. Time.

WMCA, NEW YORK CITY, 570 KILOCYCLES (526). Diocese of New York. The Program of the Church (Nation-wide Campaign). Thursdays from 1 to 1:30 P.M. The "Midday Message" period.

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

WRC, WASHINGTON, D. C., 50 KILOCYCLES (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.

WRV, RICHMOND, VA., 1110 KILOCYCLES (270.1). St. Mark's Church, Sunday evening, 8:00 P.M., E. S. Time.

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

RETREAT

BROOKLYN, N. Y.—QUIET DAY FOR Church school teachers under auspices of the Teachers-Fellowship, Diocese of Long Island, St. Paul's Church, Flatbush, Brooklyn, N. Y., Tuesday, November 5th, 10:30 to 4:00 P.M. Holy Communion, 10:30 A.M., Bishop Stires celebrant. Meditations given by Rev. John Suter, Jr. To reach church take B. M. T. subway to Church Ave. Bring Box Luncheon. Tea and coffee served by ladies of parish.

THE REREDOS in Southwark Cathedral is being decorated in gold and color. It was erected over four hundred years ago, and was badly mutilated in the sixteenth century. Later an unsightly wooden screen covered it, and the old screen was forgotten. This was removed in 1830 and the restoration undertaken, but it has been dull and grey for centuries.

BOOKS RECEIVED

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

Cokesbury Press. 810 Broadway, Nashville, Tenn.
Talking With God. Edited by Alfred Franklin Smith. Cloth, 50 cts.; Moroccotol, \$1.00.

Funk and Wagnalls Co. 354-360 Fourth Ave., New York City.

A Seven-Day Church at Work. The Story of the Development and Program of Wesley Church, Worcester, Massachusetts. By William S. Mitchell, D.D., minister. \$2.00.

Hale, Cushman & Flint. 857 Boylston St., Boston, Mass.

The Man at the Gate of the World. By W. E. Cule. With an original etching by Albert R. Thayer. \$1.50.

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

Truths to Live By. By J. Elliot Ross, religious adviser, Columbia College, lecturer in Religious Education, Teachers' College, Columbia University. \$2.00.

Horace Liveright. 61 West 48th St. New York City.

Christian and Jew: A Symposium for Better Understanding. By Various Authors. Edited by Isaac Landman. \$3.00.

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

The Theater. Three Thousand Years of Drama, Acting and Stagecraft. By Sheldon Cheney. With 204 Illustrations. \$10.

Plain Tales from Flanders. By P. B. Clayton, founder-padre of Toc H. \$1.40.

Doubts and Difficulties. By Cyril Allington, headmaster of Eaton; Hon. Fellow of Trinity College, Oxford; chaplain to the King. With an Introduction by the Archbishop of York and an Animadversion on the Rev. P. B. Clayton, M.C. \$2.00.

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

Process and Reality: An Essay in Cosmology. Gifford Lectures Delivered in the University of Edinburgh during the Session 1927-28. By Alfred North Whitehead, F.R.S., Sc.D., LL.D., Fellow of Trinity College in the University of Cambridge, and professor of Philosophy in Harvard University. \$4.50.

Prayer. By Mario Puglisi. Translated by Bernard M. Allen, M.A., LL.D. \$2.50.

Life and the Book. By Hilary G. Richardson. \$1.75.

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

In God's Presence. A Spiritual Guide for Present Day Churchmen. By the Very Rev. Phillips Standish Gilman, M.A., dean of St. Luke's Cathedral, Orlando. With an Introduction by the Rt. Rev. John Durham Wing, D.D., Bishop Coadjutor of South Florida. 60 cts.

The Theory of Christ's Ethics. By F. A. M. Spencer, D.D. \$3.00.

The Little Color Missal. Linen, 15 cts.

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

The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church according to the Use of the Protestant Episcopal Church in the United States of America. Together with The Psalter or Psalms of David. Red Moroccoette, 40 cts.; Black cloth, 25 cts.

G. P. Putnam's Sons. 2 West 45th St., New York City.

Why Am I a Christian? By the Rt. Rev. and Rt. Hon. Arthur F. Winnington Ingram, D.D., Lord Bishop of London. \$2.50.

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

Alice Meynell: A Memoir. By Viola Meynell. \$5.00.

Skeffington & Son, Ltd. Paternoster House, St. Paul's, London, E. C. 4, England.

Short Addresses After Evensong. On Sundays, Festivals, and Fasts throughout the Ecclesiastical Year. Edited by John Henry Burn, B.D., rector of Whatfield, near Ipswich. Vol. I. Advent to Trinity Sunday.

The Universal Prayer. By the Rev. James Sheerin, rector of "The American Church," Munich.

On the Track of the Prodigal. By the Rev. Julian Harvey (vicar of North Rode, Cheshire).

The World Press, Inc. Denver, Colo.

The Challenge. A Manual for the Attainment of Power, Affluence, and Happiness. \$1.50. By mail, \$1.60.

DUTIES OF AN ENGLISH CHAPLAIN IN EUROPE

NEW YORK—One of the English chaplains in Europe was asked by a woman he had never before heard of if he would look after her pet dog while she went on a trip. Bishop Batty, in charge of English churches in North and Central Europe, writes of a recent request at Calais:

"My offer to take the duty on the Sundays I was there enabled the chaplain to get away for a holiday, the first for seven years. It gave me an insight into the work of a chaplain, which I was glad to have. One day an urgent message came to say that the British chaplain was wanted at once in a neighboring café. Being in charge, I went at once, only pausing to substitute episcopal garb for the clothes in which I had been playing tennis. On arrival I found that an English carrier pigeon had alighted in the café. A procession had been formed and it had been taken to the consulate, but the officials there said it was clearly a matter for the Bishop to deal with; hence my urgent summons. The pigeon was handed to me and at once everyone deserted his liquid refreshment and crowded round to see what special qualifications the English episcopate had in dealing with pigeons. The consulate had decided it was so, and what better authority could they have. In turning it over in my hand and wondering what on earth I could do to maintain the prestige of my office which was clearly at stake, I saw some letters on the feathers of a wing and asked for a magnifying glass. This brought me at once on to a level with Sherlock Holmes and a hush fell on the crowd as I examined it more closely. I was then able to announce that it belonged to a gentleman living at Kidderminster and cheers broke forth. It was arranged that the proprietor should write to him and in the meantime treat the pigeon as one of his own children. I trust that by this time it has arrived home. It is just an instance of the multifarious tasks which a chaplain is called upon to perform. There was much else to do."

NEED OF UNUSED HOSPITAL AS SCHOOL IN MEXICO

NEW YORK—Bishop Creighton throws out an idea which, if carried out, would yield immeasurable good in Mexico:

"The hospital at Nopala continues to be a problem. Since Mrs. Salinas carries on her work of mercy in her home and we have no appropriation for doctors or nurses, the beautiful hospital overlooking Nopala Lake is practically unused. When Deaconess Phelps saw it, she at once saw possibilities in it for an educational institution and made the most practical suggestion I have yet heard for using this valuable property.

"Nopala is the center of our work in a vast area in the state of Hidalgo. In that area are thousands of Indian children, with infinite possibilities, ready to be trained for Christian citizenship. Their parents are too poor to pay tuition but the children could bring some corn and beans in lieu of tuition and do all the work in a school established for them.

"Our unused hospital, well built, with large, airy rooms and enormous patio for recreation, would lend itself admirably to such a plan. We already have our *Escuela de la Fraternidad* (a parish day school) in Nopala whose pupils would be a nucleus. Such a school should be endowed before it is started. An income of \$2,500 a year would make it possible; endowment of \$50,000 ought to yield that amount and make it a certainty.

"Before another school for the very poor is ever thought of, it ought to be endowed. But what a blessing our old hospital might be for the Indian children if it could be used as a school."

Union of Two Great Presbyterian Churches Of Scotland Consummated at Edinburgh

Protest Creates Disturbance at Truro Cathedral—Death of Bishop S. M. Taylor

The Living Church News Bureau
London, October 11, 1929

THE SESSION OF THE GENERAL ASSEMBLY of the Church of Scotland made history last week at Edinburgh, when the union of the two great Presbyterian Churches was consummated. The General Assemblies of the two Churches first met in their halls, and, after transacting business, the members, clerical and lay, marched in two processions to a fixed point, and then proceeded as one to St. Giles' Cathedral, where a service of thanksgiving, with impressive ceremonial, was held. Delegates from almost every Christian body in Britain and beyond attended.

At the evening session, Archbishop Lord Davidson of Lambeth spoke on Christian Unity. He said a man must be dull of spirit and feeble of fiber whose pulse was not quickened as he looked round that hall and realized the healing of a great cleavage of so many years' persistence. The act was significant far beyond Scotland. As one whose stance had for twenty-five years been at Lambeth, he had had the opportunity of looking out upon the Christian world in all its parts, and of fashioning high hopes as to what might come to pass in the coming decades or centuries.

After quoting from the Lambeth Appeal of 1920, Archbishop Davidson said that the response had been greater than anybody could have supposed possible. It had come from the great Churches of the East, from Scandinavia and Germany, and in abundance from America, and from all Christian communities in Britain. "As a whole, the response has, with one great exception, been cordial, hopeful, and stimulating all the world over. Fifty years ago such replies would have been deemed incredible. Especially have we been stirred by the amazing change which has come about in our whole relation to the great Churches of the East. Vast communities about which Christians in England have been strangely apathetic, or almost unaware, these Churches have their tap-roots deep down in the earliest centuries of Christianity, and their faithfulness to the Christian Creed is beyond praise. And now in its present trend we are beginning eagerly to see that that Eastern Christianity is expressing new sympathies and starting new efforts which for centuries have been foreign to its usages. No gathering of Eastern Churches for conference and endeavor but has been attended by splendid men of learning and devotion and experience, whose work-fields lie in the historic patriarchates of Eastern lands."

No helpful word or act, he went on to say, had come from Rome. Members of the Roman Church would not even join other Christians in prayers. No portal of fellowship, however, could be entered by non-Roman Catholic Christians, which had submission graven on its lintel. No path was at present even dimly in sight leading to a reconciliation road. "Yet," said the Archbishop, "I dare not myself quite say 'abandon every hope,' nor can I hold

it inconceivable that in the Providence of God a truer light may some day dawn."

PROTEST CREATES DISTURBANCE AT TRURO CATHEDRAL

It is now two years since a "protest" was made at St. Paul's Cathedral, by certain well-meaning but indiscreet individuals, against the Bishop of Birmingham's being allowed to preach there. It was then feared that a bad precedent had been established, and that others might be emboldened to take similar action, during the course of public worship, to ventilate their own special likes or dislikes. Whether this was in the minds of those persons who created a disturbance at Truro Cathedral last Sunday morning one does not know, but the fact remains that several men were forcibly ejected from the cathedral at the 10 o'clock celebration of Holy Communion, in connection with an attempt to protest against the use in the cathedral of the Prayer Book of 1928. The Bishop (Dr. Frere) was celebrant, and during the Prayer of Consecration three men ascended the chancel steps and one of them began to read a protest. A verger hurried up, took away the written protest, and attempted to remove the reader thereof. The others, who also had copies of the protest, began to read it, but all three were removed from the chancel, shouting and protesting that the service was illegal. After a struggle they were forced out of the cathedral. There was a good deal of excitement, but the service was not interrupted. A copy of the protest which they tried to read stated, "The action of Dr. Frere of Truro, in ordering the use of the said Prayer Book, is an open defiance of the decision of the House of Commons, and calls for immediate inquiry if the authority of representative government is to be maintained."

DEATH OF BISHOP S. M. TAYLOR

Last week there passed to his rest Bishop Samuel Mumford Taylor, canon of St. George's Chapel, Windsor, and formerly Suffragan Bishop of Kingston-on-Thames.

Bishop Taylor, who was 70 years of age, will long be remembered by those who knew him as a singularly complete character, and one almost ideally designed for the episcopal office. His work in the Southwark diocese, especially when, during Dr. Burge's illness, he was practically Diocesan, would seem to have marked him out for that wider opportunity, which so strangely never came. He was a man of wide reading and sound theology, a great authority on plainsong, and had a considerable knowledge of liturgical and musical questions. But it was in the pulpit that he was at his best. Here all his qualities were exhibited to the full. It was such preaching as should come from a bishop—authoritative, wise, kindly but searching, intensely simple, and full of thought.

MOTION PICTURES OF WESTMINSTER ABBEY MADE

By special permission of the dean and chapter, the first motion picture of the interior of Westminster Abbey has just been completed. The central features of the film are the Unknown Warrior's tomb and the Congressional medal brought by General Pershing. Two long "shots" were

taken, one looking northwestwards across the grave and the other looking down the nave toward the choir.

These pictures form part of a film of the River Thames, taken largely for the benefit of overseas audiences, and showing places of beauty and interest—from its source near Cirencester to the river mouth. Charles Whittaker Productions, Ltd., the first which made the film, photographed the tomb of the Unknown Warrior for the interest of the Dominions. The firm pointed out that many thousands of people who lost relatives in the War would never have an opportunity of visiting the tomb.

ST. JOHN'S, HOLBORN, TO ASSIST RUSSIANS

An interesting request has come from the Russian refugee students of the Orthodox Church, that one of the crypts of St. John's Church, Holborn, in the west-central district of London, should be put at their disposal for use as a chapel, and for the meetings of their Student Christian Fellowship, and the Orthodox and Anglican Society of St. Alban and St. Sergius. The Bishop of London has given his sanction, and as the Parochial Church Council has expressed its sympathy there is no doubt that the necessary arrangements will soon be made.

SOUTH INDIAN SCHEME OF REUNION

The Rev. Arnold Pinchard, in the current issue of the *Church Union Gazette*, gives a summary of the South Indian Scheme of Reunion, and says that any really right movement toward reunion must be regarded with the utmost sympathy and with earnest prayer and desire that it may be carried through successfully. At the same time, in any and every case, and particularly in this one, the scheme propounded must be submitted to the most careful and critical scrutiny, lest there should be found anything in the provisions of such a scheme which might prove ultimately a seed of disunion and schism, by the sacrifice of fundamental principles of Catholic doctrine for the sake of procuring a superficial consensus of agreement.

DEATH OF BISHOP MURRAY

Beyond the bare record of the facts, as telegraphed from New York, I have seen no press or other comments on the tragically sudden death of the Bishop of Maryland, the Most Rev. J. G. Murray. The *Church Times*, in the current issue, has a brief account of Dr. Murray's career, and refers to the interesting occasion of his election at the New Orleans Convention in 1925 to the office of Presiding Bishop of the Episcopal Church of America. We in London can only express our deep sympathy in the loss our American fellow-Churchmen have sustained, and shall await with interest fuller details of the tragic event. GEORGE PARSONS.

FIRE DESTROYS MISSION AT DESTIN, FLA.

DESTIN, FLA.—To the distress of the little congregation of fisher-folk, belonging to the mission of St. Andrew's-by-the-Sea, Destin, a fire of unknown origin recently completely destroyed the little frame school building in which their services have been held. The Bishop of the diocese was making his visitation to Destin and held a service in the building a few hours before the fire aroused the inhabitants of the village. Clement E. Taylor, a lay reader, is in charge of the mission, and the Rev. Thomas A. Schofield, of Milton, the visiting missionary.

Palestine is Not Only District Concerned In Trouble at the Wailing Wall

Actual Incident Considered Closed
—Another Danger Arises— Ibn
Saud Faces Difficult Task

L. C. European Correspondence
Wells, Somerset, Eng., September 25, 1929

THE ACTUAL INCIDENT OF THE WAILING Wall may now be considered closed, though of course the existence of that Arab-Jewish hatred, of which it was a symptom, is still a problem for those who hold the mandate over Palestine. Only it is now clear that Palestine is not the only district concerned. When you throw a stone into a pool, you produce more than a splash. The ripples spread out all over the surface of the pond, and disturb all things that float upon it. This is what is happening now, for the whole of Islam is one continuous pool, or to vary the figure, one whispering gallery, and the word of any episode runs round the whole of it, producing results that are quite unexpected by those who produced the original disturbance. In 1899, to give an instance, there was a long and obstinate war in the Tirah district at the north-western frontier of India. Those with the best opportunity of knowing the facts declared that the real cause of this was the Uitlander problem in the Transvaal, then under President Kruger. Those "foreigners," who were for the most part English, could get no redress for alleged grievances from the Boer government, and the British power did not seem able to help them. That gave the fanatical mollahs of the hills excuse for proclaiming a holy war, for was it not clear that the virtue had gone out of the "Sirkar," the British government of India?

Now, we have the same solidarity of Islam producing like results over this Jerusalem question. Over in Transjordan and the Hejaz, the little Wailing Wall incident was reported as an attempt on the part of those Jews (Allah's curse upon them) to get possession of one of the great holy places of Islam. Wherefore, some two thousand of the Arabs of the neighboring kingdom of Transjordan gathered in arms, to march on Jerusalem and bring help to their brethren. Were they to be told that the event had happened in another country and was the concern of another government? Dar-ul-Islam is one, and one commonwealth under one successor of the prophet. What the arrival of such a body would have meant to Palestine in the height of the trouble can easily be guessed, but the danger was averted by the act of one British officer. Alone and unarmed, he met those 2,000 fanatics, and reasoned with them—and turned them back by the force of his one personality.

"I told them how things really were, and they knew me, and knew that I would tell them the truth," was his simple account of the matter, and those who know anything of the East know how much lies behind those brief words.

ANOTHER DANGER ARISES

But, though that danger passed, another soon arose. Now Ibn Saud, king of the Hejaz, is in trouble over the same disturbance. Why? And what concern can it be of his? Ibn Saud is a chief of the old type on one side of his character. A strong

man, who has carved out a kingdom for himself in Arabia at the expense of the legitimistic Sherifian house, with the help of the Wahabi clan. His kingdom, with its capital at Riaydh, includes the holy cities of Islam, Mecca, and Medina, and so concerns all of the faith. As for the Wahabis, they are the Puritan fanatics of Islam, men who began as a religious sect about one hundred and fifty years ago, and have developed, as such things do in the East, into a clan.

Now, fanatics of any kind, whether they be Christian or Mohammedan, are admirable instruments to help you to a throne, as Cromwell found in his day, but are apt to be hard to control when you are on it. These "followers of the Beloved" (the meaning of Wahabi) have much the same mentality as the Puritans in England, sharpened and hardened by the atmosphere of Islam. What is allowed in the Koran is not only legal to their ideas, it is compulsory. What is not expressly ordered is forbidden. "Omission is prohibition." That rule of interpretation of the English Prayer Book would commend itself to them. "Two sins are there that Allah the All-merciful will never pardon," said a doctor of the sect. "They are idolatry and the smoking of tobacco." An Arab, wearing a silk kefiyeh, or head veil, passed by another teacher of this type. "Allah will forgive murder, theft, adultery," said the theologian, "but not the wearing of clothes like that!" And to this Puritan way of looking at things, they add a complete readiness to hew Agag in pieces before the Lord, and to interpret all texts in the Koran that look that way on the same lines as the sternest of Cromwell's troopers would have done. When these gentry raided certain Mohammedan villages on the border of Iraq in 1927, their method was to kill every male and turn out every woman naked in the desert, to make her way to any place that perchance might be willing to shelter her!

TROUBLES OF A KING

These are the men, then, whom Ibn Saud has to control, now that they have made him a king. A chief of the old type on one side of his character, he is a man of modern mind on the other, and has some notion as to what is expected of him as a modern ruler, and what the limits of his powers are. His subjects, however, look at things only from the point of view of the Moslem fanatic. They say, "Here is Islam, insulted by these dogs of Jews, and the Amir says that that does not concern us, and that it is our duty not to interfere! We always suspected his religion, especially since he went in for those motor cars, and now we know that he is an apostate." Hence, we get a rising against him, now in active process, and all because of the trouble at that Wailing Wall! Things do reverberate from side to side in Islam! As for the motors, it is the fact that the Amir has recently purchased several of them for his own use, and that there is not a single word about automobiles in the Koran! If the Wahabis would apply their own principles to their own excellent modern rifles, and remember that they are not mentioned in the Koran either, and so are, on their principles, forbidden, the problem of reducing them to order would be simpler. However, you

cannot expect a fanatic to apply his own principles to his own loss! So, we get a rebellion, and the cry "Islam in danger" has proved good enough to draw many of Ibn Saud's old enemies together, in an attack on his rule. Not that he is down yet by any means. Today brings news that, on the contrary, he has just won a very considerable victory.

It is certainly to be hoped that he will be able to maintain his uneasy throne, for he has hitherto shown himself to be the strong man, with an outlook on the world, and the power to keep turbulent and ignorant fanatics in check. If he should go, there would certainly be trouble for all in Palestine, Syria, Iraq, and trouble there has its effect all the world over! At least the incident may show how any one shock, administered anywhere, may reverberate all over the world of Islam, and have effects that those who administered the shock, with the very best intentions, never envisaged as even possible. When a glass of some solution is fully charged, a mere tap, or the jar of a slammed door, may make it crystallize in quite unexpected shapes. Further, men who have still the mentality and ideal of the sixth century are hard to be ruled according to the principles of the twentieth. It might be well if good people in the West, who are so sure what ought to be done in the East, would remember these facts, and not be quite so ready to embarrass the trained expert on the spot with unasked direction! W. A. WIGRAM.

CORNERSTONE OF NEW CHURCH IN ROCHESTER, N. Y., LAID

ROCHESTER, N. Y.—St. Thomas' Church, Rochester, expects to have its new building ready for use by January next and is providing for 300 sittings. The Rev. David L. Ferris, D.D., laid the cornerstone of the new church recently, assisted by the Rev. Dr. George E. Norton, rector of St. Paul's, Rochester, and the Rev. David L. Leach, rector of St. Thomas'.

In his address Bishop Ferris congratulated the parish and community upon the building of this church. He stressed the importance of the fact that all parishes of the city had united to make possible its erection. "The community spirit revealed in the generous response made by Churchmen and Churchwomen of this city makes this occasion one to be remembered. In the thirty-five years of my ministry it has been my privilege to participate in many services similar to the one which has brought us together today but this is the first time in my memory when the real community note has been sounded.

The committee in charge of the work at St. Thomas' was made up of persons connected with all the parishes in Rochester. A splendid response was made to the appeal.

BISHOP OLDHAM GREET'S PREMIER MAC DONALD

ALBANY, N. Y.—The Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany, with the mayor of the city, the Hon. John Boyd Thacher, and a committee of citizens greeted the Rt. Hon. J. Ramsay MacDonald, Prime Minister of Great Britain, on October 14th, when the Premier's train waited a short time in Albany on the occasion of his journey to Canada.

As president of the Foreign Policy Association in the capitol district, Bishop Oldham delivered the address.

Memorial Unveiled in Christ Cathedral, Vancouver, in Honor of World Navigator

Archbishop-Elect of Melbourne Visits Wycliffe College—Dominion Board of W. A. Meets

The Living Church News Bureau
Toronto, October 17, 1929

AN INTERESTING SERVICE TOOK PLACE IN Christ Church Cathedral, Vancouver, when a memorial plaque was unveiled in honor of Capt. James Cook, the great world navigator, who in the year 1778 first revealed the wealth of that province to the world, and was largely responsible for British Columbia being part of the British Empire. The ceremony was performed by Sir John Sandeman Allen, M.P., the chairman of the Royal Empire Society, which presented the tablet to Christ Church Cathedral.

INTERESTING HISTORICAL SERVICE
AT SHELBURNE, N. S.

Shelburne, Nova Scotia, was founded by the United Empire Loyalists. The Nova Scotia Historical Society has just placed a bronze tablet on the front of Shelburne's historic church. It bears the following inscription:

This Church Built by the Loyalist Founders of Shelburne, Was First Used for Divine Service on Christmas Day, 1789, and Consecrated July 30, 1790, by the Right Rev. Charles Inglis, D.D., Bishop of Nova Scotia and First Colonial Bishop of the Church of England. The Historical Society of Nova Scotia, 1929.

The ceremony of unveiling this tablet was conducted by Archdeacon Vroom as president of the Historical Society. The congregation being assembled in front of the church, the doxology was sung, after which the Rev. R. A. Robinson, rector of Shelburne, gave an introductory address.

The unveiling was performed by the Rev. Charles DeWolfe White, great-grandson of the Rev. T. H. White, D.D., son of one of the original Loyalists, who had been in charge of the church for sixty-two years. It was an interesting coincidence that this year was the centenary of Dr. White's ordination.

HEROIC MISSIONARY RETURNS TO FAR NORTH

The Rev. George Morrow, with his wife, has gone back to Rupert's House in the diocese of Moosonee to continue his missionary work among the traders and Indians. They were flown into James Bay by W. Roy Maxwell in a Moth machine—the same pilot who brought Mr. Morrow out last March amid sleet and snow, suffering with a broken leg. Mrs. Morrow, who "mushed out" from the Moose Factory a month later, has been with her husband ever since.

ARCHBISHOP-ELECT OF MELBOURNE AT
WYCLIFFE COLLEGE CONVOCATION

The annual convocation of Wycliffe College, Toronto, was held in the Sheriton Memorial Hall and was notable for two things: First, because the address of the evening was given by a man prominent in the Mother Church, Canon F. W. Head, sub-dean of Liverpool Cathedral, chaplain to the King, and Archbishop-elect of Melbourne, Australia. The second notable feature of the evening was the inspection of the building which has been greatly altered and improved during the past few months.

Dr. Cody introduced the speaker of the evening, who, after asking for prayers, dealt with the growth of the Church during the last 100 years.

Canon Head spoke of the World Call and the stir and inspiration it has been to the Church in England.

NEWS NOTES

The annual meeting of the Dominion board of the W. A. was held last week in

St. Luke's Chapel, New York, Commemorates Twentieth Anniversary of Its Vicar

Dr. Stetson Preaches on Church Attendance—Dedication of Kane House

The Living Church News Bureau
New York, October 19, 1929

IN OCTOBER, 1909, THE RECTOR OF TRINITY parish, New York, received the Rev. Edward H. Schlueter, formerly a canon at Albany Cathedral, to be the vicar of St. Luke's Chapel of that parish. Last evening (St. Luke's Day) the former rector, now the Bishop of New York, spoke to a congregation that thronged the quaint chapel in Hudson street, praising the twenty years' service of Father Schlueter as vicar of St. Luke's. Two bishops, the Diocesan and the Rt. Rev. Dr. Campbell of Liberia, and a score of priests had come to join with the large congregation in paying tribute to a spiritual leader at the end of a fifth of a century in one of the most difficult fields in the city.

What has been accomplished by Fr. Schlueter in these years in Hudson street cannot be described. Fortunately; that is not the task of the writer. But to even the visitor something of the greatness of the achievement is evident. Structurally, venerable St. Luke's, the second or third oldest church building of our communion in New York, has been made into one of the most beautiful of our houses of worship.

As for its influence, anyone who is familiar with the Catholic revival in the American Church knows that to the early record of St. Luke's, notable for its historic associations, Fr. Schlueter has added the achievements of the recent past and present, a service so notable that the little old church in Hudson street is revered by Churchmen throughout the country. It has been said that if one, however remote, will excel in his work the world will make a path to his door. The saying is not an inaccurate description of the present vicar of St. Luke's. Hudson and Christopher streets, where the chapel is located, is a neighborhood not only far removed from the heart of the city, but it is a location difficult of access. However, to Churchmen, because St. Luke's is there, the trip has become a familiar one. Especially notable in Fr. Schlueter's ministry in New York has been and is his successful work with children. The Children's Eucharist at St. Luke's is a model for seminarians and rectors. Like services throughout the Church have been planned according to this one.

As a director in the spiritual life, as a confessor, director of quiet days and retreats, Fr. Schlueter's ability has blessed countless numbers of people within and

Christ Church Cathedral and the synod hall, Montreal.

It had seemed almost impossible to get a Mothers' Union meeting on a Sunday afternoon, even to hear a speaker from England, and that speaker the president of the Mothers' Union in the diocese of Winchester. But those who came, for the main hall of St. James' Cathedral, Toronto, was very fairly filled with mothers, were glad they had sacrificed their afternoon of leisure as they listened to an allegory on the subject of The Wise Woman.

far beyond his parish. Not only is there a daily Mass at St. Luke's, but often the three altars are in use when visiting priests, members of the Order of the Holy Cross, or others come to make use of the privilege which the vicar always extends to the clergy. One finds at St. Luke's an application of the Christian religion that is profoundly impressive because it is so real. In an obscure chapel among the tenements of the lower west side, a priest who is a great pastor is being honored at this time by all who know of the anniversary.

It is particularly interesting to note that of the two distinguished guests of last evening, Bishop Manning was a former rector of Fr. Schlueter's, and Bishop Campbell a former curate.

DR. STETSON PREACHES ON CHURCH
ATTENDANCE

The Rev. Dr. C. R. Stetson, rector of Trinity parish, spoke last Sunday morning in his sermon at Trinity Church on the much-discussed topic of lack of church attendance. He declared that the churches themselves are in large measure to blame for the prevailing situation, saying that if the essentials of the Christian religion were presented therein, we should not hear so much of the discontented people who claim that they find private worship more valuable than public worship. "Sermons, which to the Protestant, are chief in importance, now deal with national and international affairs. I do not believe you come to church to hear about such things. Sermons have become an annoyance to people because they are controversial." Dr. Stetson stated three important reasons for church attendance: to practise Christian fellowship, to strengthen our spiritual faith, and to experience the presence of God.

VISIT OF THE BISHOP OF WINCHESTER

According to the traveling schedule of the Rt. Rev. Dr. Frank Theodore Woods, Lord Bishop of Winchester, who is now in America visiting cities in Canada and in the States, he will be in New York on Sunday, the 27th. In the morning he will preach at Grace Church, and at 4 o'clock in the afternoon at St. Thomas'. There will be added opportunities, which have not as yet been announced, to hear Bishop Woods while he is in New York.

AT CHRIST CHURCH, YONKERS

It is our privilege to continue to report progress among the parishes of Yonkers. First, of St. Andrew's, then of the new St. Paul's; now to them may be added a statement of marked improvement in the work at Christ Church. The present rector, the Rev. Harry M. Hyatt, has brought to his new field such faith in the possibilities of

NO! WE HAVE NOT PAID THAT NOTE!

October 11, 1929.

September receipts were below those of last year. We are now \$137,743.41 behind last year.

Only three months remain before the close of the year.

Why not have a "Pay-Up-Sunday" before the Every Member Canvass? Unpaid pledges are a bad foundation upon which to build for next year.

Faithfully yours,

LEWIS B. FRANKLIN,
Treasurer.

this parish that from a condition of depression and discouragement Christ Church is now characterized with a spirit of vigor and hope for the future. On the occasion of his visitation to this parish last Sunday, Bishop Manning congratulated the congregation on the marked change that has taken place among them under the leadership of the Rev. Mr. Hyatt.

DEDICATION OF KANE HOUSE

The board of managers of the Episcopal City Mission Society issued invitations to an open house and service of dedication, to be conducted by Bishop Manning, for Kane House, the new convalescent building at Sarah Schermerhorn Home at Milford, Conn., this afternoon at 3 o'clock.

Kane House is the newest unit of the Schermerhorn institution, having been completed only this summer. It has been made possible through a gift from the estate of the late Mrs. John Innis Kane, which provided \$100,000 for the erection of the building and an endowment of \$250,000 for maintenance. The arrangement and equipment of the institution has been executed to conform to the best standards of scientific convalescent care. For example, there is a complete isolation department, adequate diet kitchens, laundry, and bathing facilities, which made possible the maximum degree of institutional sanitation.

Although Sarah Schermerhorn House has been operated as a fresh air home since 1904, when Miss Sarah Schermerhorn left a sum of money for the erection of the main building, it has provided year-round privileges only since 1921. In the latter year, however, Mrs. Kane made a gift of \$15,000 to equip the house as a winter convalescent institution for women and children and contributed to its annual maintenance. Now, with this most recent gift from her estate, the capacity of Schermerhorn institution is increased by sixty children. The summer census will thus be raised to more than 250 mothers and children, since Kane House will be used in the summer for fresh air parties.

SOME COMING EVENTS

Sunday, October 20th. Institution by Bishop Manning of the Rev. Edmund Sills as rector of St. Peter's, Westchester. At 8 P.M., observance of the 30th anniversary of the Church of the Advocate in the Bronx. Four P.M., British Harvest Festival at St. Paul's Chapel.

Thursday and Friday, October 24th and 25th. Second annual diocesan clergy conference at Lake Mahopac. Speakers: Bishops Manning, Dallas, Rhinelander, Lloyd, and Shipman; Canons Prichard and Bridgeman; Fr. Hughson, O.H.C.; the Rev. Dr. Oliver; and the Rev. C. Leslie Glenn.

Tuesday, October 29th. Churchwomen's League for Patriotic Service meeting at 3 o'clock, 130 East 57th street. Speaker: the Rev. Dr. Darlington.

One hundred and first diocesan assembly, Daughters of the King, at St. Augustine's Chapel, 105 East Houston street. Business meeting, 5 P.M. At 8 o'clock, the Rev. Dr. George W. Anthony of Philadelphia is the preacher.

Wednesday, October 30th, 12 noon. Service in St. Paul's Chapel commemorating the 163d anniversary of its dedication.

Every Thursday at 1 P.M. The Episcopal Church Hour on the radio from station WMCA.

SCHEDULE CHANGE AT CALVARY CHURCH

Most of our local parishes have Evensong at 4 o'clock on Sundays, others at 8, but in America the use of the hour of 6 is unusual. Such, however, is the change in the schedule of Calvary Church this fall. The 8 o'clock hour had not proven satisfactory, hence this interesting experiment. Evensong is sung at 6 and there is a sermon, the service lasting about an hour. At 7 supper is served to a number of in-

vited guests, and at 8 there is an informal meeting in Calvary hall, where the sermon topic of the afternoon receives further consideration in the bearing of personal witness for Christ.

The interior of Calvary Church has been redecorated and a number of improvements have been made during the summer. We shall give a detailed description of these at the time of the service of dedication.

BISHOP MURRAY MEMORIAL SERVICES

Bishop Manning has sent out a letter to the clergy stating that it is his hope that in every congregation of this diocese Bishop Murray will be remembered on Sunday, November 3d, in the octave of All Saints' Day. He has called attention to the suitable prayers, collect, epistle, and gospel to be found in the new Prayer Book.

NEW TRACT

A recent sermon by the Rev. Arthur P. S. Hyde, rector of Holyrood Church, on "The Value of the Confessional," has been printed in tract form, and is obtainable at the church. HARRISON ROCKWELL.

Boston Parishes Meet Problems and Needs of Students Who Flock to City

Memorial in Kansas to Bishop's Father—Gives Course on Prayer Book

The Living Church News Bureau
Boston, October 19, 1929

BOSTON PARISHES NATURALLY HAVE to hear the welfare of the thousands of students who flock to the city every autumn. The Young People's Musical Club of Emmanuel Church, Newbury street, is one of the social agencies for their benefit. Young people studying or working in the city meet on Friday evenings in the parish house and, after a period of singing under fine leadership, refreshments are served and an hour of dancing follows.

The chairman of the student work council of the Greater Boston Federation of Churches is the Rev. William E. Gardner, D.D., member of the staff of Trinity Church, Boston. This council consists of thirty ministers and lay workers, representing the Christian and the Jewish faiths, and all interested in the students of the city. The problems and needs of the young people, and not organization, is what holds the council together and leads its members to meet every other Tuesday for mutual help. Five student services of worship followed by a forum will be held in varying city centers during the winter. A tribute to the effective work of this council was received, says Dr. Gardner, when a student wrote that her contact with the council had changed her religion "from a sentiment to a force" in her life.

FOUNDER OF FOLK SCHOOL ADDRESSES C. S. L.

Mrs. John C. Campbell, co-founder with her husband of a folk school for the Southern Mountaineers in Brasstown, N. C., held the attention of an interested audience at the monthly diocesan Church Service League meeting on October 16th. Mrs. Campbell presented her thesis that one cannot implant a school upon an impoverished community; but that one must go among the people to live as they live,

share their problems, and, as a friend, assist to build up the resources of the group. Mrs. Campbell studied this theory in its successful demonstrations in the Scandinavian countries and has applied it at her settlement in the foothills of the Great Smokies. She has written on this subject to which she has given years of enthusiasm, and she is known by her writings, one being the book, *The Southern Highlander and His Home*, a work started by her husband and, upon his death, completed and edited by her.

MEMORIAL TO BISHOP'S FATHER

A great loving cup was presented by Bishop Lawrence to the people of Lawrence, Kans., on the evening of October 11th. The cup was given in memory of the Bishop's father, Amos Adams Lawrence, for whom both Lawrence, Mass., and Lawrence, Kans., were named. The Rev. Frederic C. Lawrence, rector of St. Peter's Church, Cambridge, made the presentation for his father and read an address prepared by the latter at the "Old Settlers" dinner on this occasion of the city's seventy-fifth anniversary.

Amos A. Lawrence, a Boston merchant, became interested in a free Kansas and assisted in organizing the New England Emigrant Aid Company for the purpose of promoting the emigration to Kansas of persons opposed to slavery in that territory. Very fraternal relations exist between the two cities named Lawrence.

MEMORIALS IN ST. STEPHEN'S, FALL RIVER

Brass vases for the altar of St. Stephen's Church, Fall River, have been given by Mrs. Charles Barrow in memory of her young son, Charles Herbert Barrow; and a brass ewer has been given by Mrs. Joseph Greenwood in memory of her children. Both of these gifts were blessed at an early service on St. Luke's Day.

COURSE ON PRAYER BOOK

The Rev. F. W. Fitts, rector of St. John's, Roxbury, and leader of a class of thirty men and women in the Diocesan Training School, is giving a course on the

Prayer Book. The course began with the history and background of the Prayer Book and will continue with the study of chronological events through the intervening centuries to the present time.

MISCELLANEOUS

The second annual conference on preaching, held by the Boston University School of Theology, was in session October 14th to 16th. Distinguished names were those making the addresses, among them being that of the Rev. James Moffatt, Bible translator, whose address was entitled *The Mystery of Preaching*. The conference session, while primarily intended for the university's theological students, were open to as many others as the halls would accommodate.

Nine young choristers will be admitted to St. Paul's Cathedral choir at the 11 o'clock service tomorrow morning. These

boys have served their apprenticeship by singing in the cathedral on Sunday mornings for nearly a year and the gaining of full membership in the choir of men and boys is the attainment of a goal.

A service of worship for people of all denominations was held at 8 P.M. last Wednesday in the Old South Church. This service, sponsored by the Greater Boston Federation of Churches, of which the Rev. Henry K. Sherrill is president, meant the carrying on of a custom connected with the coming of autumn. The Rev. Raymond Calkins, D.D., of the First Congregational Society, gave a simple and impressive talk with the underlying thought of the ever increasing power of Jesus Christ.

The Rev. Howard H. Melish, D.D., of Holy Trinity Church, Brooklyn, has been the preacher at King's Chapel from Monday through Friday of this week.

ETHEL M. ROBERTS.

Bishop Johnson of Colorado Addresses Chicago Clergy in Conference at Taylor Hall

Bishop of Kentucky Addresses Round Table—Seminary Announces Memorials

The Living Church News Bureau
Chicago, October 19, 1929

NEVER HAS THERE BEEN SUCH A DEMAND for religion as at the present time, but there is a searching for reality and for fundamental principles, the Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado, told the annual conference on evangelism of the diocese of Chicago, held at Taylor Hall, Racine, Wis., October 18th, 19th, and 20th.

"After all, the greatest proof of religion is to be found in the life of a good man who has been inspired by the Master to live a life of service to God and man," said Bishop Johnson in his first two addresses. "The world we live in is the result of God's gifts and man's industry. God has permitted man to be a partner in furnishing the world as a human habitation.

"Man is not a machine but an organism. You cannot plant a Ford and take out a Packard in the fall; neither can you hope that a Ford will respond to growth and become a better Ford by long use. Man cannot create a seed but God has permitted man to improve it.

"Religion demands fertile soil, human intelligence, and persistent industry. It must confine itself to the real task which is not to censor the world but to cultivate that patch of humanity which it reaches.

"Righteousness is more like agriculture than it is like philosophy. It demands not only thinking but also translating thought into action. Philosophy is merely a bill of fare. Christ is the bread of the world. Life is a great adventure of faith in which we explore the unknown and labor with God to complete His creation."

The Church, said Bishop Johnson, is not a Rotary Club or a mutual benefit society. It is rather a compass which points the way to the spiritual life. The speaker then compared the spiritual life to human metabolism, saying that "three meals a day made Hamlet and Macbeth." The success or failure of the Church, in the opinion of Bishop Johnson, is not determined by an extensive system of book-keeping, but rather by the leavening effect which it has upon society.

Courtenay Barber of the Church of the

Redeemer was chairman of the conference committee.

BISHOP WOODCOCK ADDRESSES CLERGY

A "half humorous indifference that is tolerant toward everything" was termed the greatest sin of the present age by the Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky, speaking before the clergy's round table at St. James' Community House, Monday morning. This vice Bishop Woodcock classed as above boot-legging or immorality.

The result of this condition is a "de-natured religion," in the Bishop's opinion.

"The greatest failure of the Christian people today is the failure to translate religion into their personal living," said Bishop Woodcock. "The world is waiting for Christians to live their religion. Religion has become for many merely a mechanistic form of worship. There is no real result. Many have just enough religion to make themselves miserable."

The clergy, said Bishop Woodcock, can well afford to take their cue from the college athlete when it comes to enthusiasm. He pointed out that the college athlete trains conscientiously and enthusiastically for his intercollegiate contests and suggested that such enthusiasm is needed in the ministry.

FR. NITCHIE TO VERMONT

Announcement is made of the election of the Rev. Francis R. Nitchie, rector of Christ Church, as rector of St. Mary's Church, Northfield, Vt. Fr. Nitchie has accepted the election and will leave immediately to take up his new duties.

Fr. Nitchie has been rector of Christ Church for two years. Previously he was assistant at St. Luke's Church, Evanston. Before coming to the diocese of Chicago he had served several churches in the diocese of Washington.

MEN'S CONFERENCE PLANNED AT REDEEMER

"A Modern Man's Belief" is the subject of a series of Tuesday evening conferences for men, being sponsored by the Rev. Edward S. White, rector of the Church of the Redeemer, Hyde Park.

"There never has been found a race of atheists," said Fr. White in his first address last Tuesday. "In various parts of the world and in different ages, hitherto isolated races of men have been discov-

ered, and all of them have had a belief in a Supreme Being. The belief has taken many forms, but always that belief exists. This common consent is impressive. Any universal human concept is apt to be rooted in truth. But after all, it is futile to rationalize. In the final analysis, God is comprehended by faith, and faith, as St. Paul tells us, is hope in things not seen."

Other topics to be considered are: Have we personal relationship with God? How can we know God? What does Christ do for us? How can we Feel God? Where can we Meet God? What is Sin, and who can Erase It?

SEMINARY ANNOUNCES MEMORIALS

Announcement is made by the Very Rev. Frederick C. Grant, dean of the Western Theological Seminary, of the gift of the lectern, communion rail, and choir stalls in the new Anderson Chapel now in the course of construction, by Miss Clara Cromwell. These are given in memory of Miss Cromwell's brother, the late Charles Cromwell, who was for several years treasurer of Trinity Church, Chicago.

A number of the furnishings remain to be provided for the new chapel, including the organ, faculty stalls, pews, organ screen, main doors, and the large east window over the altar. It is hoped these may be provided and installed in time for the dedication of the chapel next February.

NEWS NOTES

An original eight-part a capella anthem, written by Herbert E. Hyde, organist, and dedicated to the Rev. Dr. George Craig Stewart on the occasion of his twenty-fifth anniversary as rector of St. Luke's, Evanston, was sung for the first time Sunday morning, October 20th, at the 11 o'clock Eucharist.

The Rev. Spence Burton, superior of the Order of St. John the Evangelist, is in Chicago to conduct an eight-day mission at the Church of Our Saviour. Preaching services will be held every night, except Saturday, at 8 o'clock; Sundays at 11 A.M. and 8 P.M., and Wednesday, Friday, and Saturday mornings at 10:30.

The first of a series of receptions for organizations and friends of the Western Theological Seminary will be held at the new seminary buildings in Evanston on October 28th, when trustees of Western are hosts to the trustees of Northwestern University and Garrett Biblical Institute. Dinner will follow the reception and inspection of the new buildings. Churches of the diocese, the clergy's round table, and the Chicago Society of Biblical Research are other groups which will be invited to informal receptions.

Tag Day, held recently for the benefit of children's institutions of Chicago, resulted in the raising of \$3,124 for Chase House, one of the Church institutions included in the group of institutions. Miss Ernestine Sidway was chairman.

OPENING OF MORO SETTLEMENT WORK

ZAMBOANGA, P. I.—A new school building greeted the ninety pupils who enrolled in the Moro Settlement House School, in Zamboanga, at its opening session this year. The building replaces an old one, erected in 1912, and used first as a hospital and later as a dispensary in connection with Brent Hospital. Twenty-one of the pupils reside in the dormitory. Nine others live in the hall but attend the public high school.

Conferences for Clergy and Laymen of Pennsylvania Held at Glen Loch, Pa.

Church Normal School Reopens — St. Luke's, Germantown, Celebrates Jubilee Month

The Living Church News Bureau
Philadelphia, October 19, 1929

PROBLEMS OF VITAL INTEREST TO ALL clergy and laymen of the diocese will be discussed this week at a four-day conference to be held at the Church Farm School, Glen Loch. Questions affecting the missionary work of the Church in the United States and in all other mission fields will be presented and discussed.

On October 23d, continuing until the 25th, the field department for clergy will hold its sessions; and from the 25th to 27th the field department conference for laymen will be held. Both conferences will be conducted under the auspices of the diocesan field department, of which the Rev. Malcolm E. Peabody, rector of St. Paul's Church, Chestnut Hill, is chairman.

Bishop Garland and Bishop Taitt will be in charge of the sessions.

Among the subjects to be considered and discussed is the expenditure of approximately \$4,500,000 by the Church for evangelistic, educational, and social service projects in all parts of the world.

The chief purpose of the conference is to inform those attending them concerning the program of the Church's work, so that under their leadership there may be carried back to the congregations throughout the diocese the information and inspiration which, it is confidently expected, the conferences will bring to all those in attendance.

An unusual feature of each of the meetings will be the separation of the conferences into group discussion sections for individual ideas on the many varied questions to be taken up. Each group will submit reports and recommendations for discussion.

In this way it is hoped that there will be provided not only a forum for discus-

sion at which each one may express his opinion or ask his question, but an opportunity to do these things in a group of people who face the situation from the same point of view. There will be short talks by qualified speakers, followed in every case by a thoroughgoing discussion.

Bishop Garland and Bishop Taitt will each make an opening address on the Purpose of the Conference. This will be followed by a talk by William C. Sturgis, of the College of Preachers, Washington, D. C., on the Leadership of the Parish Priest.

On the second day of the conference for clergy, the work of the National Council will be taken up, addresses being made by the Rt. Rev. Thomas Casady, D.D., Bishop of Oklahoma, and the Rev. C. E. Snowden, chairman of the Field Department of the National Council, on the Existing Work and the Advance Work.

The work of the diocese will be the afternoon subject on the second day. This will be centered on the missions and institutions of the diocese. On the third day, they will take up the question, How to Inform People About the Church's Work, and will give their personal opinions of the Every Member Canvass as it works out today.

The main theme of the conference for laymen will be How Can We Spread the News of the Church's Work Throughout Her Membership? William Sturgis will talk on Our Part as Church Members in the Church's Work.

The Rt. Rev. Philip Cooke, D.D., Bishop of Delaware, will also address the laymen on the Existing Work of the National Council. The Rev. Messrs. W. O. Bellis and Sydney Goodman will discuss the missions of the diocese, following which there will be a general conference on the Institutions of the Diocese, with particular reference to the work of the Church Farm School and the Philadelphia City Mission.

On Saturday evening the laymen will take up What Can We Do About It? This will be an informal discussion led by va-



AT BISHOP TAITT'S CONSECRATION

Some of the bishops in procession. [See THE LIVING CHURCH of October 12th.]
Courtesy Philadelphia Inquirer.

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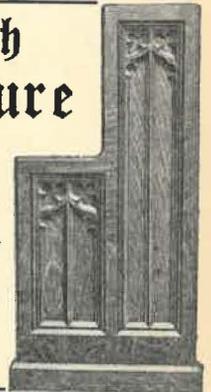
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rious lay members of the conference with a view to arriving at some definite conclusions as a guide to the future.

On Sunday morning a service will be held in the parish church at Glen Loch, at which the Rev. Elmer N. Schmuck, D.D., Bishop-elect of Wyoming, will preach. This will close the conference.

The Rev. Charles W. Shreiner, headmaster of the Church Farm School, has again placed the facilities of the school at the disposal of the conference.

CHURCH NORMAL SCHOOL REOPENS WITH NEW BRANCH

The reopening of the Church Normal School early this month included the establishment of a branch school in the North Philadelphia section, in addition to the sessions held in the Church House.

The branch school, which has been decided upon in response to numerous requests, opened at St. Simeon's parish house, Ninth street and Lehigh avenue, on October 1st, continuing for ten Tuesday evenings from 8 until 10 o'clock.

On Thursday, October 3d, beginning at 5 o'clock in the afternoon, the main school resumed its sessions in the Church House.

Through the Church Normal School the department of religious education of the diocese addresses itself conscientiously to meet the problem of Church school training by giving opportunities for the training of teachers, and increasing their competency to transmute the spirit of Christ's teachings into the lives of their pupils.

Commemorating its tenth birthday, the Normal School enters upon an advanced stage in its already successful career. Its studies will more nearly approach college grade than heretofore. The semester, which commenced on October 3d, offers eighteen standard courses, with two supplementary courses.

ST. LUKE'S CHURCH, GERMANTOWN, TO CELEBRATE JUBILEE

The completion of a five-year building program will be celebrated with a month of jubilee and thanksgiving by St. Luke's Church, Main and Coulter streets, Germantown, beginning Thursday night. Tracing its origin back to the Revolutionary period, St. Luke's has the distinction of being the oldest of our churches in Germantown.

The entire interior of the church has been transformed into one of the finest examples of thirteenth century English gothic interiors in this country. The old, painted plaster walls have been replaced from floor to ceiling by walls of Chestnut Hill stone.

Many of the great gothic arches have been erected as memorials to members of old Germantown families, whose descendants are communicants of the parish. The sanctuary and chancel were built five years ago as the first step in the reconstruction work, and constitute a memorial to the Rev. Dr. Samuel Upjohn, who died March 29, 1924, after a rectorship of forty years.

Bishop Garland will be present for the opening service Thursday night, and will bless the new interior and the memorials. The rector, the Rev. Wallace E. Conkling, who has arranged the program for the jubilee, will make a short address. The choir of the church, under the direction of George A. West, will present a program of festival music. Mr. West has been organist in the church for forty years.

On Friday there will be prayers and thanksgiving continuously from 6 in the morning until 8 in the evening, with mem-



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Lucky Babies

Lucky indeed is the baby who has a mother wise enough to follow the doctor's advice—"Bring the baby to me when he is six months old and let me protect him against diphtheria. That is one disease he need never have."

Last year more than 100,000 children who were not inoculated had diphtheria. About 10,000 of them died—an average of more than one every hour of every day in the year.

Will 10,000 innocents be sacrificed next year because some doctors have failed to warn mothers or because mothers have forgotten their doctors' warning? Even when diphtheria is not fatal, it

frequently leaves its victims with weakened hearts, damaged kidneys, ear trouble, or other serious after-effects.

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danger of inoculation or have not learned to seek the protection which inoculation gives.

The Metropolitan Life Insurance Company will gladly cooperate through its local managers, agents and nurses, with State or city authorities to stamp out diphtheria. Detailed reports showing how various cities organized their successful campaigns for "No More Diphtheria" will be mailed free of charge. Ask for Booklet 119-K.



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bers of the parish participating for half-hour periods. On Sunday next, the Rt. Rev. Frank DuMoulin, rector of the Church of the Saviour, West Philadelphia, will preach at the evening service. The morning sermon will be delivered by the rector of the church.

The Rev. Dr. Royden Keith Yerkes, of the Philadelphia Divinity School, will preach at the morning service on Sunday, October 27th, and the Rev. Dr. Selden P. Delany, rector of the Church of St. Mary the Virgin, New York, in the evening. On November 3d, the Rev. Dr. George H. Toop, rector of the Church of the Holy Apostles, Philadelphia, will preach in the evening. The Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity Church, will preach on the evening of November 10th.

Bishop Taitt will close the jubilee with a sermon and blessing on the evening of November 17th. The morning sermon on that day will be delivered by the Rev. Frank Gavin, of the General Theological Seminary, New York.

In addition to the church and group of buildings on Germantown avenue, the parish includes a mission, the Chapel of the Nativity, at 65th avenue and 21st street.

DR. NEWTON TO SPEND WEEK AMONG STUDENTS

The Rev. Dr. Joseph Fort Newton, rector of St. Paul's Church, Overbrook, will spend next week on the campus of the University of Pennsylvania in the interests of Church work among the students. A number of special meetings have been planned by the Rev. John R. Hart, Jr., university chaplain, and director of visiting preachers at the college.

Dr. Newton will make his first address in the Church of the Saviour, 38th and Chestnut streets, tomorrow evening. On Monday, he will speak to members of the faculty at noon, and at 6 o'clock will address the staff of the Christian Association. Immediately following this dinner, he will begin an open forum, to which all students are invited, at which all pertinent religious problems of the present day will be introduced. This forum will be repeated on Wednesday and Thursday evenings at 7:30 o'clock. On Friday, there will be a luncheon for campus leaders, and a dinner in the evening for professional students, at which Dr. Newton will speak.

His visit will be brought to a close Sunday evening, October 27th, with a special students' service.

TWO MORE CONVOCATIONS TO MEET

The South Philadelphia convocation, comprising all parishes and missions south of Walnut street, will hold its fall meeting on Tuesday afternoon and evening in St. Peter's Church, Third and Pine streets, beginning with a business session at 4 o'clock. Bishop Garland will address the convocation at 6:30.

The Chester convocation, comprising all parishes in Delaware county, and the major portion of those in Chester county, will also meet on Tuesday in St. John's Church, Cynwyd, beginning at 10 o'clock in the morning, with an afternoon session at 2. Bishop Taitt will address the convocation. The principal event of this meeting will be the election of a dean to succeed the Bishop Coadjutor, whose consecration two weeks ago leaves a vacancy in the office of dean of that convocation, which office Dr. Taitt had held for more than a quarter century.

MISCELLANEOUS ITEMS

The Rev. Bernard Iddings Bell, warden of St. Stephen's College, Columbia Uni-

versity, will preach at the Church of the Good Shepherd, Rosemont, Pa., tomorrow morning, at the 11 o'clock service.

The congregation of St. Matthew's Church, Philadelphia, will celebrate the 104th anniversary of the founding of the parish and the tenth anniversary of the rectorship of the Rev. C. Herbert Reese, tomorrow morning, at the 11 o'clock service. The Rev. Dr. George C. Foley of the Philadelphia Divinity School will preach the anniversary sermon. On Tuesday evening there will be a parish reception.

The late George W. Davis, of White-marsh, Pa., in his will bequeathed \$300 to Calvary Church, Conshohocken, Pa.

Major Anthony J. Drexel Biddle was the guest of honor at a dinner given last week at St. George's Church, Indiana avenue and Livingston street, Philadelphia, by members of the men's guild of the church.

St. Luke's Day was observed on Friday with special service at the Memorial Church of St. Luke the Beloved Physician, Bustleton. The Rev. George C. Foley was

special preacher at the evening service, after which a parish reception was given to the new rector, the Rev. John W. Norris.

International Night was observed last Thursday evening in the parish house of the Church of the Saviour. Foreign students at the University of Pennsylvania were entertained. Bishop DuMoulin, the rector, made a cordial address.

Colonel George E. Kemp, a vestryman of St. James' Church, was nominated last week for city treasurer of Philadelphia.

ELEANOR ROBERTS HOWES.

INTERESTING GROUP AT ATHOL, MASS.

ATHOL, MASS.—In a group of thirteen confirmed or received at St. John's Church, Athol, this year, were a former Unitarian, Baptist, Congregationalist, Roman Catholic, Russian Orthodox, and a member of the Church of England; three of no religious antecedents, and four from our own people.

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Bishop Deane Visits Brooklyn in Interests Of Memorial Cathedral in Aberdeen

To Lay Cornerstone of New St. John Baptist Church—Nurses' Home of St. John's Enlarged

The Living Church News Bureau
Brooklyn, October 19, 1929

THE RT. REV. FREDERICK L. DEANE, D.D., Bishop of Aberdeen and Orkney, arrived in New York by the steamship *Caledonia* last Sunday morning, and was welcomed to America, and to Long Island in particular, at a service the same evening in the Church of the Redeemer, Brooklyn, the Rev. Dr. Thomas J. Lacey, rector. The church was well filled, about



PLEADS FOR CATHEDRAL

Rt. Rev. Frederick L. Deane, D.D., Bishop of Aberdeen and Orkney, now in this country to raise funds for Aberdeen Cathedral.

four hundred and fifty persons being present. The Rt. Rev. J. I. Blair Larned, D.D., Suffragan Bishop of Long Island, presided at the service, and made a very happy and effective address in introducing the Bishop of Aberdeen. Bishop Deane made a fine presentation of his cause, the building of a new cathedral in his see city, to commemorate the consecration in Aberdeen of the first American Bishop, Samuel Seabury of Connecticut. He hopes the cornerstone may be laid next summer, when Anglican bishops from all parts of the world will be in attendance at the Lambeth Conference.

In the chancel, with the bishops and the rector, was the Rev. John Forbes Mitchell of New York, honorary canon of Aberdeen and secretary of the American society that is coöperating with the Bishop of Aberdeen in this matter; and in the congregation, among other notables, was Justice Samuel Seabury, lineal descendant in the fourth generation of Bishop Seabury.

TO LAY CORNERSTONE OF ST. JOHN BAPTIST CHURCH

Bishop Stires next Sunday afternoon will lay the cornerstone of the new Church of St. John the Baptist, Ocean parkway and Webster avenue, Brooklyn. The building is almost completed, but a place has been left in the front wall where the cor-

nerstone will be inserted. The church, parish house, and rectory are included in one building of excellent design. It is gothic in character, and constructed of buff brick. The church faces Ocean parkway, and the nave will seat about three hundred and fifty. From the right side of the chancel a wing goes off to Webster avenue. In this wing, on the first floor, are the rector's office and two or three small guild rooms. In the upper stories a comfortable apartment for the rector is provided. In the basement of the wing is a kitchen, and a parish hall and Sunday school assembly room is in the basement of the church. There is also a bowling alley for the men's club. The building is of pleasing appearance, and when finished will doubtless serve admirably for its various purposes.

The present rector is the Rev. John Lewis Zacker, who came here from Philadelphia in 1924. The parish was organized in 1860 under the name of St. John's Church, Greenfield, and was admitted to the diocese of New York the same year. It was one of the constituent parishes of the diocese of Long Island when that was created in 1868. With the expansion of Brooklyn and its annexation of the villages of Kings County, there came to be several churches in Brooklyn bearing the name of St. John's, and this particular one in 1911 changed its name to the Church of St. John the Baptist. The parish had uncertain and intermittent growth until recent years, but now seems to have acquired strength and stability. The possession of this fine and comprehensive new plant will doubtless be an aid to further growth and influence in its community.

NURSES' HOME OF ST. JOHN'S ENLARGED

The enlargement of the nurses' residence of St. John's Hospital, Brooklyn, has been completed, and the furniture is nearly all installed. The residence, erected in 1910 with a capacity for forty nurses, was adequate for the hospital's needs until the new hospital was recently built with more than double the patient capacity of the old. The enlargement of the nurses' residence was a necessary corollary. Two wings were added to the building, and the whole raised one story higher, making accommodations for a total of 116 nurses. The older part of the building has been remodeled to correspond with the new, and the whole has been refurnished. The residence is particularly notable for the teaching facilities provided, which not only comply fully with the rather exacting demands of the state educational authority, but are better than most hospitals provide. With its handsome and well-equipped new hospital, and this excellent adjunct in a well-appointed residence for nurses, St. John's now offers an opportunity to pupil nurses that few others can equal. It is doubtless an indication of general appreciation of this fact that the class of nurses entering the school this fall was the largest ever enrolled there.

MISCELLANEOUS

Parishioners of St. Gabriel's Church, Hollis, on Tuesday night last, tendered a reception to their new rector, the Rev. Clifford Ronald Garmey. Mr. Garmey was assistant at Calvary Church, Pittsburgh, for four years, and has come to a fine opportunity in this diocese.

Over thirty women have enrolled for

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the community Bible class, to be held on Tuesday afternoons, beginning next week, at the Church of the Resurrection, Richmond Hill, under the leadership of Miss Betsy L. Hopkins of the Biblical Seminary of New York.

A quiet day for child lovers will be held at St. Paul's, Flatbush, on election day, sponsored by the Teachers' Fellowship of this diocese. Bishop Stires will be the celebrant, and meditations on Christ the Master Teacher will be given by the Rev. John W. Suter, Jr.

CHAS. HENRY WEBB.

THREE MEMORIALS TO BISHOP BRENT PROPOSED

BUFFALO, N. Y.—Three memorials have been proposed for the Rt. Rev. Charles Henry Brent, D.D., late Bishop of Western New York.

The Bishop Brent Memorial Endowment of Hobart College proposes to raise \$1,000,000. Before leaving for Europe in the autumn of 1928 Bishop Brent strongly urged the undertaking of raising a considerable sum for the further and needed equipment and endowment of this Church college. The work was promptly begun, and shortly after the death of the Bishop, the executive committee of the trustees determined to make the proposed One Million Dollar Endowment Fund a memorial to Bishop Brent, who had been chancellor of the college and president of the board of trustees for ten years. The chairman of the Buffalo committee in charge of this enterprise is E. H. Hutchinson, and the chairman of the general committee is Harry Shepard.

Another memorial is the Bishop Brent Fund. This is a corporation established under the laws of the District of Columbia during May of this year by ex-Senator George Wharton Pepper, General William C. Rivers, and Miss Mabel T. Boardman, national secretary of the Red Cross. The objects of the corporation are to perpetuate the memory of Bishop Brent and to carry on works to which he was devoted, "especially the education of the Moros in the Philippine Islands" and the cause of Christian unity.

Bishop Brent's devotion to the cause of Christian unity is well known. It is not so well known, however, that he made himself personally responsible for the maintenance of the work among Moros, the Mohammedan people of the Philippines, from the time of the inception of that work to the day of his death.

The erection of the monument at the grave of the Bishop in the cemetery of Bois de Vaux, Lausanne, will give all members of the diocese of Western New York an opportunity to share in a very special and personal memorial. It is probably not generally known that a long-time personal friend of Bishop Brent's made the thoughtful and generous offer, immediately after his death, to place a monument at his grave. The diocesan memorial committee, after consulting with Bishop Brent's family, declined this offer, while expressing its deep appreciation of his generosity and thoughtfulness. It was felt that the privilege of placing this monument belongs to the people of his own diocese.

Bishop Brent left explicit direction that he should be buried "where he fell on land or sea" and for that reason his grave is located at Lausanne, Switzerland. During the summer many people from the diocese have visited the grave, which is located in a most beautiful spot on a hillside overlooking the lake of Geneva. The

grave is at all times covered with flowers placed there by the loving hands of Bishop Brent's friends from many lands.

The monument will be a Celtic cross, a very favorite form of cross with the Bishop, about ten or twelve feet high. It has been designed by Ralph Adams Cram, who is a godson of Bishop Brent, and will be in gray granite of fine grain.

In order that all who so desire may have a share in placing this monument as a personal and intimate memorial at the grave of Bishop Brent, the committee proposes that the amount of individual contributions for this purpose be limited to \$1.00. It has also been suggested that a list of all contributors for the monument be kept in a Book of Remembrance, which will find a permanent repository in some suitable place.

TYPHOON CAUSES WATER SHORTAGE IN MANILA

MANILA, P. I.—A very severe typhoon passed over the Philippine Islands early in September and the pipe line leading from Montalban Reservoir to Manila was badly damaged. The heavy rains washed out the supports and as most of the breakage was under the Maraguina River, when the storm had subsided sufficiently for repairs to be undertaken, the broken pipe line was found to be thirty-five feet under water. St. Luke's Hospital, Manila, suffered in common with every one else in the water shortage that followed. For four days not a drop of water came into the building except for a dribble on the ground floor. Pail after pail of water had to be carried to the upper floors, rain water was caught, and tins constructed to hold the water from the roofs. The auto clave used to sterilize all dressings, linen and surgical supplies for the operating room, and other departments of the hospital could not be used until a device had been improvised whereby drinking water could be poured into the tank from pitchers. This was a slow process and necessitated the cancellation of all operations except actual emergencies.

The water supply was curtailed for hours at a time for many days and for a month after the storm the muddy condition of the water made it unfit for many purposes. St. Luke's Hospital has issued many appeals for an artesian well, which would cost only about \$3,500, and this recent crisis clearly accentuates the need.

CATHEDRAL INAUGURATES NEGRO WORK IN MILWAUKEE

MILWAUKEE—All Saints' Cathedral, the Rev. Canon Archie I. Drake, priest-in-charge, has inaugurated a work among the Negro group in the city. The initial steps were taken several months ago by the then dean of the cathedral, the Very Rev. Charles S. Hutchinson, D.D. Fr. Hutchinson was able to establish contacts with several families in the city and during a six months' period baptized fifteen children and ministered to the sick.

Now, under the direction of the Sisters of the Holy Nativity, a Sunday school has been formed with twenty-four scholars enrolled. The school meets every Sunday afternoon at 3 o'clock in the music studio of Mrs. Edgar Thomas, a devout Churchwoman, who is, in a large measure, responsible for the interest shown by her people in the Church. Arrangements are now being made to give this new Mission of St. Michael and All Angels a Sunday Mass.

BOOK CHATS

from Morehouse Publishing Co.

WILL your parish give a Nativity play this Christmas? The custom is being revived widely throughout the Church, and now is the time to plan for it if it is to be carefully prepared.

It is not necessary to have elaborate scenery and costumes, nor a skilled director, in order to give a successful play. With the revival of interest in Nativity plays and pageants has come an increase in the writing and publishing of them, and most of the new plays are written with a view to production as economically as possible with only such talent as almost every medium sized parish has to offer.

A simple and beautiful play which may be given in the body of the church with reverence and dignity is **THE HEAVENLY VISITOR** (30 cts.), by Audrey Brooke. A number of characters, both children and adults, may be used in this play, which includes familiar carols and is deeply devotional.

IN HONOR OF THE CHRIST CHILD (20 cts.) is intended for acting by adults, with a choir of children's voices. An unusual feature is the introduction of Italian carols. The more familiar English carols may, of course, be substituted if preferred. An English priest, the Rev. S. Swire, is the author.

A play that is highly commended by the Church's National Commission on Church Drama and Pageantry is Arthur Ketchum's **BETHLEHEM** (20 cts.). This is a very simple little play, requiring only nine characters and chorus, which depends upon the reverence of the actors rather than scenery and costumes.

Especially suitable for production by the Church school or choir is **STELLA MUNDI** (60 cts.), by E. L. Oakden. All the parts may be taken by children, and the music of some two dozen simple songs is included. Two simple pageants, suitable for production in the church or parish hall, are **THE PAGEANT OF THE KINGS** (25 cts.), and **THE SOLDIER OF BETHLEHEM** (30 cts.), both by the Rev. W. Russell Bowie. These, too, employ familiar carols, the text and music of which is given in the booklet.

WHEN CHRIST WAS BORN (40 cts.) is a simple miracle play by J. C. V. Durrell, which requires no scenery at all, being intended for production in church or before a plain curtain background. It may be given with a large or small cast, as circumstances permit, and requires no elaborate preparation.

THE CHILDREN'S PILGRIMAGE (30 cts.), by Georgina Home, has its scene laid in modern Palestine, and stresses the brotherhood of all Christian nations.

BETHLEHEM, THE HOUSE OF BREAD (35 cts.) is a beautiful little play with a Eucharistic trend, employing the device of two tableaux. Stella M. Bainbridge is the author. Another booklet, which consists entirely of tableaux and readings, is **GOD IN HIS GARDEN** (30 cts.), by G. J. C. Shipway.

If you cannot make a selection from the above, write to Your Correspondent, who will be glad to make suggestions fitted to your special needs.

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DECLINES ELECTION TO HONOLULU

LOS ANGELES—At a dinner held in St. Paul's Cathedral House, Los Angeles, on the evening of Tuesday, October 15th, and attended by several hundred members of the cathedral congregation, the Very Rev. Harry Beal, D.D., dean of the cathedral, announced his decision to decline his election by the House of Bishops to be the Bishop of Honolulu.

It is generally understood in Church circles in this city that Dean Beal's declination was largely dictated by the positive announcement by Mrs. Beal's physician that any resumption of residence in a tropical climate would seriously impair her health.

ST. JOHN'S UNIVERSITY AT SHANGHAI REOPENS

SHANGHAI—The opening of the autumn term at St. John's University, Shanghai, shows a considerable increase in the student enrolment. The 274 university students, with the 270 boys enrolled in the middle school, fill the mission compound again with the pulsing young life of China.

The new social hall, erected by the alumni in memory of the late Mrs. Pott, is rapidly nearing completion. It is planned to have it formally opened in connection with the celebration of the semi-centennial of St. John's, which will take place in December of this year.

CHURCH HAS EMPLOYMENT BUREAU IN PROVIDENCE

PROVIDENCE, R. I.—One of the best bits of social service work the diocese has done in recent years is the establishment of an employment bureau. Recently the assistant superintendent of the Providence public schools condemned the present system of making the unemployed pay for the privilege of working. The methods of several of the employment agencies he most severely condemned, and suggested that the community perform this service free of charge for those who are out of work. The Church is doing its best to remedy this situation so far as its own unemployed are concerned and is steadily growing in usefulness.

CATHEDRAL SCHOOLS OPEN IN WYOMING

LARAMIE, WYO.—Sherwood Hall, the Cathedral School for Boys, opened its sixth year on September 15th, with an enrolment of fifty-three students, a majority of whom are Wyoming boys. Ivinson Hall, the Cathedral School for Girls, opened on the same date with an enrolment of thirty-five pupils. Located in Laramie, these schools offer exceptional advantages in academic, social, and religious work to pupils of junior and senior high school grades at a very reasonable rate.

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Canon F. G. Harkness is headmaster of Sherwood Hall, and Miss Eunice Peabody is principal of Ivinson Hall.

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CONFERENCE FOR CLERGY AND LAYMEN OF MAINE

CAMDEN, ME.—About thirty of the clergy of Maine met for a conference on the Church's mission, at the Girls' Friendly Society Holiday House, near Camden, October 9th and 10th. The Rev. Frederick P. Houghton, associate field secretary, led discussions on the Program, Advance Work, and Parish Organization. The Very Rev. J. Arthur Glasier, dean of the Cathedral Church of St. Luke, Portland, presented the diocesan program for 1930, and a program of advance work. Bishop Brewster gave a devotional address, taking for his subject, The Outlook of the Modern Priest.

The conference was remarkable for the spirit of fellowship and devotion that prevailed throughout the entire time. Following the clergy conference, a few of the laymen of the diocese came together for a consideration of the same topics.

SAID TO HAVE BEEN CONSECRATED BISHOP

BROOKLYN, N. Y.—According to the Brooklyn *Eagle* of October 14th, one of our clergy, the Rev. Edmund R. Bennett, a non-parochial priest of Western New York, a Negro, was consecrated as a bishop in the "African Orthodox Church" on the preceding day in the Boyle Memorial Church in that city.

The African Orthodox Church is understood to be one of the small offshoots of former Old Catholic individualists and is not in communion with the Episcopal Church, in which Mr. Bennett was a priest. With respect to a clergyman named in the same news item as being "of the Anglo-Catholic denomination," it may be said that his name is not on the clergy list of the Episcopal Church, and just what that denomination may be is unknown to THE LIVING CHURCH.

SPONSOR PROGRAM FOR CHILDREN OF CHURCH

DETROIT—There is a new movement abroad in the Church—one that has come quietly but steadily forward in the last two years. At last there is to be a great, concerted program for childhood in the Church, sponsored by the province of the Midwest.

Briefly, the objectives are:

1. To win more children to Christ and the Church.
2. To improve the skill and spiritual power of the Church school teachers, particularly to add men to the teaching staff.
3. To awaken the Church in this province to the importance of her work with children.
4. To quicken the spiritual lives of parents in the home.
5. To hasten the spiritual growth of children.

The Rev. C. C. Jatho, rector of St. John's, Royal Oak, has prepared the material for the fall mission and the Lenten services.

The program consists of two main emphases: first, a week's mission for children, which it is hoped will be held this fall in every parish and mission in the province between October 13th and November 24th; second, a series of Lenten week-day services for children.

The fall mission is called Knights of the Way. It is a challenge to the children to follow Christ as their hero, friend, and leader. While the mission and Lenten services are primarily to deepen the spiritual lives of the children, the program aims to stimulate every phase of the work for children. First, in the Church school a

special prayer card has been printed for the use of the teachers. At the next teachers' meeting the program, Adventuring with Christ, should be set forth and their support secured. Second, the parents of children in the primary and junior departments of the Church school should be enlisted. A parents' prayer card has been printed. Bishop Page has generously contributed his splendid Book of Prayers for family use to the cause. The Rev. E. Chauncey of Columbus, Ohio, has written a valuable article on the function of a Christian home. Third, the program aims to challenge the children to a more loyal following of the Master. A special card has been printed for distribution to the children containing worship suggestions.

ALL SAFE IN WUHU

NEW YORK—All members of the American Church Mission in Wuhu are safe, according to a cablegram received by the Department of Missions on Monday, October 21st. Some anxiety had been felt when the daily papers reported a serious mutiny in that city. A special dispatch to the *Times*, dated October 18th, indicated that foreign residents had been taken aboard a British gunboat for security.

"Japanese and British gunboats furnished a sanctuary for the foreign residents of Wuhu today," stated the dispatch, which bore a Shanghai date line. "The fifteen Americans who reside at Wuhu, all but three of whom are missionaries, sought the safety of the British gunboat *Cricket*, which also took aboard other foreigners."

St. Lioba's Convent, maintained by the Community of the Transfiguration, is located at Wuhu, as well as St. Lioba's School, the True Light Dispensary, and St. James' High School.

W. A. OF SOUTHWESTERN VIRGINIA MEETS

STAUNTON, VA.—The tenth annual meeting of the Woman's Auxiliary in Southwestern Virginia was held Tuesday, Wednesday, and Thursday, October 8th, 9th, and 10th, in Trinity Church, Staunton, of which the Rev. John J. Gravatt, Jr., is rector.

The opening service on Tuesday afternoon was a quiet hour led by the Rev. Mr. Gravatt. Tuesday evening there was a missionary service in which addresses were made by several speakers who discussed the types of work being carried on among the many different classes of people in the diocese.

Wednesday, at noon, the Rev. Richard H. Baker, Jr., rector of St. John's Church, Waynesboro, and the Church of the Good Shepherd, Folly Mills, said prayers for each of the missionaries in the diocese by name.

Mrs. William Wyllie of Santo Domingo gave on Wednesday evening a wonderfully inspiring talk on the work in that field. Particular interest attached to Mrs. Wyllie's address for the reason that the first allocation of \$25,000 from the corporate gift in this triennium was devoted to the building of the church at Santo Domingo, where her husband is archdeacon.

A high light of the conference was the annual address of Bishop Jett, in which the Bishop described most interestingly his plans for the diocesan school to be established at Wise Court House and showed pictures of the splendid buildings originally erected for use as a detention home and now being acquired for the school.

FLORIDA CLERGY MEET

JACKSONVILLE, FLA.—Record breaking attendance of Florida's clergy, both white and colored, marked the annual clergy conference of the diocese, held in Jacksonville, October 9th and 10th. The conference opened with a corporate Communion service in the Church of the Good Shepherd, the Bishop, the Rt. Rev. A. Juhon, D.D., being the preacher and the celebrant. During the business sessions of both morning and afternoon the subjects of Evangelism, Ministry of Laymen, Negro Work, Christian Social Service, Religious Education, and Diocesan Missions were presented and discussed.

The evening session was set aside for a serious consideration of the work of the department of finance, for the raising of the funds promised for the current year, and for plans for the budget and Every-Member Canvass for 1930.

The sessions of the conference on the second day were held in St. John's parish. Discussions on this day were in preparation for the work of the next few weeks. The Bishop outlined the organization and program ahead of his clergy and their congregations, after which he called

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on several clergy to present plans that have worked so successfully in their parish, looking toward the education and preparation for and methods of the canvass.

The advance work program of the Church was presented by the Bishop, and the closing meditation on Our Mission, led by the Rev. Newton Middleton, was a fitting and uplifting close to a most helpful and enthusiastic gathering.

MEMORIAL SERVICE FOR DR. BIRCKHEAD

BALTIMORE—A memorial service for the Rev. Hugh Birckhead, D.D., late rector of Emmanuel Church, Baltimore, was held in Emmanuel Church on Sunday morning, October 13th. The celebrant was the Rev. Harry S. Weyrich, assistant minister of the church. The Hon. Henry D. Harlan read the memorial minute for the vestry and the sermon was preached by the Rt. Rev. James E. Freeman, D.D., Bishop of Washington.

The Rev. Dr. Arthur B. Kinsolving, rector of St. Paul's Church, Baltimore, was the preacher on the same day at Even-song.

MASONIC FUND ESTABLISHED AT BERKELEY

NEW HAVEN, CONN.—Thomas J. Anketell of Detroit visited the Berkeley Divinity School in New Haven recently to interview the dean with regard to the establishment of a scholarship in memory of his father, the Rev. John Henry Anketell, a former student of the school.

He also proposed the establishment of a fund to be known as the Berkeley Divinity School Masonic Fund, to provide scholarships for Masons and the sons of Masons who are candidates for the ministry of the Church. This novel suggestion was received favorably by the dean of Berkeley, and such a fund has been started with a nucleus of \$2,000.

Mr. Anketell, since his return to Detroit, has taken up this proposal with some of his friends who are Masons and Churchmen, and writes that he hopes to raise at least \$25,000 in Detroit. The matter will be taken up in other centers and, it is hoped, will result in the creation of a very generous fund, which will prove beneficial not only to the Berkeley Divinity School, but to the Church, and to many candidates for the ministry.

CORNERSTONE LAID AT CHURCH HOME, TROY, N. Y.

TROY, N. Y.—On the afternoon of St. Luke's Day, October 18th, the Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany, officiated at the laying of the cornerstone of the Tolhurst Memorial Infirmary, at the Church Home, Troy. The infirmary, which is now in building, is an annex to the Church Home and is in memory of Charles Henry Tolhurst and Helen Thompson Tolhurst. Bishop Oldham conducted the cornerstone laying and made a brief address.

The Church Home is an institution supported wholly by the Church in the city of Troy and provides a comfortable and delightful home for some thirty aged women. The chaplain is the Rev. H. R. Freeman, D.D., rector of St. John's Church, Troy.

YOUNG PEOPLE OF WEST MISSOURI MEET

KANSAS CITY, Mo.—Representative young people from ten parishes in the diocese of West Missouri attended a conference at St. George's Church, Kansas City, the Rev. Charles R. Tyner, rector, on Friday, October 11th. The first session of the conference was conducted by the Rev. Richard M. Trelease, field secretary of the National Council, which was followed by dinner and a social hour.

An evening session was conducted by the Rev. Henry N. Hyde, executive secretary of the diocese. Following his address organization was effected of a diocesan Young People's Society and officers for the first year were elected. Donald Sutherland of St. Andrew's Church, Kansas City, was chosen president. The Rev. James P. DeWolfe, rector of St. Andrew's Church, was chosen by the young people as their chaplain. The conference closed with an address by Bishop Partridge on Personal Religion of Young People.

SOUTHERN OHIO TO ELECT BISHOP COADJUTOR

CINCINNATI, OHIO—A special convention of Southern Ohio will meet in Calvary Church, Clifton, Cincinnati, on November 6th at 10 A.M. to elect a bishop coadjutor.

It is a matter of great regret that the rector of the parish, the Rev. Dr. Albert N. Slayton, has been ordered by his physician to take a complete rest for six months which will prevent him from acting as host to the convention.

Dr. Slayton sailed for Italy on the *Saturnia*, October 15th, and during his absence the services at Calvary will be in charge of the rector of St. Luke's Church, Cincinnati, who has arranged to combine this work with his regular duties.

ANNIVERSARY OF CHURCH AT MEDICINE LODGE, KANS.

MEDICINE LODGE, KANS.—The thirtieth anniversary of the consecration of St. Mark's Church, Medicine Lodge, was observed from September 19th to 22d. On the 19th a parish dinner was served in the undercroft of the church at which every member of the mission was present. This was followed by Evensong, at which the Rev. Harry Alden of Christ Church, Kingman, was the preacher.

On the 20th, there were two celebrations of the Holy Eucharist with the vicar, the Rev. Kenneth I. Rice, as celebrant. At the latter service a sermon was preached on the Meaning of Consecration by the Rev. Leroy Hughbanks, who is a blind man, and was recently ordained a perpetual deacon by Bishop Mize.

On the 22nd, Bishop Mize celebrated the Holy Communion and preached. At this service the Bishop presented Mrs. Samuel Griffin with the Salina cross—a replica of the pectoral cross—which is awarded to those who have given the Church many years of faithful service. Mrs. Griffin has been the organist in St. Mark's for a period of thirty years, ever since the church was built.

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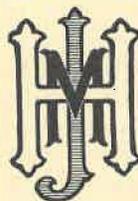


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CHURCH AT BARABOO, WIS., OBSERVES DIAMOND JUBILEE

BARABOO, WIS.—Trinity Church, Baraboo, observed its diamond jubilee during the week of October 6th with special services and a jubilee dinner. The first work of the Church was started in Baraboo in 1853. One year later a parish was organized under the name of St. Paul's with nine communicants. For some reason the name of the parish was changed to Trinity in 1867. It now has a communicant list of over 200.

At the late service on Sunday, October 6th, the Rt. Rev. W. W. Webb, D.D., Bishop of Milwaukee, blessed a set of memorial chimes and preached. In the evening a reception was held in honor of the Bishop. The following Sunday the preacher at the morning service was the Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, who confirmed a class presented by the rector, the Rev. John Boden.

BROTHERHOOD NOTES

PHILADELPHIA—The twelfth annual nation-wide corporate Communion of the men and boys of the Church will be observed on the First Sunday in Advent, December 1st. Posters, together with sample invitation cards and leaflets on preparation, have been sent to all rectors in the Church; additional supplies may be secured from the Brotherhood of St. Andrew.

At the call of Bishop Weller, the Brotherhood chapters of Fond du Lac met at St. Paul's Cathedral recently and formed a diocesan assembly with Edward O. Brown of Rhinelander as president.

The boys and young men of the Junior Brotherhood of St. Andrew at their recent national convention in Geneva, N. Y., established a "Brotherhood of St. Andrew Japanese Scholarship Fund" to assist outstanding Japanese young men to study in this country, in preparation for Christian leadership in Japan. The national council of the Brotherhood has been made trustee of the fund.

At the recent meeting of the House of Bishops in Atlantic City, a communication from the national convention of the Junior Brotherhood of St. Andrew was presented by Douglas Turnbull, Jr., of Baltimore. The committee of five bishops to whom the communication was referred, in their report, strongly commended the Junior Brotherhood as a basis of work among boys, and recommended a continuation committee from the House of Bishops for coöperation with the Brotherhood.

ST. JAMES', MILWAUKEE, OBSERVES ANNIVERSARY

MILWAUKEE—St. James' Church, Milwaukee, the Rev. Arthur Lord, rector, observed the seventy-ninth anniversary of the founding of the parish with special services on Sunday, October 20th. At the morning service the rector preached an anniversary sermon. The rector of St. Mark's, Milwaukee, the Rev. E. Reginald Williams, preached at Evensong.

On the previous Sunday, at the morning service, a new memorial organ was dedicated and blessed by the Rt. Rev. W. W. Webb, D.D., Bishop of Milwaukee. Bishop Webb also preached the sermon. The preacher at Evensong was the Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of the diocese.

† Necrology †

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

CLEMENT D. BROWN, PRIEST

WATER VALLEY, MISS.—The Rev. Clement D. Brown, rector of the Church of the Nativity, Water Valley, died Friday morning, September 20th. Services were held on Saturday afternoon in the Church of the Nativity by the Rt. Rev. William M. Green, D.D., Bishop Coadjutor of Mississippi, assisted by the Rev. J. B. Caughey of Holly Springs, the Rev. Dr. Edward McCrady of Oxford, and the Rev. J. H. Boosey of Grenada. Interment was in Oak Hill Cemetery.

The Rev. Mr. Brown was born in London, England, April 8, 1851, receiving his education there and in Canada. He was ordained deacon in 1880 and priest in 1881 by the Bishop of Quebec. For some years he served in the dioceses of Quebec and New Brunswick, coming to the States in 1891 to serve the Church at Decorah, Ia. In 1896 he began his ministry in Mississippi at Port Gibson, leaving in 1901 to work at Oxford, and in 1916 going to Water Valley.

The Rev. Mr. Brown is survived by four children: Dr. Leonidas S. Brown, Dr. George A. Brown, Miss Julia C. Brown, all of Water Valley, and Mrs. Clyde Curtis Hare of Gary, Ind.; and a brother, Francis L. Brown of Montague, Halifax, N. S.

EMMA DEAN

SHEBOYGAN FALLS, WIS.—The death of Miss Emma Dean occurred at this place on Monday morning, October 14th, after a few days' illness. Miss Dean was from 1883 until 1893 at the head of All Saints' Cathedral School in Milwaukee and afterward spent three years as teacher in Grafton Hall, Fond du Lac. Born in 1841 at Erie, Pa., she came to Sheboygan Falls in 1847. She was confirmed by Bishop Kemper, whom she remembered very well, as she did the Rev. Robert W. Blow, rector at Sheboygan Falls for many years. The burial service was conducted at St. Peter's Church and included a requiem Mass sung by the Rev. Herbert S. Stanton, rector.

CORNELIA KANE RATHBONE

ALBANY, N. Y.—The Church and community of Albany feel keenly the death of Miss Cornelia Kane Rathbone, which occurred at her home following a brief illness on October 14th. Miss Rathbone was a leader of many women's organizations in the Cathedral of All Saints, president of the board of managers of St. Agnes' school for twenty years, and a member of the board of governors of the school. She was a woman of marked literary ability and had written several successful detective stories besides contributing to various magazines.

The burial service was at the Cathedral of All Saints, conducted by Bishop Oldham, Bishop Nelson, and the Rev. C. C. W. Carver, rector of Christ Church, Rochester, who as dean of the cathedral in Albany from 1923 to 1928 had become a close personal friend. Miss Rathbone was a niece of the Rt. Rev. Thomas A. Starkey, D.D., second Bishop of Newark.

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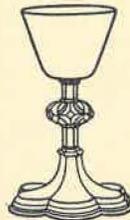
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KYOTO, JAPAN—When the terrible earthquake of March 6, 1927, entirely destroyed the village of Yotsutsuji, and made homeless hundreds of people in other villages in the Tango district of Japan, two of the churches were so badly destroyed as to be condemned, and many people were left destitute.

News of this catastrophe went by cable to headquarters in New York, and while people in the home Church were gathering funds, which were so gratefully received later, the Church people throughout the devastated district carried on nobly to relieve immediate distress, and later drew from their own depleted funds a goodly share of the money which gave them back their churches.

The churches at Miadzu and Kaya have been rebuilt and recently consecrated. At Yotsutsuji work was never opened, but as a part of the relief work during reconstruction days services were held and so well attended that a building was soon found to be necessary.

The day following the consecration of the new churches at Miadzu and Kaya September 11th and 12th, the chancel in the little "preaching place" at Yotsutsuji was formally opened. About thirty applicants to the kindergarten were expected and preparations were made for that number, but when service began fifty-six little children were seated on the front seats, and many fathers and mothers were beside them.

In the congregation were the mayor of the town and other members of the village council, two Buddhist priests, and a Buddhist nun. One of the most impressive incidents during the ceremonies following the service was the congratulatory speech of one of the Buddhist priests.

NEWS IN BRIEF

ALBANY—A quiet hour for Churchwomen was arranged by the diocesan branch of the Woman's Auxiliary and held in the choir of the cathedral, Albany, Tuesday afternoon, October 15th. The conductor was Miss Grace V. Lindley, executive secretary of the Woman's Auxiliary, National Council, New York.—The archdeaconry of Ogdensburg held its autumn convocation at St. Mark's Church, Malone, October 14th and 15th. The Ven. Guy H. Purdy, Archdeacon of Albany, and C. C. Chadbourn, executive secretary, were speakers at the afternoon session of the Churchmen's Club. The Ven. Almon A. Jaynes, D.D., Archdeacon of Central New York, spoke on Rural Church Problems at the club dinner, and Archdeacon Purdy also made an address.

ARKANSAS—Bishop Winchester has just returned from a three months' visit with his daughter in Chicago. The Bishop is in much better health, and is gradually regaining his strength, although he is not yet able to make any visits to the parishes.—The Rev. Charles F. Collins, treasurer of the diocesan Church program, rector of St. Luke's, Little Rock, was taken suddenly ill enroute from Hot Springs to Little Rock recently. His physician has prescribed absolute rest for several weeks.—Improvements are being made in St. Andrew's parish, Marianna. A parish house is being arranged and rebuilt so that there will be a meeting place for the working organizations.—In St. John's Church, Camden, October 13th was home-coming day, unusually large congregations being present at all three services. It was also the fifth anniversary of the Rev. Randolph R. Claiborne's rectorate.—An institute for the training of Church school teachers and other leaders was held in Christ Church parish house the end of September.

CENTRAL NEW YORK—Dr. Frederick Perry, president of Hamilton College, addressed the Utica clericus at its fall meeting in Grace Church. Character building from the academic standpoint was the topic, and the round table discussion was led by Bishop Fiske.—St. Matthew's Church, Moravia, which by reason of the extraordinary amount of wood-carving it contains is considered one of the most beautiful

village churches in the diocese, was the scene of the diocesan day of devotion arranged by Bishop Fiske for the clergy of his diocese. The meditations were given by the Rev. Herbert Hawkins, O.H.C., who took for his theme various spiritual problems of the clerical life.—The Rev. Sidney Winter, rector of St. Paul's Church, Owego, sailed on October 23d for London, enroute to Kenza, British East Africa. This leave of absence is in recognition of his twenty years' service. During his absence the church will be in charge of the Rev. James E. Clark, assistant.—The interior of Trinity Church, Binghamton, has been redecorated, and the lighting facilities increased, as well as the windows having been rereaded.—The Rev. William A. Braithwaite, rector of Grace Church, Cortland, was invited to address the New York State Sunday School Convention at White Plains, where he presented what is known as the "Cortland Plan" of week-day religious education.—The Rev. John Moore McGaun, dean of Christ Church Cathedral, Springfield, Mass., will open a week's mission for Syracuse and the vicinity in St. Paul's Church, Syracuse, on Sunday, October 27th.—The new parish house of St. Peter's Church, Auburn, was dedicated by Bishop Coley. This is one of the new large plants to be opened in the diocese during the past few years.

COLORADO—The fall meeting of the northern Colorado deanery was held in Trinity Church, Greeley, Tuesday, October 15th, the rural dean, the Rev. Samuel E. West, rector of Trinity Church, presiding. Bishop Ingley made the opening and keynote address.—The annual harvest home dinner of Trinity Church, Greeley, was held in the parish hall, Monday evening, October 7th. At this annual dinner the Church students of the Colorado State Teachers' College, and the faculty and students of St. John's Theological College, both located in Greeley, are guests of the parish. Bishop Johnson gave the main address.

COLORADO—St. John's College, Greeley, opened on St. Michael and All Angels Day with an enrolment of twenty-eight students. Two new members have been added to the faculty this year, Prof. Burritt, who will act as dean during the absence of the dean, the Rev. Benjamin W. Bonell, and Prof. E. W. Boone, who will be professor of Church History. During his leave of absence, Dean Bonell will take a trip around the world, returning to Greeley in May.

FLORIDA—St. Andrew's parish, Jacksonville, the Rev. Edgar L. Pennington, rector, held a most appropriate and impressive memorial service to the late Presiding Bishop, at the evening service on Sunday, October 6th. A number of interested people from the other congregations of the city were present at the service at which the Bishop of the diocese gave the address.

HONOLULU—On September 22d a service of blessing was held in St. Andrew's Cathedral, Honolulu, at the eleven o'clock service, to dedicate five beautiful solid silver alms-basins presented by Mrs. Guy H. Buttolph in memory of her father and mother, Mr. and Mrs. Levi, and Jennie E. Buttles.

LEXINGTON—The annual fall convocation of the diocese was held in St. Paul's Church, Newport, October 8th, 9th, and 10th.—A comprehensive program, which included conferences on all the important aspects of diocesan work, was carried out.

LOS ANGELES—St. James' Church, South Pasadena, celebrated on October 6th the eleventh anniversary of the rectorship of the Rev. C. Rankin Barnes. His is now the longest ministry on record in his community.—St. Paul's Church, Pomona, having sold its property to the United States government as a location for a federal building, has purchased a large site in the residential district and started plans for a completely new plant. The new location will make the church much more accessible to students from Pomona College, Scripps College, and Webb School.—The diocesan social service commission held a joint meeting with the board presidents and executives of the social agencies and institutions of the diocese at the Neighborhood Settlement, Los Angeles, on October 11th. Details were arranged leading to better publicity for all these institutions.—The Church Home for Children, Pasadena, has added to its endowment fund a legacy of \$5,000 just received from the estate of the late Rev. C. W. Leffingwell, D.D.—The Rt. Rev. William H. Moreland, D.D., Bishop of Sacramento, conducted a preaching mission at St. Thomas' Church, Hollywood, from October 13th to 20th.—The annual dinner of the City Mission Society of Los Angeles, held at St. Paul's Cathedral House, Los Angeles, on October 8th, was attended by 300 people, but almost as many were turned away. Accordingly an "overflow"

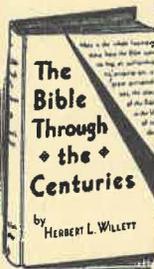


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dinner, with the same program, headed by the Rev. V. D. Ruggles, superintendent, will be held at St. Thomas' Church, Hollywood, on November 12th.—The Rt. Rev. M. S. Barnwell, D.D., Bishop of Idaho, will spend the month of November preaching a series of one week missions in the foothill parishes of St. Luke's, Mouravia; St. Paul's, Pomona; All Saints', Riverside; and Trinity, Redlands.

MAINE—The parish of St. Mary's and St. Jude's, consisting of St. Mary's-by-the-Sea, Northeast Harbor, and St. Jude's, Seal Harbor, on the island of Mount Desert, has embarked on an interesting experiment by engaging Miss Olive MacKinnon, who graduated last June from the School of Religious Education, Boston University, to take over the supervision of the Church schools in Northeast Harbor and Seal Harbor and at the mission of St. James-in-the-Wood, together with the Young People's Fellowship work in the three places and for week-day religious education in three villages.

MARYLAND—On Sunday, October 13th, the Rev. George J. G. Kromer celebrated his thirtieth anniversary as priest-in-charge of the Chapel of the Guardian Angel, Baltimore.—The Rev. Dr. Frederick S. Fleming, rector of St. Stephen's Church, Providence, conducted the annual quiet day for the Church Service League of Maryland, on Thursday, October 10th, in the pro-cathedral, Baltimore.—The Maryland clericus met in the Church of the Redeemer, Baltimore, Monday, October 14th. After the business meeting and luncheon, Bishop Helfenstein gave an address about the last days of Bishop Murray's life.

MICHIGAN—St. John's parish, Royal Oak, has added a new rectory to its parish property. The new rector, the Rev. C. C. Jatho, began his duties in August.—The clergy of the diocese assembled in conference at Pine Lake early in September decided to follow the lead of the National Council and tell their parishes the whole story of the need of the General Church and to lay before their parishes the whole of the askings, regardless of their individual opinions as to the prospects of success in their respective parishes. The total quota for the diocese is \$204,000, of which \$84,000 is the amount assigned to the diocese by the general Church.

MILWAUKEE—On the 21st Sunday after Trinity, at the late celebration of the Holy Eucharist, the Rev. C. W. Brown was instituted as rector of St. Luke's, Whitewater, the Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, officiating.—St. John's Church, Milwaukee, the Rev. L. B. Hastings, rector, is to have a ten-days' preaching mission beginning Sunday, November 10th, and closing Wednesday, November 20th. The Rev. Shirley Hughson, O.H.C., will be the conductor. Services on Sunday will be at 8, 11, and 7:45. There will be a daily Mass at 7 o'clock and a preaching service at 7:45 P.M.

MINNESOTA—The Young People's district rally of Southern Minnesota was held in Christ Church, Austin, the Rev. Rodney F. Cobb, rector, on Sunday afternoon, October 13th. Archdeacon Couper was the speaker, and told the young people about the missionary work in the diocese.

NEW JERSEY—An interesting and hopeful effort has been in progress in the diocese of New Jersey for some months past, as a result of the conferences between the bishops and the clergy, looking toward the raising of the entire amount of the annual quota for diocesan and general work, rather than merely the total amount of the "expectations" reported. The aim of this effort has been to develop in each of the smaller districts of the diocese a sense of district responsibility, rather than merely parochial responsibility, for the support of the larger work to which the Church is called. For the purposes of the Woman's Auxiliary and of religious education, the parishes and missions of the diocese are divided into nine local districts, which for Auxiliary purposes are combined again, three districts each, into lower, middle, and upper divisions, with semi-annual meetings in each division.

NEW HAMPSHIRE—Fifty years of work of the Woman's Auxiliary in New Hampshire had recognition at a largely attended meeting of the New Hampshire branch of the Auxiliary at the Church of the Good Shepherd, Nashua, October 8th and 9th. The Bishop preached the opening sermon, after which a resumé of the fifty years was given by Miss Mary Pierce, who had been a member the entire fifty years.

NEW YORK—A beautiful memorial window, executed by Tiffany Studios, was dedicated Sunday, October 20th, in St. James' Church, New York, by the Rt. Rev. Herbert Shipman, D.D., Suffragan Bishop of New York, in memory

of Mrs. Mary Witwer Pelton, wife of the rector, who departed this life December 6th, 1928.

PHILIPPINE ISLANDS—All Saints' Mission, Bontoc, is losing from its staff Deaconess Kate Sibley Shaw, who has just left for her furlough, via Europe and the ports. Her last word about the mission work in the mountains of Luzon is one of discouragement because of the recent cuts in the appropriations. With a full dormitory in the girls' school, and the boys' dormitory "full to overflowing" came notice of the necessity for weeding out the pupils and sending them home because there was not enough money coming from the Church at home to maintain the work.

RHODE ISLAND—Bishop Burleson of South Dakota has been a recent visitor in Providence, giving addresses upon his work among the Indians.—In Trinity Church, Newport, the subject of the prospective new organ is receiving perhaps chief attention just now. The various societies will raise money for the purpose during the winter, and the members of the parish will be canvassed. While work is in progress services will be held in Kay Chapel. It is expected that \$15,375 will be required for the organ and \$2,500 for a new carpet and incidental repairs. The old organ case presented by Bishop Berkeley of Cloyne, England, will not be removed.—The Rev. Marion Law, D.D., of San Diego, Calif., has been delivering a series of three sermons in St. Luke's Church, Pawtucket, of which the Rev. Arthur J. Watson is rector. The series will be published in book form under the caption *Beyond the Veil*. Dr. Law is the author of *Visions and Horizons*.

SACRAMENTO—St. John's Mission, Arcata, has been revived by the Rev. Arthur J. Child, rural dean of the convocation of Sonoma, and rector of St. Mary's, Napa. Dean Child spent two weeks this fall in intensive work at Arcata, and on October 10th presented the first confirmation class in many years to Bishop Moreland.—St. Luke's parish, Woodland, has completed a new rectory at a cost of \$8,000. The building is of brick and stucco, and conforms to the Norman architecture of the church. The parish house was built last year.—A set of the best Deagan chimes has been placed in the organ of Christ Church, Eureka. They were given by Miss Elizabeth Carr in memory of her sister, Mrs. K. Harpst, who died on February 23, 1929.—The fall convocation of Sonoma met October 9th and 10th in Christ Church, Eureka, and that of Sacramento met September 8th and 9th at Coloma and at Placerville.

SPRINGFIELD—A Mississippi Valley Conference on Evangelism was held in Springfield, October 22d and 23d.—Bishop White spent about ten days in the East following the meeting of the House of Bishops, and on October 6th preached in St. Thomas' Church, Brooklyn, in the morning; in the Cathedral of the Incarnation, Garden City, in the afternoon; and in St. Paul's, Flatbush, Brooklyn, in the evening. On Sunday, October 13th, the Bishop preached in All Hallows' Church, Wyncote, Pa.; he addressed the large Church school of St. Simeon's parish in Philadelphia during the afternoon; and in the evening was the preacher at the Church of the Advocate.

WESTERN NEW YORK—On Sunday, October 6th, the Rev. Osmond Henry Brown, rector of St. Philip's Church, Buffalo, celebrated his sixth anniversary as rector. The preacher at the 11:00 o'clock service was the Rev. Charles C. W. Carver, rector of Christ Church, Rochester, who also conducted a Day of Devotions.—The Rev. Charles H. Smith, D.D., who has been rector of St. James' Church, Buffalo, fifty-three years, and who is 85 years old, observed these anniversaries with a service in his church recently. The preacher was the Rev. Dr. Wyatt Brown, D.D., rector of St. Paul's Cathedral. On the next day at noon the women of St. James' gave a luncheon for Dr. Smith, at which time he was presented with a handsome gold watch.—The Rev. Dwight Schofield has resigned from the staff of the Church Extension Society and for the present will reside in Rochester. The Rev. John A. Waring of the staff has been placed in charge of Brownscoft Chapel, St. Matthew's.

WEST MISSOURI—The Bishop and clergy of the diocese of West Missouri met in St. John's Church, Neosho, on Monday, October 14th, for a three-day conference on the Church's program. The Rev. Richard M. Trelease opened the conference with an address on The Leadership of the Priest. The Rev. James P. DeWolfe conducted a session on the Diocesan Program for 1930, and the Rev. Henry N. Hyde conducted a session on Advance Work in the Diocese.—The Rev. Edmund L. Souder gave an account of his twelve years' work in China and a description of present conditions there under the topic, A Message from the Missionary Field. Bishop

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Partridge closed the conference with a summing up of the matters considered, and his benediction.—St. Paul's Church, Kansas City, is being supplied during the interim in its rectorship by the Rev. Guy D. Christian, recently archdeacon of Kansas. The Rev. Benjamin M. Washburn, D.D., bade farewell to his congregation at morning service on Sunday, October 13th, and departed for his new church in Boston that evening.

WYOMING—Hugh A. Mackinnon has recently been engaged as organist at St. Matthew's Cathedral, Laramie.—A series of twelve lectures has been arranged for the students of the cathedral schools in Laramie during the school year. This series was opened with a very interesting address by Miss Lillian Skinner on Sunday, October 6th. Her subject was the Passion Play, and she presented this interesting subject in a manner which was listened to attentively by the pupils of the schools. Dr. Sam Knight of the university will give the next two lectures on the subject of Religion and Science.

UNUSED JAIL TORN DOWN

MOUND BAYOU, the Negro town in Mississippi where no white man has ever lived, is about to tear down the city jail for the very good reason that it has been empty for two years. There has not been a murder in the town for more than four years. "We have a peace-loving and law abiding community," says the Negro mayor. "Our people go to church instead of jail." Mound Bayou has a population of about 800. It is refreshing to remember what is easily forgotten in those days of gang murders and violence of every sort, that there are many communities in the United States where murders are as rare as they are in this Mississippi town.—The Nation.

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INDEX

(Continued from page 854)

	Pages	Pages	
Purchase, Rev. H. G., Combining Early and Late Masses (corr.)	434	Stone, Rev. M. C., Visions at Communion (corr.)	13
Rahming, Rev. H. E., Racial Missionary Districts and Negro Leadership	723	Suter, Rev. J. W., Editing the Standard Prayer Book	859
Randall, F. B., Dame Nature's Coverlet (verse)	795	Sutphen, Rev. V. T., Wheat and the Tares, The	363
Read, N. F., Pastoral Visiting (corr.)	728	Talbot, E. G., Cosmos (verse)	118
Reynolds, A. S., What Happens at Calvary, New York	115	Thoma, T. A., "Mexican Settlement, The"	433
Rich, W. A., Teaching in Church Schools (corr.)	369	Thomas, M. E., Book Room at a Summer Conference, The	430
Robbins, Rev. H. C., Prayer of Solomon, The (verse)	689	Thompson, W. A., Closed Churches (corr.)	157
Roberts, R. E., The World of Calvary	6	Tobey, E. H., Dwindling Church Schools (corr.)	693
Robertson, F., "A Shady Person?" (corr.)	231	Todd, E. D., Petition (verse)	591
Robertson, F., Presbyterians and Unitarians (corr.)	369	Tomkins, J., For Hymn Number 241 (verse)	555
Robins, E. G., The Sanctuary Lamp (verse)	76	Tributes to Bishop Murray (news)	790
Robins, E. G., Prayer, A (verse)	392	Turner, B. T., Blue Ridge Industrial School, The	400
Robinson, S. C., Family Altar, The (corr.)	333	Turrill, Rev. W. B., Wilber Huston—Son of a Bishop	553
Rockwell, Rev. H., "Early and Late Masses" (corr.)	498	Vandegrift, M. W., Hope (verse)	261
Rogers, Rev. B. T., Parish Library Clubs	858	Vandegrift, M. W., Plea (verse)	293
Runnalls, C. B., "Anglo-Catholicism and Buchmanism" (corr.)	195	Vandegrift, M. W., Door, The (verse)	394
Russell, Rev. E. A., Personal Religion	326	Vandegrift, M. W., Child's Prayer, A	400
Savidge, Rev. J. F., Christian Unity	525	Virginia's Missionary Centennial (news)	113
Schapiro, B. A. M., Anti-Semitism: Its Antidote, and the True Remedy	45	Wall, W. E., "Labor Sunday Message, A" (corr.)	661
Scratchley, Rev. H. P., Clergy Placement (corr.)	402	Wallis, E. G., Visitor, The (verse)	330
Scratchley, Rev. H. P., Christian Basis of Society, The	622	Warwick, Rev. G., "Should the Rubrics be Obeyed?" (corr.)	81
Scratchley, Rev. H. P., Evangelization	659	Webb, W. R., "First True Gentleman, The" (corr.)	369
Scratchley, Rev. H. P., Seen of Men	754	Wells, E. R., Anglo-Catholicism and the Buchman Movement	75
Scratchley, Rev. H. P., Interdenominational Services	759	West, Deaconess M. C., Retiring Fund for Deaconesses, The	496
Scudder, V. D., Labor Day Message, The (corr.)	693	Westcott, Most Rev. F., A Visit to the Santal Colony in India	78
Selinger, Rev. H. P. J., The Holy Ghost and Evangelism (corr.)	863	Wetsel, E., "Christian Religion in China, The" (corr.)	433
Shepherd, L. V., Travail (verse)	560	White, Rev. D. C., Eusebius and Papal Claims (corr.)	728
Shipman, Rt. Rev. H., Fresh Air Work (corr.)	368	Who Will Stop the War?	432
Shoemaker, Rev. C. I., "Mexican Settlement, The" (corr.)	369	Wicker, Rev. N. E., Jr., Canon 23 (corr.)	497
Shoemaker, Rev. S. M., Reminiscences of Bishop Murray	821	Wigram, Rev. W. A., Oriental Theological Principles	77
Slattery, Rt. Rev. C. L., Individual Responsibility	111	Wigram, Rev. W. A., Tzar Turned Hermit, A	262
Smiley, Rev. J. L., Reconciliation (corr.)	47	Wigram, Rev. W. A., Monasteries in the Air	592
Smiley, Rev. J. L., "Problem of Romanizing, The" (corr.)	465	Wigram, Rev. W. A., Great Might-Have-Been, A	794
Smith, J. C., "Parish House and Church Support, The" (corr.)	465	Williams, Rev. T. J., "Problem of Romanizing, The" (corr.)	368
Smith, Ven. L. W., A Literary Gem (corr.)	14	Winslow, C. M., "For Sale—Wooden Saints" (corr.)	632
Stabler, Rev. W. B., College Missions	153	Wood, Rev. R. E., Christian Religion in China, The	329
Stambaugh, Rev. B. Z., I Believe in the Communion of Saints	862	Woodruff, C. R., Pageantry	117
Stevens, Rev. E. J., For Posting in the Kitchen (corr.)	433	Woodruff, C. R., Business the Civilizer	80
		Woodruff, C. R., God or Caesar, Part I	523
		Woodruff, C. R., God or Caesar, Part II	558
		Woodruff, C. R., Russell Sage Foundation, The	757
		Yates, Rev. J. H., Church Music	559

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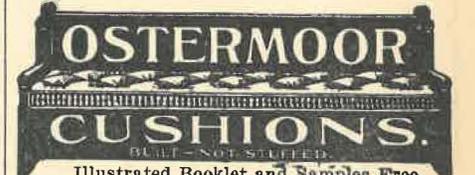
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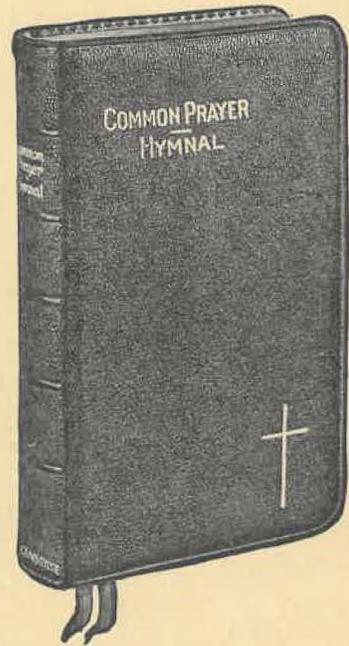
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