

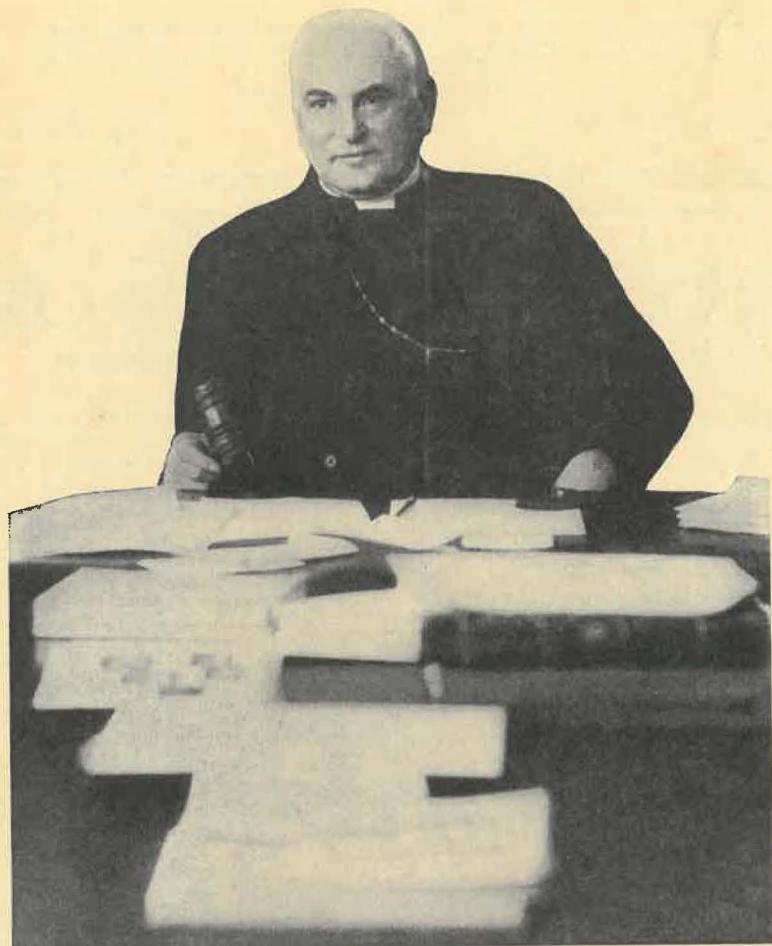
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NO. 4



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The Most Rev. Charles Palmerston Anderson, D.D., Bishop of Chicago
and Presiding Bishop of the Church
(Story on page 115)

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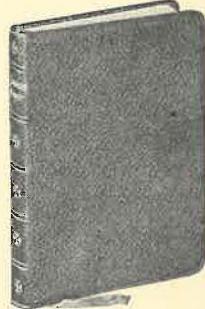
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VOL. LXXXII

MILWAUKEE, WISCONSIN, NOVEMBER 23, 1929

NO. 4

EDITORIALS & COMMENTS

One More Handicap to Church Unity

IT is a matter of great regret that a conference on the subject of Church Unity, which met last week in New York at the call of the "Christian Unity League," seems rather to have been so conducted as to impede the coming of unity to the Church than to have promoted it.

The organization named is that with which the name of Dr. Peter Ainslie, its president, is so largely associated. Dr. Ainslie's form of "reconciliation," which has been so largely presented to individuals to sign, was criticized some months ago in *THE LIVING CHURCH* when it was first proposed. Its primary difficulty is that it assumes that only those who agree with Dr. Ainslie as against the position avowed by the Episcopal Church with respect to episcopal ordination are fit subjects to discuss or even to support the cause of unity. In adopting the position that Churchmen must first recede from the historical position of the Church before they can be admitted to a position where they can discuss the subject, Dr. Ainslie has disappointed many of us. It seems evident that the proper way to reconcile differences is to be willing to meet others in conference on the ground that they differ conscientiously and then seek to discover whether there be a way of reconciling those differences. That plan once seemed proper to Dr. Ainslie, but has more latterly been superseded by his present plan of requiring definite agreement with his position before entering into conference with others on the subject of unity. Thus the position of the Christian Unity League is one that requires Churchmen definitely to abandon the principles of their Church if they are to enter the League. Our own feeling is that this requirement is, from Dr. Ainslie's own position, unwise, and that to encourage disloyalty to one's own ecclesiastical obligations is the very worst preparation for a future unity.

The League had accepted an invitation from the rector of St. George's Church, Dr. Karl Reiland, to hold its conferences in the chapel of that church, and to conclude its sessions with a celebration of Holy Communion for which Dr. Reiland had invited a Presbyterian minister, Dr. Henry Sloane Coffin, president of Union Theological Seminary, to act as celebrant. That this invitation was directly forbidden by the canon law of the Church, and especially by Canon 23, which forbids any

minister, vestry, or trustees of a congregation to "permit any person to officiate therein without sufficient evidence of his being duly licensed or ordained to minister in this Church," which, indeed, is only to require loyalty to the Ordinal of the Church, seems scarcely to require argument; but the rector of St. George's defended the incident on the ground that the vestry of the church had but lent its property to the Christian Unity League for this conference, and had no responsibility for what the League might do. At this stage Bishop Manning intervened, and after meeting the rector and vestry of St. George's in conference, addressed a formal letter to them expressing his opinion that to permit a minister not in episcopal orders to celebrate Holy Communion in an Episcopal church was contrary to the "direct obligation upon the churchwardens and vestrymen as well as upon the minister of every congregation," and stating that he was advised by the chancellor of the diocese that they have no right to "lend the church building for the purpose," which, he said, "would seem to be only a way of evading the law of the Church and of doing by a less direct method that which the Prayer Book and the Canon both expressly forbid," wherefore the Bishop officially "admonished" them not to permit the proposed service to be held. Finally he pointed out to them that "the members of the Christian Unity League will not aid the cause of unity by seeking to force their views on others, and certainly not by trying to override and break down the laws of Churches to which they do not belong," and cited the protest of Sir Henry Lunn, "known the world over as an advocate of Christian unity," which was printed last week in *THE LIVING CHURCH* and had previously been printed in the *New York Times*, to which a copy had also been addressed by its distinguished writer. Subsequent events and correspondence which make up this unhappy incident are related on another page.

HERE is an interesting legal and canonical question involved in the loaning of a church. Apart from the sworn obligation of a priest to obey the "discipline" of this Church, a like obligation is given at the consecration of a church that it will be administered according to the "doctrine, discipline, and worship" of this

Church, while also the statute law of every state of which we have knowledge lays upon the vestry or trustees of an Episcopal parish the obligation to obey the canon law of the Church. Thus the obligation to obey that law rests not merely on the honor of rectors and vestrymen—though that is generally sufficient—but also on statute law, according to which disobedient trustees or vestrymen could almost certainly be removed by civil process in order to preserve a trust, which latter is an obligation in civil rather than in ecclesiastical law. White, in his monumental work, *American Church Law* (edition 1911), declares that a vestry "cannot divert such property to any other purpose than the maintenance of the Church's worship and the propagation of her doctrines as defined and set forth in her Book of Common Prayer, nor sever their connection with the Church and unite with any other religious body without impairing their title to the property of the Parish by them holden in trust therefor.—(*Jones v. Wadsworth*, 11 *Phila. Rep.*, 227; *Isham v. Trustees, etc.*, 63 *How. Pr.*, 465; *Watson v. Jones*, 13 *Wall.*, 679.)"—p. 160.

It is true that there have been instances of loaning a church to some other religious body for its services, under special conditions. Dr. Reiland cites, for instance, the use of the Cathedral church of New York for services of the Russian Orthodox Church, by permission of Bishop Manning. This, however, is to be interpreted, not as an unconditional loan of the edifice, but rather as the episcopal license to Russian Orthodox ministers to conduct a special service, approved by the Bishop, being their own national rite; those ministers having "episcopal ordination," and so conforming to the condition stated in the preface to the Ordinal, and being eligible for the Bishop's license. We have in mind also the occasional emergency granting of our churches for use when the church of another Christian body has burned or been subjected to some similar casualty. In such cases very likely the letter of the law of Church and State has been violated, but, it may be said, by unanimous consent of all concerned, and one can scarcely visualize an attempt to penalize Church authorities for such a purely emergency and technical violation of law. This editor recalls, for instance, the tender of the use of the Cathedral church of the diocese of Milwaukee by a former Bishop to a neighboring Presbyterian congregation in distress by the burning of their church building. The offer was not accepted, but the fact of its being offered is, truly, a case in point. Undoubtedly that offer was not justified by formal law and is only to be defended as an emergency measure.

BUT more serious than this, in our judgment, is the pretense of a rector or of a vestry to the right to determine a case of this sort without the judgment of the Bishop. When the rector of St. George's, by any sort of reasoning, deemed it useful to invite a Presbyterian minister to celebrate Holy Communion in his church, well knowing that his Bishop would probably disapprove, and that his own sole right to deliver the invitation was at least open to question, it appears to us that he offered an indignity to that minister, who would naturally assume that the priest was within his legal rights in giving the invitation, and Dr. Coffin's letter clearly indicates that he felt the same. Moreover, Sir Henry Lunn's "protest" against forcing from without, a change in the official policy of any Church as being in any sense a step toward unity, shows that Dr. Ainslie and Dr. Reiland, in adopting this policy of force, cannot speak for Protestants generally, or assume that this attempt to break down the law of the Episcopal

Church has the sanction of the great mass of Christian people. Indeed we cannot escape from the conclusion that the (New York) *Herald-Tribune* was right in saying that "the liberal party, or 'loose constructionists,' of the Episcopal Church have watched this incident with the greatest interest, because they felt that, if Dr. Coffin acted on Friday as announced, a precedent would have been set and the doors of the Episcopal Church would be opened wide to ministers of other Christian denominations." We do not, however, believe that many "liberals" in the Church at large would sanction this position. Bishop Manning was bound to meet the issue when it was raised and he did so nobly.

That the conference drew only a very small number evidently indicated that the Protestant world will follow the lead of Sir Henry Lunn rather than that of Dr. Ainslie and his associates, and that they will not support these latter in their attempt to break down the discipline of the Episcopal Church as though this were, or could be, a step toward unity. We have honored Dr. Ainslie for his leadership toward that end, but we cannot feel that in his latest policies he is doing justice to himself or to the cause that has for so long been his chief interest. And for those of our own clergy who are willing to repudiate the position of the Church of the ages in so vital a manner, we can only hope that the outcome of this unhappy incident will be a warning to them; while we trust that Protestant ministers in general will be on their guard so that they may not be placed in a compromising position by accepting any invitations from clergymen who may in future tender invitations to them that they are not in position to fulfil without breaking completely with their ecclesiastical superiors.

IN selecting Bishop Anderson for Presiding Bishop, the House of Bishops has recognized commanding personality, great ability, and intellectual resourcefulness, and the whole Church will gladly endorse their selection. The election holds only until the next General

The New Presiding Bishop Convention, so that the House of Deputies may then participate with the House of Bishops in a more permanent election, but it seems scarcely probable that the present choice of the Bishops will be overthrown at that time.

To fill the place left vacant by Bishop Murray's sudden death would be a difficult task for any man, but we are confident that Bishop Anderson will level up to the high standards set by his predecessor, and we bespeak for him the prayerful sympathy of his fellow-Churchmen.

THE election of Dr. S. Harrington Littell to be Missionary Bishop of Honolulu is also an admirable choice. Generally speaking, we feel that where one has consecrated his life to service in a particular field in which knowledge of a language is a factor, it is unwise to translate him to other work. Dr. Littell has a fluent command of the Chinese literary language, which is not easily acquired. To divert his future work from China, where he has been a real power for the Church, is necessarily questionable. Work among Chinese is, however, a considerable factor in our Honolulu mission, and the House of Bishops may be presumed to have weighed the loss to China against the value of that particular ability in choosing a missionary bishop for Honolulu. Certainly, his personal adaptability is not in question.

Dr. Littell's Election

ACURIOS example of journalistic misinterpretation of Church activities is the following Associated Press story sent out under a Chicago date line, and printed as follows in at least one paper:

NEW BISHOP FOR CHICAGO

CHICAGO—(AP)—The Rt. Rev. Hugh Bishop Burleson's Appointment L. Burleson of Sioux Falls, S. Dak., Bishop of the Episcopal diocese of South Dakota, has been appointed Bishop of the Chicago diocese to succeed Bishop Charles P. Anderson. Bishop Anderson has been elected Presiding Bishop of the Episcopal Church in the United States.

Just who exercised this unconstitutional power of appointment is not indicated. The truth of the matter is, of course, that Bishop Anderson has reappointed Bishop Burleson as Assessor to the Presiding Bishop, an important post that the Bishop of South Dakota has creditably filled under the former regime, and in which he may be expected to continue his quiet but valuable work for the national Church.

THE Seminar on relations between Catholics, Protestants, and Jews, held last week at Harvard University, was a notable forward step in the progress of mutual understanding between these three great religious groups. We are greatly indebted to Dr. Ralph Adams Cram, who was largely instrumental in the promotion of this good work, for his leading article in this issue reporting and interpreting the Seminar. The Calvert Associates are to be highly commended for inaugurating this movement, and it is to be hoped that these Seminars will continue as an annual affair, meeting each year in different sections of the country, so that their benefits may be diffused as widely as possible throughout the nation. Appreciation of other religions than our own goes hand in hand with religious toleration, and is the nobler ideal of the two. It will not weaken our own faith to have an intelligent understanding of that of our neighbors.

ANSWERS TO CORRESPONDENTS

M.—The post-confirmation rubric, "There shall none be admitted to the Holy Communion until such time," etc., has stood in substantially its present form in every English Prayer Book since 1549.

ACKNOWLEDGMENTS

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IT IS NEVER SAFE

To JUMP at conclusions—you may get a nasty fall.
To put two and two together and make five—that's gossip.
To argue with temptation—you might as well debate with a rattlesnake.

To pick your company before it is ripe.
To pamper the flesh—it hampers the spirit.
—*Catholic Citizen.*

A MESSAGE TO THE CHURCH

Authorized by the House of Bishops

YOUR House of Bishops, met to choose a leader for the Church in the place of our late beloved Presiding Bishop, felicitates the Church on the happy choice which has been made in the person of the Bishop of Chicago, whose vision, inspiration, and tested powers of leadership will guide us through the remainder of this Triennium.

We send you a message of assurance and encouragement. The sudden passing of our former Presiding Bishop at the time when he had entered so fully into the confidence of the Church by his conduct in that office, the drastic cut in missionary expenditure because the plans for this work are strictly limited to the promises of payment for its support, and more recently the sudden change in values in large areas of the industrial and business world, with the far-reaching effects of such a disturbance, combine to confront the Church with a new and unexpected situation. This culminates at the season when efforts to make good the promises of the present year, and plans to secure support for next year, are in full operation.

Your House of Bishops has full confidence in the ability of the Church to meet this situation successfully—but the seriousness of it must be faced squarely.

Let hesitation be swallowed up in renewed courage, and let uncertainty vanish before a confident faith. Adequate support for the work of Christ through His Church does not depend upon material prosperity, nor upon gifts which flow from a surplus after our own needs and requirements are fully met. That view of the situation misses entirely the call of Christ to exercise real sacrifice.

This is the time for us to go forward. On the authority of General Convention plans for such an advance were carefully formulated. There is no reason to change them, even if we had the authority to do so. Difficulties only challenge Christian determination.

Our message might be summed up in that command given to Moses when the people hesitated: "Speak unto the Children of Israel that they go forward!"

The Presiding Bishop will doubtless have his own message for the Church. The House of Bishops uses this occasion to bespeak for our chosen leader the help which he must have from us all as he accepts at our hands the responsibilities of his office—our prayers, our unstinted loyalty, our generous sacrifices for the work of the Kingdom of Christ.

PHILIP COOK, Chairman,

Bishop of Delaware.

HUGH LATIMER BURLESON,

Bishop of South Dakota.

HENRY ST. GEORGE TUCKER,

Bishop of Virginia.

WILLIAM BERTRAND STEVENS,

Bishop of Los Angeles.

In behalf of the House of Bishops.

DISARMAMENT AND ARMAMENT

EVER SINCE the Armistice was signed, the process of disarmament has been taking place. It began with the demobilization of the huge forces engaged in the war. It was continued at the Washington Naval Conference of 1921-22. The signing of the Locarno Treaties a few years later, the adoption this past summer of the Kellogg Peace Pact and the recent visit to this country of the Premier of Great Britain have paved the way for further accomplishments at the Five Power Naval Conference to be held in London next January. But no matter what may be the results of this international gathering, there will still remain a long distance to be traveled before the goal of complete disarmament is reached.

A valiant fighting spirit is an asset to any nation. It must not, however, be allowed to spend itself in the pursuit of destruction, but be directed into channels of achievement and service. There are many powerful enemies which are arrayed against humanity—devastating diseases, spiritual and moral as well as physical. These can only be conquered when all humanity makes common cause against them. Those who are engaged in this warfare, splendid and divine, prepare themselves for a protracted campaign in which hard battles are to be fought and severe hardships to be endured. They put on the whole armor of God that they may be able to stand in the evil day and having done all to stand.—*Rev. Edmund J. Cleveland.*

DAILY BIBLE STUDIES

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

"STIR-UP SUNDAY"

Sunday, November 24: Sunday next before Advent

READ II Timothy 1:1-6.

PERHAPS it was an appeal to childhood's imagination that led our elders of a generation or so ago to call the Sunday next before Advent "Stir-Up Sunday," referring to the first words of the Collect. But the suggestion has a serious and important implication: We are to "stir up the gift of God." St. Timothy's gift came at his ordination, but all of us have the gifts of the Holy Spirit through our confirmation, called in the New Testament the "laying on of hands." The sevenfold gifts of the Holy Spirit are recited in our confirmation prayer, and as we anticipate the Lord's Second Coming we may well "stir up" these blessings that they may become holy forces in our daily lives.

Hymn 377

Monday, November 25

READ II Peter 1:12-21.

ST. PETER heard the voice of his Master calling him home, and as his last message he wished to stir up the Christians to whom he was writing that they might remember their privileges and responsibilities as God's children. Blessings and corresponding opportunities—the two are one; for no blessing is truly received unless it bears fruit in loving service. How am I using the gifts of God? What harvest is to be gathered from the seed sown? What can I bring to the Master at His coming? Have I, like Andrew, brought my brother to Christ? Has my faith led anyone who was in doubt to believe in God? Have I at least tried to comfort and help according to Christ's own message (St. Matthew 25:35, 36)? Is anyone in all the world better and happier because I have lived?

Hymn 238

Tuesday, November 26

READ Acts 17:16-23.

ST. PAUL was stirred up when he saw the idolatry in Athens. He could not rest quietly while the people were worshipping an "Unknown God," and so he preached unto them "Jesus and the Resurrection." How much do we care for those who are not Christians, in our midst or in so-called heathen lands? Are we at this time consecrating our money for the Lord's work through the Every Member Canvass? Does the sin of the world cause us sorrow and arouse our energies to do what we can to establish righteousness and justice? These are startling questions, and perhaps if we are honest with ourselves the answers may be equally startling. Surely if we look for the coming of our Lord Jesus Christ (Philippians 3:20) we will try to tell men about Him and so prepare the way before Him.

Hymn 433

Wednesday, November 27

READ St. John 14:1-4.

JOHN KEBLE'S beautiful hymn for the Sunday before Advent brings a telling message:

O watch and pray ere Advent dawn!
For thinner than the subtlest lawn
'Twixt thee and death the veil is drawn.
Put Love too late can never glow:
The scattered fragments Love can glean,
Refine the dregs, and yield us clean
To regions where one thought serene
Breathes sweeter than whole years of sacrifice below.

"I will come again!" It is the divine promise, and we must watch and pray and be ready. How wonderful that we, as St.

John the Baptist at the first coming, can prepare the way of the Lord! The love of our hearts for God goes out to the world for which Christ died, and our message can make men listen and turn them from darkness to light.

Hymn 282

Thursday, November 28: Thanksgiving Day

READ Hebrews 6:7-12.

THIS is our national day of Thanksgiving, our American "Harvest Home." God has blessed the earth, and our physical wants are fully supplied. God has abundantly prepared spiritual blessings also, and we meet in our churches to worship with sincere gratitude. We are to count our blessings and stir up our memory that we may realize how He has crowned us "with loving kindness and tender mercies." It is easy to forget. It is easier to complain because of blessings in disguise, yet pain and suffering are often the richest of God's loving gifts. Our gratitude should lead us also to care for those who are in need. Blessed is he that provideth for the sick and needy! It is significant that Thanksgiving Day generally comes so near to the Sunday before Advent. The Gospel for the latter day tells us of Christ's abundant supply for the hungry multitude. If we are stirred by the largeness of His mercy we will seek to do His will in worship and service.

Hymn 425

Friday, November 29

READ I Corinthians 15:1-8.

ST. PAUL gives us a little creed in a few words, and we are made to realize how God's love was manifested in Christ and His life and atonement. It is well sometimes to revive our knowledge and appreciation of the great facts of our Christian faith. We are apt to grow a little sluggish in our daily life, in spite of our repetition of the articles of our faith, so that we forget our high calling and the glories of redemption. Yes, our practical everyday Christianity needs a revival, for the world presses hard upon us and we are surrounded by cries and struggles which harden both heart and hearing. Blessed is he whose faith is a daily and hourly power, strengthening, inspiring, comforting, and vision-giving!

Hymn 493

Saturday, November 30: St. Andrew's Day

READ St. John 1:35-51.

WE never grow weary of reading this great story of Andrew calling Peter, and Philip calling Nathanael, for it is the missionary and evangelistic message. We are our brothers' keepers, that is, our brothers' friends, to bring to them the good which God has given to us. It is the "one by one" method of the Master and the method which leads to the upbuilding of His Kingdom. It is the proof of fellowship and love also, for sharing of blessings is a following of Christ's call and a walking in His paths. He who has brought his brother to Christ can confidently leave him there. The Master will do the rest.

Hymn 268

Dear Lord, grant me new life. Stir up the will and the love and the faith of Thy servant, that with new zeal he may go forth to help make the world ready for Thy joyous coming. Amen.

The superior questions are not those that have to do with things outside of ourselves—objective, but those that relate to the inner man—subjective. It requires great courage to ask ourselves the latter. The above list may serve as a guide. Let's be courageous and question ourselves. It will always lead somewhere and it will result, under God, in making us somebody.

—Rev. William Porkess, D.D.

The Election of a New Presiding Bishop

Bishop Anderson of Chicago Chosen—Rev. S. Harrington Littell Named for Honolulu See

By the Rt. Rev. H. P. Almon Abbott, D.D.

Bishop of Lexington

Washington, D. C., November 14, 1929.

TWO bishops who had received the highest number of votes, with their arms around one another, each assuring his brother with a smile that the other would be the victor in the battle of ballots, was a fitting prelude to the breaking of a seeming deadlock which resulted in the election of the Rt. Rev. Charles Palmerston Anderson, D.D., Bishop of Chicago, as the Presiding Bishop of the Church. It was suggestive of the spirit of good fellowship which characterized the entire meeting of the House of Bishops in the city of Washington yesterday. Anything more divorced from the atmosphere of a political convention it would have been difficult, nay, altogether impossible, to conceive. The attitude of the Bishop of Rhode Island and the Bishop of Virginia was symptomatic of the attitude maintained throughout the entire proceedings.

Ninety-four bishops, out of a total of 135 bishops entitled to vote, were gathered together from all parts of the United States for the purpose of electing a Presiding Bishop and a bishop for the missionary jurisdiction of Honolulu, and they were gathered together "in the unity of the Spirit and in the bond of peace" to transact their business under the conscious and convicted presence of the prevailing power of God the Holy Ghost. Their business was God's business, and His head partnership was both sought for and consistently recognized. And the result, so sudden and practically unanimous, coming almost as a flash of lightning from the sky, changing the surroundings in practically a moment of time, illuminating the darkness of uncertainty with the broad beams of unpremeditated decision, was abundant evidence that God was present with the chief pastors of His flock and that their trust in Him had not been imposed in vain.

"God works in a mysterious way His wonders to perform." This fact was emphasized anew in the termination of the meeting of bishops in Bethlehem Chapel of Washington Cathedral. Verily, "man proposes, and God disposes." Prognostications were abundantly falsified by what actually happened.

The general public had been led to suppose that this man or that man or the other man would be elected to the highest office in the Church's bestowal, and each man named was a man who would have graced the position of Presiding Bishop; but the man ultimately chosen was a man whose name had not been emblazoned abroad in the list of prospects, a man who has never sought an office in his life, and a man who accepted the honor conferred upon him by his brethren as an opportunity for service unexpected, unheralded, and undesired. Nobody who was present at the executive session of the House of Bishops could have failed to realize that he was eyewitness to another instance of the Holy Ghost leading the Church into the abodes of truth. The lot fell upon Charles Palmerston Anderson in accordance with the will of God, and our new Presiding Bishop, even as our former Presiding Bishop, is the gift of God to His Bride, the Church. In this recognition we may well take courage and look forward into the future without anxiety or fear.

THE meeting of the House of Bishops was preceded by the celebration of the Holy Communion in the Bethlehem Chapel at 9:30 A.M. The Bishop of Ohio, the Senior Bishop, was the celebrant, and he was assisted by the Bishops of Chicago, South Dakota, and Washington. At the conclusion of the service the House of Bishops was called to order and went into executive session. The facts that issued from the meeting for the information of the Church at large were: The election of the Rev. S. Harrington Littell, S.T.D., as Bishop of Honolulu, and the election of the Rt. Rev. Charles P. Anderson, D.D., Bishop of Chicago, as Presiding Bishop of the Church. Everything else that transpired at the meeting, and there was much that would have been of edification to the General Church, is

hidden under the veil of secrecy, and it would be a violation of confidence to divulge the same. It is permissible, however, to record the appointment of the Bishop of South Dakota, the Rt. Rev. Hugh L. Burleson, D.D., as Assessor to the Presiding Bishop. Bishop Burleson will thus continue to serve the Church in this capacity as he so ably served the Church under the late Presiding Bishop and during the brief régime of the Senior Bishop, the Bishop of Ohio.

The setting of this special meeting of the House of Bishops was inspiring to a degree. The serene beauty of Bethlehem Chapel, behind the altar of which lies the body of Henry Yates Satterlee, the first Bishop of Washington, and along the nave of which are the tombs of Woodrow Wilson, the War President of the United States, and Admiral Dewey, the hero of Manila Bay, evoked thoughts and sentiments that blended harmoniously with the dignity and solemnity of the occasion. The historic dead seemed to raise their challenge to the apostles of the living present to "carry on and carry through." God grant that it may be so, that the parting words of Bishop Murray to his Church may bear fruit an hundredfold. "The King is dead, long live the King!" The chain continues, the apostolic succession is verified in fact.

The only other business transacted was the formal presentation to the House of two new Bishops: the Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire; and the Rt. Rev. Francis M. Taitt, D.D., Bishop Coadjutor of Pennsylvania.

FIFTEEN BISHOPS NOMINATED

OUR special correspondent, being himself a member of the House of Bishops, has most scrupulously observed the confidential character of the executive session of that body. Certain additional facts have been revealed in the daily papers, however, and we draw upon the *New York Times* for the following supplementary account:

After seven hours of balloting, says the *Times*, the House of Bishops elected the Rt. Rev. Charles Palmerston Anderson, Bishop of Chicago, to be Presiding Bishop, seventy of ninety-three votes being cast for him on the sixteenth ballot.

Bishop Anderson's election resulted from a coming together of the leaders of the House representing the various bishops whose names had been placed in nomination. It was made unanimous amid the singing of the doxology.

He succeeds Bishop John Gardner Murray, who died suddenly before the altar of St. James' Church in Atlantic City in October, during the meeting of the House of Bishops which elected Bishop Anderson as vice-chairman.

Bishop Anderson presided at the meeting which elected him to fill out the two years of Bishop Murray's unexpired term and filled the vacancy in the missionary field created by the death of Bishop James La Mothe of Honolulu.

The latter office was filled by the election, on the third ballot, of the Rev. Dr. Samuel Harrington Littell of Wilmington, Del., whose life work in the Church has been as a missionary in China and who is now in Hankow.

THE first three ballots were taken alternately, the bishops voting for a missionary bishop while the count proceeded on the previous ballot for Presiding Bishop. Only the final result was announced, and all votes were destroyed after each ballot. Without intermission other than a brief half hour for luncheon, the balloting for Presiding Bishop proceeded throughout the afternoon, the fourth ballot being taken when the bishops reconvened at 1:30 o'clock.

Of fifteen bishops who were placed in nomination, the choice quickly narrowed down to three, Bishop Ernest L. Stires of Long Island, Bishop James E. Freeman of Washington, and

Bishop Hugh L. Burleson of South Dakota. Bishop Thomas F. Gailor of Tennessee and Bishop James De Wolf Perry of Rhode Island were prominent in all the ballots, and Bishop Burleson, who, as Assessor to Bishop Murray, was regarded as especially well qualified for the post, remained up to the last ballot one of the leaders. Another was Bishop Henry St. George Tucker of Virginia.

Others who were voted for during the almost continuous balloting were Bishop Philip Cook of Delaware, Bishop Edward L. Parsons of California, and Bishop Paul Matthews of New Jersey.

Ninety-four bishops were in attendance, and a vote of sixty-eight was necessary to elect. At 6 o'clock Bishop Lawrence was obliged to return to his home. After the twelfth ballot, shortly after that hour, the bishops voted down motions to adjourn until tomorrow, or even until 8 o'clock. The end came shortly before 7 o'clock, when, fifteen ballots having failed to elect any one of the bishops nominated, Bishop Anderson was placed in nomination and elected.

IMEDIATELY following his election Bishop Anderson designated Bishop Hugh L. Burleson of South Dakota as his assistant, and the designation was immediately confirmed by the House of Bishops.

Taken by surprise at the new honor and responsibility conferred upon him, Bishop Anderson said that he had no plans, having had time to make none.

"I will, of course, give the best work I can to the Church in all its ramifications," he said.

"I shall be in New York much of the time, but will keep my home in Chicago, and will not resign the Chicago diocese."

He repeated what he said here last year, that he believed the Church should keep out of politics.

"Get religion into politics," he said, "but get politics out of religion. There is, of course, no sphere of human contact from which a man can detach his religion; religion should go with us into everything, but that does not mean that the Church should go into everything, especially politics, or meddle with it."

He had tried, he said, to be "an apostle of peace," and spoke of a sermon he had recently preached on that theme.

In electing Bishop Anderson, the House of Bishops followed the same precedent as to age it did when four years ago in New Orleans it named Bishop Murray. In both cases the House chose one of the older bishops. Bishop Anderson is 66 years old. He has been head of the Chicago diocese twenty-nine years.

In 1919 Bishop Anderson, as president of the commission of the World Conference of Faith and Order, together with two other bishops and two clergymen, had an audience with the late Pope Benedict V, at which they asked the Pontiff to let the Roman Catholic Church take part in the conference which later was held in Lausanne, Switzerland.

The Pope did not comply with the request and all Christian faiths were represented at Lausanne except the Roman Catholic.

Bishop Anderson was born at Kemptville, Ont., not far from Ottawa. He was educated at Trinity College School, Port Hope, and the University of Trinity College, Toronto. He was ordained in Christ Church, now the cathedral, at Ottawa, and a year later was advanced to the priesthood. His first duties as a priest were at Beachburg, Ont., where his work grew so as to require the aid of three clergymen. He married Miss Janet Glass of Belleville, Ontario, September 4, 1889.

In May, 1901, Dr. Anderson was called to Grace Church, Oak Park, Chicago. He built a new edifice for this congregation. He was elected Bishop Coadjutor of Chicago at a special convention held at the cathedral in Chicago, January 9, 1900. On the death of Bishop William Edward McLaren, February 19, 1905, he became Bishop of the diocese.

The new Presiding Bishop is the author of a number of devotional books, including *Letters to Laymen*, issued in 1914; *The Religion of Our Lord*, 1923; *Religion and Morality*, in 1924; and *Twentieth Century Discipleship*, 1928.

The Rev. S. Harrington Littell, S.T.D., Bishop-elect of Honolulu, is a native of Wilmington, Del., and has been a missionary in China since 1898. Dr. Littell has recently returned to Hankow, where he is president of the diocesan council of advice.

GOD'S METHODS AND MAN'S FOR RAISING FUNDS

BY L. L. R.

THERE seem to come times when the greatest need for the community, the Church, and the individual is a return to first principles: a time when the thoughtful are compelled to pause and think. Even a superficial outlook of the present age seems voicing that need along many lines; in none more constrainingly than those of Christian ideals and ethics. One is led to wonder, at times, have the standards of Christian thought and life, both moral and spiritual, of earlier days been wholly false; have long recognized precepts become the interpretation of fanatics? It is true, both the life and teachings of Him who came "to be both a sacrifice for sin and also an example of godly life," to those pledged to follow in His train, appear singularly clear and definite: "Father, I have given them Thy word, and the world hateth them because they are not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. For their sake I sanctify myself that they also may be sanctified." With these words sounding down the ages, the words of Him who changes not, nor in whom is there a shadow of turning, is it possible to recognize present-day Christianity?

To be abruptly concrete: Let the reader stand for an hour within the doorway of the modern ballroom, nine-tenths of the personnel of which represent Church and Christian membership; let him look upon its miserable travesty of happy, wholesome youth, note its flagrant forgetfulness of even reasonable standards of womanly modesty of decency; its oftentimes utter abandon in attitude, in decorum of contact and movement; then turn away, and ponder the trend of these things.

Let him pause again for an hour within the public hall, or private drawing-room, and watch the progress of the social-financial card game. Listen to the heated contention, the sharp contradiction, the jealous suspicion, the feverish, indomitable zest for conquest, for prize, or stake—then realize that these are Christian men and women, perverting that which in itself might offer harmless diversion, but thus rendered unholy and fruitful of yet greater sin.

One turns away, and suddenly, with almost unbelieving eyes, beholds a large-type advertisement: "Funds To Be Raised!" Funds for building a house of God. A house of which it is written, "My house shall be called a house of prayer." Funds to be raised through a series of card games at "reasonable rates per table"!

Again: A great and glorious cathedral is to be erected; much needed funds to be provided by a grand ball; a ball, where the boisterous strains of jazz will make "music" for half-clothed bodies to whirl in gay delight—so much a couple—and the proceeds poured into God's coffers, solemnly dedicated to His service. Do we wonder that He, who once sat thoughtfully regarding donors building up the Temple treasury, looked with loving approval on one who dropped therein her meager coin, and declared: "Of a truth, I say unto you, she hath cast in more than they all"? That offering we may be very sure was won neither at cards nor from the proceeds of the ballroom.

Ah, truly, a crusade seems to be needed in the Christian world today; a crusade beginning at the house of God, and led by bishops, priests, and disciples of Him who declared: "My kingdom is not of this world. Render unto Caesar the things that are Caesar's, but unto God the things that are God's." Churches must in truth be built for His worship and praise; great cathedrals should, indeed, be erected to His honor and glory. But if in truth they be His, is it not but right that the methods which He Himself has decreed be used for their attainment? Not less clearly than in an earlier day does that changeless Voice proclaim: "Is it funds that ye seek? Then bring ye all your tithes into the storehouse, that there may be abundance, and prove Me if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it!"

Who will herald a crusade to restore this, God's own and abiding method, for meeting the financial needs of His temporal kingdom?

Catholics, Jews, and Protestants

The Recent Seminar Held at Harvard University

By Ralph Adams Cram, Litt.D., LL.D.

WHEN, during the last Presidential campaign, the forces of popular bigotry and intolerance came into the open as almost never before in American political history, a movement was inaugurated in New York under the auspices of the Calvert Associates (sponsors of the *Commonweal*) to counteract as far as possible the malign influence of a bitter propaganda. It was felt that the thing was not only bad in itself, but very threatening to the republic and full of sinister implications. It fell to me to preside at the meeting for organization, and I emphasized the point that while it mattered very little who was elected to the Presidency it did matter very much indeed that this spirit had shown itself at this time, and that any organization then affected must consider itself as a continuing movement, ready to act with undiminished force after the political issue was settled.

Such a continuing movement has actually come into existence. Last winter, a Seminar of Catholics, Jews, and Protestants was held at Columbia University, the object being "to bring into the open and discuss fairly and frankly, but in a spirit of friendliness, the causes and effects of religious intolerance—usually the result of misinformation or misunderstanding—which inevitably result in grave political, social, and economic consequences." The Seminar was well attended, the spirit of frankness and friendliness was maintained, and the results, at least so far as those participating, were satisfactory and encouraging to a degree.

This year, in pursuance of the same object, a "Calvert Round Table" was inaugurated in Boston, to consist of one hundred laymen, the membership being equally divided as nearly as possible between Catholics, Protestants, and Jews. No clergyman and "no one active in political life, or holding elective public office" is eligible for membership. The object of the organization is "to uphold the freedom of worship guaranteed by the Constitution, to remove religious prejudice, and to foster among our people, of whatever religious belief, the respect for each other's sincere convictions, mutual confidence, and good will that are essential to the perpetuation of the Republic."

The officers are Patrick A. O'Connell, president; Ralph Adams Cram and Carl Dreyfus, vice-presidents; Frederick A. Carroll, treasurer; Walter Downey, secretary. The membership includes, among others, such prominent citizens as Walter C. Baylies, B. Preston Clark, Julian Codman, Judge A. K. Kohen, George W. Coleman, Howard Coonley, George A. Crocker, Louis E. Kirstein, George C. Lee, Judge Frank Leveroni, George H. Lyman, Prof. Earl Marlatt, John F. Moors, Everett Morss, George R. Nutter, William A. Otis, James J. Phelan, A. C. Ratshesky, Bernard J. Rothwell, Prof. Daniel Sargent, Dr. David J. Scannell, Ellery Sedgwick, Philip Stockton, Michael H. Sullivan.

The Cambridge Seminar was organized by the Calvert Round Table, largely through the energy of Mr. Rothwell, chairman of the advisory committee, with the coöperation of Dr. B. Y. Landis of New York, who had had much experience in the organization of the Columbia Seminar. By the great courtesy of Harvard University, the sessions were held in the new Fogg Art Museum on the 12th and 13th of November. Nearly five hundred acceptances were received to the invitations sent out by the Round Table, representing many fields of activity: industry, commerce, education, religion, and social interests. After the opening session the meeting resolved itself into three "round tables": No. 1, on Vocational Adjustment; No. 2, Misrepresentation of Religious Beliefs and Practices; No. 3, Community Conflict and Coöperation. These were presided over respectively by Mr. George W. Coleman, Prof. Harrison S. Elliott, and Prof. John J. Mahoney. On both days all those attending the conference were the guests of the Calvert Round Table for luncheon at the Harvard Union.

THE first general session was opened by President O'Connell with an account of the founding of the Round Table and a statement of the objects of the Seminar. He quoted Dean Swift who said: "In religion many have just enough to hate one another, but not enough to make them love one another," and asked for that "understanding, appreciation, and respect that are indispensable requisites for the maintenance of human intercourse and coöperation." He was followed by President Lowell with a brilliant and compelling speech in which he called attention to the ancient growth of nationality through warfare and contest, and, positing these as expressions of a human nature some claimed to be unchangeable, declared that this nature must be changed if civilization was to endure.

Rabbi Levi, who followed, electrified the audience by proclaiming: "This is the day which the Lord hath made, let us rejoice and be glad therein," but he went on to say that, as a matter of fact, it should be a day of humiliation since it had been so long delayed. He dealt particularly with the slanders, misrepresentations, and prejudices that characterize religionists of all sorts. "It is a horrible reflection upon the principles of our day that there are thousands who can stand in their pulpits and talk about the Fatherhood of God and the brotherhood of man and then preach hatred and intolerance." "Faith in ourselves and faith in each other, and we shall get out of the wilderness and enter into the Promised Land."

Father Michael Ahern, S.J., spoke with all the wit and eloquence of his race. He, as an amateur photographer (incidentally he is an eminent chemist), used the simile of the panchromatic plate and the color filter as the device we must use in our seeing of others and the world, the same being charity and the love of God.

Of the three round tables, I had chosen the second: "Misrepresentation of Religious Beliefs and Practices," so I had no personal experience with the others, but the several chairmen gave a summary of the discussions at the closing general session; moreover the Seminar caused general interest, and its transactions were fully and admirably reported in the newspapers. No categorical declarations were made or definite programs advocated; that was not the object of the Seminar. On the other hand, the most frank and friendly spirit was universal, many misunderstandings were cleared up and all three groups of religionists gained a new sense of fellowship and mutual respect.

AT THE second round table the first session opened with an unmistakable atmosphere of fear; fear of Christian discrimination, both socially and in business, against the Jews; Protestant fear of parochial schools, of Catholic interference in politics, of the Vatican and the Pope. It was curious and a little unexpected to find in this rather picked assemblage, the recrudescence of ideas that one had assumed to be largely obliterated in New England. Most of this session was given to Catholic refutation of Protestant errors enunciated from the floor, and Jewish repudiation of accusations that no one had made. At the end it became a question of how these erroneous ideas arose and it was clearly shown that it was the result of an inheritance, accepted without question, of the political antagonisms of the English seventeenth century and of the fact that until very recently all histories generally read were either by English historians, Protestant in their outlook and convictions, or by Germans equally Protestant when they were not definitely agnostic. One interesting development was that many inquiries were made as to what were the best books to read giving the Catholic point of view, both historical and religious.

At the second session of Round Table No. 2, the Catholics

had marshalled their forces, and through such spokesmen as Mgr. Splaine and Father Ahern met clearly and categorically the points raised at the first session. At that time, for instance, one anxious inquirer had raised the question whether the space being given in the Boston papers to the current happenings at the grave of Father Power was not an evidence of a widespread superstition that in itself was sufficient ground for the suspicion entertained by Protestants of the actual nature of the Roman Catholic Church. While passing no judgment on these events, Mgr. Splaine made a brilliant and persuasive defense of miracles as a part of the Divine Economy. This position was eloquently sustained by Rabbi Levi.

Considerable time was given to the discussion of the policy of proselytizing and an attempt made to discriminate between what was legitimate and what not. Rabbi Landsmann of New York was particularly emphatic in his condemnation of what he claimed to be the Protestant policy of getting hold of little children among the poor by means of offerings of food, toys, etc., and then endeavoring to win them away from the Hebrew faith. The point was brought out and not contradicted that proselytizing was more apparent in Protestant than in Catholic or Jewish circles.

Mr. Coleman, chairman of Round Table No. 1, called attention to the widespread discrimination against the colored people in Boston, and also to the fact that Massachusetts' law absolutely forbids any scrutiny of religious convictions on the part of candidates for positions in the public schools, this institution carrying a fine of \$50 for each offense. He urged that this law, which in his opinion is being constantly violated, should be enforced.

At the close of the Seminar, the conviction was unanimous, so far as one could judge, that it had played a vastly important part through bringing together religionists of wide diversity, brushing away many misconceptions that had arisen from implicit inheritance and false teaching, and that everyone present would go away with a new sense of respect and charity for those from whom he differed in religious matters. President O'Connell urged the founding of other round tables of a similar nature throughout the country as the best means of counteracting the evils of ignorance and prejudice. He offered the services of the organization to any who might be disposed to initiate such local centers. It is hoped in any case that these Seminars may be repeated annually in New York and Boston since the results have proved far more gratifying and encouraging than had been hoped for, even by the most optimistic of the protagonists.

FROM THE ORTHODOX CATHECHISM

- Q**UESTION. What learning is most needful for all men?
Answer. Christian learning, or knowledge of the teaching of our Lord Jesus Christ.
- Q.** Why is the teaching of our Lord so necessary for us?
A. Because it leads us to God, to everlasting salvation, or, in other words, to everlasting happiness.
- Q.** Who is God and how can we find our happiness in Him?
A. God is a Spirit (John 4:24), all-perfect and all-holy, all-good and all-merciful, who knows and sees everything, can do everything, and can give us all we need, if we come to him with our prayers: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest," said the Lord (Matt. 11:28).
- Q.** Who is the Lord Jesus Christ?
A. The Lord Jesus Christ is God, second Person of the Holy Trinity, who came down on earth as a man, to teach and to save mankind and the world.
- Q.** How can we come near to God?
A. By thought, wish, and deed.
- Q.** Who draws near to God by thought?
A. He who rightly believes in Him.
- Q.** Who draws near to God by wish?
A. He who prays to Him.
- Q.** Who draws near to God by deed?
A. He who walks after God's will and law.
- Q.** Whence may we best learn how to believe aright?
A. From the Creed.
- Q.** Whence may we learn how to pray?
A. From the Lord's Prayer.
- Q.** Whence how to walk after God's will and law?
A. From the Ten Commandments.
- Shorter Catechism of the Russian Orthodox Church.*

NUNS AID NEW YORK AVIATORS

STANDING on a bluff commanding the Hudson River at Peekskill, N. Y., is St. Mary's School for Girls. Life moves tranquilly; the Sisters and their pupils go about their daily tasks freed from the hustle and bustle of ordinary life. St. Mary's is designed in medieval gothic style and it has a medieval gothic air.

Yet the school has one very compelling contact with the outside world. Twice a day the Canadian Colonial mail plane wings its way overhead and the pilot dips and waves his hand. For just before either Newark or Albany he has received weather reports from the sisters of the school. Four times a day they describe weather conditions to the United States Weather Bureau.

To the outsider there is something anomalous about weather reports coming from such a sequestered unworldly spot. A school of this type should hardly be expected to be coöperating with such a modern phase of life as aviation. Yet the Sisters themselves see nothing paradoxical about it.

"The purpose of our order," said one of the nuns, "is service to others. The sending of daily reports rendering a service to the pilots and their passengers is a real responsibility; we are aware that upon our reports depends the safety of others. Consequently we endeavor to make our reports as accurate as possible."

"Washington is sending us a complete set of instruments so that in the future we will be able to report even more accurately than at present. A tower will be erected on the bluff in front of the school, with the instruments so arranged that we can read them from inside the buildings."

The first report filed by the Sisters is phoned to Newark at 6:25 o'clock in the morning. The three other reports are telegraphed to Albany at 7:50, 11:50, and 1:20. Frequently requests for supplementary reports are received, especially when local conditions at Newark and Albany are bad. Five Sisters, including the Sister Superior, take part in the work and at least two are always on duty to answer these special requests. With the exception of barometric readings, the reports are complete—including ceiling, visibility, type of clouds, velocity of the wind, and a note on general conditions.

THREE Sisters determine the ceiling by Dunderberg, a 1,200-foot elevation across the river. Visibility is checked by looking up and down the river, the Sisters knowing the distances to various points. The Weather Bureau officials have given the Sisters instructions on gauged wind velocity and types of clouds.

St. Mary's became a weather station as the result of a tour of exploration made by Capt. Hale Francisco, division superintendent of the airways, more than a year ago. As he flew down the river he spotted the building standing on the top of Mount Gabriel. He immediately informed G. S. Lindgren, United States Weather Bureau observer at Albany, that he had found an ideal spot for an intermediate station between Newark and Albany. Lindgren investigated, found it was a school, and asked the Sisters if they would serve the cause of aviation.

To his delight they accepted immediately and the work began. Lindgren has lectured at the school since his first visit, with the result that the keenest interest in aviation and weather observation has developed among the pupils. The Sisters plan, as soon as their instruments arrive, to instruct the girls taking science courses in weather lore.

Pilots flying the route state emphatically that the Sisters' reports are exceptionally dependable. They err only on the side of safety.

"If the Sisters tell us that there is a 1,500-foot ceiling," said Ralph Dodson, chief pilot, "we know it's more likely to be 1,150. And if their wire says five miles visibility we feel pretty certain that it's unlimited." —*New York Sun.*

POOR DIVES

REMOVE from thyself all provocations and incentives to anger . . . in not heaping up with an ambitious or curious prodigality any very curious or choice utensils, seals, jewels, glasses, precious stones; because those very many accidents which happen in the loss or spoiling of these rarities are in any event an irresistible cause of violent anger.

—*Jeremy Taylor.*

Palestine, the Holy Land

The Tiny Country with a Big History

By the Rev. Clarence Stuart McClellan, Jr.

Rector of Calvary Church, Fletcher, N. C.

In Two Parts

PART II

GALILEE, in the north of Palestine, is a place of rare and exquisite beauty and peace. Here you see the green, well-kept farm lands extending up and down the valleys. Here you see olive orchards, cedar trees, and the picturesque Palestine villages perched on a hilltop—places where they cannot be hid; and recalling words spoken by Jesus concerning the city built on the hilltop. Up in Galilee is the Plain of Esdraelon that witnessed so many bloody battles in ancient times and whose soil still seems red with warrior blood that nourishes the green things that flourish upon it. And in this region there is no more beautiful spot than the Sea of Galilee . . . "Blue Galilee."

The blue of Galilee out-mediterraneans the Mediterranean in its blue. And the hills about the sea breathe a hush that you can hear. As I stood upon those Galilean shores the lines from one of Whittier's poems came to me—

O Sabbath rest by Galilee,
O calm of hills above,
Where Jesus knelt to share with Thee
The silence of eternity
Interpreted by love.

Wild flowers, radiant and colorful, and beautiful birds are here, too.

Each flowery glen and mossy dell,
Where happy birds in song agree,
Through sunny morn the praises tell
Of sights and sounds in Galilee.

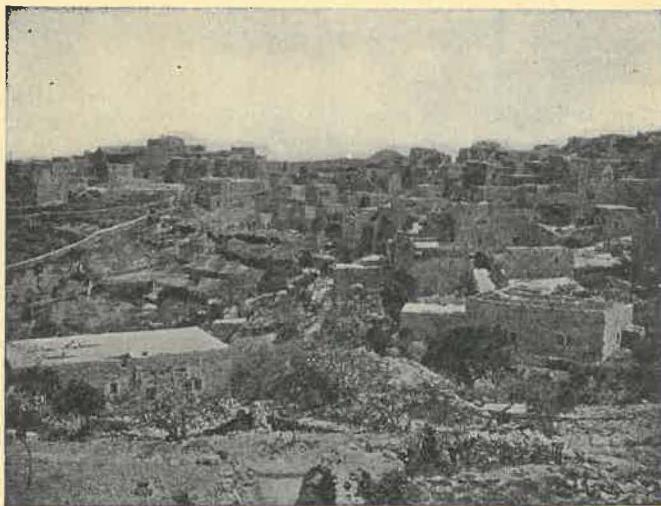
But the sacred associations that cluster about the Sea of Galilee give it a world fame and bring to its shores thousands of pilgrims anxious to see for themselves this holy place and walk where He walked and stand where He preached.

And when I read the thrilling lore
Of Him who walked upon the sea,
I long, oh, how I long once more
To follow Him in Galilee.

O Galilee, sweet Galilee,
Where Jesus loved so much to be,
O Galilee, blue Galilee,
Come sing thy songs again to me.

than the Sea of Galilee. Galilee is the Holy Land. Here you feel the spell of the land as in no other place.

Going north of Galilee you strike a hill country and then descend to the Jordan River, where at the Bridge of Jacob's Daughters you pass on into Syria. Just north of you as you

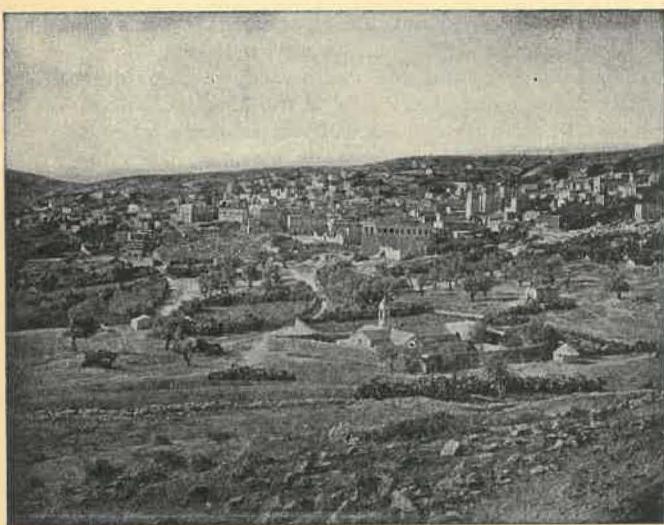


BETHLEHEM TODAY

cross this bridge is Lake Merom or Huleh, a tiny body of water, very blue and bordered by lovely trees. It receives the Jordan as it flows south from its source near Banias.

So in Palestine you have plains and seashore, wadies and lakes, hills and mountains, valleys and gorges, stretches of country thousands of feet above sea level, and a thousand feet below sea level. You have cultivated fields and the wilderness of Judea. Palestine has a wonderful diversity of landscape.

AND Palestine is a land of color. Nothing is so familiar to those who have actually seen Palestine as this color, and nothing is so less familiar to those who have never been in the Holy Land. The colorings of Palestine have not a hard intensity like those in Egypt, nor the homely softening of the edge like those in rural England. Rather there is a blending of the two in Palestine. The edge lines fade into faint shades to produce color effect that is as impossible to describe as it is to forget. The colors of Palestine naturally vary with the seasons of the year, and the best time to see Palestine at its color height is in the spring. Then the wild flowers, especially in Galilee, bloom, and they are of every color you can picture—scarlet poppies, crimson anemones, blue dwarf cornflowers, yellow marigolds, white narcissi. Palestine reminds one of a Persian carpet, or Turkish rug, or one of those exquisite mosaics in some mosque, or the mosaic glass panel in some sultan's palace. As you ascend from Jaffa to Jerusalem you will see all manner of colorings—the gold of the orange globes peeping out of dark and cool green leaves; the olive trees with their greenish, bluish, yellowish, and grey spots fading into the austere drab of the stony hills. There are bands of rich brown, dark red, purple, yellow, and black earth that stripe the surface of the mountains, and here and there a tiny hovel made of native stone, gray and brown, peeps its blue eye-like windows above the white wall that guards a garden riotous with flowers like an old-fashioned crazy quilt of color. Judea is a land of stones. I have never seen so many stones as there are piled up all over Judea. Many of these stones look like small loaves of



NAZARETH TODAY

You see the white houses and minarets of Tiberias on the west shore bank and up shore are the ruins of Magdala and Bethsaida and Capernaum, and beyond Galilee to the north towers Hermon, Hermon that is everywhere in the landscape of Palestine. I cannot imagine a more beautiful, peaceful place

brown bread. You recall that it was in Judea that Satan tempted Jesus by saying: "Make these stones into bread." As you look out of the car window you can easily believe that eons ago everyone in the world came to Palestine with rocks in hand and stoned these hills to death. An ancient tradition says that at creation an angel passed over Palestine with two bags of stones for the world, and that one of these bags broke and the rocks fell down all over Judea. It would certainly seem that half of the rocks in the world were gathered in Judea.

Samaria's colorings are less grim than those of Judea. You have here green lands variegated by rims of stone and at Bethel one notices rock formations like rungs of a ladder. Did this suggest the ladder in Jacob's dream, which took place at Bethel?

But up in Galilee you get your highest and choicest colors. There are every conceivable shade of green in the farm districts, and the soil shows up yellows and reds and browns and brilliant pieces of stones that sparkle in the sunlight. The hills of Galilee take on a blue tinge and purple, too. In Galilee the distant mountains are violet crowned and fade into the sky like fairy castles. In Galilee the horizon leads the eye on along the landscape to rest finally on that form of beauty and of light, which masters and watches over all—crystal Hermon, snow capped.

And the Sea of Galilee is the climax of Palestine's marvel of color. Like a lovely turquoise it rests among the emerald hills that dip into the blue waters at the golden sands. Flowers ruby in color carpet the hills, which violet mists encircle. A feather-like sail will now and then cross slowly and silently on the turquoise waters and upon the golden sands appears a native in gay oriental costume—red, yellow, blue, orange, green, and violet—a glorious bit of color in this glorious Galilee setting.

Around the springs or fountains of Palestine there is a rich new green, a bright foreground against a dim background. And to these waters come the Palestine women in their native costumes, variegated in color; and upon their heads these daughters of Israel carry what is so common in Palestine—the water jar, dark brown or black with sparkling water spilling over the jar's brim.

THE sun is the magician of Palestine. He bleaches the land and throws up against his handiwork the boldest contrasts of strong light and shade. When you see a sunset flush over grey olive groves in a purple lap of land; when you behold the plain being turned by sunlight from violet, indigo, and red into a deeper wine color; when you see a pear-tinted native village silhouetted against the heliotrope of the western sky at sundown; or look out across the green strip of land that winds in and out like some mighty serpent indicating the Jordan's course; then you begin to understand in part what color is in Palestine.

Combined with all this bazaar of Nature's colorings is the color of the costumes of the people. The shepherd has his white and brown and black dress; the water seller in Jerusalem is adorned with a red fez and bright jacket and picturesque scarf. The Archbishop of Jerusalem, Orthodox Church, is magnificent in blue robe with great train, and across this train are stripes of red and white. The Orthodox Patriarch of Jerusalem, head of the Greek Church, wears an ivory-colored robe bordered with gold fringes and across his breast is a bejewelled cross. The Armenian Patriarch has a gown of delicate pink as if he, too, would not be excelled by other ecclesiastical dignitaries. The Hungarian Jew has a fur-brimmed cap and plush coat; the Yemenite Jew a red fez and striped scarf. The Bokharan Jew has a richly brodered robe. Married Moslem women wear high tarbooshes and unmarried Moslem women white veils. Sheiks of Bethlehem are in turbans; and the women of Bethlehem deck themselves with jewels and wear robes of yellow and blue. At the Jaffa Gate in Jerusalem you will see the colors of every tribe and nation.

Then as you drive through the country districts or rural sections of Palestine you see the native women wearing long black veils about their heads and little children in picturesque dresses of various colors. You will observe the red fez upon many a man's head in Jerusalem, and it looks as if the Shriners were holding a convention in the Holy City. In the hotels you have Arab waiters in native costume, and your taxi driver may wear the long robe and turban. Palestine is a land of color

and the natives seem to vie with one another in seeing who can triumph over the colors of Nature. But so far Nature is in the lead over the native.

PALESTINE is also a land of the great out of doors. When you go to the Holy Land, do not spend much time in churches or indoor shrines, monasteries or nunneries, shops or native huts, interesting as they are. Do not become too absorbed by the countless stories regarding sacred sites told by mechanical guides and recited in the same little set talk they have been repeating for years. Do not stay long in mosques or linger in caverns or tombs but get out into the open, for in the open is the real Holy Land. Dr. Henry Van Dyke has written a fascinating book, *Out of Doors in the Holy Land*. This book I heartily recommend to you as perhaps the best book that has yet appeared treating Palestine as an out-of-doors experience.

There are so many places in Palestine to which you can go to get this spirit of the open spaces. Up on Tabor, 9,000 feet high, where Christ's transfiguration took place, you can stand and under the blue skies come into companionship with Nature and view the country far and wide. Mt. Carmel over by Haifa is a splendid spot from which to look out across the vast Mediterranean Sea as it stretches before you westward and reminds you of that Psalm which sings—"Yonder the sea lies, vast and broad, with its countless swarms, with creatures small and great, with fleets of the nautilus, with leviathan at his play."

Never miss, when you go to Palestine, lingering long on the shores of the Sea of Galilee. I shall never forget that night, when under the star-lit heaven I sailed silently out upon the waters of Galilee with the native fishermen. It was an experience the like of which I never expect to have again. At any moment it seemed to me that Jesus Christ would walk across those dark waters and speak to us in that tiny boat—so real, so intense was that experience in the very place where Jesus had walked the waters: where He had stilled the storm and where He had called His disciples. Walk along the shores of Galilee by day and visit Capernaum and roam about the ruins of that ancient synagogue, where Jesus read the Scriptures.

I would have you reverently bow your head as you stand in the Garden of Gethsemane under Jerusalem's eastern walls and just over the Brook Kedron at the foot of the Mount of Olives and feel the peculiar holiness of that most beautiful Garden hardly a third of an acre in extent. Walk about its trim little walks bordered by violets and hyacinths and daisies in season and rest under the shade of olive trees that go back hundreds of years, even one—the Tree of Agony—said to be nine hundreds of years old, a descendant of one of the trees that was green when Christ came here to pray and pass through the Agony in the Garden on the eve of His crucifixion.

Stand on the heights of Bethlehem and look over the Field of Shepherds, where the Christmas message came to the shepherds on that first Christmas night and gaze beyond to the field where Ruth gleaned. Meander along Jordan's banks and pause by the side of the place where, it is said, John the Baptist baptized our Lord and where today pilgrims are baptized at the Epiphany season. Climb up the Mount of Olives and fix your eyes on Jerusalem, especially at sundown, when the western sky is still afire, or at early morning, when the sun is flooding the Holy City with golden light.

And after this you will understand Palestine of the great out of doors and know why Christ's ministry was largely one lived in the open air: why He preached from a boat, went up into a mountain to pray, and considered the lilies of the field. Jesus Christ was a preacher of the great out of doors.

There are many phases of Palestine's life that we might consider—its industries, educational work, its great progress in road building under the British régime, city and village construction and sanitation, development of the Zionist colonies, Near East Relief activities, the new Y. M. C. A. building that is being built without the walls of old Jerusalem, the farming enterprises, the great ministry of healing being carried on by the Hadassah of Zionism.

Palestine is the most interesting country in the world in many ways. It is still the pathway between the Orient and the Occident and one marvels that within so tiny a land there is such a diversity of climate and landscape, color and out-of-doors charm, and that there is packed here so much history that has changed the face of the world.

Social Problems

By Clinton Rogers Woodruff

DURING the past few months an unusual number of substantial contributions have been made to the study of social problems in their various aspects. Perhaps the most notable and the one calling for special attention is Bishop Gore's *Christ and Society* (Scribner's, \$2.00). The Bishop discusses four important lines of thought: The present state of society demands a remedy so thorough as to amount to a peaceful revolution; that the revolution must consist of a change of spirit rather than a change in legislative command; that the change in spirit will not come from any conversion of man in masses but from the influence and inspiration of leaders; and finally, that Jesus Christ is the Saviour and Redeemer of man in social as well as in individual life. These are not new points for Catholic writers to make, but they are put with a directness and forcefulness and wealth of illustration and sound logic and learning as to make the contribution to all intents and purposes a new and most effective one.

Bishop Gore does not believe that the evils now so generally deplored in our present society are the inevitable results of any unalterable laws of nature or of any inexorable necessity, but are the fruits of human wilfulness and selfishness. He maintains that their alteration demands something more than legislative or external changes, necessary as these may be. The cry may be, "Repent ye—change your means." If the Kingdom of Heaven is to come, it must come as a welcome gift of God, and not as a scathing and destructive judgment. The book is a publication of the lectures given at St. Botolph Church, Bishopgate in London, under the auspices of the Halley Stewart Trust. They are in the Bishop's usual direct and effective style and justify careful reading and thorough study. The chapter on "Practical Measures" is particularly helpful.

Another book in the same field is Prof. Chester C. McCown's *The Genesis of the Social Gospel* (Knopf, \$4.00). This likewise is a valuable contribution to the discussion of the social gospel written from the modern Protestant point of view. It supplements the contributions of Walter Rauschenbusch and Dr. Peabody. It may be called a scientific approach to a discussion of the problems involved and is written in a reverent spirit. Our Blessed Lord, however, is treated more as a superman than as the Son of God. Dean McCown seeks to answer the questions as to what is meant by "The Kingdom of God," "Blessed are the poor," and "Woe to you rich." He traces the dominant ideas of Jesus back through the prophets to the ancient ones of Egypt, Babylon, and Sumeria. His conclusion as a historical scholar is that "Jesus has a social gospel and message of social salvation, and it is still a gospel even for modern civilization."

One of his most striking chapters is the one in which he describes the relation between the nomadic life with which Jesus was familiar and the dawn of democracy. He believes that our Lord hated the hunter of wealth and luxury and loved the simple life and democratic principles of that life. As the logical successor of the prophets he was against the existing social and economic order and against political and ecclesiastical authority. Like Bishop Gore's volume, but for different reasons, it is a volume very well worth careful study.

COPEC is doing a splendid work in England stimulating interest in social work and publishing a series of splendid studies, one of the latest of which is entitled *Social Discipline in the Christian Community*, edited by the Rev. Malcolm Spencer, M.A., Secretary of Copec Research Committee on the Social Function of the Church (Longmans, Green & Co. \$1.50). This book is certainly one of the most stimulating that has been written of recent years on this subject. Most of the articles are by leading Churchmen, although the Protestant point of view is clearly set forth by representative members of their respective communions. It takes up the questions of how far the Church should define the standards of Christian treatment of social life in its ramifications, and how far it should attempt to maintain these standards by any form of discipline.

The Christian Church, in its centuries of conflict with the

forces of the world, which its members renounce that they may thereby prepare themselves to reclaim society for the Kingdom of God, has passed, as Mr. Spencer shows, through three phases. In its earliest ages its mission was felt to be, above all, to create within its own body a pattern of the Christian life in human relationships. To join the Christian community involved the acceptance not only of a creed entirely different from any body of belief held in the world outside, but of a way of living scarcely less distinctive. Primitive Christianity was evangelistic as much by what it could be seen to stand for in the social relations of its members, as by the doctrines that were preached. It was in this way, indeed, that Christianity in the Roman Empire chiefly waged its conflict with the world; for so hostile, so foreign, so irresistibly powerful was the social order outside the little fold of the faithful that no direct impact upon it seemed possible. After a period of transition, we find a directly contrary state of things prevailing. Society in the Middle Ages is identical with the Church, whose writ ran throughout Christendom. The authority of her teaching as to social and economic relationships was universally admitted, even when it was disregarded; there was no secular competitor to provide a contrast or an alternative. With the sixteenth century came the break-up of Christendom, and the abandonment of any unified attempt to define or to maintain a Christian standard for economic and political practice; thereafter the faithful Christian was left to fight his battle with the world for the most part single-handed. Social conduct became a matter for individual conscience. And when the eighteenth century economists announced to the masters of the new machines that general happiness would result spontaneously from the exercise of their enlightened self-interest, they found no authority speaking in the name of Christianity to contradict them.

It is a large part of the significance of Copec, Mr. Spencer declares, that it has imposed upon Christians, almost (in many cases) without their consciously realizing it, a measure of "reunion" from a sense of their own shortcomings and by the force of social facts. Christians have found themselves driven together from the necessity of striving to do for the world something which it cannot do for itself; and, as a necessary corollary, have had to reconsider the social functions of the Church, not only in relation to the world, but in regard to her own members. And the first thing we shall have to realize in this connection is that the Church's conflict with the world, now, it seems, passing into a new phase, must necessarily be different in character from what it has been in any of the phases which have preceded it.

In our age the Christian Faith is neither persecuted nor despised, nor universally acknowledged as the sole source of moral authority. It is in a general way respected, especially when its tenets do not appear to conflict with any obvious interest of a worldly sort; but no social teaching professing to be founded on it will carry any weight for that reason with the great majority, whether within the Christian bodies or outside them. The position is, that the Church cannot be content to elaborate a pattern of Christian living for the faithful few and leave the world outside alone; nor, on the other hand, can she anticipate much respect, or even attention, from the great majority for the social teaching she may find herself prepared, as time goes on, to proclaim, simply because it is she who proclaims it. She can neither neglect the mass of men as beyond reach of her voice, nor command them with the accents of authority. The arena to which the Church is preparing to return has changed mightily since she allowed herself to be thrust out of it. She must re-enter it awake to the new conditions and problems, and with an equipment appropriate to them.

"Before we set upon any sustained attempt then to discover and apply the elements of a restored Christian sociology, we shall do well to inquire both why it was that the medieval effort in this direction, largely successful for several centuries, eventually broke down; and what fundamental changes have taken place in the minds both of those within the Churches and those outside in the intervening period. For unless such an in-

quiry is undertaken the Church's teaching, when she is ready to proclaim it, may either prove inapplicable to the realities of the situation, or may fail of its effect on those to whom it is addressed."

ONE of the speakers at the San Francisco Conference of Social Workers was the director of the Philadelphia Child Guidance Clinic, who set forth how social work has progressed from the point where its propelling motive involved arousing a zeal and emotional enthusiasm, to its present position embracing a more stable and permanent interest, motivated by an intelligent understanding of human problems to be tackled.

"Social work has had to go through the first and more dramatic aspect," said Dr. Allen, "in order to reach the more stable and continuing function in community life. The conference atmosphere was a professional one where there was desire to discuss the application of established facts to a wide variety of human relationships and the stimulation of programs to add to our knowledge concerning others."

"This attitude of objectivity and tolerance, which is a foundation of really professional groups, was a very noticeable feature of the conference. This spirit was particularly noted in the discussions in the mental hygiene division as well as in other sections. The groups were small enough to give an opportunity for real discussion of the assigned subjects, and the leaders were well prepared to guide the discussion."

Social workers have become such important factors that an entire book is necessary to deal with those who are doing family, medical, and psychiatric social work. This volume, which bears the title, *The Social Worker* (Harper's), is by Miss Louise Odencrantz, and is really the product of the organization known as the American Association of Social Workers. It is a technical work primarily, but of interest to those who may be called the laity in this subject.

Nursing is one of the earliest forms of social service, and we owe the Church a deep debt of gratitude for her fostering of this manifestation of human kindness and Christian love. Dr. James J. Walsh, the well known Roman Catholic writer, has placed us under great obligation in his latest work, *The History of Nursing* (P. J. Kennedy & Sons, N. Y.). He has given us a book that offers entertaining and inspiring reading. He details with a fine sense of sympathy and inspiration the development of the course of care for the ailing. He tells of the deaconesses who labored with St. Paul, and comes on down through the ages outlining the history of successive movements, the various Church orders, both ancient and modern, who have devoted themselves to this problem of social service. His chapter on St. Catherine of Siena, the patron saint of nursing, is particularly fine.

The organization of and the training in the practice of nursing, as it was carried on in the later Middle Ages, is well brought out by a brief sketch of this saint. She was the daughter of a merchant, a dyer in the comparatively small town of Siena, her mother's twenty-fifth or twenty-sixth child, it is not sure which, for sometimes in those large families they lost track of the exact precedence; and besides, Catherine was one of twins. It is often said that the children of such large families, especially the later ones, are likely to be lacking in intelligence, or at least mentally defective to some degree. Catherine proved to be an intellectual genius of high order, Dr. Walsh tells us, one of the greatest intellectual women of history (St. Teresa of Spain alone excels her, perhaps), who stamped her personality deeply upon her century. Editions of her works, as of those of St. Teresa, have continued to be issued down the centuries.

In the words of Swinburne:

Then in her sacred saving hands
She took the sorrows of the lands,
With maiden palms she lifted up
The sick time's blood-embittered cup,
And in her virgin garment furled
The faint limbs of a wounded world.
Clothed with calm love and clear desire
She went forth in her soul's attire,
A missive fire.

Dr. Walsh gives us a full account of the various present-day organizations of nurses, both Roman Catholics and others, especially of the former, so that we have in one volume a book that is valuable alike for its information and its inspiration.

Another book in the same field, although a far more technical one, is Mary Beard's *The Nurse in Public Health* (Harper & Brothers. \$3.50). This is one of Harper's Public Health Series and is intended for administrators and instructors of public health and nursing organizations, for boards of directors of

these associations, for trustees of hospitals and others representing nursing schools, and for state and county health officials. The book is significant because it shows how, as is seen in so many other directions, a great movement inaugurated and fostered by the Church is taken over by the State and made a public function.

We are greatly indebted to our Roman Catholic friends for some very interesting contributions to sociological writing, one of the latest of which is a volume entitled *Introductory Sociology* (Heath, \$2.48), by the Rev. Albert Munch, S.J., and the Rev. Henry F. Spaulding, S.J. This is intended as a textbook for Roman Catholic colleges, but it has its value for those of other communions. It is a comprehensive scope of this work, including a thorough exposition of the basic principles affecting the social relations of the individual, family, and the State; a study of social problems and an analysis of what are considered the more dangerous errors.

Another textbook, or rather a new edition of an old textbook, has been issued in the shape of Professor Dow's *Society and Its Problems* (Crowell. \$3.00). This work, it will be recalled, is a study of sociology in so far as it relates to problems of public social institutions, social maladjustments, and social progress. Like the preceding volume it is a good book of reference to have close at hand.

THE PROBLEM OF SUFFERING

IT IS THIS spectacle of universal suffering which has caused so many people to wonder whether God can be good. Why should all this pain be necessary? Why cannot creation be a joyful, carefree process? Why does God allow a world with all the groaning and travail? It is not easy to answer people when they ask this question. I do not know that it is possible to give any reply which will really dispel these difficulties if they are felt so forcibly as some people feel them. But still there is this truth which we can offer. God Himself does not stand outside all this suffering. It is the glory of the Christian religion that it preaches that God became man. As man He entered into the midst of this creative process of pain and turmoil.

The answer of Christianity to this problem of pain is at least that God also is involved; He is not aloof; He is too engulfed in it. The Son of God took manhood upon Himself and as man He set out to achieve and to create. He entered into the human process of creation. And we know from signs He gave us from time to time that He, too, was subject to that opposition, to that wrestling and travail in the bringing to birth of what He came to create. He wrestles in the wilderness at the beginning of His ministry; His miracles of healing—creative acts—are accompanied by inner effort and pain, for we hear of Him as groaning and sighing—the effort of putting forth His power is a struggle. His teaching, His creation of the new law of love, is to Him a process involving tension and travail. On one occasion He bursts forth: "O faithless generation, how long shall I be with you, how long shall I suffer you?" Or again He exclaims, "I have a baptism to be baptized with and how am I straitened till it be accomplished?"

Beneath that calm, joyful, majestic bearing of Christ—as He moves about Galilee—there is a terrific tension, the striving between death and life. It breaks out most vividly and terribly in the Garden of Gethsemane. He is preparing Himself for the climax of His struggle—the climax in the birth pains of bringing the Kingdom of God near to the world, of creating a new race, of defeating the powers of darkness, and death itself. And in this struggle He is "greatly amazed and troubled," His soul is exceeding sorrowful even unto death—being in an agony He prays yet more earnestly and His sweat "became as it were great drops of blood falling down upon the ground."

What is that amazement and trouble, and sorrow and agony but the travail of creation? It is God Himself sharing to the uttermost the bitter cup which we must all drink. However greatly we feel the pain and effort of creation—God feels it more. He is not indifferent.

There are only two kinds of pain, two kinds of suffering which come to man. There is the pain and suffering which, as it were, overtakes us and overpowers us as unwilling victims. And there is the pain and suffering which we deliberately take upon ourselves, which we shoulder of our own free will in order to gain some desired end, in order to create. No one can avoid pain or suffering in one of these two forms. No one escapes. If a man refuses to face the pain and travail involved in creation, then he will be overtaken by the pains of decay—the sorrow that worketh death.

—*The Guardian.*

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.

RECRUITING FOR THE MINISTRY

To the Editor of The Living Church:

THE vital problem before the Church today is to discover able and devoted men in our colleges who might be persuaded to give their lives to the Christian ministry. There are many who might come if we could invite them and explain to them its requirements, its privileges, and its joys. When the great professions of medicine and the law are seeking only men with full intellectual qualifications, the Church must not lag behind, but must insist that all candidates for the ministry shall put the same high demand upon their qualifications, and be willing to undertake full college training, as well as the spiritual and professional training of the theological seminary.

All who feel this responsibility have the opportunity to send young collegians whom they may know to the Conference on the Ministry, which is to be held at St. Paul's School, Concord, N. H., in January, 1930, from the third to the sixth.

Among those who will speak at this conference are Dr. Grenfell, Dr. Drury, the Rev. Henry Hobson, Bishop Dallas, Mr. A. Herbert Gray, Dr. Ogilby, Mr. Felix Du Pont, Dean Sturges, Mr. Coleman Jennings, Mr. Harper Sibley, the Rev. C. Leslie Glenn, and the Rev. Dr. Frederick H. Sill.

No man pledges himself to enter the ministry by going to the conference. The conference is simply a place where men may discover what the ministry is, and, even if they do not respond to the call, they will have a vision of what the ministry should be. (Rt. Rev.) CHARLES LEWIS SLATTERY.

Diocesan House, Boston. (Bishop of Massachusetts.)

THE NEW PRAYER BOOK

To the Editor of The Living Church:

IT is doubtless a matter of general congratulation that the revised Prayer Book is now available. As it comes in use in one parish after another throughout the land a feeling of satisfaction and pleasure is experienced by laymen and clergy alike. However, there must, inevitably, be some defects to modify our joy in this achievement.

To my mind the most serious, indeed, the only shocking blot in the new book, is the wholly uncalled for interpolation of that jarring ejaculation. "And now, as our Saviour Christ hath taught us, we are bold to say," just before the Lord's Prayer at the end of the canon. Although it obviates the technical objection to inserting an exhortation in a prayer, as did the previously adopted phrase ending with "let us say," it sounds even worse in the service. I can not see that there is any reason—or excuse—for dragging in either form, or any substitute for either form, at this point; and I have never discussed the subject with anyone, clergyman or layman, who did not feel the same way about it, and object to it.

So I was much interested in Bishop Garland's stand against the form printed in the Prayer Book, and especially in his assertion that it has never been legally adopted, and therefore is of no authority. I believe that, if put to the test, Bishop Garland's contention will prove to be well taken. However, it seems to me that the Bishop must be wrong in claiming that the previously adopted form ending with the words "let us say" is lawful. For the action of the last General Convention in adopting the present form certainly repealed the authorization of the previous one. Consequently neither form is legal, and none should be used.

And that, to me, seems a happy and the desirable outcome. It appears that the Holy Spirit can and does rule in the councils of the Church, and, in spite of the blundering of men, has overruled an unhappy defect.

Personally, I have always used the revised service ever since it was first authorized for permissive use. That sentence before the Lord's Prayer in the Holy Communion office, however, always grated upon my feelings and made me unhappy to contemplate an indefinitely continued use of it, until I happened to be present at a service where Bishop Murray, the Presiding Bishop, was celebrant. To my surprise and delight he simply omitted the offending phrase and went at once into the

Lord's Prayer. Since that occasion I have been present at other times when the Presiding Bishop celebrated and listened carefully to see whether I had been mistaken, or whether it might have been an inadvertence or oversight on the part of the Bishop; but he omitted it on the other occasions also—some of them since the last General Convention. That was sufficient example and authority for me, and since then I have had no scruple of conscience about omitting it also. Whether the Presiding Bishop thought both forms of dubious standing or not, or why he omitted it, I do not know. But he did not use it. And that, I think, is the proper action to take in regard to it.

Elkridge, Md. (Rev.) CHARLES C. DURKEE.

To the Editor of The Living Church:

THE CORRECTION of archaic words and phrases as well as mistranslations in the Psalter in the New Prayer Book is one of the excellent things done by the Church. It seems unfortunate, however, that this rule was not observed in using psalms in other places, as for instance, the 51st psalm as corrected in the Psalter in the 4th verse reads, "clear when thou shalt judge," while the same psalm in the Penitential Office retains the old translation, "clear when thou art judged." The two translations are contradictory to each other, and it is a pity that they are not the same, or rather that the corrected translation was not used in the Penitential Office.

The New Prayer Book is, to my mind, far superior to the old in many ways, and as the work was one of monumental labor, it is surprising that there are so few flaws, if they can be called flaws, in it.

While I have read a number of articles on and references to the new book. I have not read one giving unstinted praise for the result of the work of the Commission, save in an editorial of THE LIVING CHURCH. The more I read and study this new book, the better I like it.

La Plata, Md. (Rev.) HARRY HOWE BOGERT.

To the Editor of The Living Church:

THE NEW Prayer Book now sanctions the reading of the Ten Commandments in shortened form. What the author of them may think of this is worthy of more than a passing thought. Of course there is "sweet reasonableness" in the popular demand for brevity in public worship. When, however, in the holiest of the offices of the Church it sounds from the altar: "Thou shalt not covet," what can prevent the mind from wondering about the difference between this and the saying: "Thou shalt not drink." Careful consultation with dictionaries but inspires the urge the more to ask whether this is not a case in which "sweet reasonableness" is strained dangerously near the breaking point?

Saybrook, Conn. (Rev.) JOHN HENDRIK DE VRIES.

To the Editor of The Living Church:

IN REPLY to your correspondent, the Rev. W. C. White, it does seem to me very childish to scan the new Prayer Book for something to criticise and find fault with, in order to rush into print. Just imagine anyone finding anything to complain of in "1st" and "First," or in the manner of spelling "Honor" with a "u," and that to him is one of the "most serious defects." It all seems very puerile, and foolish.

I am more than surprised that Bishop Garland should find fault in the phrase "we are bold to say," instead of "as our Saviour Christ has taught us let us say." What earthly difference does it make? It really does seem very weak and foolish to pick up the book to scan for faults and criticism.

Waterbury, Conn. A. H. RUSSELL.

THE ALTAR SERVICE

To the Editor of The Living Church:

THE new Altar Service book with the Order for Holy Communion at the beginning is an apt illustration of the slavish following of the letter of the law and standardization that is so marked a characteristic of American life and manners.

Any priest of experience knows that a missal, to look well on the altar desk, to have its pages lie flat, and even to wear well, should have the Order for Holy Communion set in the middle of the book; and the pagination could still have been made to correspond with the Standard Book if there is any real purpose served by such a further standardization. Obviously the single-track mind is still with us.

Sparta, Wis.

(Rev.) HERBERT E. PURCHASE.

"THE INTRODUCTION TO THE LORD'S PRAYER"

To the Editor of *The Living Church*:

IT WILL NOT be considered an intrusion, I trust, by Mr. Matthew H. Lemen, if I add a note to his convincing communication in *THE LIVING CHURCH* of November 16th, about the Latin original of "we are bold to say":

In the *Canon Missae* of the *Missale Romanum*, set forth by the Council of Trent, after the closing words of the Great Intercession, the priest joins his hands and says, or rather chants (pp. 104, 105):

"Oremus. Praeceptis salutaribus moniti et divina institutione formati audemus dicere."

"PATER noster, . . . Et ne nos inducas in temptationem. R. Sed libera nos a malo."

"Sacerdos secrete dicit. Amen."

In *The Ancient Liturgy of the Church of England According to the Uses of Bangor, York, and Hereford, and the Modern Roman Liturgy*, the Rev. William Maskell, M.A., Second Edition, Pickering, the arrangement is this:

SARUM.

BANGOR.

YORK.

"Per omnia saecula saeculorum. (Amen. Sarum. Oremus. Bangor et Ebor). Praeceptis salutaris moniti, et divina institutione formati, audemus dicere."

and the same form is given for Herford (so it is spelled) and Rome as before, save the exceptions in parenthesis. All agree in having *audemus*.

The definition of *audeo* in Andrew's Latin-English Lexicon is: "To venture something, apply one's self to by venturing, to venture to do, to dare."

In Maskell's notes the following is quoted:

"Loke pater noster thou be prayande,
Ay to thou here tho priste be sayande
Per omnia saecula, al on hight,
Then I wolde thou stonde up right:
For he wil saie with high steuen,
Pater noster to god of henen;
Herken thou with gode wille,
And whils he saies, hold the stille:
Bot answere at temptationem,
Sed libera nos a malo, Amen."

Maskell adds from Georgius, if I apprehend and translate correctly, that we learn from St. Gregory that the Lord's Prayer was (here) to be said by the celebrant alone, and that Amalarius adds, *alta voce*; that in Gaul it was to be repeated by the people, and that the same custom held among the Greeks; that in the Mozarabic Liturgy the people usually responded to each petition; while Hugo Victorinus said that *Libera nos a malo* was to be said by the choir. They placed the *Amen* as the seal of the Lord's Prayer.

Probably any professor in any divinity school knows all the history behind this, as I do not, nor do I know when *audemus* was first introduced in the West.

As to the substitution of "let us say," our rector, the Rev. William Robinson, called my attention the other evening to the singular fact that in using it we turn (in mind) from God, whom we have been addressing in prayer just before, to the people, turning in worship again at "Our Father," while if we use the words, "we are bold to say," we continue our act of adoration without interruption.

Saybrook, Conn.

(Rev.) MELVILLE K. BAILEY.

"SICK OF THE WHOLE BUSINESS"

To the Editor of *The Living Church*:

YOUR TREATMENT [L. C., November 9th] of Mr. Kinder's article entitled "I Am Sick of the Whole Business," which recently appeared in the *Churchman*, was very clever. I doubt not your editorial will receive a round of applause from certain quarters, but when the shouting and the tumult have subsided, I am inclined to believe that it will be found that the facts cited in Mr. Kinder's article still remain to be dealt with in a fair and serious manner. You resorted to a method not at all uncommon in debate. You condensed and at the same time caricatured the statement of your opponent and then proceeded to ridicule and tear to pieces the caricature. This method is clever and pleasing to some, but I doubt if it will carry many thinking people with you. The fact that the Church is over-organized for commercial purposes cannot be denied. The fact that high-powered mechanical devices are no

substitute for a spiritual awakening, that campaigns for money are by no means a sign of a growing desire to spread the Kingdom of God, that these high-powered methods and mechanical devices are breaking down, and from the beginning were doomed to do so, are facts which are self-evident. To caricature some man's statement of these facts and then get a smile out of the caricature does not alter them.

Bloomfield Hills, Mich.

(Rev.) S. S. MARQUIS.

THE CHRISTIAN YEAR

To the Editor of *The Living Church*:

A UNIVERSAL Bible Sunday on December 8th has been suggested by the American Bible Society, and the necessary literature prepared. This, I believe, is the annual usage of the society, probably influenced by the recurrence of our own Second Sunday in Advent, whereon we bless "the Lord, who hast caused all Holy Scriptures to be written for our learning."

So far as I know, the Christian Year has never been a subject of conference with our separated brethren, nor have our wise men ever matched pennies with these dear departed ones in order to facilitate the mutual use of this beautiful annual round of faith and practice. The fact of the Christian Year stands in virginal purity and compelling dignity, although but a small part of the membership of the Church, or its official life, pays it the least attention. The Christian Year has never been formally argued about, or compromised, or offered to alien hearts as an apostolic ware; it has been left to speak for itself. Is this silence, reserved and dignified, the real source of the growing interest outside of the Church? Is it possible that we have talked some verities to death?

I am curious as to the introduction of a new term: "Church Year" in the title of a new Table of Psalms, on page ix, in the New Prayer Book.

Lexington, Ky.

(Rev.) F. H. T. HORSFIELD.

"THE PERSONAL CHRISTMAS CARD"

To the Editor of *The Living Church*:

IHAD READ, with the greatest interest, the plea for a personal Christmas card in the true spirit of the season by the Rev. Bruce Reddish of St. James' Church, Vancouver, B. C., published in the November 9th issue of *THE LIVING CHURCH*.

The Girls' Friendly Society realizes that such cards as the Mowbray and certain other continental cards are almost the only ones carrying a real Christmas message and imports them for sale at the lowest possible cost. Samples of these cards are sent all over the country, and not only Girls' Friendly Society branches, but also guilds and other parish organizations ask to sell them.

The Girls' Friendly Society feels that in this venture it is meeting a need felt by many persons, who, like Dr. Reddish, rebel against the commonplace secular cards which, in many communities, seem to be the only type available.

FLORENCE LUKENS NEWBOLD.

Executive Secretary, Girls' Friendly Society,
New York City.

ENJOYS THE LIVING CHURCH

To the Editor of *The Living Church*:

I FEEL I MUST WRITE from this little corner of the world and say how much I enjoy reading *THE LIVING CHURCH*. I am the first and only resident white man for many miles and my Bishop (the Rt. Rev. E. A. Dunn, D.D.) sends the books to me periodically, and in my solitude and loneliness I find many of the articles very helpful and certainly cheering. The Daily Bible Studies by the Rev. Dr. Tomkins are fine. At present I am catechist and teacher to a river population of about one hundred and fifty and have a church which I use as a school during the week. Although I am lonely, the Christianity of the natives is so amazingly sincere that it makes it worth while. I should be grateful to correspond with any of your readers.

St. George's, Gracie Rock,
British Honduras, Central America.

E. A. HUBBARD.

"WHAT IS AN ARCHDEACON?"

To the Editor of *The Living Church*:

PERMIT ME to say that I read with much pleasure and interest the article in the issue of November 9th, bearing the caption, What is an Archdeacon?

To me the article does not seem trivial, but opportune and thoughtful, and I am very grateful to the writer for the valuable information it contains.

If the queries toward the end are answered, the information thus given will be read with avidity.

Augusta, Ga.

(Rev.) EDWARD F. BARROW, D.D.

BOOKS OF THE DAY

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

MARLBOROUGH. THE PORTRAIT OF A CONQUEROR. By Donald Barr Chidsey. New York: John Day Co. \$3.50.

JOHN CHURCHILL, first Duke of Marlborough, is one of the most remarkable men in history. A clever politician, a great diplomat, an incomparable military leader, he was a man of rare charm and graciousness of manner. He started with nothing and died the richest man in three kingdoms. "Here was a man who laid waste all Bavaria, commander-in-chief of half the armies and navies of Europe for a decade of bitter war.... He could endure hunger, cold, shipwreck, slaughter, imprisonment, disgrace, exile, the fevered encomiums of emperors and great kings." In an age of gross immorality and in the shadow of a lascivious court, he remained a faithful and gentle husband and a devoted father. It is doubtless because of the lack of idealism in his make-up that he has never loomed high in the popular imagination. With his stupendous achievements was coupled a mixture of duplicity and greed which cannot be overlooked.

Mr. Chidsey has given us a delightful book, in spite of certain regrettable efforts to be clever and a certain relish for the salacious. He seems to have appraised the controversies of the time very well; and some of the character sketches are excellent.

The contrast drawn between the two brothers who reigned as Charles II and James II furnishes a good example. "Charles hated work, and his wit was properly celebrated; James labored with dour persistence, very hard, all the time, and had no humor at all. To Charles, religion was a rather tiresome formality that interrupted his play; James took religion seriously.... Charles was popular, vices and all. He had the faculty of always doing the lovable thing, and good nature was his most conspicuous characteristic. James was unpopular: some men admired him, but nobody loved him."

The period in which Marlborough lived was in many respects dull and degenerate. Poetry had become artificial and satirical; the drama was debased; little had survived of the romantic glamor of the cavalier or the fervent zeal of the Puritan. It is refreshing to read these intimate sketches and learn that the cycle was not bereft of charm.

EDGAR LEGARE PENNINGTON.

DER TALMUD: SEINE ENTSTEHUNG, SEIN WESEN, SEIN INHALT UNTER BESONDERER BERUECKSICHTIGUNG SEINER BEDEUTUNG FUER DIE NEUTESTAMENTLICHE WISSENSCHAFT. By Dr. Paul Fiebig. Leipzig: Pfeiffer, 1929. Pp. vi-140. R.M. \$5.50.

OF the works on the Talmud we have Strack's and Mielziner's *Introductions*, scattered essays and articles, a good German, one French, and an inadequate English translation. There is therefore a great need for Dr. Fiebig's work. Its chief merits are two: it has in view the needs and interests of the Christian student; it illustrates and expands the Talmud by its own text. Paraphrase there must be in order to render translation intelligible, but a paraphrased version is surely a more useful vehicle for the understanding of examples of Talmudic reasoning than scholars' conclusions.

The work falls into three parts: two brief sections on the composition and sources of the Talmud, and on its essence. Then follows the third, a typical miscellany of Talmudic material, representative and characteristic, occupying roughly five-sevenths of the whole volume. The author is careful throughout to indicate special as well as general bibliography. He never loses sight of his proposed purpose, and admirably acquits himself of his task. Useful and unique in its method and aim, this small and inexpensive volume will become indispensable as a kind of Baedeker guide to the chaotic turbulence of an unknown but fascinating literary country.

F. G.

DR. LOWRIE'S work, *Jesus According to St. Mark* (Longmans, \$5.00), is not so much a commentary on the Second Gospel as a series of reflections on topics sometimes only verbally suggested by the text. These reflections, however, form a coherent whole; they give, with great incisiveness, a conception of Christianity as a sharply supernaturalistic faith, whose emphasis must always be other-worldly: to Dr. Lowrie the worst and final enemy is the "social gospel." In matters of detail he has for years been a vigorous expounder of the teaching of Dr. Schweitzer, and a softened version of the latter's point of view dominates the book.

We are told, for instance, that the feeding of the multitude was consciously meant by Christ to be an eschatological sacrament, by which the participants were translated into the Kingdom of God. Now that this feeding is related with a sacramental significance is correct, and so is much else of what Dr. Lowrie has to say about the scene. Yet there is no evidence at all that even St. Mark understood the sacramentalism in Schweitzer's sense. And what Christ meant by the scene is still another question, one that certainly cannot be settled by taking all of St. Mark's details—and his omissions—as verbally and literally infallible. Dr. Lowrie can be critical enough on occasion, but we can search his volume in vain to discover any consistent critical principle that underlies his investigation as a whole. Dr. Schweitzer was a literalist, who even built towering arguments on the order of passages in St. Matthew. Such a theory Dr. Lowrie discards, but he puts nothing in its place; the results of the past decade's synoptic research are treated as non-existent. But when all this has been said—and it must be said—the book is a very important one. Dr. Lowrie's historical scholarship is wide, and his spiritual intuitions are still wider. He recovers for us vividly something of Christ's impact on the first disciples.

E.

CANON A. W. F. BLUNT, who has already written admirable commentaries on Galatians and Acts in the "Clarendon Series" does a marvelous piece of compression in his volume on *The Gospel According to St. Mark* (Oxford University Press, American Branch, \$1.50). The introduction tells just about all that is worth knowing, and tells it very well. The commentary proper is necessarily brief, but no point of consequence is omitted, and the exposition is always sane and enlightened. The critical position is about that of Archdeacon Rawlinson's volume.

E.

DR. DALMAN, a veteran well past his threescore years and ten, has long been famed as the leading specialist in determining the Aramaic form of the original words of Christ; his *Words of Jesus* everyone knows. His new book, *Jesus-Jeshua* (Macmillan, \$5.00) is a translation by Dr. Levertoff of a German original published in 1922, and is a further contribution to the same theme. The five essays that compose it are a bit technical for the non-specialist, but the last one, which deals with the Crucifixion, is very stimulating.

E.

AMONG those who take a high view of the achievements of Protestantism in previous generations, an increasing number of thoughtful observers are disturbed by the evidences that the Protestant Churches are losing their hold on a considerable section even of those who nominally adhere to them. William E. Hammond in *The Dilemma of Protestantism* (Harper, \$2.00) gives a graphic picture of the failures of Protestantism, especially apparent in rural sections, and skilfully analyzes their causes. His standpoint is that of minister of a community church in Walker, Minnesota, and is genially "liberal." He does not perceive the genetic relation of the evils which he portrays to the loss by Protestants of vital elements of the historic Christian system, and does not reckon their recovery as necessary. His proposed remedy is more humanism and love.

F. J. H.

The Living Church

Established 1878

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

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

Managing and News Editor, CLIFFORD P. MOREHOUSE.

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Agents also for (London) *Church Times*, weekly, \$3.50; *The Guardian*, weekly, to the clergy, \$3.75, to the laity, \$7.50; and the *Green Quarterly*, the Anglo-Catholic Magazine, \$1.15.

Church Kalendar



NOVEMBER

- 24. Sunday next before Advent.
- 28. Thursday. Thanksgiving Day.
- 30. Saturday. St. Andrew.

KALENDAR OF COMING EVENTS

NOVEMBER

- 30. Consecration of the Rev. Harwood Sturtevant, D.D., as Bishop Coadjutor of Fond du Lac. St. Paul's Cathedral, Fond du Lac, Wis.

DECEMBER

- 1. Nation-wide corporate Communion of men and boys.
- 17. Special convention to elect Bishop of Marquette, Grace Church, Ishpeming, Mich.

APPOINTMENTS ACCEPTED

BEATTY, Rev. ARTHUR H., priest-in-charge of the mission at Cody, and rural dean of Wyoming; to be rector of St. Paul's Church, Virginia, Minn. (D.) January 1st.

BRAM, Rev. MARTIN J., formerly of Alexandria, Va.; has become priest-in-charge of St. Paul's Church, Georgetown, Del. Address, St. Paul's Rectory, Georgetown.

COLLIER, Rev. E. B., formerly rector of Church of the Nativity, Dothan, Ala.; to be priest-in-charge of St. George's Church, Pacuha, Hgo., Mexico. Address, Apartado 27, Pacuha.

ECKEL, Rev. E. H., Jr., rector of St. Paul's on the Hill, St. Paul, Minn.; to be rector of Trinity Church, Tulsa, Okla., January 1st.

HAYES, Rev. JAMES L., formerly assistant at St. Paul's Church, Salt Lake City, Utah; has become rector of St. Mary's Church, Provo, Utah.

OWEN, Rev. ELMER NELSON, rector of St. Paul's Church, Des Moines, Ia.; to be rector of All Saints' Church, Belmont, Mass. January 1st.

TEMPORARY APPOINTMENT

HOPKINS, Rev. JOHN HENRY, D.D., rector emeritus of Church of the Redeemer, Chicago; to assist the Rev. James B. Thomas, Ph.D., at All Saints' Church, Winter Park, Fla., during the winter months. Address after December 10th and until April 1, 1930, Box 905, Winter Park, Fla.

ORDINATIONS

DEACONS

IOWA—On October 6th the Rt. Rev. Harry S. Longley, D.D., Bishop Coadjutor of Iowa, ordained ROBERT M. REDENBAUGH to the diaconate in the Church of the Heavenly Rest, New York City. The candidate was presented by the Rev. Dr. Henry Darlington, rector of the Heavenly Rest, who also preached the sermon.

Mr. Redenbaugh will graduate from the Union Theological Seminary in June and is at present officiating as the acting director of the Church school at the Church of the Heavenly Rest.

On Thursday, November 8th, Bishop Longley, ordained LAWRENCE V. KLOSE to the diaconate in St. James' Church, Oskaloosa, Ia.

The candidate was presented by the rector of the church, the Rev. Wallace Essingham. The Rev. William N. Wyckoff of Des Moines preached the sermon. The Rev. Jesse D. Griffith, also of Des Moines, read the litany, and the epistle was read by the Rev. L. H. Mathews of Ottumwa.

The Rev. Mr. Klose is to be in charge of St. Paul's, Sioux City; Calvary Church, Morning-side; and Trinity Memorial Church, Mapleton, with address at Sioux City.

BORN

GAVIN—THE REV. AND MRS. FRANK GAVIN of New York City, announce the birth of a daughter, JANE, on November 14th, 1929.

DIED

DANA—At Newport, N. H., on November 14th, FRANCES A. M. DANA, wife of the late George Hazen Dana, and daughter of the Hon. Edmund Burke.

INGLE—Entered into life eternal on Monday morning, November 4th, from his late residence in Raleigh, N. C., JULIAN EDWARD INGLE, in the 92d year of his age. He was for more than sixty-four years a priest in the Holy Catholic Church. Funeral services were held in the Church of the Good Shepherd, Raleigh. Interment in the Congressional Cemetery, Washington, his native city.

MAKE YOUR WANTS KNOWN

THROUGH

CLASSIFIED DEPARTMENT

OF

THE LIVING CHURCH

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

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

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

CAUTION

MICHELL—Caution is suggested in dealing with a Mr. William Mitchell (no kin of mine that I know of), a Canadian by birth, about 50 years old, squat, florid (very ruddy); hair scanty, dark, streaked with grey; wears shell spectacles; protruding under lip, lips large, red, moist; with some bronchial trouble, shown by shortness of breath; very convincing talker, sold musical instruments here. Had a Willys Knight sedan car when he left these parts, but does not drive it—his wife does that. Has a letter of commendation from me, which is to be disregarded. WALTER MITCHELL, Bishop of Arizona.

POSITIONS OFFERED

CLERICAL

WANTED—A YOUNG UNATTACHED RECTOR for a parish in a town of 4,000. G-486, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

HOUSEKEEPER—A LADY OF THIS PARISH, recently widowed, three small children, wants a housekeeper, not a servant. Offers a comfortable salary and a very delightful home. REV. FRANK T. CADY, Point Pleasant, W. Va.

WANTED — COMPETENT, EXPERIENCED ORGANIST and choir master. Apply with references to H-485, THE LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

CLERGYMAN, DEACON, WANTS SMALL parish or mission after January 15th. Single, seminary graduate, would take supply, loyal Churchman. Address, T-488, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, 45, MARRIED, GOOD SPEAKER and mixer, wide experience, university and seminary graduate, looking for a live parish with opportunities and lots of work. Preferably in middle Atlantic states. Apply H-487, THE LIVING CHURCH, Milwaukee, Wis.

PRIEST IN EAST, GRADUATE (ARTS and Theology), ex-National Crusader, and formerly diocesan chairman of Board Religious Education, fresh from four years' special study of graduate nature, desires town or city parish. Best references, age 47, family grown. Salary secondary consideration to opportunity. Correspondence with bishops and vestries invited. P-483, LIVING CHURCH, Milwaukee, Wis.

WANTED—PARISH IN SMALL CITY, OR missions. Good pastor and preacher. Loyal Churchman. Reference to bishop. Address, care of M-475, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ENGLISH ORGANIST AND CHOIR DIRECTOR desires position early New Year. Excellent organist and choir trainer, and specialist with the voice. Recitalist, cantatas, etc. Apply VERITAS-481, LIVING CHURCH, Milwaukee, Wis.

RECTORS AND MUSIC COMMITTEES SEEKING highly qualified, experienced organist-choirmaster of superior attainments and proven ability, are invited to communicate with advertiser. Earnest Churchman, brilliant recitalist, ambitious worker. Address, ORGANIST, 6617 Ogontz Ave., Philadelphia, Pa.

AGENTS WANTED

AMAZING NEW AUTOMATIC OILER STOPS wear, saves gas, oil, repairs. Heat-resisting, dilution-proof. Lengthens motor life. Sensational fire-test. Packard, Hupp, Marmon, other leaders have adopted top-oiling as service equipment on latest models. New cars stay new. Revitalizes used cars. Sample for Free Test. Gold mine for agents. PYR-OIL CO., 122 Main, La Crosse, Wis.

VESTMENTS

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

GOthic VESTMENTS ONLY. FIVE PIECE set, from \$65. Hand made. Individually designed. Sent on approval. ST. CHRISTOPHER'S GUILD, 25 Christopher St., N. Y.

WE MAKE CHURCH AND CHOIR VESTMENTS. Give us your order. Proceeds for Building Fund. ST. GEORGE'S GUILD, 33 Montgomery Ave., Waynesburg, Pa.

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

UNLEAVENED BREAD

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

CHURCH LINEN

WE IMPORT DIRECT FROM THE WEAVER and specialize in *extra fine* quality Pure Irish Linen for Altar and Vestment use. Lengths cut to order. 10% discount on orders over \$25.00. Samples and prices on request. MARY FAWCETT CO., 350 Broadway, New York.

CHRISTMAS SUGGESTIONS

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

LENDING LIBRARY

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

GAMES

SHAKESPEARE. HOW MANY QUESTIONS could you answer on Shakespeare? Play the game "A Study of Shakespeare." Original, interesting. Price 60 cts. Postage 5 cts. THE SHAKESPEARE CLUB, Camden, Maine.

MISCELLANEOUS

MONEY FOR CHRISTMAS—LOOK IN THAT old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. You keep the letters. I will pay highest prices. GEO. H. HAKES, 290 Broadway, New York.

TRAVEL

EVERY REV. H. ST. CLAIR HATHAWAY is taking a party to Oberammergau and the Passion Play in connection with a cruise of the Mediterranean, Norway, and Sweden, next June. Write for particulars. 2304 DELANCEY ST., Philadelphia.

HEALTH RESORT

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

BOARDING

Kingston, N. Y.

A NICE QUIET HOME FOR THOSE NEEDING rest and quietness; also for elderly and middle-aged women. \$15 per week. MRS. GRESER, 139 Franklin St., Kingston, N. Y.

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E PISCOPAL DEACONESS HOUSE—beautiful location, sunny, attractive rooms. Excellent board, \$15 and \$18 per week. 542 SOUTH BOYLE AVE., LOS ANGELES.

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

New York City

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

Washington, D. C.

WASHINGTON, D. C.—MRS. KERN'S DEIGHTFUL home for transient guests, 1912 ("G" St., N. W., near the White House. Send for folder.

FOR RENT

THE RETREAT HOUSE AT ROCK POINT, Vt., is now open all the time, and guests are welcome in groups or individually. Rates are moderate. Consult HOSTESS. Student groups and retreats for laymen can be arranged for, and are especially welcome.

APPEAL

THERE MUST BE MANY MEMBERS OF THE Episcopal Church in the United States to whom the Church of St. John the Evangelist, Montreal, Canada, is well known. Some have had close personal connections with it, others have attended its services during their visits to Montreal. The church has just completed its Jubilee Year, and is raising a fund for necessary rebuilding. The congregation has already given \$40,000, and an effort is about to be made to provide the required balance of \$10,000 in order that building operations may begin.

May I say that I am sure that any offering for this purpose from those who know and appreciate the church and its work would be gladly received by the rector, or wardens, at the parish house, 137 Ontario St., West, Montreal. As one of the oldest members of the church, who also has associations with the Church in the United States, I am venturing to make this appeal. JOHN F. HASKELL.

S. MARK'S MISSION, HANNA, WYOMING, ask gift of 15 copies of Hutchins' Chant and Service Book, in good condition. Will pay carriage charges.—REV. F. M. BACON.

CHURCH LITERATURE FOUNDATION, INC.

THE ABOVE-NAMED CORPORATION, ORGANIZED under the laws of the state of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interests of the Christian religion, and specifically of the Protestant Episcopal Church, according to what is commonly known as the Catholic conception thereof, and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of THE LIVING CHURCH they shall be paid from the income of the Foundation, if a majority of the trustees deem that "a suitable medium for the accomplishment of the purpose of Foundation." Three trustees represent THE LIVING CHURCH, six the Church at large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

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SISTERS OF THE HOLY NATIVITY

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

RETREAT

CHICAGO, ILL.—A QUIET DAY FOR women will be held at St. Mary's Home, 2822 Jackson Blvd., Chicago, Ill., on Tuesday, December 10th. Beginning with Mass at 10:00 A.M., and closing with Vespers at 3:30 P.M. Conductor, the Rev. Winfred H. Ziegler of Elgin, Ill. Will those desiring to attend, kindly send their names to THE SISTER SUPERIOR.

NEW YORK CITY—PRE-ADVENT RETREAT for the associates of the Sisters of St. Margaret and others, Saturday, November 30, 1929, at St. Christopher's Chapel, 211 Fulton St., New York City. The conductor, Rev. Granville Mercer Williams, S.S.J.E. Any one desiring to make the retreat will please communicate with THE SISTER IN CHARGE.

PHILADELPHIA, PA.—THERE WILL BE A day of retreat for the associates and friends of St. Margaret's Community, December 3d, at St. Margaret's Mission House, 1831 Pine St., Philadelphia, Pa. Conductor: the Rev. Franklin Joiner, rector of St. Clement's Church, Philadelphia, Pa. Retreat begins with Mass at 8:00 A.M., and ends at 5:00 P.M. Those wishing to attend will please notify THE SISTER-IN-CHARGE.

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 STOSKOFF, 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

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

The Transfiguration, 1 East 29th Street

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

Holy Cross Church, New York

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

St. Paul's Church, Brooklyn

(To reach the church take subway to Borough Hall, then Court Street car to Carroll Street. The Church is at the corner of Clinton and Carroll Streets, one block to the right.)

REV. GRANVILLE MERCER WILLIAMS, S.S.J.E.

Rector
Sundays: 8:00 A.M. Low Mass.
" 9:30 A.M. Low Mass and Catechism.
" 11:00 A.M. High Mass and Sermon.
" 4:00 P.M. Sung Vespers. Brief Address and Benediction.
Masses daily at 7:30 and 9:30.
Extra Mass Wednesdays at 7:00.

CHURCH SERVICES—Continued

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sunday: Low Mass at 7 and 8.
High Mass, for Children, at 9:15.
Solemn Mass and Sermon at 11.
Solemn 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.

RADIO BROADCASTS

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.

WBZ, PONCA CITY, OKLAHOMA, 1200 KILOCYCLES (249.9). Grace Church, every third Sunday at 11:00 A.M., C. S. 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.

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

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

WOW, NEW YORK CITY, 1130 KILOCYCLES (265). Diocese of New York. The Program of the Church (Nation-wide Campaign). Thursdays from 12:00 to 12:30 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.

WRVA, 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.

BOOKS RECEIVED

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

Allyn & Bacon. New York City.

National Governments and International Relations. By Frank Abbot Magruder.

Harper & Bros. 49 E. 33rd St., New York City. *The Gospel Story of Jesus. A Harmony of the Gospels of Jesus Christ.* Edited by Gilbert Waterhouse. Illustrated by William Hole. \$2.50.

Whither Christianity. Edited by Lynn Harold Hough, minister of the American Presbyterian Church of the United Church of Canada, Montreal. \$3.00.

Religion and the Modern Mind. Edited by Charles C. Cooper, head resident, Kingsley House; secretary, The Hungry Club, Pittsburgh, Pennsylvania. \$2.00.

The Christianity of Tomorrow. By J. H. B. Masterman, D.D., Bishop of Plymouth. \$2.50.

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

Shakespeare. By John Bailey. \$1.40.

The English Public School. By Bernard Darwin. \$1.40.

English Humour. By J. B. Priestly. \$1.40.

English Wild Life. By Eric Parker. \$1.40. The above books in the English Heritage Series edited by Viscount Lee of Fareham and J. C. Squire. With an Introduction by the Rt. Hon. Stanley Baldwin.

Dreams and Fables. By C. S. Woodward, Canon of Westminster. With illustrations by Ethel Everett. \$1.50.

The Macmillan Co. 60 Fifth Ave., New York City.

The Catholic Church and the Destitute. By John O'Grady. \$1.00.

Europe: A History of Ten Years. By Raymond Leslie Buell. \$2.50.

World Peace Foundation. 40 Mt. Vernon St., Boston, Mass.

Origin and Conclusion of the Paris Pact: Renunciation of War as an Instrument of International Policy. By Denys Myers. \$2.00.

Yale University Press. New Haven, Conn.

Pan-American Peace Plans. By Charles Evans Hughes. \$1.00.

PAPER COVERED BOOKS

McKinley Publishing Co. 1021 Filbert St., Philadelphia, Pa.

The Civics of Society. By G. Madison Gathany, A.M. 45 cts.

BULLETINS

General Theological Seminary. Chelsea Square, New York City.

Complete List of Alumni Corrected to July, 1929.

Seminary News.

INFORMATION BUREAU



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

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

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FIRE DAMAGES MISSION AT LYNDON, KY.

LYNDON, KY.—Fire which was said to have originated from defective wiring in an illuminated cross caused damage estimated at \$200 to St. Thomas' Mission, Lyndon, recently, but owing to the prompt response of the fire department the chapel itself, which is a frame building, was saved.

The cross, a new one, was part of several thousand dollars' worth of improvements recently made on the building. The flames burned down the wooden belfry and sent the church bell crashing to the earth, but providentially no one was injured.

SOCIAL SERVICE THEME AT SYNOD OF SECOND PROVINCE

ALBANY, N. Y.—The sixteenth annual synod of the provinces of New York and New Jersey convened in the Cathedral of All Saints', Albany, November 12th, 13th, and 14th. The Rt. Rev. Wilson R. Stearly, D.D., Bishop of Newark, president of the synod, and the Rt. Rev. Edward H. Coley, D.D., Suffragan Bishop of Central New York, were in attendance throughout the sessions; but, because of the concurrence of the meeting of the House of Bishops in Washington, Bishop Oldham was present at the conferences and opening service on Tuesday only, and the remaining bishops of the province were unable to attend.

The speakers at the cathedral service on Tuesday evening were the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, and Dr. John W. Wood, executive secretary of the Department of Missions. The Woman's Auxiliary and Department of Social Service conducted conferences on Tuesday afternoon at St. Paul's Church, following a luncheon at which Bishop Oldham made an address of welcome. Bishop Oldham addressed the Auxiliary conference, as did also Miss Grace Lindley, of New York, and the Rev. C. T. Bridgeman, D.D., of Jerusalem. Dr. Charles H. Johnson, secretary of the New York State Board of Charities; the Hon. Seabury C. Mastick, chairman of the State Commission on Old Age Security; and the Very Rev. George L. Richardson, D.D., dean of the cathedral in Albany, were speakers at the social service conference. In fact, social service problems were distinctly in the foreground at this synod, with corresponding enthusiasm; and several speeches during the discussion periods such as that by the Rev. C. N. Lathrop, D.D., on the matter of a marriage relations institute for the Church, called forth animated discussion. The address of Miss Frances Perkins, industrial commissioner of the New York State Department of Labor, the Church and Industrial Welfare, aroused genuine enthusiasm. The Church in the Rural Community was the subject of an address by the Rev. R. C. Joudy, a rural missionary who has been unusually successful in the diocese of Albany.

The synod sessions on Wednesday were chiefly on Religious Education and Evangelism. Dr. Adelaide Case, of Columbia University; the Rev. A. Stewart Hogenauer, of Newark, N. J.; Prof. H. N. Ogden, of Cornell University; Dr. Theodore Ludlow; Miss Edna Eastwood; Miss Chester; and the Rev. C. Leslie Glenn, of New York, presented various aspects of the former; and Coleman Jennings, of Washington, and Dean Richardson made addresses on the second topic. The Rev. Charles H. Ricker, of Long Island, reported on the provincial summer schools.

The commission on rural church problems, the Girls' Friendly Society, and the Church Periodical Club held auxiliary meetings.

Delegates of the synod were guests of the diocese at a banquet at the Hotel Ten Eyck on Wednesday evening. Bishop Stearly, president of the synod, was toastmaster. The chief dinner speaker was the Rev. Robert W. Patton, D.D., director of the American Church Institute for Negroes.

FROM A CHINESE clergyman in the district of Hankow comes a suggestion of weekly family prayer meetings which he holds in a different member's home each week.

Three Incumbents of Liverpool Excluded From Ministerial Fellowship of Diocese

Archbishop and Suffragan Bishop Consecrated—Restoration of Bos- ton Church, Lincolnshire

The Living Church News Bureau
London, November 8, 1929]

THE POSITION OF THREE ANGLO-CATHOLIC incumbents, in regard to the character of the services conducted in their churches, came before a synod of the clergy of the diocese of Liverpool at Liverpool last Friday. Over 300 clergy were present. The three priests involved were the Rev. A. E. Wykes, vicar of St. Stephen the Martyr, Grove street, Liverpool; the Rev. C. Wilkins, vicar of St. Thomas', Toxteth Park, Liverpool; and the Rev. J. A. Russell Dereham-Marshall, vicar of St. Margaret's, Princes Park, Liverpool. After a long discussion they were all declared to have excluded themselves from the ministerial fellowship of the diocese by refusing obedience to the Bishop (Dr. David).

The three clergy concerned, in a statement made on their behalf, formally protested against the proceedings. They said:

"It would seem that these proceedings represent an attempt to create a new extra-legal and probably (as we are advised) illegal tribunal. Moreover, there appear to be claimed for this tribunal altogether new powers, including the infliction of the un-English penalty of organized boycott by brother clergy on any priest who may disobey its findings or opinions. For over thirty years past a form of boycott has been inflicted on one of our churches solely at the will of the Bishop. In later years our other two churches have been treated in the same manner, again solely at the will of the Bishop. This boycott has included the withdrawal of all diocesan grants of money, the refusal to license curates, the refusal of the diocesan even to visit our churches. Now it is proposed to extend that boycott by a general ostracism by all our brother priests, who are invited to constitute themselves a tribunal (as we are advised, illegally) for that purpose. We therefore beg to state that if the motion on the agenda is proceeded with we reserve our right to move the High Court of Justice for a prohibition. . . .

"Your lordship in a few months' time will be in session with bishops of the Anglican communion present at Lambeth, who not only permit, but encourage, the services of Devotions and Benediction in their own dioceses, and in certain cases have visited our own churches here in Liverpool and have taken part in these services. The question, therefore, naturally arises—if we are boycotted by an illegal tribunal here in Liverpool, what about our brethren of the episcopate and priesthood in other parts of the Church? On these grounds, therefore, we make this formal protest, and we must respectfully decline to argue the points at issue or to speak on the matter in defense."

The Bishop, in the course of the discussion, referred to his recent conferences with the three priests concerned. He said it had been suggested that a form of service might be submitted for his consideration not involving the direct use of the Reserved Elements, but it was agreed that such a course would not lead to an honest solution, for they would understand the service in one way and he in another. In the end the Bishop was informed that on conscientious grounds the

three priests were unable to accept the regulation.

The Bishop then moved that "in the opinion of this synod, the issue between the Bishop and the three brethren above mentioned lies within the obedience which the Bishop is entitled to require, and in refusing such obedience they have excluded themselves from the fellowship of the diocese."

The Bishop's resolution was put to the vote, and out of 322 members present 246 voted in favor of it, and 39 against. The Bishop then pronounced as follows:

"Nothing now remains but that I, as Bishop of this diocese, acting with the consent and support of a majority of my brethren, should declare, and I hereby pronounce, that our three brethren, by repudiating the authority in me vested, have set themselves without our ministerial fellowship, and there remain until such time as by giving their lawful obedience they may receive our welcome into it again, which may God grant to our prayers."

ARCHBISHOP AND SUFFRAGAN BISHOP CONSECRATED

On All Saints' Day, the consecration took place in Westminster Abbey of the Rev. F. Head, canon and sub-dean of Liverpool Cathedral, as Archbishop of Melbourne, in succession to the late Dr. Harrington Lees; and the Ven. H. M. Hordearn, Archdeacon of Lewes, as Suffragan Bishop of Lewes, in succession to the late Bishop Streatfeild. The Archbishop of Canterbury officiated.

RESTORATION OF BOSTON CHURCH, LINCOLNSHIRE

The work of restoring Boston Church, Lincolnshire, whose famous tower, "Boston Stump," is so well-known a landmark for North Sea mariners, has made satisfactory progress during the year, under the direction of Sir Charles Nicholson. A large portion of the nave roof has been completed; the eighteenth century ceiling, which was very much decayed, has been removed; and a flat panelled ceiling, painted and gilded, is taking its place, adding several feet to the height of the nave and setting free the clerestory windows. It is intended to restore, as far as possible, the original ceiling. It is hoped to begin work on the aisle roofs next year, and on the tower in 1931.

RENOVATION OF CHURCH OF ST. LAWRENCE JEWRY

The Church of St. Lawrence Jewry, situated close to the guild hall in the city, has been closed since the beginning of June for restoration.

On Tuesday last, there was a reopening ceremony, which was attended by the Lord Mayor, with the sheriffs and aldermen, and some thirty of the city clergymen. The Bishop of London officiated and preached the sermon.

St. Lawrence Jewry is regarded as one of the finest examples of Christopher Wren's architecture. It possesses some of the best carving of Grinling Gibbons, and its vestry, richly panelled in oak, is famous. A survey made in 1921 revealed the necessity to put the church in a proper state of repair. The church authorities embarked upon a scheme costing £7,000, and in May an appeal was made for the raising of this sum. The City Corporation contributed 1,000 guineas, which enabled

a start to be made with the work, but £3,000 is still required.

Many methods have been tried to give the city churches a social usefulness during the leisure of the luncheon hour of week days, but an experiment which is proving conspicuously successful at St. James', Garlickhythe, is new of its kind. The rector, the Rev. E. T. R. Johnston, recently approached the Gramophone Company to see whether they would consider the idea of providing lunch-time recitals in the church. Consent was given to the proposal, and every Thursday a short program of sacred and classical music is played by a cabinet gramophone placed in the choir. The recital is duplicated, being given at 12:10 P.M., and again at 1:15 P.M. Thirty people came to the first recital in September, but now there are attracted nearly 400 in two audiences each week.

GEORGE PARSONS.

NEW CHAPEL DEDICATED AT GRAHAMPTON, KY.

GRAHAMPTON, KY.—Rural work in Kentucky has made distinct advancement in the completion and dedication of the new Chapel of the Holy Trinity at Grahampston, which was held on the Sunday preceding All Saints' Day.

The mission is the outgrowth of a Sunday school begun many years ago by the late Archibald Magill Robinson in his own home for the mill workers and their families of that district, and taught by members of his own family. Mr. Robinson, a faithful layreader, also conducted such services as are within the province of a layman, first in his own home and later in the neighboring schoolhouse, where an occasional Communion service was held by Bishop Dudley or visiting priests from Louisville. After the death of Mr. Robinson, and the closing of the mill which gave employment to most of the persons in that neighborhood, removals caused an almost total depopulation, and the mission was temporarily closed. But in recent years it was reopened, and ministered to by the Rev. Arthur E. Gorter, still in the schoolhouse, or in some private home. After his death it was decided that no more appropriate memorial could be made than to erect a permanent place of worship for the flock he shepherded, and the beautiful little chapel is the result.

The dedication service was held in the morning, conducted by the Bishop, who preached, confirmed several candidates, and also dedicated the silver Communion vessels and altar linens, presented by the children and grandchildren of Mr. Robinson. He also dedicated the mural tablets to the memory of Mr. Robinson and the Rev. Arthur E. Gorter, and other gifts including the brass altar missal stand and books, brass vases, kneeling cushions, and alms basins. The credence table was given by Mrs. Blanche Scharre in memory of her parents, John and Jane Ellam.

In the afternoon a pilgrimage to Grahampston was made by many of the Church people from the various Louisville parishes and most of the city clergy, which latter made an impressive procession in the little chapel, following the vested choir of the Church of the Redeemer who furnished the music.

The special preacher was the Rev. Harry S. Musson, rector of the Church of the Advent, Louisville. The Rev. W. F. Rennenberg, rector of the Church of the Redeemer, Louisville, who has been serving the mission monthly, acted as master of ceremonies. The new chapel is valued at \$5,000 and is entirely paid for.

Developments and Recent Events In the Eastern Orthodox Church

Consider Transfer of Bishoprics of Thrace and Macedonia—Trouble in Albania

L. C. European Correspondence
Pisa, Italy, October 24, 1929

WE ARE NOW IN POSITION TO DO SOMETHING in the way of dotting the "i's" and crossing the "t's" in a previous article, dealing with the recent events in the Orthodox Church. Then we spoke of the election of the Ecumenical Patriarch, and stated that, so far as appearances went, the election had been as free as it was certainly unanimous. That seems to have been, in the light of later information, almost true, but not quite. The synod was told unofficially, but quite definitely, that it was free to elect anyone who was eligible, but was warned that any bishop who had ever served in Greece in any official capacity would not be so regarded. Fortunately they had at their disposal a man, young as Patriarchs go, whose whole clerical life has been spent either in Constantinople or in its neighborhood. The fact that the young man Photius was chosen by his colleagues to fill the vacant see of Pera, when it fell vacant ten years ago under specially difficult and painful circumstances, is itself a testimony to the way in which they regarded him.

So long, then, as the synod of Constantinople is content to keep within the limits that Ottoman authority has marked out for its action, those who hold that authority at present are disposed to leave the Church free to act. There is, however, an undercurrent of feeling among Turks, which is hostile to the existence of the Patriarchate itself, and that undercurrent may rise to the surface with short warning.

There are many Turks who feel "those who are Turkish subjects must be content not to go looking over the border." They quite realize that the Christian rayahs must have their religious headman, and are even ready to allow him some real freedom of action with Turkish subjects of his faith. What they do not like is that this religious headman should be also the chief of an important international body that still looks upon itself as mainly Greek, or is believed to do so, by the Turk. It is no use to say that this institution of the Ecumenical Patriarchate is one of immense antiquity, and that it flourished in Constantinople long before the Turk was there or, for that matter, before he existed as a tribe. That historic claim rouses no echo whatever in the Ottoman mind, which does not understand any appeal to history. Nor is it of much use to say, as many are inclined to say, "But surely the Turk must feel the great increase in his own prestige that will accrue to him if his capital is, as it always has been, the seat of the Ecumenical Patriarch." The Turk never argues as Westerns argue, and has different and more practical views about his own prestige in Europe. He fears and suspects—not altogether unjustly—that one reason why the Greeks were so anxious to keep the Patriarchate in Constantinople at the time of the general expulsion of Greeks from Anatolia was that they wanted to keep one big peg in the Constantinople "claim," if ever it should come

up into the market again. Hence, many Turks feel that it would be more comfortable for them if the head of this international body, the "Greek" Church, were outside their door. They speak smoothly, and at present those in power mean well; but if any excuse were to be given, or if anything were to arouse Turkish suspicion (and only those who have personal knowledge of the Turk know how easily that blazes up)—well, that "dual personality" of the Patriarchate that we spoke of might become important, and the Patriarch might be obliged to quit the capital, and leave only the Archbishop of Constantinople behind.

"ADMINISTRATIVE ASSIMILATION"

We referred in a previous letter to the recent piece of "Administrative Assimilation," whereby the bishoprics of "New Greece" (Thrace and Macedonia) that have hitherto been in the Ecumenical Patriarchate *quoad ecclesica*, should now be transferred by agreement between the two prelates to the autocephalous Church of Hellas and the jurisdiction of the Archbishop of Athens. There are certain formal conditions attached to this act. In the transferred dioceses, the name of the Patriarch is still to be mentioned in the liturgy, as of old. Still, it is hardly to be expected that any Greek will have any grave objection to that. Next, when any of these transferred dioceses fall vacant, election to the see is to be made, as is customary in Greece, by the whole synod of bishops, at one of their regular meetings. The Patriarch, however, has reserved for himself a veto on the appointment. Third, the Church in Greece has hitherto been governed, between sessions of the synod proper, by a small committee of four bishops, known as the "sojourning synod," who reside in Athens and act as a council for the Archbishop of Athens, their chairman. That body is now to be increased to eight, and the four new members are to be chosen always from the transferred dioceses.

The whole arrangement is most excellent and businesslike, but it is one that, sixty years ago, the Ecumenical Patriarch would not have been willing to make, and the Church of Hellas would not have had the power of independent action to accept. The Patriarch has accepted the fact that altered political circumstances make it impossible for him to exercise his old legal power in certain districts, and by frankly resigning it he has preserved and increased all his spiritual power. It was the attempt to hold on to the shadow of legal right in altered worldly circumstances that was the cause of the Bulgarian schism, now happily ending, we hope.

This frank acceptance of national Churches shows a new spirit in high Orthodox circles, and a new power of self-adaptation to new circumstances. It would be well to remember this evidence of its existence when next people who have gathered their knowledge of the Orthodox Church from old books speak of that body as "fossilized."

HOPE FOR SETTLEMENT OF ALBANIA TROUBLE
It is this spirit that gives good hope that the trouble in Albania that has produced a formal schism there may now be happily settled. The general facts of the

situation have been already put on record in these columns, and amount to this, that the Albanian Orthodox Church has a right to a measure of independence but went about to grasp it in the wrong way. Their new bishops were consecrated by Serbian and Russian refugee bishops, of whose orders there is no question, but who had no diocesan jurisdiction. By all Orthodox theory orders so given are void. A bishop, when he exercises his special function of ordaining or consecrating, of perpetuating the ministry of the Church, that is, is not acting personally or individually at all. Westerns, Anglicans more than most, perhaps, have a way of speaking as if a bishop, in ordaining, was using a special power conferred on him personally by apostolic succession. Those who deny "the dogma of the apostolic succession" seem usually to be denying that particular theory which they say is "almost magical." It is much to be wished that the Anglican body would define what it does understand by the phrase in dispute, and pending that, it may be useful to say what, so far as we can grasp it, the Holy Orthodox Church understands by it.

To it, a bishop, in ordaining, is the organ of the Church, the Body of Christ, for the perpetuation of her undying life; he acts in the body and as a member of it, though charged, as bodily members must be, with a special function. "Apostolic succession" is the continuity of function from apostolic days, of an order, of and in the body of whose powers it is the instrument. It does not connote the bestowal of any supernatural power on that order, apart from the body, or on the members of the order personally.

Hence a bishop in his office and charge has the powers of the body of which he is the organ; if, however, he ventures to use those powers individually and as a personal endowment of his own he has cut himself off automatically from the source of his power, and can no more exercise his special function than could a severed organ of a human body.

The Serbian and Russian bishops who ordained the Albanians were acting, it is said, just in that individual way and trying to use the powers of the body as a personal, almost magical, gift. Of course, the act so done was void. One can see, I think, what is the philosophical position of the Orthodox even if one does not agree with it. Personally, I venture to hope that if those who deny the doctrine of the apostolic succession would endeavor to approach it from this, the Orthodox and, as I believe, also the primitive angle, they would find the dogma less impossible of acceptance.

W. A. WIGRAM.

CHURCH TO ASSIST IN CARING FOR PAROLED PEOPLE

ORANGE, N. J.—For the purpose of properly caring for paroled people within its borders, the diocese of Newark has arranged with the state authorities for cooperation in this matter. On the granting of a parole from a state institution to one who is to be in any given municipality within the diocese, the executive secretary of the social service department receives a report. It is then possible for the church in that community to take steps to aid the paroled person in whatever way may be necessary, and to show a friendly interest in him. On the commitment of a man or woman belonging to the diocese to any state institution located in the diocese, the clergy serving institutions there are so informed. When these conditions are reversed, the reverse process takes place.

Bishop Manning Protests United Communion Service at St. George's

Celebration Transferred to Union Theological Seminary — Few Churchmen Attend

The Living Church News Bureau
New York, November 16, 1929

ST. GEORGE'S EPISCOPAL CHURCH, STUYVESANT square, opened its doors on Wednesday, Thursday, and Friday of this week to the sessions of a conference held under the auspices of the Christian Unity League. This organization is directed by the Rev. Dr. Peter Ainslie, a well-known minister of the Disciples denomination and pastor of a Baltimore congregation. Membership in the League requires subscription to a pact in which is affirmed belief in the equality of all Christians, "so that no Christian shall be denied membership in our churches, nor a place in our celebration of the Lord's Supper." The rector of St. George's, the Rev. Dr. Karl Reiland, showed his sympathy with the aim and with the principles of the organization by welcoming the conference to his church.

It is likely that the meeting would have passed quietly into history had not the directors of the conference planned to have the sessions conclude with a Communion service on Friday evening, at which the Rev. Dr. Henry Sloane Coffin, Presbyterian clergyman and president of Union Theological Seminary, New York, should be the officiant, and the altar of St. George's Church should be used.

Just what this implies is evident in a statement made in the *Herald-Tribune* to the effect that "the liberal party, or 'loose constructionists' of the Episcopal Church have watched this incident with the greatest interest, because they felt that, if Dr. Coffin acted on Friday as announced, a precedent would have been set and the doors of the Episcopal Church would be opened wide to ministers of other Christian denominations."

The announcement of the Friday Communion service was followed by:

(a) A letter dated November 12th from Bishop Manning to the rector, wardens, and vestrymen of St. George's, asking that the proposed Communion service be not held, and stating that it would "be a violation of your obligations as members and officers of the Church to which you belong." He cited the declaration signed by the clergy before their ordination and the canon which prohibits any person other than our own clergy and lay readers to "minister in this church." As to the claim advanced that the church building was simply to be loaned for the purpose, the Bishop, stating that he had first secured the opinion of his chancellor, denied the right of the parish to loan its property for this purpose and added that this would seem to be "a less direct method to do that which the Prayer Book and the canon both expressly forbid, and officially admonishing them not to carry out the plan; citing also the letter of Sir Henry Lunn, "a Methodist and known the world over as an advocate of Christian Unity," and concluding:

"The members of the Christian Unity League will not aid the cause of unity by seeking to force their views on others and certainly not by trying to override and break down the laws of Churches to which they do not belong. It would be neither a help toward unity, nor an act of Chris-

tian courtesy, if we of the Episcopal Church should in like manner try to induce Roman Catholic priests to disobey the laws of their own Church and take part with us in a united Communion service. The cause of Christian Unity will not be helped, but will rather be hindered, by action of this sort. The spirit of lawlessness and exaggerated individualism leads only to confusion, division, and disunion. We shall all of us make true advance toward unity by showing respect for the principles of those who differ from us, and by loyalty to our own actual and present obligations."

(b) A letter from Dr. Coffin to Dr. Reiland, written upon being informed of the Bishop's request, declaring that he "should not have accepted the invitation of the conference had I not been assured by you that you and your vestry had thoroughly thought through your ecclesiastical right to offer the use of St. George's Church to the conference for this service," and offering the chapel of the Union Theological Seminary for the service.

(c) A letter from Dr. Reiland to the Unity League stating that Bishop Manning had forbidden the service and withdrawing the invitation to use St. George's Church.

(d) A statement signed by thirteen clergymen of the Episcopal Church criticizing the Bishop's action and urging legal opinion to confute his claims. Three of these are clergy of the diocese of New York, being Dr. Norwood, rector of St. Bartholomew's; the Rev. Wilbur L. Caswell, rector of St. Paul's, Yonkers; and the Rev. Dr. Guy E. Shipley. Others are

clergy from neighboring dioceses. These clergy take the curious position that "the rector and vestry are the legal owners of the property, and the action of the Bishop is, in our opinion, a usurpation of authority under the guise of interpreting the canon."

(e) A letter from Dr. Ainslie to Bishop Manning resenting his "unhappy references to the Christian Unity League which involves those of us outside of the Episcopal Church who have been directing the affairs of the League and forwarding its purposes," etc. Incidentally, Dr. Ainslie declares in that letter that the "orders" of Dr. Coffin, a Presbyterian minister, "are as old and valid as your own to celebrate the Lord's Supper in a Christian Unity Conference held in an Episcopal church."

(f) A statement from Dr. Reiland that despite his disagreement with his Bishop, he did not consider it "proper in the circumstances to disregard the categorical prohibition of the official head of our Church."

The conference concluded on Friday evening with a Communion service held in the chapel of Union Theological Seminary, at which the officiant was Dr. Coffin, assisted by Dr. Reiland and Dr. Norwood.

It is stated that the vestry of St. George's Church will take no legal action to contest the right of the Bishop's claim. So it is hoped that the whole unfortunate affair will need no further mention. But citation of it now in detail is important as a matter of record.

The attendance at the sessions was not large and must have been disappointing to the sponsors of the conference, and so far as the sympathy and approval of local priests and layfolk of our communion were concerned, it was evident that the meetings made also no appeal.

Dean Robbins Declines Election As Bishop Coadjutor of Southern Ohio

New Altar at St. Matthew and St. Timothy's—Other New York Items

BULLETIN

New York, November 19.—Dean Robbins today announced that he has declined his election as Bishop Coadjutor of Southern Ohio and will continue his work at the General Theological Seminary.

The Living Church News Bureau
New York, November 16, 1929

THE REV. DR. HOWARD CHANDLER Robbins, Bishop Coadjutor-elect of Southern Ohio, was officially notified of the election by a committee who visited him here last Wednesday. The chairman of the committee was the Rev. Dr. Frank H. Nelson of Christ Church, Cincinnati, who nominated Dr. Robbins at the election on November 6th. In reply the Bishop-elect stated that he would defer his decision for perhaps a week.

NEW ALTAR AT ST. MATTHEW AND ST. TIMOTHY'S CHURCH

Tomorrow at the Church of St. Matthew and St. Timothy, West 84th street, the Rev. Frederick Burgess, rector, Bishop Shipman will dedicate a new and very beautiful marble altar and reredos. These are the gifts of the congregation by general subscription. The altar has for its

central design the chalice, while in the side panels are symbols of the Eucharist. The reredos, decorated in color and gold, contains a painting of the Last Supper, executed by F. H. Schwarz, F.A.A.R. On the doors of the triptych-formed reredos are symbols of the eleven apostles and of St. Paul.

THE TROUBLE IS WITH US

In his sermon of last Sunday at Calvary Church, the Rev. Samuel Shoemaker declared that the slow progress Christianity seems today to be making is not so much due to conditions among those outside the Churches as it is the fault of us within them.

"No amount of analyzing the situation in long reports, no amount of pointing to our fine churches or looking on the bright side of things," he declared, "will do. We need to look down deep into the poverty of our own souls and realize that the great need lies right there. . . .

"I say, frankly, convert the Christians. There has got to come a radical conviction in the Church that we must turn our attention in a different direction if our present financial and administrative worries are not to grow worse and swamp us altogether. Financial needs are but a symptom of our anemic spiritual condition."

ITEMS

Last Sunday evening the crucifer of the Church of the Ascension led the choir and

congregation out of the church and around the corner into the parish house, a symbolic procession signifying that the front doors of this venerable Fifth avenue church will never again be closed.

The Advent meeting of the Woman's Auxiliary of New York will be held at the cathedral on Tuesday, December 3d. Bishop Manning will be the celebrant at the Eucharist at 10:30, and the preacher, the Rev. Dr. Reiland of St. George's. At 1:30 in synod hall the missionary meeting will be addressed by workers from China, South Dakota, and the Philippine Islands.

Governor Franklin D. Roosevelt, speaking last Sunday afternoon at the Armistice Day service at the Church of the Heavenly Rest, urged that patriotism be shorn of its militaristic significance and be made to mean a loyalty to country against over-present menaces of greed, materialism, and selfishness.

For the benefit of the House of Mercy, Valhalla, an institution directed by the Sisters of St. Mary and caring for delinquent girls and children in need of home training, St. Gertrude's Guild will hold a Christmas sale. The benefit will be held at the Plaza Hotel on Tuesday, the 26th, from 11 A.M. to 6 P.M.

The Community House Club of St. Bartholomew's Church is now entering upon its third year with a membership of 900 young men and women who have been selected by reason of interest in education, religion, and the arts.

The tenth anniversary of Walter S. Fleming as organist and choirmaster at St. Peter's Church, Port Chester, will be marked on Sunday, the 24th. Gounod's Messe Solennelle will be sung at the 11 o'clock service in observance of Mr. Fleming's distinguished service to the whole work of the parish.

HARRISON ROCKWELL.

Church Leaders in Chicago Pay Tribute to New Presiding Bishop

Holy Nativity Completes Improvements—Dedication at St. Luke's, Evanston

The Living Church News Bureau
Chicago, November 16, 1929

THAT HIS ELECTION AS PRESIDING Bishop of the Church was a tribute to the diocese of Chicago rather than to himself personally was the statement made by the Most Rev. Charles Palmerston Anderson, D.D., upon his return to Chicago from Washington Friday. Bishop Anderson arrived in the city accompanied by Mrs. Anderson. He appeared to be in excellent health.

Bishop Anderson discussed freely his election as Primate of the American Church, declaring the election was unsolicited and that under the circumstances he did not feel he could decline the election. He will maintain his residence in Chicago, the new Presiding Bishop announced.

"My election as Presiding Bishop was a tribute to the diocese of Chicago rather than to me," stated Bishop Anderson in interviews with reporters. "Chicago has been coming to the front in Church affairs in recent years and I consider the election a recognition of this fact."

"I shall continue to live in Chicago. I have lived here for forty years and am well satisfied to continue to make Chicago my home. I have appointed Bishop Burleson of South Dakota assessor and he has consented to carry on much of the work which he has so ably done in recent months. He is well acquainted with national Church affairs and will be a great help to me, I am sure."

Bishop Anderson told reporters his election as Presiding Bishop would require that he relinquish much of the responsibility of work in the diocese of Chicago, and that his new office would require that he have assistance to carry on the work in the diocese.

The Presiding Bishop will remain in Chicago for a week or more before going to New York to take up the reins of work there.

TRIBUTE TO NEW PRESIDING BISHOP

Church leaders in Chicago joined in hailing the election of the Bishop of Chicago as Presiding Bishop of the American Church. Word of the election came from

Washington Wednesday night and spread among clergy and laymen; and Thursday morning many joined in tributes to the Bishop.

"Bishop Anderson is one of the greatest preachers in America," said the Very Rev. Duncan H. Browne, dean of St. James' Cathedral. "He will dignify the high office to which he has been elected."

"The election of Bishop Anderson is a merited recognition of a great man," said the Rev. Dr. George Craig Stewart, rector of St. Luke's, Evanston, and a member of the National Council. "All Chicago Churchmen rejoice in the news or his acceptance. They know, however, the great additional burdens of responsibility which attach to the office. Every Churchman—clergy and laity—must redouble his effort to support Bishop Anderson in both his local and national task."

"The bishops could not have made a better choice nor elect one who will more worthily represent the Church before the people of this country and at the Lambeth Conference next summer," stated the Rev. Dr. Edwin J. Randall, diocesan secretary.

"It is a great recognition of the ability of Bishop Anderson and a great tribute to Chicago," said the Rev. Dr. George H. Thomas, rector of St. Paul's. "No other man in the Church is better fitted for the position."

"His election marks Chicago as the leader of the Church in America," said John D. Allen, president of the Church Club. "No other man in the Church is better fitted for the position."

"Bishop Anderson has for many years been an outstanding figure in the Church," declared Angus S. Hibbard, another prominent layman. "As a leader of the whole Church, he will continue the able work started by the late Bishop Murray."

"The election of Bishop Anderson is a fitting climax to a life of leadership and usefulness," said the Rev. Alfred Newberry, rector of the Church of the Atonement. "It is a cause for great pride to the diocese of Chicago."

BISHOP WILSON IS MARRIED

The marriage of Miss Eleanor L. Hall, daughter of Mrs. William T. Hall of Evanston, to the Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire, took place at 4 o'clock Saturday afternoon at St. Mark's Church, Evanston. Bishop Anderson read the marriage service, assisted by the Rev. Dr. Arthur Rogers, rector of St. Mark's.

BOOK CHATS

from Morehouse Publishing Co.

WONDER if anybody missed BOOK CHATS last week! There wasn't any, because Your Correspondent couldn't resist the lure of the Harvard-Michigan football game just for the pleasure of writing this column. Well, it was a good game, anyway, even if the wrong team did win.

The topic of greatest current interest to Churchmen is, of course, the election of Bishop Anderson to succeed Bishop Murray in the office of Presiding Bishop. How well do you know the Church's new leader? Next to a personal friendship, is there any better way to know a man than through his books? TWENTIETH CENTURY DISCIPLESHIP (paper, 50 cts.; cloth, \$1.00) is Bishop Anderson's latest book. It consists of his Holy Week addresses delivered in Chicago last year, and is a stirring call to personal discipleship to our Lord in this materialistic age.

"I like to approach our religion from the angle of discipleship," the Presiding Bishop writes in *Twentieth Century Discipleship*, "because we can pick up a man away down the line without waiting for him to be full-grown in religious experience. He may not love God, but perhaps he loves his country. Or if not, he may love his wife. . . . The religious problem in that man's life is to quicken his will, arouse his moral courage, appeal to his best manhood, so that he will dare to live up to the light that is in him, and follow Christ as far as he knows Him."

That our new Presiding Bishop is a shepherd with a real zeal for souls may be clearly seen from this passage and from his other published addresses. Two other of his little volumes similar to *Twentieth Century Discipleship* are THE KINGDOM OF GOD (50 cts. and \$1.00), and THE RELIGION OF OUR LORD (paper, 60 cts.; cloth, 85 cts.).

An interesting new edition of the APOCRYPHA has just been published. Instead of being made in the usual Bible style, this edition is in handsome octavo library format; 350 pages of beautiful typography on good book paper. The familiar King James Version is followed, but the division is into paragraphs and chapters instead of chapters and verses. The Apocrypha is a part of the Church's official Bible, and should be as familiar to Churchmen as the rest of Holy Scripture. The price of the edition just described is \$4.00, bound in cloth.

So great has the demand for CLEARTYPE PRAYER BOOKS been that the publishers are compelled to announce that they cannot promise to fill new orders for cloth-bound pew books until after Christmas. The first edition, which was supposed to last until the first of the year, is entirely exhausted, and the printing and binding of a new edition will require about five weeks. The finer books for individual use, bound in leather and Durotex, are in stock, however, and will be available in ample quantities for Christmas presentation. Ask your Church bookseller to show them to you, or write to Your Correspondent for a complete catalog.

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A reception followed the ceremony at Oliver Cunningham Memorial House, adjoining the church. After December 1st, Bishop and Mrs. Wilson will be at home at 145 Marston avenue, Eau Claire, Wis. Bishop Wilson formerly held several pastorates in the diocese of Chicago and is well known here.

DR. KEELER COMES TO ST. CHRYSOSTOM'S

The Rev. Stephen E. Keeler arrived in Chicago Thursday to assume the rectorship of St. Chrysostom's Church to which he was elected three months ago. Dr. Keeler will occupy the pulpit of St. Chrysostom's for the first time on Sunday.

The new rector comes to Chicago from St. Paul's Church, Akron. He succeeds the Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington. Bishop Abbott left St. Chrysostom's last May. Since then, the Rev. John C. Evans has been *locum tenens* and will continue as associate rector of the parish.

HOLY NATIVITY COMPLETES IMPROVEMENTS

Completion of extensive improvements to the Church of the Holy Nativity, Beverly Hills, was celebrated last Friday night with a parish dinner attended by more than 100 parishioners. The improvements cost about \$12,000 of which all but \$800 has been raised by pledges.

The church proper has been turned around so that it now faces Longwood drive. A new stucco entrance has been built to match the rest of the structure. A small steeple, topped with a Celtic cross, also has been erected. The steeple will enclose a ventilator shaft as part of a new heating plant installed.

The Rev. Thomas Bellringer is the rector and presided at the parish dinner celebrating completion of the improvements.

CHURCH CLUB TO HONOR PRESIDING BISHOP

The Most Rev. Charles Palmerston Anderson, new Presiding Bishop of the Church, will be the guest of honor and principal speaker at a diocesan dinner for clergy, wardens, vestrymen, and finance committeemen, at the Hotel LaSalle, Thursday evening, November 21st. The dinner is sponsored by the Church Club of Chicago and will be the first reception in honor of Bishop Anderson since his election as Presiding Bishop.

Other speakers at the dinner will be the Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, and John V. Norcross, Chicago attorney.

ST. LUKE'S CHANCEL CEILING DEDICATED

A beautiful new carved oak ceiling has recently been installed over the chancel of St. Luke's Church, Evanston, and dedicated by the rector, the Rev. Dr. George Craig Stewart. The ceiling is the gift of Mr. and Mrs. E. J. White, parishioners of St. Luke's. It was designed by Thomas E. Tallmadge, architect for St. Luke's and head of the Evanston Art Commission.

The rich polychroming done by the Linden Co. of Chicago was from designs made by a gifted parishioner of St. Luke's, Mrs. P. J. Myall. Twenty-five shields of apostles and saints bearing appropriate symbols appear in the work.

A handsome oak font cover of rich gothic design also recently was installed in the baptistry of St. Luke's, the gift of Mrs. Charles P. Marlow, who gave the font twenty years ago in memory of her husband, a former vestryman of the parish. It also was designed by Mr. Tallmadge and will be blessed on the first Sunday in Advent.

ARMENIANS CELEBRATE
Patriarch's Jubilee

NEW YORK—On the afternoon of Sunday, November 10th, there was a meeting in New York, the climax of the celebration of the golden jubilee of Tourian, Armenian Patriarch of Jerusalem. The Armenians have been celebrating this all over the world for Tourian is respected and beloved of all Armenians. The meeting in New York was in the Metropolitan Life Auditorium. It consisted of speeches, music, the reading of a poem of the Patriarch, and a speech by the Rev. Dr. Thomas Burgess, officer of the National Council, officially representing the Assessor to the Presiding Bishop and the Bishop of New York. He read messages from both. Bishop Burleson wrote as follows:

"Were Bishop Murray still alive, he would rejoice in extending his heartiest congratulations and offering earnest prayers for God's blessing on his Beatitude, the Armenian Patriarch of Jerusalem and his great Church and people.

"Our common faith has been glorified by the steadfastness which the Armenian people have shown amid dire persecutions. Jerusalem, the Holy City, is now a center for the training of future leaders of the Armenian Church and nation, whose honored and beloved Patriarch will play a vital part in the preservation of its national life and culture.

"As a Sister Church, long in close sympathy with the Apostolic Church of Armenia, the Episcopal Church rejoices in the celebration of this golden jubilee. May the blessing of God rest upon the Armenian people and their ancient Church."

The golden jubilee fund to which Armenians are contributing is for the publication of Armenian literature, including some of the later works by Patriarch Tourian. A wealthy Armenian in London, Mr. Gulbenkian, cousin of the great Armenian merchant in New York of the same name, who is supporting the senior class at the seminary in Jerusalem, has contributed as his golden jubilee gift the entire funds for a building in which will be housed the library on Mount Zion, which includes priceless Armenian manuscripts.

COURSE ON ETHICS OF
CHRISTIAN RELIGION

NEW YORK—The Rev. M. Bowyer Stewart, D.D., professor of dogmatic theology at the General Theological Seminary, is giving a course of five lectures on the Ethics of the Christian Religion, under the auspices of the National Council Church Mission of Help, Inc., November 19th and 26th and December 3d, 10th, and 17th, at 4 p.m.

The course is designed for those engaged in social work where the clergymen bring Christian ethics with its traditional terminology into contact with present-day agencies for social welfare, and where such contact may be made more effectively cooperative through mutual understanding.

The course is open to Church Mission of Help staffs and board members and other social workers, professional and volunteer, who may wish to attend.

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BIBLES

Dr. W. G. Thayer Resigns as Headmaster Of St. Mark's School, Southboro, Mass.

Churches of Diocese Observe Armistice Day—Bishop of Vermont Is Visitor

The Living Church News Bureau,
Boston, November 16, 1929

A 'LION' OF ST. MARK'S PASSES" WAS the striking title of an editorial in the daily press referring to the decision of the Rev. Dr. William Greenough Thayer to retire from the headmastership of St. Mark's School, Southboro, on September 30, 1920. This resignation was accepted with deep regret by the trustees of the school at a meeting on last Monday. Bishop Lawrence, president of the school's trustees, paid tribute in a public statement to the benefits accruing to the school during Dr. Thayer's thirty-six years in office, for St. Mark's "has grown in strength, taken high standing in scholarship, and won the respect of leaders of education. Dr. Thayer's wisdom, his sympathy with boys, and consecration to his work have held the confidence and affection of parents, boys, and graduates."

Dr. Thayer feels the need of an extended rest from responsibilities as head of this important school, but it is indubitable that other educational interests to which he has been able to give but a comparatively small portion of his time will eventually claim him.

MEMORIAL AT ST. JOHN'S, CHARLESTOWN

Books of Remembrance have a deserved place in diocesan and parish life with recognized uses at certain annual services when those whose lives and services were strengthening to the life of the Church are remembered. The volumes are usually beautiful examples of the bookbinders' craft. In one parish at least there is to be a worthy and symbolic stand to contain such a book, thus rendering it available for all to see, but keeping it in cleanliness and safety. This stand will be the gift of Freeman C. Perry of the confirmation class of the current year and it will be a memorial to Mrs. Freeman C. Perry. As designed by Irving and Casson, this remembrance stand will be approximately three feet high and of quartered oak to match the woodwork of the church, St. John's, Charlestown. The symbolism of its structure incorporates the idea of the Trinity, eternity, and the freedom of the life with God.

AUTUMN NUMBER OF COWLEY

The autumn number of *Cowley*, the quarterly review of the American Congregation of the Society of St. John the Evangelist, is, as usual, wonderfully appealing in its artistic format and a pleasure not only to read but to handle. Among its contents is a paper, *The Joyful Vocation to Suffering*, written in England by an invalid member of the Fellowship of St. John. This quarterly of subjects missionary and religious is drawing toward the close of its second year; subscribers to it are benefactors of the Society of St. John the Evangelist and helping it in its works and the promulgation of its ideals.

REMEMBRANCE OF ARMISTICE DAY

Armistice Day was remembered in our churches on the eve of the day rather than on the day itself. Bishop Slattery, preach-

ing in St. Paul's Cathedral, emphasized three duties: the duty of gratitude to the men who gave so much and to the parents who suffered; our duty that the causes of war be eliminated; and our duty to provide a moral equivalent for the stimulus that comes from the call to arms. Bishop Slattery mentioned in connection with the third point of his discourse that the stimulus may be paralleled through obedience to God's call and by taking no thought for our own life when a great cause demands succor; and by the forgetting of our own private success in toiling for the ultimate success of God's plan for His kingdom.

BISHOP OF VERMONT VISITS DIOCESE

Bishop Booth of Vermont was the speaker at a meeting of the Catholic Club last Monday in All Saints' Church, Ashmont. There was a Requiem Mass at 11 o'clock for the war dead. The subject chosen by Bishop Booth was The Retreat Movement. The Catholic Club has a membership of about sixty priests of the diocese.

ETHEL M. ROBERTS.

CHURCHES IN SYRACUSE HOLD MISSION ON EVANGELISM

SYRACUSE, N. Y.—The ten parishes in the city of Syracuse, under the leadership of the rector of St. Paul's, the Rev. Dr. Henry H. Hadley, coöperated in October in a mission on evangelism.

At the first service on Sunday, October 27th, in the afternoon, all the clergy of the city sat in the chancel of St. Paul's Church, where all of the meetings were held. Hundreds were turned away at this service, and it was estimated that more than a thousand people were inside.

On Monday, Tuesday, Wednesday, and Thursday the only person in the chancel was the Very Rev. John M. McGann, honorary dean of Christ Church Cathedral, Springfield, Mass., who conducted the mission. The question box and intercessory prayer, sermon, and congregational singing made inspiring services in a church filled to capacity each night. On the following Friday, which was All Saints' Day, there was a memorial Communion service in each parish. On the following Sunday, following the mission at the late morning service, there was a special service of reconsecration in each parish when the people were requested to come as a great act of worship.

CHAPEL AT BOVINA, MISS., CONSECRATED

BOVINA, MISS.—The chapel at Bovina, erected and furnished throughout as a memorial to Mrs. Matilda Townsend Palmer, was consecrated on Sunday afternoon, October 20th, by the Rt. Rev. T. D. Bratton, D.D., Bishop of Mississippi, who also preached the sermon. The Rev. C. E. Woodson, rector of Christ Church, Vicksburg, who assisted in the service, brought his choir with him.

The new chapel will seat comfortably 250 people. The parish house, erected in connection with the chapel, is fitted out with Sunday school rooms, kitchen, and other essential rooms. The Rev. Val H. Sessions of Bolton has charge of the parish.

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Impressive Ceremonies Mark Dedication Of Washington College of Preachers

Archbishop Platon Visits Diocese—
Bishop of Winchester in Wash-
ington

The Living Church News Bureau
Washington, November 16, 1929

THE COLLEGE OF PREACHERS OF WASH-
INGTON CATHEDRAL, America's newest
religious institution, was dedicated
on November 14th with impressive cere-
monies attended by bishops, clergymen,
and prominent laymen from all parts of
the land.

Brief exercises were held in every unit
of the English collegiate gothic building
which is to house activities conceived for
the stimulation of the preaching ministry.
A notable addition to the architecture of
the capital city, the new structure is the
gift of the late Alexander Smith Cochran,
whose total benefactions for the purpose,

ley road saw two colorful processions
make their way down the hillside to the
main entrance of the College of Preachers
building. One consisted of members of the
American episcopate in their robes of
office and the other included the Bishop
and dean of Washington, the warden of
the College of Preachers, the Lord Bishop
of Winchester, the clerical members of the
Cathedral Chapter, and visiting clergymen
in their vestments.

After the guest bishops had been ad-
mitted to the building and seated in the
refectory, where the addresses were deliv-
ered, Bishop Freeman knocked three
times on the oaken door at the entrance-
way and began the consecration. This por-
tion of the service completed, the proces-
sion moved on into the building and
words of dedication were spoken in the
kitchen, the cloisters, the common room,
the conference rooms, and the living quar-



including an endowment fund, exceeded
\$1,400,000, and a memorial to the donor's
mother, the late Mrs. William F. Cochran.

The Rt. Rev. James E. Freeman, D.D.,
Bishop of Washington, under whose direc-
tion a vision of a school for prophets on
Mt. St. Alban has been translated into a
reality, conducted the services and deliv-
ered the dedicatory address. The Rt. Rev.
Philip M. Rhinelander, former Bishop of
Pennsylvania, canon of Washington Ca-
thedral, and warden of the College of
Preachers, also spoke, as did the Rt. Rev.
Frank Theodore Woods, Bishop of Win-
chester, England, who extended greetings
from the Church of England.

Those who witnessed the ceremonies in-
cluded, in addition to members of the Ca-
thedral Chapter and clergymen from the
diocese of Washington, a large delegation
from the House of Bishops; clergymen
from virtually every section of the United
States who during the past five years had
attended conferences sponsored by the
College of Preachers; and members of the
donor's family.

The day's program began at 8 o'clock
with the first celebration of the Holy
Communion in St. Augustine's Chapel,
the College of Preachers' chapel. Bishop
Freeman was the celebrant, assisted by
the Very Rev. G. C. F. Bratenahl, dean of
Washington, and the Rev. George B. Kin-
kead, secretary of the College of Preach-
ers, and Canon Wolven, chaplain to the
Bishop.

The next phase of the dedication, which
took place at 11 o'clock, was the most pic-
turesque. Spectators assembled on Wood-

ters, following which came the address in
the refectory.

INSTITUTION IS UNIQUE

As an institution the College of Preach-
ers is unique. No other of a similar nature
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compete in any way with the present the-
ological schools or seminaries as its aim
is to provide post-ordination training for
clergymen who desire to develop their
prophetic gifts. It is expected, however,
to have considerable influence upon the
method and technique of evangelistic
preaching throughout the nation.

The building is an unusual achievement
in architectural design. A rambling struc-
ture of varying roof levels, situated imme-
diately east of the apse of Washington
Cathedral, it combines variety of gothic
structural types in a harmonious compo-
sition, expressive of the various purposes
for which it will be used. The architects
were Frohman, Robb, and Little of Bos-
ton and Washington, the cathedral archi-
tects, and the construction was done by
the George A. Fuller Company. The cost
including the furnishings and distinctive
landscaping is in excess of \$400,000.

Of variegated stone with limestone trim,
the building radiates in a series of wings
ascending the cathedral hillside from a
central tower. It contains accommoda-
tions for twenty-five resident students and
with its great refectory and spacious common
room is in a position to entertain gather-
ings of between 100 and 200 persons.

Following Thursday's services, the
structure was opened for public inspec-

In the beginning, God ..
In the end, God
In between, God

You will be differently minded and fill
in those three blanks above differ-
ently after reading

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tion. Friday saw the start of the first conference to be held entirely within its walls when a group of prominent clergymen and religious leaders, many of whom attended the dedication ceremonies, will meet to offer advice regarding the policy and curriculum of the initial session. The Bishop of Winchester, who is visiting the United States, is the leader of this conference.

MEETING OF WOMAN'S AUXILIARY

The Woman's Auxiliary of the diocese held its autumn institute and all day meeting on Tuesday, November 12th, at the Church of the Epiphany. The day began with a celebration of the Holy Communion by Bishop Freeman. The institute was addressed by the Bishop of Liberia and the Bishop of South Dakota. An attendance of several hundred women listened to the addresses with enthusiastic interest.

ARCHBISHOP PLATON VISITS DIOCESE

Archbishop Platon, in charge of the Russian Orthodox churches in America, visited Washington for two days last

week. He held services at St. Alexander's Russian Church, and on Monday afternoon officiated at a special service in the Church of the Epiphany, which was loaned to him by the rector. Archbishop Platon paid a visit to Bishop Freeman and to Washington Cathedral on Monday afternoon.

BISHOP OF WINCHESTER IN WASHINGTON

The Lord Bishop of Winchester, the Rt. Rev. Frank Theodore Woods, D.D., who is leading a conference at the College of Preachers, was invited by the Bishop of Washington to deliver the sermon in the cathedral at Evensong on Sunday, November 17th. This service, which is broadcast every Sunday, gives the Bishop an unusual opportunity to send a message of greeting to American Churchmen.

On Saturday, November 16th, the clergy of the diocese were invited to meet the Bishop of Winchester at a luncheon in the College of Preachers. A similar invitation has been extended to the clergy of other religious bodies for Monday, November 18th.

RAYMOND L. WOLVEN.

Work of Diocesan Altar Guild Outlined At Annual Meeting in Philadelphia

Church of Annunciation to Start Repairs — Churches and Institutions Benefit by Bequests

The Living Church News Bureau,
Philadelphia, November 16, 1929

THE EVER INCREASING NEED OF competent instructors, who will go out into the missions and newer parishes in the diocese and help organize new altar societies, was stressed at an interesting and inspiring meeting held by the Altar Guild of the diocese on Thursday evening.

About 200 members, representing forty-four local branches, attended the supper and conference on altar guild work at the Churchwoman's Club in Philadelphia. Mrs. Thomas Reath, the president, and Miss Elizabeth J. Lea, the secretary, both addressed the meeting.

The principal object of the guild is to take charge of the altar work at all the City Mission's chapels; and to provide altar furnishings for them, and for other missions in the diocese and elsewhere. It also unites all parish altar societies, in order to increase their efficiency, and to promote greater reverence and care for everything pertaining to the altar and sanctuary. Every chapel in every Church institution in Philadelphia has been provided with linens and altar furnishings by the guild, and is visited by members who keep them in perfect order, supplying anything needing to be renewed.

The Rev. W. Fred Allen, of the Philadelphia City Mission, who is in charge of the work at the City Mental Hospital at Byberry, Pa., spoke to the guild, and told about the work from the point of view of the priest, and urged that ladies of the Altar Guild instruct women in the poorer churches and missions about the care of the altar. He suggested that leaflets be published for free distribution to the women's societies.

It is also confidently hoped that during the coming year an educational course may be given on the Life and Work of the Parish Altar Guild, and a lending library established in the church house.

After the meeting, Evensong was said in St. James' Church by the Rev. Dr. John Mockridge, rector, assisted by Fr. Allen.

CHURCH OF THE ANNUNCIATION TO START REPAIRS

One of the most successful winters in the history of the church is anticipated by the Rev. Carl I. Shoemaker, C.S.S.S., rector of the Church of the Annunciation. In a very short time it is confidently hoped that repairs will be started which have been needed for several years.

When Fr. Shoemaker first became rector five years ago, there were only about thirty members in the congregation, and neither choir nor organist. In 1927 this number had increased to 96; today there are 119 communicants.

As the rector has recently been served with a notice that the rectory is unsafe, it is planned to remodel it entirely. The old parish house will be demolished and, in its place, the first floor of the rectory will be renovated so that it may be used as a parish house, containing a choir room, assembly room, and four class rooms. The two upper floors will be redecorated for a rectory.

Although the amount of money necessary for the repairs has not yet materialized, plans for a campaign have been formulated and it is expected that they will be carried out before spring.

CHURCHES AND INSTITUTIONS RECEIVE BEQUESTS

The will of the late Emily Whelen, who died on November 1st at her home in Philadelphia, includes a bequest of \$15,000 to Holy Trinity Church, Philadelphia; \$5,000 to All Saints' Church, Torresdale; \$5,000 to the Episcopal Hospital, for the endowment of a bed; \$5,000 to the Domestic and Foreign Missions of the Church; \$3,000 to the Neilson McVickar Fund of Holy Trinity Church; \$5,000 to the Prison Society of Pennsylvania for the benefit of discharged prisoners; \$10,000 to the Pennsylvania Hospital, to endow a free ward; and \$1,000 to the social

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MISCELLANEOUS

The Rev. John Lowry Hady, rector of Gloria Dei (Old Swedes' Church), conducted a special service for the Scandinavian Club of Philadelphia last Sunday.

The Rev. Ernest C. Earp, rector of the Church of the Redeemer, Bryn Mawr, was the speaker at the annual meeting of the Women's Overseas League, held at the Bellevue-Stratford last week.

ELEANOR ROBERTS HOWES.

LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, November 14, 1929}

THE SECOND IN THE SERIES OF THREE regional dinner-meetings for the laymen of the diocese, following up the conference of laity which was held in Easthampton in September, was more successful, proportionately, than the first. It was held at Perkins' Hotel in Riverhead last Monday night, and 115 laymen from all parts of Suffolk County were present. At a roll call by parishes it was shown that every one of the sixteen parishes in the county was represented, and almost all of the seventeen missions and chapels.

Frank Gulden, of Garden City, presided. Bishop Stires' theme, naturally, was Armistice Day; and he spoke tellingly about the mobilization of the lay power of the Church for God's work, and of organizing for peace and for the promotion of righteousness in the world. Bishop Larned, as in Brooklyn, explained in detail the plan for group organization which has proven so successful, and urged its adoption not only in every parish, but for county organization as well.

The third and final of the regional dinner-meetings will be for Queens and Nassau counties, at Hempstead, on Tuesday evening, the 19th.

W. A. OF DIOCESE OBSERVE ANNIVERSARY

The fifty-seventh anniversary of the Long Island branch of the Woman's Auxiliary was held today in St. Paul's Church, Flatbush, the Rev. Wallace J. Gardner, D.D., rector. The commemoration began with a celebration of Holy Communion, at which the rector officiated, and Bishop Larned preached, Bishop Stires being absent in Washington.

Luncheon was served in the basement of the spacious parish house. At 2 o'clock the session was resumed in the church, and there were between 500 and 600 present in the afternoon. The two speakers were Canon Bridgeman of Jerusalem and Archdeacon Goodwin of Point Hope, Alaska.

MEETING OF PRIESTS' FELLOWSHIP

The Priests' Fellowship of this diocese met at St. James' Church, Brooklyn, on Thursday, November 7th, and Holy Communion was celebrated at 10:30. Later the annual meeting was held and the Rev. W. Jusserand de Forest, rector of St. James', Brooklyn, was elected president.

The Fellowship will offer a day's retreat to all the clergy of the diocese on Tuesday, December 3d, at St. Paul's Church, Flatbush, beginning with Holy Communion at 10:30. The conductor will be the Rev. John S. Baldwin, O.H.C.

DR. W. J. GARDNER CELEBRATES
ANNIVERSARY

On November 3d, St. Paul's parish in Flatbush commemorated the tenth anni-

versary of the rectorship of the Rev. Wallace J. Gardner, D.D. Especially noteworthy was the presence of 350 children at the Church school Eucharist at 8:30 that day.

On Monday evening, the 11th, a surprise reception was given in the parish house, to which 1,200 parishioners and neighbors came to show their respect for Dr. Gardner. During the past week liberal financial support has been given to two projects known to be dear to the rector, the "Remembrance Foundation" for the endowment of the parish, and the provision of \$2,500 for a portable church for Bishop White of Springfield, who lately made a telling appeal in the parish, and for whose needs the rector had expressed great concern.

MISCELLANEOUS

The Rev. Fr. Tovey of the English congregation of St. John the Evangelist is making an extended visit in this country and Canada to the houses of his order. He is now at the clergy house of St. Paul's, Clinton street, Brooklyn, and is expected to remain about three months. He has spent considerable time in missionary work in India.

Christ Church, Bay Ridge, at a special meeting of the vestry called to consider the continuance or cessation of pew rents, voted to abolish that system. Of the fifty-seven churches and chapels in Brooklyn, it is said that only nine or ten now retain the pew-rent method of support.

CHAS. HENRY WEBB.

ORDER FOR CONSECRATION
OF DR. STURTEVANT

FOND DU LAC, WIS.—On St. Andrew's Day, November 30th, the Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac, with the Rt. Rev. William W. Webb, D.D., Bishop of Milwaukee, and the Rt. Rev. Sheldon M. Griswold, D.D., Suffragan Bishop of Chicago, as co-consecrators, will consecrate the Rev. Dr. Harwood Sturtevant, Bishop Coadjutor of Fond du Lac. The service will be held in St. Paul's Cathedral, here, where the following will also take part in the service:

Presenters, The Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire. The Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee.

Preacher, The Rt. Rev. Walter T. Sumner, D.D., Bishop of Oregon.

Attending Presbyters, The Very Rev. F. Victor Hoag, dean of Christ Church Cathedral, Eau Claire. The Rev. Harold B. Hoag, Christ Church, Burlington, Ia.

Master of Ceremonies, The Rev. William Elwell, Sheboygan.

Registrar, The Rev. Charles L. Pardee, D.D., Church Missions House, New York City.

TO BECOME RECTOR OF
CHURCH AT TULSA, OKLA.

ST. PAUL, MINN.—The Rev. Edward H. Eckel, Jr., rector of St. Paul's-on-the-Hill, St. Paul, since February, 1918, has accepted a call to the rectorship of Trinity Church, Tulsa, Okla., and will enter upon his new duties January 1, 1930.

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PARISH AT MARYSVILLE, CALIF., HAS ANNIVERSARY

MARYSVILLE, CALIF.—St. John's parish, Marysville, celebrated the seventy-fifth anniversary of its foundation, November 9th and 10th.

In November, 1854, Bishop Kip, then newly arrived to establish the Church in California, visited Marysville and held services for the Church people there resident. The town was the supply point for the gold diggings, and had grown to a population of 8,000 in four years. A vestry was elected, and steps taken to build a



CELEBRATES ANNIVERSARY

St. John's Church, Marysville, Calif., oldest Episcopal Church building in state, observes 75th anniversary.

church, which was completed in the following year. This church is still in use, and is the oldest building of the Church in California.

A reception was held on Saturday evening, at which a history of the parish was read, and a welcome was extended to the Rev. Edward L. Freeland, who has recently entered upon his duties as rector. On Sunday morning, a corporate Communion for the parish was celebrated, and at a later service the long and memorable annals of the parish were recounted in an anniversary address.

NEW STUDENTS ENTER UNIVERSITY OF SOUTH

SEWANEE, TENN.—The unique matriculation service for the admission of new students at the Theological School of the University of the South, Sewanee, was held on the evening of St. Luke's Day in St. Luke's Chapel.

The opening address by the Rt. Rev. Thomas F. Gaylor, D.D., Bishop of Tennessee, and chancellor of the university, was most eloquent and impressive, replete with anecdotes of earlier days.

After the address, Bishop Gaylor's beautiful Sewanee hymn was sung, and the secretary of the faculty, the Rev. William H. DuBose, read the names of the new students with their academic degrees, and presented them to the dean who, after a brief address, received their pledge of loyalty to the school, and they were then invested with their scholastic gowns.

After a hymn and appropriate prayers, the Bishop closed the service with the benediction.

BISHOP ABBOTT ADDRESSES W.A. OF SOUTHERN OHIO

DAYTON, OHIO—"No one has a right to criticize the Church from the side-lines, but only if and when he has thrown himself into the struggle for victory," said the Bishop of Lexington, the Rt. Rev. H. P. Almon Abbott, D.D., in his sermon at the opening service of the fifty-third annual meeting of the Woman's Auxiliary of Southern Ohio.

There were forty-eight parishes and missions represented at the meeting, which was held in Christ Church, Dayton, on Tuesday and Wednesday, November 12th and 13th. The women of Christ Church served luncheon on the two days to approximately 200 delegates and visitors and the offering made at the two services of Holy Communion, amounting to \$228, was voted to the Retiring Fund for Deaconesses. It was voted to pledge \$1,500 for 1930 as the corporate gift from the diocese. Miss Louise McCune of Trinity Church, Columbus, was elected president.

On Tuesday evening Mrs. Harper Sibley of Rochester, N. Y., who was one of the official delegates to the Jerusalem conference, spoke on What the Jerusalem Conference Means to Me; and on Wednesday afternoon the Ven. B. H. Reinheimer spoke of the ten years' achievement under the Church's program.

WORLD FRIENDSHIP ALLIANCE HOLDS GOODWILL CONGRESS

NASHVILLE, TENN.—Opening with a mass meeting of college students which numbered nearly 3,000, the Goodwill Congress of the World Alliance for International Friendship Through the Churches held a three days' conference in Nashville, with Armistice Day as the center of this annual event. The address by Dr. Fred B. Smith, moderator of the National Council of Congregational Churches of the United States and chairman of the executive committee of the World Alliance, on Youth and the New Internationalism, and a message by Major-General John F. O'Ryan constituted the program.

Dr. William P. Merrill, president of the World Alliance, in his annual report to the congress said, "There are four encouraging indications in the struggle for peace and goodwill just now; the growing sense of the evil and folly of war, the significance of the Pact of Paris for the renunciation of war, the growing efficiency of the means for pacific settlement of international differences, and the rising tide of religious feeling."

Dr. Henry A. Atkinson, general secretary, pointed out that the World Alliance for International Friendship is organized in thirty-nine countries throughout the world, in each of which there is a council made up of representative men and women drawn from the churches, schools, and allied bodies. The world-wide work of the Alliance is carried on through these national councils under the direction of an International Committee with a membership of some 150. The president of the International Committee is the Most Rev. Lord Davidson of Lambeth, formerly Archbishop of Canterbury. There are sixteen vice-presidents and a secretariat headed by the Rt. Hon. Sir Willoughby H. Dickinson, with offices in New York, London, Paris, and Berlin. Dr. Atkinson is the general secretary of the world organization.

The committee on message and recommendations, of which the Rev. W. Russell Bowie, D.D., rector of Grace Church, New



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York City, was the chairman, presented a report which reviewed the "epoch-making declaration put forth jointly by the President of the United States and the Prime Minister of Great Britain"; urging "the authorities of all religious fellowships in thought and in act to be governed by the pledges in behalf of our nation in this treaty renouncing war."

The committee deplored "any tendency toward militarism in education as incalculating the belief that international questions are to be settled by war in the future as in the past," and it particularly opposed "all military training in public schools, high schools, and compulsory military training in colleges and universities other than strictly military institutions," and called upon the trustees and patrons of such institutions to resist the pressure for such training. They urged that "courses in the causes of war and the methods of international coöperation toward peace be studied."

SERVICES OF CHRIST CHURCH, NORFOLK, OVER C.B.C.

NORFOLK, VA.—Beginning Sunday, November 24th, the service every Sunday from 11 to 12 at Christ Church, Norfolk, will be broadcast over the Columbia network from Station WTAR, Norfolk, to continue weekly until summer. The service will consist of the choral Eucharist on the first Sunday in each month, choral Litany on the third Sunday, and choral Matins on other Sundays; always with sermon.

The rector of the parish, the Rev. H. Dobson Peacock, reported that he had had a communication from a representative of the Columbia Broadcasting Chain, requesting permission to make a national broadcast of the service. The request was based upon the fact that Christ Church and its music was becoming nationally known, was one of the few churches in the south with a boy choir, and that there was no church in the south being broadcast by national hookup. The equipment necessary for this broadcast was installed without expense to the church by the broadcasting agency, but there is a monthly expense to the church of \$75.

ST. LUKE'S HOSPITAL, BOISE, INCREASES SERVICE

BOISE, IDAHO—St. Luke's Hospital, Boise, has realized the dream of years, and is in a position to increase its service to an ever extending territory; patients from fifteen and more towns in Idaho and Oregon are at present receiving treatment. During the summer months when the old wing was being renovated, the new wing, opened a year ago, was kept practically at full capacity. The hospital now has 110 beds.

The completion of the repair work in the old wing makes possible a better arrangement of departments. The third floor of the new wing is used entirely for eye, ear, throat, and nose cases; surgical cases are cared for on the other floors. The old wing houses the maternity department and provides rooms for medical cases.

The maternity department is a self-contained unit, and has been refurnished by the second section of the Woman's Auxiliary of St. Michael's Cathedral parish. This section has also provided considerable equipment for the surgery; it furnished and maintains the nursery.

An important feature is the solarium and open air lounge for convalescents on

the roof. The chapel is on the first floor; daily morning prayers are said before the nurses go on duty, and a Sunday morning service is held by the dean of St. Michael's, the Very Rev. F. A. Rhea.

St. Luke's is making a large contribution to the state of Idaho through its training school for nurses; there are more than forty young women in training at present.

UNUSUAL MISSIONARY SERVICE IN SEATTLE

SEATTLE, WASH.—A new and most appealing way of visualizing instead of preaching missions has been inaugurated by the Rev. Charles S. Mook, rector of Trinity Church, Seattle. Desiring to present one missionary field each month, he arranged for a special Japanese evening on Sunday, November 10th. The chancel was hung with rich Japanese silk tapestries, one of which had been presented to the Japan Society of Seattle by the Japanese government. Other valuable objects of Japanese art were displayed. Young men from St. Peter's Japanese Mission in their native costumes ushered and, following the choir procession, came a number of Japanese young men and women in bright Oriental robes.

After Choral Evensong, addresses were given by two Japanese Christians, graduates of the University of Washington, Tadao Kimura and Miss Kikuye Otani. They both pleaded earnestly for greater Christian tolerance of others. Another Japanese, S. Sasaki, sang a native solo.

Following the service the costumed ladies most agreeably served rice cakes in the crypt. The Japanese consul, Suemasa Okamoto, kindly coöperated. Aided by artistic publicity in the parish bulletin and the public press the pageantry was instrumental in drawing to the evening service a larger congregation than usual.

The rector is planning to present along similar lines the missions in China, Alaska, and other parts.

STUDENT CENTER AT LOUISIANA UNIVERSITY OPENED

BATON ROUGE, LA.—The Episcopal Student Center at Louisiana State University, in Baton Rouge, was officially opened by a program beginning Saturday, November 9th, at 4 P.M., with the presentation of the play, *What Price Youth?* This play, which depicts various typical cases of juvenile delinquency and sketches Church activities in the interest of youth, is sponsored by the Provincial Board of Religious Education, and was presented by members of the Young People's Service League of St. James' parish, and St. James' Club for college students.

On Saturday night, beginning at 8 o'clock, the members of St. James' Club held open house at the center, with some 200 students as their guests.

On Sunday morning, there was a good attendance at the corporate Communion and breakfast at St. James' Church. This service could not be held in the chapel of the center because its equipment is not yet complete. The chapel is a very beautiful building; and when its organ, already given, and its altar and other furnishings (some of which are yet to be provided for) are in place, the Church at Louisiana State University will be prepared to make, spiritually as well as socially, a very satisfactory impression upon the life of the students.

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**CHURCH AT DOVER, N. J.,
HAS ANNIVERSARY**

DOVER, N. J.—During the week of November 3d to 10th, St. John's Church, Dover, the Rev. Theodore Andrews, rector, celebrated its eightieth anniversary. The Rt. Rev. Wilson R. Stearly, D.D., Bishop of Newark, was the preacher at a choral celebration of the Holy Eucharist, which took place at 11 o'clock on November 3d. The earlier celebration had been a parish corporate Communion. A young people's service in the evening brought out members of their organizations, and also a delegation from the Epworth League of the First M. E. Church of Dover.

A parish dinner was held on the evening of November 7th, which was also the date of a bazaar which had as one of its features a museum of parish and local history and "antiques."

The actual anniversary of the founding of St. John's Church was observed on November 8th, with a celebration of the Holy Eucharist by the rector, followed by a luncheon and meeting of the archdeaconry of Morristown. Two former rectors were present, the Rev. Dr. William M. Pickslay, of Liberty, N. Y., the guest of honor, whose incumbency was from 1887 to 1897, and the Rev. James A. McCleary, now rector of St. Matthew's Church, Jersey City.

Other events of the week included a young people's party, to which a number of Methodist young people came, and a party for the children of the parish.

On November 10th at the morning service an interesting historical sermon was preached by the Rev. Van Tassel Sutphen, senior curate of St. Peter's Church, Morristown. The churches of Dover united that evening in an Armistice Day service at the local high school.

**TO ENLARGE CHURCH AT
BLOOMFIELD, N. J.**

BLOOMFIELD, N. J.—The members and friends of the Church of the Ascension, Bloomfield, are building a new wing to connect with the church and the parish hall as a memorial to a former rector, the late William T. Lipton.

The new wing will comprise two stories each forty feet long and thirty feet wide. The lower floor will be used for kindergarten and other parish purposes and the upper floor as a choir room with an entrance to the church at the end of the chancel; the lower floor will have a double-door entrance into the parish hall. The parish hall is also going to be enlarged and improved. The rector of the parish is the Rev. John Thomas.

**PROGRESS OF CHRIST CHURCH,
ST. JOSEPH, MO.**

ST. JOSEPH, Mo.—During the past week Christ Church, St. Joseph, has celebrated the finishing of a complete restoration and redecoration of its church and parish house. For forty years concealed under a coat of gray paint, the walls of the church now stand revealed in their original red brick with limestone trim. The cornerstone, which had been lost sight of, its location unknown, is now visible, bearing inscription of the year 1877. The building has put forth an unsuspected beauty and its restoration is a matter of city-wide rejoicing.

The interior has been the subject of artistic treatment, greatly enhancing its usefulness and beauty. The large undercroft has been remodeled and redecorated

and a new kitchen with complete equipment has been installed.

The work was carried on during the summer and early autumn under the supervision of the Rev. C. Hely Molony, rector, and a committee of the vestry. A parish dinner, attended by 350 parishioners, was held in celebration of the completion of the work on Tuesday evening, November 5th, at which the rector presided. Brief speeches were made by the members of the committee in charge of the work and by Louis T. Golding and by the Rev. Henry N. Hyde, executive secretary of the diocese.

**CONNECTICUT W. A. HOLDS
ANNUAL MEETING**

NEW HAVEN, CONN.—The Connecticut branch of the Woman's Auxiliary held its forty-ninth annual meeting in New Haven on Thursday, November 7th. The business sessions were held in the parish house of Trinity Church, with Mrs. E. Campion Acheson, the president, presiding.

Reports offered by departmental heads told of progress in the year's work. Already over \$10,000 has accrued for the offering to be presented at the General Convention of 1931, which indicates as probable the ten per cent increase over the diocesan U. T. O. of 1928, which was set as a goal. During the morning \$2,176 was pledged by the various parish branches to go toward the diocesan quota for general missions. Miss Frances Barney and Miss Mary Louise Pardee, both of New Haven, told of the value of the yearly conference at Wellesley, with particular reference to the gathering last summer.

Miss Jennie Loomis of Windsor was elected the new president.

At the close of the session a special resolution was presented expressing regret that Mrs. Acheson found it necessary to decline reelection as president and deep appreciation for her work in the past.

The afternoon missionary service held in Trinity Church was addressed by Mrs. Harper Sibley of Rochester, N. Y.

As 1930 marks the fiftieth anniversary of this particular branch, Bishop Acheson extended for the clergy of the cathedral, Christ Church, Hartford, a cordial invitation to meet there next year. It was decided to accept this, and to observe the occasion with a special program.

**GIRLS' SCHOOL AT BOISE
HAS FULL ENROLMENT**

BOISE, IDAHO—St. Margaret's Hall for Girls, Boise, now in its thirty-eighth year, is having one of the best years. The hall is filled to capacity with boarding pupils; the faculty has been increased in number, and in every way there is a splendid spirit in the school.

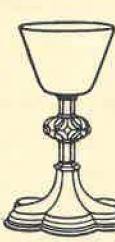
The art department is rejoicing in a new studio on the top floor, with a spacious skylight. The domestic science department has more completely furnished its kitchen and dining room and is better able to give practical training.

**FIRE DAMAGES RECTORY
AT VERGENNES, VT.**

VERGENNES, VT.—St. Paul's rectory, Vergennes, was badly damaged by fire on October 26th. The rector, the Rev. A. B. Crichton, and his wife were away at the time, and his mother and three small boys had to make their escape at night. The damage to personal property was about \$1,000, and to the buildings about \$3,000, mostly covered by insurance.

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HENRY TALBOT SHARP, PRIEST

BALTIMORE, Md.—The Rev. Henry Talbot Sharp, non-parochial priest of Maryland, died at his home in Baltimore at the age of 88 years on November 7th. Under his rectorship the new Prince of Peace Church in Baltimore was built.

The Rev. Mr. Sharp was born in Norfolk, Va., receiving his theological education at the Virginia Theological Seminary. He was ordained deacon in 1869 by Bishop Johns, and priest the following year by Bishop Cummins. He had charge of the church at Weston, W. Va., during his diaconate, later going to Uniontown and Caseville, Ky. From 1872 to the following year he held cures at Elizabethtown and Lebanon, Ky., and from 1873 to 1879 had charge of the work at Frankfort, Ky. He was at Alexandria, Va., from 1879 to 1893, after which he took charge of the Prince of Peace Church in Baltimore, resigning in 1915.

HAROLD ST. MARK BALSLEY

PHILADELPHIA—Harold St. Mark Balsley, who for the last ten years had been organist at St. Matthias' Church, Philadelphia, died at his home in this city on November 12th.

Mr. Balsley had previously served as organist at St. Mary's Church, Philadelphia, and at St. Paul's, Chestnut Hill. He was a member of the American Guild of Organists. He is survived by his wife and two sisters.

Funeral services were held on Friday, November 15th.

NEW PARISH HOUSE AT FORT MADISON, IA.

FORT MADISON, IA.—The parishioners of St. Luke's, Fort Madison, the Rev. J. H. Dew-Brittain, rector, are rejoicing in the completion of their new parish house, which was formally dedicated by the Rt. Rev. Harry S. Longley, D.D., Bishop Coadjutor of Iowa, on Thursday, October 31st.

The building, which is modern in every respect, will contribute materially to the efficiency of the work of the parish. Adequate kitchen and dining room facilities will make it possible to serve with comparative ease. Desirable guild quarters are provided. The auditorium, which has a splendidly equipped stage, will give a desirable place for many social gatherings and entertainments. Provision for Church school classes is made in the dining room with a system of folding partitions.

NEW ORGANIST AT ALBANY CATHEDRAL

ALBANY, N. Y.—Beginning December 1st, J. William Jones, for five years organist at Calvary Church, Utica, will take the post of organist and choirmaster of the Cathedral of All Saints', Albany. Mr. Jones has a successful record of service as a church organist and has studied under Harold Butler, of Syracuse University, and Canon Winfred Douglas. The cathedral in Albany has a large choir of men and boys and a fine organ that within the last two years has been thoroughly rebuilt.

NEWS IN BRIEF

BETHLEHEM—The Bishop of the diocese instituted the Rev. Horace W. Stowell as the rector of the Church of the Epiphany, Glenburn, on November 6th. As an evidence of her pleasure in finding so suitable a man for the parish, Mrs. Oakford, a parishioner, placed a check on the plate at this service for \$5,000 which is to be applied to reduce the debt on the rectory and parish house.—A Junior Brotherhood was lately organized in Grace Church, Allentown, and a senior chapter recently was organized at Christ Church, Frackville.

CONNECTICUT—Nearly 200 delegates attended the thirty-eighth annual diocesan assembly of the Daughters of the King, held at Christ Church, Ansonia, Saturday, November 2d. Addresses were given by the Rt. Rev. John T. Dallas, D.D., Bishop of New Hampshire, and the Rev. Raymond Cunningham, rector of Trinity Church, Hartford. Mrs. John N. Lewis of Waterbury was reelected president. Mrs. Thomas J. Shannon and Mrs. Arthur L. Fisk, both of Immanuel Church, Ansonia, were elected recording secretary and chairman of the committee on evangelism, respectively.—The Knights of Washington of the diocese, an order for Church boys, celebrated its twentieth anniversary on Wednesday evening, November 6th, at Christ Church parish house, New Haven. The anniversary was held in conjunction with the annual parish dinner at Christ Church of which the Rev. William O. Baker is rector.

DALLAS—On All Saints' Day, Bishop Moore gave his benediction to Miss Ina Boyd Jacobs, a registered nurse who is leaving for work at St. Luke's Hospital at Manila, and on the evening of Sunday, November 3d, there was a united service of the Dallas parishes to bid Godspeed to Miss Jacobs.

ERIE—The executive council of the diocese has elected the Rev. Philip C. Pearson, rector of Trinity Church, New Castle, chairman of the department of social service to fill the vacancy caused by the death of the Rev. E. J. Owen, D.D.—The 12th annual meetings of the Woman's Auxiliary, convocations of Meadville and Ridgeway, were held at Christ Church, Meadville, and Grace Church, Ridgeway. Addresses were made by the Rt. Rev. Walter Mitchell, D.D., Bishop of Arizona; the Rev. Eugene F. Bigler, formerly rector of Christ Church, Tampico, Mexico; and Miss Florence C. Sanford, field secretary of the Church Mission of Help.—A large gathering of parishioners and friends attended the dinner commemorating the sixty-fifth anniversary of Emmanuel Church, Corry, on November 8th. The Bishop of the diocese, the Rt. Rev. John C. Ward, D.D., made the principal address. Under the leadership of the new rector, the Rev. Lyle D. Utts, the interior of the church has been thoroughly renovated.

GEORGIA—On All Saints' Day at St. James' Church, Pooler, a chancel and tablet, given by the Woman's Auxiliary of Savannah and the diocese to the memory of Mrs. Kate Anderson Wilson, were dedicated by the Bishop of Georgia. Mrs. Wilson was a devoted member of the auxiliary, giving faithfully of her time and herself to the advancement of the Kingdom.—The Rt. Rev. Theodore DuBois Bratton, D.D., Bishop of Mississippi, held a mission at St. Paul's Church, Savannah, from Sunday, October 27th, through Monday, November 4th.—St. John's Church, Savannah, will broadcast vespers every Sunday in November at 6:00, E. S. T., over station WTOC. St. John's historic chimes will be heard as will the boy choir for the boy soloist, with a double choir of forty-five voices and occasionally a symphony orchestra of thirty-five pieces as accompanist.

IOWA—Three successful preaching missions have recently been held in the diocese. One at St. Mark's, Des Moines, with Bishop White of Springfield as missioner; another at St. Andrew's, Des Moines, with the Rev. J. G. Creede, missioner; and the third at Grace Church, Boone, with the Rev. W. Ernest Stockley, missioner.—Work is being opened up at Grinnell by the Rev. A. M. McLaughlin, priest-in-charge of St. Stephen's, Newton. There are some twenty-five or thirty Church students attending Grinnell College.—Work on the new church and student center at Ames is progressing satisfactorily. The building is now enclosed and it is hoped to have it ready for dedication early in the spring of 1930.

KANSAS—The Daughters of the King of the Seventh Province met in connection with the synod of that province in Topeka, November 6th. The president, Mrs. A. F. Morissette, presided. After a brief address by the president, Mrs. William Capps, of Fort Worth, talked on the subject of Bishop's Chapters. Miss Edna Eastwood of the rural work department, talked

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on work among the isolated. The election of officers followed and resulted in the reelection of those already in office.

KENTUCKY—At the second of the fall meetings of the Louisville clericus, the Rev. C. Leslie Glenn of New York delivered an address on his work among students under the auspices of the National Department of Religious Education. Mr. Glenn spent several days in Louisville during which time he conducted a supper conference at the cathedral house for students of the University of Louisville on a recent Friday evening; preached in St. Mark's Church, Louisville, on Sunday morning; and at the cathedral at choral Evensong (which was broadcast), after which he spoke to a united meeting of the Young People's Service League. The following day, in addition to speaking before the clericus, he addressed a united meeting of the Woman's Auxiliary in the afternoon.—The annual dinner for the vestrymen of the city was held at the cathedral house recently. The Bishop made the principal address, and the new executive secretary, the Rev. H. Campbell Dixon, also spoke. This annual gathering is held in the interest of the Every Member Canvass under the auspices of the diocesan committee of the Church's program, who were present in a body.

LOUISIANA—At four o'clock on Sunday afternoon, there was a joint meeting of the Young People's Service League and St. James' Club, followed by supper. In the evening the chapel was filled to overflowing for its first service of worship. The sermon was preached by the rector of St. James' parish, the Rev. M. W. Lockhart.—The student center will be formally dedicated in January, at the meeting in Baton Rouge of the diocesan council.

MILWAUKEE—The Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, and the Rev. C. Leslie Glenn, secretary for college work of the national Department of Religious Education, will conduct a joint preaching mission the first week in Advent, December 1st to 8th, inclusive, in St. Andrew's parish, Madison, and St. Francis' House for Church students at the University of Wisconsin. Preparations for this mission are being made by the rector of St. Andrew's, the Rev. Francis J. Bloodgood, and the student chaplain at St. Francis' House, the Rev. Norman C. Kimball.—Improvements have been made at St. Peter's, West Allis, not only to the exterior of the church and grounds, but also a new thousand dollar heating plant has been installed. A new all-steel hot air furnace and fan, together with an Oil-O-Matic oil burner has made vast improvements in comfort and cleanliness.

MISSISSIPPI—The southern, northern, and coast convocations of the diocese recently held their annual fall meetings. The southern convocation was held at Laurel; the northern at Rolling Fork; and the coast at Pass Christian.

MISSOURI—In honor of his twentieth anniversary as rector of Trinity Church, St. Louis, a dinner was given for the Rev. J. B. Coxe, on Tuesday, November 19th, by members of the parish.

NEWARK—The young people of St. John's Church, Boonton, the Rev. L. Harold Hinrichs, rector, held a special service of Evensong at 4 p.m. on November 3d, to which the young people of three other churches of the community were invited. Discussions concerning Christian unity brought about this service, which was planned at the instance of the young people themselves, their reasoning being that unity could be more easily promoted if the various bodies of Christians understood each other's methods of worship.—On All Saints' Day, at Christ Church, Ridgewood, the rector, the Rev. Edwin S. Carson, dedicated a window in memory of the late Edmund le Breton Gardner, a former vestryman.—On November 7th there was a luncheon conference at Bonnie Brae Farm for Boys, Millington, when the development of that institution and its greatest possibilities for service were discussed. The Hon. Harry V. Osborne presided at the conference and gave the principal address.—Uniting for the occasion with the archdeaconry of Newark, the board of social service of that diocese is to conduct a field meeting on November 25th at St. Thomas' Church, Newark. The Ven. William O. Leslie, Jr., will preside over the meeting of the archdeaconry, and following supper, Bishop Stearly will deliver an address. World Peace will be the subject of a discourse by Alden C. Alley, of the New Jersey Law School.

NORTHERN INDIANA—District meetings of the Woman's Auxiliary of the diocese were held at the Church of the Good Shepherd, East Chicago; St. John's, Elkhart; and Trinity, Fort Wayne, October 29th, 30th, and 31st. The field department was presented by the Rev. E. L. Roland of Logansport, chairman of the department. Other speakers were the Bishop; Archdeacon

Gubbins; the auxiliary president, Mrs. George F. Hitchcock of Plymouth; and the educational secretary of the auxiliary, Mrs. Robert Happ of South Bend.

OKLAHOMA—A retreat for the clergy of Oklahoma was held at King Hall, Norman, center of the university, by the Rev. Father Palmer, of the diocese of Algoma, November 18th-20th. Father Palmer is superior of the Order of St. John the Evangelist in Canada. Father Palmer is generously giving the whole of his vacation period to preaching missions at Chickasha, Bartlesville, and Oklahoma City, in addition to the clergy retreat and special sermons at St. Paul's Cathedral, Oklahoma City; St. John's, Norman; St. Andrew's, Stillwater; and Trinity, Tulsa.—A very successful preaching mission was held recently at St. Paul's Church, Holdenville, the Rev. H. E. Toothaker, rector, with the Rev. Harry Virden of Ponca City, as missioner.—The Ven. L. M. Doud, Ph.D., is the newly appointed archdeacon of Eastern Oklahoma. Archdeacon Doud was for six years rector of St. Luke's Church, Jackson, Tenn.

PHILIPPINE ISLANDS—The wedding of the Rev. Vincent H. Gowen, in charge of the Igorot work at Besao, and Miss Frances Jane Olin was solemnized in the Morning Chapel of the Cathedral of St. Mary and St. John, Manila, on October 7th, the Rt. Rev. Gouverneur Frank Mosher, D.D., officiating.—Immediately after the word was received in Manila of the sudden death of the Presiding Bishop, a Requiem Mass was said at the Cathedral of St. Mary and St. John for members of the mission in the Philippine Islands, on Tuesday, October 8th. Bishop Mosher was the celebrant and he was served by the Rev. F. C. B. Belliss, rector of the cathedral parish.

SOUTHERN VIRGINIA—An impressive Armistice Day ceremonial was held at Christ Church, Norfolk, at the 11 a.m. service on Sunday, November 10th, the rector, the Very Rev. H. Dobson Peacock, officiating. There were special prayers and music appropriate to the occasion, the lessons were read by Admiral Guy H. Burrage, commandant of the Fifth Naval District, and in place of the sermon, an address was delivered by Admiral Watt T. Cluverius, commandant of the Norfolk Navy Yard.

SOUTHERN VIRGINIA—Two of the Lynchburg congregations had a most happy and helpful visit November 2d and 3d from Lewis B. Franklin, vice-president and treasurer of the National Council. On Saturday evening, Mr. Franklin conducted a conference with the vestry, associate vestry, and canvassers of St. Paul's Church, of which the Rev. Carleton Barnwell is rector. Sunday morning Mr. Franklin addressed the congregation of St. Paul's and, at the evening service, addressed the people of St. John's Church. At these services he discussed the missions of the Church and also analyzed to some extent the trend of missionary contributions in recent years from Lynchburg as a whole and from the individual congregations. At the morning service at St. Paul's Mr. Barnwell devoted part of the time to a commemoration of the late Presiding Bishop.—The executive board of the diocese had an interesting session in Roanoke on Thursday, November 14th. Bishop Jett presided; C. E. Michael of Roanoke reported on the Every Member Canvass. The Rev. Alfred R. Berkeley, as chairman of the department of religious education, announced the appointment of John M. Garrison as diocesan director of religious education, with his headquarters at Roanoke. Mr. Perkeley also described to the board a meeting held in Richmond on November 7th of the executive committee of the Virginia summer conference of religious education.—The Bishop announced the recent appointment of Miss Emma Margaret Farish as missionary in charge at Grace House on the Mountain, near St. Paul, in Wise county, and Miss Brightsie Webb Savage in the same position at Christ Mission in Amherst county.

TENNESSEE—St. Peter's Church, Columbia, celebrated recently the 100th anniversary of its foundation by the Rev. James Hervey Otey, afterward first Bishop of Tennessee. Bishop Gailor preached the anniversary sermon.—The management of the Church Home, the diocesan orphanage in Memphis, has been taken over by Sisters of the Order of St. Anne. On November 2d Bishop Gailor formally installed as in charge of the home the Rev. Mother Eleanor, Sister Frances, and Sister Stephanie. The Rev. Hiram K. Douglass is chaplain, Bishop Maxon and all of the clergy resident in Memphis were present.—The Bishops have issued a pastoral letter to be read in all congregations of the diocese on Advent Sunday, asking for special contributions to meet a threatened deficit in diocesan finances because of shortage in acceptance on the quotas of a few parishes.

VERMONT—The Rev. Morgan Ashley celebrated his tenth anniversary as rector of Trin-

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ity Church, Rutland, on All Saints' Day. A buffet supper was served to the clergy in the rectory and Bishop Hall preached at the service which followed.

WASHINGTON—Rectors of twenty-two parishes in and near Washington attended a luncheon on November 15th, at the University Club as the guests of the Brotherhood of St. Andrew to hear the Rev. Earl Kernahan explain the plan for a religious census and for visitation evangelism to be conducted here in February and March, 1930.

PRAISES ST. LUKE'S HOSPITAL, TOKYO

NEW YORK—Ray Lyman Wilbur, Secretary of the Interior and former president of Stanford University, is also an M.D., and has been president of four or five national medical associations, and head of the American division of the Institute of Pacific Relations. After a recent visit to St. Luke's Hospital, Tokyo, he wrote to Bishop Parsons:

"It was my privilege to visit the institution founded by Dr. Teusler in Tokyo. It brings medicine at its best and in accordance with American standards to a great Japanese city. The modern hospital has, aside from the actual practice of medicine, many outstanding social relationships. St. Luke's International Hospital has brought to Japan new conceptions of the training of nurses and of the actual care of the sick patients. In this field it is unique. I was much impressed by the affectionate attitude taken by the Japanese community toward this institution. Those who are interested in having our country put its best foot forward in the medical and hospital field can take great pride in what has been already done and assist the future growth of the institution."

THE BISHOP of Washington (Dr. Freeman) has announced that the first step in the new program of construction will (it is hoped) be completed by 1932 in time to commemorate the 200th anniversary of George Washington's birth. The north and south transepts are included in this scheme.

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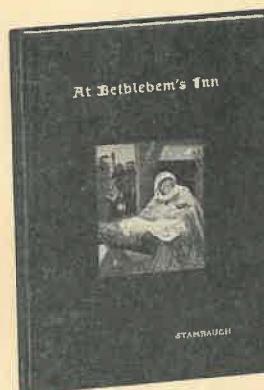
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