

The Living Church

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VOL. LXXXII

MILWAUKEE, WISCONSIN, NOVEMBER 9, 1929

NO. 2

Armistice Day

(UNITED STATES HOSPITAL, INCURABLE WARD)

WITHIN this room there is no rest—
Only a sad, unending quest
Adown life's harsher, darker slope
For bits of faith, for scraps of hope.

*(O Bethlehem's Star that shone so bright
One still remembered, happy night,
Are thy rays spent, has war's sad wrong
Stilled now that proud prophetic song?)*

In weary rows they idly wait,
The broken tools of stupid hate:
A bandage over blinded eyes
That last saw Flanders' sullen skies;
A patient bent man with a cane,
Whose youth was lost in years of pain;
Sameness of cleanly iron beds,
Strapped arms, strapped legs beneath the spreads.

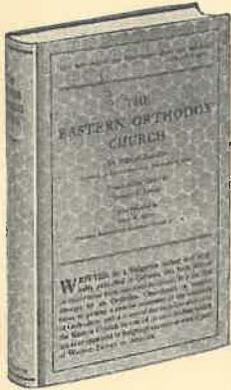
*(O sunlit fields of Galilee,
Too distant grown for men to see—
Christ's healing hands are far away:
The leper is of yesterday.)*

But, hanging still upon His cross,
He watches there each pain and loss.
Still sees—haply shall see again—
These small reflections of His pain.
How can we think Him far away
When He is suffering here today?

*(O Calvary, is thy lesson plain—
How long shall men be torn and slain
To prove their love? When shall we know
The truth He died for long ago?)*

KATHERINE BURTON.

THE EASTERN ORTHODOX CHURCH



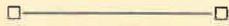
By STEFAN ZANKOV, D.THEOL.

Professor of Ecclesiastical Law, University of Sofia

Translated and Edited by DONALD A. LOWRIE

Written by a Bulgarian author and originally published in German, this book derives its importance from two considerations: It is the first attempt by an Orthodox Churchman in modern times to present a concise statement of the essentials of Orthodoxy, and it is one of the very few studies of the Eastern Church by one of its own leaders which has ever appeared in language current in even a part of Western Europe or America.

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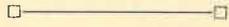
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VOL. LXXXII

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EDITORIALS & COMMENTS

"Sick of the Whole Business"

THIS editor has "passed the plate" in church for many years. He has long observed that the countenances most rapt in their sublime spirituality and devotion at the time of the Offertory—those on which one can almost detect an outward and visible halo—illuminate the faces of the good people who wish the plate to pass them by unseen and who obviously do not see it.

Men do not climb this mount of transfiguration as easily as do those of the fairer sex. They can evade the plate as well; but they look uneasy. They are apt to look in their pockets for a tip before the plate has gone by. The waiter and the barber get one; why shouldn't God? Whether they find it or not, they cannot generally fix their gaze sublimely on objects afar off as easily as do their wives. That is because men are seldom artists. But it has been done even though their self-consciousness may betray them.

Now these super-devout people are a good illustration of one kind of people in the Church. They go in for religion—for themselves. Who pays the parish coal bill? Who pays the rector's salary? Who keeps the church building comfortable and in good repair?

To ask these questions is almost to insult them. All the church—with a small *c*, of course—exists for or is interested in is to get all the money from her people that pressure can obtain; such is their mournful commentary on the insolence of anyone who might suggest that they have a share in the coal bill. An increase in the money-income of the church, founded in any other ground than that of the informed and awakened spiritual desire of the people, they hold, can be but short-lived; and their information and their awakened spiritual desire do not move in that direction.

They see the world of men in a mad scramble for wealth and power and the comfort and ease which these are supposed to bring. They realize that the by-products of this scramble are political dishonesty and chicanery, desperate inter-class war, race hatred, international estrangement, and an individual disregard for all law except that which happens to meet the individual fancy of the moment. It somehow seems to them that bishops and clergy of the church—we still use the small *c* as best fitting in with their thoughts—are wasting that portion of their time and energy which they spend with parochial budgets and financial campaigns.

Not that they object to burning coal in the church's furnace. They wish to be comfortable in church. No part, indeed, of the parish program need be questioned, no item of its budget be made the subject of apology. But to put the financing of the parish coal bill first, and so to force the treasurer, if not the rector, to spend the major portion of his time and energy in work and worry over campaigns for money, is to overreach either the capacity of her people or their willingness. When it is thought that money alone can save the church, her people, and civilization, money has become god. Such a god, diligently worshipped, they hold, may make pious churchmen, but it does not make Christians. It grows increasingly difficult to them to think of "the Christ" as interested one whit in the parochial every-member canvass, in budgets and quotas. If the church—rectors, treasurers, and laymen—were to lose interest in them, we might discover God to be the living reality of the Universe and Christ to be both the soul of God and the conscience of mankind.

So, avaunt the coal bill.

HAS this editor lost his senses, that he can write such utterly absurd nonsense?

Not quite. Practically every sentence printed above, after the first three paragraphs, is paraphrased, if not exactly quoted, from an article in the *Churchman* of October 26th entitled "I am Sick of the Whole Business." A Rector Confesses Rebellion Against Parish Financial Campaigns." Only, where we have made the sentences apply to the parish coal bill, the original writer made them apply to the parish quota for the national Church. "Frankly," he says, "I am sick and tired of the whole blessed business. Why must the success of my ministry hang upon the results of the every member canvass, which has been crudely thrust in upon the poesy of Advent, to sicken the soul of every clergyman of the church and wring from every intelligent layman the wonder as to what it is all about?"

Well, every word that the reverend gentleman says applies equally to the parish coal bill. Christ truly did not become incarnate to get coal bills paid. "When it is thought that money alone"—whether it be raised to pay the parish coal bill or to extend the preaching of the gospel, or the inculcation of religious instruction or of Christian social service; whether to pay the rec-

tor's salary or the salary of a "secretary" at 281 — "can save the church, her people, and civilization, money has become God." Stand up, ye members of the National Council, ye secretaries and associate secretaries and field secretaries, ye members of General Convention, and all others who have taught this pernicious doctrine upon which, apparently, the every member canvass is based—stand up and show your guilty faces! Ye are caught in the very act! For a reverend priest would not thus paraphrase your "thoughts" unless he *knew* that that was what they meant. He would otherwise be guilty of bearing false witness against his neighbors. You *must* be guilty!

AND this charge, and this cynicism, and this frank avowal of a priest that he is "sick of the whole business," is exactly what is the matter with the Church today. That is why we must probably cut down on the national work of the Church; reduce our department activities, close institutions, withdraw missionaries. For if the approaching every member canvass does not produce a surprising increase in pledged income for the Church, that must inevitably come next.

And the reason is that too many of the clergy are "sick of it all." They are interested in their parishes. These pay their salaries. They are frankly uninterested in anything beyond that and they deem that these repeated calls upon them from the national Church are but "requests" that they will do something beyond the legal requirements that rest upon the rector of a parish. And they resent it.

Not, indeed, that these rectors consciously avow that. This priest writes:

"When bishops and clergy are willing to let their pet projects languish until they have actually educated their people to see them to be the best methods of accomplishing the purpose of the Christ and His church, then in that day will the church begin to regain its moral and spiritual vigor. The conscience of the people will do what the every member canvass to fund budgets cannot compel."

Well, has this priest acted upon that belief in administering his parish? Has he demonstrated that the amount that each of his parishioners should give for Church support, local and general, can be satisfactorily left to their consciences, with neither canvass nor substitute for it? If his parish can meet all its local expenses and also pay its diocesan and general quotas in this way, his experience will be valuable. Apparently his parish has liberal resources and admirable leadership, for he is able to write:

"This is not written by a lazy parson in charge of a delinquent parish. Nor is it written by one in a feud either with his bishop or with his parish. The parish he happens to be a part of has contributed to maintenance, diocese, and general church, and building, \$85,600 annually during the past three years; an average of \$200 per family per year. He believes this record will compare favorably with that of any parish in the church."

But what we should all like to know is whether the balance between what is given for local and what for general purposes is properly preserved in these large aggregate contributions, secured evidently by plans calculated to relieve the rector from sickness "of the whole business." For otherwise the statement is a little like an assertion that the average income of Mr. Rockefeller and his office boy is ——— dollars, as indicating the grasping nature of the office boy who wanted a raise.

We do not wish to be misunderstood. The Church cannot, and ought not to, force contributions for her work from anybody or from any parish. We are better situated in 1929 than we were in 1919 when the Nation-wide Campaign was inaugurated. Then we all

had hope that the Church would respond to a mere statement of her opportunity. Ten years' experience has taught us that the whole Church will not rally to the heights that had been anticipated and will not even maintain the level of her maximum contributions, though there are large parts of it that will. We think it quite likely that there are many other rectors than this who are "sick of the whole business," and that the National Council is bound to take cognizance of the fact and to cut our work to the scale upon which it will be supported by our people without undue pressure. All we ask is that the Church should first be fully informed about what is involved in such cuts as were made in appropriations last year and the year before, and may possibly be made again. When one bishop made the cuts by decreasing the salaries of his workers there was a general outcry and special subscriptions through two Church papers quickly made up the deficiency. But the cuts in other missionary fields that were not made up, caused suffering that no one has attempted to relieve. Here, for instance, is an extract from a private letter from a priest in the Philippine Islands:

"We of the Philippines have not had our salaries cut but we have felt the failure of the Church in the States in ways equally effective. For instance: One of our newer stations, Upi, is in a locality which, at certain seasons of the year, is a breeding place for innumerable flying insects of several sorts. During the past two years it has been possible to screen two rooms of the house and it was planned to do the dining room this year. I cannot speak from first hand information because I was at Upi in the insectless season. But I know the possibilities. Dinner, windows open for coolness, the only light in the neighborhood: insects galore. BUT, the screening appropriation was cut and the work cannot be done. The missionary accepted the cut and went on about his business without audible protest."

NOW the failure of the Church to put screens in the windows of that tropical house is not due to apathy toward suffering. It is due to the number of rectors of parishes who are frankly "sick of the whole business." We should like to restore the health of those sick parsons, and we trust that the National Council will offer prayers for the sick with special intention for them at an early meeting; but somehow we think also of the frightful torture of a missionary's family in the tropics who must leave their windows unscreened, though they must be raised to admit of necessary air in the insect season. We should suppose that the mere knowledge of what suffering they had themselves inflicted upon the members of that family last summer would cause every priest whose parish defaulted upon its quota for 1929, though it had available resources, to another sort of sickness that might conceivably drive him to an insane asylum. But we carefully exclude from that category priests or people of any parish that has *not* sufficient resources to make the payment of their quotas possible, and there really are such parishes.

O yes, THE LIVING CHURCH will receive and transmit contributions toward screening the missionary's house in Upi, which is in the Moro section of the Philippines, as it did toward restoring salary cuts in Alaska, and we are almost ready to offer a prize for that member of our FAMILY whose first offer to provide the screens gives to him the unique opportunity to perform that service. But there is a limit to the number of window screens that can be used in the Philippines. To appeal for money separately for each special item in a missionary budget covering thousands of items is absurd. If there is anywhere that a consolidated budget is absolutely essential it is in the Church. Nobody deliberately deprived the Philippine missionary

of the screens. The late Presiding Bishop did not veto an appropriation. The National Council did not refuse the item. The Department of Missions was not a party to it. The Bishop of the Philippines did not withhold the money. Where, then, is the responsibility? It rests squarely upon the people, priests and laymen, who are "sick of the whole business," some of whom are not ashamed to say so.

"Inasmuch as ye did it not . . ."

A punishment to fit the crime? Let the writer of that article, being penitent, send his own window screens to the Philippine missionary and inflict upon his own family the necessity of going through next summer without them. And the torment of tropical insects entering in swarms will not even then be his portion, so that he cannot vicariously undergo the torture if he would.

But in the meantime, if somebody else first asks for the honor of supplying these screens, we shall accord it to him. No, we don't know what they will cost. He who offers it must say "Screen the house and send the bill to me." And we will cable it to the missionary and add the cost of the cablegram to the cost of screens.

And even then we shall risk all this being turned into a comedy if, perchance, somebody else has gotten ahead of us all and has screened the windows. That is a part of the risk we take when the Church will not support a consolidated budget for the work of the Church but has many individuals who will respond splendidly to a concrete appeal for a single item.

IN all parishes of the Church where the rectors are not "sick of the whole business" these present weeks are being utilized in preparation for the every member canvass. There are three things that we should like to say as to this:

First, it embodies the spirit of the consolidated budgets which have been so widely adopted in our cities in connection with all philanthropic work. It is only by support of *all* the activities of the Church that we can avoid such petty disasters as that which we have just reported. If each of many thousand needs in the Church must be the subject of a special appeal, not only will most of them fail because of the physical impossibility of getting the facts to the attention of those who care, but the duplication, the expense of making the thousands of appeals, the lack of efficiency in such wild competition between causes, would all result in confusion worse confounded and bankruptcy in very many phases of Church work. Who wishes to be called on to choose between window screens for missionaries in a tropical country and fuel for heating in Alaska? Between a school for pagan Africans in the hinterland of Liberia and a work among lepers in Japan? Between a hospital for tubercular patients in Arizona and an evangelistic mission in the slums of any American city? It is impossible for any of us to pass separately on the relative values of all these; and when the Church appoints a National Council to do this for us, and its members serve without remuneration, is it not reasonable to suppose that, even if they make mistakes, they can distribute the Church's money more equitably and economically than each of us could do it alone? Think of the waste involved if a thousand generous people should immediately order screens of all sizes from the nearest carpenter shop and ship them all to Upi. But the alternative is to let the National Council tell the Church the cost of administering all the work that the national Church has inaugurated; and the quota is simply our share of that work. Those who are spiritually sick will, no doubt, refuse to do their part, or will do it so badly that it will fail. Very well; then the

spiritually well must do just that much more. That is why the sum total of quotas paid will never equal the entire budget. If nobody pays more than his share, the spiritually sick among the clergy and laity, and the parishes devoid of average resources, will always stand in the way of the whole amount being raised. The salvation of the Church in our present crisis depends upon the number of people who will do more than their share and who will support the principle of the consolidated budget in Church work.

And then, second, we would press the importance of raising the budget for the diocesan and general work of the Church at the same time and by the same method as the parish budget. Thus do we prevent the parish and the national Church from being forced into rivalry. The priest who believes that his primary business is the cure of souls, but only the souls in his own parish, will very soon find himself among the spiritually sick who repudiate the "whole business"; yet the opposite error of disparaging local work in comparison with national work is as bad. The temptation of each of us is to emphasize one part or the other; and few, too few, realize that the scope of our sympathy must include it all, the proportions of our giving as between the parish and the general Church varying greatly in different places. By combining it all in one canvass the rivalry between parts can be prevented.

Third. St. Paul, the master diagnostician in things spiritual, hit the mark when, seeking to account for the fact that "many are weak and sick among you and many sleep," he found the cause in "not discerning the Lord's body" in the Holy Eucharist. That which was intended as a means of spiritual power was, in fact, powerless, and he indicated the reason. A Christian who is "sick of the whole business" may well look into his spiritual life. One may be painfully accurate in his sacramental philosophy, he may have the definitions of St. Thomas Aquinas on his tongue's end, he may be Catholic of the Catholics; but if these things, which are intellectual, are separated from a practical discerning of the Lord's body, which is spiritual, his orthodoxy becomes a greater offense. It is spirituality in the Church which makes it possible for quotas to be met; and wherever there is a deficiency in spirituality there will be a deficiency in the works of the Spirit. Hurrah-boys methods may raise a quota once, but they cannot keep on doing it. Nothing but consecrated spirituality can produce results year in and year out. There may be a necessity ahead of us for recognizing facts and reducing the measure of our work; but if it must be done it is because this Church is existing on a lower spiritual plane than was hoped for a decade ago.

Yes, but shall we acquiesce in this? A thousand times, No. In countless parishes there are lay men and women who are determined that the Lord's work shall be done. In some places—not many—they must do it without the leadership of the clergy that the Church counts upon. Let all these now realize that they must redouble their efforts, or the work must and will be greatly contracted.

SO, good luck in the name of the Lord to those whose spiritual health will enable them to go into the approaching canvass optimistically. Christ goes with you. Those who are spiritually whole will uphold you.

And upon your efforts, and the efforts of others like you, will depend the question of whether the American Church can continue the full measure of her work, whether she can expand it, or must cut it down.

In a thousand sorts of details the work of screening noisome insects out of human lives is that upon which you are to embark.

WESTERN New York has done exceedingly well in choosing Dr. Cameron J. Davis to be bishop coadjutor. When the plan to divide the diocese is carried out, after consent shall be given by the General Convention of 1931, Bishop Ferris, the present diocesan, will, it is understood, elect the new diocese of Rochester for himself and the newly elected coadjutor will then automatically become bishop of the Buffalo section, probably retaining the name of the present diocese of Western New York. In the meantime, Bishop Ferris, deeming it impossible to administer the diocese alone, asked for the election of a coadjutor, who will serve in that capacity until the diocese shall be divided. Hence Dr. Davis will not be coadjutor very long.

The New
Bishop-elect

Dr. Davis performed a singular service to the Church as secretary of the Evaluation Commission, which studied the work maintained by the National Council very carefully and made a detailed report to the Presiding Bishop in 1927. Many of its recommendations have been and are being carried into effect; and Dr. Davis' service in the inquiry and the preparation of the report were invaluable. Few have the details of the Church's work in their heads so fully as has he.

We shall anticipate an episcopate of much value to the national Church as well as to the diocese if he shall feel able to accept his election.

IN A news item printed in THE LIVING CHURCH of October 26th (page 880) it was stated that the "African Orthodox Church" was "understood to be one of the small offshoots of former Old Catholic individualists." A letter signed "Old Catholic," without giving the writer's name (and so not eligible for the department of Correspondence), states that this organization has no Old Catholic antecedents but "originated through some followers of Vilatte." On further inquiry we find this to be the fact. We regret therefore that we should inadvertently have assumed otherwise.

The "African
Orthodox Church"

ANSWERS TO CORRESPONDENTS

E. R. F.—Whenever the Holy Communion is offered with special intention for departed souls it is a requiem celebration. A custom has grown up—unhappily, in our judgment—of omitting the Creed at such celebrations on the ground of a symbolism in that for the departed, faith has been changed to sight. This omission is rubrical only when the Creed has been said in Morning Prayer immediately before.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801 Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

ST. LUKE'S INTERNATIONAL HOSPITAL, TOKYO
St. Andrew's Church, Toledo, Ohio\$ 26.72

PARISHIONERS ARE OF THREE KINDS!

"Parishioners" may be pronounced "parish-owners."
"Parishioners" may be pronounced "parish-shunners."
"Parishioners" may be pronounced "pay-rishioners."

Praise be, we have none of the first type in this parish—that obnoxious kind of a person who wants everything in the Church to be done according to his or her plan and style, without consideration for the rest of the people and their wishes.

Of the second class we have too many.

Of the third class we could use more.

—Pueblo (Colo.) Parish Paper.

ON LAUGHING

ARE we, if not happier than our forefathers, at least merrier? If not, why do we feel so strange, foreign, and unnatural the disapproval of laughter, which in past ages has been so common? This disapproval finds no echo now, even among the gravest; but in past times the man of the world and the man of religion agreed in warning against laughter, or in discountenancing it altogether. Among the well bred it was considered ungentlemanlike, boorish. "Having mentioned laughter," wrote Lord Chesterfield to his son, "I must particularly warn you against it; and I could heartily wish that you may often be seen to smile, but never heard to laugh, while you live. . . . In my mind there is nothing so illiberal and so ill-bred as audible laughter. . . . Not to mention the disagreeable noise that it makes, and the shocking distortion of the face that it occasions. . . . I am neither of a melancholy nor a cynical disposition, and am as willing and as apt to be pleased as anybody; but I am sure that, since I have had the full use of my reason, nobody however heard me laugh." Other times, other manners; and none today would want the old back.

But wiser men than Lord Chesterfield have uttered warnings against laughter. An ancient fable tells how, at the beginning of time, there was a wild cat who lived in the woods and preyed upon small things like mice and beetles. One day he spied some fowls, and thought they looked good to eat; but the fierce appearance of the cock, with his proud chest, daunted him. "He looks," thought the cat, "as if he has teeth like the tiger. I must find out whether he has or not." So the crafty animal sent an invitation to the fowls to see him dance. They accepted; but when they saw him capering and pirouetting ridiculously, and making a show of himself, they laughed loud and long in derision at him. Then the cat, seeing that in the fowls' open mouths there were no teeth, pounced on the cock and ate him. The moral: Laughter is dangerous—beware of it.

Some have gone further than the makers of that fable. The Puritans thought hilarity and high spirits unbecoming to the Christian, more especially on a Sunday. It is recorded that in Massachusetts some children were whipped for running on their way to Sunday school—nobody would discourage them now! And so grave and serious must one be on the day of worship, that at the same time a man was put in the stocks for being seen to kiss his wife on a Sunday. What such people would have thought of downright laughter among the elect need not be said.

We have ceased to think that gloom is holier than joy, or that life ought to be regarded as a funeral procession. Indeed, we regard happiness now as one of the virtues, and mirth no more as of the nature of sin.

That old fable has, of course, its wisdom. Laughter is like honey: too much of it is not good. "You may know a fool by his much laughing," said a Roman proverb. It may be merely inane, and "speak the vacant mind." It may, too, be inappropriate, out of place. Sarah was rebuked for laughing. In the second Council of Carthage laughter was threatened with excommunication. France once had a "laughing executioner." "By nothing," said Goethe, "do men show their character more than by the things they laugh at."

But if men may laugh wrongly, foolishly, they may laugh wisely and rightly. The psychologist today tells us laughter is a part of the normal equipment of human nature; we are meant to laugh, and ought to laugh. The doctors tell us laughter is good for our health, just as worry is bad. People like laughter, and like those who laugh; for laughter is infectious—"laugh and the world laughs with you." The mere mental picture of "laughter holding both his sides" is a cheer, a tonic.

To be sure we all agree that laughter is good. Chesterfield was wrong. We answer him by laughing at him. The ancient fable needs to be offset and balanced (as fables and proverbs usually are) by another showing the complementary truth. But laughter (to be real and at its best) should not be fictitious, assumed—a mere reaction from despair, a defiance to care, or an effort to forget.

Once a worn, despondent man walked into a consulting room in Harley street. The doctor examined him. He was sick; but nothing serious, nothing organic was wrong. "You are suffering from low spirits. You need to be cheered up, to be made to laugh. Go to the theater and see our great comedian, Grimaldi." "I am Grimaldi," said the patient.

Laughter, when it breaks from an unclouded sky, when the background is serene and it comes like a child's, from a happy heart, then it is laughter indeed. Chesterfield would envy it, and the fablemaker approve.—*Church of Ireland Gazette.*

DAILY BIBLE STUDIES

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

EPAPHRAS

Sunday, November 10: Twenty-fourth Sunday after Trinity

READ Colossians 1:3-12.

IN THE Bible story we meet with many men and women of whom little is told us and who are passed over in our reading. They seem to be eclipsed by the lives of leading men of whom much is written, and yet they are well worthy of our study. Epaphras is an example. He is mentioned by St. Paul three times and always with great affection; he is his "dear fellow-servant," and a "faithful minister of Christ." He lived in Colosse, and perhaps founded the church there as the representative of St. Paul. Later he is called St. Paul's "fellow prisoner" in Rome, probably sharing his captivity as a friend and comforter. Imagination can readily picture his life and character. He is a type of many in the history of Christianity who gain no special distinction but who are the salt of the earth. Heaven will reveal them to us as they are called to receive the crown of life.

Hymn 85

Monday, November 11

READ Romans 14:16-19.

ST. PAUL speaks of the servants of Christ as those whose lives "make for peace" and who are builders of righteousness. Epaphras was such an one. His reputation in Colosse was good because he forgot himself in helping others. He was an example of the faith. What a blessed privilege to follow the Master who was Himself "as one that serveth" (St. Luke 22:27). It is not the great things which we do or the great words we say that accomplish the most, but the quiet, often unrecognized, loving words and deeds which comfort and strengthen many and make the world happier and more ready to welcome Christ at His coming. Where there is the two-fold love for which the Master calls we may be sure God will not forget our work and labor showed in His name (Hebrews 6:10).

Hymn 500

Tuesday, November 12

READ St. Matthew 25:34-40.

ST. PAUL'S "fellow-prisoner" (Philemon 23) would have been surprised if anyone had told him how much he helped his friend, and how his example was to be the inspiration of many in the future years. Our prison workers are often discouraged and wonder if any good is accomplished. It is so difficult to comfort those who are unjustly condemned, and still more difficult to lead the guilty to honest confession and divine forgiveness. And yet there is no nobler work than that which is done for prisoners from the days of Epaphras to John Howard. We are considering prison reform today when our penitentiaries are overcrowded. Let us consider also the personal and spiritual needs of many, suffer with them in sympathy, and help as we plan for them a new life, whether within or without the walls. "Ye had compassion of me in my bonds" (Hebrews 10:34).

Hymn 637

Wednesday, November 13

READ Colossians 4:12, 13.

EPAPHRAS was a praying Christian. He prayed earnestly ("laboring fervently for you in prayers") for the Christians in Colosse, and for Laodicea and Hierapolis—two cities near to Colosse, the first a city severely condemned by the glorified Christ (Revelation 3:14-22), and the second a city much given to idolatry. That Epaphras prayed for individuals as well as cities proves the strength of his faith. And surely there is no power given to believers so great as prayer. If we prayed more for our cities they would grow better. And the joy of intercessions is beyond expression. The prayer list, written or held in memory, is the most precious part of a

Christian's devotions. To pray for others by name, and to continue to pray, must find surely a fulfillment of God's promises, and the dear Christ comes very near when we forget ourselves and our own desires in fervent supplication for others.

Hymn 337

Thursday, November 14

READ Philemon.

THIS short letter of St. Paul has much of interest, but particularly we note the words, "There salute thee Epaphras, my fellow-prisoner in Christ Jesus." He sent a message of love to Philemon, which meant an endorsement of St. Paul's appeal for Onesimus. Messages of greeting and affection mean much to those whom we would help. Particularly are they an untold comfort to those who are sick, to shut-ins, and to prisoners. He is fulfilling the will of Christ who takes time to write a little letter to those who are lonely and sad and shut away from the world. The mission to people in country places who miss church and sacraments is attracting deserved attention. And there are thousands of people who long for a word from some Christian man or woman whom, perhaps, they have never seen and yet who comes very near to them through a kindly message.

Hymn 319

Friday, November 15

READ Acts 11:19-21.

ASPLENDID layman in an address recently declared that the gospel was spread by the men and women who were scattered abroad upon the persecution that arose about Stephen, and he spoke truly. It is not the ministers or missionaries alone who are to tell the glad tidings; all Christians are to spread the gospel story. We have no evidence that Epaphras was an ordained deacon or priest. The most likely supposition is that he was a layman. Evangelism teaches us that we are all called by our baptismal vow to be missionaries, and in 1839 the Church in the United States declared that every baptized person is a member of the domestic and foreign missionary society. "Bishops and other ministers" are to be leaders and administer the sacraments, but all Christians are called to service. It is *your* society that asks for your alms and prayers and service. The *Spirit of Missions* is the publication of the society of which you are a member.

Hymn 246

Saturday, November 16

READ Revelation 3:7-12.

EVERY Saturday makes us think of the Last Day. It is the eve of the Lord's Day, and it calls to worship and action: God has set before us an open door of opportunity, and as we stand and look and listen we hear the cry coming clearly from souls unconscious of their cry: "Come over and help us." We hear the hymns of the children of God rising from all over the earth, and we hear also the groanings of a travelling world (Romans 8:22). So Epaphras heard the cries of Colosse and Laodicea and Hierapolis. He seized the opportunity. The vision opens before us, and we hear the Master cry, "Lift up your eyes and look on the fields, for they are white already to harvest" (St. John 4:35). The Open Door calls us to pray and work, to bear witness and to appeal. We must see the opportunity and seize it.

Hymn 483

Dear Lord, I thank Thee for Thy servant Epaphras. His life and work call to me, even as Thou Thyself dost call. Make me eager to pray and serve in this wonderful day when men are hungry for the Bread of Life and thirsty for the Water of Life. Let me share in this blessed and holy service, dear Master, that the world may be ready to welcome Thee when Thou comest. Amen.

THE CATHOLIC CONGRESS

An Unofficial View

BY THE REV. A. T. BENNETT-HAINES

AT THE last meeting of the New York Catholic Club, the secretary of the Catholic Congress outlined a new development in the policy of that body. A full time secretary is to be employed and a central office to be established.

The importance of that announcement cannot be over-emphasized. It is of primary importance that Catholic activity the country over should be coordinated and united. The magnificent progress that the movement has already made is but a shadowy foretaste of what may be accomplished under wise direction and efficient counsel. That the setting up of such headquarters does not mean any attempt at arbitrary dictation goes without saying, but a nation-wide movement needs a kind of clearing house where information may be collected and made available for all, and where cooperative conference may result in an agreed forward policy. The linking up of scattered clergy and parishes, of East and West in closer ties of friendship, understanding, and policy must inevitably result in greater enthusiasm, in more definite method, in common action, in the heartening of the weak by the strong, and in a wider vision.

The secretary is not only to deal with things as they are, but he is to be freed from parish work in order that he may go about and survey the field as a whole and both seize and create new opportunities.

If anyone doubts the wisdom of this, it is only necessary to glance at the history of the Catholic movement in England. The success of the work there is due to many causes: to the piety, learning, and devotion of its pioneers, to its adventurous enthusiasm which has captured the imagination of the young, to the decay of Protestantism and the negations of "Modernism," and of course to the inherent rightness of the cause itself. But when all is said and done, the movement would never have been where it is today except for its magnificent organization. Its opponents pay a tribute to this when they say that its influence is far greater than its size!

That veteran society, the English Church Union, by its statesmanlike policy, as cautious and sane as it was thorough, stood behind the clergy through thick and thin. It supplied spiritual and legal advice, it sent men and money to threatened parishes, it issued literature that was as readable as it was learned, it made contact with parishes throughout the Anglican communion, gathered information, discussed plans and suggested policies. In fact, it is still doing that work, and holding positions when they have been won.

When the younger clergy wanted to go forward, the Anglo-Catholic Congress body came into being, and through this central body they were able to put their program over. Today the Congress headquarters in London is in touch with the Catholic revival in the Anglican communion throughout the world. It supplies information, links up lonely parishes, sends cheery messages to those overseas, arranges missions, organizes gatherings of lay people centrally and locally, convenes conventions of clergy, issues countless simple but instructive manuals, publishes an official paper, and in union with the E. C. U. Press Bureau issues authentic statements to the press, and answers untrue assertions whenever they may appear. It also supplies missionaries, and sends gifts of essential furnishings to parishes abroad. Its scope is ever extending, but—and this is the point—very little of this could have been established without a central headquarters.

Many of these things we hope our own Congress will, in course of time, be able to do. It is true that conditions here are not identical in every way with those in England, but they are sufficiently similar to make this new departure of our work tremendously important. Practically all successful institutions in this country have a definite headquarters and find it a necessity.

We may look then for a common policy, perhaps for an agreed solution of some of the things that now divide parish from parish, sometimes so much so that people fail to see any unity in the movement. General conference might give us an agreed minimum of ceremonial so that people who move from place to place might not find us so totally dissimilar. (This has been done in London.) A panel of expert missionaries might be

enrolled; the headquarters could certainly become a clearing house for the placement of Catholic clergy. The present system of "influence" or "recommendation" of some sort or other) is deplorable and disastrous, humiliating and inefficient, and altogether too haphazard both for priests and people. Regional congresses can be arranged with definite relation to the central body; definite and graded schemes of instruction can be drawn up for suitable areas; speakers can be suggested and sent just where needed—"the right man for the right job!"

Just to become a bureau of advice and information for harassed Catholics, particularly clergy, would be well worth while. It is often the loneliness, not the problems or persecutions that "kill," and the movement has been much harmed by unwise procedure in many places, where a little advice would have helped! Careful correction of misleading reports in the press may well come within the purview of this office, as also (in conjunction with existing agents) recommendation of instructive and popular literature, and even the compilation of it, where no suitable production exists. It is highly desirable that there should be some form of official bulletin or paper that can find its way into all Catholic-minded parishes, either directly or through existing papers. It is further to be hoped that a committee be established to do something about the problem of evening services and public meetings. Despite the outcry that people cannot be got out on Sunday evenings, the fact remains that practically every denomination of repute can fill large centers on Sunday night—*except the Episcopal Church!* (The writer has proved this by a series of experiments extending over nine months in New York City.) Surely it cannot be that we have no attractive speakers or no definite message. Is it not rather that we have not yet discovered the right method; that we neglect the psychology of the people? As for competition, if we cannot hold our own with the Gospel against movies and concerts, and fanatical "isms," then we ought to give up our jobs, for we are clearly unfitted for them. If the Congress or some body with authority will secure a central church or hall in New York (for example) I will challenge anyone that it *can* be filled to hear the Faith expounded!

Here, as everywhere, our greatest hope lies with the rising generation. The new headquarters may well devote considerable attention to children's work: compiling a list of skilled children's missionaries (not every one can do this special work); preparing or recommending graded schemes of Catholic instruction for use in (a) Church schools, (b) Catholic homes; arranging suitable lectures to teachers; advising about the conduct (method, time, hymns, music, etc.) of children's Eucharists; recommending simple and definite books for schools, children's corners, prizes, etc. Certain churches have established children's Matins! Is it not time every Catholic-minded parish had adequate provision for the attractive and thorough grounding of the young in the Church's greatest act of worship? For them, as for all, "it is the Mass that matters."

These things, and many more, we shall come in time to look for from our headquarters. Obviously they are going to cost money. *But the money is available* once we can convince our people of their privilege, their duty, and the need and advisability of this work. We must awaken the spirit of real self-sacrifice. Our aim is to bring men and women into vital union with Jesus as their personal Saviour and King. It cost Him Calvary . . . shall we balk at the cost to us? Our duty in virtue of our baptismal promises is to do everything in our power to "preach the Gospel to every creature." Here is one way in which we may begin to fulfil our obligations. It is up to every sympathizer to renew, increase, or begin to send a subscription to the movement. The measure of our support is the measure of the reality of our convictions. This must come before all else. "Seek ye *first* the Kingdom"—not after every other kind of demand, including personal pleasure, has been met—but *first!* When we have learned to do this, we shall find that supreme content in our religion, which is so often lacking, for it will be "added" to those who make the venture of faith and obey.

COMING OF FIRST MISSIONARIES CELEBRATED

THEY ARE celebrating in Siam this year the coming of the first missionaries, in 1829, Messrs. Tomlin and Gutzlaff of the London Missionary Society. They were compelled to leave before long, on account of sickness, but they had in the meantime interested the American Board (Congregational) in entering the field. A number of societies now have work there.

Is God a Glorified Rotarian?

A Luncheon Club Address

By the Rt. Rev. Charles Fiske, D.D.

Bishop of Central New York

YOUR secretary has given me an invitation which I am glad to accept. He wants me to tell my friends of the luncheon clubs just what I meant by a recent statement* that America seems to be almost hopelessly enamored, just now, of a religion that is a half-sanctified commercialism and whose conception of God is that he is little more than a Glorified Rotarian.

One thing, in particular, leads me gladly to accept this invitation. A letter which came to me recently declared that this statement "looks like a dirty dig" and a rather ugly charge against men who are banded together to do a little practical good.

Before explaining the statement to which my Rotarian friend objects, let me say that I am myself a member of a luncheon club and have twice been invited to become a member of the Rotary Club, declining only because of my inability regularly to attend the weekly meetings.

Nevertheless, excellent as is the Rotary idea of service, there is a very real danger in America that we shall spell service too often with a capital S, while killing it by overmuch talking. I think there is danger, also, that an increasing number of professional speakers, full of professional patter, may do a great deal of this talking under the cloak of service, while actually working hard for Number One.

What I have called "sanctified commercialism" is a danger signal in the business life of America. I mean the spirit which leads men to talk somewhat piously at business conventions, while actually using this inspirational and emotional oratory chiefly by way of incentive to super-salesmanship. I think many of you must have heard a good deal of sentimental speech-making of this type which has struck you as unreal and insincere.

There are even worse manifestations of this "sanctified commercialism"; or, rather, commercialized sanctity. We have a glaring example of it in the Presbyterian elder who is now the czar of the moving picture industry and in the methods by which he seems to be seeking to use church and welfare organizations in furtherance of his own propaganda.

Now as to the conception of God as a Magnified Rotarian. What else have we in Bruce Barton's picture of Jesus? What sort of a conception of Christ is it, which sees in Him one who "got good publicity" and "advertised Himself" through his wonder-working cures? (As a matter of fact, Jesus usually forbade all whom He had healed to say anything about the matter or in any way to spread the news abroad.) What sort of a religion is it which, for the most part, preaches that it is good to be known as a Christian and to support the Church; don't Churches uphold the present order and does not service "pay"? What are we to think of the spiritual progress of those who see in Jesus only such qualities as Bruce Barton finds in Him, making Him a splendid executive, a clever publicity expert, a fine salesman, and an efficient inspirational leader, a real "he-man," while missing entirely the deeper truths of religion and the finer spiritual values of life which Jesus emphasized in His teaching?

What we most need* to emphasize in Jesus Christ is the side of His life and character which is wholly omitted from this portrait of Him, the devotion to truth and right which eventually led Him to the cross, the tremendous worth of His unique revelation of God, the full assurance of immortality which he brings us, His "other-worldliness," that is, His constant thought of life as having other interests than those of the present and deeper concerns than the merely temporal. Surely all this now needs fresh emphasis. It is the one thing which will bring to religion real devotion, deeper reverence,

and the warmth and glow of an experience which rarely enters into our idea of God or our relationship with Him.

Is it not true that we are substituting humanitarianism for the reality of a faith like this? Have we not forgotten that the real basis of morality lies in such a faith? Are not moral standards (of family life, for example) becoming lowered, because we have failed to see that the true reason for moral discipline lies in the sincere purpose to follow the will of God and a determination to control lower and lesser faculties in order to give full play to the higher and set free creative spiritual powers? You cannot base moral standards on a foundation of social conventions and taboos, nor can you depend upon statutory enactments and social compulsions to enforce morality. Nothing gives a sure basis for morals save the firm conviction of God's reality and the steady purpose to form our life and character after His will.

What we call Christian morals in this day and generation may be little more than the natural virtues of a pagan piety. Of course Christian graces must be built upon natural virtues. Christ assumes the presence of these natural virtues before attempting to inculcate the higher ideals of holiness and devotion. The trouble with us lies in the fact that we seem not to understand that there is anything higher; we assume that honesty, decency, justice, mercy are all there is to Christianity. I am sorry to say that too often Christians supposed to be living the life of grace do not practise these every-day virtues of ordinarily decent people. That does not alter the fact that when they do practise them, these are things they ought to have done while yet not leaving undone other finer things.

Today many sincere men and women are not certain about God. Even when they do believe in His existence, they are uncertain whether we have anything clear and definite as to His moral will for men. Today, also, many people, if they think about Christ very often, turn away from the problem He presents, because His teaching seems to them to be a beautiful bit of idealism far beyond the realm of practical possibility in a rough world like ours. Only firm faith that there actually are moral standards and a way of life which come with divine compulsion—only this can make our moral standards sure and safe and sound.

Of course, true religion has its social responsibility. Of course, service brings reward. That is wholly different from making rewards the purpose and object of service. And we must never forget that social responsibility flows out of faith. It is only when we believe that God is our Father that we have a real incentive to treat His other children as our brethren. The second great commandment springs out of the first.

The incentive for service lies still deeper. It is rooted in belief about Jesus Christ. It rests upon the certainty that the way of life which He set forth is a possible way even in our complex modern civilization, and that it is a splendidly worthwhile adventure to start upon the road with Him. The one great and compelling reason for such convictions lies far beyond the ken of most of our popular spellbinders. It depends upon belief that we really have the light of the knowledge of the glory of God in the face of Jesus Christ.

You ask me what I think real religion is. For myself, I have found that it means the discovery that all the ideals of goodness men have ever had are found in Jesus Christ. For me, it means belief that everything which Jesus Christ was God is. It means that if there is a God He must be like Jesus. It means that we cannot be satisfied with any sort of God who is other than the picture of Him which Jesus gave us, not only as set forth in His teaching, but as portrayed in His life. It means that I believe God actually is that sort of a God in spite of all difficulties and in the face of all appearances to the contrary. Real religion—it is to be so absolutely certain of God

* In *The Confessions of a Puzzled Parson* (Scribner's).

that we gladly give Him the undivided allegiance of our lives. I haven't reached the ideal yet; you haven't; but you and I can never be satisfied with a lower conception or rest content with a lesser allegiance and a divided motive.

If you find this in the spellbinders of America today, you have keener sight and hearing than I have. Of course you find much that is good. So do I. But you and I need that which is better. In the Jesus whose companionship gave to His disciples a certainty of God the thrill of which never left them—in Him we have not only the better, but the best.

THE OBERAMMERGAU PASSION PLAY, 1930

THE following letter has been received by Lord Saye and Sele, chairman of the Church Travellers Club, from Oberammergau, describing the selection of the cast for the great Passion Play, which is ordinarily enacted every ten years. It was postponed for two years last time until 1922, but is now reverting to the decennial periods. The writer is Miss Barbara Walton, who has spent six years in this lovely Bavarian valley and is the intimate friend of all the leading people. She is taking charge of the arrangements for the Church Travellers Club, and also for the Church of England chaplains during the period of the play.

Oberammergau,
October 7, 1929.

Dear Lord Saye and Sele,

I think it will be of interest to members of the Church Travellers Club who are contemplating coming to Oberammergau if I report to you the decision which has just been arrived at by the village authorities as to the actors for the Passion Play.

I have known so many of them intimately during the past six years that it is possible, perhaps, for me to describe shortly the principal villagers who are taking part in the play, in a way that will be of interest to all our readers.

The preparations for the election began last week with a day of perpetual prayer before the Blessed Sacrament, in which the whole village took part.

That was followed today by a Solemn High Mass in a packed church, at which the village priest exhorted the election committee to be true to the traditions of their forefathers and only choose those who would be the same, and would carry on the torch handed down to them nearly 300 years ago. It was a most moving sermon and must have gone right to the hearts of the crowded listeners.

When Mass was over, the election committee of twenty of the oldest and most highly esteemed villagers went in procession to the mayor's room in the town hall, where they sat till midday, when the first results were made known.

I was coming down from the hills when I saw a tall figure over 6 feet radiating happiness coming towards me: It was Alois Lang, the carver, who had been chosen to portray the Christ.

His joy was wonderful to behold. "Miss Walton, is it not almost unthinkable that this honor has come to me?" I assured him that I felt he would respond to the honor and carry on the traditions worthily, and off he went to tell his wife the good news. He is a son of Wilhelm Lang, the carver, who was Nicodemus in the last play. He is very tall and dark with a fine head and kindly brown eyes. His small, fair wife is busy over her house, which has been very much enlarged and fitted with central heating and other modern comforts. They have no children, and console themselves with a large family of dogs and bees.

The part of Prologue has been given to Anton Lang, the former Christus, and a potter, as is usually the case.

St. Peter—A wonderful choice has been made with Peter Rendl, well known as the St. John of 1900, who was expected to be the Christus in 1910, but alas! he could not grow a beard, and as no artificial helps are allowed he was given Joseph of Arimathea, which he again played in 1922. The choice is doubly interesting because Peter Rendl's father, old Thomas Rendl, after being a splendid Pilate was a memorable St. Peter.

When Peter Rendl was told by his tall brother-in-law, Hans Mayr, the second or deputy mayor (son of the very famous Christus, Joseph Mayr), he could hardly believe it; then jumped on his bicycle to go and tell his married daughter in Oberau.

Judas—After much difficulty Guido Mayr, the former Judas of 1922, was again chosen. Many had hoped that the son of the old "Judas" Zwick of three decades would be allowed to carry on the part his father played so well, but it was not to be.

St. John—Here the choice has fallen on Hans Lang, the youngest son of one of the two village doctors, who himself was Pilate for part of the play in 1922. He has a mop of fair hair and a young innocent face, well in keeping with the rôle of the Beloved Disciple.

The two important female parts were both chosen this morning.

The Blessed Mother of God—A young, slight, earnest girl, Anne Rutz, the eldest daughter of Ludwig Rutz who died about

two years ago, and who has since tried to support her mother and two younger sisters by her work. A worthy choice.

St. Mary Magdalene—Hansi Preisinger, the elder daughter of Anton Preisinger, the host of the "Alte Post" Inn, an excellent portrayer of this part.

Of the other less important parts, Pilate has been given to the St. John of 1922, Melchior Breitsamter, a carpenter.

Herod—Will, as in 1910, be portrayed by the deputy mayor, Hans Mayr.

Kaiphaz—The same as in 1922, the blacksmith, Hugo Rutz.

Annas—The dear old Sebastien Lang, formerly sacristan of the church, in whose house the historic crib is installed, will be prevented by illness and increasing years from once more playing his old part, which has now been given to Anton Lechner, once Prologue.

Joseph of Arimathea—This lovely part will be taken by Alfred Bierling, the St. John of 1910.

The election for the lesser parts is still going on.

When one realizes that there are 63 speaking parts, one appreciates the greatness of the committee's work.

The great tragedy is the grief of the old men who are too feeble to play again. "If only the good God would take us to Himself before the play begins," is their cry.

The director of the play is the same, the tall sculptor, George Lang. The rehearsals begin next month and will be carried on all the winter. No carnival and no dancing are allowed for the players, who are indeed too busy to think of such things.

The costumes must be renewed or put in order as well as all the work at home to put their own houses in order for the guests they hope to welcome from May, 1930, onwards.

Soon snow will come and wrap this little village in its usual quiet peaceful state, more normal to it than the excitement of the last few weeks.

Yours sincerely,
BARBARA WALTON.

The Lord Saye and Sele,
Broughton Castle,
Banbury.

HYMN FOR THE HOLY EUCHARIST

"Seeing He ever liveth to make intercession for them."

—Hebrews 7:25b.

ETERNAL Saviour, pleading now
Before the throne on high,
From out Thy love's full treasure-store
Our fainting souls supply.

Bread of Thy Body give me, Lord
So shall I strengthened be,
In life's grim struggle well-sustained
If Thou art found in me.

Wine of Thy Life-Blood grant, dear Lord,
And in its mystic flow,
Slake Thou my never-ending thirst,
The Father's love to know.

Accept the sacrifice, good Lord,
Which here we offer Thee.
Thy cross enthral us, 'til that day,
When we Thy Face shall see. Amen.

JOHN S. HIGGINS.

SACRIFICE

FEW words have fared so badly as the great word "sacrifice." Anyone who knows any language besides his own could tell at a glance that it has to do with *making* and *sacredness*. In our ordinary talk it is more associated with dissolution and loss. We talk of sacrificing when we mean simply giving up. Even when we do use the word in a high sense, as when we speak of sacrificing something *for the sake* of some one, or more nobly still, of "making the supreme sacrifice," we still associate the word with loss, rather than gain. Whereas in truth anything that is capable of being sacrificed is maimed and incomplete until the sacrificial character has been stamped upon it.

We cannot begin to understand the truth about sacrifice until we have come to see that to be sacrificed is not only a very great adventure, but the most glorious fate that could come to anyone. Sacrifice is to begin with the dedication of a thing, or a person, to God; and its first result, if God is pleased to accept the sacrifice, is that something of the divine character passes over to that thing or person. That which is given to God shares in the holiness of God. If a thing can be used by God it is clear that no higher honor could be done to it. If a person is really made an instrument of God, he has reached the summit of what personality is for.

—Rev. Kenneth D. Mackenzie.

"The Rest"

By Elizabeth B. Canaday

TO ANYONE who has never embarked upon a tour of fresh air houses and camps in the varied beauty of New York City's vacation environs, a great adventure is waiting. Through the witchery of the Blue Catskill country or the lure of the Berkshire Hills; nestling in the green and white Connecticut cove towns on the north fringe of the Sound; down along Long Island's beckoning seashore villages; or through the fascinating tangle of the Jersey hills and lakes; wherever one journeys on summer or autumn vacations one finds repeated over and over again the exhilarating motif of city children and their elders living for a brief spell in the unaccustomed freedom of the out of doors.

What is more important, one finds the city's poorer children for once on a par with their more fortunate little brothers and sisters.

New York City's great philanthropies have kept pace with her other institutions. In its charitable work the world's greatest city has long ago finished its pioneering along fresh air lines and has settled down to the regular business of constructive vacationing for under-privileged children on a great scale.

In this fresh air movement which got under way early in the '90s it is significant that, as has been the case with hospitals and schools, it was the churches which led the way.

Today, it is the established vacation centers operated by the city's older Church organizations that have taken on that air of maturity and mellow sureness of touch inevitably characterizing the experienced enterprise. With socialized efforts, as with people, consciousness of technique is eventually outgrown as the skill of maturity approaches.

There is little of the institutional to confuse one with the essential issue of human happiness as one finds it in the fresh air camps and houses operated by New York City's churches. They are indeed more like great summer homes opening each year their welcoming havens to the city's heat-caged children.

On a summer weekend up at Copake Falls in the foothills of the Berkshires, the Fresh Air Traveler for THE LIVING

CHURCH came upon a spot to delight the heart. The Rest, it is called, and fittingly so.

Operated by one of New York City's oldest and strongest churches, the Church of the Heavenly Rest, this summer home for city children and their mothers was founded years ago by Dr. D. Parker Morgan, one of its early rectors who had discovered the charm of this particular country when he took up his own summer residence in that locality.

Located at the edge of what is now called Taticonic State Park, in the blue-green hill country of the Catskills near Copake Lake and Bish Bash Falls where one may stand on a single spot and look into three states, this fresh air home has been quietly opening its arms to the children of its city chapel and other churches as well, since 1894.

Years ago when The Rest was opened, Copake Falls was a great iron working. From these hills, engineers were taking the ore that made Copake famous in its day.

All that is changed now.

Deserted iron pits in the green woods filling from mountain springs provide deep swimming pools. The big houses where the mine owners used to spend their sum-

mers were long ago given over to the Church of the Heavenly Rest for their young vacationers.

Driving along a quiet road but a few steps from the little station, one comes upon a huge green lawn with a high hedge. Enormous trees meet overhead to canopy white houses and cottages where children are at play on tennis courts and gaming grounds. Two large houses, one for boys and one for girls, stand at either side of the enormous lawn. Behind them are the barn, today a play-house; the gardens and shallow pool for little children; and, at the highest point at the back, the new guest cottage and infirmary opened during the past season.

In the boys' house are dining-rooms for all the children and their mothers. Upstairs are the boys' dormitories. In the girls' house is the large chapel room where Morning Prayer opens the day and where Evensong services are held at the sunset hour.



GUEST HOUSE



THE BOYS' HOUSE



THE GIRLS' HOUSE

From The Rest, all roads lead out to interesting goals. Bish Bash Falls is a climb well worth the morning's hike along a rocky trail rising through green shadows to find the sun gilding the silver spray of a truly lovely waterfall.

Seven miles over, by foot or motor, is Copake Lake. The country around Great Barrington, and up toward Chatham, all of these call irresistibly to young khaki-clad braves who may be city bred, but who "know their onions" when it comes to the long hike or the outdoor camp.

Many of the young people who spend their vacations at The Rest have been coming there for several summers. Some of the mothers, indeed, have been there as many as thirty summers. In the cool, stiffly starched gingham one sees them on the side porches happily visiting in true village manner, crowded tenement doorways and fire escapes, for a time, forgotten.

While the Fresh Air Traveler sat with these mothers in the twilight, four young men in their early twenties came up the path from the pool in their bathing suits.

"Those are the boys," Mrs. Rickey, the matron, exclaimed, "who used to come here a few years ago as little boys. Every summer they come back and hang around the edge, as it were." The matron called to the boys. "Go around to the kitchen door and see if the cook cannot find you some supper. How did you get here?"

"Hitch hiked," proudly, grinning.

"But I haven't a place for you to sleep this time. Everything is full."

"But we will sleep on the floor, Mrs. Rickey. Anywhere, you know."

"All right, the living-room floor it is."

The next morning, seeing them again emerge from the woods around the pool, one felt that even floors for beds had not dimmed their joys in being back at The Rest.

Nor, hearing them sing at the chapel service with the choir boys from the church who were among the vacationers there that week, could one doubt that they were finding something through their church in companionship and wholesome pleasure that could not easily be replaced.

That evening, in the big shadowed barn where seventy-five breathless fresh air guests listened eagerly in the darkness while Miss Edith Fuller and Robert M. Redenbaugh told folklore stories by the glimmer of flashlights, could one fail to conjecture that among these younger boys and girls the memories of vacations spent at Copake would mean much in years to come.

Not only in recreation and good fun, but in actual health experience, these periods each summer in the country have a meaning.

Vegetables, raised on the Copake Farm, whole milk and supervised diets; long rest periods and quiet nights, even for two weeks, cannot but give a glimpse of what normal living ought to be. Nor can they fail to give high-strung youngsters many of whom live within the shadow of roaring traffic and sticky crowds, a fresh start for the long year ahead.

In charge of the fresh air work at The Rest is the Rev. Herbert J. Glover, vicar at the Church of the Heavenly Rest. The matron is Mrs. Frank D. Rickey. Directing the work for boys is the seminarian, Mr. Redenbaugh, and for the girls, Miss Fuller, who is a graduate nurse as well as a recreational worker. Miss Ann Hyde gives her services as assistant supervisor for the girls. The assistant supervisor for the boys is Emmett P. Paige.

Mr. Glover gives much of his time during the summer to registration and management of the fresh air home.

Approximately seventy-five children and mothers can be accommodated at one time at The Rest. Over 580 enjoyed vacations of two weeks there last year.

In the thirty-five years that the home has been operated, it is estimated that 17,500 have known the joys of these outings.

This home is supported entirely by the people of the parish of the Church of the Heavenly Rest and Chapel of the Beloved Disciple, of which the Rev. Dr. Henry Darlington is rector.

THE NEED OF UNITY

THIS TASK of making the Church truly catholic and truly holy demands the unity of our souls and of our Churches.—DR. STEFAN ZANKOV, in *The Eastern Orthodox Church*.

THE PERSONAL CHRISTMAS CARD

BY THE REV. BRUCE REDDISH

Rector of St. James' Church, Vancouver, B. C.

IT may seem a trifle early to be thinking of Christmas cards, but I have just received a book of samples which the enterprising makers are urging me to put into the hands of my guild members for the purpose of soliciting orders. Thirty per cent commission is offered on all sales.

These cards are of the sort which come pouring in from every quarter at Christmas time with the names of the senders printed (or engraved, if they are extravagant) on them. Such cards are a modern device affected by up-to-date people, but, so far as one can see, their only advantage is that they save time. One chooses one's card for the season and orders it by the dozen or hundred and sends it to each person on one's list regardless of creed, culture, or personal tastes. For this reason they must be sufficiently characterless to fit practically anyone.

In the book which I have before me, there are some twenty designs shown, none of which suggests in the remotest degree that Christmas is a religious festival or in any way connected with the divine Person from whom it takes its name. The little pictures which adorn them are the usual ones. We have seen them all hundreds of times before: sleighloads of people gliding along country roads, houses half buried in the snow with lights burning in the windows, guttering candles (red or gilt), poinsettia flowers, initials embellished with holly or mistletoe, etc., etc. Not a new idea in the lot.

And then the sentiments which stand above the lines where the names are to go! There are, of course, the usual conventional Christmas greetings:

"To wish you all the joys of a Merry Christmas and a Happy New Year";
"The best of Happiness, Fortune, and Good Health keep with you."

These are very nice, though rather awkwardly expressed, and there is no attempt to be original, but not so when the poetess gets to work. She exhibits her skill in this manner:

"If a body wish a body
Heaps of Christmas cheer
Shan't a body tell a body
Once, at least, a year?"

Then we find this little gem on a card for children:

"The very longest stocking
The tallest Christmas tree
Could not hold all the Christmas joy
That's wished for you by—"

not "me," oh, no!—but "by Sarah and Nancy Jones."

There are more, most of them in the same meter, with an extra syllable thrown in here and there; for the Christmas card poetess is not hampered by the strict rules of prosody. Not that she affects *vers libre*—oh, no, nothing so highbrow as that—her poetry must rhyme whatever it does not do, and if the meter does not flow naturally, it must be made to do so. As for the thought, there isn't any—there does not need to be—and the sentiments are all gleaned from countless Christmas cards like the ones which they adorn.

The people who buy these cards can scarcely take time to read the verses, and those who receive them are not supposed to. When I receive such a card I read the name printed on it—common courtesy demands that—and then throw it into the wastebasket with a sigh of relief. Why will intelligent people waste their money buying such things and their time sending them out? A picture postcard bought at the ten cent store, with a scriptural scene on it (excepting the Wise Men on camels following the Star) and a little message of greeting penned on it, is much more personal and in the spirit of the season. Not that such a card would represent the ideal; for this we must turn to the cards produced by the Medici Society, by Mowbray, and by certain firms on the continent. Some of the Florentine cards are especially beautiful. Cards, like presents, should be chosen individually for the people to whom they are to be sent. Each one should be accompanied by a personal message, if possible. If one has not the time for this, why send cards at all? Such cards as are shown in this sample book are decidedly worse than none.

What is an Archdeacon?

By the Rev. John R. Crosby, S.T.D., D.C.L.

Priest-in-Charge, Church of St. Elisabeth, Philadelphia

AS A missionary priest with a profound sense of his canonical duty to his superiors, I have been wondering for some time what is the precise function, authority, and power vested in the office of an archdeacon in the Protestant Episcopal Church of America. I am unable to find the office mentioned in our Constitutions and Canons, and the functions seem to vary to such an extent in different dioceses that his precise status seems impossible to define.

I remember when I was at Cambridge meeting dignified ecclesiastics of the Anglican Church, who were looked upon with awe and admiration by the junior clergy; I read in *Giraldus Parisiensis* that a favorite subject of the academic disputes in the University of Paris was the thesis, "That it is impossible for an Archdeacon to be saved," and that it was almost impossible to obtain a proponent for the negative; and I have read *Barchester Towers* and the delightful clerical novels of Anthony Trollope, but what constitutes his precise function in the American Church appears to be an unsolvable mystery.

In one diocese it seems to be the title given to an unbeneficed clergyman in general charge of a group of missions; in another he seems to be the rector of a parish performing the function of a rural dean; in another as superintending a definite piece of diocesan work, with or without quasi-episcopal functions.

When I first started looking up the subject, I am free to admit that I regarded the matter as rather a joke; but in view of the fact that the word Archdeacon does not appear to be mentioned in the Constitutions and Canons of either the Church at large, or those of any diocese that I have been able to study or obtain, and also that at our ordination we solemnly promise "Reverently [to] obey your Bishop, and other chief ministers who, according to the Canons of the Church, may have the charge and government over you," the matter becomes one of very considerable importance, and of very considerable interest in the perfectly possible case of a diocesan missionary who is unable to see eye to eye with his archdeacon, but who is perfectly willing to submit himself to the instructions of the diocesan authority.

I understand that our attitude with regard to Canon Law is to accept the English Canons of 1604, except as definitely modified by our own Constitutions and Canons, and the general Canon Law of the Church previous to 1604, unless modified by the two latter. If this is the case, we have certain definite functions laid down for this office, which are certainly not fulfilled by our present incumbents, and the archdiaconal courts and visitations of the Church of England are clearly abrogated by our own Constitution. Is it then purely a title of honor, the equivalent to the *Monsignore* of the Roman Church? Or are we to go back to the period of the Primitive Church to seek for its origin and justification?

Saint Jerome, in Ep. 146 *Ad Evangelus*, states clearly that the deacons elect one of their number and call him Archdeacon. Salmasius, in his *De primatibus*, states that he was simply the senior deacon, but that the office afterwards became elective. In some cases the office seems to have been in the gift of the bishop, irrespective of seniority. Theodoret, in his First Book, states that Athanasius was chosen and preferred by the bishop before his seniors.

The position seems to have rapidly attained great prominence, as we find St. Jerome saying that an archdeacon felt himself aggrieved if he was ordained a priest (*Com. in Ezek. xlviii*). He seems to have been always at the bishop's side both at the altar and in his administration. He had the chief oversight of the diocesan revenues, hospitality, and almsgiving, and by the Fourth Council of Carthage has attained such authority that the bishop is ordered not to concern himself with hospitality, etc., but to hand all such matters over to the archdeacon. He also appears to have taken a prominent part in the ordination of the minor clergy, as in the same canon he is

entrusted with the tradition of the instruments, the laying on of hands being reserved to the superior orders.

He was also entrusted with the censuring of the inferior clergy. In the Council of Chalcedon, we find the Bishop of Edessa referring to one of his deacons as having been excommunicated, not by himself, but by his archdeacon. There appears to be no shadow of reason for believing that he had any authority over the priests of the cathedral or diocese until the beginning of the ninth century, by which time the office had come generally to be held by a priest.

The office seems generally to have increased in importance until in the ninth century we find Hincmar addressing his Capitular to Guntharius and Odellardus, "presbyter archdeacon"; while Isidorus Hispalensis—some centuries earlier—refers to them as having power over the parochial clergy, that is the deacons and subdeacons, to make inquiry into the state of all parishes, and as to whether the liberties of the Church were maintained. This can be easily explained by the ordinary process of evolution in an important office.

It was not until the papal machinery became so cumbersome, and episcopal absentees so numerous, that the number of rural archdiaconates increased to such an extent, while their arrogation of quasi-episcopal function became so unbearable that the office was swept away by the Council of Trent or reduced to the rank of an honorary canonship in a cathedral. At the time of their suppression, they could make visitation and levy assessments on their own authority, they could hold courts and punish clerics, they could hold synodal courts. They also possessed the right of investiture, and finally became empowered to delegate their authority to delegates or *rurales*—hence, rural deans. The burden became so intolerable, that their powers were largely abrogated, even before the Council of Trent.

The peculiar thing is that the Church of England retains its archdeacons in very much their pre-Reformation status. This is probably due partly to the isolation of England from the rest of Western Christianity commencing with Henry the Eighth, and partly to the inherent conservatism of the British character. The archdeacon has still the right of induction and presentation; the Archdeacon of Canterbury inducts the archbishop. He still inspects the fabrics of the churches in his jurisdiction, he still holds annual visitations, and still possesses an archdiaconal court presided over by an appointed official. They are appointed by the bishop and must, I believe, have been six years in priests' orders.

What, then, is the function of the archdeacon in the American Church? Have we a place for the office in accordance with the custom of the Early, Medieval, or English Church? Is it merely a title for those whom the Church delights to honor? Can his functions be designated by the bishop, or is special ecclesiastical legislation necessary by General Convention on behalf of the whole Church? Or are we to look on him as an interesting medieval survival like the apron of a bishop or the gaiters of a cathedral dean?

This article may seem trivial, but believe me, the subject is of very real importance to a very large number of the missionary priests laboring under more or less difficulties in the American branch of the *Ecclesia Anglicana*.

THE CHURCH STILL STANDS

THE CHURCH needs to make no apology for its being; it can afford to keep silent in the presence of its critics. It is a divinely conceived institution that meets the deepest and most enduring desires and needs of men. It serves its highest purpose when it witnesses to religion, pure and undefiled, which is summed up in the brief word: "To do justly, to love mercy, and to walk humbly with thy God."

The Church still stands.

—BISHOP FREEMAN, in *Voices of Assurance*.

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.

"PEARL AND WRAPPING"

To the Editor of *The Living Church*:

SIR, LET ME congratulate you for your beautiful editorial of October 26th, Let Us Have Real Priests. It was a splendid editorial, as your editorials usually are. But I want to say something, if you will allow me through your valuable paper, relating to your comment on Pearl and Wrapping.

I know perfectly well the uncharitable spirit that we very often find among certain Roman Catholic fanatics against Protestantism in general, and against the Anglo-Episcopal communion in particular, but in spite of this uncharitable spirit, I disagree with you very strongly in assuming that Roman Catholicism should be rejected because it is an Italian made-up religion. In this country, as well as in every English-speaking country, Roman Catholicism is monopolized mostly by the Irish people. However, I am rather inclined to think that the prevalence of Roman Catholicism in the world is other than the Italian's background. In my honest opinion its success is because it has a beautiful system of discipline, based on reverence for authority and an ardent devotion to the sacraments.

In our Church, on the contrary, all of these things are left to the wishes of the individual. Therefore, so long as it will remain a question of *laissez faire* among ourselves, this Church will never make any strides in the world, and this in spite of the millions that we are spending here and there every year. We fight too often within the lines, never at the front. We permit publications and orators to publish and preach things that are enough to chill every vestige of our Christian faith. Take for example those men whom this Church has lost to the Roman communion. Their defection has been, not because they were afraid of the Roman Church criticism, but because of the doubt, the slanders that are often cast at our holy faith by men within our own rank.

It is, I believe, bad enough to have the Low and the High Church situation, but it is a worse situation to see men tolerated in this communion who constantly throw mud at the very fundamental life of the Church. This is, in my opinion, the real reason why we do not make the religious progress that Roman Catholicism does.

In my humble judgment, I believe that a united Anglo-American communion, based on the best and highest Catholic and Apostolic traditions, will win the world. But united in the Faith, not in the economies alone.

Bronx, N. Y.

(Rev.) LORENZO DI SANO.

DESIGNATED GIFTS

To the Editor of *The Living Church*:

LIKE ALL ardent Churchwomen I am distressed by the curtailment of our missions through lack of funds. I often wonder if more money would not be obtained if the matter were differently handled. Instead of a general appeal to cover the entire work, why should not parishes be permitted to give to the missions which represent their own school of thought? The needs with full intimate details could be clearly presented and specific amounts mentioned, so that rich and poor alike could feel they were contributing to work which would be carried out in accordance with their beliefs.

I have known people who gave generously though silently to individual, specific missions which they felt were teaching what they themselves believed to be the truth, but these very individuals refused to contribute to a general fund from which money might be sent to some priest who denied the Real Presence, the Virgin Birth, or the Apostolic Succession, and I confess I sympathize. It has always struck me as grossly unjust that designated gifts do not count on a parish quota.

To show how the clergy themselves feel towards contributing to parishes which differ from them theologically, I may add that years ago I attended a missionary meeting in a fashionable church on Fifth avenue. The rector read an appeal for help from some distant state, but as he finished the letter he added: "As Sisters do most of the parish work here, I feel we would not care to contribute to this." St. ———

is one of the largest donors to Low Church missions. Is it not natural?

My father, the late Elbridge T. Gerry, the most ardent Catholic Churchman I have ever known, frequently told me that as a young man he served on the Board of Missions and, with all the eloquence he possessed, he used to urge that only the interest on the funds received should be expended. Had his advice been followed, the Board of Missions would today be the possessor of an income of several million dollars, and not in the position which it now finds itself of being forced to retrench its activities.

New York City.

MABEL DRURY.

THE HOLY GHOST, THE LORD

To the Editor of *The Living Church*:

THE LETTER on The Holy Ghost and Evangelism, by the Rev. Hugo P. J. Selinger in the October 20th issue of THE LIVING CHURCH, reminded me of a matter that has troubled me for some time: namely, the incorrect recitation of the third part of the Nicene Creed.

As it stands in the Prayer Book the belief is stated in "the Holy Ghost, The Lord," that is, God the Holy Ghost, the Third Person in the Blessed Trinity. But this teaching and declaration is lost when the comma is omitted by our leaders, whether celebrant or choir, and the Holy Ghost is said to be 'The Lord and Giver of Life.' This rendering not only seems to detract from the divinity of the Third Person of the Trinity but also accords to Him that which belongs to the Lord Jesus as the Conqueror of death and so the "Lord of life."

It is true that the following phrases explain the character and work of the Holy Ghost but the constant incorrect repetition of the phrase in question leaves the impression on many minds of His being chiefly the "Lord and Giver of Life."

Blue Island, Ill.

(Deaconess) M. T. PATTERSON.

AN APOLOGY

To the Editor of *The Living Church*:

I WOULD LIKE to make a very sincere apology to THE LIVING CHURCH and to such of its subscribers as contributed to the fund to make up the deficit in the Alaskan Mission appropriation for 1929. In the October issue of the *Alaskan Churchman* I wrote as follows: "The \$2,700 necessary to make up the 1929 budget has been raised by the *Southern Churchman* and its subscribers." I did not know at that time that THE LIVING CHURCH had started a fund for this purpose, and when I did ascertain this fact, it was too late to rectify the error, for the *Alaskan Churchman* had already come from the press.

Therefore, I hope you will not convict me of the sin of not giving credit where credit is due. Difficulties like this are hard to avoid where distances are great and the movements of the mails necessarily slow.

It is a source of great comfort to know that the Church has thus rallied to the cause of missions. May you continue to keep Alaska in your prayers. (Rev.) MICHAEL J. KIPPENBROCK,
Cordova, Alaska. Editor, *Alaskan Churchman*.

"EDITING THE STANDARD PRAYER BOOK"

To the Editor of *The Living Church*:

WHAT THE Prayer Book Revision Committee's reverend secretary, Dr. John W. Suter, says, is, to me, so intensely interesting that I'd like space enough to call special attention to what is on pages 859-60 of THE LIVING CHURCH, October 26th, concerning the Prayer Book editing. Also, let me suggest that LIVING CHURCH readers cherish and keep this issue because of its index to editorials and contributed articles, May-October, 1929.

Germantown, Pa.

WM. STANTON MACOMB.

[The index is an experiment. Do readers wish it continued semi-annually? The publishers will be glad to bind files of THE LIVING CHURCH, containing the index, at a reasonable cost, for any readers who may wish it.—EDITOR, L. C.]

"THE EASTERN ORTHODOX CHURCH"

To the Editor of *The Living Church*:

I SHOULD LIKE to protest with regard to four statements copied in *THE LIVING CHURCH*, October 26th, from the *Church Times* and entitled *The Eastern Orthodox Church*.

1. The reviewer says of the Orthodox Church: "... its only Creed is the Nicene." This is inaccurate. The creed used in the Byzantine liturgy by both Orthodox and Uniate is the (Nicene) Constantinopolitan Creed (that of the Anglican Prayer Book less the "filioque") and, as a matter of fact, there are special convert professions of faith for ex-Armenians, ex-papists, etc., to be found in the official English translation of the Orthodox Service Books made by the late Isabel Hapgood and published by the Y. M. C. A.

2. "The Bible is a creation of the Church." Doubtless "Bible" here means "New Testament."

3. "Zankov insists that there is a significant difference between priesthood in the Orthodox and among Roman Catholics—a difference illustrated in their liturgical expressions. Where the one says, 'the servant of God is baptized,' the other says, 'I baptize thee.'" That the significance of this difference in expression is geographical rather than strictly dogmatic is proved by the circumstance that the Uniates use exactly the same baptismal formula as their Orthodox brethren and that with the explicit canonical approval of the Pope of Rome. Therefore, the difference in expression is a difference between Western and Eastern phraseology rather than between Orthodox and Roman Catholic.

4. "The Orthodox Church is a hierarchical but not a hierarchical Church." That the Orthodox Church is not governed by hierarchs is indeed news to Orthodox faithful—if true.

5. According to the *Church Times* reviewer, the Orthodox Church does not live under the dispensation of God the Holy Ghost. He is not so much as mentioned in the article.

Garrison, N. Y. MICHAEL IVANOVITCH GREGOROFFSKY.

THE GARBAGE CAN OF THE CHURCH

To the Editor of *The Living Church*:

MORE THAN thirty years ago, when I was a student in Rome, I was amazed by the story of an Italian returned from America where he had been a skilled workman in a piano factory. He told me that he had never lived so well as during a year when he was out of a job and compelled to seek his food in the garbage cans of New York. Some years later an Italian cook who came to serve me at Newport was puzzled by a large iron can outside the kitchen. When I explained that it was the garbage can, she dryly remarked that there "wasn't going to be no garbage."

I have lived so long abroad that I feel indignant about the American garbage can—and especially about the garbage can of the Church. Our churches over here have to be managed with such parsimony that occasional exactions lightheartedly imposed upon us by prelates who reckon by the American scale seem to us enormous and scandalous. From time to time this prompts reflection upon the high cost of living—I would say, rather, the cost of high living—in our churches at home; and on the several occasions when I have left Rome to take temporary charge of a church in America I have made curious computations of the cost of religion per head.

I am compelled now to think of one particular item which in the aggregate involves an enormous expense. I suppose that during the coming year almost all our churches will discard the old edition of the Prayer Book and replace it with the new—not only for the altar and the desk, but for the pews. No one welcomes the revision more heartily than I, but since we have got along very well for the year past without a new Prayer Book even on the altar, I reckon that we can get along for many years to come without putting it on the chairs—and I know that we shall have to. About our churches at home, I wonder if those which have not paid in full their missionary quota have any right to indulge in the luxury of buying the new Prayer Book. Some years ago this was my reflection about the new Hymnal. I had never any doubt that it would be advantageous to us to have it, but I cannot regard it as a necessity so long as we have on the seats five hundred copies of the old in fair condition. An obvious necessity, however, is that we should renew from time to time the old edition with tunes (Hutchins') for the use of the choir. For the choir cannot easily use an edition in which the numbers do not correspond with the numbers announced to the congregation. Boys are not always tender with their music. Once already since the late revision we have had to get a new supply of Hymnals for the choir. They were given to us by the choir of Trinity Church, Princeton, N. J. But now, when we need more (and we need

at least 25), I can discover no way of getting them through booksellers. Therefore I essay with this letter to rummage in the garbage can of the Church. If there are any old Hutchins' Hymnals which have not been consigned to the dump heap, I shall be very glad to pay for them. I want as many as fifty to provide for days to come.

Rome, Italy.

(Rev.) WALTER LOWRIE.

[We beg to state that the Morehouse Publishing Co. still carries Edition B. of the Hutchins' Hymnal of 1892 with music, on their catalogue; and we learn by inquiry that it can still be supplied. However, we hope that some American choir may be able to supply the need of the American Church at Rome.—EDITOR, L. C.]

NOMENCLATURE

To the Editor of *The Living Church*:

IN THIS thrilling age the Church holds a position of strength that it never held before. When I say Church, I mean especially the Anglican Church, for it has both Apostolic Catholicity and coördination of scientific fact.

In talking with men, Churchmen and otherwise, I have discovered that theology is of very little importance. To the half-baked scholar it has the malignant connotation of scholasticism; while to the unlearned it has no click at all. Men today are just not interested in the word or its meaning.

I addressed a group of engineers not long ago and told them that I had not left engineering but, instead of electrical engineering, I was now interested in spiritual engineering. I then asked for a showing of hands to ascertain how many present believed positively in immortality (personal immortality) and only three hands went up. I then asked how many present believed, positively, in the law of the conservation of energy, and all hands went up. I asked how many believed in the doctrine of the Trinity. Most of those present looked blankly at me. I then asked how many believed in the three-dimensional foundation of physics, and all hands went up. I then asked how many believed in sin, and a few hands wavered upward. I then asked how many believed in friction, leakage, and resistance, and they all did.

The difference lies in nomenclature. Dialectic terms of St. Anselm have lost their flavor and favor. We are in an age that is supporting Christian truth far better than most of the Christian ministers are supporting it.

I have yet to meet a real, honest-to-goodness scientist who is not a sacramentalist and an upholder of "the Faith once for all delivered to the Saints," but to explain his belief in terms of technical theology or to substantiate it in some apocalyptic vision is to turn him away from that very belief.

Then there comes this tirade from the pulpit against modern psychology. Modern psychology is exalting religion to a place which it has not held for many centuries in the eyes of the thinking public. Psychology is placing the emotions above reason. Religion is emotional rather than philosophical. Hence religion is above mere education, above thought, above all in life, for it is life. Thought is merely one of the tools of religion. Love is emotional. God is Love. The physical manifestation of God, or Perfect Love, we call Christ. Criminologists find that many educated men are in penitentiaries, and that these men lack emotion. There is something wrong with their sympathies. It is the difference between intellect and intelligence; between assimilation and coördination; maladjustment, and adjustment to a social and cosmic source of health and joy and power.

I had a group of senior high school boys who didn't know or care much about the Blessed Trinity. We met in my basement laboratory. We started with the assumption that "God made man (or life) in His own image." We looked at the unit of life, the cell. We beheld the nucleus, the cytoplasm, and observed the manifestation of the third person, Life, in the flow of the slimy cytoplasm. Then we discussed man—mind, body, and life—and from there we went to God—Father, Son, and Holy Life. Those boys are now fascinated and enthusiastic missionaries for the Blessed Trinity.

Let the half-baked scientist who prates about religion and the half-baked religionist who prates about science realize that science is the handmaid of Truth, of Christ, and that without Christ (the Way, the Truth, the Life) science is vain.

It's a great age and a thrilling one. It is up to the priest, pedagogue, and loyal layman to help the legion of the half-informed know what it is all about: Feel the Love of God; Feel the wounds in our Lord's Body; and then others will feel the Brotherhood of Man through the Fatherhood of God. Fatherhood and Brotherhood are emotions, not rationalizations. Psychology is serving at the altar, and the priest moves the book and elements alone.

Berwyn, Ill.

(Rev.) HENRY SCOTT RUBEL.

BOOKS OF THE DAY

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

THE NEW PRAYER BOOK

THE Literary Editor has received from the publishers of THE LIVING CHURCH a specimen copy of their "Clear-type" edition of the New Prayer Book (Morehouse, 25 cts. to \$5.00). He hopes that it will not be considered too much of a family affair if he offers to his publishers the congratulations of their review department on the edition they have produced. The type is not only clear, it is pleasing to behold, the paper is good, and the problem set by the length of line adopted in the Standard Book has been met with marked success. Narrow margins were a necessity if the Standard Book was to be followed; but good proportions can do much to redeem margins, and in this edition they have been very skilfully and happily determined.

We have also received Bishop Slattery's pamphlet, *The New Prayer Book: An Introduction* (New York: E. S. Gorham, 50 cts). It is, of course, based on "inside" knowledge, and it is a very clear explanation of what changes have been made, and why. Clergy who wish to learn their own way about the new book, and to help others to do the same, cannot do better than get and circulate Bishop Slattery's *Introduction*. Doubtless we shall all find things to criticize in the new book when we know it better; but our criticism will be none the worse for a little previous information concerning the aims and objects of those who carried the revision through.

RECOLLECTIONS OF MY YOUTH, by Ernest Renan. Translated by C. B. Pitman. Houghton Mifflin & Co., 1929. \$4.00.

THIS volume reveals the author in all his naïve simplicity. While Ernest Renan is fast receding into the distance, there was a time when he was regarded with fear and disdain. Educated for the priesthood, Renan left the Seminary of Saint-Sulpice in 1845, at the age of twenty-two; and from that time devoted his life to a critical examination of religious sources, and to the publication of books which brought consternation to many devout minds.

Renan's writings have no terrors for the orthodox Christians of today. It is realized that the author possessed a felicity of expression and a charm of literary style utterly lacking in his contemporaries of the German school; but unlike Baur, Strauss, and the rest of the Tübingen coterie, he relied on intuitive insight rather than on accurate, painstaking scholarship. Renan broke from the Church as a result of his archeological researches and his study of the Oriental languages. Were he to visit one of the leading theological seminaries today, he would find future clergymen drinking in as commonplace all the contradictions which upset him eighty-five years ago; he would find no educated minister in a panic over the dual (or triple) authorship of Isaiah, the date of Daniel, or the complex origin of the Pentateuch. Besides, such recent discoveries as the Oxyrhynchus Papyri would convince him that some of his most confident assertions were premature conjectures without basis in fact.

Yet Renan's spirit was kind and conciliatory. Even after he turned his back on organized Christianity he sought to continue in the practice of its precepts. The four virtues of poverty, modesty, politeness, and strict morality he kept ever before him; and he cheerfully admitted that his clerical associations had exercised an enduring influence over his conduct. "The world at large," he said, "believes that men only abandon the ecclesiastical calling because they find its duties too severe. I should never have forgiven myself if I had done anything to lend even a semblance of reason to views so superficial. With my extreme conscientiousness, I was anxious to be at rest with myself; and I continued to live at Paris the life which I had lived in the seminary."

That Renan had no fault to find with the personnel of the clergy is evinced not only by his eloquent praise of the sincerity and earnestness of the priests who had been his teachers, but by such language as the following: "According to my experience, all the allegations against the morality of the clergy are devoid of foundation. I passed thirteen years of my life under the charge of priests, and I never saw anything approaching to a scandal."

The fact is, Renan lived in the pioneer stage of biblical criticism, when the study of Hebrew was rare and the outlook of the typical professor was extremely complacent. Hence the young scholar's progressive notions were regarded as highly destructive. A bit later, he would have found himself at home in the Church, with full encouragement accorded to his inquiring trend of mind.

Renan was a native of Brittany, in many respects the most detached and provincial section of France. The quaint village customs, the picturesque dress, the wealth of tradition, and the elaborate folklore left their impression upon him. As he explained it, the Breton is the most unworldly person alive; he is never at ease in the midst of a busy civilization; he seldom succeeds in business; let him follow his pastoral inclination and he is content. Not even insane persons were taken in custody as a rule; so the towns abounded with freaks and individual types. Some searching analyses of Renan's childhood acquaintances are in the early chapters of the book; and doubtless the psychologist will find much of value there. Thus we account for Renan's inability to grasp the virility and manliness of the social-minded Jesus. The Saviour whom he pictured in his *Vie de Jesus* was, after all, a transplanted Breton peasant.

As much as we may deplore Renan's renunciation of Christianity, we are comforted by the assurance that, at least in his personal relations, he endeavored to exemplify the kindness and purity of the great Founder. Of course, the Christian religion, stripped of its missionary element, ceases to be a vital force; it was the Master's emphatic declaration that His field extended beyond the saving of solitary souls. Therefore, if we expect to find in Renan an agent in spreading the consolations of faith, we shall be bitterly disappointed. Such men will never bring light to a troubled world, even though they achieve individual nobility of character. Yet the author owed much to that faith which he never saw fit to propagate. "My tutors"—that is, those of the seminary—"taught me something which was infinitely more valuable than criticism or philosophic wisdom: they taught me to love truth, to respect reason, and to see the serious side of life. . . . I have never departed from the sound, wholesome program which my masters sketched out for me. I no longer believe Christianity to be the supernatural summary of all that man can know; but I still believe that life is the most frivolous of things, unless it is regarded as one great and constant duty. . . . I thank you for having inculcated in me, like a second nature, the principle fatal to worldly success but prolific of happiness: that the aim of a life worth living should be ideal and unselfish."

EDGAR LEGARE PENNINGTON.

Readings in Urban Sociology (Appleton) is an excellent source book for the writer, the priest, the speaker, and the student. Its editor, Mr. Scott E. W. Bedford, sees the city as a whole, and has assembled in these 903 pages a vast amount of material dealing with the meaning of the city in the present social structure. Without seeking to prove and develop a thesis, he has collected the views of the men and women who during the past generation have been studying this most difficult and complicated problem, and has produced a truly comprehensive treatment of the subject.

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Church Kalendar



NOVEMBER

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

CALENDAR OF COMING EVENTS

NOVEMBER

12. Synod of province of New York and New Jersey, Albany, N. Y.
13. Special meeting of House of Bishops to elect Presiding Bishop and Bishop of Honolulu, Washington, D. C.

DECEMBER

1. Nation-wide corporate Communion of men and boys.

APPOINTMENTS ACCEPTED

ALLAN, Rev. WILLIAM A., late incumbent of Rauleau, Regina, Sask., Canada; has accepted temporary work as assistant at St. Andrew's Cathedral, Honolulu.

ARVEDSON, Rev. FREDERICK ST. C., of the diocese of Springfield; has become deacon-in-charge of Christ Mission, Totowa, N. J. (N'k.)

BOYNTON, Rev. CHARLES H., D.D., Ph.D., retired professor at the General Theological Seminary; to serve at Jerusalem, Palestine, while the Rev. Charles T. Bridgeman is taking his sabbatical year of vacation.

CARBARTT, Rev. JOHN ERNEST, rector of St. Alban's Church, Cleveland; to become canon of Washington Cathedral, Washington, D. C. January 1st.

CHURCH, Rev. HOLLAND L., priest-in-charge of St. Joseph's Church, West Pullman, Chicago; to have charge also of Church of the Incarnation, Chicago.

CLARK, Rev. HUGH SAVAGE, formerly of St. Paul's School, Concord, N. H.; has become assistant at Calvary Church, Pittsburgh.

GRIFFITH, Rev. JOHN HAMMOND, formerly rector of Church of the Advent, Ocean View, Va. (S.V.), with charge of Church of the

Epiphany, Lafayette Park, Norfolk, Va.; to be full time rector of Church of the Epiphany, Norfolk, Va. (S.Va.) Address, 1516 Holland Ave., "Winona," Norfolk, Va.

HALLOCK, Rev. FRANK H., S.T.D., formerly rector of St. Luke's Church, Buffalo, Wyo.; has become instructor at Western Theological Seminary. Address, 600 Haven St., Evanston, Ill.

JABINE, Rev. LOUIS, formerly rector of St. Paul's Church, Aurora, N. Y. (C.N.Y.); to be priest-in-charge of St. James' Church, Irvington, Baltimore, Md. Address, St. James' Church, Augusta Ave., Irvington, Baltimore.

PECKHAM, Rev. JOSEPH R., D.D., of Brooklyn; has become rector of St. Gabriel's Church, Brooklyn. Address, 238 Fenimore St., Brooklyn.

RENISON, Rev. WILLIAM T., formerly chaplain of Seamen's Church; has become rector of St. Luke's Church, Billings, Mont. Address, 3214 2d Ave. N., Billings.

WALKER, Rev. CHARLES W., formerly rector of Trinity Church, Fredonia, N. Y. (W.N.Y.); to be rector of St. Mark's Church, Newark, N. Y. (W.N.Y.)

WILLIAMSON, Rev. WALTER B., formerly rector of St. George's Church, Detroit; has become rector of St. Andrew's Church, Flint, with charge of the churches at Lapeer, and Otter Lake, Mich.

RESIGNATIONS

BLACHFORD, Rev. R. M., as missionary-in-charge of Trinity Church, Caro, and St. John's Church, Otter Lake, Mich. New address, Wayne, Mich.

HODGINS, Rev. FREDERIC B., as superintendent of the Orphans' Home, New York City; to retire. New address, 144-33 Northern Blvd., Flushing, L. I., N. Y.

TAYLOR, Rev. JAMES E., as curate of St. Paul's Church, Syracuse, N. Y. (C.N.Y.)

WILLIAMS, Rev. H. R., as rector of Christ Church, Crosswell, and Church of the Good Shepherd, Lexington, Mich.

NEW ADDRESS

HARTZELL, Rev. PAUL, formerly Camp Otter, Dorset, Ont., Canada; St. Mary's Convent, Peekskill, N. Y.

DEGREES CONFERRED

COLUMBIA UNIVERSITY—Doctor of Sacred Theology on the Rev. Dr. R. H. Brooks of St. Thomas' Church, New York; the Rev. FRANCIS L. H. POTT of St. John's University, Shanghai; and on the Rev. Dr. ELWOOD WORCESTER of Emmanuel Church, Boston; and Doctor of Letters on the Rev. Dr. BERNARD I. BELL, warden of St. Stephen's College and on Dr. MILTON H. TURN, dean of Hobart College.

ORDINATIONS

DEACONS

SOUTHWESTERN VIRGINIA—At the morning service on Sunday, October 20th, the Rt. Rev. Robert Carter Jett, D.D., Bishop of the diocese, ordained **GEORGE PURNELL GUNN** to the diaconate in St. John's Church, Lynchburg. The Rev. Dr. Berryman Green, dean of Virginia Seminary, preached the sermon. The candidate was presented by the Rev. Thomas M. Browne, rector of St. John's. The Rev. Dr. W. G. Pendleton of Grace Memorial Church, Lynchburg, said the litany, and the Rev. Devall L. Gwathmey of St. John's, Wytheville, had the Ante-Communion. The Rev. G. Otis Mead of Altavista read the epistle and Mr. Gunn the gospel.

The new deacon is now in his senior year at Virginia Seminary and will continue there until his graduation next June. Also he continues as minister-in-charge of St. Peter's Church, and St. Andrew's Mission at Altavista, the Church of the Good Shepherd at Evington, and Christ Church at Gladys, all in Campbell County.

DEACON AND PRIEST

RHODE ISLAND—The Rev. GUSTAV A. SCHWEITZER, in charge of St. Barnabas' Church, Apponaug, was advanced to the priesthood, and **WALTER WILLIAMS** of the new St. Dunstan's College of Sacred Music and Choir School, and choirmaster of St. Stephen's Church, was made deacon on Monday, October 28th, by the Rt. Rev. James De Wolf Perry, D.D., Bishop of Rhode Island. The service, in which a large number of the clergy participated, and which was largely attended by the congregations of the two churches, was held in St. Stephen's Church.

PRIESTS

ALBANY—On October 28th, the Feast of St. Simon and St. Jude, the Rt. Rev. G. Ashton Oldham, D.D., Bishop of the diocese, advanced to the priesthood the Rev. **DEVERE LAVERNE SHELMANDINE**, in St. Peter's Church, Hobart, N. Y.

The candidate was presented by the Rev. E. T. Carroll, D.D., rector of St. Ann's, Amsterdam, who also preached the sermon. The Rev. J. M. Hunter, Delhi, was epistoler and the Rev. Henry Hogg, Sidney, was gos peller.

The Rev. Mr. Shelmandine for several months has been in charge of Grace Church, Stamford; St. Peter's, Hobart; and the mission at Bloomville; and will continue this work, with address at Stamford, N. Y.

Bishop Oldham confirmed five persons presented by Mr. Shelmandine, the Confirmation office being performed in connection with the ordination.

MARYLAND—On November 1st, the Rt. Rev. Edward T. Helfenstein, D.D., Bishop of Maryland, advanced the Rev. **CHARLES A. W. BROCKLEBANK** to the priesthood in the Church of St. Michael and All Angels, Baltimore. The candidate was presented by the Rev. C. E. McAllister, rector of the church, who also preached the sermon.

The Rev. Mr. Brocklebank is to be assistant at the Church of St. Michael and All Angels, Baltimore, with address at 20th and St. Paul Sts.

MINNESOTA—On October 1st, at the Church of our Saviour, Detroit, the Rt. Rev. Herman Page, D.D., acting for the Bishop of Minnesota, advanced to the priesthood the Rev. **CHARLES J. GUNNELL.** The sermon was preached by the Rev. Harry Midworth, rector of the parish, and the candidate was presented by the Rev. Allan N. McEvoy, acting dean of St. Paul's Cathedral, Detroit. The litany was read by the Rev. Lawrence Midworth, who also acted as master of ceremonies. The Rev. H. E. Ridley read the epistle and the Rev. W. S. Blyth the gospel.

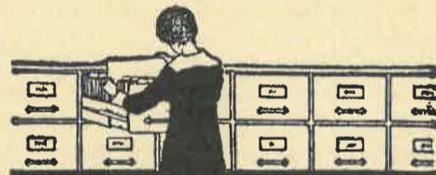
The Rev. Mr. Gunnell was for some time a lay reader at the Church of Our Saviour, whence he went to take up a course of study at Seabury Divinity School, Fairbault, and graduated in September, 1928. He was placed in charge of Calvary Church, Waseca, and St. Peter's Mission, Kasson, where he is to remain as rector.

UPPER SOUTH CAROLINA—On Sunday, October 20th, the Rev. **JAMES B. BROWN**, rector of the Church of the Epiphany, Spartanburg, and St. Philip's Church, Greenville, was advanced to the priesthood by the Rt. Rev. K. G. Finlay, D.D., Bishop of the diocese.

The candidate was presented by the Archdeacon for Colored Work, the Ven. J. B. Elliott, D.D., and the sermon was preached by the Rev. I. I. McDonald of St. Luke's Church, Columbia. The Rev. Mr. Brown will continue as rector of the two churches.

UPPER SOUTH CAROLINA—On October 26th, the Rt. Rev. K. G. Finlay, D.D., Bishop of Upper South Carolina, advanced the Rev. **PAUL**

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EARLE SLOAN to the priesthood in St. Paul's Church, Graniteville.

The Rev. Mr. Sloan was presented by the Rev. L. N. Taylor of Columbia, and the Rev. William Johnson of Aiken preached the sermon. The gospel was read by the Rev. H. G. England of Trenton; the epistle by the Rev. Sanders R. Guignard of Ridgeway; and the litany by the Rev. A. Rufus Morgan of Columbia.

The Rev. Mr. Sloan is to be priest-in-charge of St. Paul's Church, at Graniteville.

DIED

RANDALL—On October 19th, at Rockville, Conn., GEORGE WILLIAM RANDALL, 72 years old, junior warden of St. John's Church, Rockville. Services were held in the church on October 22d, interment in Grove Hill Cemetery.

MEMORIALS

Morton Stewart Lewis

In loving memory of MORTON STEWART LEWIS, who entered paradise, October 22, 1920. "And we also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear."

John Gardner Murray

At its stated meeting held on Monday, October 14, 1929, the standing committee of the General Theological Seminary feels impelled to express the deep sorrow it feels at the irreparable loss the Seminary has sustained in the death of the Rt. Rev. JOHN GARDNER MURRAY, D.D., Presiding Bishop of the Church, and for some years, an *ex-officio* member of the board of trustees of the Seminary.

In this board, as in all of the manifold relations of life into which he entered so competently and so helpfully, Bishop Murray exhibited constantly that conscientious devotion to duty, sound judgment, and fine courtesy which made him such a conspicuous example of the Christian gentleman. His deep interest in the Seminary and its work were frequently expressed in words and manifested in deeds, and no appeal for advice or cooperation was ever made in vain. His very presence in the meetings of the board was an inspiration and a benediction, and his wise counsels led ever to the heights of broad vision and Christian charity.

In behalf of the board of trustees, the faculty, and the students of the Seminary the standing committee extends to Bishop Murray's family their heartfelt sympathy, and offers the prayer that he may find rest and peace in the presence of that Master whom he loved and served so well.

LAWRENCE T. COLE,
Secretary.

RESOLUTIONS

Thomas Lynch Montgomery

In the fullness of his riper years, THOMAS LYNCH MONTGOMERY, A.B. (University of Pennsylvania, 1884), Litt.D. (Muhlenberg College, 1910), a vestryman of this Church of St. Mark since 1926, has been called by Almighty God, in His infinite wisdom, from earthly labors to the realm of paradise.

It is with the deepest sorrow and regret that St. Mark's vestry is called upon thus to make record of Mr. Montgomery's death, which occurred in Philadelphia on the first of October. Though his connection with this parish was for a brief period only, his loyalty and active interest in its affairs during that time were both constant and keen; for he was a Catholic Churchman to the very core of his heart, and ever bore witness gladly to the faith that was in him. A member of an old and distinguished family, several of whom have attained pre-eminence in Theology and Science, in Letters and in the Arts, at the bar and in the world of business, Mr. Montgomery possessed all the attributes of a man of culture and refinement. As a historian and a librarian of note, he won distinction in the public life of the commonwealth of Pennsylvania, as well as in the affairs of his native city of Philadelphia. In choosing the profession of librarian he gave expression to his innate love of books and literature. By his untiring efforts to obtain for good books the widest circulation among his fellow citizens, he sought to share with others the satisfaction which was his own. By temperament a lover of companionship, and by nature generous to a fault, he was a past master in the gentle art of serving his fellowmen. His strong, cheerful, and magnetic personality endeared him to a veritable host of friends.

We, both collectively as vestrymen of St. Mark's Church and individually as his admiring friends, mourn deeply the loss of our colleague. We are grateful for his good example

and for the good work that he did during his all too brief sojourn among us. We are mindful of the grief and affliction brought upon his family by his death. For him, however, we in our sorrow can but rejoice that thus he has been drawn the closer to his loving Saviour, Jesus Christ our Lord.

May his soul rest forever in that "peace which passeth all understanding," and may the bright beams of light perpetual shine upon him "until the trumpet shall sound and the dead shall be raised incorruptible."

Committee of the Vestry:

GEORGE WHARTON PEPPER,
PHILIP H. BRICE,
J. HARTLEY MERRICK.

Resolution adopted by the vestry of St. Mark's Church on October 21, 1929.

John Gardner Murray

WHEREAS, our Heavenly Father has called into the greater fellowship of the life beyond our beloved Presiding Bishop, the Most Reverend JOHN GARDNER MURRAY, who was also our co-worker and our personal friend,

BE IT RESOLVED, that we, the executive board of the Woman's Auxiliary, record our gratitude in having as our leader one who held so high the torch of Christian service, and that we express our deep sorrow in the loss which we share with his family and pray God that "in His boundless compassion He will give to them that faith which sees in death but the gate to life eternal so that, with quietude and fearlessness, they may continue their course on earth until by His call they are united to their loved one gone before."

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MISCELLANEOUS

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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.

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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, Me.

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 STROSKOFF, 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, R.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., L.L.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 KILO-cycles (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.

WEER, BUFFALO, N. Y., 1310 KILO-cycles (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 KILO-cycles (230.6). Grace Cathedral Services every second Sunday at 11:00 A.M. Organ recital every Monday and Thursday from 6:00 to 6:30 P.M., C. S. Time.

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

WOV, NEW YORK CITY, 1130 KILO-cycles (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 KILO-cycles (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 KILO-cycles (315.6). Washington Cathedral, the Bethlehem Chapel, every Sunday. People's Evensong and sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

WRVA, RICHMOND, VA., 1110 KILO-cycles (225.4). St. Mark's Church, Sunday evening, 8:00 P.M., E. S. Time.

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

RETREAT

WASHINGTON, D. C.—THERE WILL BE a retreat for the associates of the Sisters of St. Margaret's, and other Church women, at St. John's Orphanage, 1922 F St., N. W., Washington, D. C., on Tuesday, November 19, 1929. Beginning with Mass at 8:00 A.M., and ending with Vespers at 4:00 P.M. Conductor, the Rev. J. Wilson Sutton, D.D., of Trinity Chapel, N. Y. Those desiring to attend please notify THE SISTER IN CHARGE.

SISTERS OF THE HOLY NATIVITY

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

BOOKS RECEIVED

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

D. Appleton & Co. 35 West 32nd St., New York City.

The Boy Scouts' Year Book. Edited by Franklin K. Mathews. \$2.50.

Giles of the Mayflower. By Ralph Henry Barbour. \$1.50.

Christopher Publishing Co. 1120 Columbus Ave., Boston, Mass.

Evolution of Consciousness and Spirit. By Louis Allyn Wight. \$1.50 net.

The Faith Press, Ltd. 22 Buckingham St., Charing Cross, W. C. 2, London, England.

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

Blessed Sacrament Devotions. Compiled by Gerard Sampson, C.R., Mirfield. 40 cts.

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

The Reformation and the People. By T. A. Lacey, D.D., Canon of Worcester. \$1.35.

Christian Religious Experience. By Arthur Chandler, rector of Bentley S. Mary, Farnham; formerly Bishop of Bloemfontein. \$1.35.

Problems of Providence. By Rev. Charles J. Shebbeare, M.A., rector of Stanhope, Durham; chaplain to the King; formerly Wilde lecturer in Natural and Comparative Religion in the University of Oxford, and lecturer in Pastoral Theology (1925) in the University of Cambridge. \$1.35.

The above volumes in the Anglican Library of Faith and Thought. Edited by Leonard Prestige, B.D., rector of Upper Heyford, Oxon.

The Masterful Monk. By Owen Francis Dudley, author of *Will Men Be Like Gods?*, *The Shadows on the Earth*, etc. Problems of Human Happiness—III. \$2.00.

Harper & Bros. 49 E. 33rd St., New York City.

How to Understand the Gospels. By Anthony C. Deane, M.A., vicar of All Saints', Ennismore Gardens, and honorary canon of Worcester Cathedral. \$1.50.

Lincoln MacVeagh. The Dial Press. 152 W. 13th St., New York City.

The Apocrypha. The Library of Living Classics. Edited by Manuel Komroff.

Richard Badger. The Gorham Press. 100 Charles St., Boston, Mass.

Crime, Degeneracy, and Immigration. Their Interrelations and Interactions. By David A. Orebaugh (of the Chicago Bar). \$3.00.

Walter Neale. 37 East 28th St., New York City.

The Mystery at Fay's Landing. By Lyman Ellsworth Thompson. \$2.00.

To the Spirit of Happiness. By Theodore K. Long.

Southern Baptists in Sunny Italy. By George Braxton Taylor, D.D., author of *Lives of Virginia Baptists*, etc., etc. With an Introduction by J. C. Metcalf, LL.D., Linden Kent professor English Literature, University of Virginia. \$2.00.

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

The Pacific Area. An International Survey. By George H. Blakeslee, professor of History and International Relations at Clark University. \$2.00 net.

PAMPHLETS

Boston University Press. 688 Boylston St., Boston, Mass.

France and the United States. A Study in International Confidence. By Thomas Chalmers, professor of History and lecturer on Foreign Affairs in Boston University. Translations of articles in *La Nouvelle Revue*, Paris.

Church Periodical Club. 22 West 48th St., New York City.

Forty Years of the Church Periodical Club, 1888-1928. By Mary E. Thomas.

From the Author. 1435 McCulloh St., Baltimore, Md.

The Story of the First of the Blacks, the Pathfinder, Absolom Jones, 1746-1818. By Rev. George F. Bragg, D.D., rector of St. James' First African Church, Baltimore, Md. 25 cts.

The Press and Publications Board of the Church Assembly. Church House, Westminster, S. W. 1, London, England.

Early Attempts at Christian Reunion. By James O. Hannay, rector of Mells; sometime Canon of St. Patrick's Cathedral, Dublin. Faith and Order Pamphlets—No. 1.

Watersmeet. A Description of the Proposed Union of Churches in South India. By Edwin James Palmer, D.D., lately Bishop of Bombay. Faith and Order Pamphlets—No. 2.

The Old Catholic Churches in Christendom. By the Rev. C. Beaufort Moss, M.A., formerly sub-warden of the Scholae Cancellarii, Lincoln. Faith and Order Pamphlets—No. 3.

(All of the above published for the Archbishops of Canterbury and York's Committee on the Lausanne Conference on Faith and Order.)

Anglican Churches Plan Peace Service For Sunday Before Armistice Day

Urges Coöperation Between Church and Social Workers—Bishops Meet in Conference

The Living Church News Bureau
London, October 25, 1929

THE ARCHBISHOP OF CANTERBURY HAS issued the following notice with regard to Armistice Day:

"In accordance with custom, the Sunday before Armistice Day (*i. e.*, in this year, Sunday, November 10th) will be observed in the Church of England as the Sunday on which special reference will be made to this solemn anniversary, except where local conditions make the following Sunday more convenient for the purpose.

"It has more than once been suggested that during the Two Minutes Silence on Armistice Day itself, such words as these may appropriately be had in mind:

"In remembrance of those who made the great sacrifice, keep us steadfast, keep us from falling back, and give peace in our time, O Lord."

The Archbishop will preach at the special peace service on Armistice Day, arranged by the League of Nations Union, to be held in St. Paul's Cathedral by arrangement with the dean and chapter.

The military representation at the Armistice Day ceremonies at the cenotaph will this year be reduced to quite modest proportions. As the *Church Times* remarks: "It is desirable and expedient to bring home to the new generation that war among Christian nations is condemned by the voice of Christendom. . . . One of the most satisfactory omens for future peace has been the strong desire shown by ex-soldiers of all nations for arbitration and good will."

CONFERENCE OF BISHOPS

A private conference of bishops took place at Lambeth Palace on Wednesday and Thursday this week.

The meeting was summoned in the ordinary way, and it is understood to have had under discussion a variety of subjects. There will not, however, be another conference of the kind before the Church Assembly meets on November 12th, and it is therefore considered likely that the subjects considered by the bishops included the suggested appointment of a commission to examine the constitutional position which Parliament's rejection of the two Prayer Book measures has created. The Archbishop of York announced some weeks ago that the Assembly would probably be asked to approve a proposal to this effect at its meeting in November.

CO-OPERATION BETWEEN CHURCH AND SOCIAL WORKERS

The desirability of closer coöperation between Church workers and social workers was emphasized by the Archbishop of Canterbury at the annual meeting of the London Council of Social Service, held last week. The Archbishop said that the work of the council recalled to him the days when he was Bishop of Stepney.

Work in the east end in those days constantly impressed on his mind the need which that council now with such energy and imagination fulfills. At that time

there was far too great a separation between those who were working in various churches and as social workers. It was a separation which he felt was bad for them, due to the fact that they rarely saw each other. He found that on bringing together Church workers and social workers they realized that they were all engaged in the same work. He also found that there was too great a separation between the public authorities, the religious workers, and social workers, and that on being brought together there was a tie of brotherhood established of the greatest possible value.

The network formed by the councils and social workers was also needed to prevent people from falling backward into crime, misery, poverty, and sin. He returned to London, happily, to find that those social councils had spread over almost the whole of London, where something like 400 voluntary workers were enrolled. The work had also expanded and become national. In advocating the claims of the council, therefore, they were advocating a work that had proved of the greatest value, and in which the experience of the past thirty years could be pooled and made effective for dealing with the baffling evil of slums, and its close relationship with the problems of sex and environment.

THEOLOGY AND UNIVERSITY COLLEGES

In his annual report to the court of governors of the University College of North Wales, at Bangor, Principal Emrys Evans said the University of Wales had approved in principle the establishment of schools of theology, which would revolve around the university colleges, and in which the local theological colleges and institutions would coöperate in providing a comprehensive theological training and in promoting theological research.

The college at Bangor would consider soon the steps it should take in order that the school of theology might be regularly recognized under the new conditions. But if Bangor was to continue to be regarded as the leading center of theological education in Wales, they must press forward with the further strengthening of the school, and the college must add to its teaching contribution by establishing departments in those important branches of theology for which at present no provision was made either at Bangor or elsewhere in Wales.

DEPLORES CONTROVERSY ABOUT PRAYER BOOK

At a meeting of the Anglican and Eastern Churches Association, on Wednesday, Sir Samuel Hoare, who presided, said that, apart from questions of morals and conduct, reunion was the central question of Church life. He deplored the controversy about the Prayer Book, and would have preferred to see the question postponed till the future, when he believed it would be much more susceptible to settlement with general agreement. It was one of those questions that exaggerated the insularity of the English Church, and was apt to take their minds from the central question of Church reunion. He hoped now that since, so far as Parliament was concerned, controversy no longer took a foremost place in the national life, they could return with redoubled interest to

the much more important question of the reunion of Christendom.

To succeed in their task it was important to have a well-instructed public opinion keenly interested in the question. There had been a number of conversations

between representatives of the Anglican, Orthodox, and various Eastern Churches, and what was wanted now was a move forward from what he called "the atmosphere of pleasant relations."

GEORGE PARSONS.

Metropolitan Photius Elected Archbishop of Constantinople and Ecumenical Patriarch

Death of Kleopas of Nazareth—Synod of Hellenic Church Meets

L. C. European Correspondence)
Wells, Somerset, Eng., October 10, 1929

THE ORTHODOX OF CONSTANTINOPLE have at least not been long in proceeding to the election of a Patriarch, in the place of their late leader, Basil III. On October 7th, the synod of eighteen bishops, all that are now under the rule of the Ecumenical throne, met and after the usual formalities proceeded to the election. Their choice was unanimous, and fell upon the Metropolitan Photius of Derkos, who thus accedes to the post under that name, and now is "Photius, Archbishop of Constantinople, which is New Rome, and Ecumenical Patriarch." The double title, and the duplicate character of the holder of the throne, may possibly have a political significance in the future, as they certainly have an historical one in the past.

The new Patriarch, to whom all American Churchmen will unite in wishing "εις πολλὰ ἔτη" a long and prosperous reign—is a young man for the dignity, in that he is only 55 years of age. He was born in 1874, on "Prince's Isle" in the neighborhood of Constantinople. It is all to the good that the holder of a throne where so much depends on the personality of the actual prelate, should be a man who has not been robbed of all his power of initiative by advancing years. All that any man, however vigorous, could do in the time of his predecessor was to hold the fort; an old man of saintly character effected that. But it may very well be that in the days of the present holder circumstances may call for a Patriarch who is strong enough to act.

Photius is an "Athens University man," like so many of the leading men in the Orthodox communion, but also has studied at Philippopolis, in Bulgaria. This has given him a knowledge both of that tongue and of that people, and now that both sides are feeling that it is time that an old feud is forgotten and a schism, that ought never to have been, be brought to an end, it may well be of the very greatest importance that the Patriarch should have first-hand knowledge of the other side of the case.

His name is an unusual one, for there has only been one holder of the see of Constantinople before him who bore it. That was the distinguished, or, if you like, notorious, prelate of the ninth century, in whose days the growing opposition between East and West first broke out in an open and enduring schism. The actual *champ de bataille* on which men fought was of course the addition of the "Filioque" to the Creed, and the use of leavened or unleavened bread in the Communion, but the real cause of the schism was, Ought any ancient Church to be obliged to accept or reject any teaching

or practice, simply because it was the decision of the Pope? Hence to this day Roman Catholics who wish to be unpleasant speak of the Orthodox as "Photians."

Let us hope that the new bearer of the name may bring the energy of his predecessor to the work of peace-making—though whether one man or one generation can heal the schism that only became avowed under the first Photius is another question.

KLEOPAS OF NAZARETH

Many British and American visitors to the Holy Land will hear with a sense of personal loss that the Greek Metropolitan of Nazareth has been called to his rest, for they have memories of a friendly welcome that will abide with them while they remember their visit to the Holy Land at all. Kleopas of Nazareth, however, was far more than a courteous host. He was a power making for peace and love, both in Palestine and in the Church at large, a man who could refuse high promotion in order to stay and do the work for which he felt himself fitted by his Master.

A Greek of Chios by blood, he was educated at Athens University, and came thence to Jerusalem and the Brotherhood of the Holy Sepulchre. Here, one of the problems of the land—as we have endeavored to explain in previous letters—is to be found in the jealousy existing between the Greek prelates of the great monastery, which is part of the general Orthodox heritage, and the Arab-speaking Christians of the Orthodox Church in the country. All would agree that Kleopas, the one Bishop of Greek blood who took the trouble to learn vernacular Arabic (and so the only one to whom the folk of the land could bring their troubles personally, in the way that alone satisfies the Oriental), was one of the greatest influences that softened that difficulty. Hence it was the funeral of a true peace-maker that was attended by the principal British officials in that mandated land; he was a man with whom they had worked and whom they had to thank for real help in a thankless task.

Feeling that this was the task to which the Head of the Church had called him, Kleopas remained at it when attractive invitations came to him to go elsewhere. Alexandria and Sinai were both offered to him, and both are posts of greater dignity than Nazareth. However, in the words of One who dwelt in what is now his diocese, "I dwell among mine own people." English and Americans remember him as an apostle of reunion, and a friend who welcomed any English-speaking pilgrim to the land. Always he looked forward to the day, which he hoped to live to see, when the full inter-communion of Anglican and Orthodox for which he hoped would be consummated. One of his last tasks was the building of a new Orthodox church in the little town of Beisan (that Beth-shan,

where once the body of Saul hung as a trophy), and when he laid the first stone of the fabric he invited an Anglican priest to come and share in the work with him, assuring him that the building, when it was finished, should always be at the disposal of the little body of English-speakers who are to be found in that place. A true worker in the cause of Christ, he has now passed to his reward, and goes to his rest with the prayers and with the deep respect not only of his own Greek compatriots and Orthodox fellow-Christians, but also those of all Christians in the land which he served.

THE SYNOD OF THE HELLENIC CHURCH

The work done by the meeting of the Church of Hellas, when it assembled in synod in Athens in the months of August and September, is too important to be passed over in silence. Then for the first time in the history of the land, all the bishops of Hellas met in synod under the presidency of the Archbishop of Athens. Hitherto, the provinces of "New Greece" (those annexed from Turkey after the Balkan war of 1912-13) have been left under the jurisdiction of the Patriarch of Constantinople. Now, without formal cession or legal action of any kind (fear of Turkish suspicion prevented that), the Patriarch and the Archbishop of the autocephalous Church of Greece have agreed on what they call "administrative assimilation." The dioceses in question are to act as if they had been ceded by the Patriarch and joined to the Church of Greece. It shows how thoroughly and frankly the Orthodox Church has now accepted as a principle what it has hesitated over so long, the principle of the autonomous character of the national churches that compose it. It is worth noting that there are now fourteen separate and autonomous churches, all in the completest spiritual union and communion with one another, which together make up the Orthodox Church. There is no papacy or central governing body, but there is the most real sense of union. The parallel with the Anglican church is too obvious to need pressing.

Also, this Hellenic synod met and acted—Americans may perhaps not quite grasp the novelty and importance of the step—on its own authority, without government summoning or supervision of any kind. It has taken some time for Churchmen, accustomed for centuries to be state-controlled and usually state-paid, to find that the Church can act on its own as a body corporate; but it has learned the lesson thoroughly. Thus, this synod drew up, on its own motion, its own "Constitutional Law" (*Katastatikos Nomos*) which has to be presented to the legislature for endorsement, in that it deals with questions of the tenure of property, but is the act of the Church itself.

The decisions and resolutions of the Hellenic synod were communicated by telegraph to the authorities of the other autonomous churches of the Orthodox communion as a matter of courtesy and general interest. This precedent is by way of being followed in the action of these sister communities, and the Hellenic Church is not unnaturally proud of the position of leadership that it is thus assuming in the Orthodox world. Meantime, the fact that this nationalism has its dangers is recognized by the wiser heads of the Church. Something has to be done to keep the sense of union as a living force, lest when a time of stress arises independence should harden into separation. A papacy is impossible, though no

man would grudge a position of historic precedence to the throne of Constantinople. What is suggested is not a union of jurisdiction, but of teaching; some sort of "pooling" of the courses of theological training given in the various churches, with a free exchange of teachers and lecturers. Anglicans would watch such an

experiment with great interest, and might well profit by the precedent. Meantime, one sees that in watching the Orthodox Church, one is watching a body that is very much alive, and is engaged, like ourselves, in the task of applying old principles to new problems.

W. A. WIGRAM.

Holy Trinity Church, Toronto, Celebrates Eighty-second Anniversary

G. F. S. Opens New Lodge in Toronto—Other Miscellaneous News Items

The Living Church News Bureau
Toronto, October 31, 1929

HOLY TRINITY CHURCH, TORONTO, HAS just celebrated its eighty-second anniversary. The story of Holy Trinity's beginning goes back to the early forties when an Englishwoman came to Upper Canada. In the little city of Toronto she, a stranger, found that strangers had little place in the churches. Pews, like many other things, were "reserved" in the good old days. This stranger returned to England and sent a gift to Toronto through Bishop Strachan. The gift, £5,000, was to build and endow a church where all seats should be free. So Holy Trinity began her work in the midst of gardens and pleasant square brick houses. So, surrounded by towering warehouses and factories, she still fulfils her mission.

This year the anniversary Sunday fell upon the very date, October 27th, on which Bishop Strachan consecrated the new church in 1847.

But Holy Trinity started her celebration before Sunday. Thursday night a thanksgiving service was held. The Anglican clergy of Toronto, lay readers of Toronto churches, and lay delegates to the synod were invited.

Canon Gower-Rees, rector of St. George's, Montreal, was the preacher at the services both Thursday and Sunday. The service on Sunday evening was attended by the Mayor and Corporation of the city of Toronto.

G. F. S. OPENS NEW LODGE IN TORONTO

Fifty blankets of pink and blue folded across fifty white beds, fifty places set at attractively arranged tables, add to those one hearthstone and you have a comfortable home for fifty girls.

The Bishop of Toronto, in the presence of many members and friends of the Girls' Friendly Society, dedicated such a home at 651 Spadina avenue. The building, which is well known, was the old Glen Mawr School for Girls, but now it bears the sign over its front entrance, "Girls' Friendly Society Club Home."

Many old girls of Glen Mawr, now members of the Girls' Friendly Society, were among the most interested visitors to the house, and as they inspected the daintily decorated bedrooms and other familiar haunts, they harked back to days gone by.

But the house has entered a new era, as the Girls' Friendly Society club house it will serve as a home for between forty-five and fifty girls, and also as a meeting place for outside organizations. The Girls' Friendly Society still keeps the Rest House on Huron street, an important part of its work.

Miss M. Morris, president of the Girls' Friendly Society, welcomed those who at-

tended the dedication, and Mrs. Charles Deverall, the treasurer, gave a brief account of the purchasing, planning, and furnishing of the house. She announced that Miss Margaret Pratt, who had so successfully superintended the G. F. S. House at 52 St. Alban's street, would be head of the new house, and that her sister, Miss Eleanor Pratt, a trained nurse, would be her assistant.

MISCELLANEOUS

The annual service in memory of the graduates and undergraduates of Trinity College, Toronto, who gave their lives in the Great War, is to be held next Sunday,

Memory of Dean Rousmaniere Honored At Special Service in Cathedral at Boston

Children's Classroom Dedicated at Emmanuel, Boston—Mission Held at Mattapan

The Living Church News Bureau
Boston, November 2, 1929

ASERVICE OF THANKSGIVING FOR THE LIFE and example of Edmund S. Rousmaniere, first dean of the Cathedral Church of St. Paul, was held last Sunday evening on the anniversary of his birth. Those familiar with Boston know of the great place filled in its life by St. Paul's Cathedral; and they know of the great friendly, outreaching force that the cathedral exerts on the rank and file passing its doors. This personality of the cathedral was conceived and built up by Dean Rousmaniere; to him we owe this particular cathedral tradition of trust in the public and coöperation with it. The Very Rev. Philemon F. Sturges, the present dean, conducted the service of remembrance, and he was assisted by the vicar, the Rev. Charles Russell Peck, and by two clergymen of the diocese who had served on the cathedral staff under Dean Rousmaniere, the Rev. Ralph M. Harper, rector of St. John's, Winthrop, and the Rev. Frederic C. Lawrence, rector of St. Peter's, Cambridge.

Formative Influences in the Life of Dean Rousmaniere was the subject of Mr. Harper's address, and in it he spoke of the prolonged struggle by which Dean Rousmaniere had won that serenity which to the average person, impressed by the clear and resonant delivery and the finished style and inner assurance, seemed not a result of effort but a veritable gift of God.

A CLASSROOM FOR INFANTS AT EMMANUEL CHURCH, BOSTON

A very unusual classroom for infants, a part of the equipment of the Church school of Emmanuel Church, Boston, was

dedicated last Sunday. This combination of children's corner and kindergarten is the gift of Mrs. Hugh W. Ogden in memory of her first grandson, Richard Morgan Watt, who died three years ago at the age of three months. A simple altar with its brass cross occupies one side of the room; on another side is a small bay window with leaded glass and a built-in window seat. A piano, a bookcase, one low pew, and four small tables with tiny chairs complete the furnishings. There are appropriate pictures, a chart to illustrate Bible stories, and an American flag on a standard and, near the door, is a photograph of the baby boy whose memorial this room is.

November 3d, in the college chapel. The address will be given by Col. A. C. Osborne, C.M.G., secretary of the Imperial War Graves Commissions in Canada.

St. Philip's Church, Unionville, Ont., celebrated its hundredth birthday on Sunday, October 13th. The Ven. Archdeacon Warren preached in the morning and the Rev. P. Dyke conducted a children's service in the afternoon. The Rev. J. J. Robins, rector, assisted in the services. Old-timers who can trace their lineage back to the pioneer days of the district were present at a congregational banquet held the following night. Bishop Lucas was the principal speaker. Records written in German indicate that in 1795 a number of Lutherans settled in the district. In 1829, the Rev. A. P. Mayerhoffer, who was originally a Roman Catholic priest in Austria and a Lutheran minister in the U. S., joined the Anglican Church and was appointed the first rector.

The Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington, and formerly dean of Niagara and rector of Christ's Church Cathedral, Hamilton, Ont., is coming to Toronto this week at the invitation of the Girls' Friendly Society and will be the special preacher at the annual service of the G. F. S. to be held in St. Alban's Cathedral on All Saints' Day.

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PREACHING MISSION AT MATTAPAN

A preaching mission with the Rev. Henry Wise Hobson, rector of All Saints' Church, Worcester, will be held in the Church of the Holy Spirit, Mattapan, November 3d to 10th. Careful preparatory work has been done the past week through a conference for young people conducted last Sunday by Capt. Christopher J. Atkinson of the Church Army and four neighborhood meetings in private homes on four successive evenings with the Rev. F. C. Lawrence, the Rev. J. E. Hand, the Rev. F. L. Luce, and the Rev. R. E. Marshall as leaders. A group of twenty-five women volunteered to visit every home in the parish to carry verbally an invitation and to explain the meaning of the mission.

SERVICE AT THEOLOGICAL SCHOOL, CAMBRIDGE

The annual matriculation service for the formal admission of new students to the Episcopal Theological School, Cambridge, was held on the afternoon of All Saints' Day in St. John's Memorial Chapel. The address was given by the Rev. Alexander C. Zabriskie of the Alexandria Seminary. At the matriculation dinner immediately following the service, Dean Washburn presided, and after dinner

speeches were made by Bishop Slattery, Prof. Edward Whitney for the trustees, the Rev. Charles Edward Park, D.D., representing Harvard University, and Lloyd R. Gillmett of the senior class of the theological school.

LITANY DESK DEDICATED IN CHURCH
AT MALDEN

A litany desk in memory of Valborg Dorothea Carlsen has been dedicated in St. Paul's Church, Malden. It is the gift of Deaconess Carlsen's sister. The deaconess was an ardent worker in the parish before graduating from St. Faith's School, New York, and going to Japan in 1909. In the latter country she died from influenza in 1928 after having served in various centers and becoming the principal of a training school. When on her last furlough, she inspired Mrs. Iola Clifford of Malden to volunteer as a missionary in Japan.

DEDICATIONS IN ST. LUKE'S, CHELSEA

Bishop Slattery has dedicated in St. Luke's Church, Chelsea, the new reredos and the beautiful dossal, the latter a gift from St. James' Church, New York, and also a stone from the parish church of Chelsea, England. This historic stone has been set in the north wall of the nave; a host of memories cluster round it for it is from the building wherein Sir Thomas More lies buried, where Bishop Keble was rector, where the brother of the Duke of Wellington officiated as priest, and where the first Indian child, taken to England by Sir Walter Raleigh, was baptized.

ETHEL M. ROBERTS.

CHAPEL AT MONT ALTO, PA.,
HAS ANNIVERSARY

MONT ALTO, PA.—The seventy-fifth anniversary of Emmanuel Chapel, Mont Alto, was celebrated on Tuesday, October 22d. Those taking part in the service were the Rev. George D. Graeff, of Chambersburg; the Rev. A. G. W. Pfaffko, of Blue Ridge Summit; and the Ven. Paul S. Atkins. The principal speakers were Bishop Darlington and Col. Henry Wharton Shoemaker.

Emmanuel Chapel was founded in 1854. Henry Codman Potter, seventh Bishop of New York, served here as a lay reader while he was a student at the Virginia Theological Seminary. It was in Emmanuel Churchyard that Capt. John Cook, of John Brown's Army of Liberation was captured after the raid on Harper's Ferry in 1859. The Rev. William Heaton, who had given Communion to John Brown a few days earlier, was an eyewitness of the capture. This historic event is commemorated by a marker erected by the Kittochtinny Historical Society. Two years ago the restoration of Emmanuel Chapel was begun, and it is today one of the most attractive and picturesque country churches to be found anywhere.

NEW MISSION OPENED
AT WILKES-BARRE, PA.

WILKES-BARRE, PA.—A new mission, Prince of Peace, has just been opened at Shavertown near Harvey's Lake, Wilkes-Barre. The clergy of Wilkes-Barre worked together in organizing the mission of the Prince of Peace but now have given it over to Grace Church, Kingston, the Rev. Ralph A. Weatherly, rector, as a parochial mission.

The rector writes that a Church school of more than forty has been organized, also a Woman's Auxiliary.

Reopening Services at Calvary Church
And Church of Heavenly Rest, New York

Columbia University Celebrates
175th Anniversary—Cathedral Armistice Day Notes

The Living Church News Bureau
New York, November 2, 1929

THE BISHOP OF NEW YORK officiated last night, the evening of All Saints' Day, at a service of dedication in Calvary Church, Fourth avenue and Twenty-first street. During the summer months, while the church was closed, yet with the full schedule of services continuing in the hall of adjoining Calvary House, the church underwent a marked transformation. By a memorial

for several years been the organist of the New York Oratorio Society.

CATHEDRAL ARMISTICE DAY SERVICE

On Sunday afternoon, November 10th, an Armistice Day service will be held at the cathedral. It will be in the form of a thanksgiving for the present movement toward world peace. The speakers scheduled are Bishop Manning, President Nicholas Murray Butler, and the Hon. George W. Wickersham. This service is to be at four o'clock.

ST. THOMAS' CHURCH NOTES

The carillon for St. Thomas' Church, described in our letter of last week, was dedicated and played for the first time

CALVARY CHURCH
REOPENS

This famous downtown Manhattan church, of which the Rev. S. M. Shoemaker is rector, has been completely redecorated.



gift the entire interior of Calvary Church has been redecorated, and in addition, also as memorials, there have been installed a new pulpit, altar rail, lectern, and clergy stalls. The rector, the Rev. Samuel M. Shoemaker, announced last evening that \$404,000 has been expended by the parish in the past few years in the improvement of its property. This sum includes the cost of erection of Calvary House, one of the finest parish houses in the city. It is a matter of satisfaction that Calvary Church has decided to remain in its important downtown location, on the property adjoining the Church Missions House, and that its decision has been followed by such extensive improvements.

Bishop Shipman will officiate tomorrow morning in his former parish of the Heavenly Rest at which time another church, closed during the summer, will be formally reopened. The Chapel of the Beloved Disciple has been used during the past several months while workmen were given opportunity to complete stone carving in the nave and chancel. At tomorrow's service the great reredos will be exhibited for the first time, although in incompleting condition. Much of the carving of figures for this remains to be done. Its central feature is a great cross, emerging gradually from the stone at its base and terminating in each of its three extremities in medallions emblematic of the Persons of the Trinity.

The new organist of the Church of the Heavenly Rest will play at the services tomorrow. He is Hugh Porter, and he has

on All Saints' Day. At that time announcement was made that the bells are the memorial gift of members of the family of the late George Arents, a parishioner of St. Thomas' who died in February, 1918. Dr. Brooks, the rector of the church, states that the carillon will be heard before each of the Sunday services and also every noon preceding a brief service.

It is gratifying to learn that St. Thomas', now in the heart of the city's retail section, is to have what is very nearly a daily Eucharist. With the exception of Saturdays, there is to be a celebration of the Holy Communion each week-day morning at eight o'clock, beginning November 11th.

By the will of Edward L. Adams, Jr., of Elmira, N. Y., St. Thomas' Church has received a bequest of \$15,000 for the founding of a gymnasium for the parochial choir school.

INSTITUTE RECTOR OF ST. PETER'S PARISH

On Sunday morning, October 20th, Bishop Manning instituted the Rev. Edmund Sills as rector of historic St. Peter's Church, in Westchester avenue. The occasion serves to remind us of some interesting and important facts attaching to the history of this parish. St. Peter's was established by an act of the Colonial Assembly in 1693, 236 years ago. The altar, Communion vessels, and a Bible sent from England by Queen Anne have been preserved and are still in use. Samuel Seabury, who became the first Bishop in

the American Church, was rector of St. Peter's from 1766 to 1777. Sermons in his handwriting remain as invaluable possessions of the parish. Certainly, here is a local church deserving of the attention of those interested in the early history of our Church in this country. Among other rectors have been Dr. Joseph H. Johnson, later the first Bishop of Los Angeles, and the Rev. Dr. Clendenin, incumbent from 1887 to 1917. Fr. Sills has come to St. Peter's from a twelve-years' rectorship at St. John's, Dunkirk, diocese of Western New York.

WESTCHESTER COUNTY C. M. H.

On October 21st the Westchester county branch of the Church Mission of Help had its annual luncheon meeting at Bronxville. The Rev. Dr. C. W. Robinson, rector of Christ Church, presided. Reports on the work were made by Miss Mary S. Brisley, diocesan executive secretary; Mrs. L. Frederic Pease of the Connecticut C. M. H.;

the 22d, at the Church of the Resurrection, 115 East 74th street.

The October meeting of the New York Catholic Club was held last Tuesday at Holyrood Church. Before a gathering of unusual size addresses were made by the Bishop of Liberia and the Rev. Dr. Gavin. Fr. Rockwell was elected secretary to fill out the unexpired term of the Rev. John W. Crowell, who has removed to Newport, Vt. The November meeting is scheduled to be held on the 26th, at Grace Church, Newark. Felicitations were expressed to one of the veteran members of the club who has recently observed two unusual anniversaries. The Rev. C. P. A. Burnett, who was present and who continues in active service as priest-in-charge of Holy Cross Church, Avenue C, has just passed his eightieth birthday and also the fiftieth anniversary of his ordination to the priesthood.

At St. Ignatius' Church tomorrow will be dedicated a new statue in honor of the

arouse another outburst of anti-Christian feeling and persecution.

October 8th was observed as a Quiet Day, the addresses being given by the Rt. Rev. Frank L. Norris, D.D., Bishop of North China.

On the following day the House of Bishops of the Chung Hua Sheng Kung Hui met. Ten bishops were present: four Americans, two Englishmen; two Chinese, one Canadian, and one Irishman. With regard to the ecclesiastical jurisdiction of Holy Trinity Cathedral, Shanghai, long a sore point between the English and American Churches, it was decided to write to the Archbishop of Canterbury stating that if he wished to appoint the Rt. Rev. John Curtis, Bishop of Chekiang, to take the episcopal oversight of the English congregations in Shanghai, the appointment would be approved by the House of Bishops.

A resolution was also addressed to the Lambeth Conference of 1930 asking that complete recognition be given the Church in China as an independent branch of the Anglican communion.

The Bishop of North China resigned episcopal oversight of the missionary district of Shensi, which at great personal self-sacrifice he had given ever since the beginning of the missionary work of the Chinese Church in 1916, and this oversight and jurisdiction was entrusted to the Rt. Rev. Archie Tsen, Assistant Bishop of Honan. Thus the mission has not only a completely Chinese staff and Chinese support, but also a Chinese Bishop in charge of it.

The difficulties of the Central Theological School at Nanking with the military were referred to the executive committee of the C. T. S. with power to act. It appears that the army is constantly trying by every means to gain possession of the land and buildings of the C. T. S. to use as barracks. It was with great difficulty that the civil government managed to get the soldiers out of these buildings, and now it is a question whether they can be kept out.

NEW JERSEY CHURCH CELEBRATES ANNIVERSARY

NEWTON, N. J.—On October 19th and 20th was celebrated the 160th anniversary of Christ Church, Newton, the Rev. Oscar Meyer, rector. This celebration also marked the sixtieth anniversary of the present church building and the completion of fifty years of service by the parish guild.

This organization opened the two days' program with a supper which was attended by 125 people. Among the speakers were the rector, who reviewed the history of the parish guild and presented plans for an addition to the parish house; the Rev. George R. Hewlett, a former rector; the Rev. Canon Vernon Losee, of the cathedral at Springfield, Mass., who had been ordained at Christ Church; and the Rev. Aubrey H. Derby, of the Church of the Good Shepherd, Hamburg, N. J.

On Sunday, October 20th, there were three services. At the first, a celebration of the Holy Eucharist, the old Communion vessels were used. The Rt. Rev. Wilson R. Stearly, D.D. Bishop of Newark, confirmed a class of seven at the second service of the morning, and in the evening there was a very well attended musical service. The preacher was the Rev. Charles L. Steel of Philadelphia, who had been rector of Christ Church for seventeen years, and who was afterward greeted at the parish house by many of his former parishioners.



BISHOP MANNING INSTALLS RECTOR

Photo taken at the institution of the Rev. Edmund Sills as rector of St. Peter's Church, Westchester, New York City, by Bishop Manning. Left to right: Prof. Thomas H. Harrington of Columbia, senior warden; the Rev. Edmund Sills, Bishop Manning, the Rev. Frank Nickel, assistant priest at St. Peter's Church, and Dr. John Virden, junior warden.

Miss Barbara Whitmore of New York; and Miss Ethel Van Benthuyzen of Albany.

COLUMBIA UNIVERSITY'S 175TH ANNIVERSARY

During the past week special services have marked the 175th anniversary of the founding of Columbia University. This has interest for Churchmen because of the close relationship which has existed between the Episcopal Church in New York and the university from its start until now. The celebration concluded with the bestowal of 123 honorary degrees and the awarding of forty-seven medals at a service held Thursday afternoon in the gymnasium. Two thousand people marched in the great procession. The invocation was delivered by the Rev. Dr. Stetson of Trinity Church, and the benediction was pronounced by Bishop Manning.

ITEMS

Tomorrow afternoon, at Intercession Chapel, will be dedicated a columbarium in the crypt. This is considered the first provision made in any church of a place of deposit for the ashes of the cremated.

The Episcopal Actors' Guild announces that its sixth annual benefit will be held at the Lyceum Theater on Tuesday evening, November 19th. The play chosen for presentation at this affair is *Berkeley Square*, a production which has had two successful runs in London.

The first luncheon of the Church Club of New York this season will be given this coming Wednesday. The guests of honor are to be Bishop Manning, Bishop Lloyd, and Bishop Shipman.

The Plainsong Society of New York will observe the feast of its patron, St. Cecilia, at a service on Friday evening,

patron of the parish, St. Ignatius of Antioch. It has been given as a memorial to Lilian Kissam Ely.

The leaflet issued by the Church of St. Mary the Virgin states, among other notices, that Benediction of the Blessed Sacrament is given each Wednesday evening at 8 o'clock, and that on Saturdays from 4:30 to 5:30 there is Exposition of the Sacrament.

HARRISON ROCKWELL.

BISHOPS AND COMMITTEE OF CHINESE CHURCH MEET

SHANGHAI—On October 7th the standing committee of the Chinese Church (Chung Hua Sheng Kung Hui) met at St. John's University, Shanghai. The adoption of a corporate seal for the general synod of the Church was deferred as by a mistake two seals had been prepared and the members wished to take time to make up their minds which was the better one. The delegates to the meeting of the National Christian Council, the Pan-Protestant "Curia," made their report and were reminded that they had been sent as observers rather than as members and that the Chung Hua Sheng Kung Hui is not a constituent member of the National Christian Council. Furthermore, the committee declined to commit the Church to participation in the so-called "Five Year Movement" proposed by the National Christian Council. This movement is a special campaign of evangelism during the years 1930-1934 with a view to doubling the Christian membership of the Protestant churches. The committee judged it unwise to have a widely advertised movement of the kind which would be likely to

Grace Church, Oak Park, Illinois, Celebrates Golden Jubilee of Parish

Christ Church, Winnetka, Launches Drive—Bishop Anderson to Give Peace Message

The Living Church News Bureau
Chicago, November 2, 1929

FIVE HUNDRED PRESENT AND FORMER members of Grace Church, Oak Park, joined in the golden jubilee dinner of the parish Wednesday night. The occasion is one of a series of events covering a three-week period which mark the fiftieth anniversary of the founding of Grace Church.

The celebration began last Sunday when Bishop Anderson visited the parish and preached. Tomorrow, November 4th, the Rev. F. R. Godolphin, present rector, will preach the anniversary sermon, and a week later a pageant of historical character will be staged, concluding the celebration.

The rector presided at Wednesday night's dinner and called upon a number of parishioners to tell of their early experiences in the parish. Singing of old time songs and special musical numbers completed the program.

CHRIST CHURCH, WINNETKA,
LAUNCHES DRIVE

Another event of importance in the diocese took place Wednesday night when Christ Church, Winnetka, launched a drive for funds for a new \$300,000 group of buildings, including chapel, parish house, and rectory. Approximately 300 attended the dinner, held in the Winnetka Community House, when final plans for the buildings were presented to parishioners.

The program now being undertaken is the result of two years of study of conditions in Winnetka, in the parish, and of similar buildings not only in Chicago, but elsewhere. It was undertaken following a realization that the present buildings are inadequate and cannot accommodate the present activities without consideration of future growth. The present parish house was built in 1913, when Winnetka was a village of 3,650 inhabitants. At that time Christ Church had 350 communicants. Winnetka has grown to a community of 12,000, and Christ Church now has a communicant list of approximately 800, with a Church school of 400.

The new plan involves the sale of the present parish property at Oak and Linden streets, and rebuilding on a site running from Oak to Cherry streets. The new site will give the parish twice as much property as it now has, with an estimated profit of \$50,000 through the exchange because of the commercial value of the present site.

With the parish church on Sheridan road, the new group of buildings will give Christ Church one of the most complete plants in the city. The Rev. E. Ashley Gerhard, rector of the parish, presided at the presentation dinner Wednesday night. C. B. Randall is chairman of the campaign committee.

BISHOP ANDERSON TO GIVE PEACE MESSAGE

Bishop Anderson will deliver the annual Peace Message, sponsored by the department of social service, at St. James'

Cathedral next Sunday morning, November 10th, at the eleven o'clock service. He will speak on recent aspects of world peace.

These annual peace meetings have attracted considerable attention. Last year, the Hon. George W. Wickersham, chairman of President Hoover's law enforcement commission, and internationally known, was the speaker.

Another Armistice Sunday service of interest will be held at St. Chrysostom's Church, where Maj. Gen. Frank Parker will deliver the principal address. The Medill-Tribune Post of the American Legion will attend the services in a body, and military contingents, in uniform, from the Allied Consulates, Fort Sheridan, and Great Lakes Training Station also will be present. The Rev. John C. Evans, chaplain of the Medill-Tribune Post, will speak also. The service will be broadcast over Station WGN.

SEMINARY HOLDS RECEPTION

A plea for an educated and cultured ministry was made by Bishop Anderson at a reception given Monday night by trustees of the Western Theological Seminary for trustees of Northwestern University and Garrett Biblical Institute, in the new Horlick Refectory at the semi-

nary. On such a ministry, said Bishop Anderson, depends not only the future of the Church, but also the future of the nation.

Dr. F. C. Eislen, president of Garrett Institute, voiced a similar opinion. William Horlick, Jr., of Racine, Wis., son of the donor of the refectory, was present and spoke briefly. George Allen Mason, trustee of both Northwestern and Western Seminary, represented trustees of the former in the absence of Dr. Walter Dill Scott, while Dean Frederick C. Grant spoke of future plans of the seminary.

The spirit of friendship which exists between the three institutions in Evanston was dominant in the meeting. It will be recalled that the seminary obtained the site for its new buildings from Northwestern and Garrett Institute. The reception is one of a series planned during the next few weeks, marking the opening of the new seminary buildings. The second will be held November 7th.

DEANERY MEETS

The Provincial Program of Religious Education was the central theme of a meeting of the southern deanery of the diocese, held at Christ Church, Streater, Monday night and Tuesday. Dr. Hubert Carleton of Wilmette, chairman of the children's mission program of the diocese, and Miss Vera L. Noyes, supervisor of religious education, were the principal speakers. The plan won hearty support of the clergy present, including all but one in the convocation.



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LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, November 1, 1929

A DIOCESAN CAMP FOR BOYS, AND PERHAPS another for girls, may be a reality in time for next summer's outings. The Rev. Henry Mesier, of Garden City, who presented the subject at the recent clergy conference at Easthampton, and whose remarks, badly distorted by wrong emphasis, were displayed in the daily papers as a condemnation of Boy Scout and Y. M. C. A. camps, is perfectly right in maintaining that we could do a great work for our youngsters in vacation time if we had one or two well equipped camps conducted directly under Church auspices, and nurturing the spiritual as well as the natural life. Such a camp, he pointed out, should be available at moderate cost to choir boys, parochial scout troops, Galahad clubs, and others, so that any parish could send a group to enjoy it. Some way should be found to meet the initial cost of leasing or purchasing a site and of erecting the necessary camp buildings.

Particularly he described a tract of land at Miller's Place, owned by Grace Church parish, Jamaica, and formerly used as a parish camp. Last summer an experiment was made there, looking toward the establishment of a diocesan camp. The tract is on high ground, partly open, partly wooded, a short walk from Long Island Sound, not too far from the railroad and other sources of supplies. The buildings, not altogether adequate, were made to do for the experiment. Seventy-eight boys were received at this camp last summer, averaging about thirty at a time. It is hoped that a permanent arrangement of some kind can be made with the Grace Church vestry, so that this desirable site can be improved with more adequate buildings, and a camp maintained each season, open to groups of boys from any parish in the diocese. At the Easthampton conference the Bishop was asked to name a committee of five clergymen to establish and operate such a camp.

BISHOP CASADY VISITS DIOCESE

Bishop Casady of Oklahoma preached recently at St. George's, Flushing. He described Oklahoma as the most hopeful missionary diocese he had ever seen. The population consists of Indians, Mexicans, Negroes, foreign-born residents, and white Americans, the last the most important. In the first six months of this year he had confirmed 300 persons. In the last two years the number of churches and missions has increased from forty-six to seventy-five and there will be several more before another year is over.

MISCELLANEOUS

Individual members of St. Paul's Church, Flatbush, have contributed \$2,500 toward the cost of a portable church for Bishop White. He says this is greatly needed. The rector hopes the parish will give Bishop White one of these at once.

A children's mission is to be held in St. John's Church, Fort Hamilton, Brooklyn, the first week in Advent. The service will be at 4 P.M. daily, and the mission will close with a children's Eucharist on Saturday morning, December 7th, at 10 o'clock.

On October 23d Church Army Cadet Hosking and a companion will make a house to house visitation in the neighborhood of St. Matthew's, Brooklyn.

The annual kirmess of the Church Charity Foundation will be held at the Elks' Club, Livingston street and Boerum place, November 20th and 21st.

CHAS. HENRY WEBB.

PLAN "HOUSE OF FRIENDSHIP" IN MANILA

MANILA—There is no Church Mission of Help in the Philippine Islands, and no possible way of having a branch of that organization. There is no equivalent of the work done by it, except under the Roman Church. In response to a very general feeling of a need for an institution that would care for girls and women in various kinds of trouble, an association has been incorporated with the idea of providing a "House of Friendship" under the guidance of Church and welfare institutions already organized.

A plot of ground has been donated by a leading Filipino philanthropist, and an anonymous donor offers peso for peso for all moneys collected for a building before a stipulated early date. A board of directors has been formed consisting of Americans, Spaniards, Filipinos, and Chinese, with committee members drawn from practically every Protestant Church and the Bureau of Charities, Anti-Tuberculosis League, Nurses' and Women's Clubs throughout the Islands and Welfare Organizations. The home will be erected near Manila, of modest proportions, allowing room for expansion, with the idea of making it self-supporting almost from the start.

ST. PAUL'S CHURCH, SHANGHAI, CELEBRATES ANNIVERSARY

SHANGHAI—On October 10th, the National Holiday, St. Paul's parish, Shanghai, celebrated the twentieth anniversary of its complete self-support. The Rev. H. Y. Yao, the rector, and the Rev. T. Y. Hsu, his assistant, a deacon, with a number of volunteer lay workers look after what is probably the largest congregation in Shanghai. Over 400 people had gathered in the

church at 3 o'clock when a long procession of choristers and clergy marched in singing *Onward Christian Soldiers* in Chinese. Addresses were made by the Rev. P. Y. Chu, the rector of the Church of Our Saviour, and by the Rev. K. T. Chung, secretary of the National Christian Council and assistant priest of St. Peter's Church.



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No. 3

THE CHARLES RIVER, CAMBRIDGE
A PLEA FOR TEACHING ABOUT THE
MONASTIC LIFE

THE MONASTIC VOWS AND COUNSEL

SOME BOOKS ON THE RELIGIOUS
LIFE

SPIRITUAL COMMUNION, V.S.S.C.

THE MOTHER HOUSE. *Illustration*

THE JOYFUL VOCATION TO SUFFERING

BLESSING OF THE HOUSE OF THE
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OUR WORK: *The Japanese Mission, San Francisco; St. Augustine's Farm, Foxboro. With illustrations*

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Seamen's Church Institute in Philadelphia Celebrates Anniversary

Bishop Lloyd to Preach at Brotherhood Service—Church and School Receive Bequests

The Living Church News Bureau
Philadelphia, November 2, 1929

WITH A TOTAL OF OVER 1,000,000 VISITS by seamen on its records, the Seamen's Church Institute, Philadelphia, will begin the celebration of its tenth anniversary at a special service on Monday, November 4th. The Rt. Rev. Philip M. Rhinelander, D.D., formerly Bishop of Pennsylvania, and now a canon of the Washington Cathedral, will preside. Bishop Rhinelander was the first president of the Institute.

A service will be held at noon in the chapel of the Institute, at which all the charter members will speak. A photograph of the original Floating Chapel of the Redeemer, built in 1848, and conse-

crated in 1849, after which the present chapel has been named, will be presented to Bishop Rhinelander, to be hung in the College of Preachers at Washington.



After luncheon, Bishop Rhinelander will dedicate a corridor in the new building of the Institute, the gift of Mrs. Cyrus H. K. Curtis, in memory of Mrs. Alexander Van Rensselaer, one of the founders and benefactors of the Seamen's Institute. Another memorial is the establishment of an endowment fund by Mrs. Stanley G. Flagg, Jr., of the Bryn Mawr Auxiliary, to provide flowers on the altar for each Sunday in the year. Mrs. John A. Brown, Jr., chairman of the woman's committee, has given a medallion of a ship's lantern for the chapel wall, and also a notice board, in memory of Mrs. Thomas Learning.

The Seamen's Church Institute opened its doors at 201 Walnut street on November 1, 1929, for the purpose of conducting religious and social work among the vast army of men coming on shore from the ships stopping at the port of Philadelphia for several days. It was a successor to the Churchmen's Missionary Association, which had conducted the Floating Chapel of the Redeemer. Within a year, the Institute acquired the adjoining property westward to Dock street, and on November 4, 1923, the cornerstone of its new building was laid at 211 Walnut street. Services have been conducted in the chapel three times a week. The clinic, which is open twice a week, has about 100 patients a month; and the carefully selected library and school of navigation, which are features of the Institute's work, are in constant use.

Most of the thirteen auxiliaries of the

Institute in Philadelphia and vicinity, and the eleven auxiliaries throughout Pennsylvania, will participate in providing the annual Thanksgiving dinner for approximately 300 men at the Institute. Mrs. Robert Kelso Cassatt of Rosemont was elected to the board of managers of the Institute at the annual fall meeting, to fill the vacancy caused by the death of Mrs. Van Rensselaer, which occurred early in the year.

BISHOP LLOYD TO PREACH AT BROTHERHOOD SERVICE

Every man and boy in the diocese, irrespective of membership, is being invited to an assembly of the Brotherhood of St. Andrew, to be held on St. Andrew's Day, November 30th, at the Church of the Epiphany, Philadelphia.

The Rt. Rev. Arthur S. Lloyd, Suffragan Bishop of New York, will be the preacher in place of the late Bishop Murray. The

ST. PAUL'S CHURCH, OVERBROOK, PHILADELPHIA

This church, of which the Rev. Dr. Joseph Fort Newton is rector, celebrated its thirtieth anniversary November 3d. It has recently completed extensive improvements.

opening service will be held at five. This will be followed by a supper, a business session, and the main service, which will be at 7:30.

Bishop Taitt will speak at the evening service on Man and the Church. The Place of the Brotherhood of St. Andrew will also be discussed by H. Lawrence Choate, president of the Brotherhood, and A. D. Parker, of the Church of the Good Shepherd, Rosemont, will give an address on Man and God. The general theme of the meetings will be Why Are We Here, the thought being taken from our Lord's words: "To this end was I born, and for this cause came I into the world, to bear witness to the Truth" (St. John 18:37).

ST. PAUL'S, OVERBROOK, CELEBRATES THIRTIETH ANNIVERSARY

The Memorial Church of St. Paul, Overbrook, will commemorate its thirtieth anniversary as a parish tomorrow. Special services will be held in the morning and evening, at which the rector, the Rev. Dr. Joseph Fort Newton, will preach.

Early in 1898, St. Paul's was established as a mission of the Church in the Overbrook section of Philadelphia, by the late Rev. Cyrus T. Brady, Archdeacon of the diocese. A year later, it became a self-supporting parish, at which time the present church was built as a memorial to the late William Simpson, Jr. Archdeacon Brady was the first rector. He was succeeded by the Rev. George C. Bartlett, now dean of the Philadelphia Divinity School, who was followed by the late Rev. William R. Turner.

For a number of years, the Rev. Robert Norwood, now rector of St. Bartholomew's,

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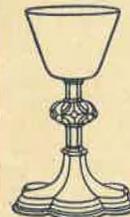
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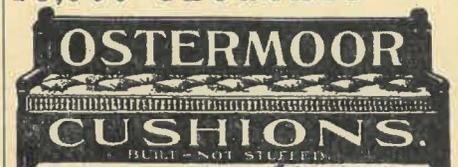
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New York, was rector. During his ministration the parish grew considerably, and is still growing, the number of communicants being nearly 1,000. The Rev. Dr. Joseph Fort Newton came to the parish as rector in January, 1926.

The services tomorrow will also mark the completion of a great number of improvements, which have been taking place over a period of several years.

CENTRAL COMMITTEE ON SOCIAL SERVICE REPORT

Clinton Rogers Woodruff, advisor to the central committee on Christian social service of the five dioceses in Pennsylvania, has recently issued an encouraging report. At a recent session, the Pennsylvania legislature appropriated more than \$10,000,000 for the enlargement and improvement of institutions caring for the mentally ill, feeble-minded, epileptics, and delinquents throughout the state, which amount is twice that granted in 1927, and four times the amount given in 1925.

ANNUAL DEVOTIONAL DAY HELD FOR WOMAN'S AUXILIARY

Last Tuesday, representatives of 200 parishes and missions of the diocese met in Old St. Peter's Church at the annual devotional day of the Woman's Auxiliary. The Very Rev. Robert S. Chalmers, dean of St. Matthew's Cathedral, Dallas, Tex., spoke at the morning service, and Bishop Taitt addressed the meeting at the luncheon, which was held at one o'clock.

CHURCH AND SCHOOL RECEIVE BEQUESTS

St. Peter's Church, Philadelphia, is bequeathed \$15,000 by the will of Mrs. Mary Pepper Gwinn, who died on July 26, 1929. In making the bequest, Mrs. Gwinn stipulated that \$10,000 shall be added to its endowment fund as a memorial to her mother, Sally Norris Pepper, and \$5,000 is to be given to the summer outing fund of the choir of the church.

The Episcopal Academy will receive a bequest of \$1,000 under the will of George Brinton Phillips, who died September 25, 1929. The income from this amount is to be used for an annual prize for the best scientific thesis in the field of chemistry and physics.

ELEANOR ROBERTS HOWES.

TO BROADCAST PEACE SERVICE FROM NATIONAL CATHEDRAL

WASHINGTON—An Armistice Day service will be broadcast to the nation from Bethlehem Chapel of Washington Cathedral, beginning at 11 A.M., Eastern Standard Time, on the eleventh anniversary of the close of the World War and continuing until 12 noon. The Columbia Broadcasting Company has tendered the use of its widespread broadcasting facilities for this purpose. A countrywide network of stations will be devoted to the broadcast which was suggested by Station WMAL, the Washington unit of the Columbia system.

A special order of service, commemorative of the coming of peace and suitable for radio purposes, is now being prepared. The Bishop of Washington, the Rt. Rev. James E. Freeman, D.D., the members of the clergy staff of Washington Cathedral, and the Washington Cathedral choir of men and boys under the direction of Edgar Pruest, organist and choirmaster, will participate. There will be prayers, scriptural readings, hymns, anthems, and a special address by the Bishop of Washington.

REV. DR. CAMERON J. DAVIS ELECTED AT BUFFALO

Accepts Choice as Bishop Coadjutor of Western New York

BUFFALO, N. Y.—The Rev. Cameron J. Davis, D.D., rector of Trinity Church, Buffalo, was elected Bishop Coadjutor of Western New York on the fourth ballot at the special convention of the diocese held at St. Paul's Cathedral, Buffalo, on Tuesday, October 29th.

The convention began with a celebration of the Holy Communion by the Rt. Rev. David L. Ferris, D.D., Bishop of the diocese, after which the convention was organized. Upon recommendation of the diocesan council the salary of the Bishop Coadjutor was fixed at \$6,000.

In the committee of the whole the following names were presented to the con-



BISHOP-ELECT

Rev. Cameron J. Davis, D.D., elected Bishop Coadjutor of Western New York.

vention: The Rev. Cameron J. Davis, D.D., rector of Trinity Church, Buffalo; the Rev. Wyatt Brown, D.D., rector of St. Paul's Cathedral, Buffalo; the Rt. Rev. Walter Overs, Ph.D., of Jamestown, N. Y.; the Rev. Henry deWolf de Mauriac, rector of St. Matthias' Church, East Aurora, N. Y.; the Rev. Henry Zwicker, of Lockport, N. Y.; the Rev. Samuel S. Drury, D.D., head of St. Paul's School, Concord, N. H.; and the Rev. Thomas S. Cline of Berkeley Divinity School, New Haven, Conn.

The ballots were as follows:

First Ballot	Clergy	Lay
Dr. Davis	46	31½
Dr. Brown	35	30
Bishop Overs	8	11½
Dr. Zwicker	9	6
Dr. Drury	2	3
Dr. Cline	2	1
Mr. de Mauriac	1	1

Second Ballot	Clergy	Lay
Dr. Davis	46	38½
Dr. Brown	46	37½
Bishop Overs	3	3
Dr. Zwicker	3	2
Dr. Cline	1	0
Mr. de Mauriac	0	1

Third Ballot	Clergy	Lay
Dr. Davis	51	41½
Dr. Brown	48	39½
Dr. Zwicker	2	2

Fourth Ballot	Clergy	Lay
Dr. Davis	52	46
Dr. Brown	49	36

The name of Bishop Overs was withdrawn on the second ballot and the name

BOOK CHATS

from Morehouse Publishing Co.

LAST week we mentioned a few of the English publications of the Student Christian Movement, which are published in this country by Morehouse Publishing Co., including the two newest ones: *THE EASTERN ORTHODOX CHURCH* (\$2.25), by Dr. Stefan Zankov, and *A BRIEF SKETCH OF THE CHURCH OF ENGLAND* (\$1.60), by the Rt. Rev. G. K. A. Bell, Bishop of Chichester. This week we wish to mention a few of the older, but no less valuable, Morehouse-S. C. M. publications.

Of these, *A BIBLICAL THOROUGHFARE* (\$3.00) has received the most discussion and the widest circulation in this country. The author, the Rt. Rev. Neville Stuart Talbot, D.D., Bishop of Pretoria, knows his Bible from Aaron to Zurihaddai, and has, moreover, the rare knack of translating his scholarship into the every-day language of you and of me. "On the whole, probably the best presentation in popular literary form of the results of modern Bible study," says *St. Andrew's Cross*.

"The student who wants a clear, logical survey of the arguments for God and His Nature will find what he seeks here," says the *American Church Sunday School Magazine* of *FIRST STEPS IN THE PHILOSOPHY OF RELIGION* (\$1.50), by Dr. Charles Harris. The book is just what its title indicates, an introduction to the philosophy of religion.

THE GOSPEL OF GOD (\$1.80), by the Rev. Herbert Kelly, S.S.M., is, as the *Baptist* admits, "a challenge to some hard thinking." The author finds the answer to the eternal "Why?" of life in the Gospel of our Lord's Incarnation. "Fr. Kelly is not easy reading, he is often provoking," the *Church Times* remarks, "but he makes his readers think, and here and there are passages which flame out truth and stick in the mind."

An excellent book for the clergy is the Rev. A. L. Lilley's *PRAYER IN CHRISTIAN THEOLOGY* (\$1.60), "a study of some moments and masters of the Christian life from Clement of Alexander to Fenelon." *The Anglican Theological Review* commends it "to all our clergy, as a most excellent, thoughtful, suggestive contribution not only to their book shelves but to their own spiritual experience."

JESUS: THE WAY, THE TRUTH, AND THE LIFE (\$1.25), by the Rev. W. Arthur Wesley, is "as unique as it is valuable," according to the *Holy Cross Magazine*. "It is an attempt to present to the Student Christian Movement a statement of what the Anglo-Catholic religion consists of. . . . It ought to fill a real place in providing a book which one can put into the hands of his sectarian friends in order to let them know the reason of the Faith that is in him."

The two remaining books are worthy of more extended treatment than the passing mention which is all that our remaining space permits. They are *RATIONALISM AND ORTHODOXY OF TODAY* (\$2.00), by the Rev. J. H. Beibitz, and *STUDIES IN HISTORICAL CHRISTIANITY* (\$1.60), by Dr. A. E. J. Rawlinson.

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of Dr. Zwicker on the third ballot. After the doxology had been sung, the Rev. Dr. Davis, the Bishop-elect, was escorted to the chancel where he thanked the convention and said that subject to the standing committees of the Church he accepted the election.

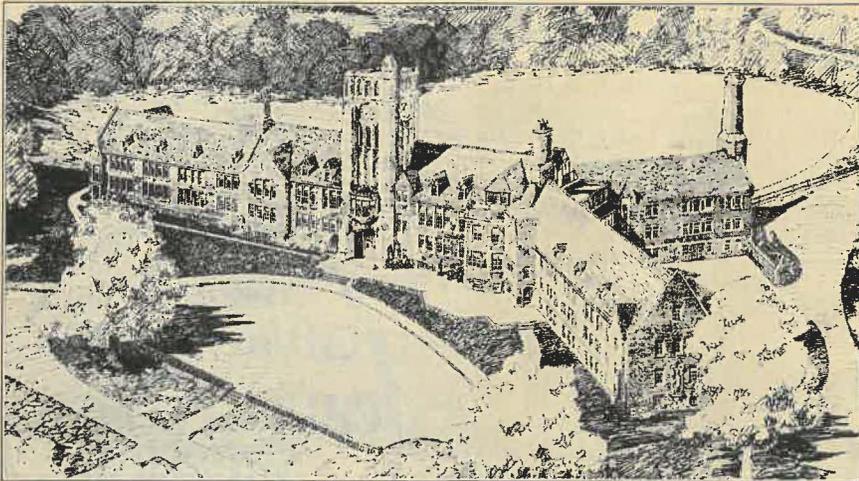
It is expected that the Bishop Coadjutor-elect will become Bishop of Western New York in two years, when division of the diocese will be completed. Bishop Ferris has indicated his intention of resigning the bishopric of Western New York in order to accept that of a new diocese with Rochester as its see city in 1931, when the general convention is expected to approve the division. Under such circumstances, the Bishop Coadjutor automatically would succeed.

Dr. Davis was born in Watkins, N. Y., December 13, 1873. He was graduated from De Veaux School, Niagara Falls, N. Y., in 1891, and from Trinity College, Hartford, Conn., in 1894. He was ordained

ALL HALLOWS CELEBRATION AT ST. AGNES' SCHOOL, ALBANY

ALBANY, N. Y.—For the sixtieth time, in unbroken succession, the traditional lighting of the fire by the Bishop took place at the All Hallows' celebration in the study hall of St. Agnes' School. This celebration, on the eve of All Saints, was inaugurated by the first Bishop of Albany, who presided each October 31st until the year 1913, since when it has been continued by the second Bishop, the Rt. Rev. R. H. Nelson, D.D., until this year when his successor, the Rt. Rev. C. Ashton Oldham, D.D., lighted the fire, read the prayers, and conducted the exercises.

Messages from Bishop Nelson and scores of former pupils and graduates of St. Agnes' scattered over the world were read by Bishop Oldham, several All Saints' Day hymns were sung by the school, and Bishop Oldham introduced Walter P. R. Pember, representing Pem-



ST. AGNES' SCHOOL, ALBANY, N. Y.

Architect's plans for new buildings for this progressive girls' school.

deacon in 1897 and priest in 1898, by Bishop Walker. He became curate of Trinity Church in 1897, and rector in 1901.

The Rev. Charles A. Jessup, D.D., rector emeritus of St. Paul's Cathedral, Buffalo, and chairman of the diocesan committee of the Bishop Brent Memorial Fund, submitted a report to the convention which was acted upon and adopted. Cooperation with the Bishop Brent Memorial Commission and erection of a monument at the grave of Bishop Brent was recommended by the diocese. By raising funds to carry on the work to which he was devoted during his lifetime, especially the education of the Moros in the Philippines and the cause of Christian unity throughout the world, it is proposed to perpetuate the memory of Bishop Brent.

A resolution was adopted, approving the plans regarding a monument to be placed at the grave of Bishop Brent in the cemetery Bois de Vaux, Lausanne, and requesting the committee to collect funds in this diocese for the erection of the proposed monument, individual contributions being limited to \$1.00.

CHURCH IN NEW HAMPSHIRE BENEFITS BY WILL

CONCORD, N. H.—By the will of the late Mrs. Caroline Goodrich, widow of the Rev. James B. Goodrich of Concord, the following institutions will receive \$5,000 each: St. Paul's Church, Concord; St. Mary's School, Concord; the trustees of the diocese of New Hampshire; and the Claremont Hospital, Claremont.

ber and Demers, architects, whose plans for the new buildings of St. Agnes' School on the thirty-three acre site near Albany have been adopted. Mr. Pember showed the diagrams of the proposed structure and also pictures of the buildings, the first unit of which is now under construction. The central tower of the new school will be a memorial to the founder of St. Agnes' School, the Rt. Rev. William Crosswell Doane, D.D.

LOS ANGELES CLERGY CONFERENCE MEETS

PASADENA, CALIF.—Sixty-two clergy of the diocese of Los Angeles gathered for conference at the call of the Rt. Rev. W. Bertrand Stevens, D.D., on October 22d and 23d. The conference was held at Mount Lowe Tavern, perched in the Sierra Madre Mountains back of this city, and was the first of its kind to be held in the diocese.

Bishop Stevens outlined a program of activity for 1929-30, discussing fuller cooperation with the general Church program, the erection of the Bishop Johnson Memorial Chapel at University of California at Los Angeles, missionary extension, and the deepening of the devotional and intellectual life of the clergy. Other conferences were led by the Rev. Leslie E. Learned, D.D., of this city, on Preaching, and the Rev. Charles P. Otis, S.S.J.E., of San Francisco, on Pastoral Care.

Veteran priests present called the conference one of the finest things in the history of the diocese, and a decision was made to make it an annual occurrence.

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GEORGIA CLERGY STUDY FALL CAMPAIGN

SAVANNAH, GA.—Discussion of methods for the fall campaign was ably led by the Rev. Charles Clingman, D.D., rector of the Church of the Advent, Birmingham, Ala., at the annual conference of the field department of the diocese of Georgia, held in St. John's Church, Savannah, October 23d and 24th.

The conference opened on Wednesday afternoon, at which time the topics were on the technique of the preparation and educational value of the canvass. At night a short service was held and the speakers for the evening were Dr. Clingman and Miss Edna Eastwood, secretary for the home study of the isolated, Department of Religious Education of the National Council.

A celebration of the Holy Communion opened the next day's session, when the Bishop of the diocese in his address emphasized the spiritual side of the every-member canvass. On adjourning to the parish house, Bishop Reese presented the diocesan program followed by an address by Dr. Clingman on the General Church program.

After luncheon divisional conferences were held, the Bishop leading the discussion for the clergy group, and W. W. Williamson, vice-chairman of the diocesan finance department, presiding over the lay conference. The two groups joined later and reported their findings. A resolution was passed at the joint conference recommending to the parishes and missions the adoption of the "individual apportionment plan" after a thorough preparation is made informing the congregations of the proposed plan.

Additional interest was lent to this year's conference, as the first day was Bishop Reese's seventy-fifth birthday. At the evening service, the Rev. D. C. Wright, D.D., rector of Christ Church, Savannah, representing the clergy and lay people of the diocese, made an address, expressing love and congratulations to the Bishop, and appreciation of his wise and statesmanlike administration and spiritual leadership.

The following evening Bishop Reese's daughter, Mrs. E. B. Freyer, gave him a surprise party at the episcopal residence, to which were invited the clergy of the diocese and their wives. The Bishop received many personal gifts.

During the year 1929, Bishop Reese has observed the fiftieth anniversary of his priesthood and the twenty-first anniversary of his episcopacy in addition to his seventy-fifth birthday.

OPENING OF NEW CHURCH AT MONTPELIER, VA.

MONTPELIER, VA.—The new building of the Church of Our Saviour at Montpelier in St. Martin's parish, Hanover county, the Rev. J. P. H. Mason, rector, was opened on Sunday, October 27th, with an all-day service. The sermon in the morning was preached by the Rev. S. S. Hepburn, of Chestertown, Md., a former rector of St. Martin's parish. After a picnic dinner in the churchyard the afternoon service was held, at which the Rev. Churchill J. Gibson, D.D., rector of St. James' Church, Richmond, preached.

The new building takes the place of the old church, burned about ten months ago, which for many years has been a landmark on the Jefferson highway. It has been rebuilt as near as possible after the original lines, plans being drawn by William C. Noland, architect, of Richmond.

NEW BUILDINGS FOR CHURCH INSTITUTIONS IN PORTO RICO

SAN JUAN, P. R.—St. Catherine's School, in San Juan, Porto Rico, training young women to carry on Church work among their own people, has survived the difficulties and inconvenience of temporary quarters and expects to move into its new building sometime this month. Not since the school was started four or five years ago has it been housed in quarters that permitted the effective work desired by Miss Robinson, its head, and the others connected with it. This new building is one toward which the last United Thank Offering appropriated \$25,000.

St. John's Church, which is to provide for three congregations, American, West Indian, and Porto Rican, will be opened by Christmas time, and will thereafter be in use all day Sunday and on every weekday.

Bishop Colmore, now in New York, brings word that all but \$5,000 has been provided toward the total cost (\$80,000) of these first two units of the new Church center in San Juan.

A theological seminary is to be provided at the earliest possible time to continue and enlarge the work which has already produced results in training native men for the ministry. The few men who have been trained and ordained have done invaluable work.

To provide a native ministry and native teachers and medical workers, Church-trained, is the policy of the mission in Porto Rico. Here, as in other fields, the foreign missionary, essential to the work of training leaders and directing them in the early years, cannot do the permanent work for which the people must have their own leaders. Besides the two Bishops, there are now eight native clergy at work, and six young men waiting to begin training. There are four American clergy, not including the staff in the Virgin Islands. St. Catherine's has already graduated half a dozen young women who are in parish or educational work. In the near future the school will probably serve other Spanish-American fields also, as girls from mission schools in other countries can be sent there to receive training for Church work.

The two new buildings are nearing completion. The last payment is due on them within thirty days after completion.

G. F. S. SENDS GIFT TO HOSPITAL IN LIBERIA

NEW YORK—A gift of \$6,000 has just been sent to the women's wing of St. Mark's Hospital, Cape Palmas, Liberia, from the Girls' Friendly Society. This is \$1,000 more than the amount pledged.

With the announcement of this gift, the Girls' Friendly Society makes public its new missionary money object—St. Andrew's Mission, Mayaguez, Porto Rico. Two thousand five hundred dollars will purchase the building on the corner of the block occupied by the mission. The building is very much needed for the clinic and the overflow of the craft shop, employing as many women and girls as it can accommodate.

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BIBLES

TO BECOME CANON OF WASHINGTON CATHEDRAL

CLEVELAND—The Rev. John Ernest Carhartt, rector of St. Alban's parish, Cleveland Heights, has accepted a call to become canon of Washington Cathedral, Washington, D. C., effective January 1st. In addition to duties in Washington he will be the field representative of the National Cathedral Association.

Mr. Carhartt has been active in the affairs of the diocese of Ohio, serving as secretary to Bishop DuMoulin, and at present being a member of the diocesan council, editor of *Church Life*, chairman



TO WASHINGTON

Rev. John E. Carhartt, rector of St. Alban's Church, Cleveland Heights, Ohio, who will join the staff of Washington Cathedral as canon and field representative in January.

of the publicity department, and a member of the departments of religious education and social service. He is a graduate of Kenyon College and Bexley Hall, Gambier, Ohio. Prior to the election of the Rev. Dr. Francis S. White, as dean of Trinity Cathedral, Cleveland, Mr. Carhartt served as priest in charge. During the organization of the Federated Churches of Cleveland he was secretary for the first year. During eight years of leadership in St. Alban's parish the membership has increased fivefold and the budget has more than trebled.

INSTALL DEAN OF CATHEDRAL AT SPRINGFIELD, MASS.

SPRINGFIELD, MASS.—The installation of the Very Rev. Percy T. Edrop, as dean in Christ Church Cathedral, Springfield, on St. Luke's Day, October 18th, was a most impressive and colorful event. Three bishops and thirty clergymen were present, the wardens and vestrymen of All Saints' Church, Belmont, Dean Edrop's old parish, and with the full cathedral choir, marched in processional. The Rt. Rev. Thomas F. Davies, D.D., Bishop of the diocese, gave an address of welcome and inducted the new dean. Dean Edrop celebrated the Holy Communion, assisted by the Rt. Rev. John C. Ward, D.D., Bishop of Erie. The Rt. Rev. Herbert Shipman, D.D., Suffragan Bishop of New York, preached an inspiring sermon on Cathedrals and the Work of a Dean.

The Rev. A. Vincent Bennett of Christ Church, Fitchburg, was master of ceremonies. After the service a luncheon was served in the diocesan house for the clergy and invited guests.

NEW MEMORIAL CHURCH AT VENTNOR CITY, N. J.

VENTNOR CITY, N. J.—The congregation of the Church of the Epiphany, Ventnor City, organized in 1926 under the leadership of the Rev. Wiltshire W. Williams, and which is at present worshipping in a converted seashore cottage, under the rectorship of the Rev. Frederick W. Lightfoot, is rejoicing in the prospect of a new memorial church building, to be erected on another near-by corner, and which will be the gift of a nephew, in memory of Harriet Cornelia Provost and her husband, Sutherland Mallet Provost.

The new church, according to the preliminary plans, will be of brown rough granite, occupying a lot 80 x 140 feet, and will contain a parish room in the basement, and a chapel. The interior of the church is to be fitted and furnished with memorials and gifts from parishioners and friends. The detailed plans and specifications are now being prepared. The entire amount of the original donation will be put into the cost of the grounds and the church building, and will be ample for that purpose. The Lady chapel is to be furnished with the equipment of the building at present in use, including the pews from the old building of Trinity Church, Moorestown.

WOMAN'S AUXILIARY OF SIXTH PROVINCE MEETS

OTTUMWA, IA.—The Woman's Auxiliary of the sixth province met at the same time of the synod, October 22d to 24th, at Ottumwa. The provincial president, Mrs. W. W. Bugbee, of Paynesville, Minn., presided.

The keynote of the active meeting was: An increased interest in world-wide Christianity. Experts along their particular line of work gave the meetings increased knowledge of: The Hawaiian Islands, the Rural Districts, Religious Education, the Girls' Friendly Society, Social Service, Value and Need of Field Workers, Program of the Church, Corporate Gift, and the Jerusalem Conference.

Mrs. J. E. Kinney of Denver, Colo., was elected provincial president for the term of three years.

NEW CHURCH SCHOOL PLANNED FOR ST. PAUL'S, CHATTANOOGA

CHATTANOOGA, TENN.—After a year's study by a general committee representing every parish organization, St. Paul's, Chattanooga, has decided to erect a new Church school building to house the Little Helpers, kindergarten, and primary departments. The building now used by these departments will later be changed to house the parish house activities, and the present parish house will be remodeled to house the upper departments of the Church school.

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G. F. S. HOLIDAY HOUSE DEDICATED AT CONESUS, N. Y.

CONESUS, N. Y.—The Girls' Friendly Holiday House of the diocese on Conesus Lake has had a splendid addition during the past year in the gift of a chapel erected by Mrs. Georgia M. Forman in memory of her sister, Mrs. Minnie Greene Atwater. The Atwater Memorial Chapel will serve both as a recreation room for the guests and also as a chapel for religious services.

The building was formally dedicated by the Bishop, the Rt. Rev. David L. Ferris, D.D., at a diocesan gathering held at the Holiday House recently. The Rev. Dr. Charles A. Jessup, rector emeritus of St. Paul's Church, Buffalo, who was Mrs. Atwater's rector for many years, delivered a memorial address. Mrs. Atwater was head of the G. F. S. branch in St. Paul's, Buffalo, for many years and later became the diocesan head of the Girls' Friendly Society.

MICHIGAN TAKES UP CHRISTIAN YOUTH MOVEMENT

DETROIT—The Christian youth movement recently launched in the province of the Mid-West under the title "Adventuring for Christ Program" has been taken up in earnest in the diocese of Michigan.

The program as set forth for 1929-1930 involves two main features: first, a children's mission of one week in every parish during the autumn, and second a mission during the Lenten season of 1930. The Rev. Charles C. Jatho, rector of St. John's Church, Royal Oak, recently concluded a most successful children's mission in his parish. Approximately 100 boys and girls were in attendance each day during the week, beginning October 13th.

St. Paul's Memorial Church, Detroit, the Rev. James G. Widdifield, rector, was among the first of the Detroit churches to take up the program for boys and girls. The children's mission followed along the line of the suggested program beginning Sunday, October 13th, at the regular session of the school and concluded October 20th with the service of dedication. The results obtained can only be measured by the enthusiasm of the children which was great, and also by the comments of the parents. Several new children enrolled in the Sunday school as the result.

Concurrently with the children's mission in this parish was held a most successful adult mission, conducted by the Rev. Kerwood Alexander, rector of Christ Church, Owosso.

NEW TREASURER FOR BERKELEY DIVINITY SCHOOL

NEW HAVEN, CONN.—At the annual meeting of the trustees of Berkeley Divinity School, New Haven, on Saturday, October 26th, Samuel A. York, president of the Mechanics National Bank, New Haven, was elected a trustee, and also treasurer, succeeding Arthur P. Day of the Hartford, Connecticut, Trust Company, who has been treasurer of Berkeley for the past five years. A resolution of gratitude and appreciation of Mr. Day's service to the school was unanimously passed.

In his report, Dean Ladd spoke of the progress of the school and the changes made in the teaching staff. It was stated that the \$35,000 needed to make available for use the Eaton estate is being raised among the friends and patrons of the school.

† Necrology †

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

J. W. CANTEY JOHNSON, PRIEST

GASTONIA, N. C.—The Rev. J. W. Cantey Johnson, rector of St. Mark's Church, Gastonia, was seized with a heart attack immediately prior to the early Eucharist on Sunday, October 27th, and died within less than an hour.

Mr. Johnson, whose father was a priest of the Church, was born at Stateburg, S. C., on August 30, 1871, and was educated at Charleston College and Sewanee. He was ordained deacon in 1895 and priest in 1896 by Bishop Capers, and was successively rector of parishes at Rock Hill, S. C.; Birmingham, Ala.; Lake Charles, La.; Roanoke, Va.; and Gastonia, to which he came in 1920, shortly before the erection of the former district of Asheville into the diocese of Western North Carolina. Upon the organization of the diocese he became the first president of the standing committee, holding this office until his death. He was also a deputy to the General Conventions at Portland, New Orleans, and Washington, and, until the past summer, chairman of the department of religious education. He had also been secretary of the diocese since 1922.

The burial service was read in St. Mark's Church on October 29th by the Bishop of the diocese, the Rt. Rev. Junius Moore Horner, D.D., assisted by the Bishop Coadjutor of North Carolina, the Rt. Rev. Edwin A. Penick, D.D., and the Rev. G. Floyd Rogers of Asheville. With few exceptions the diocesan clergy were in the chancel in addition to many from North Carolina and Upper South Carolina. Interment was at Rock Hill, S. C., the scene of his first labors in the ministry.

PAUL S. SAITO, PRIEST

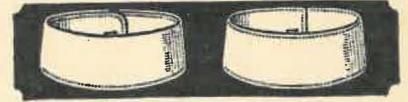
REDWOOD CITY, CALIF.—The Rev. Paul S. Saito, non-parochial priest of California, died on Friday morning, October 25th, at the Redwood Sanatorium, Redwood City. The funeral was held in San Francisco on Monday, October 28th, the Rt. Rev. Edward L. Parsons, D.D., Bishop of the diocese, officiating, assisted by the Rev. John T. Sakurai, S.S.J.E., of the Church of the Advent, and the Rev. B. H. Terasawa.

Mr. Saito was born in Yamazuchi, Japan, in 1870, and graduated from the Osaka Divinity School. He came to San Francisco in 1902 in order to work among his countrymen. After advanced study in the Church Divinity School of the Pacific, then at San Mateo, he was ordained to the diaconate in 1903, and the priesthood in 1904, by Bishop Nichols. For a time he was in charge of the Japanese Mission in San Francisco. He had been a non-parochial priest of the diocese for a good many years. For a considerable period he served as secretary of the Japanese Association of San Francisco.

WALTER C. GIBSON

UTICA, N. Y.—Dr. Walter C. Gibson, a leading physician of Utica and prominent in the medical profession generally, died October 26th at his home. He was the son of the Rev. William T. Gibson, who for many years was pastor of St. George's

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Church, Utica, and chaplain at the Utica State Hospital. At the time of his death Dr. Gibson had been a vestryman at Grace Church, Utica, for some time.

HELEN S. PEABODY

SIoux FALLS, S. D.—Helen S. Peabody, for thirty-eight years principal of All Saints' School, Sioux Falls, died on All Saints' Day. Ever since her father, the Rev. A. B. Peabody, took his young bride out into the Dakota country in the pioneer ox-cart days, the Peabody family life has been woven through and through the fabric of the Church. Under Bishop Kemper's direction, Mr. Peabody became the only Church missionary in a vast region. When Bishop Hare opened All Saints' School for white girls, in 1885, Miss Helen felt herself too young and inexperienced to shoulder the principalship alone, as he asked her to do, and associated her older sister Sarah with her for the first year. Miss Helen, to whom the University of South Dakota later awarded an honorary degree of Doctor of Letters, continued as principal until 1921-22, when she was succeeded by a younger sister, Eunice, who has since become principal of the Cathedral School for Girls in Laramie, Wyo. Another sister, Miss Mary, now in Sioux Falls, was Bishop Hare's secretary.

FREDERICK YOUNG

IONIA, MICH.—Frederick Young, senior warden of St. John's Church, Ionia, died at his home here on October 29th, aged 66 years. He was born and baptized in the parish, and was the oldest member in continuous residence.

From his youth he was in the hardware business founded by his father, and to which he succeeded. The respect held for him by the community was expressed in the mayor's proclamation to close all business places during the funeral service, and the large congregation, including the Elks Lodge, of which he was a member, completely filled the church.

Bishop McCormick, assisted by the rector, the Rev. Edwin G. White, read the burial office. Mr. Young is survived by his wife, who is an active Church worker; his son, Frederick; a brother, John Young; and a sister, Mrs. Esther Bailey.

FIRST OF WINDOWS INSTALLED IN WASHINGTON CATHEDRAL

WASHINGTON—Skilled glaziers completed the installation recently of the first of the beautiful windows being created especially for Washington Cathedral with stained glass, manufactured from formulas based on analysis of similar material produced during the thirteen century.

The window, designed by Lawrence B. Saint, American artist and authority on medieval stained glass, is concerned with the Seven Parables of the Kingdom and was placed in the Chapel of St. Mary, which is situated in the north choir aisle on the main floor of the cathedral.

Plans of Washington Cathedral provide for more than 180 windows. Many will be devoted to a pictorial chronology of Christian history. Others will illustrate parables, miracles, and other scriptural scenes.

Because of the construction now in progress the window just installed will not be available for public inspection for some time. The building activities are taking place on the transepts or arms of the cross-shaped edifice.

NEWS IN BRIEF

ALBANY—The annual diocesan meeting of the Girls' Friendly Society was held at the Hendrick Hudson Hotel, Troy, Monday evening, October 21st. Two hundred and fifty girls from parishes in the capital district and adjoining territory attended the dinner. The reactors from six churches were present with their branch delegates. The speaker was Miss Frances Arnold, field secretary of the Girls' Friendly Society in the second province.

ALBANY—The seventh annual diocesan Churchmen's dinner under the auspices of laymen was held on the evening of October 24th at the Hotel Ten Eyck, Albany. The dinner speakers were the Hon. Franklin D. Roosevelt, Governor of the state, and the Rt. Rev. Frederic Llewellyn Deane, D.D., Lord Bishop of Aberdeen and Orkney.

ALBANY—The semi-annual meeting of the Woman's Auxiliary, Albany diocesan branch, was held October 30th and 31st at Christ Church, Hudson, the Ven. C. R. Quinn, Archdeacon of Albany, rector. More than 200 women attended, and the Bishop and twelve clergymen were also present.

BETHLEHEM—Dr. John W. Wood of the Church Missions House held a three days' institute in the Church of the Nativity, Bethlehem, the last week of October. The deans of the two convocations, the archdeacon, and the Bishop presented the work of the diocese.—The Rev. Robert F. Kline, dean of the convocation of Scranton, was elected as editor of the Bethlehem *Churchman* at the last meeting of the Bishop and Council. He takes the place of the Rev. S. E. Neikirk, deceased. Dean Kline assisted the former editor for some time before his death.

CENTRAL NEW YORK—The new House of the Good Shepherd, Binghamton, recently enlarged at a cost of \$100,000, was dedicated by Bishop Fiske on All Saints' Day. At the same time he also had the service of benediction of the new altar in the chapel, a memorial to the wife of Dr. Wilson E. Tanner, rector of Trinity Church, Binghamton.—Bishop Fiske's new book *Calvary To-Day* has been received. It is a series of meditations on the "words from the cross to modern men and women" and the outcome of the Bishop's addresses at the Good Friday Three Hour Service in Trinity Church, New York City.—The annual diocesan meeting of the Girls' Friendly Society took place in Zion Church, Rome, on October 24th. Miss Mary Evans was reflected president.—Two new junior chapters of the Brotherhood of St. Andrew have been formed in the diocese: one at St. John's Church, Oneida, and the other at St. Luke's Church, Utica.—The Rev. J. Winslow Clarke, rector of Grace Church, Waterville, was honored by a reception in the parish house November 6th in honor of his ten years' service as rector of the parish.—J. William Jones, well-known musician and for the past five years organist and choirmaster at Calvary Church, Utica, will be chief organist and master of choristers at the Cathedral of All Saints, Albany. The appointment was made by the Bishop of Albany, effective December 1st.

DULUTH—The Church extension committee of the executive council of the diocese has planned with Bishop Bennett an interesting course of study of the Church's work during the weeks preceding the Every Member Canvass. A leaflet, prepared by each member of the committee in turn, and one by the Bishop will be sent the clergy of the diocese for family distribution.—Trinity Cathedral guild hall has been redecorated and given a new floor during the summer, the work of two of the guilds, St. Margaret's and St. Cecelia's.—The church at Staples, St. Alban's, has recently been removed to a new lot; sanctuary, chancel, and nave replastered and redecorated; a kitchen and assembly room built in the basement; and for the first time in the history of the little church there is a place for social gatherings and suppers. This station is one of four in charge of the Rev. R. J. Long.

EAST CAROLINA—A tour of the parishes of this diocese has been completed by John Q. Beckwith, member of the National Council of the Brotherhood of St. Andrew, accompanied by Leon C. Palmer, general secretary of the organization. Every parish visited on the tour formed a brotherhood chapter, and as a result there is now an active chapter of the brotherhood in every white parish of the diocese. In addition, several missions have organized chapters.

HARRISBURG—The autumn meeting of the archdeaconry of Harrisburg was held in Emmanuel Chapel, Mont Alto, on Wednesday, October 23d, the Ven. Paul S. Atkins presiding. Bishop Darlington addressed the meeting, eulogizing the work of the late Presiding Bishop. After transacting other business, the Rev. A.

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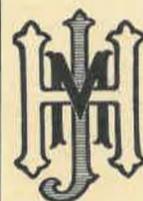
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BOSTON, MASSACHUSETTS

A. Hughes was elected archdeacon for the ensuing term of office.—Miss Henrietta Dickey has instituted a milk station at her own expense, to supply the children in this section of the Blue Ridge Mountains of Pennsylvania. Calvary Church is the only church of any religious body in this community, and is under the care of the rector of Blue Ridge Summit, the Rev. Arthur G. W. Pfaffko.

KANSAS—On October 20th, three of the four deaneries in Kansas met simultaneously: the northeast deanery at St. Paul's, Kansas City; the southeast at St. Andrew's Church, Fort Scott; and the southwest at St. James', Wichita.—One of the highpoints at the north-east deanery meeting was personalized by the Rev. E. L. Souder, a returned missionary from China and the Philippine Islands.—The southwest deanery meeting was signalized by the activities of the laymen. Dr. H. M. Glover, of Newton, gave a splendid summing up of the Church's program.—The outstanding note at this deanery meeting was that of self-examination. Mr. Thatcher Guernsey, a layman of Independence, and treasurer of the Church's program, became more than a little eloquent upon the subject of unpaid quotas.—The northwest deanery met in St. George's Mission, in Wakefield, on October 27th. Father Souder spoke twice, giving the people a vital picture of what the Church is striving to accomplish in the Far East.

LOS ANGELES—Bishop Stevens has appointed the Rev. Ray O. Miller, rector of St. James' Church, Los Angeles, as registrar of the diocese vice the Rev. Robert L. Windsor, deceased.—Saturday, October 12th, was the occasion of a "Columbus Day Harbor Boat Cruise" at Los Angeles Harbor to acquaint Churchmen with the great field of work of the Seamen's Church Institute at San Pedro.—The cornerstone of the new St. Matthias' Church, Whittier, was laid on October 13th by the Rt. Rev. Frank Theodore Woods, D.D., Lord Bishop of Winchester, assisted by Bishop Stevens and Bishop Moreland. The Rev. Edwin T. Lewis has been rector of the parish since 1920.—St. Luke's Church, Monrovia, celebrated its patronal festival with the dedication of a beautiful three-manual pipe organ, given in memory of W. D. Woolwine and his son, Lewis McClure Woolwine, by members of the family. It was built by E. A. Spencer of Pasadena and includes provision for the early addition of harp and chimes.—The Rev. Charles P. Otis, S.S.J.E., was the speaker at the October meeting of the Bishop's Guild held on the 21st, at St. Paul's Cathedral House, Los Angeles.

MARYLAND—The convocation of Towson held their fall meeting in Emmanuel Church, Belair, on Wednesday, October 23d. The Rev. Francis A. Gray, rector of St. John's Church, Kingsville, preached the sermon at the 11 o'clock service. Immediately after the service the business meeting was held, followed by luncheon. At the afternoon session, the Rev. Leslie E. Goodwin, rector of St. Matthew's Church, Sparrows Point, read a paper on the Children's Hour in the English Home.—The convocation of Annapolis met at St. Alban's Church, Glen Burnie, for their fall meeting. The Rev. Philip J. Jensen, rector of St. Thomas' Church, Garrison Forest, preached the sermon at the opening service.—The Rev. Charles E. McAllister, rector of the Church of St. Michael and All Angels, Baltimore, made the afternoon address on the Every Member Canvass.—The convocation of Cumberland will hold its fall meeting in St. John's Church, Hagerstown, on November 20th next.

MASSACHUSETTS—Five very beautiful antique Spanish chairs from the Basque country have been placed in the sanctuary of the Church of the Advent, Boston, as the gift of George Peabody Gardner, senior warden.

Trinity Church, Boston, benefits through the will of Mrs. Annie M. Lawton of Hingham who has provided that \$50,000 shall go to the endowment of the parish in memory of her husband, Charles Otis Lawton. Trinity Neighborhood House and Day Nursery will benefit to the extent of \$2,000.

All trouble in obtaining adequately trained Church school teachers is obviated in St. Stephen's Church, Lynn, by a teacher training class into which the graduating class of the Church school enters.

In St. Paul's Church, Malden, a litany desk has been dedicated in memory of Valborg Dorothea Carlsen, deaconess. This desk is the gift of Deaconess Carlsen's sister, and it is of unstained white American oak and designed by Cram and Ferguson.

MASSACHUSETTS—All Boston and a very wide circle outside mourned the death of the Rev. Dr. George A. Gordon, Congregationalist, but lately resigned after years of service as minister of the New South Church in Copley Square.—The *Worship of the Christ Child* is a Christmas pageant given annually in St. Mary's

Church, Dorchester, under the direction of Miss Caroline Barry. As a practical demonstration for the help of Church workers in the field of drama, 100 boys and girls from St. Mary's parish helped in presenting the pageant at a meeting of St. Dunstan's Guild in St. Paul's Cathedral recently.—The Episcopalian Club of Massachusetts held its fall dinner October 28th. Edwin Markham, teacher and poet, read from his own writings, and Bishop Colmore of Porto Rico, present as a guest, was prevailed upon to speak for a short time.—A reception to Fr. and Mrs. Hamlin and to the Rev. Hugh Morton of the Church of the Advent, Boston, was given last Sunday evening by the Guild of St. Francis Xavier.—Bishop Jenkins of Nevada, called home through the illness of his youngest son, has been obliged to cancel his impending visit to Massachusetts.

MICHIGAN—The Church of the Messiah, Detroit, has organized a Young People's Service League under the leadership of the Rev. George Wyndham Ridgway, associate priest, and are following the program of the Crusade of Youth very enthusiastically.

MISSOURI—Emphasizing the fact that the Mission to Lepers is not concerned merely with the feeding and nurture of the lepers or the beneficial effects of chaulmoogra oil, William M. Danner, general secretary to the American Mission to Lepers, quoted a Buddhist priest as saying, "We must never forget the spiritual side of a man's nature." Mr. Danner was the principal speaker at the fall quarterly meeting of the Woman's Auxiliary of the diocese, held in the Bishop Tuttle Memorial recently.—Miss Winifred Dunkle, field secretary of the Girls' Friendly, fifth province, gave an interesting talk on the work of that organization.—The Rev. J. S. Bunting of the Church of the Ascension will conduct a quiet afternoon for the women of the diocese, and particularly for the devotional secretaries of the Woman's Auxiliary, on Thursday, November 7th.

NEWARK—St. Aidan's Church, Paterson, was host to the clergy of the archdeaconry of Paterson when they held their quarterly conference on October 24th. At the business session in the afternoon Bishop Stearly made an address.—The Rt. Rev. W. Blair Roberts, D.D., Suffragan Bishop of South Dakota, was the principal speaker at a sectional dinner of the diocese in preparation for the Every Member Canvass, when representatives of fourteen parishes assembled at St. Paul's parish house, Paterson, on October 16th. Work among the Dakota Indians furnished the topic for a great part of the Bishop's address. Other speakers were James Wilson, of St. Paul's Church, the Rev. C. E. Snowden, of the National Council, Bishop Stearly, and the Rev. D. Stuart Hamilton, D.D., of St. Paul's Church.—On November 1st Harry Mason Jones, formerly principal of one of the Ridgewood public schools, became superintendent of Bonnie Brae Farm for Boys, Millington. This institution is part of the social service work of the diocese.—A very helpful Church school convention was held by the diocese at Grace Church, Orange, the Rev. Charles T. Walkley, D.D., rector, on October 19th, opening with a celebration of the Holy Eucharist at which Bishop Stearly officiated. Among the speakers were the Rev. Shelton H. Bishop and the Rev. Frederic C. Lauderburn, of New York; the Rev. John H. Rosebaugh, president of the board of religious education of the diocese; the Rev. A. Stewart Hogenauer, field secretary for religious education of the diocese; the Rev. F. Creswick Todd, rector of St. Andrew's Church, South Orange; Bishop Stearly, and the Rev. Canon H. A. Prichard of the Cathedral of St. John the Divine, New York.

NEWARK—The Girls' Friendly Society of St. Paul's Church, Paterson, held its annual dinner and reunion on the evening of October 28th. Almost 150 members and former members attended.

NEW JERSEY—A laymen's mission is to be held in Trinity Church, Cranford, for six days beginning Sunday, November 10th, the missioner being E. C. Mercer. The pastors of the other churches in Cranford are coöperating in this effort to reach the men of the community.

NEW YORK—Coleman Jennings, a young business man of Washington, D. C., entered into the college work of the Church as a volunteer secretary associated with the Rev. C. Leslie Glenn, under the Department of Religious Education of the National Council, starting November 1st. He may be reached either at the Church Missions House, 281 Fourth Ave., New York, or at 2221 Massachusetts Ave., N. W., Washington, D. C.

NEW YORK—The acting dean of the General Theological Seminary is making strenuous efforts to complete the organization of the alumni and sometime students before the return of Dean Fosbroke in January. He has attended

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three conferences since the opening of the term, in Connecticut, Albany, and Delaware. In each place there was a good meeting, revealing a fine spirit on the part of the alumni and a readiness to work seriously for their alma mater. The three dioceses have undertaken to raise \$90,000 for special parts of the endowment fund.

OLYMPIA—The new dean of the central deanery of the diocese, the Rev. R. Franklin Hart, held the first meeting of the deanery following his acceptance of office, at St. John's Church, Olympia, on October 24th, and it proved a very happy occasion. Speakers included Deaconess Knox, who spoke of the work of the only Church hospital in the diocese, St. Luke's, Bellingham; the Rev. Arthur Bell, chaplain of the Annie Wright Seminary, Tacoma; Deaconess Peppers; Bishop Huston; the Rev. S. P. Robertson, of Aberdeen; and the Rev. Russell E. Francis, of Longview.

PITTSBURGH—The service at Rosedale of laying the cornerstone of St. Thomas' Mission parish house was held on Sunday, October 27th. The rector of this mission is the Rev. Dr. L. N. Tucker, of St. James' Memorial Church, Pittsburgh.—The Rev. Dr. G. Philip Jung, rector of Christ Church, Brownsville, was the principal speaker and dedicated a large naval gun marking the site of Redstone Old Fort or Fort Burd, Brownsville, on Sunday, October 27th. This gun was placed through the local American Legion.

QUINCY—A valuable property has been purchased by St. Peter's Church, Canton. It includes a large house, part of which is now being used for regular services of the Church, and the rest for living quarters by the vicar. As soon as funds are in hand a new church will be erected. The Advent offerings this year are to be used for this purpose.—A diocesan conference on rural work, attended by clergy and laity, was held in St. John's Church, Galesburg, Thursday and Friday, October 24th and 25th. The Rev. H. W. Foreman of the National Council conducted the discussions.—After several years of dormancy St. Luke's Church, Wyoming, is active again. The church and rectory property have been extensively repaired and services are now being held every Sunday by the Rev. Robert J. Sudlow, curate of St. Stephen's Church, Peoria.

UPPER SOUTH CAROLINA—The clergy of the diocese held their fall meeting in St. John's Church, Columbia, October 15th and 16th. The opening address was delivered by the Rev. John Moore Walker, of Charlotte, N. C.—Plans for the Every Member Canvass and other activities of the diocese were outlined by Bishop Finlay and thoroughly discussed by the clergy.

WESTERN MASSACHUSETTS—St. Peter's Church, Springfield, has been handsomely re-decorated in the form of an ancient basilica, and was rededicated by Bishop Davies on Sunday morning, October 13th. The Rev. Spence Burton, S.S.J.E., Boston, was the preacher. The Rev. George W. Ferguson is the rector.

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