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NO. 9

In This Year of Grace

EDITORIAL

The Priest
and Mental Disorders

REV. WILLIAM H. PETTUS

Serving the Lord

REV. HUNTER YEN

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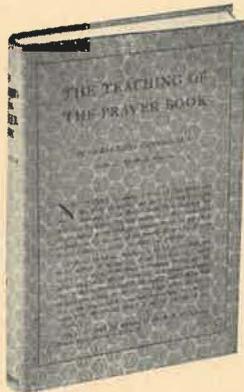
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By STEFAN ZANKOV

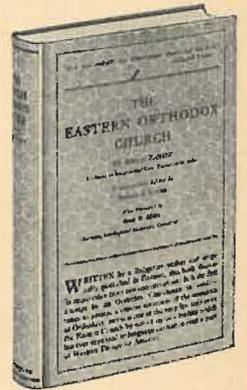
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With Introduction by DR. JOHN R. MOTT

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VOL. LXXXII

MILWAUKEE, WISCONSIN, DECEMBER 28, 1929

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EDITORIALS & COMMENTS

In This Year of Grace

IT would be interesting to have some statistics concerning the keeping of diaries at the present time. Do modern men, women, and children keep diaries? If so, about how many; and why; and how? We might get figures by sending out a questionnaire; we might even get valuable descriptions as to manner and reason. Charts and tables we could then make, with a few pages of comment. And all this would, as has been said, be interesting.

How much more so would be a few diaries themselves! These would repay study, if they "could be had." The three or four diaries which may "come to hand"—if a fortunate hand—show this to be true. Take, for example, the "Bishop's Journal," or the "Archdeacon's Journal," printed in the diocesan paper: how much either tells, not only about events, but also about the persons concerned—including the Bishop and the archdeacon! We read, for instance, in the "Bishop's Journal": "At Smithville in the evening. Confirmed ten: eight children, two adults. The rector, the Rev. Mr. Jones, and his wife, full of hope and plans." The entry for the next morning is headed with the name of his see city, a large and flourishing place, and reads: "Preached in the cathedral, and confirmed a class of one hundred and ten." What does this record of most usual events tell us of the "persons concerned"? This question may be asked. If, by chance, we have last year's "Bishop's Journal," we look back and find that there was no confirmation class at all at Smithville then, and no rector, and no one known to be willing to go as rector. If, again, by chance, we know the Bishop, we remember that he can induce men and women to attempt the apparently impossible; and his journal tells us that he has done it here, once more. And again, if by chance we know "the Rev. Mr. Jones, and his wife," we recall various accomplishments brought to pass by the fact that they are always "full of hope and plans." Thus the entry for "Smithville" tells us that, given such a bishop and such a rector and such a rector's wife, the Church's work has progressed—and will progress in that community. But what of the cathedral entry? That tells us that the Bishop, while familiar with large numbers, is not likely to become bedazzled by them; that he will still be able to count, with praise and thanksgiving, to ten—"eight children, two adults."

We find other things in the "Archdeacon's Journal"—but the same spirit. For instance, there is this entry: "Celebrated the Holy Communion on the Feast of the Epiphany at Brownstown. A large congregation, in a hall lent us for the occasion. The people were so glad to have their Christmas Eucharist so near the time." What does this tell us? Perhaps we have last year's "Archdeacon's Journal." In it we find that last year the people at Brownstown had their Christmas Eucharist on Septuagesima Sunday. It tells us further that they, and the archdeacon, tried hard to have it earlier this time. And it tells us still more: such people will get together money and build a little church before long; and such an archdeacon will have more priests to work with him in so promising a field.

These are actual entries, in real diaries, of very recent dates indeed, and quoted exactly as written, with the exception of the names of places and persons. All bishops and all archdeacons keep such diaries. A good many of them are printed. We can study them if we like.

BUT what most readers seek in a diary is the revelation of the "secret soul" of the writer. The diaries of an older time give this with a certain plenitude—some of them. And so do the diaries of this present time.

Take the journal of the man who was given a "Line a Day Book" for Christmas, and who decided to use it in a new fashion: his diary did indeed show his "secret soul." He, a busy parish priest with hardly a moment of the day to spare for his own affairs, so engaged was he with the sorrows and joys and needs of his flock, smiled when he saw the "Line a Day Book." What "line" should he write each day—if any? He decided to put down the weather, and the most interesting person seen during the day. He did it. And what a book it is! For example, the weather: such entries as these are found: "Rainy; but good enough if not attacked." "Hot; but cools down a little if not noticed much." "Icy; but all right if let alone." Then, the "most interesting persons seen—about them are such entries as these: "A man who had talked with Lincoln." "A man who believes that the Holy Grail was seen, as the old stories say." "A woman who fastened on my mother's

wedding veil." "A boy who came into church to pray that his school football team might win, though he is not on the team himself." "Our first daughter, born today." No one could wonder, reading that "Line a Day Book," that the writer of its "lines" was so good a pastor. "He knows each one so well," one of his parishioners said of him; "yet he never seems to be observing anyone. And he is so charitable and friendly to everyone he sees." Yes: his diary shows this. Does it not reveal also a little of the reason why? Good cheer, imagination, deep feeling: all these are there—and a "nice capacity for amusement."

Perhaps keeping the diary helped him to keep these qualities in trim. For that would seem to be the chief value of the practice to the person who follows it. Is there a bishop or an archdeacon who would not say that the keeping of their journals and the comparison of their entries year by year are valuable as an exercise as well as a matter of record? The purpose of those journals is to report progress. Does this not stimulate the desire and the endeavor for progress? Surely it does, quite unconsciously. We can be certain that, were a questionnaire to be sent, this question would be answered in every case with: Yes.

DIARIES: do many men, women, and children keep them now, as once they did? They all do, as they all always have. Not in written books, perhaps, but still we all keep diaries. We may not write a word, from New Year's Day to the last day of the year; but we keep diaries. At the end of every day we remember what has happened therein. If we do write in a book, we write only a very small part of all this—a "line." If we set it down "within the book and volume" of the "brain," on the "table" of the memory, we follow the same method: only a little do we put there. And what is that "line"? It is, of course, the record of that which we wish to remember for longer than a day, that which is important, as we say.

What do we think is important to remember about the people we see during the day? Has anyone ever read a diary that recorded, every day, the name of the most uninteresting person seen? No. But the only reason why not is only too likely to be the fact that no one is enough of a mind-reader to accomplish such a feat. There are a good many persons who talk, at the end of the day—any day—as if the only person they considered important in that day was some person who had happened in who was "an awful bore." They remember no one else. The name of such an one goes down "within the book and volume" of the "brain." Which does seem rather too bad, in view of the scores of interesting persons who are always happening in, anywhere and everywhere—almost. Even if no one comes in, owing to distance or "traffic," it should be possible to make such an entry as is found once in that "Line a Day Book" mentioned under the "most-interesting-person-seen" head: "Me. Flu; so quarantined myself."

And their work: what do people think is important to remember about that at the end of the day? The persons and the things that helped, or the persons and the things that hindered? There are always both. Which are the important ones? What we write, in books, or on the "table" of the memory, tells what we think—and a good deal of what we are. No one may be able to read it all, but a few entries can be so revealing! And most people are mind-readers enough for that.

Diaries were profuse, in the old times; but were they really any more complete than the diaries of today? That "Line a Day Book" tells as rounded a story as many a two-volume "Life." So is it with the diaries

kept only "within the book and volume" of the "brain." What people select for permanent remembrance: be this little or much, the nature of it, and its bulk, tells the tale of the recorder.

Whose names do we set down? Those we love, those who love us: are these the names remembered at the end of each day? What incidents or events do we record? Those to be remembered for their helpfulness—either in themselves or in the lessons taught by them: are these chosen to be set down? Of course they are, very often. Christian people know that the good should be remembered, and the evil forgotten—except to the end of overcoming it. They try to do this.

But, sometimes, do we not fail to do it very well because we attempt to do it "in general," instead of "in particular"? It is an astonishing fact that, when the year is divided as it is into days and nights, weeks and months, we attempt so often to take it in bulk. A day at a time, its very hours one at a time: we too seldom take it thus. On Thanksgiving Day many persons "count their blessings," and offer up thanks for them—the blessings of the year past. This, it need not be said, is an excellent and very important procedure. But why only then? Why not "count their blessings" every day, the blessings of that day, and give thanks? So with other great days: observe them, but not only as "year-minds." Why not celebrate Easter every Sunday? "Continual remembrance": this means remembering every day.

THE New Year is at hand. Certain it is that we shall all keep some sort of diary, either with intention or involuntarily. God is giving us a "Line a Day Book." What shall we write in it? The weather? This is a matter of considerable importance to many persons. Who has not heard a man or a woman say that he did not like (or did) the "atmosphere" of a parish—perhaps the only parish within reach? What a difference the manner of taking that "atmosphere" can make—to the whole parish! Suppose it is liked: all well and good. But suppose it is not; what then? It all depends. The person who does not like it may feel that it is "good enough if not attacked." What a boon such a person is! By his or her behavior the "atmosphere" may be improved, or, at least, get no worse. But suppose the way of complaint be taken: the "atmosphere" thickens at once. Which of these two ways is ours? Whichever it is, the record in the "Line a Day Book" given us by God will reveal it.

And the "most interesting person seen during the day": what names will be placed in our "Line a Day Book"? That all depends, again, upon our spiritual vision. The time may come when every person will be, to every other person, "most interesting," because of the value to God of every individual. We might "try for it," in this coming year.

In old times, they called every year a "Year of Grace." Every year might be. If we are "full of hope and plans," if we can find all sorts of weather "pleasant," if we see some one every day who is "most interesting": then the possibilities for any year are good. Grace: what Grace? The Grace of God: it is that, permeating every hour of every day, that makes any year a "Year of Grace." It is ours if we will receive it. And our diaries? They will indeed reveal our "secret soul," wherever and however written—in books or in the mind.

Let us "try for" a "Year of Grace" this coming year. Let us pray that God may dwell in our "secret soul" every day, every hour; that every minute may be "God's minute." Thus may we have our "Year of Grace."

BISHOP L. L. Kinsolving, who died last week, was not only one of the sweetest of characters; he was also one of the real statesmen of the Church. With the late Bishop Brown of Virginia, he showed the Church how to work in a Catholic country—Brazil—without being a non-Catholic, without attacks upon the Church of the land, and without any compromise of his own position. Few could have done all this so successfully as these two men. When Bishop Kinsolving's health broke, two or three years ago, and he was obliged to resign his active work, the whole Church showed appreciation both of his character and of his services—something that does not often happen.

And now we learn of the death of former Dean Craik, of Louisville. He was a notable man in many ways, the son of a former president of the House of Deputies. Firm and strong in his theological position, he was also—like Bishop Kinsolving—one of those men who can get along cordially with other men. And it is not an easy combination of characteristics.

God grant rest and peace to these noble servants of His, who have earned the approach to the larger life into which they have now been called.

ANSWERS TO CORRESPONDENTS

H. C. C.—(1) Where there are six tall candles on an altar in addition to the two distinctive eucharistic lights, the six are to be esteemed as eucharistic also, and not as office lights, though there is some authority for lighting all of them for Evensong in the absence of office lights.—(2) Whether Codex Sinaiticus is still safe in "St. Petersburg" we cannot say.

D.—When Evensong is followed by a sermon or other extralitururgical material, the priest is entitled to choose any form of benediction from the Prayer Book that seems proper to him.

THE SUMMER CONFERENCE AT EVERGREEN, COLO.

BY THE REV. CHARLES N. LATHROP, D.D.

EXECUTIVE SECRETARY, DEPARTMENT OF CHRISTIAN SOCIAL SERVICE

SOMEONE has defined the summer conference as having for its father the Sunday school picnic; its mother, the retreat. And the child is delightful. This just about expresses Evergreen, excepting that we must add the solid material of courses given by teachers who are learned in their subjects.

We think first of all of this Sunday-school-picnic character. I felt it last summer, when I was obliged to leave Evergreen, leave the mountain meadow, where I was living in cool, fresh air, and to go down to a dusty, hot, endless plain, and to cross this plain, day after day, to arrive in a hot, smelly, dirty, crowded metropolis.

Evergreen is about twenty miles west of the city of Denver, in a canyon that opens occasionally into little valleys, through which rushes the noisy mountain stream, carrying, from pioneer days, a name that undoubtedly had its reasons; it is Bear Creek, and it has scraped itself away through granite mountains which tower steep on each side, occasionally widening to make a mountain meadow. The mountains are covered with evergreen spruces of peculiar beauty. Evergreen therefore is the nearest mountain summer center for the Church for all the thousands of miles lying to its east and south. It is actually in the heart of the Rockies, and yet is on the first shelf of the Rockies, on the eastern side. It will be recognized some day by Church people throughout the whole eastern district as a place for refuge from the hot summer.

The Sunday school picnic there takes the form of hikes up mountain peaks, with Canon Douglas, the host and guide, knowing every foot of the mountains, knowing the local stories that have gathered about the peaks and valleys, and knowing the flowers and trees; and knowing, too, the natural limitations of the plainsman and carefully considering them and making these walks rather a gentle yet delightful relaxation. I know of no memories that live in my mind as more charming than these walks in days cool yet bright in the sun, through shady

woods and green meadows gay with spring flowers—for spring lingers into July and August in that high altitude.

But Evergreen is by no means all Sunday school picnic. Every year is given there, under the direction of Canon Douglas, assisted by an organist of outstanding position in the Church in the United States, a course on Church music. Canon Douglas is himself learned in Church music, a member of the committee on the Church Hymnal whose influence is felt in the choice of hymns and the arrangements of our hymn book that is in so many ways preëminent among collections of sacred poetry and music. Anyone who wants to know how to train voices and how to play Church music or to know the background and history of the hymns and chants of the Church can get sound instruction at Evergreen. I feel that this course is the outstanding contribution made at Evergreen year after year for our instruction in the music of the Church.

There are other courses given, for the faculty is carefully selected. Last year, for instance, the Rev. Alfred Newbery of Chicago gave a most helpful course on mental hygiene in its application to the Christian's personality, which to me was one of the most helpful instructions in knowing one's self that I have ever experienced.

The conferences are generally arranged so that there is, first, a conference for ten days for Church workers. This is followed by a three-day retreat given by a trained and experienced leader. After this comes the School of the Prophets, which always has as part of its faculty Bishop Johnson of Colorado. I know of no summer conference that has more solid meat to offer than the conference at Evergreen.

We come finally to the retreat part. The "meeting house" is very cleverly fitted so that it can be changed into a chapel with altar and choir stalls. There is the daily celebration and, on Sunday, besides the early celebration, one is sung at a later hour. The preparation for this Sunday service is part of the general musical training for the whole group. Certainly anyone who goes to Evergreen and has any ear at all for music learns how to sing hymns, and what hymns to sing, to say nothing of the simple plainsong, the congregational setting of the service of Holy Communion.

Besides this more or less planned program, there are, of course, continual pleasures from contact in a group of Church people: the camp fire, one glorious day driving along the sides of canyons thousands of feet deep, where snowcapped mountains are always in sight, high up beyond the timber line, nearly to the top of Mt. Evans. The final climb up the last 500 feet to the peak, 14,500 feet high, remains for those who can climb at that altitude. The last time I stood on the peak in the middle of August a sudden snowstorm hid the panorama of mile after mile of mountains and snowy peaks, and gave me the thrill of getting myself white with snow when my "home town" was broiling in midsummer heat. I would remind anyone who plans to go to the summer conference at Evergreen to remember to carry his heavy clothes with him.

I wish that I might persuade many of our Church people, for their own sakes, to find beauty and cool weather with the added satisfaction that comes from the Church's daily ministrations, and having one's part in a group of earnest Church people, round the table spread with intellectual solid meats, to make Evergreen their objective next summer.

I have been to many summer conferences, and there is none that quite takes the place of the summer conference at Evergreen.

I want to say finally that this summer center for Church people is the gift of the family of Mrs. Douglas. They have built Hart House, and Williams House, and the Meeting House, and in the meadow below is Bancroft House and other buildings, all contributed by them for the summer conference. Their own home, "Neosha," a little further up the canyon, is always thrown open to the conference group. It is rich in historical furnishings from the ancient art of the Indians of that part of the country. As one who has been often at Evergreen, I feel that I should offer an expression of my appreciation of their kind hospitality, and their home is one of the most beautiful that I know.

THE MAN who bridges a gap is a benefactor of his fellow men, no matter whether the gap be an abyss of nature or a chasm of ignorance and misunderstanding that separate man from man, race from race, or nation from nation.

—Dr. Frederick Lynch.

DAILY BIBLE STUDIES

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

"BREAST AND BACK AS EITHER SHOULD BE"

Sunday, December 29: First Sunday after Christmas

READ Ecclesiastes 3:1-11.

ROBERT BROWNING'S "Epilogue," written just before his death-illness, expresses the message which the "Preacher" gives us in the words of Ecclesiastes: "There is a time to every purpose." We look backward—it is the Sunday *after* Christmas—and we look forward to the New Year. Our Lord often spoke of memory's message, but He associated therewith future activity and service. We remember the past, not with regret but as a preparation for the time to come. The light of the Christmas joy shines upon the untrodden path of the future, and the angelic anthem has a far-reaching harmony which shall not, must not, cease. "Breast and back as either should be." We thank God for what has been; we pray God for that which shall be.

Hymn 445

Monday, December 30

READ Malachi 3:16-17.

MEMORY is the only friend that grief can call its own," runs an old song, but the suggestion is faulty; for much can be recalled both of joy and sorrow which has a lesson for days to come, and grief which seeks to find comfort in living the old days over again is neither normal nor healthy. We can, if we will, when our eyes of faith are opened, cry, "Happy Old Year," since there is a "Book of Remembrance" in the Lord's hands. The Christian has so much for which he can be grateful; even the clouds as they recede are tinged with the light of love, showing that God is in the past even as He is in the future. Alpha and Omega, Christ's blessed titles, prove at once His care and His call. We do not turn our backs upon the past to forget it, but rather to grasp its experience for future good.

Hymn 519

Tuesday, December 31

READ Deuteronomy 8:2, 3.

GOD constantly urged the people of His love to "remember," and their memory of His care was to be an assurance for the years to come. When we "count our mercies" we are overwhelmed with wonder, for they have been many. So Christ recalled to His disciples the exact fulness of His providing as an assurance of His future nourishment (St. Mark 8:19-20), and thus He proved the richness of a love which enters into the details of daily living. With Him all time is a present time, for He is the Eternal Being whose divine title is "I am" (Exodus 3:14 and St. John 8:58). We remember, and then we lay at His feet, for His purification and blessing, the past year, and lift our eyes to the future, ready to go forth in the strength of God into the days and years unknown to us, but known to Him. And He cheers us on with His blessed cry, "Be not afraid, only believe."

Hymn 113

Wednesday, January 1: The Circumcision of Christ

READ Joshua 3:1-4.

WE HAVE not passed this way heretofore." A new and untried way. A clean page on which to write. There is a fascination about it, but for the Christian there is more than fascination—there is desire to make this the best year we have ever had. And so we bring our greetings: "Happy New Year!" We wish for each other that true happiness which can know no regrets, the happiness which results from love and unselfish service. We "greet the unseen with a cheer." So much to be done, so many opportunities to meet. Newness of life as we grow in grace and, like the Master, "in wisdom

and stature, and in favor with God and man." But we must take the dear Lord's hand that He may lead us on. Lonely would be the way if we were to go alone. "I will be with you," Christ calls. That is our comfort.

Hymn 444

Thursday, January 2

READ Exodus 14:13-16.

HOW empty would have been the command, "Go forward," if it had not been followed by the lifting up of Moses' rod! After the holiday comes the struggle. We go out to begin keeping our resolutions and, with the resolutions, our faith. It is the activity of life and the "goings forward" that make us realize the meaning and power of living strengthened and guided by God. If we had nothing to do but to watch ourselves, life would be a burden. In His loving care God has given us something to do. "To every man his work." If we can remember that this work is God-given, if we can open our eyes and look up and out, if we can stretch out our hands to seize the opportunities, then we will find the zest of life. For life is not endurance, but activity. A world to make better. Our brothers and sisters to help. Christ's name to be hallowed by telling others of His redeeming love. "Thank God for the glorious splendor of work!"

Hymn 112

Friday, January 3

READ Exodus 16:14-15.

THE daily giving of manna, which came with the early dew, finds meaning for us in the Lord's Prayer: "Give us this day" (or "day by day") our daily bread. The manna came just enough for one day's use. So God would have us live day by day. So Christ said, "Take no anxious thought for the morrow." We are apt to leap beyond the boundaries. Our enthusiasm gets the better of us. We neglect today while reaching toward tomorrow. Do not let us spoil life by being in a hurry. The King's business demands haste, but not hurry; for hurry means worry, and the dear Lord asks us not to worry.

Hymn 1

Saturday, January 4

READ St. Luke 23:54-56.

IT WAS time to rest according to God's commandment and the faithful women observed it. There is a time to work and a time to rest. The Jewish Sabbath—the seventh day—has become the Lord's Day, the first day, and it calls for rest and worship. We need rest. Robert Burns' "The Cotter's Saturday Night," almost forgotten today, might well be read and studied:

Then kneeling down, to Heaven's Eternal King
The saint, the father, and the husband prays.

"Rest in the Lord," sings David. And Christ said to His disciples, "Come ye apart and rest awhile" (St. Mark 6:31). So Saturday, the Easter Even of life, calls for a preparation for the Lord's Day. It signifies something of anticipation and retrospection. It is a symbol of the time between the first and the second coming of the Lord. It is good to draw near to God Saturday night and find peace.

When the worn spirit wants repose,
And sighs her God to seek,
How sweet to hail the evening's close
That ends the busy week!

Hymn 220

Dear Lord, be with me as I look backward and forward. Bless that which has been. Bless that which is to be. As I thank Thee for the Old Year and lay it at Thy feet, so let me trust Thee for the New Year and follow Thy leading. Amen.

The Priest and Mental Disorders

By the Rev. William H. Pettus

Rector of Grace Church, Everett, Massachusetts

IT IS a day of specialization. Specialists are to be found in the practice of medicine, of law, in art, in science, in many and various vocations. Authors write along specific lines: theological, psychological, scientific, biographical, governmental, historical, artistic. Jesus Christ dealt and deals with the whole of man: the physical, the mental, the spiritual. As His ambassadors, we of the clergy are engaged in the ministry of reconciliation, which is threefold: sacramental, prophetic, pastoral. All that deals with humanity interests the priest, the prophet, and the pastor.

Mental disorders are discussed and treated with more efficiency and larger consideration at present than in the past. Hospitals have specialized. In the revival of healing, the Church has just begun to render a valuable service to mankind, in a quiet, effective manner, in mental disorders and spiritual discontent, rather than in physical illness, though it has been of inestimable benefit, as physicians do testify, in ministering to the physical body.

A priest's life is a busy life, filled too often with work which others should do, that he may have more time and energy to exercise his threefold ministry. It is a question, not how much he should know about mental disorders, but how much time he can and should give to the application of that knowledge, to be helpful in his pastoral relationships.

Then, in this paper, we are to consider, first, the priest's knowledge of mental disorders; second, the priest's application of that knowledge.

THE priest's knowledge of mental disorders can be achieved largely by a comprehensive study of psychology. The alleviation of the ills which "flesh is heir to" is chiefly due to the practise of education and religion. Much knowledge is continually being gathered from our pastoral relationships. It is blessed to see how many priests are growing in knowledge of the needs of humanity, helped tremendously by years of inestimable pastoral experience to their credit.

As evidence that mental disorders are given more consideration by both the Church and the State: When I came up last spring for examination for re-commission in the Officers' Reserve Corps of the United States Army, the examination included a thesis of two thousand words on the theme: Suggestive Measures for Ameliorating Delinquency in the Army, Caused by Mental Deficiency. At the College of Preachers, last June, at the Cathedral in Washington, one of the most instructive and helpful lecturers among the faculty was the Rev. Dr. John Rathbone Oliver, who took for his subject, *Some Things a Priest Ought to Know About Mental Diseases*. Dr. Oliver's lectures created great enthusiasm and wide discussion, imparting much helpful information. We were told that there is no difference between physical and mental disease, that the meaning of psychosis is a sick mind—neurosis, a sick nerve—there are different mental diseases, as there are different physical diseases.

Dr. Oliver, perhaps you know, is a psychiatrist at Johns Hopkins Hospital and a member of the staff at Mount Calvary Church, Baltimore. He has written three very illuminating books, *Fear, Victim and Victor*, and *Foursquare*. In *Fear*, "The Autobiography of James Edwards," one reads:

"You yourself have experienced the immediate results of fear—the physical weakness, the sense of dizziness, the sweat and sudden tremor. They can go so far that all integrated control of the bodily functions is lost, until the directing action of the personality is apparently suspended, and the body moves on through the world like an automobile whose chauffeur has fallen in a dead faint at the steering-wheel. The body acts, moves, but behind movement and action there is no guiding or deciding force. Fear has paralyzed it. Only a shell, an empty automaton, remains. Of course, such conditions only develop under the first extreme shock of fear. Fortunately we cannot continue to exist under such circumstances very long. For either the fainting chauffeur comes to himself and grasps

the wheel again, or the undirected car smashes into something and there is a hideous tragedy. The man who has been afraid and who still has to go on living, and working, and pretending—he must somehow adjust himself to his fear, so that he may bear it without letting other people know. And so he begins to build up what we call 'defenses.'"

To quote again from Dr. Oliver:

"To the practising psychiatrist, especially to a man or a woman who is connected with some Free Mental Dispensary, nothing is more discouraging than the attitude of everyday people to mental illness. We all know that fifty years ago the man-in-the-street was afraid of hospitals. If his child fell ill, he would conceal the illness, or else get some inadequate medical helps; but in no case would he take the child to a hospital, because he believed that 'it would be used by the medical students to try experiments on.' So far as bodily illness is concerned, that attitude, thank God, has passed. But, the moment we come to deal with mental sickness, the old fear-thoughts begin to operate once more. The object of the fear is not exactly the same, but the result is. . . . Shame and fear, these are the two motives that play such havoc in dealing with mental cases. People dread 'mental illness' as something mysterious. They think that it must mean that their stock is bad, that their heredity is tainted. And they are ashamed of it, for they believe that a mental case in a family involves some social stigma. . . . I would appeal to all Church people, but especially to the clergy, who come into close touch with the intimate lives of their parishioners—appeal to them to teach their people that mental illness is nothing to be afraid of, nothing to be ashamed of. Nowadays, no mental case need go without proper treatment and care. People must be taught to recognize mental illness and mental deficiency, and to seek help at once in the dispensary or in the wards of some mental hospital, just as they seek the same aid when a husband develops pneumonia, or a child catches scarlet fever."

Dr. Abraham Myerson informs us "that the prevailing ignorance concerning mental disease shows itself everywhere throughout society, in the speech and thought of the learned as well as in that of the ignorant." "In the commonwealth of Massachusetts about eight million dollars is being spent yearly on the public care of the insane; that this represents about sixteen cents of very dollar which the commonwealth raises for all purposes; that 22,500 people are confined in the institutions for the insane, the epileptic, and the feeble-minded."

About forty per cent of mental cases in hospitals respond to treatment, that is, after twelve or eighteen months they are permitted to return to their homes; later, to their business.

Dr. Tillotson, of McLean Hospital, Waverly, Mass., at the May meeting of the Massachusetts Clerical Association, in the parish of the Redeemer, Chestnut Hill, told the clergy of the diocese many interesting and helpful facts which he has experienced in his work among the mentally sick.

THE priest's application of that knowledge has opportunity for expression in pastoral relationships, in visits to hospitals, to the homes of the parishioners, with those who come to our rectories and to our offices in our parishes for consultation and advice. It is hardly necessary to say that great care and wise discrimination be used in dealing with all people, especially the mentally and spiritually sick, that helpful counsel and inspiration be given, that the parishioner be directed to the right physician or hospital. Such care and discrimination can only come by prayer, knowledge, experience, and an understanding sympathy.

The priest's duty is to further the welfare of the people committed to his care in the religious principles of our Lord and Saviour, Jesus Christ, through doctrine, discipline, and worship. The people are looking, today, to the Saviour of Mankind as never before, through the Church and its leaders, for the solution of problems to help them to be victorious in their battles of life.

In the appendix of William McDougall's *Character and the Conduct of Life*, one reads:

"Among those who recognize that the mental life may exercise vast influence for good or ill on bodily

health, there are two main schools of thought which may be broadly distinguished as the religious and the medical. The religious school believes that by suitable exercises of the nature of prayer, by learning to throw ourselves into a properly receptive mental attitude, we can open a way for an influx of spiritual energy which somehow reinforces the restorative powers that are present in every organism; that we, in some obscure way, not at present definable more clearly, may obtain access of beneficial power over our bodies from some external source, variously named God, or the Spiritual Universe, or the cosmic reservoir of energy, according to the type of cosmology we accept.

"The medical view is that no matter how great an influence our mental life may exert on the bodily functions, it is all a matter of favorable or unfavorable use and direction of the energies intrinsic to the organism. It recognizes that, if a patient accepts unquestioningly the religious view, the possession of that belief may greatly conduce to the favorable influence of the mental life on the bodily processes.

"This divergence of opinion is the main obstacle to effective coöperation as the Emmanuel movement seeks to achieve, a coöperation which can certainly be very effective in many cases.

"The capacity to acquire knowledge and skill we call vaguely 'memory,' the capacity to apply them effectively we call 'intelligence.' The word 'intelligence,' thus broadly used, covers a vast range of adaptive actions, from that of the burnt child who avoids the fire, to the highest flights of imagination, which discovers new truth."

There is much for a priest to know about mental disorders and a vast field to apply that knowledge to the glory of God and the benefit of the Church and people. With Emerson he must understand that "God offers to every mind its choice between truth and repose. Take which you please. You can never have both."

UNITY

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

OUR Lord's prayer for unity leaves us all of one mind. It is our duty. But in this mechanical day we may be intrigued by the ideals of the robot or a Frankenstein. The airplane is a marvel, but it is not a dove of peace.

The biologist has for long studied the mystery of life. It is not in the brain cell, nor the heart beat, nor is any one of the many creature organs its master, though many seem to be its citadel. Life comes by a continuity of generation or by fission of its completed cells.

The Christian Church is an organism, not an organization nor a machine. It cannot be originated in time or place by human effort. Its one essential is life. Except one be born again he cannot enter, he cannot see the Kingdom. "Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you." "All authority is given Me in heaven and in earth. As my Father hath sent Me, even so send I you. But tarry . . . until ye be endued with power." They did not preach, they did not baptize, nor offer the Holy Communion service, until the Holy Spirit filled the Church and made those words and acts living and life-giving realities. And when they conveyed the Holy Spirit it was by the laying on of hands, though He is the operating grace in all the sacraments. But whether for the laity after Baptism or for the apostolic ministry, no other method is suggested than by the laying on of hands. And in the extension of that ministry it is not only a grace-giving sacrament that is performed, but there is transmitted the authority of God the Father that Jesus Christ claimed to have received and to transmit to the Apostles.

An apostolic ministry has that authority.

It cannot be manufactured now by conference or agreements. Concordats are nothing. Tactual succession is nothing. A vagrant bishop is as helpless as a head without body. And an ecclesiastical robot may be even worse, though electrified and galvanized into seeming life by emotions and even devotions that may be the culmination of many conferences, and though it be robbed in the feathers of the dismembered dove of peace.

Most of the present plans for unity seem to ignore any recognition of our Lord's authority in His apostolic ministry; and minimize to the vanishing point His life in the sacraments and His gift of the Holy Spirit.

CHILD LABOR is a form of race suicide. To destroy the vitality of children by putting them, at twelve or fourteen, into mills and factories, and to dwarf their minds by keeping them out of school, are crimes almost as atrocious as the murder of the unborn.

—Catholic Citizen.

BISHOP KINSOLVING DIES

New York, December 19, 1929.

THE Rt. Rev. Lucien Lee Kinsolving, D.D., first Bishop of Southern Brazil, where he labored for thirty-seven of the forty years of his active ministry, died late Wednesday afternoon, December 18th, at his home in Forest Hills Inn, Forest Hills, L. I., of a cardiac ailment from which he had long suffered. He was 67. Surviving are his widow, who was Alice Brown of Mount Holly, N. J., at their marriage in 1892; a daughter, Lucy Lee Kinsolving; two sons, the Rev. Arthur, chaplain of the United States Military Academy at West Point, and Charles Kinsolving, a banker; and two brothers, the Rev. Arthur B. Kinsolving of Baltimore, and the Rev. Wythe L. Kinsolving of Richmond, Va. The late Bishop Kinsolving of Texas was a brother.

Bishop Kinsolving, who was a cousin of Gen. Robert E. Lee, leader of the Confederate army, was born in Loudoun county, Va., a son of the Rev. Dr. O. A. Kinsolving, an Episcopalian minister in Virginia for half a century. After leaving the



VETERAN MISSIONARY DIES

Rt. Rev. Lucien Lee Kinsolving, D.D., Bishop of Southern Brazil from 1899 to 1928.

Episcopal high school of Virginia at 19, he spent four years at Beattyville, Lee county, Ky., establishing a Church school, and it was while grappling with the rough social and religious conditions of this out-of-the-way community that he heard the call to become a minister.

At the end of another four years he was a graduate of the Theological Seminary of Virginia, ordained deacon and priest, and, with his seminary classmate, James W. Morris, was ready to set out for his post of missionary in the state of Rio Grande do Sul, Brazil. The vision of such a work had captured his imagination some months before his ordination, and his friend, Morris, had rallied to the same appeal.

Ten years later, the Rev. Mr. Kinsolving was consecrated in St. Bartholomew's Church, then at 43d street and Madison avenue, this city, as Missionary Bishop for the Brazilian Episcopal Church. In 1907 he was elected Missionary Bishop of Southern Brazil. For twenty years of his service the Bishop traveled widely over Southern Brazil, founding churches, developing congregations, and further education.

He helped establish the Southern Cross School and the Diocesan Theological School at Porto Alegre, where he made his home for many years. Entering a virgin field, he and his associates spread the influence of the Church so effectively that there are now in Bishop Kinsolving's territory 3,286 communicants, 31 clergymen, most of them Brazilians; 90 parishes and missions, and 51 Sunday schools, besides other schools.

In 1926 the Bishop was forced by failing health to return here, hoping that a rest would enable him to continue his far-away work. He did not sufficiently recover his strength, however, and his resignation was accepted in October, 1928. His assistant, the Rt. Rev. W. M. M. Thomas, D.D., was elected to succeed him.

Funeral services were held in St. Luke's Church, Forest Hills, at 4 p.m. today. Burial was at the Theological Seminary, Alexandria, Va.

Serving the Lord

A Sermon Preached at St. Lioba's Convent, Wuhu, China, at the Profession of a Chinese Sister of the Transfiguration; St. Lioba's Day, September 28, 1929

By the Rev. Hunter Yen

(Translated from the Chinese)

"To serve the Lord all the days of my life."—St. Luke 1:74, 75.

TODAY is St. Lioba's Day, and is also the day when Sister Pei Ngai takes her vows. In commemoration of the occasion I have purposely selected this scriptural passage as the subject of my sermon.

Whatever a man does, if he does it dutifully, without negligence, without change of mind, all the days of his life, it is counted as a piece of service rendered unto the Lord. The Lord does not make any distinction between callings. Anything useful to others is just the thing we ought to do. Farming is a useful occupation, brick-laying is also a useful occupation; in like manner teaching is a useful profession, to be a lawyer is also useful. If a man has only the ability to farm, let him be a farmer; he can hardly expect to be a successful teacher if he gives up farming and tries to take up teaching. If a man is qualified to practise law let him be a lawyer. I do not think he can be an expert brick-layer if he is so foolish as to put aside the practice of law and begin to lay bricks.

The same truth holds good with regard to the vocation to the Sister's life. If a person has the nature fitted for joining the Sisterhood, if she has the inclination to be a Sister, if she has the opportunity to enter a Religious Order, she should take the veil by all means. It would be a sad case should she hesitate at making her vow just because she feels shy, or should she change her mind after she has already dedicated herself to God by solemn promise. We may not blame her during her novitiate for any hesitancy or indecision. We may be allowed then to say that she has not chosen the right profession. Hence the importance of a novitiate of sufficiently long duration, so that the vocation shall be thoroughly tested before she decides to become a Sister. There must be no hurry; there must not be any thoughtless decision. It does not glorify the holy Name of the good Lord nor edify His Church to regret what has been hastily decided. I like to suggest that we must not say too lightly that we will serve the Lord all the days of our lives by doing this thing or that thing or any other thing, for it is not as easy to do a thing as it is to say it. Before arriving at any decision let us examine ourselves first to see whether or not we have the strong will to be a Sister, and also to see whether or not it is the will of the Lord that we do such a thing. If the Lord wants me to be a Sister I just do it without the slightest hesitation. Any person who does the will of God and is willing to serve Him all the days of her life will have the joy of actually fulfilling His will in her life.

We have purposely arranged for Sister Pei Ngai to take her vow on St. Lioba's Day in the hope that she will follow the example of this great saint. Sister Pei Ngai is about to enter the most important stage of her life. It will not come amiss, I think, for us to consider together what a noble life St. Lioba lived. Let me therefore give a rough sketch of her home, her work, and her beautiful character in the following words:

ST. LIOBA was born of an illustrious family in England. Her mother was a pious woman and was nearly related to St. Boniface. Though destitute of children for many years, and, when St. Lioba was born, without any prospect of having further offspring, she dedicated her child to the Lord and

trained her in the contempt for worldly affairs. As soon as the child was old enough she was sent to a convent in her native town under the personal care of the prudent Abbess Tetta who was the sister of a king. It goes without saying that St. Lioba must have had a very good start in view of the fact that her early years were spent in such close touch with such a virtuous woman.

Having heard of St. Lioba's virtue and ability, St. Boniface requested her Abbess and Bishop to let her bring along with her a number of her companions and go over to Germany to organize a colony there. Though Mother Tetta was very reluctant to give her up, nevertheless, seeing that St. Boniface was so insistent in his request, she sent her. Upon her arrival in Germany St. Lioba was given a convent where she and her company began to make their home. She planned her work so carefully and in such an enthusiastic manner that, not very long after, her convent was very numerously populated. She soon started to organize many other convents and Germany was, within a relatively short space of time, everywhere dotted with Religious houses, acknowledging her as their head.

St. Lioba was a humble soul. She looked upon herself as the least among her companions. She never commanded others to do anything if she had not done it herself first. It was her common practice to wash the feet of all the Sisters under her charge. Piety was one of her virtues. She prayed incessantly. She was in constant meditation and was fond of reading holy books. She was also charitable to the poor and felt happy whenever she was able to relieve the wants of the distressed. King and nobles all honored her. Many bishops came to consult her and took her sagacious advice whenever they had any weighty matters in hand. Charlemagne, the king of Franks, showed her the greatest respect and his queen was her intimate friend. All this

shows that she was a woman of beautiful character. They honored her, not because of her illustrious parentage, but because of her unspotted virtue which appealed so powerfully to her contemporaries that they could not help admiring her and loving her.

IN summing up what I have just said I would like to bring out three points which should claim our consideration: (1) Her personal virtues. She was a pious believer of Christ. She was humble. She was charitable to the poor. (2) Her service to humanity. We have heard that she was the Abbess of a great organization, yet she never took pride in her exalted position nor demanded services of any sort of her subordinates. In place of showing any bit of self-conceit she was delighted in serving other people. She was a faithful worker and that accounts for the expansion of her work. She was always ready to help any one who cared to come to her for suggestion and advice. (3) Her missionary activities. She was of English birth, but when she heard that Germany sorely needed her services she was willing to leave her dear homeland and do missionary work in a foreign country. This is something which many people feel to be very hard to do.

Personal virtues, public service, and missionary activities—these are the qualifications, it seems to me, which a Sister should possess. The Church is very much in need of Sisters



REV. HUNTER YEN

who are willing to labor along these three lines throughout all the days of their lives.

Sister Pei Ngai will soon take her vows before the whole congregation here present. We all feel happy for her. We are thankful to God for her perseverance. We hope that she will abide in her vow, thus serving God so faithfully all the days of her life that she will become a virtuous self-trainer, a devoted worker, and a zealous missionary.

The Church of China is still in her infancy. There are not many women in our own branch of the Holy Catholic Church who have taken the veil. Ever since the establishment of the convent in Wuhu we have had only two Chinese women who have become Sisters. Sister Feng Ngai is the first one; the second one is Sister Pei Ngai. It is our hope that the number of Sisters will gradually increase so as to supply the special need of our Church. I know perfectly well that it is extremely difficult for a person to become a Sister. She has many difficulties to face. Certain difficulties are easy to find out; other difficulties are obscure and not so easily discovered. While it is easy to get other people to sympathize with the known difficulties, it is not so easy for the hidden difficulties to be understood.

There are many good people who have eaten quite a lot of bitterness simply because they have been misunderstood or misrepresented. I do not wish to see that our fellow-believers pass any partial judgment, or assume any hostile attitude, or use any unfavorable remarks in their treatment of the Sisters. It is, of course, not justified for a person with a motive other than the service of God to enter the life of a Sisterhood, but, on the other hand, we would welcome with an open hand those who are truly devoted to the cause. Let us understand them, let us sympathize with them, let us give them encouragement, let us help them. We should get into the habit of thinking that their work is needed, that it is holy, that it has difficulties which go along with it. An appreciative understanding on the part of the Church members will surely give encouragement to those who really have the intention of serving the Lord by taking the veil but are not yet brave enough to do so for fear of pressure from outside.

To become a Sister is different from being a Bible-woman. A Bible-woman on the one hand is a religious teacher, and on the other hand she is a housewife, while a Sister does not have a family of her own. Her life is a community life and there are certain common rules which she must obey in conjunction with her fellow Sisters. Her home is the Church. It is her business to attend to Church affairs. She has no time to attend to an ordinary family. Does not this give us some idea of what sort of a life a Sister is to live? Can we not realize that they have their own difficulties? Only those who have extraordinary inclinations can become Sisters; only those who have strong wills can become Sisters. Such people should make their decision, and then should fearlessly announce what they intend to do, to the end that may serve the Lord. The Lord will gladly accept their service.

MY dear Sister Pei Ngai: Today is your dedication day. We all thank God, praise God, and pray God on your behalf. You have been under training for the past four years. I am sure you must have very carefully taken into consideration all the sufferings, duties, and happiness that go with your profession. I have no hesitation in saying that what you are going to do is what you are willing to do. After the taking of your vow you must, by the all-wise guidance of God, adhere to your calling and make up your mind that you will follow the good example of St. Lioba, in your private devotions, in your Church work, in your missionary activities. There are sufferings on your path, there are hopes ahead of you. Fight on with all your strength. Do not act as a coward; do not fall back from the battlefield, do not be a deserter. May God protect you and grant that His will be done in this consecration of yourself to His service.

PROSAIC PEOPLE

AN AMERICAN NOVELIST deploras "the freedom of speech which never arrives at wit, and the freedom of wit which never makes for romance." We are so dreadfully prosaic. But the Almighty must like that type, He made so many of them.

—Catholic Citizen.

A CITY-WIDE MISSION

BY THE VERY REV. JOHN MOORE MCGANN

THE experiences of a preacher who makes lay evangelism the unqualified destination of a parochial mission are various and illuminating. He learns very soon that many of the clergy are sadly wise with respect to all enterprises and crusades which are launched under the authority of General Convention with 281 Fourth avenue on the letterhead. All roads seem to lead backward to the budget and our agonizing efforts to invest it with authority in the face of much tragical delinquency in many dioceses. That the general Church should dispatch (theoretically at least) seventy men on an errand which has no visible relation to money-getting is apparently too good to be true.

When one talks to parsons informally or addresses clerical gatherings, he senses this unwilling opposition, and presently understands it.

In striking contrast to all this is the attitude of the laity. Whereas the older type of mission with all its values seems to them an extension or intensification of normal parish activity—a spiritual revival, the new type carries something very definite which they instantly identify as a call to do a specific thing which the barest fraction of them has never done before—to talk to other men of religion in terms of personal experience. Here is something practical and difficult, and the greater the difficulty the more complete the understanding. One can say at the outset and at every succeeding service, "The purpose of this mission is to make men and women do today what a demoniac at Gadara did—what the woman at the well in Samaria did."

To launch this challenge into a huge congregation gathered within St. Paul's Church, Syracuse, in the last week of October, was the opportunity of the writer, and the response of those people, which astounded us all, was unquestionably due to the campaign of preparation which is unparalleled in my experience. Under the enthusiastic leadership of the rector of St. Paul's, nearly all of the ten parishes coöperating did the obvious things, which need not be rehearsed, but many of them did not stop at publicity. An every-member canvass was conducted, preceded by a corporate Communion of the vestry and followed by corporate Communions of every parochial society. Prayers for the mission were said at all parochial meetings and personal work—indeed, lay evangelism—anticipated the message of the preacher. Every hymn, prayer, and address was almost automatically orientated toward this single purpose. The Question Box showed it! And the missionary set before him the ideal of preparing every man and woman for the office of a lay evangelist. On the last two nights of the mission he stood in the back of the church and asked everyone who was willing to fulfill this, his spiritual obligation, to offer his hand in passing and say simply, "Yes." The missionary's response was to give to each one in succession a number. This number the recipient was to communicate later to his rector.

I shall never live long enough to forget the infinite variety of spiritual biography which can be expressed in that simple affirmative.

Three hundred and seventy-nine people made their pledges.

WESTWARD HO!

WESTWARD a ship is sailing,
Sunset has just begun,
Eastward the light is failing,
Toil of a day is done;
Shipwrecks lie far behind us,
Dangers now disappear,
Glimpses of land remind us
Harbor and home are near.

Westward the sky is glowing,
Gorgeously golden, fair,
Breezes are softly blowing,
Waves are calm everywhere;
Westward our ship is sailing,
Slow on sea's sleepy swell,
Eastward the light is failing—
God reigns, and all is well.

CHARLES NEVERS HOLMES.

The Survival of the Fittest

By the Rev. B. Z. Stambaugh

Rector, Church of Our Saviour, Akron, Ohio

MYSTERY surrounds the sojourn in Egypt of Joseph and Mary and the Christ Child. I wish we knew more about it. I wish we knew where they stayed. It seems likely that they were financed, in part at least, by the gifts of the Magi. But the thought has often come to me that Joseph, the carpenter of Nazareth, must have sought in Egypt a dwelling place where he could exercise his skill. There would be little chance for a newcomer in the villages along the Nile, or in the towns at the edge of the desert, where houses were built of stone and mud. Nor would he find much opportunity in mighty stone-built Thebes or Memphis, where only the men of ancient guilds, who had handed down their craft from father to son for thousands of years, could have standing.

Imagination, therefore, places them in the crowded city of Alexandria. Here, in the great ship-yard, there was work for everybody. And Joseph, who had built many skiffs and sail-boats for the fishermen of Galilee, as well as yokes and ploughs and household furniture for the people in the Nazareth hills, must have been an apt learner of the craft of ship building. Here, in the crowded ghetto, stood the tall tenement house, where the Blessed Mary was home-maker, and where the Holy Child began to know the great world. Here, in all probability, took their first, uncertain steps, the feet that were to wander up and down the dusty roads of Palestine, and at last to tread the Via Dolorosa. Here first, in baby accents, was heard the Voice that was to speak as never man spake, and at last to utter from Calvary the Seven Words that have wrought so mightily on the hearts of men.

And, we are told, an angel came to Joseph here, a message from God, instructing him to return to Palestine. I suppose the news of Herod's death had been common talk in the ship-yards that day, and a great weight of anxiety had been lifted from the mind of Joseph. He hurried home from work at evening to tell Mary. I do not believe that any hypocritical pretense of sorrow at Herod's tragic end prevented their hearty joy at the removal of the threat which had hung over the Holy Family. That night they slept serenely, feeling that the dawn of the next day would see great changes in their lives. Little wonder that this state of mind brought its dramatic representation in the dream of Joseph—that an angel of God spoke to him and commanded him to go back to the land of Israel. Nor was the leadership any less divine because we can understand some of the mental processes which made Joseph conscious of it. It seems to me that we have, here, in the words of the angel, a statement of one of the eternal principles by which God always works in nature and in human affairs: "*They are dead which sought the young Child's life*" (Matthew 2:20).

Now what had been the outstanding thing in the lives of these people who, the angel said, had been swept from the stage of human activity? It had been this: "*They sought the young Child's life.*"

This is the one thing for which King Herod, surnamed "the Great," and his court are remembered by most people today. It is only the students of history who recall that Herod was the builder of the greatest and most beautiful temple ever created in Jerusalem for the Hebrew religion, or that Herod is probably the only man known to have kept his head against the wiles of Cleopatra. Herod the Great is remembered chiefly as the man who slaughtered the Innocents in his mad effort to take the life of the Baby who was born in Bethlehem, King of the Jews.

Just think of the people and the institutions and powers whose fame rests chiefly on their having "sought the young Child's life." I mean by this, not merely the men and forces that have fought against Christ and His Church, but the men and forces that have set themselves against the divine principle of progress and development, which is embodied in the Christian religion.

NO ONE can doubt, for example, the great contribution to human knowledge and civilization made by ancient Egypt. Yet, except as popular interest has been aroused by such discoveries as the tomb of Tutankhamen, Egypt is remembered chiefly for having oppressed Israel, and for the slaughter of children, recorded against one of the Pharaohs—not unlike that of which Herod became guilty two thousand years later. Nor can mankind, in the most remote parts of the earth, ever cease to be influenced by the civilizing power of the Roman Empire, which passed out of actual existence fifteen hundred years ago. Yet the chief use of Rome, to the average mind of today, is that of a horrible example—the power that fought against the Church and at last fell victim to its own corruption. No careful student of history can avoid admitting that, from the fifth to the twelfth century, the greatest influence for good, for progress, and enlightenment, in western Europe, was the papacy. Yet today many of us think of the papacy chiefly as a power that tried to throttle the growth and development of the Church. George III was one of the most exemplary kings England ever had. Yet we think of him as the man who tried to retard the spirit of human freedom.

It behooves you and me to watch our own attitude toward life, to make certain that our chief memorial shall not be our opposition to those elements that belong to the future of mankind. The history of life is strewn with the wreckage of species and sub-species that have failed to play their part in evolution. In times of great crises they were on the side of stagnation or reaction instead of progress. They were not fit to survive. Herod was not fit to survive, nor his court. They are dead which sought the young Child's life.

There is something tremendously significant in this language. The phrase seems to be written for our time: "*The young Child's life.*" Herod was old and he represented a dying force in human affairs. But Jesus was a Child, and He represented, or embodied, the eternal youth of His own spirit and His Kingdom.

The old order passeth, giving place to new,
And God fulfills Himself in various ways,
Lest one good custom should corrupt the world.

THERE can be only one way for the Churchman to look upon the institutions of secular power, however great and good they may be—they are a part of a passing phase in human development. Even our beloved America shall continue only as she shall keep the spirit of youth and development—with a willingness to correct her errors and purify her public life. The Church herself, as an external institution, necessary for the development of the Kingdom, must grow and develop, if she is to keep pace. Many of her branches fail and must be discarded in this course of development. Papacy and Protestantism alike are temporary phases, destined to die because they resist progress—good in their day and necessary for their age—but old and dying, because they both would hold back the spirit of youth in the Church. But the Holy Catholic Church, as a spiritual organism, lives on, because the Church is the body of the Christ who was never old.

Jesus said, "Suffer the little children to come unto Me, and forbid them not. For of such is the Kingdom of Heaven." At another time they asked Him, "Who is the greatest in the Kingdom of Heaven?" And He took a little child and set him in the midst of them, and said, "Except ye become as a little child, ye cannot enter into the Kingdom of Heaven." Now that did not mean, "Unless you are as credulous and as uninformed as a little child you cannot enter into the Kingdom." Some people seem to think that Jesus meant that Christianity can have nothing to do with modern education and scientific knowledge. On the contrary, Jesus meant that we must be open minded, like children—that we must not be afraid of new ideas, that we must not think too highly of our own

opinions—that we must be ready to learn. Only thus can we have that eternal youth which is necessary for sharing in survival with the Kingdom of Heaven.

Life continues only by being renewed. Youth is the secret of immortality. And always it shall be said—"They are dead which sought the young Child's life."

ARCHDEACON WEBBER—AN APPRECIATION

BY C. T. EAPPEN, PH.D.

PRINCIPAL OF SASTHAMKOTTA RESIDENTIAL SCHOOL,
TRAVANCORE, SOUTH INDIA

INDIA is not in the missionary map of the Episcopal Church. But there are individual Episcopalians who ardently desire to start Episcopal missions in India. They argue that why should the Episcopalians alone hold aloof, while the American Methodists and Baptists do extensive missionary work in India? It was as the result of this earnest longing on the part of many that certain negotiations were carried on by the Episcopal Church with the Anglican Metropolitan in India. To further this work, men like Dr. Sturgis, Professor Boynton, and others had even actually come out to India. But one of the most staunch advocates of this extension of the missionary activities of the Episcopal Church was the late Archdeacon Percy C. Webber, of Philadelphia, who had won fame in America as a popular missionary. Fr. Webber had not only pleaded the responsibility of the Episcopal Church in the evangelization of India before the General Convention, but had taken the trouble to come out to India many a time to gain firsthand information.

He did not come out as a traveler seeking the glamorous spots of India, but as a genuine missionary who wanted to understand the people and the country. He safely avoided the beaten tracks of tourists—for his intention was not to write cheap newspaper articles on the life in Madras or Calcutta. He went to the palm coasts of Travancore, mining districts of Mysore, and the mofussil parts of the United Provinces, making friends everywhere. He did not seek die-hard English civilians or fossilized missionaries to gain knowledge of India. He went to the Indians straight to learn about India. He visited their homes, met them in their assemblies, talked to their students in their schools and colleges, preached in their churches, dined in their homes, and used every avenue to gain information and foster mutual understanding. During the last visit of Fr. Webber to India in October, 1927, he spent over a fortnight with me in Travancore. In this short time he spoke more than twenty times in our schools, colleges, seminaries, churches, sometimes to audiences of Hindus and Mohammedans, numbering several hundreds. He could keep people spellbound by his words of power. He made here many friendships, which will endure through life.

Such was the work of Fr. Webber in India. He did the same in the Federated Malay States and other parts of the Orient. To do extensive trips in foreign lands is a very expensive business. If we know that Fr. Webber met his expenses out of his own hard earnings without calling upon missionary boards or millionaire friends for support, we can understand the extent of his self-sacrifice and devotion. He was verily a Pauline type of missionary to the very core.

Now the death of Fr. Webber comes to us as a shock. Many who knew him in India and the rest of the Orient would feel deeply bereaved by his death, just as do his many friends in America. I am one who knew Fr. Webber intimately for more than a decade and a half. He was to me not only a faithful friend, but a real father in Christ. Where true Christian love exists one can hardly feel the incidental difference of nationality. "God has made of one blood all nations of men that dwell on the face of the earth." In the face of the race complex that prevails in the minds of many people, to know men like Fr. Webber was sufficient to understand the veracity of St. Paul's words.

Fr. Webber was not a man who sought applause in his life, nor would he like it in his grave. He was humble and unassuming. Had he lived he would have resented the slightest vestige of praise. These are thoughts which strongly arise in my mind, and I dare to give expression to them only because I think I would be failing in my duty if I did not call the attention of the Episcopal Church to the noble work which one of

her sons had so silently and so unostentatiously done in a foreign country and was known to so very few people. May this noble soldier of Christ, who fought so valiantly, have his well-earned rest!

Perhaps you do not know that I came to America through his instrumentality. I am personally much indebted to him, and my devotion to him is unbounded.

Fr. Webber visited me here about a year ago. He had seen my work. He had been very much impressed with what we have accomplished in a short time. He had given us a small contribution and had offered his further support and cooperation. Fr. Webber's death is a serious loss for our young institution. Had he lived longer he would have enlisted for us the sympathies of many Americans.

Because we are much indebted to him and our institution itself owes its existence to him, we want to erect a suitable memorial to him. We want to build our central hall in his name, and it would be worth about three thousand dollars. I am sure that several of his friends and admirers would like to help us, in fact some have even expressed that willingness to do it. Will you be good enough to use your columns in opening a fund for us called "Archdeacon Webber Memorial Fund"? If you kindly do this you will be helping a very promising and useful young institution. In appreciation of the work I am doing here, the Missionary Society of the General Theological Seminary gave us some financial help to build a cottage which is already built and is known as the General's Cottage. If you want any further recommendation you can ask Professor Boynton, who visited me here; Dean DeWitt; Prof. Haire Forster of the Western; Mrs. Anna F. Doolittle, 1621 Wilshire Blvd., Los Angeles, Calif.; and others. Please lend us a helping hand.

[THE LIVING CHURCH will very gladly receive contributions for this Memorial Fund. The Rev. Charles H. Boynton, D.D., professor at the General Theological Seminary, writes very highly of the work, which is under the Metropolitan of the Malabar Church. Dr. Boynton writes of the writer of this article: "He was a pupil of mine at the General Theological Seminary, simultaneously taking his degree at New York University, and is thoroughly capable and trustworthy. He was sent to this country by his Metropolitan to prepare for this particular work which he is undertaking. . . . Dr. Eappen has already opened the boys' school and looks forward to the opening of a theological department for the training of clergy, at an early day. For this he is amply qualified and received great encouragement and promises of help from Archdeacon Webber. Nothing could be more appropriate than the proposed Memorial to Archdeacon Webber. Not only would it preserve the memory of a beautiful character, but it would enable his friends to carry on the work which he had intended to do, and would have done had he lived."—EDITOR L. C.]

TODAY

TOMORROW I may reach the goal
I failed to find today.
So I'll press on; I'll persevere,
And watch and work and pray.

Tomorrow I may sing the song
I failed to sing today.
I'll bring good cheer to broken hearts,
And make some sad heart gay.

Tomorrow I'll do many things
I meant to do today.
I'll then retrieve the golden hours
That now have passed away.

Tomorrow? It may never come!
For me there's but Today.
Lord, help me do the things I should,
Without undue delay.

E. GUY TALBOTT.

IN ONE of the best private schools in this country (not a Church institution), whose pupils come from the most "privileged" homes, the children are asked at Christmas time to memorize part of the second chapter of St. Luke's Gospel. One of the day pupils, after the assignment was made, brought a note from her mother asking if the teacher would please write down exactly what part of the Bible the child was expected to learn—and just how a Bible could be obtained.

In a neighboring city there is a laundress, a woman with three children, deserted by her husband. A friend went to see the children the other day, when they were all sick, and told them a story to which they listened most politely. Then the mother said, "The story they really like best is the Book of Job. We have read the first six Chapters."

"Adorn the Doctrine"

An Ordination Sermon preached in the Cathedral of St. John the Divine, New York

By the Very Rev. William P. Ladd, D.D.

Dean of the Berkeley Divinity School

"Adorn the doctrine."—Titus 2:10.

IN THE ordination service the word "doctrine" recurs again and again. Those who are to be ordained are bidden to form their lives and the lives of their families according to the doctrine of Christ, they are to minister the doctrine and sacraments, to banish and drive away all erroneous and strange doctrines, to teach the doctrine necessary to eternal salvation.

The reformers of the sixteenth century who drew up the service of ordination were great believers in the teaching Church and in a teaching ministry. They knew that nothing in the world is more important than religious truth, they realized that as a man thinks in his heart so will he eventually become, they understood that it is doctrine more than anything else that determines life. We are fortunate in having an ordination service drawn up by such men. It is doubtful if a modern committee on the Prayer Book would emphasize doctrine as our Prayer Book does. Doctrine is today a somewhat discredited word. Our Church leaders are apt to be concerned with other aspects of our religion. We do not care so much for a teaching Church or a teaching ministry. We do not realize as did these men of three hundred years ago what a fundamental place doctrine must hold in the life of the Church and in the work of the Christian ministry.

The reformers were great champions of Christian doctrine, but they did not lay much emphasis upon the thought embodied in the text, they failed to *adorn* the doctrine of Christ. In fact, their very religious convictions made it difficult for them to do so. They had reacted against beauty as an auxiliary to Christian living; they distrusted it. Beauty seemed to them to clash with truth. Christian doctrine in itself is beautiful and persuasive, but to them beauty was something to be avoided. They sought to make their doctrine severe, even forbidding. The Bible, so full of sentiment and charm, of songs and pictures, of human tears and shouts of joy, was turned by John Calvin into a dull legal code every word of which was to be interpreted as part of a legislative plan. It is this interpretation of the Bible which has so much obscured its beauty for our generation and brought about the neglect into which it has so largely fallen. Long statements of doctrine expressed in abstruse terms were a favorite ecclesiastical activity of the Protestant reformers. The Prayer Book contains a specimen of this form of literature in the Thirty-nine Articles. It is safe to say they never converted a soul.

Furthermore the Protestant reformers made Christian doctrine unbeautiful by quarreling over it. This is the great handicap under which Christian truth has run its race from the earliest days. Nothing so repels the unbeliever as to observe Christian people flying at each other's throats over questions of what the Christian teaching actually is, and how it is to be formulated. The age of the reformers was an age of warfare and often of warfare over theological subtleties. The world is still suffering from the intolerance and bigotry of that century, its indifference to the gracious and appealing aspect of the Christian gospel.

IN OUR appreciation of the rôle beauty has to play in the life of religion we have today passed to a considerable extent beyond the spirit of the sixteenth century. We realize that truth and beauty instead of being exclusive are harmonious and supplementary. We believe that beauty as well as truth is divine. We no longer make our churches bare and forbidding. All denominations of Christians are coming to realize how much architecture, music, and solemn ritual can contribute to the worship of the congregation. We are ready to accept all the arts which man has devised to make Christian truth attractive, to adorn the doctrine of Christ.

And yet, after all, this does not go to the heart of the problem. In fact there is a distinctive danger that we should linger in the externals, that we should be deceived into thinking that a beautiful ceremonial is to be identified with a devout mind, that music can take the place of faith and prayer, whereas the fact is that a mere appeal to the aesthetic sense may become the hollowest imitation of religion. External beauty may not adorn the doctrine of Christ. It may not reach the heart of the unbeliever and lead him to the truth. It may even repel him. We must go deeper. Let me suggest two ways in which we can do this.

We can make the Christian doctrine a living reality by throwing into it the spirit that comes from our experience of a supernatural life. All the great theologians have learned their theology on their knees. Religious experience is the great beautifier of Christian doctrine. We have often read the printed reports which missionaries have made of their work, or books written by travelers in foreign lands, and we have not been interested. The printed page has seemed dead and lifeless. But presently we have had the opportunity to see the traveler or missionary and listen to his story from his own lips. The strange world of which he wrote then suddenly becomes interesting. Through his experience it has taken on reality, it has touched our imagination. So the spiritual world can be made real. We can be as travelers from another world who know whereof we speak, whose story of prayer, of forgiveness, of communion with God has about it a reality that arrests attention and fires the imagination. True faith, sincere devotion, genuine other-worldliness is always beautiful. It exercises a compelling charm even over the unbeliever, it commends Christian doctrine as nothing else can.

Again, we must adorn our religion with the spirit of self-sacrifice. Love which expresses itself in self-sacrifice is always arresting, always makes its appeal. We may not care for the idea which the sacrifice expresses, the reason may be untouched, but the heart is moved. We respect one who is willing to suffer for his belief. If we stand by the grave of the Unknown Soldier we are not primarily concerned to know on which side he fought. We are moved by the fact that he gave his life in a great cause. A life like that of St. Francis who gave up everything for Christ makes its irresistible appeal to men of every faith. Joan of Arc, the French peasant girl, is transfigured by her devotion and self-sacrifice, and becomes the saint whom all the world loves, and delights to honor, as it is doing this very month. David Livingstone, the Scotch weaver, gave his life for Africa, and the record of that life, so full of loving sacrifice, has drawn thousands to give their lives to the redemption of the dark continent. We have the supreme example in our Lord Himself. At every point his life was beautiful, but He reigns from the Cross. It is above all through the preaching of Christ crucified that the world is won to the Christian faith.

It is our vocation to commend the Christian faith to an unbelieving and indifferent world. We cannot do this by argument or controversy, or any kind of intellectual or theological prowess. We can only do it by expressing a supernatural faith in a life so loving that it shrinks from no sacrifice. If we can so adorn the doctrine of Christ it will be irresistible.

CELEBRATION AT ST. JOHN'S COLLEGE, SHANGHAI

NEW YORK—St. John's College, Shanghai, in this fifty-first year of its life, has a total of 540 enrolled: middle school, 261; college, 265; fifth year medical students, 14. The freshman class has 114. The four-day celebration of the semi-centennial took place December 12th to 15th, with a students' day, an alumni day, the opening of the new social hall, conferring of honorary degrees, and a thanksgiving service in the pro-cathedral.

CORRESPONDENCE

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

THE FAMINE IN CHINA

To the Editor of *The Living Church*:

THE AMERICAN PEOPLE have an exceptional opportunity at the present time to express their Golden Rule ideal and purpose through practical, generous, and sacrificial ministry to the underprivileged and destitute, both under the American flag and in other lands.

I have recently returned from one of my most extended around-the-world journeys, during which I have been exposed to fields which are experiencing the greatest need. I have discovered no need more extensive, more intensive, and, I am sorry to add, apparently less understood than the present desperate need in China associated with its terrible famine. It has already cost millions of lives. The latest advices make it certain that it will continue at least until the coming summer.

The suffering of the children is particularly pitiable and presents an irresistible appeal. Literally millions of them, obviously caught in a situation they could not possibly have had anything to do with creating, are suffering and dying of hunger and the diseases that always follow in the train of famine.

From my intimate contact with the missionaries and civilians who stand ready to administer relief, I would state that I know of no people who are so familiar with the obstacles which just now confront those related to such an undertaking in China and who are more competent to safeguard and use to the best advantage the gifts we send.

I wish to do everything in my power to strengthen the hands of all those who are in any way seeking to meet this indescribable need.

New York City.

J. R. MOTT.

CHRISTIAN EDUCATION

To the Editor of *The Living Church*:

JUDGING from the trend of current ecclesiastical gossip, one of the most insistent problems that confront the Church is Christian education.

Misapprehension of "the principles of the doctrine of Christ" is a fruitful cause of disunion among those who profess and call themselves Christians.

If the signs of the times count for anything, there is need for re-education all the way from the Sunday school to the theological seminary. For example: If the idea of the Church is that it is merely, by human invention, an organization rather than, by divine creation, an organism, that notion alone would account for extant confusion in Christendom.

San Francisco.

(Rev.) WILLIAM M. BOURS.

THE HOLY CROSS LIBERIAN MISSION

To the Editor of *The Living Church*:

AS THE WORK of the Order of the Holy Cross in Liberia progresses, it becomes more and more imperative that we have a permanent group of women workers, such as can be furnished only by a Sisterhood. Among these primitive people it is impossible to reach the women of the tribes save through the ministry of women. Our American Sisterhoods are now so overburdened that they cannot help. Some half century ago three English Communities responded to the call from America, and they have now for two generations been engaged in developing splendid works which have behind them thoroughly American traditions.

It occurred to us last spring that we might follow the example of our fathers and again seek help from the Mother Church. One excellent Community in England is considering our application, and will meet to discuss it during the third week in January. We want all the prayers we can possibly secure that these Sisters may come to the rescue of our Liberian women. We are therefore arranging for a novena of prayer for their guidance, which will begin on January 8th and continue through January 16th.

Who will come to the help of the Lord in this venture? The forces of paganism and Mohammedanism are powerful in West

Africa, but God is stronger than Satan, and we can win for Christ the three nations among whom we are working if we can find those who will bear the message. Every prayer will speed the coming of the messengers.

We shall be glad to send any number of copies of the schedule of the novena to those who will assist. We want at least ten thousand persons to engage in this novena, the lay people by their Communion intentions, our brethren of the priesthood by the offering of the Holy Sacrifice, and both by their earnest private intercessions. Requests should be addressed to the Holy Cross Liberian Mission, West Park, N. Y.

West Park, N. Y.

THE ORDER OF THE HOLY CROSS.

THE CHURCH'S BUDGET SYSTEM

To the Editor of *The Living Church*:

ONE OF THE favorite subjects of discussion has been the budget system. I thought that it might be interesting to tell the impression that the budget makes on those at work in missionary fields. Of course we missionaries feel very grateful for the help that we get from the budget. Frontier congregations are always on the move, and unless the clergyman had some other means of support, frontier churches would in most cases be compelled to close. We are, of course, specially grateful to those who made it possible for Bishop Rowe to pay us the usual stipend and do hope that the church will make it possible for other missionary bishops to do the same.

But the purpose of writing is to refer to how our little church meets its obligations to the budget and how it affects us. Of course, we missionaries are missionaries, because we have taken seriously, "Go into the whole world and preach." The question must arise, how are we going to obey that command? We realize that no one person can fulfil that obligation; it must be done by the united Church. But, "What are we to do? How much are we to give to do our share?" The budget answers the question. I tell my people that at the beginning of the year, let us make it our first effort to raise the amount of the budget, and then afterwards we can with a clear conscience spend money on ourselves. The result is that, year after year, our little church has met its obligations to the budget. The writer was brought up in a church which prided itself on giving to missionary objects as much as it spent on itself, and so our budget assessment seems very small. We do not need to rely so much on church machinery which so many complain of, but can we not emphasize more and more "Go and preach to the whole world," and make that as strong an obligation as any other work that the Church is called upon to do?

Of course we are not worrying about what the budget will be in the future. We are very grateful for what the Church is doing for us because, in so many ways, it is making our work so much more effective.

Wrangell, Alaska.

(Rev.) HARRY P. CORSER.

ERRORS IN THE PRAYER BOOK

To the Editor of *The Living Church*:

IT IS respectfully suggested that you publish the name of the proper person to whom typographical errors in the new Prayer Book should be reported. As several minor errors exist, it will undoubtedly be necessary to recast certain pages; and it is well that all the errors be called to the printer's attention, so as to insure an accurate edition.

I have found three inadvertencies of spelling and I am sure that others occur; and as it is my wish not to criticize but to aid in securing accuracy in future reprints, I know that all the clergymen would be glad to join in bringing this result about.

Jacksonville, Fla.

(Rev.) EDGAR L. PENNINGTON.

[Any errors that are obviously typographical and not common to all editions should be reported to the publishers of the edition in which they occur. Errors common to more than one edition, such as may be presumed to have been copied from the Standard Book, ought to be reported to the official custodian of that volume, the Rev. Lucien M. Robinson, D.D., 15 Cliff street, Arlington Heights, Boston, Mass.—EDITOR, L. C.]

"CHURCHMANSHIP AND UNITY"

To the Editor of *The Living Church*:

I BELIEVE that Dr. Opie has not thought his position through [L. C., December 7th]. He argues that the Episcopal Church should establish intercommunion with the various Protestant bodies because Christ ate with sinners. This analogy of the Episcopal Church as Christ and the Protestant denominations as sinners would make most Protestants very angry—and it doesn't fit the case.

Since I was brought up a Presbyterian and most of my family are still Presbyterians, I naturally understand Anglican formularies to mean just what Presbyterians say that they mean. I merely accept what Presbyterians reject in them.

I will give the example in point. Why do Presbyterians sit to "take" communion and why do they not kneel? Because they hold the communion to be "by giving and receiving bread and wine" and kneeling they understand to imply adoration to Christ present in the elements where they believe He is not. To kneel at an Anglican communion rail would be for them to express adoration of mere bread and wine—an idolatrous act and to pretend to a belief they do not hold—an acted lie. I venture to say that an intelligent and convinced Presbyterian will not do it. I am still enough of a Presbyterian to feel that I could hardly respect him if he did.

Any baptized member of an "evangelical" body is welcome to receive at a Presbyterian communion. By doing so he is understood to give assent to the Presbyterian position, either receptionist or Zwinglian—which would involve a denial of the Real Presence.

The Episcopalian who denies the Real Presence would be considered "enlightened"; but a hypocrite, in that he uses liturgical language which he does not believe—the Presbyterian "unpardonable sin"—when he says to the communicant, "The Body—the Blood of our Lord Jesus Christ"—when he means bread and wine.

To take part condescendingly in a Presbyterian communion, believing it to be an inferior rite, is an insult to it—if not a sacrilege.

Love, respect, and friendly understanding can be had without intercommunion.

Besides, intercommunion automatically excludes Quakers from fellowship for they never communicate.

New York City.

MARY CARNAHAN.

To the Editor of *The Living Church*:

THE LIVING CHURCH of December 7th contains one interesting letter at least on the correspondence page—that by the Rev. Thomas F. Opie.

It is sad that there are many of us, particularly some of our clergy, who continue to befog the question of faith with a smoke screen of charity—so-called. We are prone to talk a great deal about "love." It seems that just the maintenance of good will is the only end possible or worth working for. I can jettison a great many things, discard them, give them up and thereby please many people and gain their good will, and this applies to faith. Consequently, I can visualize the ideal Church organization for Mr. Opie. All it would be would be another Rotary or Kiwanis, where each member believed as little or as much as he chose, or nothing at all, but every member must exchange many hand shakes, back slaps, and platitudes.

As for the St. George's, New York, episode. The members of the Christian Unity League are largely from denominations who care not a whit about the doctrines of the Anglican Church. Their predecessors separated from the Anglican Church because of this reason. I leave my job with a concern because I do not care for its sales policy. Then, later, I think it might be nice to be connected with them. I walk into their office and say: "I love you dearly, please let me work for you or with you. However, let it be known I care still less for your sales policy than I did before." It is the same with those who seek Christian union according to the methods of the Church Unity League.

It is not legalism or exclusiveness that binds us any more than it is legalism or exclusiveness that maintains the faith in the divinity of our Lord against those who do not care for that. However, it may be that we will be called uncharitable some time soon if we do not give up all ideas of Christianity in order to demonstrate our "love" for our fellow man, be he atheist, agnostic, Buddhist, or follower of Confucius.

Christian unity is only possible through unity of faith and increase in holiness by everyone. Christian union is possible by Rotarianism where each member has his own store and barks his wares of faith at the lowest prices possible to get a large number of customers. Remember, unity and union are entirely different.

New York City.

JOSEPH I. CULVER.

To the Editor of *The Living Church*:

I NOTE WITH interest the Rev. Fr. Pierce's easy reputation of Dr. Reiland's statement as to Apostolic Succession, using St. Paul's apostleship as an example [L. C., December 7th]. May I add the following:

(a) St. Paul was also consecrated by the chief officers of the Church at Antioch through the laying on of hands and by prayer (Acts 13, vv. 1-4).

(b) Acts 15, vv. 22-29: First General Council of the Church, St. James the Less presiding, states without contradiction that the apostles and elders at Jerusalem sent Paul, with others, as commissioned ambassadors. Also that the wording indicates Paul and Barnabas were considered already as prophets (or apostles or bishops). These terms and overseers are used synonymously by all early writers.

(c) This is further evidenced by Acts 15, v. 32: "Judas and Silas being themselves also prophets." A. B. HOFF.
New York City.

"FOR BEST"

To the Editor of *The Living Church*:

THE editorial, For Best, contains some very good thought. Had it been in one of your contemporaries, however, I would have looked for an even further development of the idea. "We have a priesthood, sacraments, etc.," this paper might have proceeded, "and are we to wrap them in asbestos or hoard them in our own safety deposit vault? Are we not rather to use them 'for best'?"

I do not attempt to defend lawlessness in the Church or utter disregard of canons and rubrics, but your editorial suggested to me the possibility of the use of the idea in some such argument as that sketched above.

Thank you for Father Willis' splendid paper in the same issue. I am sure that many of its suggestions will prove invaluable to all of us.

(Rev.) C. E. CRAIK, JR.
Lexington, Ky.

TRANSFERRING NON-COMMUNICANTS

To the Editor of *The Living Church*:

A MATTER has just been brought freshly to my attention which has doubtless been brought many times to the attention of every parish priest.

We account all baptized persons as members of the Church. The General Convention requires that report be made of the number of baptized persons, as well as the number of communicants, yet there is no form prepared for the transfer of a baptized person who has not been confirmed, from one parish to another.

I raise the question, which I hope will be discussed in your columns and perhaps presented to the next Convention: Ought not the Church to provide for such transfer to be formally made, and ought not our canonical parish register to provide space for a list of such persons, in addition to the list of baptisms, just as space is provided for a list of communicants, in addition to the list of confirmations?

Nashville, Tenn.

(Rev.) E. P. DANDRIDGE.

ONE-TWELFTH A MONTH

To the Editor of *The Living Church*:

OF LATE I have been hearing such poignant stories of the hardships of missionaries whose stipends have been reduced, that I beg the privilege of telling the plan of Grace Church in Old Saybrook, Conn. For the last two years on the last day of every month, by vote at the annual parish meeting of 1928, we have sent in one-twelfth of our missionary apportionment, whether we had received it through the duplex envelopes or not. When we told Bishop Acheson of our purpose he said, "I hope you will do it, for then I can say that if Saybrook can, any parish in the diocese can." We have been prospered, for since then we have not had a deficit.

(Rev.) MELVILLE K. BAILEY.
Old Saybrook, Conn.

TAPESTRY

I AM weaver and web,
I, who work so earnestly at my loom,
Intent upon the pattern I create,
Am myself a dot, infinitesimal,
In a Pattern wide as the path of all the suns,
Begun with the first swing of the pendulum of Time,
To be finished at the end of all the ages.

CHARLES BALLARD.

BOOKS OF THE DAY

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

THE PRIMITIVE CHURCH: STUDIED WITH SPECIAL REFERENCE TO THE ORIGINS OF THE CHRISTIAN MINISTRY. By Burnett Hillman Streeter. New York: The Macmillan Company. Price \$2.50.

CANON STREETER was appointed the first lecturer on the foundation provided for in the will of the late Waterman Thomas Hewett and, in accordance with the terms of the endowment, he delivered his course of lectures first in connection with the Episcopal Theological School at Cambridge, and then in Union Theological Seminary. They were given in the spring of 1928, and are now published. The volume contains seven lectures, an epilogue, and five appendices. After an introductory lecture on History and Legend, in which Canon Streeter describes the kind of material available for the study of the primitive Church, he discusses the position of St. James at Jerusalem, and the spreading of Christianity into the Gentile world. Then comes a lecture on the Evolution of Church Order in the New Testament. The remaining four deal respectively with the Church in Asia, the Church in Syria, the Church of Rome, and Alexandria and the Patriarchates. The appendices contain detailed discussions of the historical value of various early documents.

The main conclusion to which the author comes is that the Christian Church did not begin its work with any expectation of being a formally organized universal society with a long history before it. Consequently there was at first no "standard" form of Church order, and "the history of Catholic Christianity during the first five centuries is the history of the standardization of a diversity having its origin in the Apostolic Age." The book bristles with hypotheses, and is patchy and uneven in quality. Possibly the worst passage is the attempt to supplement regular methods of historical inquiry by a diagnosis of the psychological abnormality of St. Ignatius, where Canon Streeter is so carried away by enthusiasm for his hobby as to suggest by implication that unless a man is born humble he had better not try to achieve that virtue.

Any attempt at detailed criticism of particular hypotheses would be out of place here. The lectures will undoubtedly give a fresh impetus to the study of their subject, and will probably be the storm center of discussions on primitive Church polity for some years to come. All that need be said here is that, supposing Canon Streeter to be in the main right in his central contention, his epilogue is curiously silent as to its clear implication. If the history of the early Church is the history of its guidance by the Spirit of its Lord out of confusion into order, the burden of proof surely rests upon those who would have us believe that today the Spirit is seeking to guide us back from such order as we have achieved into the confusion from which He has rescued us.

L. H.

ABOUT a year ago Professor Harry Elmer Barnes caused a certain amount of stir in New York by injecting some anti-Christian remarks into his address before the American Association for the Advancement of Science. He has now elaborated those remarks into a book, and published it under the title of *The Twilight of Christianity* (Vanguard Press, \$3.00). The book is pervaded by a kind of smart cleverness, which conceals its poverty of real thought and argument. Intellectually it is an utterly third-rate production, and it is a sad commentary on the present state of our education that a prominent New York religious leader should, on the jacket, hail its author as "a great scholar." It is about on a level with the kind of stuff that Robert Blatchford used to write in England about the turn of the century, a kind of up-to-date edition of *God and My Neighbour*. But Blatchford was not a professor.

It is extremely difficult to criticize the book in a brief review. One does not know where to begin. Professor Barnes' guiding principle in composing it seems to have been that any stick will do to beat a dead dog with, and Christianity is a dead dog. So any anti-Christian argument, good or bad, can be admitted. Thus he includes puerilities such as a list of obscene passages in the Bible, and rash statements such as "William Robertson Smith . . . proved for all time that there was nothing unique about the Jewish religion." Robert Keable is accepted as an authority on the historical criticism of the gospels, but Dr. Easton is unmentioned. The doctrine of the Fall is summarily and contemptuously dismissed on grounds obviously inadequate to anyone who has digested Dr. N. P. Williams' Bampton Lectures. Dogmatic *a priori* statements abound, such as that other-worldliness unfits a man for usefulness in social life. Honorific epithets are multiplied in order to browbeat the reader by reference to the authority of "all reputable scientists" or "up-to-date psychologists." The bibliographies at the end of each chapter are confined in the main, so far as theology is concerned, to a selection from the less intellectually exacting publications of recent years. Christianity is described as teaching a "geocentric" and "anthropocentric" view of God, the author being in apparent ignorance of the fact that the doctrines of the Trinity and of Creation, taken together, expressly deny this very thing.

The fact is that while the study of history and the sciences has been proceeding, the study of philosophical theology has not been standing still. The trouble is that while Professor Barnes has some acquaintance with the former progress, he is abysmally ignorant of the latter. Hence he is attacking, for the most part, presentations of Christianity which no one in his senses would today think of defending; and that makes his attacks very difficult to discuss seriously.

Nevertheless, there is one point wherein all Christians, no matter how intelligently or unintelligently they hold their faith, are united in opposition to Professor Barnes, and that is his denial of the reality of the supernatural. This point is central to his book. Everything hangs on it. *And it is nowhere argued; it is taken for granted as something which all sensible educated men of today are agreed upon.* Only if this point be granted need the intelligent Christian be perturbed by the rest of Professor Barnes' imposing array of arguments; if, on the other hand, he continues to regard his religion as his personal intercourse with the God who is the source of all that the professor's historians, scientists, psychologists, and sociologists are discovering of the truth, he will find their discoveries no hindrance, but an enrichment of his worship.

In just one direction Professor Barnes displays an exceptionally intelligent insight. Like Father Thornton, he sees that theism is bound up with the acceptance of Christ as the Incarnate Lord. This leads him to direct a special line of attack upon our Lord. That is, of course, as it should be; and when we see Him placed in the forefront of the battle to receive the brunt of the attack, we have no fear of the issue. At this point Professor Barnes' book is a valuable cathartic, and should purge away from our thought unwise methods of Christian apologetic. We shall not develop the Christian religion in a scientific age by substituting for our personal communion with God in Christ some such conception as "attuning ourselves to that in the universe which makes for good." But by enriching that personal communion through weaving into it all that our Lord is revealing to us through His servants the scientists, we shall learn both to deepen our own spiritual life and to interpret to them their own activity.

L. H.

The Living Church

Established 1878

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

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



DECEMBER

- 28. Saturday. Holy Innocents.
- 29. First Sunday after Christmas.
- 31. Tuesday. New Year's Eve.

JANUARY

- 1. Wednesday. Circumcision. New Year's Day.
- 5. Second Sunday after Christmas.
- 6. Monday. Epiphany.
- 12. First Sunday after Epiphany.
- 19. Second Sunday after Epiphany.
- 25. Saturday. Conversion of St. Paul.
- 26. Third Sunday after Epiphany.
- 31. Friday.

KALENDAR OF COMING EVENTS

JANUARY

- 14. Convention of Western Michigan.
- 15. Conventions of Arkansas and Nebraska. Convocation of Mexico.
- 19. Convocation of North Texas.
- 20. Convention of Texas.
- 21. Conventions of Milwaukee, Mississippi, South Florida, and Upper South Carolina.
- 22. Conventions of Alabama, Atlanta, Indianapolis, Kentucky, Louisiana, Southern Virginia, Tennessee, and West Texas. Convocation of Oklahoma.
- 28. Conventions of Duluth, Missouri, Pittsburgh, and Southern Ohio. Convocations of San Joaquin and Liberia.
- 29. Conventions of Dallas, Los Angeles, Maryland, and Oregon.
- Convention of Florida. Convocations of Porto Rico and Utah.

APPOINTMENTS ACCEPTED

CHRISTIE, Rev. ELMER B., priest-in-charge of Okanogan County Missions, Wash. (Spok.); to be rector of Trinity Church, Hoquiam, Wash. (Ol.) Address, 212 Fourth St., Hoquiam, Wash. January 15th.

FIRTH, Rev. HENRY H., formerly rector of St. Paul's Church, Carlinville, Ill. (Sp.); has become priest-in-charge of St. Paul's Church, St. Clair, Mich. Address, St. Paul's Rectory, St. Clair, Mich.

JONES, Rev. GORDON T., rector of St. John's Church, East Mauch Chunk, Pa. (Be.); to be rector of St. Mary's Church, Haledon, N. J. (N'k.)

KEICHER, Rev. RUDOLPH F., formerly rector of Trinity Church, Marshall, Mich. (W.M.); to be vicar of St. Paul's Church, Columbus, Ind. January 1st.

TONGUE, Rev. ALAN H., rector of Christ Church, Frackville, Pa. (Be.); to be rector of St. John's Church, East Mauch Chunk, Pa. (Be.) February 1st.

WROTH, Rev. EDWARD PINCKNEY, rector of Christ Church parish, Georgetown, D. C., and chaplain of the National Cathedral School for Girls, Washington, D. C. (W.); to be rector of Trinity Memorial Church, Warren, Pa. (Er.)

NEW ADDRESSES

HARVEY, Rev. BENSON HEALE, canon missioner of Cathedral of St. Mary and St. John, Manila, P. I., has returned to Manila, after nine months as acting priest-in-charge of Holy Trinity Church, Zamboanga, P. I.

JABINE, Rev. LOUIS, rector of St. James' Church, Irvington, Baltimore; 4215 Vermont Ave., Baltimore.

RUTH, Rev. HARRY S., formerly rector of St. Andrew's Church, Ashland, Wis. (Eau C.); St. Barnabas' rectory, Burlington, N. J. January 1, 1930.

ORDINATIONS

DEACONS

FOND DU LAC—On the third Sunday in Advent, in St. Paul's Church, Marinette, the Rt. Rev. Harwood Sturtevant, D.D., Bishop Coadjutor of Fond du Lac, ordained to the diaconate HENRY BRENDMEHL and EDSON PEASLEE SHEPARD, both being seniors of Nashotah House. They were presented by the Rev. Edward Potter Sabin, rector of St. Paul's.

The Rev. Mr. Brendemihl is the first young man from St. Paul's parish to enter the ministry; and his ordination was the occasion of the first visit to this parish by the recently consecrated Bishop Coadjutor. The Rev. Messrs. Brendemihl and Shepard will return to Nashotah for the completion of the school year.

PRIESTS

CALIFORNIA—On Wednesday, December 11th, PENROSE WILEY HIRST was advanced to the priesthood in St. Mark's Church, Berkeley, by the Rt. Rev. Edward L. Parsons, D.D., Bishop of California.

The candidate was presented by the Rev. Dr. W. R. H. Hodgkin of Berkeley, and the sermon was preached by the Rt. Rev. John T. Dallas, D.D., Bishop of New Hampshire.

The Rev. Mr. Hirst is to be chaplain of Church students at the University of California, with address at 2429 Haste St., Berkeley.

KYOTO—On St. Andrew's Day, November 30th, the Rt. Rev. Shirley H. Nichols, D.D., Bishop of Kyoto, advanced the Rev. HACHIRO AJIMA and the Rev. JIRO SARUHASHI to the priesthood in St. Mary's Church, Kyoto. The Rev. Dr. J. K. Ochiai preached the sermon.

The Rev. Mr. Ajima, presented by the Rev. J. Kenneth Morris, is to be rector of Christ Church, Kuwana; and the Rev. Mr. Saruhashi, presented by the Rev. Roderick H. Jackson, is to be rector of Christ Church, Shimogamo, with address at Nakagawara cho, Shimogamo, Kyoto.

LOS ANGELES—On December 8th, the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, advanced the Rev. WILLIAM J. CURRER and the Rev. JAMES T. FISH to the priesthood in Calvary Church, Los Angeles. The candidates were presented by the Rev. Dr. Robert B. Gooden of Harvard School, Los Angeles. The sermon was preached by the Rev. Dr. Leslie E. Learned of Pasadena.

The Rev. Mr. Currer will continue to serve St. Mark's Mission, Downey, which he founded as a lay reader, and has served as a deacon. His address is to be at 1366 E. Seventh St., Los Angeles. The Rev. Mr. Fish is to continue his work at Calvary Mission, Los Angeles, which he served as deacon. His address is to be 3025½ Van Buren Place.

MASSACHUSETTS—On December 21st the Rt. Rev. Charles L. Slattery, D.D., Bishop of Massachusetts, advanced the Rev. CHARLES A. CLOUGH, JR., and the Rev. RICHARD P. MCCLINTOCK to the priesthood in St. Paul's Cathedral, Boston. The Rev. F. W. Fitts, rector of St. John's Church, Roxbury, preached the sermon.

The Rev. Mr. Clough, presented by the Rev. John H. Cabot, Ph.D., of Weston, is to be curate of Trinity Church, New York City; and

the Rev. Mr. McClintock, presented by the Rev. Ralph M. Harper of Winthrop, is to be rector of St. Paul's Church, Lancaster, N. H.

MONTANA—The Rt. Rev. HERBERT H. H. Fox, D.D., Bishop Coadjutor of Montana, advanced the Rev. THOMAS MALCOLM JONES to the priesthood in St. Peter's Church, Helena, on Sunday, December 15th.

The candidate was presented by the Rev. Henry H. Daniels, rector of St. Peter's Church, and the sermon was preached by the Rev. Lawrence Rose of Deer Lodge. The Rev. Mr. Jones is to be priest-in-charge of All Saints' Mission, Scooby, and parts adjacent.

PITTSBURGH—On Monday, December 16th, the Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, advanced the Rev. EDWARD JOB BUBB and the Rev. THOMAS FREDERICK COOPER to the priesthood in Trinity Cathedral, Pittsburgh. The Rev. Dr. Charles C. Bubb of Fremont, Ohio, preached the sermon.

The Rev. Mr. Bubb, presented by the Very Rev. P. G. Kemmerer, dean of the cathedral, is to be assistant at All Saints' Church, Wynewood; and the Rev. Mr. Cooper, presented by the Rev. John S. Taylor of Trinity Church, Rochester, is to be rector of the Church of the Atonement, at Carnegie.

SOUTHERN OHIO—On December 8th the Rt. Rev. Paul Jones, D.D., acting for the Bishop of Southern Ohio, advanced the Rev. JOHN WINSLOW to the priesthood in St. Paul's Church, Columbus. The candidate was presented by the Rev. Sidney E. Sweet, rector of St. Paul's, who also preached the sermon.

The Rev. Mr. Winslow is to be priest-in-charge of St. Andrew's Mission, Columbus, with address at 868 Wilson Ave., Columbus.

MEMORIALS

John Walter Emerson

On Friday, December 6th, God in His mercy called from this world the soul of his servant, JOHN WALTER EMERSON. Among us there was none more venerable or more beloved. He had been a member of the parish and of its vestry since its foundation fifty-eight years ago, and its senior warden for fifteen years. When Dr. Ewer went out from Christ Church to found St. Ignatius', Mr. Emerson went with him, and in those pioneer days of the Catholic revival he was a stalwart champion of the faith. When Father Ritchie came to the parish, he was as loyal to him as he had been to his predecessor, and in the years since Father Ritchie's resignation and death the priests at St. Ignatius' could always count on his enthusiastic and devoted support in all that they attempted to do. He has been the right-hand man to all of them. He always looked forward, and never faltered in hope. His loyalty and affection were big enough to include every one, priests and people alike.

He was friend to all the parish, and all the parish knew and loved him. But his was a deeper loyalty, a devotion to the Church and to our Lord. He accepted the Catholic faith in its fulness, and made it his way of life. In that way he continued to the end of his ninety-two years in the world. Until weakness made it impossible he was at Mass and at Vespers and Benediction every Sunday, and at Mass every Friday to make his Communion. When he could no longer come to church he continued faithful in his Communions once a week, and he received the Viaticum on the day of his death. His courage, his serenity, and his sweetness marked him as a man who lived very near to our Lord. To have known him is to realize that the age of the saints is not past and to be sure of the sanctifying power of God's grace in prayer and in the sacraments of the Church. Pray that he may be perfected in holiness until he come to the full light and joy of the beatific vision.

Signed:

The Rector, Churchwarden, and Vestrymen of St. Ignatius' Church in the City of New York.

Charles Launcelot Minot

In loving memory of CHARLES LAUNCELOT MINOT, December 26, 1928.

"Grant him, Lord, continued growth in Thy love and service."

Richard Whitehouse

In loving memory of RICHARD WHITEHOUSE, priest, who entered into life eternal December 28, 1926.

"God grant us faith and grace to live like him, That so we may be numbered with Thy saints Who fought the fight, and now At Thy right hand Behold Thy face, and with the ransomed stand."

DIED

BUFFINGTON—At Philadelphia, on December 5, 1929, the Hon. MARGUERITE FAIRFAX, beloved wife of Joseph BUFFINGTON, senior United Circuit Judge, Third Circuit.

"None knew thee but to love thee;
None named thee but to praise."

* * *

She, too, cried out against the bitter cup—
But not for long—then, patiently,
She dragged the Cross, hour after weary hour,
Up the hard road to Calvary.

Now she has hung thereon, just as her Lord—
Even as the Christ she loved—the skies
Are clear; the darksome night is past, she
stands
Loved of her Lord, in Paradise.

CRAWFORD—At 10 Franklin place, Montclair, N. J., on December 9th, ANNA MAXWELL CRAWFORD, widow of John G. Crawford. Burial service at Christ Church, Bloomfield and Glen Ridge, N. J.

OLDHAM—Died, one hour after birth, daughter of the Rev. and Mrs. John L. Oldham, baptized JANE WATKINS, December 14th. Buried from Trinity Church, interment in Rosedale Cemetery, Martinsburg, W. Va., December 16th.

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CHANGES AND CORRECTIONS

[See 1930 *Living Church Annual*, pp. 236-237]
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RETREAT

WEST PARK, N. Y.—A RETREAT FOR priests will be held at Holy Cross, West Park, N. Y., beginning on the evening of February 24th, and ending on the morning of February 28th. Notify **GUESTMASTER** if you expect to be present.

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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 N. La Salle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M.,
and Benediction 7:30 P.M. Week Day Mass,
7:00 A.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.

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.; Evensong Prayer (choral except
Monday and Saturday), 5:00 P.M.

Church of the Incarnation, New York

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

The Transfiguration, 1 East 29th Street

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

Holy Cross Church, New York

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

St. Paul's Church, Brooklyn

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

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.
Priest's 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.

KSCJ, SIOUX CITY, IOWA, 1330 KILO-
cycles (225.4). St. Thomas' Church, every
Sunday, organ and sermon at 2:30 P.M., and
first and third Sundays at 11:00 A.M., C. S.
Time.

WBBZ, PONCA CITY, OKLAHOMA, 1200
kilocycles (240.9). Grace Church, every
third Sunday at 11:00 A.M., C. S. Time.

WBR, 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. Crosson.

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 re-
cital every Monday and Thursday from 6:00
to 6:30 P.M., C. S. Time.

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

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

WVOV, NEW YORK CITY, 1130 KILO-
cycles (265). Diocese of New York. The
Program of the Church (Midday Message).
Thursdays from 12:00 to 12:30 P.M. The
"Midday Message" period.

WRBQ, GREENVILLE, MISS., 1210 KILO-
cycles (247.8). Twilight Bible class lec-
tures 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 (270.1). 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 Sun-
days at 11:00 A.M., C. S. Time.

WTAR, NORFOLK, VA., 780 KILOCYCLES
(384.4), Christ Church, every Sunday and
Festivals, 11:00 A.M., E. S. Time.

BOOKS RECEIVED

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

American Book Co. New York City.

Ourselves and Our City. By Frances Carpen-
ter. Carpenter Journey Club Travels.

Planning a Career—Vocational Civics. By
Lewis W. Smith and Gideon L. Blough.

The Century Co. 353 Fourth Ave., New York City.

Changing New England. By Edward E. Whit-
ing. \$2.50.

D. C. Heath & Co. 239 W. 39th St., New York
City.

Urban Democracy. By Chester C. Maxey.
\$3.20.

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

The Teaching of the Prayer Book. By the
Rev. Latta Griswold, M.A., rector of Trin-
ity Church, Lenox, Mass. \$1.50.

*The Early Tractarians and the Eastern
Church.* By P. E. Shaw, associate professor
of Church History, Hartford Theological
Seminary. With Foreword by Rev. Leighton
Pullan, D.D., fellow and tutor of St. John's
College, Oxford University lecturer in
Church History. \$2.00.

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

Studies in Medieval Culture. By Charles
Homer Haskins, Henry Charles Lea profes-
sor of Medieval History in Harvard Uni-
versity.

S. P. C. K.

The Macmillan Co. 60 Fifth Ave., New York City.
The Case for Episcopacy. By Kenneth D.
Mackenzie. \$1.50.

Frederick A. Stokes Co. 443-449 Fourth Ave., New
York City.

Drink: Coercion or Control? By Rheta Childre
Dorr. \$2.50.

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

*Investments of United States Capital in Latin
America.* By Max Winkler, Ph.D. \$2.00.

PAPER COVERED BOOK

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

*Services of Worship and Devotion for Cor-
porate and Private Use in Times of Re-
newal of Life,* together with some Outlines
of *Conducted Meditations.* With a Com-
mendation by the Rt. Rev. the Lord
Bishop of Salisbury, chairman of the Mis-
sionary Council of the Church of England.

PAMPHLETS

Church Missions Publishing Co. 31-45 Church St.,
Hartford, Conn.

*Arthur James Gammack, Priest, Preacher, and
Pastor.* Soldier and Servant Series. Publi-
cation No. 156. November, 1929. 25 cts.

From the Author, Fort Scott, Kans.

*St. Andrew's Church, Fort Scott, Kansas.
Seventy Years.* By the Rev. Sumner
Walters.

NEWS FROM ALASKA

NEW YORK—The Rev. Dr. John W.
Chapman, senior in service, by many
years, of all the mission staff in Alaska,
sends various items from his home at An-
vik:

"The message from the Department of
Missions announcing the death of Bishop
Murray reached Anvik the day before All
Saints' but, on account of exceptionally
strong interference, I got only part of it.
I understood that there was to be a me-
morial service, and it seemed appropriate
to make it part of the All Saints' Day ser-
vice. The day after that was a favorable
one, and I got the full text.

"The newly built chancel of Christ
Church, Anvik, was used for the first time
on November 10th.

"Through the mission radio we hear
plenty of amateurs in California and other
western stations, and I have set up a long-
wave receiver which brings in press dis-
patches as well as those from Holy Cross
and other military stations in Alaska; so
I can tell what is going on, far or near.

"On October 31st the mail man came up
from Holy Cross. He reported that the ice
was too thin to bear him, in places, so
that he was obliged to get down and crawl
on hands and knees, distributing his
weight by the use of long poles. Of course
we gave him a light pack and I presume
that he reached Holy Cross in safety, for
I heard two telegrams being sent from
there which I sent down for transmission.

"The Roman Catholic Mission is to have
an airplane of its own, with headquarters
at Nulato.

"As we enter the dark period of the
winter we are better prepared for it than
usual. The new Delco machine gives us an
abundance of light. Our houses have been
made rather more comfortable than last
winter, and the Nenana coal is very much
superior to the coal we used before. We
have an abundance of coal and wood. A
heater of greater capacity has been in-
stalled in the basement of the mission
residence, and the smaller one will be put
at work elsewhere.

"On November 15th we heard by radio
of Bishop Anderson's election as Presiding
Bishop. We think that the choice is a very
good one."

Gloucester Conferences of Churchmen and Nonconformists Prove of Particular Value

New Suffragan Bishop of Grantham—Variations in Cathedral Service at Exeter

The Living Church News Bureau
London, December 6, 1929

THE CONFERENCES LAST WEEK BETWEEN Churchmen and Nonconformists organized by the Bishop of Gloucester have proved of particular value, owing to the candor with which the Nonconformists explained their points of view. A point of great interest was the striking difference of opinion concerning the significance of the Holy Eucharist between the Presbyterian spokesman and the Methodist. Presbyterianism does not, it appears, reject the doctrine of the Real Presence, while, if its representative is to be trusted, it entirely rejects Zwinglianism. On the other hand, between the Free Churches and the Church there is obviously what is, for the time, an impassable gulf concerning both the Eucharist and the ministry with which it is so intimately associated.

Dr. Headlam's own contributions to the discussion were extremely interesting. He follows Canon Streeter in the rejection of the definite doctrine of apostolic succession, but he deprecates inter-communion at present, since it suggests a unity of faith which certainly does not exist.

ALIENATION BETWEEN RELIGIOUS AND CIVIC LIFE

At a congress of the Anglican Evangelical Group Movement, held in Birmingham last week, the Bishop of Birmingham said that there had tended to be in the past, and especially in the more recent past, an alienation between religious and civic life. It was not especially noticeable in Birmingham, but it was possible to trace a division of that character in every great community in England. Such alienation was regrettable, and might in the end prove disastrous. They did not wish religion to become something remote from actual life. Neither did they think it wholesome that the activities of the community should appear to be wholly secular.

Professor Wood, of Woodbrooke College, Selly Oak, said the conditions of modern city life seemed adverse to religion itself, yet it was not apparent that we should organize our city life aright if we turned our backs on Christianity. Modern scientific humanism was not, in his judgment, an adequate basis for constructive citizenship. We needed the spur of the sacramental principle, the sense that, for good or for ill, outward conditions might and did affect our inmost life and our highest interests. We needed the valuation of human personality, the respect for the individual, which were bound up with the strange fact that Christ died for sinful men. The true foundation of democracy was the Christian sense of human worth.

NEW SUFFRAGAN BISHOP OF GRANTHAM

The Ven. E. M. Blackie, Archdeacon of Stow and canon and precentor of Lincoln Cathedral, has been appointed Suffragan Bishop of Grantham in succession to Dr. J. E. Hine, who has resigned.

Archdeacon Blackie has been Archdeacon of Stow since 1921. A graduate of London University, he was ordained in 1891, and was in turn minor canon of Rochester Cathedral and rector of Lamps-

field. In 1906 he was appointed rector of St. Paul's, Edinburgh, and later became a canon of St. Mary's Cathedral, Edinburgh. He was vicar of Windsor from 1913 to 1921, and since 1918 has been a chaplain to the King.

The consecration of Archdeacon Blackie will take place in Westminster Abbey on the Feast of the Conversion of St. Paul, January 25th.

The appointment will not involve the retirement of Bishop Hine from episcopal duties in the diocese, as he will become Assistant Bishop of Lincoln. The new Bishop of Grantham will continue as precentor of the cathedral and as Archdeacon of Stow, and Bishop Hine will act as Archdeacon of Lincoln.

VARIATIONS IN CATHEDRAL SERVICE AT EXETER

The dean and chapter of Exeter, on Sunday last (Advent Sunday), made certain variations in the order of the cathedral services, and some portions of the 1928 Prayer Book were used, chiefly consisting of the abbreviations. The alternative Communion Office, which has not yet been authorized by the bishops, will not be used. This course, says the dean (Dr. Gamble), is taken "in order to adapt the services to the needs of the day"; the changes which are being made at present are very few; and though the Prayer Book of 1928 has not received the Royal Assent, it "has the approval and sanction of the Church." The dean adds that the changes are quite uncontroversial. He does not anticipate such opposition as recently occurred at Truro Cathedral. He points out that it is impossible for a seventeenth-century Prayer Book to supply the needs of the twentieth century.

THE LIVING OF LITTLE STANMORE

An interesting item of news was to be found in last week's issue of the *Church Times*, in the advertisement columns. It was as follows:

"Lady De La Warr begs to announce that the living of Little Stanmore (otherwise Whitchurch, near Edgware, Middlesex, is no longer in her gift."

And therein lies a tale worth telling. The late owner of the advowson desired to sell. This came to the knowledge of one of the Protestant Patronage Trusts, who began negotiations. At the same time, it also came to the knowledge of F. B. Palmer, who was pressed in certain quarters to make an effort to secure the advowson for the diocese. After going into the matter, and assuring himself of the importance of the parish as a center of Church life in the near future, he, with the approval of the Bishop of London and the then Bishop of Willesden (Dr. Perrin), made an appeal in the *Church Times* for the requisite amount. In less than three weeks this was forthcoming, and Mr. Palmer thereupon closed with the offer. The advowson has been bought, and the transfer to the Bishop of London is proceeding.

Little Stanmore, or Whitchurch, about ten miles northwest of London, is a parish of great extent. It has Kingsbury and Hendon on the south and extends as far as Elstree on the north. It takes in a great part of Edgware and the whole of Canons Park, known for its golf course,

and where considerable building developments are projected. St. Lawrence's Church—a building of no pretensions—is often alluded to as Handel's church, for here the great composer played the organ, and pilgrimages are still made to view the instrument which he made famous. With the prospect of an influx of population shortly, it is evident that a new church will be necessary.

THE CHANTRY AT COMBE RALEIGH

An appeal has been issued by the Rev. G. V. Sumner, rector of Combe Raleigh, Honiton, Devon, to all lovers of Devon (Americans included) to save for the church and country the chantry at Combe Raleigh, founded in 1463. The building stands practically as it was built, and contains an oak moulded and painted ceiling considered to be one of the finest in Devon; a curious spiral staircase of solid blocks of oak, one or two of the original casement windows, iron-studded oak doors, original roof timbers, and oak panelling. It was recently sold to a firm of antique dealers who proposed removing it bodily to America, but Mr. Sumner has entered into a contract to purchase it. A sum of £1,500 will be required for this purpose and to effect some necessary repairs. It is proposed to hand the building over to trustees for use as a house for retired clergymen or other ecclesiastical purposes, thus restoring it to its original use.

GEORGE PARSONS.

LOS ANGELES CHURCHWOMAN HONORED

LOS ANGELES—Dr. Miriam Van Waters, well known Churchwoman of this city, has just been designated by George W. Wickersham, chairman of the National Commission on Law Observance and Enforcement, to direct a nation-wide study of child crime. Dr. Van Waters is already a member of this commission.

Dr. Van Waters is referee of the girls' section of the juvenile court of Los Angeles county, and early in December was given a year's leave of absence by the board of supervisors to perform the wider task. The study is to begin immediately.

Working together, Dr. Van Waters and the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, have created the Church Welfare Association, which is doing specialized social work for Church girls who become wards of the juvenile court. Special emphasis has been placed upon limiting the case loads carried by its staff workers.

Dr. Van Waters is the daughter of the Rev. George B. Van Waters, rector of St. Paul's Church, Wellsboro, Pa. This year she is president of the National Conference of Social Work. To the reading public she is known as the author of *Youth in Conflict* and *Parents on Probation*.

MEMORIAL TO BISHOP BRENT

GENEVA—Geneva, Switzerland, the great center of international life, will have a permanent memorial to the Rt. Rev. Charles H. Brent, whose world outlook made him one of the foremost leaders in Christendom. On December 4th a marble tablet in his memory was dedicated in the English church at Geneva. The fact that Lausanne, where Bishop Brent presided over the World Conference on Faith and Order and where he subsequently died, is not far away, lends special significance to the memorial at Geneva.

Visit to Dechani, Serbian Monastery, Brings Out Interesting History

House Closely Connected With History of Serbia—Attempts to Secure Possession of Shrine

L. C. European Correspondence
Belgrade, November 12, 1929

TILL YOU HAVE SEEN DECHANI, DO NOT say that you have seen our monasteries," said Serbian friends to the writer, and he was therefore conducted by them to this fourteenth century foundation which has given its name to its royal founder. That institutions should bear the name of the king who founded them is common enough, but the reverse is unusual. Here, however, the monastery in the valley of Dechan, on a site marked a century previous by St. Sava as ideal for the purpose, has given its name to the king. "Stephen Dechanski," he is called, and "Stephen" with all members of the Nemanya house is a title rather than a name.

That a house with so strong a character of its own should be closely connected with the history of Serbia in her greatness, her overthrow, and her resurrection, is only natural; it also shows the position of the country as a link between the cultures of East and West in an instructive wise. It is, of course, an Orthodox church, and as such its plan and all of its internal arrangements are those of a Byzantine building of the age to which it belongs. Yet, externally, its decoration is that of a Romanesque or Italian church, an effect enhanced by the bands of the purple and white marbles of which the fabric is constructed. Doorways which, with their sculptures and their symbolical beasts, recall the churches of Trau or of Arles; arches, windows, and corbels adorned with sirens, centaurs, griffins, and even an occasional devil. Grotesque decoration of this stamp is not merely unusual in an Orthodox church; so far as the knowledge of the writer goes, it is unique. Equally startling in a different way is a large sculpture representing the Baptism of Christ, in which St. John is baptizing the Lord by affusion. No doubt this, and the other sculptures, are the work of Dalmatian artists; yet as our Serbian friend remarked, "It would seem that we in the Orthodox Church were not always so particular about immersion as is the case today."

All this is the offering of a king rather like our own Henry VI, both in character and in fate; a man of saintly character, who was yet not strong enough for the rough days in which he found himself. As great a builder and founder of lasting institutions as our own king, that founder of Eton and "King's," yet one who like him went down in the struggles of the day, and like him was acclaimed a saint by the popular voice, largely on account of his melancholy end. If Henry was stabbed by his cousin, Stephen was strangled by an ambitious son, an act which shocked even the insensitive Serbian conscience, so that this son, the greatest of the kings of Serbia, bore ever after the name of "Strangler" (Dushan). At least it seems that he repented of the act, and his "sin-offering" is one of the glories of the Church treasury today: a cross made of the wood of the True Cross, and set in national style in a gold frame-cross that is a marvel of contemporary art—the age that

in England saw the cloister of Gloucester built, the time of Edward III. Thus the church of the sainted king, in which his relics lie to this day, became a shrine that always appealed deeply to the Slav temperament of his people, with its innate love for the melancholy, and the memorials that the building contains attest the fact. When the fatal day of Kossovo came and Serbian unity was shattered and the kingdom left as a set of little provinces, all subject to the Turk, it was to this church that they bore the nobles for burial; here came the widowed queen, Militza, who had lost on that field her husband, King Lazar, her father, and her nine brothers.

The great octagonal chandelier of bronze that hangs under the dome, that common ornament of Orthodox churches, was her offering; but more interest from both the historic and the human point of view are the two great candlesticks that, with their seven-foot candles of beeswax, stand beside it. These also were the widowed queen's gifts, and when the bereaved woman gave them in that day of utter loss, the undying spirit of her nation spoke through her. "Light them only when Kossovo is avenged, and Serbia shall once more be free, and once more one. Then be sure that the souls of those who fell at Kossovo shall be with you, and shall share your joy." For 530 years the candles stood unlighted on their stands. A Serbia arose from the dead in 1830, but it was only a part of the old country: the Balkan war came in 1912, and men could honestly say that at Kumanovo, the Serbs' own peculiar triumph, Kossovo had been fairly avenged, on the very ground where the original battle had been fought. Still there were lands that were not Serbia, and the country had to pass through deeper and darker waters than ever before till at last the day of triumph and union came. At last in 1919 all Serb lands stood, united and free, as Jugoslavia, and on Kossovo Day, 1924 (June 28th, St. Vitus' Day), Alexander of Serbia came solemnly to Dechani Church, and lit the queen's candles that had waited for that day so long. Need one doubt that the second part of Militza's words was also fulfilled?

ATTEMPTS TO SECURE POSSESSION OF SHRINE

Even under the Turk, St. Stephen Dechani could show himself a power. Militant Islam coveted so fair a shrine, and declared that it was not for rayahs to enjoy so fine a building. Thus a force was sent to take possession, the monastery was occupied, and the powder brought in case of resistance stored in the great gate tower. An imam of mark who had come for the purpose stood before the opened west door to recite the prayers that should make the building a mosque. Then came a flash of lightning from a clear sky that ignited the powder in the gatehouse, destroying that building and spreading panic and destruction among the Turks. One stone flew straight and true, and dashed out the brains of the imam as he stood at the church door. When men took up the stone, they saw that it bore the double eagle of the Serbian royal house.

In the evil days of the great war, the Saint could defend himself. A German soldier put up a ladder, and went up to the roof to strip off the lead for munition

purposes. He fell from his stance before he had taken the first sheet from its place, and was killed. They show you his grave in unconsecrated ground to this day. Then the Bulgars tried to steal the holy relics which are kept in a beautiful "feretory" beneath the eikonostasis of the church, and actually put them on a lorry and carried them away. But the lorry stuck in the mud, that patriotic "national mud" on which Marshal Putnik, the Serbian general, said that he could confidently base his whole plan of campaign, and remained there till some Austrian officers appeared and made inquiries. Then, with some stinging remarks about Bulgars who went stealing while others did their fighting for them, the Austrians ordered the return of the Saint to his home.

A hospitable archimandrite gives a special welcome to all British visitors to his monastery, declaring that his country owes the very possession of the house to them. It stands, like Ipek, just at the mouth of one of the deep gorges that lead up from the plain to the mountains of Albania, and of late years the hillmen have filtered down from mountain to plain, so that most of the plain villages are now inhabited by white-trousered, hawk-eyed "skipetars." On this they based a claim for annexation to Albania at Versailles, and it was the British representative on the commission who alone knew enough history to ask, "Do you mean that King Stephen built his great shrine in other folks' territory?" and so decided the question. Local Albanians, it must be admitted, do not like the ruling. "Their historic sense is not developed," said the archimandrite sympathetically, "and they do not love honest labor, being bred to blood-feud. But I like them; they have never killed an archimandrite yet." It would seem that his reverence has the power of getting on with his rather turbulent flock, for which reason he is specially retained at his post by King Alexander, for this monastery is, like the collegiate church of St. George at Windsor, a "royal peculiar."

Perhaps we have said enough to show that there is real interest in Serbian monasteries for those who have enough interest in archeology and Church history to face rather laborious travel in a field that is not yet over-cultivated. At least what is there will be shown by most hospitable and kindly people, who are delighted to give a welcome to those who will come to see the inheritance they have redeemed at so great a price, and of which they are so rightly proud; and there is something to be said for traveling in lands which still extend a special greeting to the Englishman as such.

OLD CATHOLICS AMONG THE CROATS

The Croatian province of the new power of Jugoslavia is, as most folk know, devotedly Roman Catholic in its religion, whereas old Serbia is Orthodox. The fact forms a division that is one of the problems of the new kingdom, for the Croat does not always fancy being ruled by the Serb.

However, if the Croat is a "Latin" in his religion, he is most certainly not an Italian, and has no great love for the Italians in his heart. Hence, recent events in Italy have a strange reverberation over in Croatia, for Italians are quite prepared to interpret the treaty of the Lateran as meaning that the Pope has now become, not the supernatural head of a great international body, but a splendid piece of Italian furniture, quite entitled to a place of honor in the national reception room. "Of course, my Pope *must* be an Italian,"

said an enthusiastic son of Italy, whose religion happened to be Jewish!

Well, if the Pope is to be Italian, Croats who are Catholic may seek a Catholicism which is not papal, or at least not Italian, and hence a wave of feeling that we can only call "Old Catholic" in its tendency, and one that may be important in the future, if the Pope cannot avoid draping himself in the Italian flag.

A symptom of this feeling was the recent erection by the anti-Italian party of a statue of St. Gregory of Nin, who has been taken as a sort of symbol of a Catholicism that is not Italian, in that in his day, the tenth century, he was a strong advocate of the use of the Slavonic language in the rites of the Church.

In other matters, Gregory seems to have stood for western rather than for Constantinopolitan standards, but he is at best a rather shadowy figure. The statue, which is twenty-four feet high, has to stand in what is undeniably a great monument of Roman imperialism, for it has been put in the atrium or court of Diocletian's great palace at Spalato, and just in front of what was once the Emperor's tomb, but is not the Roman Cathedral. Hence, the Roman Churchmen objected to it strongly but based their objections on its inartistic character. The sculptor (Mestrovitch) is undeniably of the terrible "new school," and the statue, in deference to the shadowy character of its original, looks to a Goth like the writer, more like the conventional repre-

sentation of a ghost than any human being. Still, men of that school assure us, when men tell them that the horse of an equestrian statue is not like any horse that ever walked, "it is not intended to look like a horse. It embodies an idea."

However, the setting up of this statue, and even the question whether the art of it was good or bad, became party questions between Slav and pro-Italian, and it was clear that the unveiling of it would be the occasion of a grand anti-Italian and perhaps anti-papal demonstration. Then people remembered that the King was to unveil the thing, and the Archbishop of Zagreb, a thoroughly papal ecclesiastic, had been asked to perform the religious part of the ceremony, and there was the dickens and all to pay in high ecclesiastical circles.

How could the Archbishop give a slap in the face of the King by refusing to come to the ceremony where His Majesty was to officiate? How could he take a leading part in what had come to be an anti-Italian demonstration? However, an arrangement was come to. The King caught a convenient cold, and the Archbishop found that he could not get back from some remote corner of the world where he had been honoring good King Wenceslaus, and Prince Paul came to unveil the statue. Let us praise heaven for the gift of laughter, for everybody laughed at the fiasco, and the crisis passed away. "*Solvuntur risu rical.*"

W. A. WIGRAM.

Missionaries in Boston Hold International Christmas Party

Sing "Hark the Herald Angels" in Chinese—Phillips Brooks' Birth- day Observed

The Living Church News Bureau
Boston, December 21, 1929

THE DIOCESAN CHURCH SERVICE League, meeting in the crypt of St. Paul's Cathedral last Wednesday afternoon, had a practical demonstration of how much the presence of children adds to a Christmas party. A group of missionaries from China gathered on the platform to sing a Christmas carol in Chinese, and in the forefront were the four children of the Rev. William P. Roberts and Mrs. Roberts of Nanking. The very small John Carleton Roberts, clad in pink, capered for joy and sang as lustily as the rest when the Chinese version of "Hark! the Herald Angels Sing" rang out upon the air. The group of carolers included the Rev. and Mrs. W. P. Roberts, Miss Marian DeC. Ward, Miss Ellen Jarvis, Dr. C. S. F. Lincoln, and Miss Margaret Roberts (daughter of the Rev. W. Dewes Roberts of East Boston). Others present and known in the China mission were the Rev. and Mrs. John D. Mowrey, and Mrs. Paul Wakefield. Additional missionary districts were represented by Miss Mildred Hayes of Porto Rico; Dr. Catherine Hayden, the former head of St. Augustine's Hospital, Raleigh, N. C.; and Miss Mattie Peters, well remembered for her work with the Navajo Indians at San Juan Mission, New Mexico.

Regardless of the pressure of Christmas preparations, two hundred women remained to enjoy the advent of a Santa

Claus and an accompanying polar bear with a small express cart filled with gifts for the missionaries present, and gay little jokes for dignified diocesan officials. Chinese fireworks were added to give a homelike touch for the visitors from the Orient; and tea brought the happy afternoon to an end. But before all the lighter touches of a Christmas party, there were solemn moments when all of the Massachusetts missionaries at home and abroad were mentioned by name in the prayers, during which the audience remained standing. A picture of Christmas in Porto Rico was painted by Mildred Hayes, and the Rev. W. P. Roberts enabled us to feel as if we, too, had passed through the streets of Nanking on a Christmas morning. The offerings at this meeting swelled the discretionary funds of our hospital chaplains; and a host of gay little trinkets went as an additional touch of Christmas to the House of Mercy. Such a Christmas party as this, over which Miss Corey and her capable advisory board presides, makes hearts warmer and binds the diocese and its missionary emissaries together as a very happy family.

BIRTHDAY OF PHILLIPS BROOKS CELEBRATED

The ninety-fourth anniversary service commemorating the birth of Phillips Brooks was held in Trinity Church last Sunday morning. This is an annual service, always held on the Sunday nearest Bishop Brooks' birthday, December 13th. The sermon was preached by the Rev. Willard L. Sperry, dean of the Harvard Theological School, Plummer professor of Christian morals, and chairman of the board of preachers of Harvard University.

BOOK CHATS

from Morehouse Publishing Co.

THE week before Christmas was such a crowded one that BOOK CHATS was edged out entirely, and so Your Correspondent was deprived of the opportunity to wish you a Merry Christmas at the appropriate time. Nevertheless, he hopes you had one anyhow, and takes this occasion to wish you a Happy New Year.

The current *Living Church* contains a number of interesting announcements, to which Your Correspondent begs to draw your attention. Turn first to the full page advertisement facing the editorial, featuring the formal announcement of Bishop Fiske's newest book, *CALVARY TO-DAY* (\$1.00). The book was actually published a couple of months ago, and its existence has been an open secret—several hundreds of copies have, in fact, already been sold. But it is primarily a Lenten book, rather than a Christmas one, so its actual announcement was delayed until the eve of the New Year. As a matter of fact, it is much more than a Lent book; it is an excellent one for any time of year. Not a few readers have already written us that it is Bishop Fiske's best book.

Two other books receive their initial announcement in the same advertisement. *THE EARLY TRACTARIANS AND THE EASTERN CHURCH* (\$2.00) is a scholarly and at the same time popular account of relations between the Anglican and Orthodox Churches contemporary with, and to some extent dependent upon, the rise of the Oxford Movement. The author, Professor P. E. Shaw, is a Methodist, but he believes that the Tractarians performed a valuable function in the cause of Christian Unity by bringing consideration of the Eastern Churches into the discussions of Western Christendom.

FAMILY PRAYER (30 cts.) is simply a reprint of that portion of the *New Prayer Book*, printed and bound in a convenient format for the practical purpose of family worship. Any number of people have told the publishers that family prayers are obsolete today, and that not enough copies will be sold to make the volume pay for itself. Maybe so; but the publishers have a streak of optimism in their nature, and they're willing to risk losing their investment. At least they will have made it easier for any who do want to continue this ancient and laudable custom.

On another page the publishers of *CLEARTYPE PRAYER BOOKS* announce that the various pew editions are now again in stock, after being unobtainable for several weeks. And the price has not been increased; cloth books are still priced at 25 cents each in any quantity. A tip to the wise: It may not be possible to continue this low price indefinitely.

Still another announcement of interest is that Dr. Lynch's remarkable article on the infelicity of the word "Protestant" in the official name of the Church has been reprinted as Church Booklet No. 305 (\$4.00 a hundred) with the title, *IS THE EPISCOPAL CHURCH PROTESTANT?* Here is an excellent new tract for parish circulation. Three other timely Church Booklets are also mentioned in the same notice; why not send for a supply for your parish tract case?

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Dean Sperry spoke of "One Simple Consideration," namely the religiousness of Phillips Brooks' character as shown forth in particular by his sermons. Quoting Cardinal Newman's explanation to a Protestant friend, "The Mass is not a mere form of words, it is a great action," Dean Sperry drew the analogy, "those sermons were not and are not a mere form of words, they are a great action. And if you ask what that idea and action are, they are the substance of a great transaction which is implied in all religion."

The Phillips Brooks House in Cambridge, an organization founded by students of Harvard in memory of Bishop Brooks, was among the organizations represented in the congregation. Phillips Brooks' activities in Harvard College during his period of twenty-two years as rector of Trinity forged a very close bond between him and the university of which he was a graduate. Phillips Brooks House is an active factor in student life today.

A CENTENNIAL

The year 1929 marks the completion of the first hundred years in the life of the Episcopal City Mission. It has had a wonderful history since the Rev. Asa Eaton in 1829 brought together a small group of persons to work among the poor in the neighborhood of the "Old North Church. At this season of the year the members of its staff are preparing their Christmas programs for hospital, prison, missions, and for the sailors. There is a

story in every aspect of the City Mission's work; it is hard to pass them by and mention merely that five hundred sailors are expected to be the guests at the thirty-seventh Christmas dinner offered at the Sailors' Haven, Charlestown. Superintendent Stanton H. King is in charge and he has announced "my thirty-seventh dinner without a slip in the moorings. All marine growth kept from the bottom." This is rather cryptic language for a land-goer but it is to be assumed that Mr. King is referring to the fact that a sailor's "papers" are vital things for prospective guests, every one of whom is a bona fide deep sea sailor—a fact proved by the possession of the valued "papers."

NEWS NOTES

The Ven. Ernest J. Dennen has succeeded Dr. Sherrill as diocesan chaplain of the Guild of St. Barnabas. Archdeacon Dennen has long had an interest in the Guild of St. Barnabas, and he was instrumental in establishing a branch of this guild for nurses in St. Stephen's Church, Lynn, when he was the rector of that parish.

The Rev. Walter Roy Tourtellot, rector of St. John's Church, Taunton, since 1914, will become rector of the Church of the Holy Trinity, Marlborough, beginning his duties there early in January. While rector of the Taunton parish. Mr. Tourtellot has added to his duties that of being minister-in-charge of St. Paul's Mission, North Dighton.

ETHEL M. ROBERTS.

St. James' Cathedral, Chicago, to Observe Ninety-fifth Anniversary in January

Dr. Loaring-Clark Addresses Clergy — Youth Shows Religious Interest

The Living Church News Bureau }
Chicago, December 20, 1929 }

ST. JAMES' CATHEDRAL PARISH HAS reached the ripe old age of ninety-five years and is planning to observe the event some time in January.

New and interesting sidelights on the founding of the mother parish of Chicago are revealed in letters and papers of the Rev. Dr. Isaac W. Hallam, founder and first rector, which recently have been turned over to Dean Browne. An extract from one old letter, for example, tells how Dr. Hallam, his wife, and baby, and a colored boy left Stonington, Conn., on September 13, 1834, by water for Chicago. The trip as far as Detroit was made by boat, and the party arrived there on September 30th. The trip from Detroit to Chicago was by stage, traveling night and day, "a very fatiguing journey."

In recognition of Dr. Hallam's heroic efforts in the establishment of the Church in Chicago, an enlarged photograph of him has been placed in one of the large rooms at St. James' Community House. This room has been fitted up by the Woman's Parish League and named "Hallam Room."

Many interesting details of early Chicago history are brought out in the Hallam papers. One entry, on August 27, 1836, tells of the singing school at the Hallam home, and adds: "Indians outside made some disturbance, but afterward quieted down and came and listened at the win-

dows." Another entry tells that the total cost of the first church, including all furnishings except organ, was \$14,000. The church was consecrated June 27, 1837. It was located on South Water street, opposite the Dearborn street bridge.

Another entry in Dr. Hallam's papers, on July 7, 1837, tells of his having entertained Daniel Webster, and of his attending St. James' Church.

DR. LOARING-CLARK ADDRESSES CLERGY

Placing of emphasis on golf, psycho-analysis, and bridge, instead of evangelism and the teachings of Christ, were declared to be shortcomings of Church people today, by the Rev. Dr. W. J. Loaring-Clark of the national Commission on Evangelism, speaking before the Clergy's Round Table at St. James' community house on Monday.

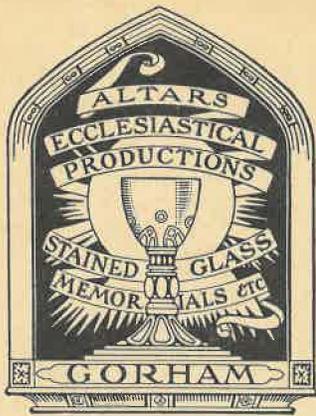
"Points of contact between clergy and laity should be religious, and not popular conversations on baseball, football, and golf," declared Dr. Loaring-Clark. "We must subordinate unimportant things and preach the Gospel of Christ."

"The Church is dying where there is no evangelistic emphasis. We must reach the man in the street who has no religious connection and not depend entirely upon the children of our Church members who are growing up in the Church."

Dr. Loaring-Clark declared the clergy must retain leadership in evangelistic work in the Church, and not rely upon the laity to take such leadership.

YOUTH SHOW RELIGIOUS INTEREST

A deep-seated desire to serve the Church and a need for creative leadership were keynotes of the first annual conference



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for boys of the diocese, held at Taylor Hall, Racine. The conference was patterned largely after that held at Camp Houghteling in the summer for men, sponsored by William F. Pelham.

The primary object of the conference was to bring the boys into closer relationship with the Church as far as their daily activities are concerned, and to show them ways and means of promoting such a closer relationship.

Expressions of the boys indicated clearly that young men of today have a deep interest in religion and that they are ready and willing to devote their efforts to Church activities. On the other hand, the opinions of these young men showed a lack of proper leadership among both clergy and laity in the development of interest among boys. The boys were frank in admitting that in this day and age youth will not take the initiative in asking for something to do in the Church. It requires initiative and leadership on the part of clergy and older laymen, they said.

Thirty-four boys and eight men, representing twenty-one parishes, were in attendance. John Fowler of St. Margaret's Church was elected permanent chairman of the conference, which is planned to be held annually. Cyril Best of St. Alban's School was chairman of the first conference.

SHELTER HAS LARGE CHRISTMAS PROGRAM

One of the largest Christmas programs in the history of the Cathedral Shelter was in prospect this Christmas, according to the Rev. David E. Gibson, priest-in-charge. It was expected that the Shelter would assist, in one way or another, more than 7,000 of Chicago's poor and unfortunates.

Approximately 1,000 men were expected to be fed on Christmas day at the Shelter lunch counter. Christmas baskets numbering 900, for poor families, mostly large, were scheduled to be sent out. Assistance has been given the Shelter on these family baskets by a number of parishes and organizations. The young people's society of St. Luke's, Evanston, is packing 150 baskets. Others are coming from St. Martin's, Austin; Grace Church, Oak Park; and Christ Church, River Forest.

Every inmate of the House of Correction, numbering 2,000, will be remembered with candy and fruit, as will each of the 1,200 inmates of the Cook county jail.

The demands upon the Shelter this Christmas are larger than usual, according to Father Gibson, because of unemployment conditions in Chicago.

Christmas services were to begin in many parishes of the diocese on Sunday, children's services and pageants featuring the initial observances.

NEWS NOTES

The Lord Bishop of Aberdeen will arrive in Chicago, Sunday, from South Bend, Ind., and will be the speaker at the Sunday Evening Club in Orchestra Hall that evening. Bishop Deane will be the guest of Clifford Barnes, president of the club, over Christmas, at the Barnes home in Lake Forest. A dinner in his honor will be given by Mr. Barnes Monday evening.

The Rev. William A. Simms, rector of St. Mark's, Chicago, is preparing to take up his new duties as rector of St. Thomas' Church, Battle Creek, Mich., on January 1st. Fr. Simms preaches his final sermon at St. Mark's next Sunday, December 29th.

The lectern, Communion rail, and choir stalls of the new Anderson Chapel at

the Western Theological Seminary have been given by Miss Clara Cromwell in memory of her brother, the late Charles Cromwell, who was for a number of years treasurer of Trinity Church, Chicago.

A garden of memory is being planned by the Rev. Howard E. Ganster, rector of Christ Church, Waukegan, on the church and rectory grounds. An altar of granite is to be erected and trees planted representing Jerusalem and Canterbury, the lineal ancestors of the Church, and also the six bishops who have been connected with the diocese of Chicago.

DR. H. C. ROBBINS ADDRESSES R. I. CHURCHMEN

PROVIDENCE, R. I.—The Rev. Dr. Howard C. Robbins, formerly dean of the Cathedral of St. John the Divine, New York, addressed the Churchmen's Club of Rhode Island recently on The Cathedral in Modern Life. It was a timely theme. The diocese of Rhode Island during the last few months has created a cathedral, and the desire to know what purpose it serves is widespread here.

Dr. Robbins explained that the cathedral is new in America, but so necessary has it become for the expression and the development of the finer sides of national life that if the institution were unknown it would have to be invented.

The Cathedral of St. John the Divine, the speaker said, will not begin to decay for 8,000 years. Great changes will go on all over New York, but this symbol of the eternal God will be unaltered for long ages to come. In a swiftly moving and spiritually unsettled era such as ours a sense of the enduring nature of reality is essential to the finer life of city and state. Then, too, the cathedral should also suggest the beauty of God.

Dr. Robbins illustrated what the Bishop's church—another name for the institution—can do for the community by citing the experiences of St. John the Divine. Men and women and associations wholly out of touch with organized religion come to the cathedral to give expression to some great spiritual motive.

COURSE OF PUBLICITY OFFERED BY G. T. S.

NEW YORK—A course on publicity is being conducted by the publicity department of the Girls' Friendly Society for the members of the executive committee, the publicity department, diocesan publicity chairmen, the staff, and others interested. Mrs. Laura Underhill Kohn, publicity director of the International Federation of Home and School, is the leader. Among the topics discussed are: How to Organize Nationally through the Branches and Dioceses; What Good Publicity Is; Inside Publicity—Keeping the Membership Informed and Interested; Outside Publicity—Keeping the Public Informed and Interested; News-writing; Visual Publicity.

The first session of the course was held in the G. F. S. national office, November 14th; the second session, December 5th, followed the meeting of the executive committee and was moved to the Church Women's Club in the Allerton House because of the increased attendance. The third and last class will be in January. A publicity "chat" containing the high points of the course and other suggestions on publicity is being sent at intervals to the thirty-two diocesan publicity chairmen of the society and others.

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Philadelphia Responds to Appeal Made By Rector of St. Elisabeth's Church

Annual Service of Sons of Revolution — Work Inaugurated at Temple University

The Living Church News Bureau
Philadelphia, December 19, 1929

IN ONE OF THE PHILADELPHIA MORNING papers, on Thursday, December 12th, there appeared the following letter:

"To the Editor of the 'Public Ledger':

"Sir—This part of South Philadelphia is a district of garment workers, who, in many cases, bring the work home, as they are unable, through domestic ties, to go to the factories. In many cases they earn from sixty-five cents to \$1.00 a day, out of which they have to pay carfare, etc. They have mostly large families, and in many cases the husbands are out of work.

"This is probably the poorest parish of South Philadelphia. We have only desperately poor foreigners, and the Americans have moved to the suburbs.

"Have any of your readers any old garments for children of from three to fourteen that they would care to send us? We are desperately hard up for shoes, and in my experience it is impossible to fit a child out with second-hand shoes. They simply cripple them. A pair of shoes costs about \$2.50. I am allowing the children from many families to come into the church to get warm, as their homes are devoid of fuel. Would anybody give us orders for half a ton of coal?

"One child was absolutely blue with cold. She told me quite simply that her mother had no coal and that the gas was cut off and they could not cook. On visiting the family I found that the mother—the father had deserted them—had earned \$1.65 in the last week. If this were an isolated case, we could deal with it, but we have dozens.

"I do not worry about Christmas baskets, etc. We can always get sentimental charity at Christmas. The welfare organizations and missions are worked to death and can do no more than they are doing, but I do feel that I must—strongly against my will—appeal for some help to provide for these helpless dependents committed to my charge.

"It is not a question of religion or Church membership; it is a question of cold and hungry children.

"REV. JOHN R. CROSBY,
"St. Elisabeth's P. E. Church,
"1606 Mifflin street.

"Philadelphia, December 5, 1929."

On Monday, December 16th—four days later—there appeared another letter:

"Sir—Will you spare me space to thank your readers for the wholehearted response to my letter? I have sufficient orders for coal and gifts of clothing to more than cope with the present situation, and enough money is coming in to take care of the future.

"I have, therefore, appointed a committee to deal with the matter, and more especially with the financial aspect—a problem that, I must confess, I did not anticipate. The members of the committee are Robert Hayward, of the Mulford Chemical Company" (a factory in Fr. Crosby's neighborhood) "who has kindly consented to act as treasurer, and Dr. James Hincken, whose work among the school children of South Philadelphia is well known, with myself as chairman.

"At this season, when every one has so many calls upon his heart and pocketbook, I am more than touched at the warm-heartedness of the people of Philadelphia. We will try so far as possible to send

individual acknowledgments as soon as the present rush is over.

"REV. JOHN R. CROSBY,
"Philadelphia, December 14, 1929."

ANNIVERSARY OF VALLEY FORGE
ENCAMPMENT COMMEMORATED

In commemoration of the 152d anniversary of George Washington's encampment at Valley Forge, the Pennsylvania Society of the Sons of the Revolution held their forty-first annual service last Sunday afternoon in St. James' Church, Philadelphia, of which the Rev. John Mockridge is rector.

Bishop Taitt, the principal speaker at the ceremony, alluded to the qualities in Washington's character which especially fitted him for the post of commander-in-chief of the army.

The Rev. Charles Townsend, rector of the Church of the Good Shepherd, Rosemont, and chaplain of the society, presided at the service. Following the sermon, the chaplain read the names of members of the society who had died since the last annual service.

More than 500 persons were present, including military units, which were presented by their staffs and color guards.

STUDENT WORK AT TEMPLE
UNIVERSITY INAUGURATED

An important work has been started at Temple University in connection with the following up or shepherding of Church students. F. P. Foote, a senior at the Philadelphia Divinity School, has been appointed "student pastor," and has commenced his work with enthusiasm.

The Rev. Norman Van P. Levis, D.D., rector of the Church of the Incarnation, which is the nearest church to the university, has placed the facilities of his parish house at the service of Mr. Foote for a religious and social center for the students.

This is the first organized attempt to undertake work of this nature at Temple. Although this college was founded as a Baptist seminary, it has now become a university and has a large number of Church students in attendance.

MISCELLANEOUS

The new carillon, which was recently presented to the Church of the Redeemer, Bryn Mawr, of which the Rev. Ernest C. Earp is rector, will be dedicated on Christmas Day. This is the gift of Mrs. Jessica Davis Catherwood, in memory of her husband, D. B. Cummins Catherwood, a former vestryman.

The Rt. Rev. Charles S. Reifsnider, Suffragan Bishop of North Tokyo and president of St. Paul's University, Tokyo, was the special preacher at St. Martin's Church, Radnor, last Sunday.

Ground has been broken for a new parish house for St. Ambrose's Mission, Philadelphia. The church building of this mission dates back to 1904.

ELEANOR ROBERTS HOWES.

A GRADUATE nurse who was confirmed last June at St. Matthew's Cathedral, Dallas, is going out to St. Luke's Hospital, Manila. The parish gave her a Sunday night supper, followed by a missionary service to which all the clergy and parishes of the city were invited.

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WASHINGTON NOTES

The Living Church News Bureau
Washington, December 21, 1929

FOR A NUMBER OF YEARS PAST IN WASHINGTON a feature of Christmastide has been the raising and lighting of the great star above the apse of the cathedral. This star, measuring eleven feet in diameter, in its lofty position above the Bethlehem Chapel of the Nativity, is visible for a great distance, and always makes a profound impression on the city below. The star is the gift, and is the special care, of the workmen on the cathedral.

NURSES PRESENT TABLEAU

On December 18th, the nurses of the Episcopal Eye, Ear, and Throat Hospital presented "The Bethlehem Tableau" in the parish hall of Rock Creek parish. This participation of the nurses in the interpretation of the Christmas story is indicative of the increased spiritual influence of the hospital, since it has had a priest as its head. The Rev. Calvert E. Buck is superintendent, and in addition to the management of the hospital he has increased the Christian aspect of this fine institution both by services in the chapel and ministrations in the wards. Mr. Buck recently presented a class of student nurses to the Bishop for confirmation, at a special service in the cathedral.

DIOCESAN PREACHING MISSION

The diocesan commission on evangelism, of which the Rev. Dr. Anson Phelps Stokes, canon of Washington, is chairman, has announced preliminary plans for a diocesan preaching mission to be conducted from Sunday, November 16th, to Sunday, November 23, 1930. The main objective of the preaching mission, as set forth in a memorandum just distributed to the clergy, is "to deepen the spiritual life and sense of consecration of all communicants and other persons affiliated with the Church, thereby increasing their effectiveness from the standpoint of the work of the Church and of Christian citizenship." It is also hoped that the mission will reach many of the unchurched of the diocese.

There will be twenty-five missionaries, of whom six will be bishops. They will be assigned to some twenty-five strategically located parish churches in Washington, and the neighboring counties of Maryland. The missionaries will live in Washington at the College of Preachers, and go out every day to their respective stations.

The opening meeting will be held on Sunday afternoon, November 16th, at Constitution Hall, the beautiful new auditorium of the Daughters of the American Revolution.

The Rev. Canon Stokes is chairman of the commission.

CONFERENCES FOR LAYMEN

At the College of Preachers a series of week-end conferences for laymen is being held. These conferences, which are under the direction of Dr. W. C. Sturgis, are intended to discuss frankly the intellectual and moral difficulties which beset the average layman in formulating and practicing his beliefs, and to consider certain aspects of the Christian faith. The sessions begin Friday evening and continue through Sunday afternoon. The members comprise laymen of all walks of life, and of all types.

DEATH OF MRS. C. N. WILKES

Profound sorrow has been caused in Washington by the news of the sudden

death in Barcelona, Spain, of Mrs. C. N. Wilkes. Mrs. Wilkes was one of the most devoted and loyal Churchwomen of the diocese. She was formerly president of the Bishop's Guild, and also an officer of the Woman's Auxiliary. A host of friends mourn her passing.

RAYMOND L. WOLVEN.

A UNIQUE CHAPLAINCY

LOS ANGELES—The Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, has just received a unique testimonial of appreciation of the services of one of his diocesan clergy. The priest referred to is the Rev. Edward Tanner Brown, rector of St. Peter's Church, San Pedro, who returned to this port on December 8th, after acting as ship's chaplain to the S.S. *City of Los Angeles* on her Central and South American cruises.

The letter, written at sea, is signed by the Episcopalians on board the ship, including her master, Captain F. J. Hama, and parishioners of Grace Cathedral, San Francisco; St. Paul's Church, Oakland; St. Paul's Church, San Diego; Church of the Messiah, Santa Ana; St. Paul's Church, Burlingame, Calif.; Trinity Church, New Rochelle, N. Y.; and St. Andrew's Cathedral, Honolulu.

The Rev. Mr. Brown ministered to both passengers and crew, having the status of an associate chaplain of the Seamen's Church Institute.

A UNIQUE MISSIONARY ENTERPRISE

ADA, OKLA.—The Sunday school of St. Luke's Church, Ada, has not only increased considerably in numbers of late, but has undertaken from its own funds to place a copy of the *Spirit of Missions* each month in every Church family in the city, that all may become acquainted with and interested in the great work of the American Church in all of its missionary activities. The school takes the stand that the people must be made acquainted with the Church's work in the various home and foreign fields before they can be induced to contribute liberally toward that work.

Is the Episcopal Church Protestant? By the Rev. Frederick Lynch, D.D.

THE demand for reprints of Dr. Lynch's article in THE LIVING CHURCH of December 14th has been so great that we have published it as a Church Booklet, in which form it will be found valuable for distribution by mail or through the parish tract case. Dr. Lynch, a leading Congregational minister, contends that the recent fiasco in New York, when a Protestant minister was asked to celebrate Holy Communion in an Episcopal Church and the service was later forbidden by the Bishop, was due to the general misunderstanding about the nature of the Episcopal Church, which is not Protestant but Catholic. He concludes with a plea that the Church drop the word "Protestant" from its title and so clear the issue. Church Booklet No. 305.

Other Church Booklets

- At the same time we are publishing new editions of certain other Church Booklets of current interest, as follows:
- No. 101. *The Book of Common Prayer. A Guide to Its Meaning and Use.* Revised in accordance with the latest Prayer Book revision\$.04
- No. 135. *The Church Ideal.* By the Rt. Rev. Edward L. Parsons, D.D., Bishop of California. An explanation of the meaning of Churchmanship as distinguished from denominationalism .04
- No. 201. *Our Religion in Practice.* By Frederic C. Morehouse. On Reservation of the Blessed Sacrament03

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**DEAN ABLEWHITE ELECTED
BISHOP OF MARQUETTE**

ISHPEMING, MICH.—At a special meeting of the convention of Marquette held in Grace Church, Ishpeming, on December 17th, for the purpose of electing a successor to the Rt. Rev. R. L. Harris, D.D., resigned, the Very Rev. Hayward S. Ablewhite, dean of St. Paul's Cathedral, Marquette, was elected on the second ballot.

The convention opened in Grace Church with a celebration of the Holy Communion, the Rev. C. G. Ziegler, rector, being celebrant, assisted by the Rev. Clark Attridge, of Houghton, and the Ven. William Poysor of Crystal Falls.

At 10 A.M. the convention was called to order, the Rev. C. G. Ziegler, president of the standing committee, presiding.

The following were nominated:

The Very Rev. Hayward S. Ablewhite, dean of St. Paul's, Marquette.

The Rev. Clark L. Attridge, rector of Trinity, Houghton.

The Rev. Arthur H. Lord, rector of St. James', Milwaukee, Wis.

The Rev. B. G. Burt, rector of All Saints', Pontiac, Mich.

Nominations were closed and ballots cast:

Total votes cast: Clerical 12; Lay 43.

Necessary to elect: Clerical 7; Lay 22.

VOTE BY BALLOTS

	1		2	
	C.	L.	C.	L.
The Very Rev. Hayward S. Ablewhite	5	20	7	23
The Rev. Clark L. Attridge	3	3	4	1
The Rev. Arthur H. Lord	1	14	..	15
The Rev. Bates G. Burt	1	1	1	4
The Rev. C. G. Ziegler	1

**PARISH AT WOODRIDGE, N. J.,
OBSERVES ANNIVERSARY**

WOODRIDGE, N. J.—St. Paul's Church, Woodridge, celebrated the burning of its mortgage and the tenth anniversary of the erection of its building at a dinner on December 9th, at which the Bishop of the diocese was present. The mortgage was burned at the celebration of the Holy Eucharist on the preceding day, the Rev. Rowland F. Nye, vicar, celebrating, and the Rev. August Ahrens, first vicar of the mission, assisting.

At the large dinner gathering, letters of congratulation were read from the Ven. Henry M. Ladd, Archdeacon of Rutherford, and the Rev. Alvin P. Knell, a former vicar, who were unable to be present. Bishop Stearly, the Rev. Charles W. Popham, rector of Grace Church, Rutherford (the mother church), and two former vicars, the Rev. John Thomas, of Bloomfield, and the Rev. August Ahrens, addressed the gathering. C. J. Gwinn, clerk of the parish, gave a short history of the mission.

**ST. HILDA'S GUILD
PLANS EXHIBITION**

NEW YORK—The St. Hilda Guild, at 131 East 47th street, New York, is holding its annual exhibition from January 22d to January 25, 1930, inclusive, from 10 o'clock in the morning until 6 o'clock in the evening.

The guild has made many and varied articles for use in all churches. This past year the work has been particularly interesting because the guild has executed an unusual number of very handsome embroidered vestments—the embroidery being very lavish. The work is done entirely by hand, and the workers express

in the fineness of their handiwork all the love and desire for perfection that the artisan of old attained. Associated with the guild are architects and artists available for conference concerning the building and adorning of churches and the providing of ornaments for all Church regalia.

During the four days of the exhibition at the guild rooms there will be shown many of the most interesting pieces of work done in the past year, as well as many pieces that are very old and have been lent to the guild. Tea will be served from four until six each day.

**E. T. S. PROFESSOR COMPLETES
ORIENTAL RESEARCH**

CAMBRIDGE, MASS.—In offering to its professors a sabbatical year for study and travel (or a semi-sabbatical every three years) the Episcopal Theological School in Cambridge has not only been improving the instruction it offers, but has been making a genuine contribution to the advance of American scholarship. As part of the fruit of Professor Hatch's work in the Near East during 1922-23, there will soon be published by Geuthner of Paris the first volume of the publications of the American School of Oriental Research at Jerusalem. This book is entitled *The Greek Manuscripts of the New Testament at Mt. Sinai.* It will contain seventy-eight facsimile pages of manuscript with elaborate descriptions of each—an exhaustive investigation of high value to New Testament scholars. It is dedicated to W. Rendel Harris, with whose aid the expedition was carried out. Within another year the second volume of the same series will be published—*The Greek Manuscripts of the New Testament in the Greek Pa-*

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triarchal Library in Jerusalem, a similar collection of photographs and descriptions.

During his last sabbatical year (1928-29) Professor Hatch has collected the material for an *Album of Dated Syriac Manuscripts*, which will comprise 150 photographs of all types of Syriac manuscripts, with annotations. Since most of these are earlier than the tenth century and together constitute by far the largest collection of such documents, their appearance is awaited with interest by scholars in Europe and America.

BUILDING PROGRAM FINISHED AT FITCHBURG, MASS.

FITCHBURG, MASS.—The consecration of the new chancel and chapel of Christ Church, Fitchburg, and the formal opening of the splendidly equipped new parish house, one of the best equipped plans for parochial work in this country, on Tues-



day, December 3d, was an event of great importance in Western Massachusetts. The new buildings, the work of Upjohn of New York, were completed at a cost of over \$350,000. The gothic chancel is of Indiana limestone. The altar is of African marble carved in Italy. The reredos of carved oak, depicting the Nativity, is a thank offering, given by Mrs. Charles T. Crocker. The beautiful chancel windows, symbolizing the seven sacraments of the Church, are the work of Powell of London.

The consecration service began at 7:30 A.M. with the laying of the cornerstone of the new Crocker Crusaders' Chapel, by the Rt. Rev. Thomas F. Davies, D.D., Bishop of Western Massachusetts. The chapel is erected in loving memory of Alvah Crocker, Jr., who was a soldier in the World War, and Constance Crocker. The service of consecration was followed by the Holy Communion service, the officiant being the Rev. Dr. Endicott Peabody, of Groton School; the gospeler, the Rev. William Crocker, rector of the Church of the Incarnation, New York; the epistoler, the Rev. John Crocker of Boston. The Rt. Rev. James De Wolf Perry, D.D., Bishop of Rhode Island, read the prayers of consecration. The Ven. Marshall E. Mott, Archdeacon of the diocese, read the sentence of consecration, and Bishop Davies acted as consecrator.

A preaching cross erected in memory of the late Rev. Arthur J. Gammack, rector of the church from 1915 to 1927, was also dedicated.

The consecration of the new chancel occurred at 10:45 A.M., and was based upon the service of the consecration of the

cathedral at Liverpool, England, and later used at the cathedral at Victoria in British Columbia.

Bishop Perry, in his sermon, paid a high tribute to the memory of the Rev. Mr. Gammack, late rector of the parish, who conceived the plan for a larger Christ Church and raised the funds to carry it through, but was killed by an accidental fall from a horse before it was completed. The beautiful Celtic preaching cross was erected in loving memory to him.

At 4 o'clock a children's vesper was held, at which time the Very Rev. P. T. Edrop, D.D., was the preacher.

In the evening at 7:45 an unusual service of thanksgiving was held with the Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany, as the preacher. The service was planned after the old Hebrew prayers up to the temple of Jerusalem.

Following the services, the every member canvass to raise the annual budget was held, which raised \$37,699.45, practically \$700 above the goal, with more mem-

MEMORIAL CROSS DEDICATED

Bishop Perry is dedicating the new preaching cross at Fitchburg, Mass., as a memorial to the late Rev. A. J. Gammack.

bers to turn in their pledges. One hundred new pledges were received, and the budget contains a pledge to the missionary enterprise of \$10,000, \$500 more than was apportioned. This is the beginning of the third year of the rectorship of the Rev. A. Vincent Bennett.

BISHOP KNIGHT OBSERVES ANNIVERSARY

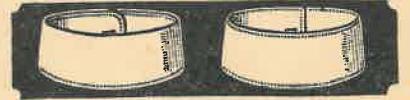
TRENTON, N. J.—The twenty-fifth anniversary of the consecration of the Rt. Rev. Albion W. Knight, D.D., Bishop Coadjutor of New Jersey, was celebrated on St. Thomas' Day, December 21st, by a Eucharist at Christ Church Pro-Cathedral, Trenton, followed by a luncheon at the Hotel Stacy Trent.

EAU CLAIRE CHURCH SCHOOLS SPONSOR MISSION

EAU CLAIRE, WIS.—Great has been the interest among the Church school children in the mission, Adventuring With Christ, which has been carried on by a number of the parishes and missions of the diocese during the past month. In some places as high as ninety per cent of the school enrolment "made" the mission and the teachers and clergy feel that it has done much toward quickening the interest and spiritual life of the children.

Each child attending the mission was assigned a small red shield with white cross on it in token of the shields of the old crusaders. A silver star attached to a shield indicated one day's attendance. Six "made" the mission, and each child win-

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ning six stars will be presented with a wooden cross, inscribed by Bishop Wilson, which will be the nucleus of a "prayer corner" or "prayer nook" in his or her bedroom.

WORK OF ALASKAN CHURCH PRESENTED IN SEATTLE

SEATTLE, WASH.—Confronted with a most realistic representation of the Alaskan Church of St. John's in the Wilderness, at Allakaket, built across the chancel arch of Trinity Church, Seattle, the Sunday evening congregation on December 8th expressed surprise and delight and, when the wide rustic doors of the log building were thrown open revealing the illuminated altar beyond, the effect was very fine indeed. Snow and totem poles, the latter lent by the Hudson Bay Company, helped to complete the realism of the representation.

After choral Evensong the Rt. Rev. Peter Trimble Rowe, D.D., Bishop of

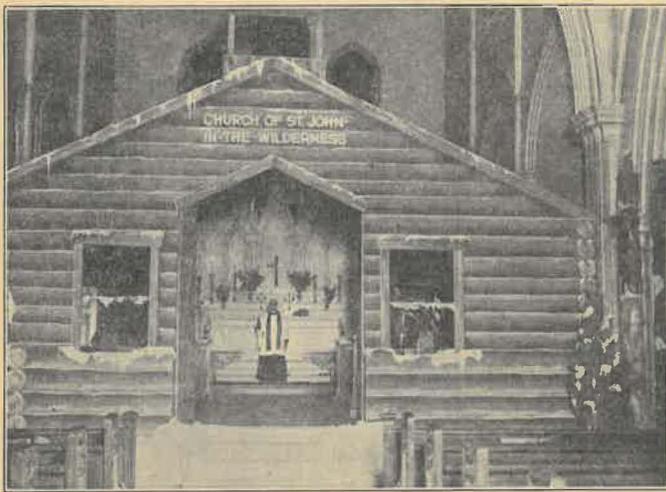
PLOWS REPLACE WIVES, MISSIONARIES TOLD

NEW YORK—A new solution, applicable in some districts, for the polygamy practised in so-called heathen lands, has been suggested by G. A. Roberts, agricultural missionary in Southern Rhodesia. Speaking at the annual dinner of the International Agricultural Missions Association, in New York on December 6th, he told of the profound effect of introducing plows to the native farmers. Induce him to get a plow, and he doesn't need so many wives to do his work. Mr. Roberts went to Umtali in 1907. In 1909 one of the natives, coaxed along by all the missionaries, bought the first plow. Mr. Roberts went out to see him begin work with it, found it put together wrong in six places, and found the three wives, each with a baby on her back, standing by to watch the mysterious process. Seven more plows were bought in the next seven years. Last year there were between two and three

is a pair of candlesticks made in China and presented by a China missionary, Ellen Jarvis, a former member of Trinity Church, New York.

AN INDIAN CHRISTMAS PLAY

THIS is the time of year when reporters and editors struggle to make news out of various Christmas entertainments and plays. The standard form is: "A large congregation attended the performance, which went off very well, all the actors filling their parts very creditably." Some will prefer the account which came from an Indian mission in North Dakota: "At the beginning, one of the little angels stepped down from her place to kiss her father, who was one of the sleeping shepherds. Later one of the Wise Men sat down in the aisle and howled. The musician got mixed and played 'We Three Kings,' for the Shepherds, and when the Wise Men came, he played 'While Shepherds Watched Their Flocks.'"



REPRODUCING AN ALASKAN CHURCH

This log framework built across the chancel arch brought St. John's Church, Allakaket, right into Trinity Church, Seattle. The Rev. C. S. Mook is seen before the altar.

Alaska, advanced from the sanctuary, where he had knelt in company with the Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia, and addressed the congregation as it were from the doorway of his far northern church, thus bringing home to the hearts of all the ruggedness and realism of the mission work of the Church in the great field of the far north.

The service was the third of the series of monthly presentations of the various mission fields of the Church organized by the Rev. Charles S. Mook, rector of Trinity Church.

AN ITALIAN CANDIDATE

ST. MICHAEL'S Church, Tunxis Hill, Bridgeport, Conn., a congregation of Italians, has produced its first candidate for holy orders. He has been attending high school at night and working as a full-fledged carpenter by day, for three years, and during that time has also been receiving special instruction from the priest, the Rev. Joseph A. Racioppi, who has just celebrated the eighth anniversary of his ordination. St. Michael's Church, during the first year of its existence, held its services in the basement of this young man's home. The congregation gathered in the parish hall on St. Matthew's Day, to extend their good wishes to him just before his departure for Nashotah. His name is Matthew, as it happens. And on Sunday morning his family made a corporate Communion, seeking a blessing on his undertaking. And finally, the local newspaper made an admirable, dignified half-column item of the whole story.

thousand in use. Whether polygamy had declined in proportion, Mr. Roberts did not say.

This was the tenth annual dinner of this friendly informal group of missionaries, government agents, and mission board secretaries. Mr. Roberts described in some detail the actual work of an agricultural missionary. J. H. Evans of the Federal Department of Agriculture emphasized the mutual helpfulness, of many years' standing, between government agents and agricultural missionaries. The Rev. Dr. R. E. Diffendorfer, of the Methodist Board of Foreign Missions, discussed the task of the home office, to find and train the right kind of missionary and to maintain his work, the world-wide influence of agricultural conditions upon the economic life of every nation, and the perennial question as to whether agriculture may be considered fundamentally missionary work.

NEW TRINITY, WALL STREET

"TRINITY CHURCH, at the head of Wall street," may no longer be used to designate only the famous New York parish. In an Oregon lumber town named Bend there is also a Trinity Church, at the head of Wall street. The Rev. Phil. F. Sturges, Jr., is in charge. The church was consecrated on the last Sunday in October. It is a simple little building, and yet "when one steps inside he finds that mystery and reverent awe so often lacking in the usual rural church. It can be done," says Bishop Remington. "There is no virtue in ugliness." One of the gifts in the new church

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

L. KINGSLEY BLODGETT, PRIEST

NAVESINK, N. J.—The Rev. L. Kingsley Blodgett, rector of All Saints' Memorial Church, Navesink, since 1922, died in the rectory on Tuesday afternoon, December 17th, in his 56th year. He is survived by a widow, who was Katherine Littlefield of Providence at her marriage in 1910.

The Rev. Mr. Blodgett was born at Pawtucket, R. I., in 1874. He was graduated from Hobart College in 1899 and received his theological degree three years later. Ordained a deacon in 1902, he was advanced to the priesthood in 1904 by Bishop McVickar. He served at Grace Chapel, New York City, from 1902 to 1904; at Trinity Church, Menlo Park, Calif., from 1904 to 1908; and at St. Mark's Church, Worcester, Mass., from 1908 to 1922, resigning to accept the rectorship of All Saints', Navesink.

CHARLES EWELL CRAIK, PRIEST

LOUISVILLE, KY.—The Very Rev. Charles Ewell Craik, D.D., dean emeritus of Christ Church Cathedral, Louisville, died at his home in Louisville on Sunday, December 22d, after a brief illness.

Dean Craik was born in Louisville, May 7, 1851, and received his education at Trinity College, Berkeley Divinity School, and the University of Louisiana. He was ordained deacon in 1877 by Bishop Williams and priest the following year by Bishop Dudley.

He formerly held cures at Saybrook, Conn., Brooklyn, N. Y., the American Church at Geneva, Switzerland, becoming dean of the Louisville Cathedral in 1881. He resigned in 1917, at which time he was appointed dean emeritus.

Dean Craik was a member of the standing committee, was a deputy to General Convention five different times, and was a trustee of the Church Home and Infirmary of Louisville. Dean Craik was the author of *The Name of the Church* and the Panama Conference pamphlets.

JOSEPH FRANCIS JOHN, PRIEST

CLEARFIELD, PA.—The Rev. Joseph Francis John, retired priest of the diocese of Erie, died of extreme exhaustion due to his advanced years, on November 28th.

Born at Uniontown, Ala., on June 5, 1847, the Rev. Mr. John was a descendant of a pre-Revolutionary family, which emigrated from Wales to Virginia. He was a graduate of the Virginia Military Institute, the University of Alabama, and of the Westminster Theological Seminary of Maryland. He was made a deacon in 1890 and advanced to the priesthood by Bishop Wilmer a year later.

He served the Church as priest-in-charge of the Church of the Holy Cross, Uniontown, Ala.; rector of Grace Church, Anniston, Ala.; and at Jacksonville, Ill. He was rector of St. Andrew's Church, here, for ten years, or until his retirement in 1918. Then the people of Clearfield honored him by electing him justice of the peace, a position he held until a few months ago, when forced to resign because of failing health.

He is survived by five children: S. W. John of Rutherford, N. J.; Mrs. Sarah (John) English of Jacksonville, Ill.; Mrs. Henry van Valzah; and the Misses Laura and Agnes John of Clearfield. Mrs. John, who died six years ago, was Miss Sarah M. Davis of Marion, Ala.

The rector of St. Andrew's, the Rev. E. S. Tabor, conducted the funeral service on Sunday afternoon, December 1st.

ALANSON DOUGLAS MILLER, PRIEST

GLEN RIDGE, N. J.—The Rev. Alanson Douglas Miller, non-parochial priest of the diocese of Connecticut, died Tuesday, December 17th, at his home in Glen Ridge, in his 88th year.

The Rev. Mr. Miller was graduated from Yale in 1864 and from the General Theological Seminary in 1870. Ordained a deacon by Bishop Potter in 1870, he was advanced to the priesthood a year later by Bishop Littlejohn. He had held rectorships in Milford, Hartford, Middletown, New Haven, and San Francisco. His

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last cure was at Grace Church, New Haven, which he resigned in 1904 to retire.

Funeral services were held in Christ Church, Glen Ridge, on Thursday afternoon, December 19th. He is survived by his widow, Maria Bleecker Miller.

JOHN M. ELLIOTT

LOS ANGELES—John M. Elliott, veteran treasurer of St. Paul's Cathedral and dean of the banking profession in California, died at his home in this city on December 16th after a brief illness. He was 85 years of age.

Mr. Elliott was born in Pendleton, S. C., October 6, 1844. He left the Georgia Military Institute at the age of 18 to enlist in the Confederate army, serving with the Fifty-fourth Georgia regiment. He came to California in 1870, entering the banking business four years later. He rose to the position of president of the First National Bank, filling this position from 1892 till his retirement in 1916. At the time of his death he was honorary chairman of the board of directors of the Security-First National Bank.

For fifty years Mr. Elliott had been treasurer of St. Paul's Cathedral. He was chairman of the board of trustees of Holtenbeck Home for the Aged, and at various times had served as a member of the Board of Education of this city, as a trustee of Whittier State School, and as a trustee of Harvard School, the diocesan school for boys.

Funeral services were held at St. Paul's Cathedral on December 18th. The Rt. Rev. W. Bertrand Stevens, D.D., officiated, assisted by the Very Rev. Harry Beal, D.D. Interment followed at Evergreen Cemetery.

NEWS IN BRIEF

ALABAMA—On Sunday, December 8th, at Grace Church, Anniston, Mrs. Nettie Brice Whitford was set apart as a deaconess by Bishop McDowell. Deaconess Whitford is matron at the Church Home for Orphans, Spring Hill. She was presented by the Rev. James M. Stoney.

ARKANSAS—The Rev. Charles F. Collins, who has been spending several months in Corpus Christi, Tex., for the benefit of his health, is returning to the diocese immediately, much improved.

LOS ANGELES—St. Mark's Church, Downey, was consecrated by Bishop Stevens on December 8th. For several years this interesting mission in one of the oldest towns in Southern California has been in charge of the Rev. William J. Currer, a Los Angeles business man residing in Downey, who took orders to care for the congregation.—The diocesan Woman's Auxiliary met at St. Paul's Cathedral House, Los Angeles, on December 10th. Speakers were Dr. Miriam Van Waters, referee of the Los Angeles Juvenile Court; Mrs. John L. Riddell, president of the diocesan Girls' Friendly Society; and Mrs. W. Bertrand Stevens. The Auxiliary voted to make the Church Welfare Association, dealing with Church girls coming into Dr. Van Waters' court, its social service objective, and to pledge \$2,000 annually toward the salary of the case worker.—The Los Angeles City Mission Society provided Christmas cheer for seven wards in the Los Angeles General Hospital, the Los Feliz Hospital, Olive View Sanatorium for the tuberculous, and the Los Angeles County Farm. Literally thousands of patients were included among those personally visited and cheered in this service, under the direction of the Rev. V. D. Ruggles, superintendent.

MASSACHUSETTS—Bishop Slattery confirmed sixty-nine girls and boys, women and men, in Grace Church, Everett, on the evening of December 13th, which is the largest class ever confirmed in Everett. In the class were those of the Roman Catholic, Presbyterian, Congregational, Methodist, and Baptist communions. The rector, the Rev. William H. Pettus, who presented the class, presented to each one confirmed a copy of the new Prayer Book. The junior choir of thirty girls sang for the first time with the senior choir of fifty voices at this service.

NEWARK—On the evening of December 12th the Rev. Deane Edwards was installed as pastor

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of the First Coöperative Radburn Church, which received notice in these columns several weeks ago as a unique instance of inter-church coöperation. The Rev. Edwin S. Carson, rector of Christ Church, Ridgewood, who is the chairman of the Radburn Council of Religion, presided. The preacher was Bishop Francis J. McConnell of the Methodist Church.—Mrs. James M. Hackett has presented to All Saints' Church, Leonia, two beautifully embroidered amices of fine imported linen.

NEW YORK—The Rev. Walter E. Bentley conducted a mission in Trinity Church, Saugerties-on-Hudson, the Rev. E. L. Howe, rector, December 8th to 15th. The missionary gave a program of topics full of much needed Church instruction leading up to the practical application of the gospel message for every day life. Besides the preaching service each evening, Mr. Bentley gave addresses to the High School, Monday Club, and held two conferences, one for men and boys, the other for women and girls. He also addressed the Church school in the church the two Sundays.

PITTSBURGH—A father and sons' banquet was held at St. Stephen's Church, McKeesport, at which the speakers were Bishop Mann of the diocese, and Bishop Johnson of Colorado. The rector, the Rev. E. P. Pullin, officiated as chairman. The Rev. Dr. McElwee Ross, pastor of the local First United Presbyterian Church, made a brief talk. The Rev. Neil Annable, rector of St. Mary's Church, Braddock, also made an address.—A series of five lectures on the Prayer Book has been arranged by Bishop Mann. These lectures, given by Bishop Mann, will start January 15th, and continue each week at the assembly room of Trinity House.

SOUTHWESTERN VIRGINIA—The Rev. F. Ernest Warren, rector of Emmanuel Church at Bristol, was recently elected president of the Kiwanis Club of that city.

SPOKANE—The annual convention of the missionary district of Spokane will be held at the Cathedral of St. John the Evangelist, Spokane, February 2d, 3d, and 4th. The Rev. H. H. Gowen, D.D., vicar of St. Barnabas' Church, Seattle, will be the convocation preacher.

TENNESSEE—Bishop Campbell of Liberia has been spending several days in this diocese, renewing old friendships and revisiting St. Andrew's School, where he was headmaster and prior for some years before going to Liberia with the Holy Cross Mission. He spoke in the churches of Chattanooga on the Sunday before Advent, and in Nashville on Advent Sunday on the mission work in his district. Bishop Gailor held a special service of intercession for the Church's program for the women of all the parishes in Memphis, at the cathedral on Wednesday, December 4th.

TEXAS—The student choir, fourteen voices, of the Church group at the Agricultural and Mechanical College of Texas College Station, rendered a musical program which was broadcast on Wednesday, December 18th, at 8:00 P.M.

TEXAS—Bishop Abbott of Lexington conducted a preaching mission in Trinity Church, Galveston, during the first five days of December. His dynamic personality and powerful inspirational sermons were appreciated by large congregations. Mrs. Abbott accompanied the Bishop and spoke to the women of the parish on the work of the Woman's Auxilliary. The Rev. Edmund H. Gibson is rector of Trinity Church.

TOKYO—On November 20th, at St. Luke's International Hospital, Tokyo, a Japan guild of St. Barnabas for Nurses was organized.

There are in Japan about 60,000 nurses, and the guild hopes to work among these nurses for their evangelization and general betterment.

WESTERN MICHIGAN—A quiet day for the women of the diocese, particularly the Woman's Auxilliary and the Bishops' League, was conducted by Bishop McCormick at St. Mark's Pro-Cathedral, Grand Rapids, on Thursday, December 5th. Holy Communion was celebrated at 10 A.M., after which there was a series of addresses on the subject of the Fruits of the Spirit. During luncheon hour a devotional book was read. The attendance was remarkably good.

THE CATHEDRAL of St. John the Divine, in New York City, has so far received contributions from about 500,000 individuals, which, say the experts who know about such things, is the largest number who have ever contributed to any single undertaking, educational, charitable, or religious.

Rip Van Winkles



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REMEMBER Washington Irving's lovable, irresponsible Rip Van Winkle? How persistently he tricked himself! Time and again when temptation was too strong and nature too weak, he would lift his glass and say, "I won't count this one".

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