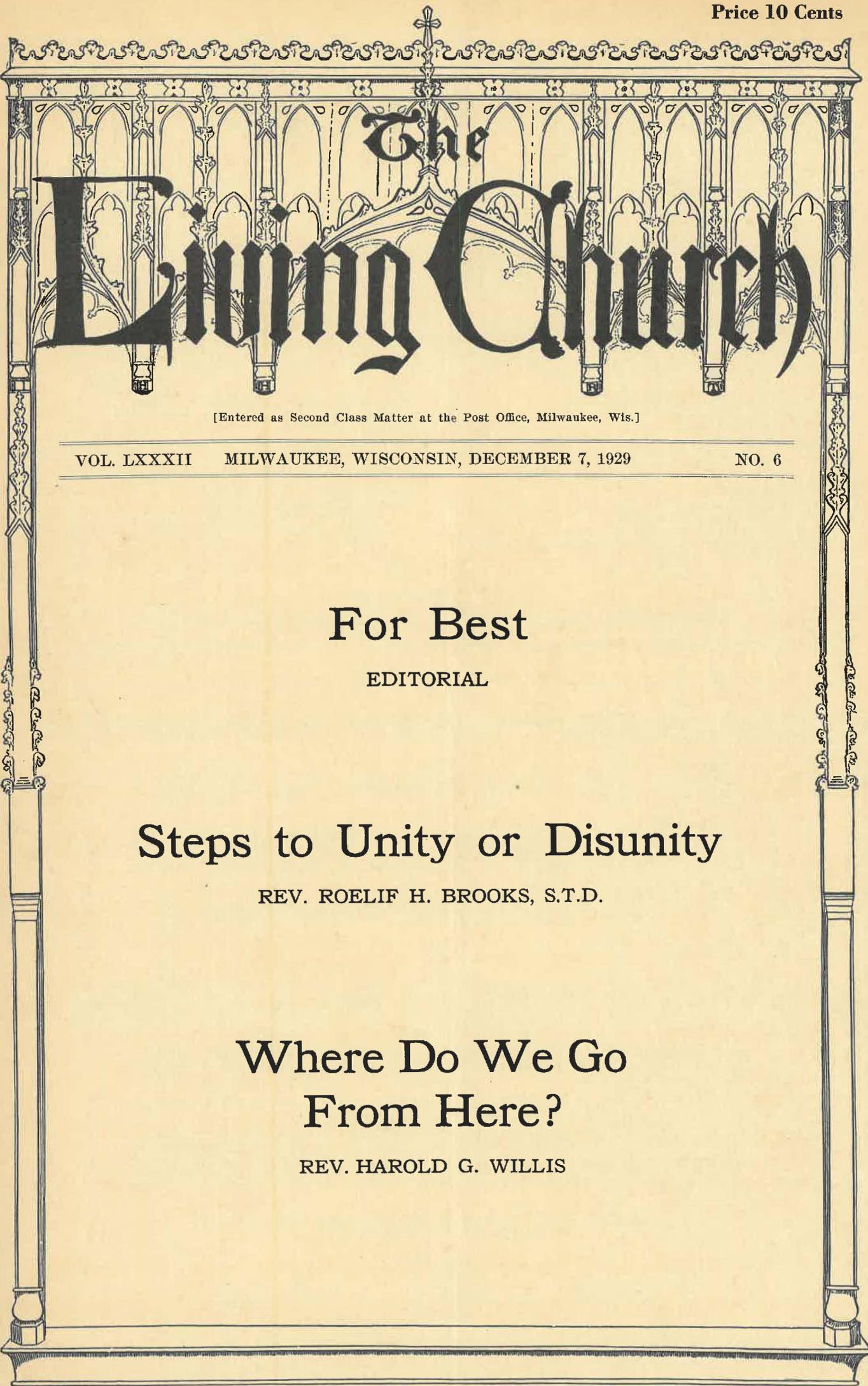


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VOL. LXXXII MILWAUKEE, WISCONSIN, DECEMBER 7, 1929

NO. 6

For Best

EDITORIAL

Steps to Unity or Disunity

REV. ROELIF H. BROOKS, S.T.D.

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REV. HAROLD G. WILLIS

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VOL. LXXXII

MILWAUKEE, WISCONSIN, DECEMBER 7, 1929

NO. 6

EDITORIALS & COMMENTS

For Best

OUR ancestors had all sorts of things that they kept "for best": clothes and jewels and china and glass and silver, and even books; many of them kept a room "for best," and actually used the adjective in describing it—the "best" room. A great many of us are enjoying the benefit of this custom; we have treasures, which "were our grandparents'," as we say. And what are they? Usually they are the things that were kept "for best"—even some of the most fragile of these things. Keeping them "for best" kept them—for what? Very few persons take care of valuables in order that their grandchildren may have them; they take this care because the things are precious, in one way or another, for one reason or another.

But we inherit them, these "best things," from our grandparents. And what is it that we do with them? There are two outstanding ways of regarding such treasures, both so well-defined that the representatives of these ways may almost be said to constitute opposite schools of thought. One group puts the treasures under lock and key or behind glass, or even in the safety deposit vaults of the bank, never touching them, seldom looking at them, fearful lest they be injured or lost. The other group does not cherish the "best things" of the earlier generations at all; the members of it use them as if they were ordinary things of no particular worth. Neither of these schools need detain us long. Each has its somewhat obvious good points. The first, at least, keeps the treasures; the second, at least, uses them. Both are extreme, and not half so interesting as a third group, a *via media* as it were.

The members of this group are diverse; they use their treasures "for best"; but they interpret the term in many different ways. One member of it, for instance, has a copy of the First Folio edition of Shakespeare. He takes care of it, of course, guarding it against loss or harm. But it is in his library, where he can put his hand on it. He does not put his hand on it very often, for his own purposes, using instead a facsimile. But he will always gladly take it out for the delectation of any Shakespearean student, from a great scholar to a grammar school boy or girl. He uses it "for best." It is easy to see what his idea of "best" is. One of his neighbors who has a First Folio often warns him that "something will happen" to his treasure; but he smiles and

quotes Thoreau's remark about Homer: "He belongs to the Universe; any individual can be only the custodian of his copy." This neighbor is a member of the first school of thought cited: he keeps his First Folio, wrapped in asbestos, in a safety deposit vault.

Of course, it is hazardous to use "best things" at all, even "for best." Consider, for example, a woman who has a tea service that belonged to her great-grandmother, which china was used when Bishop Seabury came to tea on a memorable day. Who, among Church people, whether man or woman, would not take the most perfect care of this treasure? And its possessor does cherish it. But she uses it "for best." Her idea of "best" is not unlike that of her great-grandmother; it is the entertainment of a bishop to tea. She knows a good many bishops, and likes them. Her "Seabury china" she uses when she is entertaining a bishop. This seems as simple as it is appropriate. But there occurred a time when she had as a guest a bishop whom she had seen at tea in other drawing rooms; he had a habit of putting his cup on his knee in moments of conversational climax, in order to have both hands to use for gesturing. Who can wonder that she hesitated? Who can blame her (could Mr. Lytton Strachey, even) for following the example of "Balmoral at its heaviest" and serving tea in the dining room, at the "heavy mahogany table," on that episcopal occasion? A friend advised her to use some other china; but she would not. No; the "Seabury china" was the china she used "for bishops," and she would "make no exception"—but "minimize the risk"!

Surely this is the way to regard our treasures, if we are to enjoy them ourselves and to let our fellow-men enjoy them. We must use them. If we use them "for best," and, while "making no exceptions," yet "minimize the risk," they will last longer; more generations will be enabled to—to do what? Put them away in cupboards or safety deposit vaults in banks? Surely everyone would hope not. No; we would have our treasures continue to be used—used "for best."

There are treasures that are not old. Here, also, we find the two, so different, schools of thought, and the *via media* group. Take, for example, money, which almost everyone regards as treasure; and we find the group that hoards, the group that wastes, and the

group that uses money "for best." And time: in respect to the use of time, again we find the three schools. As concerning effort, too, we find them.

HOW much the work of the Church depends upon the way in which Church people view their treasures! Every rector knows this well. In even the smallest parish, there is the "richest parishioner." Sometimes this parishioner puts a dollar in the offering on Sunday morning, and this is all the use of his money that he makes for the parish: either he is saving it, in the bank—or wasting it? Can we say quite this? Perhaps not. But we may say that he is not using it "for best." Every rector would like to have the *via media* "richest parishioner," the man or woman who gives generously and liberally to the parish and the diocese and the General Church. This is the one who uses money "for best." And not only in the parish—the *via media* rich man or woman is found on many another list of contributors. There are a goodly number of ways of using money "for best."

Similarly with time: it is a common saying that the busiest people are the ones who always have time to do still more. We all know men and women who hoard their time; who do nothing, while they await the opportunity to do something great. For all the benefit they (or their fellow men) have of their time, it might, so to speak, just as well be wrapped in asbestos and kept in the safety deposit vault of the bank. These men and women, also, are well known to every rector. They will never undertake anything except something that "can be given up at a moment's notice"; the reason they give is that they "can spend so little time." It is a literal fact that the work of the vast majority of parishes and dioceses is done by men and women who can and do spend a great deal of time—spend it "for best." These same persons do other work; their hands and minds are turned to many a task. As with money, so with time: there are many ways of using it "for best," and the same persons are apt to discover most of them.

So is it with effort. The men and women who have used their effort "for best" are the ones who use it most. Doing a thing as well as it can possibly be done becomes second nature, as we say. On this account, we turn instinctively to "capable persons" when we wish anything done, those persons who have the reputation of "doing well anything that they attempt." Every rector knows them. Yes, and he will ask them to try anything, from training the choir to stoking the furnace. The amazing part of it is that no one is surprised when they manage to accomplish it—least of all the people who save their effort, or waste it. They take for granted the men and women who use their effort "for best."

Perhaps we all take too much for granted the men and women who possess treasures which they use "for best." We are often grateful for them. But do we always get the full benefit of them? That is, do we try to follow their examples? Sometimes, of course, this does happen. Many a young man discovers his vocation to the ministry and responds to it, because he has a rector who uses his ministry "for best." We all know young women whose call to the mission field has come through example: the example of a devoted woman who gave her life, with all its gifts, to the work of missions. And so with others. Occasionally, those who use their treasures "for best" are followed by those for whom they have used them, or by those who have looked on and been kindled to do likewise.

But, come what may, it surely is the right use to make of treasures: to use them "for best." Few persons thus use them in order to save them for future generations, even as examples. They all use their treasures

"for best" because to do this is to have fulness of life, whether the treasures be temporal or whether they be eternal; because real living is using the "best things" and using them "for best." There are so many "best things"; what a glorious place this world will be when everyone uses them all, and uses them "for best"!

For using things "for best" does not mean using them seldom, even when the things are temporal. Still less does it mean this when they are eternal. There are a good many "best" occasions in this world. And in the next? All occasions are "best" there; and everything is a treasure. It must be that the "best things" are used all the time—with never a hazard of loss or harm. But the custom of using "best things" and using them "for best": must we not make it ours here? Then we shall be ready.

ANSWERS TO CORRESPONDENTS

F. W. S.—(1) Our own feeling is that Dr. Cadman has invariably made every effort to be fair in answering questions over the radio. If he stated that "while Apostolic Succession is taught by the Roman and Greek Churches and the Anglo-Catholics it was his belief that the Episcopal Church as a whole did not teach this," his statement was an unhappy one. The official teaching on the subject is given in the preface to the Ordinal in which the term itself is not used, but for which that term is the commonly accepted epitome, while one of the collects in the Institution office recites that our Lord has "promised to be with the Ministers of Apostolic Succession to the end of the world," and the canons provide separate conditions for receiving episcopally ordained ministers into the ministry of the Church from those providing for the ordination of ministers who come from non-episcopal bodies. It is perfectly true that the Church declares no specific doctrine or theory on the subject and there are some who would greatly minimize the effect of the distinction between ministries which the Church requires in practice.—(2) Dr. Coffin's claim to possess orders equal to those of Bishop Manning rests on the claim of some Presbyterians that the Apostolic Succession has been passed through presbyters rather than through bishops. This view was argued at Lausanne by the representatives of the (Presbyterian) Church of Scotland, but we have no recollection of hearing the Apostolic Succession claimed by American Presbyterians before the claim made by Dr. Coffin.

ACKNOWLEDGMENTS

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PRESIDING BISHOP ASKS PRAYERS FOR NATIONAL COUNCIL MEETING

THE meeting of the National Council (and its departments) on December 10th to 12th will be the last meeting of the Council in 1929 and the first meeting at which I shall have the privilege of presiding. This December meeting is one of unusual importance.

May I ask my brethren of the clergy and laity to pray for me and for our National Council that we may be rightly guided in the tasks committed to us by the Church?

CHARLES P. ANDERSON,
Presiding Bishop and
President of the National Council.

PRAYER

USE ME THEN, my Saviour, for whatever purpose, and in whatever way, Thou mayest require. Here is my poor heart, an empty vessel; fill it with Thy grace. Here is my sinful and troubled soul; quicken it and refresh it with Thy love. Take my heart for Thine abode; my mouth to spread abroad the glory of Thy name; my love and all my powers for the advancement of Thy believing people; and never suffer the steadfastness and confidence of my faith to abate—that so at all times I may be enabled from the heart to say, "Jesus needs me, and I Him."
—Methodist Protestant-Recorder.

DAILY BIBLE STUDIES

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

THE BIBLE

Sunday, December 8: Second Sunday in Advent

READ St. Luke 24:25-27.

IN anticipation of Christ's second coming the Church has bidden us think today and through the week of the Bible in which He tells us that He will come again and how He would have us prepare for His coming. The Bible is God's message in which we are told the plan of salvation. It was written by men whom the Holy Spirit guided and so we call it "the Word of God." St. Paul tells us, speaking of the Old Testament (and His words apply to the New Testament also, since the Church has made it a part of God's revelation): "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." We should therefore "read, mark, learn, and inwardly digest" its teachings. Every Christian should read the Bible daily in gratitude and faith.

Hymn 58

Monday, December 9

READ Jeremiah 36:27-32.

THE importance of the whole Bible is evidenced in that God commanded the prophet to write again the message which, written upon a parchment roll, Jehoiakim, the King of Judah, had burned. Though the roll contained only the revelation of God to His prophet, nevertheless it shows the divine character of the whole Book that God thus emphasized its importance. We cannot trifle with God's Word. Christ many times quoted from the Old Testament, saying, "It is written." Reverence for the Bible as a Book, as well as for its contents, is not superstition, but loving faith. It stands by itself and is guarded, and has been guarded through the centuries in a marvelous fashion. Every child of God should have a Bible of his or her own, kept reverently apart from other books as a sacred companion. Daily reading will make it doubly precious, as we apply its lessons to ourselves; and while we cannot always understand parts of it, we can find enough to guide us until the whole becomes clear. We should ask the Holy Spirit to guide us in our daily study of the Bible.

Hymn 60

Tuesday, December 10

READ II Timothy 1:3-10.

ST. TIMOTHY was instructed in the truths of the Bible by his mother and his grandmother. The suggestion leads us to think how we should use the Bible. First, we should read it through from Genesis to Revelation in order that we may know in a general way its contents. This is an important part of a liberal education. In our devotions we should hold the Book in our hands for a moment and thank God for His gift, asking the Holy Spirit to guide us in our reading. Then we should open to some of the parts more especially fitted for our daily study, such as the Psalms, the Gospels, and the Epistles. We should not read too much, but having read we should meditate and seek to apply the message to our lives. Then we should offer a little prayer of thanksgiving and give an expression of loving gratitude. All through the day we should remember the message and thus make God's personal word to us a constant help.

Hymn 59

Wednesday, December 11

READ Acts 8:26-35.

THE man of Ethiopia, whom Philip met by divine appointment, asked for an interpretation of the passage from Isaiah which he was reading. We also often need to have light to shine upon our study. That light must be first of all the

Holy Spirit who, as Christ promised, will lead us into all truth. God also has provided for us human helps. The reference Bible is greatly helpful, as we compare spiritual things with spiritual (I Corinthians 2:13). A Bible dictionary is another help, and some simple commentary, of which there are many.

Hymn 373

Thursday, December 12

READ St. John 10:34-38.

THE Scripture cannot be broken!" Those words of the Master make us realize that the Bible brings us eternal truth upon which we can rely. Human speech and human writings soon become out of date. A physician once told me, looking at books on his shelf, "Most of them are useless. Science has advanced beyond them." So we are reminded of Isaiah's words, quoted by St. Peter: "The Word of our God shall stand forever" (Isaiah 40:8 and I Peter 1:24, 25). The assurance of pardon and salvation can never fail. God's promises will be fulfilled. God's judgments are like the great deep (Psalm 36:6).

Hymn 18

Friday, December 13

READ St. Matthew 5:17-19.

CHRIST, the Son of God, the Saviour of the World, is the center of the Bible. References to Him and promises concerning Him and assurances of His loving presence are found from Genesis to Revelation. Even the books, like Esther and Ruth, which do not distinctly speak of God, reveal nevertheless the spirit of His teaching and the power of His life. St. John tells us He was God, and was in the beginning with God, and without Him was not anything made that was made. Abraham, Jacob, David, and the prophets anticipated by their inspired words the Lamb of God, the loving Companion, the Good Shepherd. The plan of salvation was centered in Him and the Jewish sacrifices declared His one perfect Sacrifice. We can only understand the Old Testament as we find there Jesus Christ, His first coming. His second coming, His holy love. He fulfilled the law and the prophets. He made the Ten Commandments to be lights on our human way. He made Isaiah's cry, "Comfort ye," the rich blessedness of His life and the joy of our life hereafter.

Hymn 528

Saturday, December 14

READ Revelation 22:16, 17.

WITH all its holy mystery, the Book of the Revelation of St. John the Divine brings to us the fulfilment of the promises and the vision of final victory. The "root and the offspring of David" proclaims the human life of our Redeemer, thus bringing to our humanity the assurance of our redemption and of our eternal life. The "Bright and Morning Star," as Balaam saw Him in his vision (Numbers 24:17), proclaims the Light of the World, the holy Emblem of Hope, the guiding and leading Presence, the shining which shall be the blessed reward of those who serve and are wise with the wisdom of God (Daniel 12:3). The Bible story begins with God and ends with God. Heaven comes to earth with creative glory and earth is drawn to Heaven by the recreative love of the Son of God. The witness of Bible inspiration is in the Bible itself. Every longing of the soul, every dream of peace, finds fulfilment in this Book because Christ is revealed therein.

Hymn 4

Dear Lord, I thank Thee for this Book which Thou hast given and preserved. It is indeed a light upon my path and a holy guide for my life. Help me to cherish, to read, to follow this Book. And bring me at last, a redeemed soul, to the bliss it promises. Amen.

IS THE CONTEMPLATIVE LIFE PRACTICAL TODAY?

BY A SISTER OF THE TABERNACLE

A WISE priest once said: "Before entering a discussion on matters religious, always define your terms. It saves worlds of misunderstanding." The Contemplative Life may mean one thing to one of us, another to another of us, and nothing at all to many of us.

Briefly speaking, by the Contemplative is generally understood that life in Religion—not opposed to, but in contradistinction from the active life—that is, a life wholly given to prayer and enclosed entirely from the world, whose members are not engaged in the corporal works of mercy, but altogether with the spiritual, are never seen on the streets nor in public places, and only behind the grill in their own Convent, who keep much silence, and whose outer as well as inner life is pre-eminently hid with Christ in God.

Many priests are afraid of it. We have advanced too far today to call a prayer life selfish or even useless. Prayer circles are springing up on all sides. Intercession leaflets are broadcast. People are constantly asking the petitions of others; and while intercession is one of the lower forms, nevertheless it is bringing the whole work of prayer forward and upward.

Nor today—a day of trained workers—is the parish Sister so much in demand. The busy priest can find helpers whose time is not cut up with Offices and Rule; helpers often with great consecration and ability.

No, the priest who shakes his head soberly over the good of the Contemplative Life is not calling it selfish, is not weighing the real need of holy activity in an age gone wild with activity; he is looking deeper and he is doubtful.

There are others doubtful, too; those whom God is calling to this life! They fancy being on their knees all their waking hours. This is not done. Possibly four or five out of sixteen waking hours are spent kneeling and this not all at once. We have tender bodies today which must be wisely cared for, which need exercise and outdoor air, bodies cared for wisely, not delicately and luxuriantly, but with the true wisdom of holy discipline. So there are many hours of manual labor in the enclosed convents, as well as hours of reading and study, of sewing and embroidery.

Others fear the absence of social contacts will make them morbid. Morbidity springs from within and not from without, and may flourish abundantly in all its sadness in the most active life.

Or things will be so monotonous that insanity may come. There will be no thrills, and all this mysterious, sweet, silent solemnity may pall on us some day. Is there any thrill in all the wild, mad world outside equal to the thrill of the nearness of God? To kneel praying for some unknown one to be restrained this hour from suicide, and to see flash around the crucifix the picture of a man throwing down a revolver, clasp hands to his face and dropping to his knees in bitter penitence? To come before the Tabernacle weighted with another's grief, and feel the touch of a Hand on one's head, and the thrilling sense of comfort and power flooding one's whole being? To walk in the convent garden, where the high brick wall cuts out all earthly sights but the trees and sky and birds, and catch glimpses of the flash of St. Michael's sword in his ever-victorious conflict with the powers of darkness? To rest there in the twilight, listening, as did the patriarchs of Israel, as did the saints in years gone by, listening until we hear?

THERE is no monotony in the Contemplative Life. Satan is not shut out by any means, and where Satan is there is no monotony, unless indeed we let him alone in peace. Burned carrots are not monotonous when we are cooks, nor is a slippery bar of soap when we are washing windows, neither is an ice card wilfully attached to a tack while the Terce bell is ringing! Truly there is a tremendous amount of fun—real fun and holy—to be had in the Religious life if people outside only knew it. They shrink away. They say the life is gloomy and hard, while it is abounding with joy and love and peace!

One difficulty may present itself: that of having a wise director. Enclosed Religious, by reason of the very absence of social life, in order to keep the balance, must have more than a Mass priest and a confessor. There must be frequent instruc-

tions and conferences. The work of a Contemplative is not finished. It is just begun. There must be daily, hourly advance, and human help is needed. Those hesitating priests, who feel themselves not competent to be masters and guides, may remember that the real Director of a Contemplative—in a sense, of course, of all of us—is God Himself; and then to consider the inexpressible help rendered by a faithful valet, a devoted maid, a dear old southern mammy, to us in the world! The majestic dignity of the priestly office includes the lowly office of the minister. Know the Sisters, their visions and dreams, hopes and fears, no less than their temptations and sins; and knowing, help with all sympathy and tenderness. A Contemplative rarely needs the scourge—God sees to that—but rather light, that she miss not her way in the darkness of this world until the glory of Light Eternal dawn.

A Contemplative order must be enclosed. A single Contemplative need not be, if there is no Order to receive her. By the bedside of the dying in some silent ward at night; surrounded by the sunshine of little children; alone in some gloomy parish church in the gray morning, preparing an altar for the passing of His sacred feet; her God is in her and she in her God, wrapped in the mystery of that love which passes man's understanding. Even in Church politics a contemplative Sister may be called to follow St. Catherine, and find courage to be misunderstood for love of her Beloved!

Yet one must take care. The call to do active work with all its glamor may make us forget that God may need us as well as the orphan child, the crippled beggar, or the soul in despair. He needs us for constant, undistracted waiting on His Presence, that through us miracles may be wrought. We spend an hour pleading with a boy for baptism. He goes home. His father turns it into a joke. It is lost. We pray for another lad before the Tabernacle. His father does not know and cannot gainsay, though we know his bitter opposition. The lad comes to us with shining eyes: "Say, listen, Dad says I can be baptized."

About us lies a world losing faith, losing morality, losing God! Hundreds and hundreds do not hesitate to shoot down another for the most trivial cause. Thousands, by way of poison or pistol, rush uninvited, deep in mortal sin, into the Presence of the Most Holy. Others who have heard of the Ten Commandments do not act thus, but even to them "earth seems like iron and heaven a brazen wall." How long would it take one hundred Religious sent out into this world to check this awful course? How long would it take one hundred before the Tabernacle? Prayer is quicker, and oh, so much surer, resting strong in His power and not chancing our own frail selves, so prone to say and do the wrong thing.

Our lot is cast in the midst of a devil-possessed world. "This kind cometh not out but by prayer and fasting."

Is the Contemplative Life practical today?

ECUMENICAL COUNCILS

DURING THE FIRST eight centuries of the Christian era there were seven remarkable councils, known as ecumenical or general. They received the name "Ecumenical" from the fact that the whole Christian Church accepted their decisions in reference to the Faith, and then it was the Undivided Christian Church.

The Seven Ecumenical Councils were held as follows:

First—in the city of Nice, A.D. 325: It condemned the heresy of Arius, who denied the divinity of our Lord, and composed the first seven articles of the Creed.

Second—in Constantinople, A.D. 381: It condemned the heresy of Macedonius, who denied the divinity of the Holy Ghost, and composed the last five articles of the Creed.

Third—in Ephesus, A.D. 431: It condemned the heresy of Nestorius, who was teaching that our Lord was of two separate persons.

Fourth—in Chalcedon, A.D. 451: It condemned the heresy of Eutichius, who was teaching that in our Lord was only one, the divine nature.

Fifth—in Constantinople, A.D. 553: It condemned the teachings of Theodorus, the follower of Nestorius.

Sixth—in Constantinople, A.D. 680: It condemned the heresy of Monothelites, who denied the human will in our Lord Jesus and recognized only the divine one.

Seventh—in Nice, A.D. 787: It restored the veneration of the holy icons.

—*Shorter Catechism of the Russian Orthodox Church.*

Steps to Unity or to Disunity

By the Rev. Roelif H. Brooks, S.T.D.

Rector of St. Thomas' Church, New York City

A Sermon Preached on Sunday, November 17th

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

"With all lowliness and meekness, with longsuffering, forbearing one another in love;

"Endeavoring to keep the unity of the Spirit in the bond of peace.

"There is one body, and one Spirit, even as ye are called in one hope of your calling;

"One Lord, one faith, one baptism,

"One God and Father of all, who is above all, and through all, and in you all.

"And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

"Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice:

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

—EPHESIANS 4:1-6, 30-32.

HERE is St. Paul's exhortation to unity. Read this chapter of his letter to the Ephesians this afternoon and you will find that even in his day, in the Early Church, there were differences of opinion.

It is a curious thing, to say the least, that the religion which has as its author, the Christ, Him who came to bring peace to men's hearts in and through a more sympathetic understanding of man with man—curious that it should be so often made the battle ground of animosities and hatreds which set men at variance one with another, and thus retard the progress of the Kingdom, God alone knows to what degree! That the Kingdom of God, as exemplified by the Master, has made any progress at all is to my mind one of the surest proofs of its divine nature, and that it has an inner spirit which, no matter what men may do to it, they cannot destroy. Christianity has its bright pages made resplendent by the lives of men and women which have been sacrificed in heroic endeavor; Christianity likewise has its pages which have been stained by the blood of inquisitions, by wars and tumults which have ended in separations, by a display of such an utter lack of common sense and fair play that the practice of Christian love and fellowship seems thrown into the discard. The early Christian disciples thought of Christianity as a religion for the Jews and the Jews alone; men of other nations were outside the pale, until through a vision, Peter, as the head of the apostolic band, came into possession of a totally different idea. "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." A conception of the breadth of the Christian spirit which so seized hold of Paul that he went everywhere, believing, as he wrote to Timothy, that he had been "appointed a preacher, and an apostle, and a teacher of the Gentiles." Because of this, coupled with a growing appreciation of the Saviour's command, "Go ye into all the world and teach all nations," Christianity ceased to be a Jewish cult and became instead a religion with a world-wide vision, including all men everywhere within its embrace.

A vision is one thing, but the making of that vision a reality is quite another thing, and that is the fly in the ointment; that is the thing which has spoiled the ointment of fellowship in Christ from the day when He was on the earth down to this very present. You will recall, I am sure, the spirit of vengeance shown forth by the apostles James and John, who, when a certain village of the Samaritans would not receive the Master, "because His face was as though He would go to Jerusalem," said, "Lord, wilt Thou that we command fire to come down from heaven, and consume them?" "But He turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." I have never been able to understand what it is in religion which so often provokes in men the spirit of intolerance, the spirit which usually makes for disunion, and where separation exists, a still greater separation. The Council of Nicea in 325 gave us the Nicene Creed, but it did it at an awful cost! It broke up the Church into two parts and made a division

in Christianity which has never been healed. The Reformation on the Continent and in England, without question born of good motives—one alone would have been sufficient to have called the Reformation into existence—namely, to rid the Church of error, resulted in still greater divisions until we have the spectacle of Christendom so divided today that it cannot present a common front to the world on any question, no matter how important that question may be. Each organization, feeling the necessity of protecting the standards governing its membership, the selection and ordination of its ministry, doctrines and dogmas, has set forth rules and regulations to govern these things until one's head becomes weary in contemplation of them, and confusion becomes worse confounded.

IF AN inhabitant of Mars should come to this earth and, being of a religious turn of mind, was desirous of identifying himself with a Church, he undoubtedly would ask himself the question, after surveying the field, "Which is *the* Christian Church?" Is there any one religious body which is the sole and only possessor of the truth? To be a Christian must one be a Roman Catholic, or a Presbyterian, a Methodist, or an Episcopalian? Is one Church as good as another? Is there any necessity for an organization through which men may have an approach to God? I am not framing these questions for you, my friends; these are some of the questions which I have been asked during the course of my ministry. They show how a divided Church has laid hold of the hearts of men who are trying to find out what it is all about.

Divided Christendom is something which we of the twentieth century have inherited—we did not create it. Unfortunately there may be some of us who are fostering it, that it may continue, but just let us remember that we did not create it, we inherited it. If it is wrong, and I believe with all my heart it is wrong, how are we to change it? Well, acrimonious discussion in the columns of the public press will not do it. Indulging in personalities will not do it. Telling a man that if he doesn't like the ways of the Church he is serving he had better get out, will not do it. Even issuing a round robin (which is a sort of childish thing—I thought we had long ago gotten away from that sort of thing), will not do it. Even the holding of a union Communion service will not change the situation. Some way must be discovered to remove the differences which separate us. Now, surely these differences are not insurmountable; it has been tacitly admitted time and time again by representatives of various religious bodies that they are not insurmountable—that is why the Churches in their various conventions and synods appoint commissions to study the question.

The World Conference on Faith and Order, presided over by that stalwart soldier of the Christian faith, the late Bishop Brent, a conference which was attended by representatives of every Christian body save the Roman Catholic—and I daresay that they had observers there even though they were not officially represented—this conference is evidence that men are trying to find some way by which the divisions of Christianity may be healed. Our own Church at the last General Convention voted for the appointment of a commission to work with similar commissions to be appointed by the Methodist and Presbyterian bodies to take up the active study of matters of Christian morality looking toward organic unity.

These are signs of the times, showing how we are desirous of finding some proper way of solving our difficulties. I venture to say that every member of the Christian Unity League (connected with whose conferences the past week an unfortunate episode arose), no matter what his religious affiliations may be, is deeply conscious of his own Church's peculiar form of government and adherence to certain doctrines as obstacles to unity. The League of and by itself cannot change these laws or doctrines. Its members do not officially represent the

Churches to which they belong. It is a sort of a round table conference just as all over the land there have been round table conferences for the outlawing of war, all good in themselves and creating a public opinion which has stirred lawmaking bodies to do certain things.

The Christian Unity League is not a Church, it is a loosely organized body representing various religious bodies, and all the Christian Unity League can do is to focus opinion on what it considers right and what it considers wrong. Whether it has done "the focusing" in the right way is the question made much of by the press. A union Communion service was to have been held as a gesture toward unity. If you want my opinion, I do not think they went at the thing in the right way. They tried to do much the same thing in Baltimore last year and at least one representative of our Church was forbidden to take part in it. In attempting to hold the same sort of a service in New York, was it to set one bishop of the Church against another bishop in the matter of interpreting canon law? I would not impute any such motive, but I wish such an empty gesture had not been attempted. It has not helped Christian unity one iota; if anything, it has postponed it still further. We must remember, my friends, that the governing body of each organization, convention, synod, or whatever be its title, it and it alone can legislate for the organization. It may be a long and painful procedure to bring about the change, undoubtedly it will be a long and painful procedure, but it is the only proper way, the only legal way in which the thing can be done.

TAKE the canons, that is, the law of our Church under which the Bishop ruled that a Presbyterian minister could not lawfully officiate in our Church. From the things which I have heard, one would think that this is a totally new thing, never before known in the annals of Christendom. May I remind you it was only a few years ago when the Presbyterian Church was very much alarmed and disturbed because a Baptist was officiating in one of its pulpits? We all have our own troubles, haven't we? Well, this canon, this law, is not a new thing. In essence it goes back to what was really the first convention of our Church held in this country, 1792. It has been amended a number of times; the last time in 1907. With the growing tide of the desire for unity, the canon has become more and more the object of debate as to whether or not it presents an obstacle in the way of unity. Can it, or will it, be changed?

My friends, that depends upon the mind of the Church acting in and through the General Convention which is our law-making body. Whether I like it or not is quite beside the point. At my ordination I promised "to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church." I must obey! If others are a law unto themselves, that is their responsibility, not mine; this would offer me no valid excuse to be a law-breaker myself. But my obedience does not prevent me from working for a change along right and lawful lines where I believe a change would be for the betterment of the cause of Christ. In all my ministry I have never been confronted with any difficulty in working with Christian ministers of other bodies.

In the town where I came from I have preached in practically every church save the Roman Catholic, even in a Jewish synagogue. You can be friends with men if you want to be, and they will be friends with you if you will show a desire that you want them as your friends. These laws, they recognize, just as we do, have been inherited from the past, and to change them will require a long and perhaps painful process. One thing they know out of an understanding friendship with us is that we did not make these laws. You do not hesitate to deal with a man because he is not of your religious faith. You do not cross him off your social list because he is not of your particular Church persuasion. Only out of such living together and working together are we going to get somewhere in God's own good time. Overzealous persons sometimes do more harm to the cause they would espouse than if they had proceeded slowly and along prescribed lines. We are not a congregational body. We live under the law of our own Church, which in turn is recognized by the religious corporations law of the state in which we work. Laws may only be changed in ways already prescribed.

I sympathize with all my heart with those who are impatient for results, for I, too, grow impatient and restless when I behold the Cause of Christ held back by our human frailties,

by our insistence upon things which have little or no importance in themselves when compared with the value of a human soul. I can mention a number of things which I think you would agree with me might very well be changed to the greater glory of both God and man. Things which would bring about a clearer and better understanding between various churches. I cannot do it of myself alone. We cannot do it as a parish alone. It is only as we work through the legally constituted channels that these things can be done. I would hate to have in the Church the same sort of spirit which is prevalent in the land today relevant to a certain law.

If we want the Church to be filled with law-breakers, all right. If we want the land filled with law-breakers, all right. The law of the Church can only be changed just as the law of the land can only be changed, along legally constituted ways. While we wait, let us cultivate the spirit of friendship one with another, for it is out of this thing, and this thing alone, that a better understanding will come. Each Church has its own problems to solve before it can make any real overture toward unity—we surely have our problems, God knows we have—let us in all Christian humility see to it that we do not add to our brother's burden and pray to God that he will not add to ours. Appreciating that the things which are keeping us apart are the things which we have inherited, let us bend every energy to spare the generations to come in carrying the load which we have to carry today.

"There is one body and one Spirit, one Lord, one faith, one baptism, one God and Father of all." May God speed the day when the Christian religion may be described in these words of the Apostle Paul, as well as in the language of the Master, that we all may be one.

A NEW YEAR'S CONFERENCE

BY THE REV. SAMUEL S. DRURY, D.D.

Headmaster, St. Paul's School, Concord, N. H.

THIS seems to be an era of conferences. One cannot visit a city or step into a hotel without finding a special group of similarly occupied men gathered together to confer! Though attending conferences is time-consuming, and though often the best committee is a committee of one, there are occasions and emergencies when getting together and formulating plans really result in advance. It is to get together for the sake of the Church and to plan an ennoblement in the ministry that we are calling a New Year's conference for college men.

Do you know a first-class young man now in college, or recently graduated, who in your judgment would be an asset to the Church in the ministry? Probably yes. The torch of inspiration is personally transmitted, and most of us have found our vocation through the inspirations of friendship. It is for the friend to dare; to make the big suggestion; to ask: Why don't you attempt the very hardest and the very best?

To such a young friend, and, mind you, he must be potentially A No. 1, we ask you to send word of a quiet gathering where the ministry as a career will be assessed and discussed. We should like to have one hundred young men gather at St. Paul's School from January 3d to 6th to look at the ministry. We want only men of first-class calibre, and of course only men who are open-minded and who are earnestly desirous of placing their life where it will count for most.

Recruiting is a key word nowadays. It is in business, and it ought to be in religion. How far wiser are the children of this world than the children of light! Last June two friends sat together at the commencement of a great university, one of them a banker. As the seniors filed up to take their diplomas, the bank president, pointing to one, said: "Do you see that young chap? I happen to know that three banks have already approached him during his senior year and have offered him a start in their banks." *Of course*, they did; because any wise executive knows that there is a natural falling off and lopping off at the top, and that the business must be personally sustained by ready, personal lifting from beneath. It is thus that the great enterprises of finance and public utility maintain themselves. Now, who ever heard of a senior at college being approached by three bishops or any three pastors and told that a great career of happy service lay before him in their business? And it is because we are so tentative, so timid, so lack-luster, that we are not getting enough of the best into the neediest of callings.

"Where Do We Go From Here?"

A Plea for a New Emphasis

By the Rev. Harold G. Willis

Rector of St. Mark's Church, West Orange, N. J.

THE Church is about to engage in its annual effort to underwrite the financial budget of the National Council through the medium of every member canvasses conducted in our parishes. In practically every parish a more or less complete organization has been set up whose endeavor is to see that each communicant is interviewed personally and urged to "sign on the dotted line."

From the inception of this effort, some fifteen years ago, the present writer has earnestly cooperated. Under existing conditions it is doubtless necessary. It will probably remain so, so long as there are still large numbers of our people who, while avowing allegiance to the Church, nevertheless apparently will not assume their regular and systematic duty to support the work of the Church unless they are pursued by someone, backed into a corner by a "canvasser," and with more or less argument persuaded grudgingly or willingly to make a pledge. This procedure has become the growing practice in our Church. It has, presumably, become nearly universal. Let us recognize that it has made possible certain definite results in the Church. It has greatly increased the funds available, and has also helped to educate Church people in the world-wide mission of the Church and in the primary Christian duty of proportionate and systematic giving.

A recent poster prepared by the Field Department exhibits the following list of achievements as the fruits of this effort:

- A deeper conviction of the Church's mission.
- Wider acceptance of the Church's program.
- Better parish organization.
- Seminaries crowded.
- More active laymen.
- More givers—more giving.
- Giving of the Church for all purposes:
 - \$24,000,000 in 1919.
 - \$46,000,000 in 1927.
- Increase in 1927 over 1919:
 - \$5,600,000 in clergy salaries.
 - \$2,500,000 in diocesan incomes.
 - \$1,500,000 in offerings for the general Church.

These statements and figures taken by themselves would seem to indicate that our efforts have been crowned with very great success. Had figures been given for the period subsequent to 1927, together with comparisons between the budget requirements and actual results, we should not have such great cause for satisfaction.

But when all the good things which may be said for this annual effort, and they are many, have been said, is it fully enough recognized that the continued and unremitting necessity for it is an indication of our weakness? There are, doubtless, many good reasons for the continuation of our present procedure, but experience should have taught us by this time its limitations. It will not accomplish all the things which we may have assumed it capable of doing. The every member canvass is not and never can become the medium for increasing the lasting growth of the Church. It needs reinforcement by as universal and intensive an effort in quite another direction.

We do well in all our efforts with the every member canvass to spiritualize the money-raising process and to teach our people the fundamental place of stewardship in the Christian life. This is important Christian teaching. It is more universally practised in some other bodies of Christians than in our own. The primary place of alms giving, the duty resting upon each Christian to "give in proportion as God has blessed him," the sacramental character of all our "material" offerings of whatever sort, has, one may assume, become more generally recognized than ever before by those of our people who sit regularly in the pews. Such teaching has doubtless been impressed upon the faithful by rectors far and wide.

But many of our people do *not* sit regularly in the pews. Those on the "fringe" of the parish constitute our real problem. They are the "canvasser's" problem. He must approach many who have not been enlightened and inspired through teaching

from the pulpit. His task is a hard one and he doesn't like it. The whole process becomes attenuated and is necessarily de-vitalized by the time the "canvasser" reaches his "prospect." Thus, in spite of our best endeavors, it is hard to keep our efforts from seeming to be just "getting money out of adults." We shall have to do our best under conditions as they are. We may have to continue this procedure indefinitely, but there has been abundant evidence within the last few years that we shall do so with increasing difficulty unless a change of emphasis is made. It was a recognition of the need for something more which called forth the "Bishops' Crusade," followed by our subsequent efforts to emphasize the need of personal evangelism throughout the Church.

SECRETARY of the Interior Wilbur, in a recent article dealing with the conservation and reclamation of semi-arid lands throughout the middle and far West, begins his argument for state control of these lands with the statement that, "Trained vision and forward thinking are required if these great wastes are to be reclaimed and conserved for the future." Continuing, he says: "The time has come when we must stop thinking in terms of *immediate production*." His contention is that the problems cannot be solved by federal control through a group residing in Washington as effectively as by the individual state. They are better understood and will therefore be more aggressively and intelligently met by the people who live on the ground and who are therefore "water-minded." Only those battling face to face with the problem can fully realize the stern necessity for water in developing the potential possibilities of these vast stretches of land.

Whether Secretary Wilbur's argument is sound or not is aside from the point I wish to develop. He has provided me with an illustration which fascinates me. There are great semi-arid wastes within the Church. There is rich soil which we must cease neglecting in the future, as we have in the past, if the potential possibilities, inherent in that soil, are to be watered, reclaimed, and made to produce. Have we not as a Church continued to think too exclusively in terms of "immediate production"? Year by year we approach more or less the same group of adults in our organized effort to persuade them to underwrite the financial needs of the parish, and the parish's share in the Church's Program. We concentrate our efforts in an attempt to insure immediate results to meet the current and pressing needs of the Church's Program. The best leadership in the Church has given itself unsparingly in the development of better methods, but the results of the past few years would seem to indicate the insufficiency of our procedure. The recurrent necessity of reducing budgets which had already been prepared as minimum budgets is not encouraging. The failure of so many dioceses to subscribe the amounts of their quotas has, as we all know, resulted in such shocking situations as those recently existing in Alaska and elsewhere throughout the mission fields. "The time has come when we must stop thinking so *exclusively* in terms of immediate production" and concentrate more of our efforts as a Church on our potential future.

Perhaps we have been going too fast, assuming too readily that the soil from which we expected to reap our perennial harvests was being sufficiently enriched to yield abundantly throughout an indefinite future. Perhaps the abundant supply of "literature" designed to educate and help inspire to action, has not, as a matter of fact, been as widely read as we thought, and therefore has failed to do its share in irrigating the soil. But is not one of the real reasons the fact that we continue to neglect the proper training of our children for adult membership in the Church?

While doing our best with the adults are we neglecting to

make *better* adults? The corporately organized efforts of our Church for the past fifteen years have been planned with the adult constituency of the Church in mind. This has been natural, necessary, and of great value. But the machinery thus created is insufficient and incapable of training our children for *their* full life in the Church. The almost total inadequacy of the Bishops' Crusade to provide for the children is symptomatic of a widespread weakness throughout the Church. Our practice needs reinforcement so that far greater emphasis may be placed upon this, the crux of our dilemma. We must protect, conserve, and educate the children if we are ever to look forward with confidence to that day when the Church's work will be underwritten without heart-breaking effort.

THE new emphasis for which I would plead would exert a profound influence not only upon our children but also upon the adults, as I hope presently to show. It would give to such efforts as the every member canvass increased strength by the addition of a new and vital point of view. But it can only become a corporate effort of our Church in an unofficial way and in the measure in which all our parish clergy lend their best personal endeavors to the task. Until we clergy face the privilege of training the children committed to our care from baptism up to the specific and more intensive training for Confirmation, First Communion, and after, with greater persistence, loving devotion, and intelligence, we shall continue as a Church to suffer from an alarming proportion of leakage. We shall have succeeding generations of Churchmen who must be "canvassed" and we shall vainly look for harvests where we have not prepared soil for the good seed.

In the practice of medicine increasing emphasis is placed upon the importance of preventive measures. In the growing menace of the divorce problem throughout our country it is becoming more and more recognized that the Church ought to make every effort to apply preventive measures by educating her young people in the true meaning and sacramental character of the Christian marriage relationship. Instruction is to precede, and thus it is hoped forestall, as far as may be, later strained and acute relationships. These are statesmanlike procedures. Prevention is better than cure. The problem is pushed back into the sphere where it should be dealt with. Our too great preoccupation with the policy of "immediate results" does not push our real dilemma as a Church back far enough. It is not a statesmanlike procedure. So long as we neglect the careful training of our children we are not only failing to deal with our problem in that sphere where it promises the most certain, fruitful, and permanent results, but we are failing to recognize a fundamental problem.

May I venture to suggest some practical methods by which it would seem possible for "every priest having the cure of souls" to proceed? I am asking myself the same questions so many of my brother priests must be asking—how can I deepen the spiritual life of my parish and through it the corporate life of the whole Church? Are there methods which can be stated in general outline which are capable of general application through the Church, and which, if faithfully followed year in and year out, would inevitably strengthen and enlarge the life of each parish and therefore the whole Church? Is there any obvious and apparently general weakness in our practice, past and present, which must be overcome if the life of the Church is to be conserved and strengthened?

In much that follows I shall doubtless seem to be pleading the obvious, but I venture to do so because of experiences which have proved heartening and fruitful of definite results.

First: The careful and adequate training of Confirmation classes rests upon the parish priest. It is his greatest privilege and by far his greatest opportunity. It is an obligation he can not hand over to someone else, unless for certain periods he may designate some adequately trained lay-worker to conduct a class or classes, especially a qualified woman teacher for the girls' class, for a preliminary period.

The preparation of the class should be considered the most definite, constructive, and intensive piece of religious education in every parish. It should and can be made to exert a far reaching influence in its effect upon the adult members of our parishes. It is a matter of vital concern to the whole body of adult communicants. Therefore, the whole body of worshippers ought to be urged to include the members of the class in their intercessions. Public prayers should be offered

regularly at every service of the Church for members of the class, during the period of preparation. In other ways, which I shall presently suggest, every effort should be made to create a feeling of glad anticipation and willing responsibility upon the part of our adult communicants for these younger members of the flock of Christ.

THE potential member of a Confirmation class is the newly baptized infant. Godparents should always be reminded of their promise and obligation to see that "this infant be brought to the Bishop to be confirmed by him," etc. But experience in many instances warns us to put not our trust in godparents. Upon each anniversary of the baptism an encouraging word might be sent to the godparents, reminding them of the promises made by them for the child at baptism. The final reminder would be sent when the child had reached the age for definite and more intensive instruction for Confirmation and First Communion.*

The practice of requiring sponsors for Holy Baptism is a good and ancient custom of the Church. It appears, however, that the obligations assumed sit but lightly today upon many. Therefore, we ought to provide a "godparent" for many of our newly confirmed boys and girls. There will be obvious reasons in some instances where such a procedure will not only be unnecessary, but would be a mistake. In the families of devout Christians the children will be encouraged by parents and other members of the family to persevere and go forward to embrace the full privileges of adult life in the Church. But there will be many cases where these conditions, unfortunately, will not exist. For such boys and girls a Confirmation "godparent" may be chosen with discrimination from among the adult communicants. These will be called together in a group by the rector and asked to become a sort of spiritual "Big Brother" or "Big Sister" to a particular boy or girl. They will be instructed in what is expected of them and told the ways in which they may help to shepherd these younger souls and encourage them to regularity and perseverance in the worship of the Church and in the definite practice of the Christian way of life. They ought to be chosen and instructed in ample time before the first meeting of the class.

Consider for a moment the effect of such a practice if it should become widespread throughout our Church. It could not fail to deepen the spiritual life of every communicant who accepts such a privilege and responsibility. It would bring with it a fresh challenge to those undertaking it. It would renew a sense of the obligation resting upon all Christians to be their "brother's keeper." It would deepen and cement the corporate solidarity of the parish. It would be a powerful influence in reviving the almost forgotten truth of the "priesthood of the laity."

I wonder how many of our laity are prepared to accept such a task? How many are willing to respond to the challenge it would bring them to see to it that their own life and practice squared with the ideals they are presuming to hold up before our boys and girls? I would call this a "real job" for our laymen.

The parish priest ought to call personally in the home of each child who has reached the age for membership in the class. The value and possibilities of a call at such a time are so great that it should be considered imperative. Only by such personal contact can we secure, in some instances, the information we need to deal intelligently and sympathetically with the child who lives there. What sort of home has this boy or girl? Are his parents practising Church people? Will the associations of this particular home be such that the child will receive encouragement in his great venture, or the reverse? Will it be easy or hard for the child of a particular home to say his prayers, etc?

By such a visit the coöperation of the parents may be more definitely secured. They will be urged to encourage a regular response from their child to our efforts. Many questions may be answered and often prejudices due to misunderstanding or ignorance safely overcome. Unconfirmed parents or other members of the family may be encouraged to prepare for Confirmation. In each instance, information bearing upon the child's

* The writer has not yet made personal use of this suggestion and is indebted for it to a recent book entitled, *Confirmation or the Laying On of Hands*, Volume II, by various Anglican clergy.

particular circumstances will be carefully noted and preserved for future use by the priest.

A LONGER period of time than, I fear, is our practice, should be given for preparation for Confirmation and First Communion. Very few of today's parents seem to have received anything like adequate training. This is universally recognized throughout our Church. The work being done in England by such organizations as the Church Tutorial Classes Association and the former Bishop of Manchester's Group and the recent appointment of Dr. Ludlow as secretary of our own Department of Adult Religious Education are encouraging indications of an awakening in the Church to the appalling need for the instruction of adults. But they are also indications of our past neglect of the teaching function of the Church. Many times I have had parents say to me, "Nothing like this happened when I was confirmed." At the very least a period of four months is necessary, six months is better. The class will meet once each week as a class. Throughout the whole period, however, every effort should also be made to carry out a pre-arranged schedule of personal interviews with each member of the class. In no other way can we learn to know our boys and girls. Yet this is, perhaps, the most difficult part of our task. It consumes much time and energy. Personality will count greatly in our success or failure. It will require, at times, the greatest tact, trained perception, and loving wisdom. It is extraordinarily difficult to keep oneself fresh, interested, and mentally alert during interviews which must never be allowed to become merely routine and perfunctory.

MANY of our homes are sadly lacking in Churchly traditions. This widespread condition obviously increases our difficulty in training boys and girls who come from such homes. Parents do not fully appreciate what we are trying to do. In some cases they have never been members of the Church. Frequently, although confirmed, they have long since joined the great army of "lapsed communicants." But they want religion for their children. They are making great sacrifices to the end that their children may be well clothed, well fed, and given the best secular education possible. They want them to be "successful" but they have not the vaguest conception of the place and function of sacramental religion in the lives of their children. They will come themselves and bring their relatives to the Confirmation service and then we shall see them no more. But this won't do. They constitute a group which needs education and encouragement, and from whom we need sympathetic understanding and active coöperation.

We can organize "parents' conferences" each year for the parents of our boys and girls who are to be prepared for Confirmation and First Communion. There ought to be two such conferences. They should be considered an integral and indispensable part of the preparation of our classes. The first conference will be spoken of when the priest calls in the home in the weeks before the date set for the first meeting of the class, and will be held a few evenings before the class meets. The second conference ought to be held just preceding Confirmation or First Communion. Few things have been more encouraging to the writer than these parents' conferences. For the most part the response has been splendid. Parents appreciate the personal interest in their children which the calling of such conferences indicates. The conferences will be informally conducted and yet carefully prepared for. The seriousness of our intention will be earnestly emphasized. The whole situation lends itself to the frankest possible discussion of our hopes and expectations in preparing our boys and girls. I always have on hand a number of books useful to parents. In such conferences, priest and parents are drawn together in more mutual understanding. They can be made the medium of securing far greater interest and coöperation from the parents. They have been the means of bringing more than one careless mother or father back to the Communion rail to kneel again, for the first time in years, beside their newly confirmed boy or girl. They have brought some unconfirmed parents into the class for adults.

Our endeavor is to bring people back to the Church. It is the conviction of the writer that Confirmation, preceded by thorough preparation, is one of the chief means of doing so. When it is our privilege to prepare children or adults in large numbers we shall be happy. But at all costs we must avoid

the subtle temptation of mere numbers. We may not demand a uniform degree of intelligence from our boys and girls, but in every instance we ought to expect and require definite evidence of sincerity and earnestness of purpose. We ought never to be guilty of presenting a candidate for Confirmation where there is small hope of that candidate ever becoming a faithful communicant. We ought to set a uniformly high standard and maintain it.

In the preparation of our children we will do well to remember that while instruction in the Faith is necessary, the inculcation of pious habits is of still greater importance. Miss Evelyn Underhill in her book, *The Life of the Spirit and Life of Today*, reminds us that "the Christian Church, as an organized and enduring society, creates an atmosphere and imparts its secret through a cultus. Spiritual experience is handed on and individuals drawn into the stream of spiritual history and held there, for the most part, through symbolic acts and by means of suggestion and imitation." There is profound significance in such a statement. It means that we must see that we do not merely talk to our children about the duty of saying their prayers, but that we pray with them and definitely teach them how to pray. In every detail let us use our best endeavors to the end that our boys and girls understand the significance of ceremonial, simple or elaborate, and are trained in every way which will enable them to share the services of the Church with appreciation and understanding. In other words, our endeavor must be to get them *doing* certain things as well as learning certain things.

The writer is all too conscious of failure in his own practice in respect of these ideals, but he feels that we should be striving for better methods in the training of our young people. He realizes the hampering circumstances which make it hard to fulfill the ideals he has ventured to suggest. He knows all about the lack of well trained lay leadership, the understaffing of many parishes, to do anything approaching a thorough piece of work, and he has intimate knowledge of the number of other things the rector has to do. Nevertheless, he is convinced we must strive year by year to set our standards higher in preparing our boys and girls for the joys and responsibilities of the Christian life. The results of our efforts may not seem immediately apparent. But if every priest should strive earnestly to fulfill, in as large a measure as his circumstances permit, some such ideals as I have attempted to outline, we might surely look toward the future with confidence. We shall be setting ourselves a challenging task which will demand all we have of personal devotion. We shall be establishing more intimate pastoral relationships. We shall bring a fresh emphasis to bear upon our adults which could not fail to make our corporate endeavor with them more purposeful. We shall be placing our primary loyalties where they belong and expending our energies in the most fruitful of fields.

THE GRAF ZEPPELIN

WHILE we can not share the enthusiasm of certain newspaper columnists over "human progress," as exemplified in feats of intrepid airmen, there is something in the romantic world-circling tour of the *Graf Zeppelin* which stirs the imagination with reference to the extension of the Christian faith. When we read of the giant air liner speeding over Siberian wastes and poking its inquisitive nose into corners of the earth which rarely, if ever, have been seen by Christian missionaries, the hope is inspired that this invention of man may be a powerful means for the extension of the kingdom of Christ.

Even now a group of nine Cincinnati Religious, availing themselves of the most modern and commonly accepted means of travel, will be on the road perhaps a month before reaching their destination in the vicariate of Wuchang, East Hupeh, China. How much nearer these mission lands would be if there were direct air service of reasonable safety and at a cost that would not be prohibitive!

Our missions in the Orient have progressed slowly, largely because of the difficulties of travel. This is the most common obstacle which Christian missionaries to foreign lands have to meet. Of course, there are others, as lack of sanitary equipment, of hospitalization and medical supplies, foods to which the missionaries are accustomed, and the many creature comforts created by civilization. But, after all, the acquisition of all these things is largely a matter of transportation. Truly, air carriers may become powerful instruments for the work of the Church.

—*The Catholic Telegraph.*

The Cowley Fathers' New Monastery

(Reprinted from the "Boston Transcript")

ON the Cambridge bank of the Charles River a unique work for men is in progress and, through these men, for the whole Religious life of America. The monastery of the Society of St. John the Evangelist, the first Religious order to be founded in the United States by clergy and laymen of the Episcopal Church, is taking visible form.

For many years the Society of St. John the Evangelist has been housed in a small, old-fashioned building at 33 Bowdoin street, Boston, and from that center Fathers and Brothers have ministered to the people of the church of the same name next door, and have gone far afield through the United States, Canada, Korea, and the West Indies, as they were sought for missions, for retreats, for hospital and school service.

At first most of these men came from the Mother House in Oxford, England, to establish the Society in this country. In the beginning of the Society a few Americans went to Oxford for training under the Rev. Richard Meux Benson, became professed members of the Society, and, with their English Brothers, came to America, making their home first at 22 Staniford street, later at 44 Temple street in one of the oldest houses in Boston, and finally at 33 Bowdoin street. Superiors were sent from England or appointed by the English superior-general from among the Fathers living in Boston.

Mission work for the Negroes in Boston was begun early by the Society, first under the Rev. Charles H. Brent, who was later to become Bishop of the Philippines, then Bishop of Western New York, and whose recent death in Europe caused world-wide mourning; and then by the Rev. Charles N. Field, one of the first of the English Fathers to come to America, whose funeral a few weeks before that of Bishop Brent brought to the old church in Boston a notable group of Church dignitaries and humblest lay men and women, black and white. This work included the establishment of the Church of St. Martin and St. Augustine in the south end of Boston, and of St. Augustine's Farm for Colored Children in Foxboro. On this rocky old New England farm of 200 acres is a small house and chapel, used for some years by the Fathers as a House of Retreat, and a burying ground where the remains of Father Field now rest, surrounded by the remains of several colored children and members of the Society who have died in this country.

Eventually a young Cincinnati, a Harvard graduate, entered the novitiate in England and, after his profession, returned to the Boston House. Almost immediately a number of young Americans came asking for admission to the Society. A small house in Cambridge was taken for the novitiate and a self-governing American House was established with a superior elected by the Fathers in Boston.

AS these young men, having served the required years in the novitiate, arrived at profession, urgent requests came from other parts of the country for the establishment of more Houses, and about 1922 a House was begun in San Francisco, in connection with the Church of the Advent of that city. Four of the Fathers went to establish the new household and their places were immediately taken by more aspirants at what had become the Mother House of the American Society.

Then came a call from St. Paul's Church, Brooklyn, N. Y.,

and St. Andrew's House was opened with the Rev. Granville M. Williams in charge. As a layman, Fr. Williams had been a communicant at St. Paul's before beginning his training for the Religious life at the Boston House.

Another call came and a partly built house in Bracebridge, Ont., was given to the Fathers and Brothers. A small company of Canadian priests who had been trained in the Cambridge novitiate went to Canada to complete the house and begin Community life there. No church is connected with the Canadian House, but Fathers and Brothers of the Society go many miles through woods and by almost impassable trails to visit people who have no church privileges except as these men carry the Church to them. The House is used also by clergy and laymen throughout the province who seek retreat and rest in a Religious House. A vote of confidence and thanksgiving for the coming of

the Society has just been passed by the diocesan convention of Ontario.

Always the places made vacant by the departure of the professed members of the Society were filled by men entering the novitiate. A permanent place had to be found for them in which to live, to study, and to be trained for the duties of a Religious. Every year some members of the household are doing post-graduate work in Harvard University.



ST. FRANCIS' HOUSE, CAMBRIDGE, MASS.

Architect's drawing of the monastery as it will appear when completed.

of money for a monastery. It was on her birthday that the gift was made, and Mrs. Gardner's only stipulation was that on the anniversary of the day a Mass should be said by a member of the Society in the chapel of the Gardner Museum in the Fenway. This condition has been complied with each year, both before and since Mrs. Gardner's death, and is a perpetual charge upon the Society. When this country entered the war, some of the young men already preparing for the Society were Canadians and had gone to join their army, others were English, and some of the Americans felt called to throw in their lot with the Allies even before their own country began sending men overseas. These men came back, some of them to die of wounds, or gas, or hardships suffered in the trenches; others came to complete their novitiate and are now part of the Society working in various places in the United States and in Canada.

Meantime money had been given to purchase land in Cambridge for the need that was growing more and more pressing, a place where the members of the Society could study and prepare for their work without the interruptions of parochial duties and where clergy and laymen might find a quiet place for retreat.

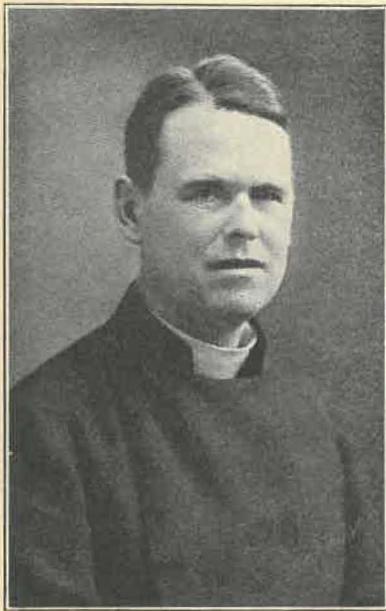
On the newly laid-out Memorial drive bordering the Charles River, and facing Soldiers' Field and the Harvard Stadium across the river, the Society acquired a large plot of land on which to erect the first monastery and Mother House of the American congregation of the Society of St. John the Evangelist.

Ralph Adams Cram, the architect of great cathedrals and churches, a member of the Church of St. John the Evangelist on Bowdoin street, Boston, who has done much to make a place of beauty of that old stone building, was delighted to plan the new home for the Society. Like others of Mr. Cram's great

IN 1916 Mrs. Isabella Stewart Gardner gave the Society a sum

buildings it must grow slowly, the most needed parts must be erected first; so he drew the whole plan and then worked out the details of the guest house, for there the novices and a few professed members of the Society could be in residence until funds came for the erection of the monastery, and at the same time guests could be comfortable in cells not needed by them.

A refectory was arranged in the basement; above it is the library and common room, with an office or two, and an oratory; and above these are cells. That was in 1924.



REV. SPENCE BURTON, S.S.J.E.
Father Superior of the Order

Now a second unit, the completion of the guest house, has been finished. During the past five years the Fathers have held their services in a frame chapel at one end of the garden. Now there is a more commodious chapel in the basement of the new unit, more cells and offices have been provided and, in addition to the increased number of novices, more guests can be cared for, and Fathers from the other Houses can come home for rest and refreshment.

The next step, as soon as gifts make it possible, will be the erection of the chapel, a Cram chapel, not in any sense to be a parish church, but a dignified and beautiful place in which

try houses of northern Italy. The chapel will be the next unit, and then the monastery, completing the entire plan made by Mr. Cram; and another very beautiful spot will be added to Memorial drive.

The final unit will enclose a quadrangle. On the lower floor will be offices, the refectory, and the library. Above will be the cells for the Community, one wing for the novitiate, and the other for the professed members of the Society. The building will be heated from the University Press, just behind it, so that no disfiguring chimneys will be needed. A beautiful monastery garden is planned for the ground not occupied by the building. A portion of these gardens has already come to pass, and each year sees it blooming more abundantly.

A PLAN OF REORGANIZATION

BY THE REV. LATTA GRISWOLD

IT IS a fact that there is widespread dissatisfaction among the rank and file of the clergy and laity with the organization and policy of the National Council. Bishops and diocesan authorities can scarcely voice public criticisms without incurring the suspicion of disloyalty, nor are the incumbents of parishes which do not pay their quota in a position to complain gracefully. But it is quite time when those who are loyally supporting the Church's program and meeting their quotas should be free to express their opinions and to have their criticism taken seriously by the authorities.

No one disputes that the present system is not a great improvement over the old Board of Missions. The Church is raising more money and doing it more easily. There is wider and deeper interest in missions than ever before. Mistakes in such a thorough reorganization of the Church as took place ten years ago were inevitable. The time has come to recognize these mistakes and to set about to rectify them. And Churchmen who offer constructive criticism should not incur the suspicion of disloyalty.

A plan has been proposed and is unofficially discussed in various quarters that merits general consideration and official discussion. It is to be hoped that it will be put before the next General Convention in such form that that body may take action upon it. The scheme, briefly, is this: To abolish all departments of the National Council save that of Missions and Church Extension, and assign the work of these discontinued departments to the provinces. Some advantages of this scheme are obvious. It would confine the activities of the National Council to the work which it is primarily concerned to do, and it would free the Council largely from the stream of criticism that is constantly directed against it as being too much concerned with other purposes than missions.

It would at once charge the provinces, which at present exist rather in theory than in fact, with a real and important work.

Difficulties also suggest themselves. It would be necessary to be assured that the provinces would accept the responsibility, and undertake to raise in the province the money required for its educational and social service work. There is not much doubt but that the provinces could do the work as effectively as the National Council and much more economically. If the province failed to raise the money it would affect the province only; whereas now a failure to raise money affects the whole Church, and apparently most seriously affects the missionary work of the Church.

It would undoubtedly work some hardship upon the employees of the National Council now engaged in the work of other departments than missions. But as the plan could not immediately be put into effect, ample opportunity would be given such persons to find other fields of usefulness in the parochial ministry or in the work of the provinces. In cases where suitable employment could not be found, the Church could amply afford to pension faithful workers.

There has been no attempt in this brief statement to do more than suggest the plan, and invite discussion. If it receives adequate discussion, bishops and deputies to the next General Convention should be in a position to have their minds made up on the subject and, if deemed desirable, to take the necessary action. There are, naturally, many details that would require much consideration.



ST. FRANCIS' HOUSE TODAY

A recent photograph showing the two units already completed.

members of the Community and their guests may worship, make their meditations, and say their offices.

It is not only members of the Anglican communion who take advantage of these opportunities. Men from all denominations, and from none, come; they come from many sections of this country, from China and Japan, from South America, from Hawaii, the Philippines, from the South Sea Islands, and from the Bahamas. A far cry from the time when Fr. Benson, the founder of the Society, was refused admittance to any pulpit in the Massachusetts diocese by the then Bishop, and when he was welcomed only to the pulpit of King's Chapel, then hardly out of the renegade class itself!

The two units already completed are of cement with Weymouth granite trimming. The chapel and the front of the monastery itself will be of granite. The style of architecture is the Romanesque Lombardy, found in monasteries and coun-

AN IDEAL CHRISTIAN GENTLEMAN *

BY A FRIEND

CARDINAL NEWMAN once said, "Let him write of me, who loves me," and it is, first, only because of my love for my dear friend that I dare to presume to write of him and, secondly, only because I long for the light of such a life to guide others along the same path toward "the Light that lighteth every man that cometh into the world."

Almost always a man of wealth is known first because of his wealth, but with my friend it was the last thing that one thought of, because the beauty of his Christ-like life within outshone everything that was without and only gave to his possessions a reflected beauty. As I think of him, the Beatitudes come to my mind. He has helped me to realize that they can be translated into everyday life. His gracious manner, as the head of a large family and household, was always the same, whether as husband or father, beloved master, or charming host. With him, charity (or love) began at home, for charity was always at home with him. I doubt if anyone ever saw him irritated or annoyed; and he was never known to lose his temper. His "personal convenience" was always to think of and serve others. I never quite understood St. Paul's Epistle to Philemon until I began to know my friend. Philemon, you remember, was asked by St. Paul to receive back again into his service his runaway but newly converted slave, not only as his old servant, but also as his Christian friend and brother. All who ever worked for my friend were not only his loyal workmen, but his steadfast friends. His great humility and natural courtesy made "every man" a brother to him. The day after his funeral a laborer, who had never even worked for him, said, "We have lost a good friend, he was always the friend of the working man." This does not mean that he just gave money when needed, but rather that he sought to help by finding employment for those out of work and so helping men to help themselves.

In the community, he was foremost in the thought of what the community should and could do. Every man had a right in his eyes to good housing and environment, good schools and library, wholesome play and entertainment, and he gave much time and thought to the consideration of these problems, always drawing others into his enthusiasm for better things and working alongside them rather than ahead of behind them. During the "flu" epidemic, when our parish house became a temporary hospital and it was difficult to get men to carry the patients in and out of their houses, my friend was often found among the poorest houses carrying one end of a stretcher. A token of the affectionate regard which the community had for him was witnessed in the closing of the stores and the tolling of the bell of the Roman Catholic church at the time of his funeral, and, in the words of a neighbor of many years, "I am sure that many besides myself are the better for the example of his unfailing courtesy, charitable attitude toward others, and high standard of personal honor. His intuitive sense of the right and generous thing to do under all circumstances was remarkable, and his wisdom of the kind that comes only from pure and tender hearts."

The church was for him the center of the highest life and it claimed his greatest devotion—not the parish only, but the cause of Christ and of the Church throughout the world. His regular attendance at worship every Sunday was as natural to him as breathing. He was not aware that he could do anything else. At vestry meetings he was usually the first one present and took the greatest interest in every detail of the parish work. His counsel was always wise but never assertive, and whenever the rector expressed a wish for this or that to be

done, he was always for it. His loyalty was unswerving, and both his time and means belonged to the Church and its ministers. In the days before automobiles, when it was difficult for the employes of his and neighboring estates to get to the parish church, he built a beautiful stone chapel and gave it to the parish, without a thought that he should ever have any say about its management, while other members of the community, catching his interest, furnished the chapel and later greatly enlarged the plant. Whenever a new venture was proposed, he always stood back of the rector with both his loyal approval and his generous means. But his love for the Church did not end with the parish limits. When a Church boarding school for boys of very moderate means was started in the vicinity, he was among the first to see the good it might do and gave much time to talking over the details of the school with those in charge of its various departments. The missionary cause of the general Church claimed both his wisdom and his generosity. He always saw that both parishes to which he belonged paid their apportionment. Rarely, if ever, did a missionary visit his parish without his sending a check for his work. His great ambition seemed to be to see how much he could do for this or that missionary cause—not how little, and he never wished his name to be known in all this. Moreover, he always took a great personal interest in missionaries themselves and in the details of their work. Similarly, his great vision of the Church's work led him to see the strategic value of the Cathedral in Washington as a center for the Church's influence throughout the nation, and his wise enthusiasm brought many others to follow his lead—and now he has gone on to help build the great spiritual Temple in heaven by the purity of his character and the graciousness of his spirit, while the influence of his life and the nobility of his character still help us "to follow in his train." He possessed wealth, as the world counts it, but wealth never possessed him. He was possessed only by the love of his Master and the spirit of service, in His Name, to all the world. The Church should rejoice and give thanks for the life of such a son.

THE PERIL OF THE WRONG ENVIRONMENT

A SIGNIFICANT touch is given in St. Luke's Gospel in which the word used for kindling a fire is one usually employed for lighting a fire about a man to torture him. Certainly the sharp questioning of his companions and the base denial which leaped from him to his own bewilderment tormented Peter as fire torments the tender flesh. Had he been faced with a big temptation or a stupendous test of courage and of loyalty how superbly he would have met the crisis! But a commonplace fire, a slave girl, a sudden question, and a moment's lapse of moral courage—how great a matter a little fire kindleth! How trivial are the causes of our failures!

The peril of the wrong environment is sharpened by the commonplace and petty nature of the temptations which it flings at us unexpectedly and without provocation. By the glow of warmth and friendliness the fires of testing invite our poor tired spirits. They do not look dangerous. We are off our guard. We think as Peter may have felt in the deep subconscious areas of the mind where thought is not articulate that our strong love for Jesus will carry us in triumphant safety through the fiery temptations of a wrong association. The salacious novel will not injure us, whatever it may do to others. The questionable play or moving picture cannot disturb our loyalty to goodness and to God. Thoughtless and worldly companions cannot do us any grievous harm, for we see through their frivolity and shallowness. In business we may have friendly relations with unscrupulous and dishonest men without in any way compromising our own honesty. So we say, and so we honestly believe. And sometimes this is true. But danger always lurks in an environment that is indifferent to Jesus and His principles, especially if our own loyalty is not openly announced. Sometimes the fiercest fires are those that suddenly blaze out in ordinary social intercourse, and our denials of our Lord are often simply the impulse to avoid embarrassment. With most of us it is more difficult to do the right in little inconspicuous affairs of everyday living than in the big affairs of dazzling challenge demanding a concentrated heroism.

—Canadian Churchman.

MIDDLE OF THE ROAD people lack convictions and courage. They are satisfied to be partly good, partly bad, partly virtuous, partly vicious. Perhaps they think of themselves as "moderately good." That is as impossible in a person as in an egg.

—REV. LANSING G. PUTMAN in *Holy Cross Magazine*.

* This portrait is written of Percy Rivington Pyne who died at Bernardsville, N. J., on August 22, 1929, the son of Percy Rivington Pyne and Albertina Shelton Taylor, daughter of Moses Taylor, who was one of the earliest New York City merchants and founder of the National City Bank. Mr. Pyne was a director of many important business enterprises, and his interests included charitable, scientific, and civic organizations, such as the Association for Improving the Condition of the Poor, and the Manhattan Maternity Hospital (both of which he was vice-president), the Orthopedic Hospital, the American Museum of Natural History (of which he was treasurer), and the New York Zoological Society. He was also a great benefactor of Princeton University, senior warden of the Church of the Epiphany, New York City, and vice-president of the Board of Trustees of St. Bernard's parish, Bernardsville, and of St. Bernard's School, Gladstone, N. J.

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.

DUPLEX OR SINGLE PLEDGE?

To the Editor of *The Living Church*:

WHEN THE Nation-wide Campaign was inaugurated in 1919, it was based upon the simple but fundamental principle of direct information to the people and a direct method of response. In many quarters we are getting away from the second half of this plan. Attention is being given to the imparting of information, but obstacles are being put in the way of a direct response from the people. Since 1919 there has been a large increase in the gifts of our people to all Church purposes. It is easy enough to say that the individual communicants are responsible for the fact that a proportionate amount of this increase has not gone for missionary work in the diocese and the national Church. However, in many places vestries and diocesan boards have made it difficult for the individual communicants to make a direct response.

I believe the Church would be better off today if we had adhered rigidly to the principles of direct information and a direct method of response. It does take some time to educate the rank and file of the Church to the principles involved and I feel that we were too hasty in trying to make a further advanced step. What happened was that some missionary-minded clergy said, "Why have the duplex envelope? Why not the single pledge? The Church's work is one and, therefore, through one pledge each communicant should contribute to the work of the Church everywhere." There is no question about this being the ideal method, but a study of present conditions forces me to the conclusion that too many churches jumped at the single pledge before they had gone through the educational process of the duplex. Some say, "It's not the system, but the folks." That may be true, but the system has a direct bearing upon the reaction of the folks.

It is ruinous to all missionary enthusiasm if a parish adopts the single pledge system before it is ready and willing to place the full missionary apportionment as the first item in its budget—to be paid regularly each month, even before the rector's salary. In this province there is a parish—reporting over one thousand communicants—which for two years has not given one cent toward its missionary apportionment, save the Lenten offering of the children in the Church school. It is reasonable to suppose that there are at least a dozen individuals in that parish who would like to give something to the work of the diocese and the national Church if they had a direct method of doing so. Diocesan boards and parish vestries should be careful about erecting barriers between individual communicants and the great missionary work of the Church at home and abroad.

One of the worst effects of the single pledge, where the parish does not pay its full quota, is that it practically stops the rector from giving to the people the necessary information about the Church's work and endeavoring to stir up their enthusiasm for it. If the individuals of the parish are given a square deal and they know that every cent which they give on the red side of the envelope will be sent regularly each month to diocesan headquarters, those who see beyond parish boundaries will manifest their interest. Then if the parish is not meeting its full obligation, the parish priest has a direct approach to his people and they have a direct opportunity of responding to his appeal. When it is left to the vestry to decide what proportion of the total budget shall be given to the missionary apportionment, the whole plan of missionary education and giving has been interfered with. Can you expect a rector to present missionary facts to his people and then have to say, "Out of every dollar that you contribute, the vestry will keep seventy cents for the parish and send thirty cents for the causes I have presented?" Budgets are all right. We should use practical business methods, but we cannot afford to allow budgets to kill our leadership. A budget should be a rear wall representing the line behind which we will not retreat. It has become in many parishes an advance wall beyond which we will not go. Keep the channels clear! Give an individual communicant whom God has blessed spiritually or materially a chance at any time to increase his offering for missions. Then you will find that the clergy will become more enthusiastic about the whole program of the whole Church.

Chattanooga, Tenn.

(Rev.) OLIVER J. HART.

"SICK OF THE WHOLE BUSINESS"

To the Editor of *The Living Church*:

IN THE ISSUE of the *Churchman* of October 6, 1929, there appeared an article on Church Finance under the caption, "I am Sick of the Whole Business."

In the November 9th issue of *THE LIVING CHURCH* there appeared an editorial under the same title and carrying a scathing rebuke of the original article and of the author of it.

Perhaps in fairness to the author it were well to print in the pages of *THE LIVING CHURCH* this reply to the editorial.

Language can blow hot or cold in the waste places of abstraction. What difference does it make? When facts are the subject under consideration irony and invective are but wasted shells—duds—striking only at personality.

Facts are not changed by explanation. The explanation of a series of facts presented by a clever editor may be correct. It may be incorrect. An explanation of these facts made by an upstart parson may be correct. It may be incorrect. The explanation of neither one changes the facts an iota.

The interesting thing in the present discussion is that the unregenerate parson made no attempt to explain anything. He left that to the great minds. He did state some facts and, in spite of loud and caustic talk, the facts concerning Church finance remain exactly what they were when he wrote them down last June.

Here they are. The Church, ever since 1919, has been emphasizing the financial side of the Church's life at the cost of the moral and spiritual, and, in doing so, has harmed the whole cause of the Christ both within and outside the Church. That is one.

The Church has steadily improved its technic in financial campaigns and canvasses and as steadily lost ground in terms of financial returns. That is two.

The loyalty of a parish to the diocese is measured by the way in which it meets its quota. That is three.

The loyalty of a diocese to the general Church is measured by the way in which it meets its quota. That is four. Failure to meet its quota, whether parish or diocese, is a failure in loyalty.

No parish may measure the loyalty of her people by a like standard, for no parish may in conscience assign a quota to the individual in spite of the efforts of general Church and diocese to get this done. That is five.

These are the facts upon which my article in the *Churchman* of October 6th were based. They are still the primary facts of the Church's financial program.

It makes no difference whether the editor of *THE LIVING CHURCH* likes them or not. It makes no difference whether or no the rector of St. Joseph's Church, Detroit, likes them.

I like to think that there are men in the Church who are facing them and not trying to kid themselves and others into thinking that they do not exist.

Problems arising out of these facts can be successfully solved if and when the Church is willing to see them as they are.

The problems arising out of these facts will remain and steadily grow in terms of bitterness, pain, and heartbreak while Church authorities, dignitaries, and editors of Church papers remain purposefully blind to them and undertake caustically to convince all comers that black is white.

Detroit, Mich.

(Rev.) WILLIAM R. KINDER.

"CHURCHMANSHIP AND UNITY"

To the Editor of *The Living Church*:

DR. KARL REILAND's opening address to the Christian Unity League, as reported in the *Churchman* for November 23d, is entitled *Apostolic Succession: A False Premise*.

Undoubtedly, Dr. Reiland takes the bull by the horns. The question is, how badly has the bull tossed him?

For, when all is said and done, *Apostolic Succession* is the rock against which all schemes for Christian unity have heretofore been broken. Dr. Reiland's scheme, apparently, is to break the rock. He makes a valiant attempt, but, it seems to me, he certainly does not succeed.

Now, the heart of his argument appears to be this: "Paul,

who by common consent rose to be one of the Apostles, was not one of the twelve, did not receive his authority from the Apostolic band at Jerusalem, nor did he ever see Jesus. So far as Apostolic ordination is concerned, he was never anything but a layman . . . was commissioned by laymen; but he appointed elders in many places, administered the sacraments and preached Jesus and did more for the Gospel of Jesus than all the rest of the disciples put together."

Needless to say, if this contention can be proved, it is a strong one. But can it? For let us examine these points:

(1) "Nor did he ever see Jesus." See I Cor. 15:8, 9:1: "He appeared to me also." "Have I not seen Jesus our Lord?" Christian doctrine preaches, of course, that Christ was and is as much alive and real *after* His Resurrection as before. The time-element is here unimportant.

(2) "Was commissioned by laymen." See Acts 9:17: "And Ananias . . . laying his hands on him said, Brother Saul, the Lord, even Jesus . . . hath sent me that thou mayest receive thy sight and *be filled with the Holy Ghost.*"

This raises two questions: (a) Was Ananias a layman? See Dummelow's Commentary, Acts 9:10: "Ananias, probably the head of the Christian body at Damascus. Late tradition makes him one of the Seven, consecrated *bishop of Damascus* by Peter and Andrew, and a martyr." (b) Was this laying on of hands at all in the nature of a commission? If we read Acts 9:15, we see that it must have been: "The Lord said unto him . . . For he (Paul) is a chosen vessel unto me, to bear my name before the Gentiles and kings and the children of Israel." In other words, the Lord distinctly announced Paul's "mission" to Ananias *before* the laying on of hands. What Ananias did, therefore, if he was obedient to the Lord's plain word, must have amounted to an episcopal consecration of St. Paul. Or, if this is not so, what are we to do with St. Paul's words, I Cor. 9:1, "Am I not an Apostle? have I not seen Jesus our Lord?" And Ananias' words, "be filled with the Holy Ghost?"

It seems to me, then, that on two distinct grounds, (1) divine, and (2) human, St. Paul is rightly considered an Apostle and a Bishop—not forgetting, of course, that it was "the Lord" who sent Ananias to St. Paul. (Is there any reason for supposing that the Lord would send a mere layman for this important task? Not, I am sure, when we consider the separate calling and mission of the other Apostles: "As my Father hath sent Me, even so send I you." (St. John 20:21.)

Making sweeping assertions or denials in the cause of Christian unity or any other cause is all too easy. It is not so easy thus to serve the cause of Truth. Admirable though the cause of Christian unity be, if it is at all founded upon an untruth, it will be exactly like the house built upon the sand.

And what earthly or heavenly good can be accomplished by such criminally bad workmanship?

Carlsbad, N. M.

(Rev.) HALL PIERCE.

To the Editor of The Living Church:

WE READ in the Gospels that Jesus "received sinners and ate with them." We even read that he instituted the Last Supper in the presence of the one who betrayed Him. We know the judgment of the Pharisees and other formalists and professional ecclesiastics who were more punctilious about the law than they were about doing the will of God (which is always the will of love). They had it that He was "beside Himself"; that He was acting in conjunction with Beelzebub; that He "had a devil" and that He was a "friend of publicans and sinners." Jesus introduced a "new law"—that "ye shall love one another." Why do we not practise this law?

This is introductory to a rejoinder to your recent editorial reflection on the proffer of St. George's Episcopal Church, New York City, by its rector and vestry, for use in connection with a service of Holy Communion, to be celebrated by the Christian Unity League, in its own way. Since I was among those who signed the statement protesting against the action of the Bishop of New York in prohibiting the rector and vestry of the church to lend their edifice for this holy purpose, I crave of you space for a few remarks, which I feel your sense of justice and fairness will not deny me.

Are we of the Episcopal faith superior to our Lord? Or do we hold that "other Protestant ministers and laymen" are worse than "sinners"?—that we must not and cannot associate with them? Can love be injured by our affiliations? Can it not be wounded by our exclusiveness? If "other Protestant ministers and laymen" are better than the "sinners" of Jesus' time, how can we afford to treat them worse than Jesus treated the "publicans and sinners" of His day? If they are worse in our eyes, do we not attach more holiness to ourselves and to our "traditions" than we do to Jesus? Is this an ethical question that must affect our own character? Or is it a *legalistic* question which may affect our ecclesiastical regularity? Or

is it merely an affront to the pure minds of certain groups within the Church who are jealous of their "Catholic" rites and rights? I would esteem an editorial discussion of the matter from this angle—and I know thousands of others would also.

If the legality of this proposed act is not debatable, and an interpretation of our canon law will in no wise allow of the lending of an Episcopal church to others than episcopally ordained men, we are indeed in an unhappy way, in that we have placed law above love; ecclesiasticism above grace; exclusiveness above fraternity; the Church above Jesus. But I am still of the mind that such authorities as George W. Wickersham, Carl Grammer, Robert Norwood, Luke White, Howard Melish, and others who contend for a different interpretation of Canon 23, are not mere quibblers, and that we might have proceeded with the inter-denominational Communion service, without hurt to the Episcopal Church, to her discipline, her orders, or her character, or her authorities. As it is, I am not sure that we have not hurt both the great heart of the Master of Love and our own standing with God and men.

Again, if our canon law is so hermetically sealed, as alleged, do you not, as a follower of Jesus, honestly feel that this law should be repudiated? Should not the test be, What would Jesus do? Shall we continue to wound His Spirit of All-Inclusive Love—or shall we forever contend for the "letter" of the law, which "killeth"? The servant is not greater than his Lord. Are we still in the ecclesiastical category of the scribes and Pharisees whom Jesus castigated because they were "shutting up the Realm of Heaven in men's faces"—who "exalted" themselves only to be "abased" in the end? "Beloved, if God so loved us, we ought also to love one another." "He that dwelleth in love, dwelleth in God—and God dwelleth in him." "Say not within yourselves, 'We have Abraham to our father'"—but let us "do the will of our Father who is in heaven."

Burlington, N. C.

(Rev.) THOMAS F. OPIE.

To the Editor of The Living Church:

YOUR EDITORIAL on Churchmanship and Unity in the November 30th issue of THE LIVING CHURCH is well worth many times the annual cost of subscription.

No doubt there is a place and time for definiteness on matters concerning the Church, her canon law and worship, but, granting that this is true, I should like to tell you that I believe you have most certainly utilized such place and time to the best possible advantage.

Had there been, in the past, less circumlocution and more straightforward statements about the Church, is it not altogether probable that such an occurrence as recently took place in New York City would have been quite impossible?

Marshfield, Wis.

(Rev.) PETER P. B. FRANKLIN.

"STATUES OF THE SACRED HEART"

To the Editor of The Living Church:

CONCERNING THE VALUE of statues of the Sacred Heart; your correspondent, who wrote against them, has surely overlooked certain things.

Contemporary mind and nerve specialists are not, I believe, united in their opinion *against* the theory that the "muscle for pumping the blood around the body" is capable of profound disturbance by certain mental and spiritual states of a patient. The heart may not be the *seat* of all the affections; but does it seem wildly improbable that it is a sort of clearing-house for their reactions?

In any case, as long as our Lord's words are read by Christians, it seems likely that the conviction that "out of the abundance of the heart the mouth speaketh" will work out in adoration of that Divine Heart which broke with love on the Cross. When our Lord's side was opened by the spear, blood and water issued. That was all very biological and anatomical.

After all, it is the Heart of God which is represented. The only valid objection to such pictures, or statutes, may, with equal warrant, be urged against all statues, pictures, storied-windows, etc., by means of which any Divine Mystery is set out.

Does not this fear of the Sacred Heart grow out of the hidden remnants of the appalling heresy that Innocent III and St. Dominic fought so valiantly to extirpate? What would human life have been if they had failed? For the Christian, the body is holy. By so much, then, may we magnify the Heart of our Salvation, the Heart of Him, who, being our Way, is "alive forevermore" in a human body.

Brunswick, Ga.

HERBERT W. VAN COUENHOVEN.

BOOKS OF THE DAY

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

CHILDREN'S CHRISTMAS GIFTS

(Second Notice)

THE Christmas books for children are particularly good this year: good to look at and good to read. Several interesting and pleasing points are at once noted. First, there are new books by authors already known to the young people. Thus, the little girl who asks for "another story by the one who wrote *No School Tomorrow* and *School Keeps Today*" will receive it. For Margaret Ashmun has written it and the Macmillan Company publishes it: *David and the Bear Man* (\$2.00). The Bear Man and David, and the Bear, travel over the countryside in a gipsyish fashion, seeing as well as doing, learning as well as enjoying. Boys will like the book; but so will the little girl who asked for it. The Knipes also have written another book: *The Pirate's Ward* (Macmillan, \$1.75). This will delight the girl who liked *Diantha's Quest* and the boy who enjoyed *Lost—a Brother*. The scene of *The Pirate's Ward* is the sea around Bermuda; the time, the eighteenth century. The small heroine has a charming name, "Diendonnee," but she is called "Donna" for short. And the young hero, the pirate's son, has a name as quaint: "Wilberforce." As for the tale, it has the romance and swing of the other Knipe books; and is certain to be read by the grown-ups of the family when the boys and girls have come to the last page. Ralph Henry Barbour has more than one new book. School stories, two of these are. The third is an historical tale: *Giles of the Mayflower* (Appleton, \$1.75). Giles is the elder brother of little Oceanus—who appears in the story in his famous cradle—and with him are others of the *Mayflower* boys and girls: Love and Wrestling Brewster, Joseph Rogers and Richard More; Constance and Damaris Hopkins. The story is exciting, with the excitement of the period: Indians. Giles takes his part in bringing about the well known "friendly treaty"; and Mr. Barbour tells the tale with his customary vigor and vividness.

Cornelia Meigs also has a new book: *The Crooked Apple Tree* (Little, Brown & Co., \$2.00). This is the story of an orphan brother and sister, their guardian, their housekeeper, their dog—and the apple tree. Like Miss Meigs' other books, this story has a good plot which develops in accordance with the characters. This it is which will hold the children spellbound. Of course, things "turn out well"; and the young readers rejoice with the young hero and heroine, under the crooked apple tree—on the last page.

Not only are there new books by favorite authors, which is our first reason for regarding the Christmas books of this year as especially good; but there are new editions of old books. Three of Miss Meigs' are newly issued, with beautiful pictures: *Master Simon's Garden*, *The Pool of Stars*, and *The New Moon* (Macmillan, \$1.75 each). An older book, *The Boy Captive of Old Deerfield*, by Mary P. Wells Smith (Little, Brown & Co., \$2.00), is newly issued as a volume in the Beacon Hill Bookshelf. This story, first published in 1904, was a favorite tale of Miss Sarah Orne Jewett, who peopled the houses on the "Street" for her young friends with the boys and girls who shared in the stirring adventures of the Indian raid of 1704. The book is surely the best story of that period in our history that we have. When present-day boys and girls read it, they will ask for "more books by this author." But Mrs. Smith is now ninety years old; and we can say to the children, perhaps, only what Miss Jewett used to say: "Have you read *The Boy Captive of Deerfield*? You have? Do read it again; it is better every time."

There are those who would say this about Miss Charlotte M. Yonge's books, also. One youthful reader of *The Prince and the Page* wrote to Miss Yonge, care of her publishers, asking her to write another new story! A new edition of an old story

was the only answer. So we have *The Lances of Lynwood* this holiday season (Macmillan, \$1.75), to put alongside *The Little Duke* and *The Dove in the Eagle's Nest* and *The Prince and the Page* in the bookcase with the other volumes of the Children's Classics. *The Lances of Lynwood* is a tale of England in the time of the Black Prince. The hero, Eustace Lynwood, is to the fore in the story; but the girl who wrote to Miss Yonge will like the book; and there is a girl in it, too: the Lady Agnes de Clarenham. Like all Miss Yonge's historical tales, every detail is "lovely and right." Another new edition is Robert Leighton's *Olaf the Glorious* (Macmillan, \$1.75). Boys will especially enjoy this story, today as yesterday; but girls have always liked it, and no doubt still will. As its name indicates, it is a story of the King and Patron Saint of Norway. The rush and sound of the sea is in the book, the sea as it washes the Northern lands. There are great ships, and all the glamor of fiords and hidden harbors.

These new editions, our second reason for thinking particularly well of the Christmas books, are a good background for other interesting books seen. These, too, are better than usual—particularly the gift books. Two of these are notable: *The Picture Book of Sculpture*, by Harold and May Fowler (Macmillan, \$2.50); and *The Goldsmiths of Florence*, by Katharine Gibson (Macmillan, \$5.00). The first tells its story by its very title; the second is an account of the great craftsmen of the ages, from Della Robbia to Kirchmayer. Both are beautifully illustrated and decorated. Another beautiful gift book is *American Folk and Fairy Tales*, selected by Rachel Field, with seventy illustrations by Margaret Freeman (Scribner's, \$3.00). Here are Indian legends and Uncle Remus tales, Southern Mountain stories and tales of the bayou country. *The Boy Scouts' Year Book (1929)* always is classed by us as a gift book. Its size, its wealth of material, its fine illustrations—all put it in this class. This year, as usual, it is edited by Franklin K. Mathies and published by D. Appleton & Company (\$2.50). *The Thornton Burgess Seashore Book for Children* (Little, Brown & Co., \$3.00) also ranks as a gift book, though it is also a "new book by a favorite author." It has no less than twenty-eight full-page pictures in color, as well as many others in halftone. There is a biblical gift book, too: *The Book of the Bible*, by John W. Flight, with an Introduction by William Lyon Phelps (Oxford University Press, American Branch, \$1.00). Extracts, ranging from the story of Abraham to the story of St. Paul, are set forth, with explanatory introductions. As Dr. Phelps says, the best Bible is the whole Bible, but children seldom can use the whole Bible: hence this excellent book. Also, as Dr. Phelps says, the illustrations contribute much.

Two especially good books belong in a class by themselves. One is *Young Pioneers on Western Trails*, by Orville H. Keen (Frederick A. Stokes Co., \$2.00). This is a collection of stories, in their own words, of famous pioneers: Samuel Hearne, Alexander Mackenzie, Zebulon Montgomery Pike, James Ohio Pattie, and Kit Carson. Boys, and their fathers, will like the book. The other unusual book is *The Sun's Diary*, by Elizabeth Coatsworth (Macmillan, \$2.00). This is endlessly delightful. And it is a good book with which to conclude these notes; for, of all the "books for children" herein mentioned, *The Sun's Diary* is the book best suited to "all the family," from the infant who has just begun to "look at pictures" to great-grandfather himself.

ELIZABETH MCCrackEN.

PEOPLE really don't know much about their own diocesan institutions which they are supposed to be supporting. A New Zealand diocesan paper regularly gives a whole page to a display advertisement describing the institutions of the diocese, under the heading, "Do you know what social work your Church is doing? Are you taking your part in that work?"

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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THE LIVING CHURCH ANNUAL. A Church Cyclopedia and Almanac. Annually, about December 10th. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.

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

Church Calendar



DECEMBER

8. Second Sunday in Advent.
15. Third Sunday in Advent.
- 18, 20, 21. Ember Days.
21. Saturday. St. Thomas.
22. Fourth Sunday in Advent.
25. Wednesday. Christmas Day.
26. Thursday. St. Stephen.
27. Friday. St. John Evangelist.
28. Saturday. Holy Innocents.
29. First Sunday after Christmas.
31. Tuesday. New Year's Eve.

CATHOLIC CONGRESS CYCLE OF PRAYER

DECEMBER

9. St. Alban's, Olney, Philadelphia.
10. St. Mark's, Philadelphia.
11. St. John's, Norristown, Pa.
12. St. Clement's, Philadelphia.
13. Good Shepherd, Rosemont, Pa.
14. St. James the Less, Philadelphia.

CALENDAR OF COMING EVENTS

DECEMBER

10. Meeting of National Council and Departments, New York.
13. Consecration of the Rev. Elmer N. Schmuck, D.D., as Bishop of Wyoming, in Chapel of the Mediator, West Philadelphia.
17. Special convention to elect Bishop of Marquette, Grace Church, Ishpeming, Mich.

APPOINTMENTS ACCEPTED

ANSHTUTZ, Rev. J. PHILIP, formerly assistant at St. George's Church, Flushing, N. Y. (L.I.); to be assistant at St. George's Church, New York City. Address, 207 East 16th St., New York City.

BARTON, Rev. FREDERICK MARX, formerly missionary at St. Matthew's, Ontario, Ore. (E.O.); to be rector of St. Stephen's Church, Wissahickon, Philadelphia. Address, 3913 Terrace St., Wissahickon, Philadelphia.

CHARLTON, Rev. CHARLES MAGNUS, formerly of the Methodist ministry, and who has recently been ordained deacon; has taken charge of Christ Church, Providence, R. I.

CRAIK, Rev. CHARLES E., Jr., formerly vicar of Emmanuel Church, Springdale, Conn.; has become acting rector of Christ Church, Lexington, Ky. (Lex.) Address, 223 Catalpa Rd., Lexington.

DAVIS, Rev. GEORGE F., formerly of Audubon, N. J.; has become rector of St. Stephen's Church, Mt. Carmel, Pa. (Har.) Address, 104 South Maple St., Mt. Carmel.

DOHERTY, Rev. RICHARD B., formerly non-parochial priest of New York City; to be assistant at St. George's Church, New York City. Address, 207 East 16th St., New York City.

DRANE, Rev. FREDERICK B., after three years on cure for tuberculosis, has been allowed to resume work. His new charge is St. Paul's Church, Monroe, N. C.

GAVITT, Rev. LOREN N., formerly vicar of Chapel of the Nativity, and of St. Luke's, Germantown, Philadelphia; has become curate of Church of St. Mary Magdalene, Toronto, Ontario, Canada. Address, Church of St. Mary Magdalene, Masseig and Ulster St., Toronto, (4), Ontario.

JENKINS, Rev. WILLIAM, formerly non-parochial priest of Long Island; to be assistant at St. George's Church, New York City. Address, 207 East 16th St., New York City.

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.) Address, 447 Belmont Ave., Haledon, N. J. January 1st.

MASON, Rev. ROY W., rector of St. Augustine's Church, Rhinelander, Wis. (F.L.); to be rector of Trinity Church, Wauwatosa, Wis. (Mil.) About January 15th.

PIERCE, Rev. RODERIC, rector of St. Paul's Church, Endicott, N. Y. (C.N.Y.); to be rector of Grace Church, Baldwinsville, N. Y. (C.N.Y.) January 1st.

TODD, Rev. EDWARD R., rector of Church of the Incarnation, Great Falls, Mont.; to be rector of St. Mark's Church, Aberdeen, S. D.

TRELEASE, Rev. RICHARD M., general secretary of Field Department of the National Council; to be rector of St. Paul's Church, Kansas City, Mo. Address, St. Paul's Church, 40th and Main Sts., Kansas City. January 1st.

RESIGNATION

DAVIS, Rev. FRED J., as missionary at Windsor and Harpursville, N. Y. (C.N.Y.), on account of ill health, and will retire. New address, Carthage, N. Y.

NEW ADDRESSES

BLACHFORD, Rev. R. M., formerly of Wayne, Mich.; 1642 Labrosse St., Detroit.

HARRISON, Rev. CHARLES H., formerly of Devon, Pa.; 128 Goodspeed Hall, University of Chicago, Chicago.

MURRAY, Rev. A. B., retired priest of the diocese of San Joaquin, formerly of Martinez, Calif.; 2611 Fulton St., Berkeley, Calif.

ORDINATIONS

DEACONS

ALBANY—On November 26th the Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany, ordained STANLEY CHESTER REYNOLDS to the diaconate in St. Mark's Church, Philmont. The candidate was presented by the Ven. C. R. Quinn, Archdeacon of Albany. Bishop Oldham preached the sermon.

The Rev. Mr. Reynolds is to be in charge of St. Mark's Church, Philmont; St. Luke's, Chatham; and St. Luke's, Clermont, with address at Philmont.

MINNESOTA—Tuesday morning, November 26th, six members of the senior class in Seabury Divinity School were ordained to the diaconate in the Cathedral of Our Merciful Saviour, Faribault, by the Rt. Rev. Frank Arthur McElwain, D.D., Bishop of Minnesota.

The candidates were PAUL J. HIGGINS, presented by the Rev. Paul R. Palmer of Benson; EDWARD ALEXANDER JAMES, presented by the Rev. Alfred H. Lealtad of St. Paul; ROBERT G. PURRINGTON and PETER E. SPEHR, presented by the Rev. Frank Zoubek of St. Paul; also ERNEST W. CHURCHILL of the diocese of Central New York, presented by the Rev. William J. Spicer of Minneapolis, and HECTOR MACDONALD THOMPSON, of the diocese of Iowa, presented by the Rev. Arland C. Blage, of Anoka.

The sermon was preached by the Rev. Dr. F. F. Kramer, warden of Seabury Divinity School, and the litany was said by the Very Rev. William C. Hengen, dean of the cathedral.

The choir was composed of Seabury and Carleton students, led by Lee Mills, and the master of ceremonies was George C. Fillinham, both of Seabury. A large congregation was present, with many visiting clergy.

A reception and collation followed at Seabury Refectory. All those ordained will continue their studies at Seabury until commencement in May, at the same time continuing Sunday mission work in various fields.

SOUTH DAKOTA—On November 17th, the twenty-fifth Sunday after Trinity, in St. Philip's Chapel on the Pine Ridge Reservation the Rt. Rev. W. Blair Roberts, D.D., Suffragan Bishop of South Dakota, ordained to the diaconate JEFFERSON KING, ROBERT WHITE PLUME, and WALTER BONE, native Indian catechists.

Messrs. King and White Plume were presented by the Rev. Nevill Joyner, superintending presbyter of the Pine Ridge Mission, and Mr. Bone by the Rev. Clayton High Wolf. Archdeacon Ashley preached the sermon and the Rev. Clayton High Wolf read the litany. All three men will work on the Pine Ridge Mission in South Dakota.

MEMORIALS

Ethelbert Henry James Andrews

In loving memory of the Rev. ETHELBERT HENRY JAMES ANDREWS. "Christ's faithful soldier and servant unto his life's end."

And in gratitude for many lives inspired and strengthened through his example and ministry.

Karl Schwartz

In loving and grateful memory of KARL SCHWARTZ, priest and doctor, who departed this life in the peace of the Lord, December 8, 1924.

"Of your charity pray for the repose of his soul."

RESOLUTION

Samuel Lewis Hewlett

At a regular meeting of the Rector, Churchwardens and Vestrymen of Christ Church, Manhasset, New York, held on Sunday, November 10, 1929, the following resolutions were passed:

"Whereas, Christ Church, in Manhasset, L. I., has sustained a very great loss in the death on November 9, 1929, of Mr. Samuel Lewis Hewlett, who was nineteen years a Vestryman, from 1889 to 1908, and twenty-one years a Warden, from 1908 to 1929, being also Treasurer of the parish for thirty-one years of that time, from 1898 to 1929.

And whereas, the Rector, Warden and Vestrymen wish to place on record an expression of their sense of bereavement and of the respect and esteem in which Mr. Hewlett was held by them, as well as of their appreciation of his long and faithful service of forty years in the various offices he held:

Be it resolved, that on behalf of Christ Church, of which Mr. Hewlett was so many years a member, the Rector, Warden and Vestrymen hereby express their unanimous and profound feeling of bereavement, their deep sympathy for his family, and their recognition of Mr. Hewlett's valuable service to the Church as Warden, Vestryman and Treasurer of the Parish.

Be it further resolved, that these resolutions be placed upon the records of the Vestry, and that copies be sent to Mrs. Samuel L. Hewlett, 'The Church Militant,' 'The Living Church,' and 'The Churchman.'

CHARLES H. RICKER,

Rector.

E. J. DIMOCK,

Clerk.

NEW LECTURERS AT DeLANCEY DIVINITY SCHOOL

BUFFALO, N. Y.—Three new lecturers have been appointed at DeLancey Divinity School, Buffalo, by the Rt. Rev. David L. Ferris, D.D., Bishop of the diocese, on the nomination of the department of religious education (trustees of the school) and began their duties in November. The new members are the Rev. Dr. Herbert L. Gaylord of Canandaigua, Ethics and Evidences; the Rev. Howard H. Hassinger, of Geneva, Old Testament Interpretation; and the Rev. Benjamin S. Sanderson, of North Tonawanda, Theology.

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

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CLERGYMAN, DEACON, WANTS SMALL parish or mission about January 15th. Will consider supply. Seminary graduate, single, sane, "Catholic" in sympathies, considers himself a good preacher! Address, T-492, care of **LIVING CHURCH**, Milwaukee, Wis.

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AN EXPERIENCED, RELIABLE RESEARCH writer living near Boston desires assignments of any length. Reports prepared. Typing. Address, M-491, care **LIVING CHURCH**, Milwaukee, Wis.

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

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

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

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ANN STARTIN CHRISTMAS CARDS—IN black and white. Original designs of a religious character with appropriate greetings. Something entirely new. Assortment of 25 cards, \$1.50. **ANN STARTIN**, care of *The Churchman*, 2 West 47th St., New York City.

ENGLISH IMPORTED BEAUTIFUL SEASON'S greetings and landscape design folders, with envelopes. Send One Dollar, for 18 cards, boxed, postpaid. Address **H. ENGLE**, 845 Hamilton Terrace, Baltimore, Md.

CHRISTMAS SUGGESTIONS

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

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

GAMES

SHAKESPEARE FOR CHRISTMAS! SEND the game "A Study of Shakespeare" to friends for Christmas! Very interesting! Price 60 cts. Postage 5 cts. **THE SHAKESPEARE CLUB**, Camden, Maine.

MISCELLANEOUS

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

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

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CLERGYMAN OF SOME PROMINENCE who has traveled extensively and knows Europe may be engaged to escort small private party to Oberammergau and other places they may wish to visit. Good English introductions. Correspondence solicited. Terms moderate. Address **VIATOR**, care of **THE LIVING CHURCH**, Milwaukee, Wis.

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

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

RADIO BROADCASTS

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

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

KSCJ, SIOUX CITY, IOWA, 1330 KILOCYCLES (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.

WEBB, BUFFALO, N. Y., 1310 KILOCYCLES (228.9). St. Mary's on the Hill every Sunday. Choral Evensong, 8:00 P.M., E. S. Time. Sermon and question box by the Rev. James C. 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 KILOCYCLES (230.6). Grace Cathedral Services every second Sunday at 11:00 A.M. Organ recital every Monday and Thursday from 6:00 to 6:30 P.M., C. S. Time.

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

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

WOV, NEW YORK CITY, 1130 KILOCYCLES (285). 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 KILOCYCLES (247.8). Twilight Bible class lectures by Rev. Philip Davidson, rector of St. James' Church, every Sunday at 4:00 P.M., C. S. Time.

WRC, WASHINGTON, D. C., 50 KILOCYCLES (315.6). Washington Cathedral, the Bethlehem Chapel, every Sunday. People's Evensong and sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

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

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

Church Services

District of Columbia

St. Agnes' Church, Washington, D. C.

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

Illinois

Church of the Ascension, Chicago

1133 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.

Minnesota

Gethsemane Church, Minneapolis

4th Avenue South at 9th Street
REV. DON FRANK FENN, B.D., Rector
Sundays: 7, 8, 9:30, 11, 7:45.
Wed., Thurs., Fri., and Holy Days.

New York

Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 111th Street
Sunday: The Holy Communion 8:00 A.M.;
Morning Service (Church School), 9:30 A.M.;
The Holy Communion (with Morning Prayer)
except last Sunday, 11:00 A.M.; Evening
Prayer 4:00 P.M. Week days (in chapel): The
Holy Communion, 7:30 A.M.; Morning Prayer,
10:00 A.M.; 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. Mark's Church in-the-Bouwerie, New York

10th Street, just west of 2d Avenue
REV. WILLIAM NORMAN GUTHRIE, Rector
Holy Communion throughout the year at
8:00 A.M.
Other services: 11 A.M., 4 P.M., 8 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.

CHURCH SERVICES—Continued

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sunday: Low Mass at 7 and 8.
High Mass, for Children, at 9:15.
Solemn Mass and Sermon at 11.
Solemn Vesper and Sermon at 8.
Daily: Mass at 7, 8, and 9:30.
Friday: Sermon and Benediction at 8.
Confessions: Friday, 3-5; 7-8; Saturday,
11-12; 3-5; 7-9.
Priest's Telephone: Rittenhouse, 1876.

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY
Shore, Long Island, N. Y. References re-
quired.

BOOKS RECEIVED

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

Cokesbury Press, 310 Broadway, Nashville, Tenn.
Preaching Out of the Overflow. By William
L. Stidger D.D., Litt.D. \$2.25.

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

God's Candle. By John Oxenham. With a
Frontispiece by T. Baines. \$1.50.

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

At Bethlehem's Inn. By the Rev. B. Z. Stam-
baugh. Illustrated. 75 cts.

Everyday Hymns for Children. By Lesbia
Scott. \$1.75.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Ox-
ford Circus, W. 1, London, England.

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

Verses and Carols. By Beatrice Rosenthal.
60 cts.

The Melody of Life. A Book of Meditations.
By the Rev. Father Andrew, S.D.C. With
a Frontispiece by the Author. \$1.40.

Spiritual Thoughts From Eminent Writers.
Compiled by Agnes Cecil Fisher. With a
Preface by the Rev. Lester Pinchard, vicar
of St. John's, Holland Road, Kensington.
60 cts.

Prayer in Modern Life. By Francis Under-
hill, M.A., warden of Liddon House. \$2.00.

Stories of the Apostles and Evangelists. By
L. C. Streatfeild. With a Foreword by the
Bishop of Kensington. Illustrations by
J. Phillips Paterson. \$1.80.

Rivington, 34 King St., Covent Garden, London,
W. C. 2, England.

The Lay Folks' History of the Liturgy. By
E. Crewdson Thomas, M.A., LL.B. Cantab.

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

*The Religious Quests of the Graeco-Roman
World.* A Study in the Historical Back-
ground of Early Christianity. By S. Angus,
Ph.D., D.Litt., D.D., professor of New
Testament and Historical Theology, St.
Andrew's College, University of Sydney.
\$4.00.

The Theology of Crisis. By H. Emil Brun-
ner, professor of Theology, University of
Zurich. \$1.75.

S. P. C. K.
The Macmillan Co. 60 Fifth Ave., New York City.
American agents.

The Christian and Birth Control. By E. Lytel-
ton, D.D. \$1.50.

Willet, Clark & Colby. 440 So. Dearborn St.,
Chicago, Ill.

The United States of Europe. By Paul
Hutchinson. \$2.00.

The Yorktown Press. 356 W. 20th St., New York
City.

Christ and Ourselves. By F. Creswick Todd.

CALENDAR

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

The Bishops' Calendar of 1930. The Church
in Story and Pageant. Publication No. 25.
December, 1929. 25 cts.

LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, November 30, 1929

THIS DIOCESE IS AGOG OVER THE FACT
that the first public appearance of
the new Presiding Bishop, the Most
Rev. Charles P. Anderson, D.D., in this
part of the country will occur in Brook-
lyn, at the Academy of Music, on Mon-
day evening, December 9th. Bishop Stires
has notified the clergy, and a committee
is making arrangements to arrange seats
for the officers of the diocese and heads
of all diocesan organizations. It is ex-
pected that the seating capacity of the
academy will be taxed.

COMMEND MESSAGE OF PRESIDENT HOOVER

A letter has been sent to President
Hoover by the Committee on Peace and
International Relations of the diocesan
board of Christian social service. The let-
ter commends the President's words and
efforts on behalf of world peace.

RECTOR TO BE INSTITUTED

The Rev. Dr. Joseph R. Peckham will
be instituted as rector of St. Gabriel's
Church, Brooklyn, on Sunday next, the
Rev. Samuel M. Dorrance, rector of St.
Ann's, acting for the Bishop. The Rev. Dr.
Peckham has been in charge of the parish
since early fall. He succeeds the Rev.
George T. Baker, who, after thirteen years
in charge of St. Gabriel's, resigned the
rectorship last July for failing health.

MISCELLANEOUS

Various churches announce gifts of new
altar books and chancel Prayer Books.
Many such gifts are memorials.

At St. John's, Flushing, the Rev. L. L.
Twinem, rector, six new windows have
been ordered. Two for the south wall will
be ready by Christmas, two more are to
be ready by Easter, and the details as to
the others have not been announced.

The Rev. Walter E. Bentley will con-
duct a preaching mission in the Church
of the Resurrection, Richmond Hill, Janu-
ary 19th to 26th.

CHAS. HENRY WEBB.

NEW SECRETARY FOR CATHOLIC CONGRESS

NEW HAVEN, CONN.—As the Catholic
Congress movement has developed, it has
become increasingly evident that the ex-
ecutive work of directing its activities
was too heavy to be handled by a parish
priest. The Rev. S. Atmore Caine for this
reason resigned from the position of sec-
retary of the Congress, and it was there-
upon decided by the committee to raise
sufficient funds for the support of a sec-
retary who should give his full time to
the work. It is expected that not only will
the secretary of the Congress administer
the details of the movement, but that his
office may come to be a sort of clearing
house for Catholic activity in the Church.

The crucial point, of course, in the suc-
cess of this plan lay in the choice of the
secretary. The committee feels that in the
acceptance of the Rev. C. Clark Kennedy,
rector of St. John's Church, New Haven,
who at considerable personal sacrifice has
resigned his parish to undertake the Con-
gress work, this chief problem has been
admirably solved.

Father Kennedy officially takes over the
work of the Congress on January 1st, but
his office is already functioning, and mail
for the Congress should be addressed to
him at 356 Humphrey street, New Haven,
Conn.

Representatives of All Orthodox Churches to Meet In Conference

Gathering to Be Held at Mount Athos at Easter, 1930—Bulgarian Church Question

L. C. European Correspondence
Sarajevo, Bosnia, Yugoslavia, Nov. 8, 1929

NINETEEN HUNDRED AND THIRTY IS TO be a year of conferences. Anglicans meet in one conference at Lambeth, and will seemingly have to find an answer to questions that the two parties in that Church have hitherto been able to leave open. The fact will put a strain on the traditional English power of compromise, and the questions raised will probably only be solved if we are content to take a lesson from the Orthodox, and insist that both parties shall ask themselves what they really do mean, when they assert or deny "apostolical succession." But after all, the Lambeth conference, however important, is only one of a series, and men have grown accustomed to its decennial gatherings. A gathering of the representatives of all the Orthodox Churches in conference is a new thing, as startling a novelty as was the Lambeth conference of 1860 to our fathers. Like it, it means that the whole Orthodox communion is not only beginning to face new problems, but is also beginning to think of itself in a new way.

Yet such a conference is to meet. In the Easter of 1930, representatives of all the various autocephalous churches that make up the Orthodox communion are to assemble at Mount Athos, there to "examine the condition of the Orthodox World, and to prepare in all ways possible for the assembling of a general council, at some future and speedy date." The mere fact that the Orthodox communion is made up of many autocephalous churches, each independent in itself, but bound by the closest of spiritual ties to all the rest, is one that we Westerns have hardly realized as yet. Even friends of Orthodoxy are apt to think of it as one organized body, existing under the Patriarch of Constantinople much as Latin Christianity exists under the Pope, but without his efficient organization. It takes an effort to realize that there are twenty-two autonomous churches in the one communion of the East, though not all precisely the same in status, as they are vastly different in size and importance.

Constantinople, Antioch, Alexandria, Jerusalem, Cyprus, Sinai, Yugoslavia, Bulgaria, Greece, Roumania, Russia, Georgia, Poland, Ukrania, Finland, Esthonia, Latvia, Lithuania, Czecho-Slovakia, Albania, North America, and Japan; those are the Orthodox Churches of today, a list of imposing length, with patriarchal sees that date their foundation from almost every century, from the first down to the twentieth.

Further, the fact that those churches exist, and that they recognize one another as self-governing elements in the one body, is itself evidence that the Orthodox Church is looking at and thinking about itself in a new way. It is only quite lately that the older sees have been able to make up their minds to recognize the independence and spiritual equality of the younger, but the concession has been made completely at the last, and the fact that it has been made is the proof of the breath-

ing of a new spirit on waters that have remained frozen for long enough.

BULGARIAN CHURCH QUESTION

An interesting question that is bound to come up when the invitations to this preliminary conference are issued is this: Is the Bulgarian Church to be invited or no? All are anxious to end a schism that would never have arisen in the altered conditions of today, but as usual the process is a delicate one.

One bishop who is taking an important part in this question is a Roumanian prelate, whose name we have previously brought to the notice of readers of THE LIVING CHURCH as the advocate of a forward policy in matters of reunion, the Bishop Tite Targivisteano. Already, while the late Patriarch of Constantinople was still living, Tite was charged by him to get into touch with Stephan, the Bulgarian Exarch, and suggest to him that the Bulgars had but to ask for pardon, and all would be forgotten and forgiven, and the church of the land recognized in that autocephalous status, its claim for which was the real cause of quarrel. Unluckily, the Bulgar is an obstinate creature. He did not consider himself in the wrong, and had no intention of asking for forgiveness. Further, he pointed out that the schism complained of did not exist from his side. He was as ready to admit "Greeks" to communion, if they would come, as an Anglican could be to admit Romans, or a Congregationalist Anglicans. As to the coming conference, Bulgarians would be delighted to come to it, and make their contribution, as soon as they were invited.

The Patriarch, however, felt that he could not invite Bulgarians to attend the future conference till they had some sort of request for forgiveness for the past. The see of Constantinople was too deeply committed to the quarrel to accept such terms. On this, the Roumanian Patriarch, Myron Cristea, who was, of course, *au fait* with the act of his Suffragan, Tite, suggested that his church had nothing to do with a quarrel that started in 1870, before the Roumanian Church was organized as one autocephalous unit, and before it possessed a Patriarch of its own. He then would issue the invitations, and get round the problem so.

It was an instance in the near East of the fact that we are now becoming aware of further East, namely, that younger churches do not see why they should be bound to suffer forever from all the inconveniences arising from the quarrels of an older date than their foundation, and reflecting circumstances that have no interest for them.

The suggestion, however, did not commend itself to the cautious and aged Patriarch Basil, though he did not turn it down directly, and was in fact still considering it at the time of his death. His successor, Photius, is even more keen upon the idea of the conference itself, and of reunion with the Bulgarians than was Basil. His suggestion was that the conference should meet, and that having met it should invite the representatives of the Bulgarian Church to come and join them. A Patriarch who is new to his office, Photius did not like to take the responsibility of independent action in so important a matter. Apparently, however, the

BOOK CHATS

from Morehouse Publishing Co.

YOUR Correspondent sat up half the night reading *MAGNIFICENT OBSESSION* (\$2.50), by Lloyd C. Douglas, and so good did he find it that he has completely lost his customary reserve and feels like leading a cheer for the author. Here is a novel with a purpose, but the purpose is not allowed to interfere with a first-class story, nor the story with the purpose.

How describe *Magnificent Obsession*? Can't do it, except to say, Read it yourself. In style it is somewhat like Dr. Oliver's books, especially *VICTIM AND VICTOR* (\$2.50), but the plot is almost unique and the treatment is absorbing. Through a curious coincidence the life of a rich young spendthrift is saved at the cost of that of a renowned surgeon, at the height of the latter's career. The spendthrift's eyes are opened by the tragedy, and he is seized with the same "magnificent obsession" that actuated the doctor's life, with widespread and unforeseen results.

Give *Magnificent Obsession* to someone who thinks that the teaching of Christ is antiquated by the discoveries of modern science, that the precepts taught by the Galilean two thousand years ago have no place in the modern laboratory or business office. But first read it for yourself, and see if it doesn't give you a new slant on the application of Christianity to everyday life. Your Correspondent thinks it will.

Only two and a half more weeks to Christmas. Have you finished your Christmas shopping? If not, we refer you to last week's Christmas Book Number of *The Living Church*. You can solve at least half of your gift problems with books. Save time and trouble by sending us your entire book list, and let us do your shopping for you. We can supply books of all publishers promptly, and will mail them directly to the recipient with your card enclosed, if desired. Why crowd into packed stores to do your Christmas shopping when it can be done easily and painlessly by mail?

SPANISH SUMMER, by George Craig Stewart, is a beautiful gift book, and ought to be on your Christmas list to delight at least one or two of your friends. The Intaglio Edition, with beautiful original etchings by Jean June Myall, is priced at \$5.00; while the cheaper Library Edition, containing halftone reproductions of the etchings, may be obtained for \$2.50.

The Rev. B. Z. Stambaugh has written a delightful Christmas book entitled *AT BETHLEHEM'S INN* (75 cts.). Its handy size and low price make it ideal for presentation where something more than a card is desired, but not an expensive gift. The book, with colored cover and frontispiece, contains two short stories of the Holy Night, one of which many of you will remember from last year's Christmas number of *The Living Church*, where it was originally published.

So make out your Christmas book list—religious books, biography, fiction, mystery stories, crossword puzzle books—and send it to Your Correspondent, who will see that it is properly taken care of for you.

MOREHOUSE PUBLISHING CO.

Publishers and Booksellers
1801-1811 Fond du Lac Avenue
MILWAUKEE, WIS.

Roumania Patriarch, fearing lest influences that he could not counter should be brought to bear on Constantinople, and the conference itself be postponed, he therefore accepted the plan, but with a significant warning to the effect that if the Patriarch Photius had not been able for any cause to issue the invitations to the conference by a certain date, the Roumanian Patriarch would save him the trouble of doing so by doing it himself, in which case he would certainly include the Bulgarians in his list. As his Beatitude, Myron Cristea, Patriarch of the Church of Roumania, has the reputation of being a man of his word, it is expected

that the invitations will be issued, and there is a general feeling that the desire for a cessation of the Bulgarian schism is so general that it will get settled somehow. A man whose experience of the East, near and middle, extends for more years than he now quite cares to count, really cannot be sorry to find that the excellent aspirations of a modern age still can find a picturesque expression that reminds him of memories of an earlier day. Developments of considerable interest are also taking place in the internal government of the Church of Yugoslavia, but that must form the subject matter of a later letter. W. A. WIGRAM.

Two New Professorships to Be Established at Trinity College, Toronto

First Commissioning of Captains in Canadian C. A.—Toc H in Saskatchewan

The Living Church News Bureau
Toronto, November 28, 1929

CANADIAN CHURCHMEN WERE DEEPLY interested in the election of Bishop Anderson as Presiding Bishop of the American Church and proud that a Bishop born in Canada, educated at Trinity College School and Trinity College, and ordained in the diocese of Ottawa, should be called to this position of leadership in the sister Church.

PROGRESS AT TRINITY COLLEGE

At the annual meeting of the corporation of Trinity College, Toronto, the Provost, Dr. Cosgrave, reported that the standing of Trinity College students in the class lists of the University of Toronto and the participation in all other activities of that institution during the past year was declared to be the best since the federation of the two universities in 1904.

The report of the executive committee was presented by D. T. Symons, K.C., and the financial clauses explained by A. H. Campbell, who referred to the steady improvement of the financial condition of the college as a result of the gifts and bequests of graduates and other friends.

The corporation resolved to take steps to establish two professorships, for which a considerable endowment had already been subscribed. One is to be in memory of the late William Rees Brock, for many years a member of the corporation, and a warm friend of the college; and the other in memory of former chancellors of Trinity College. The first professorship, to be known as the W. R. Brock Chair, will be in the department of French, and the second, to be known as the Chancellors' Chair, will probably be established in the department of English.

FIRST COMMISSIONING OF CAPTAINS IN CANADIAN CHURCH ARMY

The commissioning of the first band of cadets as captains in the Canadian Church Army will take place on Monday, January 6th, the Feast of the Epiphany, in the Church of the Redeemer, Toronto, when the Bishop of Ontario will be preacher.

The warden, Bishop Lucas, announces that he will be pleased to receive applications from rectors for the services of the newly commissioned officers for parochial or mission work for the season of 1930.

HAYDN'S "CREATION" AT ST. PAUL'S, TORONTO

Haydn's *Creation* was sung in St. Paul's, Toronto, by the choir of St. Paul's and the choral society of St. Michael and All Angels', C. H. Wright conducting in mid-chancel, and Thomas J. Crawford at the organ. There were about 150 singers, all surpliced. The church was full. The work was heard with rapt attention, somewhat as a curiosity—for it is years since people in Toronto heard the *Creation* in full.

CONFIRMATION SERVICE AT ORIENTAL MISSION

A service of importance to the work of Oriental missions took place at the Church of the Ascension (Japanese), Vancouver, B. C.

The congregation assembled to witness the confirmation of Gordon G. Nakayama, at present a student in the Anglican Theological College, who is to be layreader in charge of the church in which he was confirmed.

The Most Rev. A. U. de Pencier officiated, assisted by the Rev. Prof. Shortt who acted as chaplain. The Rev. Bernard F. Oana, priest in charge of the Church of the Holy Cross (Japanese), presented the candidate.

TOC H IN SASKATCHEWAN

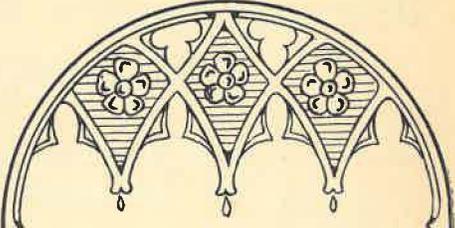
While hundreds of persons filled St. John's Church in Moose Jaw, a small Babylonian lamp, emblematic of the spirit of a world-wide organization, was lighted for the first time in Saskatchewan by His Honor H. W. Newlands, Lieutenant-Governor.

This lamp, a lamp of maintenance, was first lighted last April by H. R. H. the Prince of Wales in Albert Hall, London, England, for the Moose Jaw branch of Toc H. Its dedication is to William Robert Green, a Moose Jaw boy who fell during the War, and to other Elder Brethren, Toc H's name for the men who sacrificed their lives.

At a meeting held before the public service, His Honor the Lieutenant-Governor was received into the order with solemn ceremonial, high officers from the Winnipeg branch assisting in the installation.

MEMORIAL ORGAN DEDICATED AT LONDON, ONTARIO

Special services were held in Cronyn Memorial Church, London, Ont., to mark the reopening of the church and the dedication of the fine new memorial organ built by the Casavant Freres of St. Hyacinthe, and erected by the congregation in



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Dr. Fricker of Toronto gave an organ recital on the opening night. The Rev.

R. D. Ness and the Rev. T. G. Wallace were the special preachers.

LIFE SERVICE CONFERENCE OF BROTHERHOOD OF ST. ANDREW

Canon Cody was the speaker at a Life Service Conference held under the auspices of the junior Brotherhood of St. Andrew at St. Paul's Church, Toronto, on Wednesday last.

Canon Cody's subject was What Are You Making for Life? and he dealt with opportunities for life service. His talk was preceded by a supper.

Dr. Milo H. Gates Accepts Deanship Of St. John's Cathedral, New York

Bishop of Winchester Sails for Home—Children's Program at All Angels' Church

The Living Church News Bureau
New York, November 30, 1929

THE REV. DR. MILO HUDSON GATES, vicar of the Chapel of the Intercession, Trinity parish, has announced his acceptance of the election to be dean of the Cathedral of St. John the Divine. Just when he will be installed and enter upon his new duties has not been announced. Dr. Gates' decision was made known soon after the election by the cathedral trustees. At the October meeting of the board Bishop Manning presented the nomination. The November meeting, held last Tuesday, was chiefly for the purpose of considering this matter, and their unanimous action was no surprise, for the approval of its members concerning the nomination had previously been made public. The resolution stated that the trustees expressed therein "the great satisfaction at this nomination and confirmed it by acclamation."

In his letter of acceptance of the deanship, Dr. Gates, writing to the Bishop, concluded by saying:

"To have a part under you in carrying forward the building of the cathedral thrills me, for the plan of this cathedral calls for the completion of what seems to me the most beautiful and magnificent of cathedrals. The spiritual value of the silent influences of such a church are too great for finite counting. I value the privilege of having a share in the erection of such a shrine.

"I hope you will pardon me for saying that of all privileges and opportunities not the least is the prospect of continuing in closer association our long and intimate friendship, and of again working with you as I did in the past."

BISHOP OF WINCHESTER SAILS FOR HOME

The Rt. Rev. Dr. Frank Theodore Woods, Lord Bishop of Winchester, concluded his American visit yesterday, sailing at midnight on the *Homer*. Before his departure he wrote a letter to the editor of the *New York Times*, expressing his gratitude for the many courtesies shown him while here. He spoke of his mission as an effort to echo and emphasize the message of good-will recently expressed among us by the British Prime Minister. The Bishop stated that, in his opinion, coöperation between the two countries is best based, not on the superficial similarities between the two peoples, but on a frank recognition of their differences.

CANON BRIDGEMAN TO WED

Announcement was made during the past week of the engagement of Miss Marie Therese deBirmingham of River-view Manor to the Rev. Charles Thorley Bridgeman, canon of St. George's Cathedral, Jerusalem, and official representative of the American Church in that city. Canon Bridgeman, who is in this country on a year's leave of absence, is making his headquarters at the home of his parents in Hastings.

PROGRAM FOR CHILDREN AT ALL ANGELS' CHURCH

In the parish house of All Angels' Church, 251 West 80th street, a recreational program has been established for the children of the neighborhood. All children of the vicinity are welcomed to share in this provision, whether or not they have an affiliation with the Church or Church school, and only those without definite religious connection will be admitted to the parish school. Members of other denominations will serve on a committee of patrons to maintain a neighborhood policy back of the program. Not only will woodcraft be taught and games and gymnasium facilities provided at the parish house, but the children will be given instruction in swimming at a nearby hotel, and in skating at the Metropolitan Rink; supervised moving picture excursions and a dancing class are among features of this unusual effort to reach the children of a city neighborhood through direction of a portion of their playtime.

ST. HILDA GUILD ANNUAL EXHIBITION

The St. Hilda Guild, Inc., producers of Church vestments and of ecclesiastical embroidery, announces that its fifteenth annual exhibition will be held at the guild workrooms, 131 East 47th street, afternoons and evenings, from January 22d to the 25th, inclusive. An invitation to visit the display is extended to all interested in the subject.

NEWS ITEMS

The Young People's Service League in the diocese of New York has just issued the first number of a publication produced in its own interests. This is a four-page leaflet and is known as *The Shield*. This initial number is brimful of news pertaining to our young people's activities in this organization, and is most promising in its usefulness.

Noonday preaching services in the coming week will bring three out-of-town priests to as many local pulpits: the Rev. Latta Griswold to Trinity Church, the Rev. Charles L. Gomph to St. Thomas',

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and the Rev. John H. Schwacke to St. Paul's Chapel.

The New York branch of the Clerical Union (the Catholic Club) held its November meeting on the 26th at Grace Church, Newark. The speakers were the Rev. Fr. Tovey, S.S.J.E., and Rear Admiral Reginald R. Belknap, U. S. N., retired, now registrar at the General Seminary.

At Grace Church, the Rev. Dr. Bowie has arranged a series of addresses on the subject of Influences Promoting World Peace. These are to be given on the first Sunday evening of each month, and the first, tomorrow night, will be given by Dr. Fred B. Smith, chairman of the World Alliance for the Promotion of Friendship Through the Churches. Mr. Wickersham and Dr. Cadman are among others scheduled to speak during the winter.

By the recent filing of a tax appraisal it is made known that the estate of the Rev. Alfred D. Pell, sometime rector of the Church of the Resurrection, New York, is valued at \$2,207,230. Mr. Pell died in 1924.

By the will of Edwin C. Moller, a parishioner of the Church of the Transfiguration who died recently, \$10,000 each is bequeathed to his parish church, to the Seamen's Institute, the cathedral, and the Babies' Hospital. One thousand dollars was left to the altar society of the Church of the Transfiguration, while a number of charitable institutions in the city were included among the benefactions.

The Nation-wide Campaign Committee of the diocese announces films for parochial use. Five reels describe the Church at work in Porto Rico, while three others tell of diocesan activities. The last depict missionary work in the Hudson archdeaconry, the cathedral presentation service procession, and the tri-choir athletic meet in the cathedral close. Mr. Merrill's office has the direction of the films.

HARRISON ROCKWELL.

ORGAN DEDICATED AT WEST ORANGE, N. J.

WEST ORANGE, N. J.—Three services marked the dedication of a new organ recently installed in St. Mark's Church, West Orange, the Rev. Harold G. Willis, rector. The formal dedication took place on the morning of November 17th. After the evening service Forrest J. Foust, organist and choirmaster of Grace Church, Orange, gave a recital. Eugene A. Farner, organist and choirmaster at St. Mark's, and Leon H. Wood, organist and choirmaster at Christ Church, East Orange, directed the combined choirs of their churches in a festival service on Wednesday evening, November 20th, at which time Mr. Wood also played the prelude and the postlude.

Arpard E. Fazakas built and installed the new instrument, which really consists of two organs. One, comprising the great, swell, and pedal organs, is a memorial to the late Stephen Van Rensselaer, at one time warden of the parish. The beginning of the new organ is due to his daughter, Mrs. J. Magee Ellsworth, who made the initial gift toward it. André Pillot and Miss Matilda Pillot, his sister, gave the echo and choir organs in memory of Miss Clara Pillot, who was a faithful parishioner of St. Mark's for a long period. Many other gifts toward the instrument have made it possible to add certain features to the two organs and to make them into one complete unit.

BISHOP STIRES CELEBRATES FOURTH ANNIVERSARY

MANHASSET, L. I.—Sunday, November 24th, was a memorable day at Christ Church, Manhasset, the Rev. Charles H. Ricker, rector. The date of the annual visit of the Bishop for confirmation coincided this year with the fourth anniversary of Bishop Stires' own consecration as Bishop of Long Island. At the close of the morning service of confirmation and sermon by the Bishop, the congregation remained seated while the rector, expressing the congratulations of the members of his parish and their happiness at having the Bishop with them on his anniversary, presented him with a handsomely bound copy of the new Prayer Book for use in the oratory of the Bishop's House.

Mrs. Stires, who was also present, received pink roses from the president of the confirmation class, Miss Constance Dimock.

Bishop Stires, graciously responding, assured those present that he and Mrs. Stires were deeply appreciative of this expression of affection, and reminded them of the strength and beauty of the family spirit which binds the hearts of clergy and laity throughout the diocese of Long Island.

An indication of the deep interest in religion felt by the young people of Christ Church is evidenced by the rather unusual request of this year's confirmation class, numbering fifteen boys and girls between the ages of 12 and 16, that the class be continued and that their rector meet with them monthly throughout the year.



Carved Panel, *The Ascension*, in Reredos, St. Joseph's Episcopal Church, Detroit, Mich.
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Two Churches in Cambridge, Mass., Plan Merging of Congregations

Diocesan Director of C. P. C. Resigns—Harvest Home Festival Held

The Living Church News Bureau
Boston, November 30, 1929

THE IMPENDING UNION OF TWO CAMBRIDGE congregations, Christ Church and St. John's Memorial Chapel, is of great interest and of great importance. The possibilities and advantages of such a union have been quietly discussed in both parishes for about four years; the resignation of the Rev. Prescott Evarts, much loved rector of Christ Church, hastened the discussion and was a prelude to conferences between representatives of both groups. The union will become a fact when Mr. Evarts' successor has been chosen and when the new rector has accepted a call entailing much responsibility and great influence not only with the enlarged group of parishioners, but with the young people of the surrounding and abounding educational institutions, Harvard University, Radcliff College, and others.

To understand the situation fully, one must remember that St. John's is the chapel of the Episcopal Theological School, and that it is not a parish but a separate congregation within the natural bounds of Christ Church parish. The chapel was given to the theological school about sixty years ago by Robert M. Mason. The school buildings of that day were at least a mile distant from its present location. In accordance with Mr. Mason's wishes, the chapel was open to the officers and their families and the students of Harvard, and to whomever desired to find within it a spiritual home. Today about 400 persons are connected with its activities; the average congregation numbers from 100 to 175; the Church school numbers 90; the communicant list totals 250.

Christ Church has had a long and honorable career, for it was built in 1760. George Washington worshipped here and among the many historical relics of its pre-Revolutionary days is a Prayer Book with all the prayers of the King cut out. The influence of Christ Church has been a factor in diocesan life. About 1,100 persons are connected with the parish; there is a communicant list of 550; the Church school has 150 members. While in the old days the Churchmanship of the two congregations differed, they are now very similar. It is therefore with the ideal of forming one strong parish, able to undertake the duties and opportunities at its doors, that steps for consolidation have been taken; and, needless to add, it has been made in a very delightful spirit on both sides, with a recognition of what the change means to those to whom St. John's is very dear. The union is a courageous facing of facts in the changed conditions of today; it is a loyal undertaking of bigger and wider tasks.

DIOCESAN DIRECTOR OF C. P. C. RESIGNS

Regret will be felt not only in Massachusetts but all over the world at the news of Mrs. Paul Sterling's resignation as diocesan director of the Church Periodical Club. Mrs. Sterling has given ten years to guiding the diocesan C. P. C. and to speaking in many places in its behalf;

and the accomplishments have been noteworthy. Mrs. Sterling has also been the head of the C. P. C. in the first province. Many a missionary reading these words will recall the interviews with Mrs. Sterling in her book-lined room and gratefully think of how her helping hand influenced the sending of traveling libraries and very greatly desired books to many an outpost of the Church's mission.

HARVEST HOME FESTIVAL HELD

A harvest home festival was held in St. Paul's Cathedral last Sunday evening when the Rev. Dr. Robert W. Patton, of the national Field Department, was the preacher. This impressive service has been held for three years, and the occasion has always been set for the Sunday preceding Thanksgiving Day. In the course of the service while harvest hymns were being sung, crucifer, flag bearers, and choir proceeded up the aisle, followed by those among the congregation who had brought gifts of fruit and vegetables. The guild of servers took the gifts from the donors and laid them about the altar. Afterward, these bounties were distributed to the sick and needy in hospitals and in homes.

MISCELLANEOUS

Services on Thanksgiving Day were general throughout the diocese. The seventh annual Thanksgiving Day service under the auspices of the Greater Boston Federation of Churches was held in Symphony Hall, and there was a wide representation of clergy assisting.

Bishop Slattery, during a recent visit of twenty-four hours in Fall River, confirmed four classes of candidates, totaling 143 persons, from the parishes of St. Luke's, St. Mark's, St. John's, and St. James'. And there are more than the four parishes represented on this occasion in Fall River!

Young people of Trinity Church, Boston, gathered in force in that parish last Sunday evening when the officers of all the many organizations appealing to youth dedicated themselves in the course of the evening service. The Rev. Dr. Sherrill preached, laying upon his young leaders a solemn and inspiring charge.

ETHEL M. ROBERTS.

To STIR UP interest in unrecognized work done by lay people, the Chicago diocesan paper is calling for brief articles answering the question, "Who is the most interesting person in your parish?"

Anyone who believes in the efficacy of prayer will recognize the great part that the

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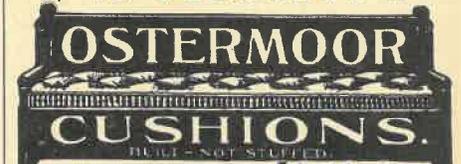
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Bishop Reifsnider of North Tokyo Visits Chicago in Interest of St. Luke's Hospital

Pleas for Consecrated Laity in Address to Brotherhood—Thanksgiving Day Observed

The Living Church News Bureau
Chicago, November 30, 1929

A PLEA FOR A CONSECRATED LAITY IN THE Church in America, as a means of inspiring the Church in far away countries, was sounded by the Rt. Rev. Charles S. Reifsnider, L.H.D., Suffragan Bishop of North Tokyo, and president of St. Paul's University, Tokyo, and Paul Rusch of St. Paul's University staff, speaking before a joint meeting of the junior and senior assemblies of the Brotherhood of St. Andrew at St. Paul's Church, Monday night.

Bishop Reifsnider and Mr. Rusch are in Chicago in the interests of St. Luke's International Hospital, Tokyo. The Bishop addressed the northeastern deanery meeting at St. Ann's Church Monday morning.

In his address, Mr. Rusch declared the whole Church is looking to Chicago for leadership, now that Bishop Anderson has been elevated as Presiding Bishop of the American Church.

The Rev. Dr. H. H. Lumpkin, rector of Grace Church, Madison, Wis., was another speaker at the Brotherhood meeting. He spoke of the work of Camp Houghteling, saying the primary object of the camp is to build manly, Christian character.

Bishop Griswold spoke briefly, saying the Brotherhood would have an opportunity to show its interest in the evangelistic movement in connection with the city-wide movement to be launched shortly. This movement was discussed at the clerical meeting Monday morning and received the endorsement of the group as a whole.

JOHN G. BAYLIS IS HONORED

Completion of twenty years as choir-master and Church school superintendent on the part of John G. Baylis was the occasion for special services of recognition of the Church of the Holy Comforter, Kenilworth, last Sunday. Mr. Baylis completed twenty years of service to the parish on Tuesday, November 26th.

In recognition of the event, the rector, the Rev. Leland H. Danforth, presented Mr. Baylis with the parish gold medal for unusual and distinguished service at services on November 24th. In addition, the vestry of the parish presented Mr. Baylis with an engrossed testimonial bearing witness of the esteem in which the parish holds him.

Thirty-five former choir boys of the parish returned to the special service. An enlarged photo of the first parish choir was presented to the church on the occasion by Roger Arbe, one of the former choir boys. Mr. Baylis spoke to the congregation on his experiences.

Mr. Baylis also has the distinction of being one of the founders of the Church of the Advent and the first individual pledger to the work of the Advent.

THE REV. N. B. CLINCH HONORED

The tenth anniversary of the chaplaincy of the Rev. N. B. Clinch at the Church Home for Aged Persons was celebrated last week with a chicken dinner for the seventy members of the home, and a program. Bishop and Mrs. Anderson were

guests of honor. Speakers included the Bishop, the Rev. Mr. Clinch, the Rev. Dr. George H. Thomas, rector of St. Paul's; Mrs. Martha Henderson, superintendent of the home, and Mrs. Percy V. Cook, president of the board of managers.

For ten years, Fr. Clinch has rendered invaluable service to the Church Home, without remuneration.

NEW RECTOR AT GLEN ELLYN

The Rev. Gowan C. Williams, formerly rector of St. Luke's Church, Des Moines, assumed the rectorship of St. Mark's Church, Glen Ellyn, last Sunday. Monday night, he was the guest of honor at a parish dinner, given in the parish house to welcome the new priest.

THE REV. STEPHEN E. KEELER AT ST. CHRYSOSTOM'S

The Rev. Stephen E. Keeler, new rector of St. Chrysostom's Church, Chicago, was the guest of honor at a reception of the parish given Tuesday night of this week. The reception was under auspices of the Tuesday Nighters, social organization.

The Rev. Herbert W. Prince, rector of the Church of the Holy Spirit, Lake Forest, spoke a welcome to Dr. Keeler on behalf of the clergy of the diocese. In his remarks, Dr. Keeler expressed satisfaction over his new work and asked for co-operation of all members of the parish in advancing the work of the Church.

Dr. Keeler is to be guest of honor of the Clergy's Round Table meeting at St. Paul's Church by the Lake, Rogers Park, next Monday.

THANKSGIVING DAY OBSERVED

Thanksgiving Day was observed throughout the diocese with special services. Many of the institutions of the diocese entertained poor and needy on the occasion.

At the Cathedral Shelter, the Rev. David E. Gibson, priest, more than 900 men were fed, and baskets containing all the necessary food for a Thanksgiving dinner were sent to 150 poor families.

St. Mary's Home for Children gave the children an extra dinner, and in the afternoon took them to the flower show in Garfield Park. Chase House distributed baskets to some sixty poor families in the neighborhood. At the House of Happiness, a special program was given in the afternoon to 200 poor children, and in the evening an entertainment by the Mothers' Club was staged under direction of Miss Bertha Moore.

St. Paul's Church held its annual harvest home festival last Sunday and large quantities of food brought by the children were presented and later distributed to institutions and poor families for Thanksgiving. In Lake Forest, the Episcopal, Methodist, and Presbyterian churches joined in a union service at the Church of the Holy Spirit. The Rev. Allan Hillman of the Methodist Church was the preacher. A union service, including St. Matthew's Church, was held in Evanston.

NEWS NOTES

The Rt. Rev. Walter T. Sumner, D.D., Bishop of Oregon and former dean of the Cathedral of SS. Peter and Paul, was the special preacher at St. James' Cathe-

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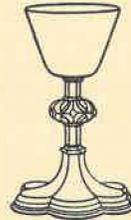
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dral last Sunday and tomorrow (Sunday, December 1st) preaches at St. George's Church.

The Presiding Bishop returned to the city from New York, Wednesday, to spend Thanksgiving at home. He was in New York the early part of the week conferring with Church officials there. The Bishop goes to Trinity Church, Belvidere,

Sunday. All of his other December appointments, except December 22d at St. Augustine's, Wilmette, have been turned over to Bishop Griswold.

The annual meeting of the West Side Church School Institute is scheduled to be held at the Church of the Advent, Logan square, Monday night. The Rev. Walter S. Pond is president.

Dr. Schmuck to Be Consecrated Bishop Of Wyoming in Philadelphia, Dec. 13th

Bishop of Winchester Urges Greater Fellowship — Annual Meeting of G. F. S.

The Living Church News Bureau
Philadelphia, November 30, 1929

IN THE CHAPEL OF THE MEDIATOR, 51st and Spruce streets, West Philadelphia, the Rev. Elmer N. Schmuck, D.D., will be consecrated Missionary Bishop of Wyoming on Friday, December 13th.

This will be the first service at which the new Presiding Bishop, the Most Rev. Charles P. Anderson, D.D., will officiate as consecrator since his election as Presiding Bishop. Bishop Garland of Pennsylvania and Bishop Burleson of South Dakota will be the co-consecrators.

The presenting bishops will be the Rt. Rev. Frank A. McElwain, D.D., Bishop of Minnesota, and the Rt. Rev. Walter H. Overs, S.T.D., retired Bishop of Liberia. The preacher will be the Rt. Rev. Granville G. Bennett, D.D., Bishop of Duluth; the Rt. Rev. Frederick F. Reese, D.D., Bishop of Georgia, will be gospeller; and the Rt. Rev. Philip Cook, D.D., Bishop of Delaware, will be epistoler.

The attending presbyters will be the Rev. Philip Knox Edwards, rector of St. Mark's, Casper, Wyo., and the Rev. Samuel Currie of Park River, N. D. The certificate of election will be read by the Rt. Rev. Nathaniel S. Thomas, D.D., retired Bishop of Wyoming. Canonical testimony will be given by William P. Christie; consent of standing committees by the Very Rev. David W. Thornberry, dean of St. Matthew's Cathedral, Laramie, Wyo.; and the evidence of ordination by the Rev. George Jay Childs, rector of St. Paul's Church, La Porte, Ind.

It may be interesting to note that Bishop McElwain, one of the presenting bishops, was a schoolmate of the Bishop-elect at the Seabury Divinity School, where Bishop Bennett, who will preach, was also a schoolmate. The Rev. Mr. Edwards was the roommate and classmate of the Rev. Mr. Schmuck's, and was best man at his wedding. The Rev. Mr. Currie, the other attending presbyter, is his father-in-law. The Rev. George J. Childs, who also will participate in the service, is his brother-in-law.

BISHOP OF WINCHESTER ADDRESSES CLERGY

The ideal of Church unity will never be realized until it permeates the minds of all people, the Rt. Rev. Frank Theodore Woods, Lord Bishop of Winchester, England, declared before a meeting of clergy of all denominations in Holy Trinity Church, Rittenhouse square, Philadelphia, last Monday. From his observations during a period of several years as an ardent proponent of unity, the movement is hindered not for lack of leaders, but for lack of followers.

Bishop Garland and the Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity, took part in the service, to which were invited all clergymen in Philadelphia and vicinity.

In his sermon on the previous evening in the Chapel of the Mediator, West Philadelphia, the Lord Bishop spoke in furtherance of a greater fellowship between the two great English-speaking nations, Great Britain and the United States. Through the mediumship of these two nations will world peace be brought to a reality, the Bishop believes. At crucial times in the world's history, he declared, certain nations have been chosen by an All-wise Providence to bring great new values into the experiences of the human race, and he quoted instances in which Israel, Greece, and Rome had brought about a new understanding.

The Lord Bishop also spoke on Saturday evening at a banquet given for him by the Philadelphia branch of the English-speaking Union at the Bellevue-Stratford, and at St. Paul's Church, Chestnut Hill, on Sunday morning. His wife spoke at an informal reception given her by the Woman's Auxiliary of the diocese on Monday afternoon, at which time she stressed the necessity for women to aid in the introduction of Christian principles to the workaday world.

ANNUAL MEETING OF GIRLS' FRIENDLY SOCIETY HELD

Problems of the "modern girl" were discussed at the annual rally of the members of the Girls' Friendly Society in the diocese last Sunday evening, by Dr. Adele E. Streeseman of Brooklyn. The meeting was held in Old Christ Church Neighborhood House. Dr. Streeseman's topic, The Art of Living, dealt with all the problems of the girls of the present day, including their physical, mental, and spiritual needs.

Dr. Streeseman is medical director of the American Telephone and Telegraph Company, and examining physician of the Brooklyn Young Women's Christian Association.

BUILDINGS AT EPISCOPAL HOSPITAL COMPLETED

An announcement was made in all the churches last Sunday of the completion of the new out-patient building and the new dormitory for male employes at the Episcopal Hospital. These departments of the hospital were made possible through the gifts of those who contributed to the diocesan campaign fund, which was inaugurated in 1926. In this campaign, more than \$2,000,000 was pledged by 20,000 members of the Church in Philadelphia and vicinity toward a five-year program for providing modern material equipment for missions and institutions of the diocese.

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delphia, by Mrs. Samuel D. Riddle in memory of her father and mother, will be dedicated on Monday, December 2d, at 4 o'clock. After the service, a tea will be held in the parish house.

Thomas B. Stockham, an active Churchman, was recently re-elected Mayor of Morrisville. He has announced plans for extensive improvements in the town, including a large riverfront park. Mr. Stockham is the donor of the land upon which the Morrisville community house was built, and was influential in raising funds necessary to pay for the structure.

The Rev. Dr. Clifford G. Twombly, rector of St. James' Church, Lancaster, Pa., preached last Sunday evening at St. Stephen's Church, Philadelphia, at a special service for all the organizations of the parish.

The Rev. Dr. John R. Hart, Jr., chaplain at the University of Pennsylvania, has recently returned from a visit to students of Kansas and Missouri colleges and universities, and spoke at the Church of the Saviour last Sunday evening on his impressions of the work in the western colleges.

ELEANOR ROBERTS HOWES.

WASHINGTON NOTES

The Living Church News Bureau
Washington, November 30, 1929

ACTIVE STEPS HAVE BEEN TAKEN LOOKING to the establishment of the Episcopal Home for Children in its new site in Chevy Chase. The contract has been let and construction will shortly start on the first unit of the proposed buildings. The present buildings in the Anacostia section, through deterioration and neighborhood changes, have become entirely unsuitable for the purposes of the home. Through the generous munificence of a friend in New York a splendid site of nine acres has become the property of the home. The plan to be followed is that of cottages in which small groups of children will be housed to avoid, as far as possible, the institutional atmosphere. Mrs. David Meade Lea, the chairman of the board, has labored with indefatigable devotion toward the accomplishment of the ideal for the home, which will now be able to enlarge and broaden its beneficent work for the children of the Church.

CHURCH HOME OBSERVES DONATION DAY

The Episcopal Church Home has just observed its annual donation day. This home, started as a venture of faith in a house given by a friend, has grown until it now occupies four houses in an attractive location near the cathedral. Some thirty guests are resident in the home, which is carefully and efficiently administered under the direction of Mrs. William Channing Johnson, chairman of the women's board.

CLERGY CONFERENCE TO BE HELD

Bishop Freeman has invited all the clergy in the rural parts of the diocese to be his guests during the week beginning December 9th. This conference, which is of annual occurrence, will be held in the new College of Preachers building on the cathedral close. The Bishop will be in general charge of the conference, assisted by Dr. William C. Sturgis, who will deliver a series of lectures to the clergy.

PECTORAL CROSS PRESENTED TO CATHEDRAL

Mrs. Frederick Rhinelandt of New York has presented to Bishop Freeman a pectoral cross of gold, set with amethysts, which was presented to her father, the

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Rt. Rev. Henry Yates Satterlee, first Bishop of Washington, by the Metropolitan Archbishop of Moscow on the occasion of a visit made by Bishop Satterlee to Russia many years ago. The cross, which is a beautiful and historic symbol of the fraternal feeling between two branches of the Church, will remain at Washington Cathedral in custody of the Bishop of Washington.

THANKSGIVING SERVICE OF CATHEDRAL
BROADCAST

Through the courtesy of the Columbia Broadcasting Company the services at Washington Cathedral on the morning of Thanksgiving Day was broadcast throughout the nation. Bishop Freeman was the preacher at the service, and he has received letters and telegrams from friends and other listeners in widely scattered sections of the country who took part in the service by means of the radio.

CHRISTMAS CARDS

The distribution of Christmas cards from Washington Cathedral has grown to amazing proportions. A large staff of clerks is required to handle the business and the mail averages a thousand pieces a day. The cards are carefully chosen and all religious in character. The illustrations are copies of famous paintings and the message is from Holy Scripture or well known hymns. The volume of requests for these cards proves that large numbers of people are dissatisfied with the cheap and commercial affairs which are offered by the shops as Christmas cards. A request to the Christmas Card Department, Washington Cathedral, Mt. St. Alban, will bring a set of these cards to anyone desiring them.

RAYMOND L. WOLVEN.

DR. STURTEVANT
CONSECRATED BISHOP

FOND DU LAC, WIS.—On St. Andrew's Day, Saturday, November 30th, St. Paul's Cathedral, Fond du Lac, was taxed to its capacity for the consecration of the Rev. Harwood Sturtevant, D.D., as Bishop Coadjutor of Fond du Lac.

The service began promptly at 10:30, with a procession down the long nave of the cathedral. The choir (of boys and men) was followed by students of Nashotah House, and the visiting clergy. The bishops and the Bishop-elect were not in the procession through the nave, but entered the chancel from the side.

The Bishop of Fond du Lac, the Rt. Rev. Reginald H. Weller, D.D., was the celebrant at the Solemn Eucharist, assisted by the Rev. A. Parker Curtiss of Sheboygan; while the Ven. Mager F. McMurray, Archdeacon of Green Bay, acted as deacon; and the Rev. A. Gordon Fowkes of Neenah-Menasha, acted as sub-deacon. The Rev. William Elwell of Sheboygan and the Rev. Vernon W. Lane, curate at the cathedral, acted as masters of ceremonies.

The Suffragan Bishop of Chicago, the Rt. Rev. Sheldon M. Griswold, D.D., read the epistle, and the Bishop of Milwaukee, the Rt. Rev. William W. Webb, D.D., read the Gospel. The certificate of election was read by the secretary of the diocese, the Rev. L. D. Hopkins; the consents of the standing committees by the Very Rev. Edward W. Averill, dean of the cathedral, and consents of the bishops by the Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire.

Dr. Sturtevant was presented by Bishop Wilson and the Bishop Coadjutor of Milwaukee, the Rt. Rev. Benjamin F. P. Ivins,

D.D., and had as his attending presbyters his two cousins, the Very Rev. F. Victor Hoag of Eau Claire, and the Rev. Harold B. Hoag of Burlington, Ia. The Rev. Arthur H. Lord, rector of St. James' Church, Milwaukee, acted as deputy registrar. Bishop Weller acted as consecrator, co-

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consecrators being the Bishop of Milwaukee and the Suffragan Bishop of Chicago.

The sermon was preached by the Rt. Rev. Walter T. Sumner, D.D., Bishop of Oregon, who emphasized the fact that a priest is elected to be a bishop in the Church of God and that the Church is the Kingdom of God. Speaking then directly to the Bishop-elect he admonished him of his duties, reminding him that he would be called upon to administer, to advise, to counsel, and to lead, but that primarily his work would be that of saving souls.

After the service, a luncheon was served at the Hotel Retlaw, at which a number of addresses were made. An announcement of special interest was that a gift of \$20,000 has been presented by Harry Price, senior warden of St. Thomas' Church, Neenah-Menasha, of which \$10,000 is to be used as an endowment of the parish and \$10,000 is to be given to the episcopal fund of the diocese.

The Sisters of the Holy Nativity presented to Bishop Sturtevant the pectoral cross which originally belonged to Bishop Grafton. The Church school children of the diocese presented the Bishop Coadjutor with an episcopal ring, and the clergy of the diocese, together with Isaac P. Witter and his family, of Wisconsin Rapids, and a number of other laymen and laywomen, presented him with a set of vestments. The parishioners of St. Luke's Church, Racine, of which Bishop Sturtevant had been rector for nine years, presented him with an automobile.

Bishop Sturtevant is to make his home at Appleton, Wis.

BISHOP ANDERSON FORMALLY ASSUMES DUTIES

NEW YORK—Bishop Anderson, elected Presiding Bishop at the meeting of the House of Bishops in Washington on November 13th, formally assumed the duties of his office on Tuesday, November 26th, at the Church Missions House. He attended the service in the chapel at noon, and spoke briefly at its conclusion to the assembled staff. He spent the day in consultation with the officials of the various departments of the National Council, and departed at night for Chicago, to be with his family over Thanksgiving Day. He returns to New York for the National Council meeting.

ZION CHURCH, AVON, N. Y., CONSECRATED

AVON, N. Y.—Zion Church, Avon, was formally consecrated by the Rt. Rev. David L. Ferris, D.D., Bishop of Western New York, on Sunday evening, November 24th. Zion parish was organized in 1792. Various church buildings have occupied the site of the present church, and the parish has always been a factor for spiritual good, both in the community and diocese. In 1928 the parish hall, which was completed just the year before, was destroyed by fire, and much damage was done to the church. The congregation has completely restored both parish house and church, and the services at present are in charge of Ivan Pall, a lay reader.

Bishop Ferris was assisted in the consecration service by the Rev. J. W. Dennes Cooper of Geneseo, the Rev. Arthur Waring of Rochester, the Rev. F. C. Woodard of Rochester, the Rev. Dr. William C. Compton of Ascension Church, Rochester, and the Rev. Frank Fisher of Scottsville. The sermon was preached by the Bishop, and the service was very well attended not only by the members of Zion Church, but by the whole community.

DR. LITTELL ACCEPTS ELECTION AS BISHOP

NEW YORK—The Rev. Dr. S. Harrington Littell, of the American Church Mission at Hankow, has accepted his election as Missionary Bishop of Honolulu. Dr. Littell was elected as Bishop of Honolulu at the special meeting of the House of Bishops, which met in Washington, November 13th, for the election of a new Presiding Bishop.

Dr. Littell, who has been a missionary in China since 1898, was born in Wilmington, Del., in 1874. He received his theological education at the General Theological Seminary, being ordained deacon in 1898 by Bishop Coleman, and priest in 1899 by Bishop Graves. He was formerly assistant at St. Paul's Cathedral, Hankow, and in charge of eleven stations in north and northwest Hankow. From 1915 to 1928 he was secretary of the Lower House of the General Synod of the Church Hua Sheng Kung Hui. He is at present president of the Religious Tract Society for China, and chairman of the Kuling Council.



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BISHOP OF WINCHESTER CLOSES AMERICAN VISIT

PROVIDENCE, R. I.—The Bishop of Winchester, the Rt. Rev. Frank Theodore Woods, D.D., with Mrs. Woods and his niece, closed his American visit with three days in the diocese of Rhode Island as the guest of Bishop and Mrs. Perry.

On Wednesday afternoon, November 27th, Bishop Woods addressed the clergy at the Bishop's House. He preached a Thanksgiving sermon to a large congregation at the cathedral on Thursday morning on the subject of Liberty and Law Applied to National Life and Church. In the afternoon, after dinner at the Bishop's House, he visited St. George's School, Newport, and addressed the boys and visitors in the chapel in the evening. The Bishop and his party left Providence on Friday, sailing that evening.

OLD PRAYER BOOKS BURNED AT HEBRON, CONN.

HEBRON, CONN.—The morning service at St. Peter's Church, Hebron, on Sunday, November 24th, was marked by the use of the new Prayer Books, for the first time since the revised books were provided for the congregation. The disposal of the old Prayer Books had been thoughtfully discussed, and the plan decided upon was carried out in the following manner:

Just before the recessional hymn, the lay reader in charge, Allan L. Carr, of Berkeley Divinity School, New Haven, and two boys of the Sunday school, wearing the vestments of acolytes and carrying candles which they had lighted at the altar, led the way to the rear of the old vine-covered brick church, followed by the senior and junior wardens, and the rest

of the congregation. Here, under the shade of the great maples, the piles of discarded books had been arranged in neat paper-covered parcels and a fire laid ready for lighting.

A short but impressive and dramatic service of prayer and the reading of the 90th Psalm then took place, and the boy assistants poured kerosene on the kindlings and ignited the mass by applying the candle flames. At the close of the ceremony the service was resumed in the church.

BISHOP OLDHAM ISSUES PASTORAL ON PRAYER BOOK

ALBANY, N. Y.—In anticipation of beginning the use of the revised Prayer Book on the First Sunday in Advent, the Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany, issued a pastoral on St. Andrew's Day, to be read by the clergy to their congregations, in which he said that the new Prayer Book was in many ways a vast improvement on the old.

"Archaic expressions and ambiguous phrases have been removed, faulty diction and punctuation corrected, services have been remodelled, rubrics recast, all in the interest of clarity and sincerity," he said. "A much wider liberty is given in the variable parts of the services, while the fixed portions have been improved and enriched. The faith and doctrine remain intact combined with a wider freedom of expression. For all of this we may well be devoutly thankful.

"The new Book is worthy the careful perusal and even close study of all Churchmen. I strongly recommend to the clergy to give it such study themselves and also to seize frequent opportunities, both from the chancel and in the Church school and guild meetings, to explain the

meaning and significance of the more important changes. In short, an earnest effort should be made to familiarize our people with their new book of worship so that they may use it intelligently and with most profit to their souls."

OBSERVE BIRTHDAY OF BISHOP SEABURY

GROTON, CONN.—On Sunday, December 1st, the 200th anniversary of the birth of the Rt. Rev. Samuel Seabury was observed in the Bishop Seabury Memorial Church at Groton. Bishop Seabury was born in Groton on November 30, 1729.

In conjunction with this celebration the rector of the parish, the Rev. Arnold A. Fenton, announced plans for enlarging and beautifying the present edifice to accommodate larger numbers than this church is serving. A choir room in the basement of the church has been added to care for a large children's choir. The Seabury Memorial Chapel is the only memorial of its kind in this country to America's first Bishop of the Church.

CHURCH DEDICATED AT DUNDALK, MD.

DUNDALK, MD.—Bishop Helfenstein dedicated the new St. George's Church, Dundalk, on Thanksgiving Day, and it confirmed a special class of six persons. He also dedicated two beautiful brass vases and the altar cross in memory of his daughter, Grace Nelson Helfenstein.

St. George's Church was built in the early spring and the first service was held on Easter Day.

The work was begun about twenty-five years ago and was then centered in a small frame chapel in St. Helena, which

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CHAPLAINCY ARRANGEMENTS

During the season of the Passion Play, the following priests have consented to act as chaplains, for the Sundays stated—

May 18th. The Rt. Rev. Dr. King, formerly Bishop of Madagascar, late Secretary of S.P.G.

May 25th. The Rt. Rev. Dr. Mounsey, formerly Bishop of Labuan and Sarawak.

June 1st. The Rev. W. M. Whitley, Chaplain of Liddon House.

June 8th. The Rev. A. J. F. Hobbes, Vicar of Ashbury, Wilts.

June 15th. The Rev. Canon J. A. Douglas, Ph.D., Vicar of St. Luke's, Camberwell, Co-editor of "The Christian East."

June 22nd. The Rev. Canon Macleod, Vicar of Wakefield.

June 29th. The Rt. Rev. the Lord Bishop of Plymouth.

July 6th. The Rev. H. J. Fynes-Chinton, Rector of St. Magnus the Martyr, E.C.

July 13th. The Rev. T. W. Roberts, Vicar of Christ Church, St. Leonards-on-Sea.

July 20th. The Ven. A. E. J. Rawlinson, D.D., Archdeacon of Auckland.

July 27th. The Rev. C. R. Deakin, Vicar of St. Augustine's, Queens Gate.

August 3rd. The Very Rev. W. J. Margetson, Provost of St. Mary's Cathedral, Edinburgh.

August 10th. The Rev. C. R. Stewart, Vicar of St. Clement's, Bournemouth.

August 17th. The Rev. Fr. Seyzinger, C.R.

August 24th. The Rev. A. H. Baverstock, Vicar of Hinton Martel, Wiltshire.

August 31st. The Rev. R. O'Gorman Power, Rector of St. John's, Gosport.

September 7th. The Rev. G. Napier Whittingham, Vicar of St. Silas-the-Martyr, Kentish Town.

September 14th. The Rev. Kenneth Kirk, D.D., Trinity College, Oxford.

September 21st. The Rev. R. M. French, Secretary of the Anglican and Eastern Churches Association, Co-editor of "The Christian East."

Full particulars from THE SECRETARY

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ANNUAL PILGRIMAGE TO CHURCH AT BATH, N. C.

BATH, N. C.—An earnest plea for the restoration and preservation of the oldest religious edifice in North Carolina was made by Josephus Daniels, president of the Association for the Preservation of St. Thomas' Church, Bath, speaking in the 228-year-old church on Tuesday, November 26th, on the occasion of the annual pilgrimage to Bath.

"It is a pleasure and a patriotic duty to join with others in the earnest appeal for coöperation of all interested in handing down to posterity those churches and other memorials which have been the Ebenezers in our state's religious and civil development," Mr. Daniels said, pointing out that St. Thomas' was the oldest and laid the first claim on the patriotic people of the state—and, not on one communion, but on all.

The Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, conducted the Communion service in the church, and then introduced Mr. Daniels. After the exercises in the church, a barbecue was served at the schoolhouse at Bath.

It was decided to hold the annual pilgrimage next year on the third Sunday in June instead of in November, as has been the custom in past years.

UNUSUAL PREACHING MISSION AT CONCORD, N. H.

CONCORD, N. H.—A most unusual preaching mission has recently been held in Concord under the leadership of the Rt. Rev. John T. Dallas, D.D., Bishop of New Hampshire, with the coöperation of the ministers of the Protestant churches. It was distinctly a community affair, the preaching services being held in different churches with the Bishop as preacher at all services. The services lasted eight days, including two Sunday evenings.

Starting in the city's oldest church, the North Congregational, on a Sunday evening, followed by children's service and evening preaching services each week-day at the Baker Memorial Church, Methodist, the mission closed with a congregation that filled every bit of space in the city's largest Protestant church, the South Congregational, on the second Sunday. The Bishop's preaching created a deep impression on the community and strengthened his position of religious leadership in New Hampshire.

The Bishop left November 25th for California, where he will preach and conduct conferences for a week each at Leland Stanford University and the University of California.

CHURCH AT ELLICOTTVILLE, N. Y., CELEBRATES CENTENNIAL

ELLICOTTVILLE, N. Y.—St. John's Church, Ellicottville, celebrated its 100th anniversary of the organization of the parish, beginning Sunday, November 24th, with a service of Holy Communion and sermon at 10:30 A.M., and on Monday at 8 P.M. with Evening Prayer and sermon.

On September 13, 1829, a meeting of the people of the village was held for the purpose of organizing a religious society or church, according to the rites and usages of the Protestant Episcopal Church in New York. The church has ministered to the community under Bishop Onderdonk, Bishop DeLancey, Bishop Cox, Bishop Walker, Bishop Brent, and Bishop Ferris. The present rector of the parish is the Rev. E. T. Pancoast.

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December, 1929

Vol. XXVI, No. 6

EDITORIAL COMMENT

A Good Man Goes to His Rest—An Advent Suggestion—Protestant Papalism—The Education of the Editor—Children's Eucharists—Community Church—We Make Our Own—Departures from the Faith—A Courageous Bishop.

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is now a part of Dundalk. After the World War this community grew when several new industrial plants were built near Sparrows Point.

The ground was given by the Bethlehem Steel Company in the heart of the town for the erection of the church, which has a seating capacity of 350. In the basement is a parish hall, which will seat 300. This has a stage, with two dressing rooms, two choir robing rooms, and a kitchen. The rectory is attached to the church, and has eight rooms and two baths.

The Rev. James McNeal Wheatley is priest-in-charge.

COMMUNITY HOUSE AT BASSWOOD GROVE, MINN.

BASSWOOD GROVE, MINN.—For a number of years the congregation of St. Mary's, Basswood Grove, has been hoping to be able to build a community house in connection with their church. They have accomplished that this fall, and it was formally opened on the evening of November 8th. In connection with this opening, 300 people from the countryside and nearby villages sat down to dinner.

It is hoped that this community house will take care not only of such social service work as the Church itself may carry on, but will also prove to be a center for the life of the community round about. Most of the manual labor connected with this building was done by the members of the congregation. The priest-in-charge is the Rev. Arthur Chard, who takes care of the work here in connection with his work at Hastings and Cannon Falls.

GROUND BROKEN FOR NEW CHURCH AT KANSAS CITY, MO.

KANSAS CITY, Mo.—A ceremonial breaking of the ground for a new church took place on the first Sunday in Advent in St. Andrew's parish, Kansas City. The rector, the Rev. James P. DeWolfe, and the members of the vestry led the congregation to the lawn of the present temporary church where prayers were offered and the first spadeful of soil was removed at the spot which will be the site of the altar in the new building. The work of further excavation will proceed at once.

St. Andrew's Church was founded as a mission in 1913, and became a parish in 1923. Under the six years' rectorship of Mr. DeWolfe the parish has grown from 144 to 650 communicants.

Y. P. S. L. OF SEWANEE PAYS TRIBUTE TO DR. M. P. LOGAN

NASHVILLE, TENN.—The Young People's Service League of the province of Sewanee at their annual meeting in Sewanee last August voted to place each year a wreath on the grave of the Rev. Mercer P. Logan, D.D., founder of the Sewanee Summer Training School for Church Workers, as a tribute from the young people of the province to whom the Sewanee conferences, and particularly the association for many years with Dr. Logan, have been an inspiration and a help. The wreath was placed for the first time on Advent Sunday, the first anniversary, and almost at the exact hour, of Dr. Logan's death, in the presence of representatives of the leagues and of all the parishes in the city. Bishop Gailor offered the commemoration prayers.

FAREWELL OF THE BISHOP OF WINCHESTER

NEW YORK—On the day of his departure from this country, after fulfilling a series of preaching engagements in a number of cities, the Bishop of Winchester sent the following farewell letter to the *New York Times*:

"To the Editor of The New York Times:

"On the day of my departure from this country I would crave the hospitality of your columns to voice my deep gratitude to the many friends and organizations whereby the two months I have spent in this country have been among the happiest and most educative experiences of my life. Especially, I would thank the Committee for the Interchange of Preachers and Speakers, whose generous kindness has made this trip both possible and easy.

"I have tried in humbler ways, and from a somewhat different viewpoint, to echo and emphasize in the many cities I have visited, from Seattle and Los Angeles to Nashville, Providence, and New York, the message of good-will brought by our Prime Minister some weeks ago. That coöperation between the two countries, with which the peace and progress of the world is so intimately concerned, is best based, as it seems to me, not on the superficial similarities of the two peoples, sentimental or otherwise, but on a frank recognition of their differences.

"We, indeed, can supply a background of history and tradition to your foreground of energy and enterprise. To say that we have in our bones a reverence for law, while you have a love for liberty, is at once to provoke the question whether the converse is not equally true.

"I have spent the last days of my stay in New England. This prompts the reflection that if our peoples are to fulfill that mandate for a constructive peace with which they are so obviously entrusted, we must recapture that sense of the spiritual and the eternal which alone can supply at once the ideal and the motive power for our endeavors. For, true it is of nations as well as of men, that

There's a divinity that shapes our ends,
Rough-hew them how we will.

"With a farewell salute to the country which I leave, I am, sir,

"Yours faithfully,
FRANK THEODORE WOODS,
Bishop of Winchester.

"New York, November 29, 1929."

In connection with the Bishop's engagements in New York, one does not dignify a very ill-natured criticism of Bishop Manning that was taken from the *Chronicle* of Poughkeepsie into the *New York papers* by discussing it. As the Cathedral of St. John the Divine and Grace Church were mentioned in the article it is sufficient to state that Bishop Manning has stated in the *Times* that there was no foundation for the report, and that Dr. Bowie, rector of Grace Church, has denied that the report emanated from that parish. Both these disclaimers might easily have been guessed had they not been expressed.

CHURCH AT CATSKILL, N. Y., BENEFITS UNDER WILL

CATSKILL, N. Y.—The rector, wardens, and vestrymen of St. Luke's Church, Catskill, will receive \$3,834 under the terms of the will of Annie C. Jennings, widow of W. Irving Jennings. Mrs. Jennings, who left an estate of \$126,822.51, made a number of bequests to relatives and also to the churches in Catskill.

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CHARLES MERCER HALL, PRIEST

BRIDGEPORT, CONN.—The Rev. Charles Mercer Hall, rector of Trinity Church, Bridgeport, died suddenly on Thursday night, November 28th. He was 65 years old. Fr. Hall's death was caused by a heart attack that came after his apparent recovery from acute indigestion.

During the services on Thanksgiving Day at which he was assisted by the Rev. L. T. Scofield, curate, Fr. Hall appeared to be in his usual good health. On being stricken, his physician was immediately called, as a result of which Fr. Hall seemed to be relieved. About 6 o'clock, however, he was seized with convulsions and passed away before the doctor arrived.

The Rev. Fr. Hall was born in Brooklyn, N. Y., December 23, 1864, receiving his higher education at the General Theological Seminary and at St. Stephen's College. He was ordained to the diaconate in 1891, and to the priesthood later in the same year by Bishop Scarborough. For the next two years he served as rector of St. Barnabas' Church, Camden, N. J. He was assistant rector of the Church of the Beloved Disciple, New York, in 1893 and 1894, and then served at Holy Cross Church, Kingston, N. Y., until 1912. From 1914 to 1925 he was rector of St. Mary's, Asheville, N. C., then becoming rector of Trinity Church, Bridgeport.

The Rev. Fr. Hall was the author of several books and pamphlets, among the latest of which are *Reservation of the Blessed Sacrament, Auricular Confession, Extra-Liturgical Use of the Blessed Sacrament, and Witnesses to the Truth*. Articles written by Fr. Hall have been printed in THE LIVING CHURCH from time to time.

The body lay in state in Trinity Chapel from Saturday to Monday at 9:00 A.M., a requiem Mass was said by the Rt. Rev. Edward C. Acheson, D.D., Bishop of the diocese. More than forty of the priests of the diocese attended the funeral. Burial was in the Willwick Rural Cemetery in Kingston, N. Y., where the late Judge Alton Parker, Democratic candidate for President in 1904, and father of Mrs. Hall, lies buried.

Fr. Hall is survived by his widow, the former Bertha Parker; a son, Alton Parker Hall; a daughter, Mrs. Theodor Oxholm of Staten Island, N. Y.; and three grandchildren.

WILLIAM E. WARREN, PRIEST

EDDYSTONE, PA.—The Rev. William E. Warren, missionary priest and rector of St. James' Church, Prospect Park, and also of St. Luke's Church, Eddystone, died suddenly at his home at Eddystone on Thursday, November 28th.

Mr. Warren, who was 60 years old, had had a long and varied experience in the ministry. He was born at Key West, Fla. He received a B.A. degree from the University of Minnesota, and a B.D. from Seabury Divinity School. He was ordained by Bishop Weed.

He began his ministry in Florida, where he was in charge of All Saints' Church, South Jacksonville; St. Stephen's Church, West Jacksonville; and St. Andrew's,

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Jacksonville. From there, he went as a missionary to New Mexico, later becoming rector of St. John's, Albuquerque, N. Mex. He was subsequently Archdeacon of New Mexico, being a member of the standing committee, examining chaplain, and a delegate to the General Convention from that diocese.

During 1917 and 1918, he served as special agent in the United States Treasury Department. Following this service, he worked with the Y. M. C. A. for some time, after which he became assistant chaplain for the Seamen's Church Institute in New York City. From there, he was called to become rector of the Church of the Epiphany, Independence, Kans.

Eight years ago he was called to the diocese of Pennsylvania as rector of the Church of the Advent, Kennett square.

Mr. Warren is survived by his wife and two daughters. The Rt. Rev. Francis M. Taitt, D.D., Bishop Coadjutor of Pennsylvania, officiated at the funeral services on November 30th, which were held in St. Luke's Church, Eddystone.

MARY LOUISE LYON

SALEM, MASS.—Mary Louise Lyon, wife of the Rev. Charles W. G. Lyon, rector of St. Peter's Church, Salem, died at her home in Salem on November 26th. She had been an invalid for a great number of years, bearing her suffering with great faith and courage.

The funeral services were conducted by the Rt. Rev. Charles L. Slattery, D.D., Bishop of Massachusetts, in St. Peter's Church, Salem, on November 29th. Bishop Slattery was assisted by the Rev. Cornelius P. Trowbridge, rector of Grace Church, Salem, and the Rev. Dr. Nathan Matthews, rector of Calvary Church, Danvers. The Rev. C. W. G. Lyon has been rector of St. Peter's in Salem since July 17, 1917.

KENDALL K. SMITH

PROVIDENCE, R. I.—Prof. Kendall K. Smith, head of the department of Greek and Latin classics at Brown University, died recently. At his home preceding the funeral at Grace Church, Providence, the last rites of the American Hellenic Society were said in Greek. At the church, the Rev. William Appleton Lawrence, D.D., the rector, and the Rev. John F. Scott of Lynn, Mass., an intimate friend of the late professor, officiated.

Professor Smith devoted his life to the study and teaching of ancient literature, and was an honorary member of the A.H.E.P.A. He was the son of the late Rev. Amelius Smith of Fall River, Mass.

MRS. HOBART E. STUDLEY

NEW YORK—A cable brings word of the death of Mrs. Hobart E. Studley of the Philippine Mission staff, in Manila on November 28th. She and her husband had arrived in Manila on September 30th, returning after a furlough which had been delayed because of the difficulty in getting some one to relieve them, and before they finally got away, Mrs. Studley had worked very hard, to the detriment of her health. They have two daughters, married, in the United States.

Mrs. Studley, who was Edith J. Hal-brow, was born in Rutherford, N. J., in 1872. She attended public schools in New York, and later studied art. She was confirmed in St. Augustine's Chapel, Trinity parish, New York.

The Rev. Mr. Studley is senior mission-

ary in length of service on the Philippine staff, serving there since 1903. He went to China in 1896 as a missionary of the Dutch Reformed Church, and was married in 1898. He was confirmed by Bishop Graves, ordained by Bishop Brent, and since 1903 he and Mrs. Studley have been building up St. Stephen's Chinese Church and school. From the earliest years, the buildings have been overcrowded, and the fact that the Chinese there use a southern dialect has made additional workers hard to obtain.

NEWS IN BRIEF

ALBANY—The Albany-Troy Clericus has elected the following officers: President, the Rev. Chauncey V. Kling of Troy; vice-president, the Rev. Theodore Haydn of Watervliet; secretary-treasurer, the Rev. Walter F. Hayward, Jr., of Albany.

GEORGIA—Under the auspices of the diocesan department of religious education, the devotional study of the Prayer Book was given every evening from November 18th to 22d, to a large inter-parochial teacher training class at St. John's Church, Savannah, by the Rev. Dr. Homer Starr, a field worker in the province of Sewanee. Dr. Starr presented his subject most interestingly, and held the attention of his group throughout the session.

MINNESOTA—The annual rally of the Church Extension Society of St. Paul was held in the Church of St. John the Evangelist on Sunday evening, November 24th. The vested choirs of every Episcopal church in the city and the rectors of all the parishes were present. Speakers were the Very Rev. E. B. Woodruff, dean of Calvary Cathedral, Sioux Falls, S. D., and the Rev. Dr. Charles C. Rollit, of Fairbault, who gave a brief description of the plans for City Mission work in St. Paul.—On Sunday, November 24th, Christ Church parish, Austin, celebrated the fiftieth anniversary of its organization as a parish. Bishop McElwain preached the anniversary sermon.

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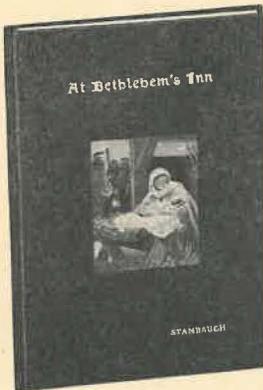
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