



The  
**Living Church**

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No. 7

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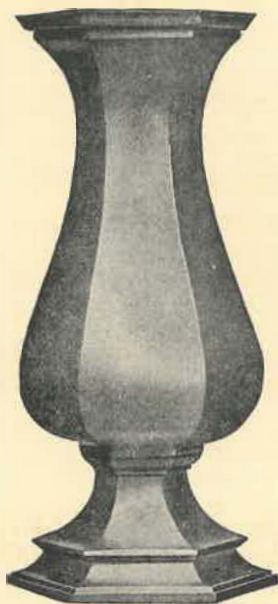


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# The Living Church

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VOL. LXXXIV

MILWAUKEE, WISCONSIN, DECEMBER 13, 1930

No. 7

## EDITORIALS & COMMENTS

### The Year's Statistics

Being the Editorial in "The Living Church Annual" for 1931

AS APPEARS from the title page, THE LIVING CHURCH ANNUAL has now been published for fifty years, and its senior, *The American Church Almanac*, for one hundred and one years. Ten years have now elapsed since the entire consolidation of what were previously three Church almanacs. There never was a necessity for three, but the exigencies of competition among publishers, and perhaps of partisanship among Churchmen themselves, were such that during many years the several almanacs had each their own partisans, and it was not until 1922 that it was feasible for the three to be united and issued under one editorial management and from a single publishing house. The size of the almanacs has varied from a very few pages at the time of their inception to more than six hundred pages at the present time, and the price has increased accordingly from time to time, though not nearly in the relation of the increased size. The general institutions and national organizations now require so many pages that they largely overshadow the pages devoted to single dioceses, thus showing the increase in national consciousness in the Church. We function now, not as a series of independent and isolated dioceses, but in a national manner, and the change, though revolutionary, has been wrought with no protest from Churchmen of any school of thought or any class in the Church, so that the national character of the work of the Church is now thoroughly assured. The large number of pages devoted to

secular matter printed in the almanacs a half century ago have disappeared entirely in the present enlarged publication, since the Church itself has so great a number of ramifications that it is scarcely possible to chronicle all these within any feasible bulk, and the secular computations are, of necessity, left entirely to secular almanacs.

A happy feature of the present volume is the large number of portraits. This is significant, not simply or principally as a matter of artistic decoration, but, since every portrait designates a bishop consecrated during the preceding year, except that, as in the past, a picture of the Presiding Bishop chosen within the past twelve months is included, the addition of fourteen bishops during the year is most notable. This is the largest number of bishops ever consecrated in the American Church within a period of twelve months. In addition to these, the Missionary Bishop of the Canal

Zone has been translated to the diocese of Louisiana, and the diocese of Harrisburg has elected Bishop Roberts, Suffragan of South Dakota, to be its bishop, but he has not yet replied as to acceptance.† Thus there has been the unprecedented number of sixteen episcopal elections, and one election of a Presiding Bishop, during the year just past. There are no bishops-elect at the present time, except the Bishop-elect of Harrisburg, as already stated.

When we examine the table of statistics, as printed above, being carried forward from page 503, we find

SUMMARY OF STATISTICS FOR 1930  
AS COMPARED WITH THOSE OF 1929  
INCLUDING THE UNITED STATES AND FOREIGN MISSIONS

	Reported in 1929	Reported in 1930	Increase or Decrease
Clergy .....	6,290	6,304	14
Ordinations—Deacons ...	224	192	-32
Ordinations—Priests .....	183	193	10
Candidates for Orders ...	439	485	46
Postulants .....	477	461	-16
Lay Readers .....	3,660	3,716	56
Parishes and Missions ...	8,236	8,253	17
Baptisms—Infant .....	53,813	52,200	-1,613
Baptisms—Adult .....	10,736	11,569	823
Baptisms—Not Specified ..	2,537	1,962	-575
Baptisms—Total .....	67,086	65,721	-1,365
Confirmations .....	63,261	64,668	1,407
Baptized Persons .....	1,876,119	1,939,453	63,334
Communicants .....	1,267,016	1,287,431	20,415
Marriages .....	28,477	30,576	2,099
Burials .....	57,517	56,163	-1,354
Church Schools—Teachers	58,068	58,548	480
Church Schools—Scholars	476,964	483,413	6,449
Contributions .....	\$46,005,492.52	\$45,944,896.82	-\$60,595.70

\* *The Living Church Annual*, *The Churchman's Year Book*, and *American Church Almanac*, 1931. Milwaukee: Morehouse Publishing Co. Paper, \$1.00; cloth, \$1.50. Now ready.

† Since the *Annual* went to press, Bishop Roberts has declined his election to the see of Harrisburg.

both satisfactory and unsatisfactory showings. The increase of 20,415 communicants is somewhat less than the increase of last year, but the increase of 63,334 baptized persons, being between 3% and 4%, is very gratifying indeed. However, it is to be said that the figures denoting baptized persons have not yet reached the stage of actual count in most parishes, although such is the standard of statistical growth as recognized by the canon. Until a few years ago, it was deemed simply impossible to place the statistics of the Church on a baptized-persons basis, though it was agreed by all that that was the proper method of computation. Communicants were much more susceptible of accurate count than baptized persons, and the former, therefore, have been the standard of count accepted for many years. Generally speaking, it may be assumed that the number of baptized persons is, roughly, 50% greater than the number of communicants, and the present year's total indicates very little change from that ratio. The number of baptisms has again decreased, showing that the Church is not keeping up with her ratio of growth, notwithstanding the present increase in baptized persons and in communicants. The frequent decline in infant baptisms represents an element that is bound before many years to show itself in a decreasing ratio between Churchmen and the population at large. A decrease in ordinations to the diaconate is to be viewed in connection with a fair increase in the number of candidates for orders and a decrease in the number of postulants, which latter figure, however, is never a very complete count, since there are bishops who hold, with some color of authority, that the relationship of a postulant to his bishop and his diocese is confidential and that until a man has been advanced to the position of a candidate for orders he is not to be counted as in preparation for the ministry. The count of postulants is not required by canon, and though most bishops are good enough to report the number within their diocese, it is a matter only of courtesy. In most other items there is at least a fair increase, except in contributions, where we note a decrease of more than \$60,000, being probably accounted for by the general financial condition of the country during the past year. This decrease, though not a happy factor in our statistics, still bears but a small ratio as compared with the total amount, and is much less disheartening than decreases in vital statistics. Perhaps it may be said that Churchmen were less able, during the past twelve months, to contribute materially to the support of the Church than they have been in previous years and that it is that decline in ability to give rather than in willingness to give that is chronicled in this decrease.

WHEN we examine the tables of statistics in detail, we are confronted with the fact that has so often been commented upon before, that there is the greatest difference between the growth or the absence of growth in various provinces, as also in dioceses and parishes. If there were any way by which the decrease in certain places could be stopped, our statistics would immediately increase at a phenomenal rate. Notwithstanding this, it is still feasible only to give the explanation that has been noted so often before, that rectors who have thoroughly revised their lists during the past year and have crossed off more names than they have been able to add, have incidentally created the condition. Notwithstanding that, it remains necessary that such revisions should be made, since everywhere the tendency is to accumulate names, which names are retained though the persons themselves may have moved away or disappeared. Our only recommendation is that

such revisions be made at short intervals—even annually. In the case of every diocese showing a decrease we have, as heretofore, made request of diocesan authorities for verification and possible explanation, but in few cases have the explanations been other than that of the mere variation in count caused frequently in the revisions in large parishes. "Erratic book-keeping" is an explanation that comes to us from the bishop of one diocese and probably equally explains the curious variations in other places. Until the method of shooting an incompetent secretary becomes legalized, there is probably no cure for this condition. It does seem, however, that where erraticism in treatment of statistics in any diocese continues year after year, the diocese owes it to the Church at large to change its secretary.

THE publication of the United States religious census of 1926 has given a new opportunity to compare the statistics of the Church with those of the nation, though there has not yet been the opportunity, which will be seized another year, to correct the comparative statements in every instance. In particular, it has been found impracticable as yet to change the statistics showing the population of dioceses on any general scale. A study of statistics in relation to the population is very kindly contributed by Mr. Alexander B. Andrews, and will be found on page 5 of this issue. Making for the first time an attempt to find the center of Church population, which is impossible to do in a complete way, because our statistics cannot be so carefully localized or analyzed as can those of the nation, Mr. Andrews finds that the Church center appears to be about twelve miles southeast of Sunbury, Pa. This point, in the diocese of Harrisburg, has approximately, but not exactly, as many communicants north, south, east, and west of it, thus giving its distinction to that point. The Church, therefore, continues much stronger in the east than in the west or south. Probably this condition will continue for many years to come, though we believe that slowly it is being equalized by other parts of the country. The overwhelming immigration of people who are alien to the thought of the Episcopal Church, which was so large a factor in the states of the west and middle west a generation and two generations ago, has, of course, been stayed, but the Church in that section has been wholly unable to gain a large representation of the foreign-born. In the meantime the same problem has spread to the eastern states and probably in every section of the country the condition is now appreciated far better than it was a few years ago, and, therefore, is being improved.

One factor in the gratifying increases in our statistics such as well deserves comment is the large increase in several items of statistics in the Missionary District of the Philippine Islands. Certainly here is a notable vindication of missions, and particularly of missions to pagan people. The increase in infant baptisms and in confirmations, as well as in baptized persons and in communicants, is greater in the Philippine mission than in any but the larger dioceses. With baptisms numbering one greater than in Michigan and only two less than in the diocese of Chicago, the Philippines have made a record that is simply marvelous. When we examine these figures in detail, as we have done by reference to the journal of the missionary district, we find the increases to be due, not to any manipulation of figures, but to the fact that at Sagada both the baptisms and the confirmations were in excess of 1,200 during the past year, being so large an increase as to place that one mission far ahead of most, if not

all, of the parishes on the American continent. When we remember how the Bishop of that district has begged and pleaded with the Church at home for an increased number of workers, and how, in spite of the fact that the increase could not be supplied, the figures have developed in the manner stated, it becomes apparent how largely we could progress in the mission field if we were able to man the missions, both in number and in quality, as fully as we ought to do. In the foreign missions generally, the communicant increase is .116 per cent as contrasted with .013 in the Church at home. The very success of missionary labor here, as in various other places, has created the condition that the Church at home is unable to cope with, and has materially lessened the degree of growth that it has been possible to make. Is there any cure for this condition, or is there not? Certainly there is none unless the Church is willing to increase very largely its support and its workers in the really successful missionary fields. And the Philippines, though most notable of all our missions in such growth, is not the only instance that could be materially strengthened if we were able to do it. If the growth at home could keep up with the growth that the mission field in so many places has reached, our statistics would take on a very different color.

**B**ISHOP MANNING'S Statement will be read with great interest, throughout the country, as well as in New York. Of course the report printed generally in last week's papers, that he had "forbidden" the Churchmen's Association to listen to a particular address was too improbable to be worth discussing at the time, but it is a pleasure to have the Bishop's clear statement in the matter.

Bishop Manning's  
Statement

And the Bishop's position with respect to the travesties (as we view them) upon holy matrimony which various writers have propounded and which Judge Lindsey seems to sanction is one which all Christian people, anxious over the moral condition of the day, ought strongly to indorse.

It is a pleasure also to receive from one of the group of clergy who issued the recent statement by thirteen of the diocesan clergy the explanation that is printed in the correspondence column of this issue. It is due Mr. Owen to say that his explanation was sent in time for publication in last week's issue, but owing to a great congestion in matter received was necessarily held over. His own promptness in sending the disavowal is appreciated and we thank him for it.

**W**E CERTAINLY erred when we wrote, under "Answers to Correspondents" in THE LIVING CHURCH of November 29th: "So far as we know, the forms of ordination in the Eastern Churches are nowhere published in English." Since that

Eastern Ordination  
Formularies

date scarcely a mail has passed without one or more letters telling us of various books in which these forms may be found in English, so that our feeling of ignorance and chagrin has now reached the point where we should scarcely be surprised to learn that the Orthodox ordination forms are an integral part of the Manhattan telephone directory.

Of course the most obvious place in which these forms are found, and the one in which we should probably have looked first of all, is the excellent Eastern Orthodox *Service Book*, translated by Isabel Hapgood (Association Press, \$3.50). Another book, containing

both the Greek and English forms, is Dr. Littledale's *Offices*, published in 1863 by Williams and Norgate, London. Still another book, to which our attention is drawn by a correspondent, is "a fine old quarto of noble dimensions bearing on its title page, 'The Rites and Ceremonies of the Greek Church in Russia, containing an account of its Doctrine, Worship, and Discipline, by John Glen King, D.D., Fellow of the Royal and Antiquarian Societies, and Chaplain to the British Factory at St. Petersburg. London. Printed for W. Owen (and three other booksellers), MDCCLXXII.'" Of course the Russia of one and two centuries ago is very different from the Russia of today but, so far as we know, ordination rites and customs are unchanged. We hope our many correspondents will accept this editorial note as thanks for setting us straight, in lieu of a personal reply.

And to make our remorse and shame sink to its most abysmal depth, the original inquirer postcards us: "Thanks for your reply to my inquiry as to Eastern ordination forms. Found them myself in Hapgood's translation of the Russian services. It is strange you have no knowledge of that English translation."

Yes, isn't it strange?

ANSWERS TO CORRESPONDENTS

K. W. and F. W. S.—(1) Dr. Delany is mistaken in saying, in his recent book, *Why Rome*, that the delivery of chalice and paten were discontinued in the ordinal of 1549. The delivery of both was discontinued by the ordinal of 1552 but the language used in the act of ordaining, as in the entire offices, so clearly indicates the priesthood that the objection to Anglican orders on that ground seems puerile. The rubric of 1549 reads: "The Bishop shall deliver to every one of them, the Bible in the one hand, and the chalice or cuppe with the bread in the other hand, and saying." Probably the physical difficulty involved in delivering and in holding these in the two hands accounts for the simplification that was made in next publishing the service.—(2) A statement with regard to the relation of the Popes to the councils was made recently in this column. It is purely imaginary to say that papal confirmation of the acts of the councils made them ecumenical. They were received by the whole Church, which included the Pope, and that common acceptance made them ecumenical.

ACKNOWLEDGMENTS

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

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BE THANKFUL UNTO HIM

**I** WANT to thank Thee, Father dear,  
For lovely things which Thou dost give—  
For letting me come back again  
Among the hills to live.

The forest trees are beautiful,  
In many different shades of green,  
Great, vast, unbroken, sloping woods,  
As far as can be seen.

The mountains—oh, how wonderful!  
Uplifting, silent, steady, strong—  
I love them—love them, misty, clear—  
And look the whole day long.

The stars in brilliant splendor shine,  
Five times the northern lights have glowed—  
I thank Thee, Father, from my heart,  
For blessed gifts bestowed.

LUCY A. K. ADEE.

# DAILY BIBLE STUDIES

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

## GOD'S MYSTERIES

*Sunday, December 14: Third Sunday in Advent*

READ St. Matthew 13:10-17.

STEWARDS of the Mysteries of God—that is St. Paul's interpretation of the work of a Christian minister. And when we connect this interpretation with the Advent call to prepare the world for Christ's second coming we have a great message. For how is the world to be prepared for Christ's coming? Not by visible things, force, war, or great deeds, but by the story of God's love through Christ, by changed hearts and lives, by Baptism and Holy Communion, by faith and prayer. And these are "mysteries"—that is, things not measured by eye or held by hand, but things spiritually discerned. The spiritual part of us is the highest part, breathed into our bodies and minds by God. It is unseen, but eternal.

*Hymn 328*

*Monday, December 15*

READ I Corinthians 2:1-11.

WHAT we commonly call the "supernatural"—that which is beyond our experience resulting from the study of the material world—is really the spiritual revelation of God. It is not strange or startling, for we are dealing with it constantly—a mother's love for her child, our conscience rebuking or inspiring us, prayer, truth. Indeed, the older we grow the more we come to rely upon mysteries. The emotions of a pure heart, the aspirations for things excellent, the vision of final and promised good, all these are the dearest parts of our daily experience. And the blessings of God given in Baptism, Confirmation, and the Holy Communion, as well as in worship and Bible study, are the divine powers to bring the world to God and righteousness. We may well rejoice in God's great works which we can see, but the deepest joy comes from their spiritual message.

*Hymn 252*

*Tuesday, December 16*

READ Ephesians 6:18-20.

WE CANNOT here on earth solve mysteries. The great truth of Christianity centered in Jesus Christ and the Cross and the Open Tomb cannot be understood. Students of Christianity can declare revealed truth, but they cannot explain it. When this blessed truth is accepted it leads to outward observance and demands righteousness of life, but the mystery of the gospel will only be fully known in the life beyond. Yet how marvelous its work here on earth! A missionary goes to some foreign land and tells the story of the Cross. Men listen, it satisfies a hidden longing, they accept and are baptized, and their lives are changed, and by and by there comes a native branch of Christ's Church. God is bringing the change in heart and life and establishing His Kingdom. The stewards of God's mysteries have their work, but it is God who gives the increase, and as it is with the people of a foreign land, so it is daily, hourly, with the Christian at home—with you and me.

*Hymn 380*

*Wednesday, December 17: Ember Day*

READ I Timothy 3:1-9.

MEN are called to the ministry, they are educated, ordained, assigned to work in the Church for and with Christ. As ministers they are to preach and teach, lovingly and with the authority granted by the Master. As stewards of the mysteries of God they are to baptize, administer the Holy Communion, bring to individual souls the message of Jesus Christ, bring comfort and courage to Christ's children. A blessed work indeed and one to be desired. But always there is the consciousness of great responsibility. They are ambassadors, and as such they represent Him who has sent them. The privilege

even exceeds the consciousness of responsibility. To feed the flock of God, not by constraint, but willingly (I Peter 5:2)—what a joy, what an honor! To administer Baptism and receive dear little ones into the Kingdom! To follow the Lord's command and to place in each believer's hand the Sacred Elements! Could any privilege on earth be holier and dearer?

*Hymn 451*

*Thursday, December 18*

READ I Corinthians 15:51-54.

MYSTERY indeed at the great Day of Resurrection when the Christ shall come again! Yet no greater than the spiritual change when a man is redeemed from sin and death and made a "new man." To read Begbie's *Twice-born Men*, and *Souls in Action*, is to learn how miracles are wrought still by the blessed Christ. Even here we can be changed and made the sons of God and enter everlasting life (St. John 5:24). By faith we can see God and hear the Master's voice. Newness of life may be ours, and peace "which floweth as a river," and courage to bear the burdens of others as well as our own. No less a mystery is this Christian privilege than will be the final resurrection. And the assurance of the Presence of Him who is the Resurrection and the Life all through the days and nights of our earthly pilgrimage is certainly a blessing beyond human measurement.

*Hymn 176*

*Friday, December 19: Ember Day*

READ I Timothy 3:16.

THE Pastoral Epistles may well be read by us all, ministers and people, for they reveal blessed messages. This message of St. Paul to St. Timothy brings us a statement of the "mystery of godliness" which expresses the gospel story in a beautiful way. It is the revelation of the Incarnation and the Redemption and the Resurrection and the Glorification of the Son of God. It is a mystery indeed, which we accept with heart and with faith. It is almost a relief not to understand, for love and adoration and gratitude leap beyond reason, and like Mary we sit at His feet and listen. The Cross calls for worshipping faith. The Risen Christ finds us singing our alleluias even with tears. We gaze up into Heaven as He ascends, but He has not left us comfortless, for His spiritual Presence is with us even unto the end.

*Hymn 525—Part II*

*Saturday, December 20: Ember Day*

READ Revelation 10:7, 15.

AT LAST the mystery will be finished when we come to the world of Light. Then the kingdoms of this world shall become the Kingdom of our Lord, and His eternal reign shall begin. What a marvelous experience and joy it will be when we are told what all the mysteries mean and how they are the fulfilment of the will of a loving God! And how rich the delight as we receive the instruction, perhaps from the Blessed Lord Himself, in the mysteries of the Kingdom! We will learn all that is contained of blessedness in Baptism and the Holy Communion, a blessedness now received in limited fashion because of our limited understanding. We shall see how "all things have worked together for good" in our human life. And above all else, there will come such an infinite and holy happiness as we sit at the Lord's feet and hear His explanation of all the events of His human life on earth. Let us try to be patient, for there is a blessedness even here and now in believing.

*Hymn 515*

Dear Lord, I thank Thee for the Mysteries of which Thy ministers are the stewards, breaking to us the Bread of Life. Increase my faith that I be not impatient, and my love that I may never question Thy care. Amen.

# Bishop Manning on Companionate Marriage\*

A Message to His Diocese on Certain Issues before the Diocese and on the Meaning  
of So-called Companionate Marriage

Delivered by the Rt. Rev. William T. Manning, D.D.

Bishop of New York

In the Cathedral of St. John the Divine on the Second Sunday in Advent, 1930

I HAVE reached the conclusion, very unwillingly, that certain conditions now confronting us require me to issue this Message to the Diocese.

Let me say first that you have given me every reason to believe, and I do believe, that there is no diocese in our land which, as a whole, is more loyal to the Church, and to its Bishop, than this diocese of New York. But during the past two years there has been a series of episodes disturbing to our peace and distressing to all who have at heart the welfare of the Church. I have felt it right as far as possible to maintain silence in regard to these matters, although at times the situations created have compelled me, in discharge of my duty as a Bishop and constitutional officer, to take definite positions. But there comes a time to speak and I feel that, for the good of the diocese, the time has come for me to speak quite plainly of the situation as it stands, and of the chief factor in it.

There is in this diocese a little group of clergymen who, with what motive I do not venture to say, have been doing whatever lay in their power to make difficulties for their Bishop and to place him publicly in embarrassing situations. This group is a very small one relatively to the whole number of our clergy. It figures little when our diocese gathers in convention, but it figures largely in the newspapers, and it has the constant and active support of a religious journal, miscalled *Liberal*, published in this city, which I think few can read without observing its personal animus and its extreme partisan prejudice. It is time for this unseemly agitation to cease.

At a time when we should all be united in our work for the strengthening of the Church these constant outbreaks and attacks are most harmful. Many people have spoken to me of their harmful effects upon the work of the diocese, and upon our great task of cathedral building, but this consideration seems to have little weight with the members of this group, some of whom have in fact shown, and expressed, their special antagonism to our efforts to build the cathedral. In saying this I am betraying no secrets, and making no attack. I am simply stating facts that are known to all.

The whole diocese knows that I have had to do my work as Bishop, and to carry forward the building of the cathedral, in the face of, and in spite of, this influence, and that it has added greatly to my burdens. It is distasteful even to refer to such a matter as this but it has gone to a point at which it seems necessary to call attention to it openly, for it does harm to the Church and gives a wrong impression to the public.

One instance of this is the recent agitation in regard to my sermon on the Apostolic Ministry, an agitation so unwarranted that it has amazed our whole Church, both North and South, and which almost everyone now sees was without excuse, and which was organized and skilfully carried out by this group. As I have said, this organized group is a small one. Its members could, I believe, be counted almost on the fingers of one hand, but they succeed at times in carrying others with them, sometimes through misunderstanding of the real issues involved. A notable instance of this has occurred during the past week, and it is this which has brought me to feel that I must speak this word to the diocese.

\* This is the sermon which, according to daily papers, was interrupted at its close by Judge Lindsey in an attempt to discuss it or reply to it. According to reports, Judge Lindsey was forcibly ejected from the cathedral.

SOME time ago I was compelled to express myself publicly in regard to the immoral and destructive teachings of Judge Ben B. Lindsey of Denver. At that time I sent to Judge Lindsey the following message, which was later published:

"In reply to your telegram I beg to say that for Christians the moral standards given to the world by Christ are not open to debate. In spite of your assertions to the contrary the temporary so-called 'Companionate Marriage' advocated by yourself and others is not a marriage but only another name for free love. Your teachings would lead not forward but backward to those conditions which destroyed the old pagan world. In your writings you reject and hold up to contempt the Christian ideal of morality and purity. Such teaching is a sin against God, an insult to the womanhood and manhood of our land, and should be condemned by all good citizens."

About ten days ago, to my great surprise, I received a printed notice from the New York Churchmen's Association stating that at its next meeting the invited guest and speaker would be Judge Ben B. Lindsey.

It seemed to me that there must have been some strange mistake, or misunderstanding, about this. One of the officers of the Churchmen's Association is quoted in the newspapers as stating that I "forbade" the Association to hear Judge Lindsey and "commanded" that the invitation be withdrawn. That statement is quite untrue and gave to some people, I think, a wrong impression. What took place was as follows:

The president of the Association, Bishop Gilbert, was absent in Massachusetts. I consulted with him over the telephone and found that he felt exactly as I did about this matter. As I was in the city and he was not, Bishop Gilbert suggested that I should telephone the chairman of the committee on speakers and express to him Bishop Gilbert's earnest request, supported by my own, that this strange invitation be withdrawn, both of us believing that the Association itself would have strongly disapproved the invitation which up to that time had not been submitted to it. But back of this invitation was the same little group to which I have already referred and, after consulting with some of them, the chairman of the committee on speakers declined to withdraw the invitation, although he had now received the president's letter requesting this, and the meeting took place.

I have explained this because there has been an effort to make it appear that the Bishop of the diocese behaved as an autocrat in this matter. It does not seem to me that there was anything autocratic in Bishop Gilbert as president making the request, and my joining in it with him, that this invitation be withdrawn, which we both believed, and I think had every right to believe, the Association would itself disapprove. In conference with Bishop Gilbert and myself on this matter, Bishop Lloyd said: "I do not believe that any of our clergy will vote to uphold what is the most unclean thing I have ever heard of." Those members of the Association who voted to hear Judge Lindsey have published the statement that they did so in order to uphold the principle "that it is both the right and the duty of the clergy to hear speakers on matters vitally affecting the welfare of the people to whom they are called upon to minister." But this was not the issue involved, and so to state it is to becloud the real issue. No one, I think, would dispute that statement and certainly I would not. But it is one thing to go to "hear" a man, or to read his writings, and it is another and a different thing to invite him as your guest and chosen speaker

and thus give your countenance and encouragement to his cause.

The issue of free speech is not involved here. I hold that it is both the right and the duty of the clergy to hear, and read, and inform themselves, on all sides of these questions, but I hold that it was a grave mistake and a shocking thing, for a gathering of our clergy to give their countenance and endorsement to the former Judge Lindsey by inviting him in this way. The former Judge himself announces that this is very encouraging because, he is quoted as saying, "it is the first time that I have been given a chance to expound my views to a group of clergymen."

I hold that this was wrong for the following reasons:

1. This invitation given to Judge Lindsey by a gathering of our clergy will unquestionably be used to secure other hearings for him in colleges and universities and other assemblies. I am told that already as a result of this invitation the former Judge has been asked to present his views to the students at a well known college for young women.

2. The former Judge Lindsey's teachings as published in his books are contrary to the plain principles of Christian morality. "Companionate Marriage," so-called, is only a name for legalized free love.

ACCORDING to Judge Lindsey's proposal, a young man and a young woman are to live together and their union is to continue if they so prefer, the coming of children is to be prevented with the help of contraceptives, and, if they have no children, their union is to be discontinued at any time that they may so desire, or may wish to form some fresh alliance. If that is not free love, what is it? Would any man among us consider it a debatable question whether his own daughter should enter into such a union as that, and if not, how can it be a debatable question whether the daughters of others should enter into such unions?

Our work as ministers of Christ is to fight such teaching with our whole life and strength, not to countenance it by parley and debate.

For all who believe in God, the Seventh Commandment is no more a debatable question than the Sixth Commandment or the Eighth. But what has happened to us that a group of clergymen of our own Church should fail to see this?

Does anyone doubt how William Reed Huntington, or Leighton Parks, or Morgan Dix, or Phillips Brooks would have voted on this question?

Would Henry C. Potter, or David H. Greer, have approved this invitation, or have hesitated to beg that it be withdrawn?

In addition to all this the former Judge Lindsey stands disbarred and forbidden to practise his profession of the law in his own state. Judge Lindsey states the decision of the Supreme Court of the State of Colorado was inspired by political enmity against him, and holds that he has been vindicated by action of the State Bar Association of California in regard to these charges.

The action of the court in his own state, as reported in the New York newspapers of December 9, 1929, was as follows: "Ben B. Lindsey, former Denver Juvenile Court Judge, was today disbarred by the Colorado State Supreme Court on charges of professional misconduct, embracing acceptance of fees while he was judge." The opinion, written by Chief Justice Greeley W. Whitford, says, "By his acts, Lindsey has set the law at defiance. He was false to his oath as a judicial officer, and also false to his oath as an attorney and counsellor at law, and has thereby proved himself unworthy of the trust reposed in him by this court and, withal, wanting in that moral character which the administration of justice demands of an attorney and counsellor at law." "The court revoked Mr. Lindsey's license, ordered his name stricken from the roll of attorneys, and assessed costs against him." "The decision of the court was unanimous." It is, however, the immoral published teachings of the former Judge which make the action of a group of our clergy in this matter so serious and inexplicable. As to his latest book I can only say here, speaking as a Bishop of the Church, that it is, in my judgment, one of the most filthy, insidious, and cleverly written pieces of propaganda ever published in behalf of lewdness, promiscuity, adultery, and unrestrained sexual gratification, and I believe that this would be the verdict upon it of any clean-minded person. The former Judge does his work largely by clever suggestion. He assures us unblushingly that

he is "for decency, restraint, culture, real religion, and conduct based on the Golden Rule," and all through the book he sows his evil seed. It is only too well calculated to confuse the minds and break down the moral defenses of the young or of those who are without clear moral and religious convictions.

As Dr. A. W. Hertzog says in the *Medico-Legal Journal* for July, 1928, the gist of this man's teaching is "that if we have not the courage to live as our unbridled passions dictate, we lack not only courage but spirituality." Judge Lindsey's propaganda for his so-called Companionate Marriage, Dr. Hertzog writes, "is no more than a propaganda for crass immorality," and he adds quite truly that what the former Judge practically says all through his volume is "Everybody is doing it, so why don't you? The feelings which restrain you from giving in to your sexual passions are foolish, born from ideals planted in your unripe mind by parents and teachers who are old fogies, and who know no better." Quite naturally the former Judge quotes approvingly from his friend, Bertrand Russell, the following: "In teaching my own children I shall try to prevent them from learning a moral code which I regard as harmful. . . . I shall not teach that faithfulness to our partner through life is in any way desirable, or that a permanent marriage should be regarded as excluding temporary episodes."

AND this is the man to whom some of our clergy gave their countenance and encouragement by inviting him to address them. Many of them, I feel sure, did this without knowing what the former Judge stands for, but I think those who arranged this invitation and carried it through have something to explain to the fathers and mothers of our diocese and to all who realize the seriousness of the present situation and the efforts that are being made to destroy the moral foundations of our life. Many will ask, why give the former Judge all this publicity, and that question should certainly be asked of the group of clergymen who invited him and brought him here.

I do not believe that this is the kind of moral leadership that our laymen and laywomen desire. I know it is not the kind of leadership that the Church of Christ expects of us who stand in her ministry.

Dean Inge said recently that one of the most serious things in our life today is our lack of the capacity for moral indignation. There are things against which our indignation as Christians should blaze forth hot and fierce and clear, and such are the teachings of this former Judge. I believe that the clergy and people of our diocese will feel that I did right in requesting—not "ordering" but requesting—along with Bishop Gilbert that the invitation to the former Judge should be withdrawn. It is unfortunate that the invitation was persisted in, but I feel that it would have been far more unfortunate if it had passed unchallenged.

For whoever may approve, or disapprove, and whoever may give or withhold support, I know that it is my duty as your Bishop, and that it is the duty of all our clergy not to debate or parley with teaching such as this but to combat it with our whole strength and to brand it as the foul and wicked thing that it is.

The question involved in this matter is not the right of free speech, or the right to hear all sides of these questions; the question is whether the clergy of our Church, the guides of our young people, should give the countenance and endorsement of their invitation to a man who stands openly and publicly for legalized free love under cover of the term "Companionate Marriage."

#### THE PERFECT LIFE

THE PERFECT LIFE, after which we are aiming, is that life which consists in perfect correspondence to the Will of God. Jesus Christ, who among other things, came to show us this perfect life, said: "I came down from heaven, not to do mine own Will but the Will of Him who sent Me," and if we are to live this life, it is essential that we should know what the Father's Will is. To know the Father's Will it is necessary that we should keep very close to God, our heart and mind must conform to His heart and mind. We must learn to know Him better, to understand His ways and appreciate His methods, according to our capacity, and to cultivate His companionship more and more.

This is, in a word, the true purpose of prayer.

—*The Commonwealth.*



# How to Pray\*

By the Rt. Rev. Mark R. Carpenter-Garnier, D.D.

Bishop of Colombo, Ceylon

ANYONE who sets out to instruct others how to pray must be on his guard against presumption. Yet the danger can be avoided if a fundamental truth is frankly recognized and acknowledged from the very beginning—that in this matter we are wholly dependent on God. Only God can teach us how to pray. No teacher, however wise, no book, however instructive, can lead us to the real essence of prayer. God must be the teacher of each individual soul who is to offer good prayer before His throne. All that the teacher can do is to make plain certain principles, point out the way that should be taken, and give warning of certain dangers. Having done all that he can, he will realize that he has not taught his pupil how to pray. That lesson he must leave, with reverence and awe, to the Holy Spirit of God. This fundamental truth must be constantly borne in mind as we proceed with our subject.

1. If we would pray well we must begin by trying to understand the nature of prayer. We often make the mistake of isolating our prayers from the rest of our lives, and treating them as if they were complete in themselves. And when we find we are praying badly we make a little addition here, or an omission there, or we see if we can pray better by buying a different book of prayers. All this is like the gardener who contents himself with plucking off the dead leaves of a plant, when what is really needed is a richer soil. We need to remember that prayer is not an activity complete in itself; it is an energy of antecedent qualities. It is the outcome of what is already within our hearts and minds, and it depends for its nature and tone upon that from which it takes its source. You see, then, the importance of studying the background of prayer. Prayer is the expression of our aim, the language of our faith, and the voice of our desire. If this background is defective, no amount of tinkering with our prayers will enable us to pray well; we must seek to improve matters at their source. Let us dwell, then, for a few moments on some of the sources of prayer.

1. Prayer is the expression of our aim. When we pray we come to God and we direct our life Godward. There will be no energy or purpose in our prayers unless they are our very own. They must belong to us; they must fit into our lives and be of a piece with them, so that when we kneel to pray we are doing no strange or outlandish thing, but something consistent with our general aim. This means that we can only pray well if in our lives day by day we are pursuing a spiritual end. If our prayers are to be a consistent part of life, we must be seeking to serve God in our common duties. If for the greater part of the day we consciously give all our thought, energy, and zeal to some worldly aim as an end in itself, without any intention of making it a means of serving God, our prayers will not be any real expression of the true purpose of our lives. They will be something added to life, not its true expression. It is here that so many of us fail. God is not really in the right place in our lives, and therefore our prayers cannot be right. How, then, are you to pray? Put God in the center of your life. Recognize Him as your goal. Direct your life toward Him. See that it is your honest intention to serve Him all through the day. Your prayers will then be the expression of your aim, and they will be the inspiration of that way to God which you have deliberately chosen.

2. Further, prayer is the language of faith. This means that its nature and quality will be determined by our faith in God. Often our thought very gravely affects our faith. We are not able to have any calm trust in God, because our thought of God is mistaken or distorted. And because we are thinking wrongly, God withholds from us that gift of deep conviction which is the crown of faith and the entrance to a closer intimacy with him. Or our thought of God is not so much mis-

taken as dull, inadequate, undiscerning. Our prayers are poor and lifeless, just because our thought of God is poor and lifeless. Do we not often wonder how it is that the great truths of our faith affect us so little? How is it, for example, that the Cross makes so feeble an appeal to us? Why are there multitudes of Christians every Good Friday who can spend the day altogether as a holiday or with the bare minimum of observance? It is not due to wickedness nor to entire ignorance. It is chiefly due to lack of thought. There are many of us who have so little grasp of the faith because we have never really assimilated it. We have often heard about the faith; we have never really pondered it, nor have we sought to apply it to life day by day. Our greatest need in that case is to be quiet, and come face to face with the great truths, and slowly grasp the fact that through them God speaks to us. Above all, we need more serious thought of God Himself. We must work at our conception of God with that which our Lord reveals, until our thought of Him becomes nobler, richer, deeper. And then our prayer will be the language of our faith.

3. But, most characteristically of all, prayer is the voice of desire. In the first chapter of his book, *How to Pray*, Père Grou teaches that true prayer comes from the heart, and that the voice of the heart is love. "Love God," he says, "and your heart will always be speaking to Him." This takes us a very long way in our quest of how to pray. If we love God we have found the secret. If we want God, prayer follows as a matter of course. Prayer is the concern rather of the heart than of the head or the lips. Yes, but do we see where the desire must be set? Not merely on God's gifts, not merely on our own gain, or comfort, or peace, but on God Himself. We must be praying, not because we want to gain something from God, but because we are made for Him and He is our goal, and because we want Him for His own sake. Does that seem difficult? It is very simple really, and entirely reasonable when we think it over. We ought never to be content with prayer that is self-centered. If our chief purpose in prayer is to gain blessings and gifts from God, we shall never find its true meaning or penetrate its secrets. We shall be like people among the mountains, who remain in the dark valleys and see nothing of the glories of the peaks. But when we turn our faces Godward, and recognize His beauty, and learn to want Him for His own sake, we are on the way that leads upward and onward, and that enables us to gain a deeper and wider vision of His glory and His love. We have found then the secret both of constancy in prayer and of advance in the spiritual life.

Great possibilities lie before us when we know in our hearts that, in spite of all our sins and imperfections, and in spite of every hindrance and difficulty, we have a humble desire for God and want to possess Him for His own sake as our supreme treasure. Then our prayer becomes indeed the voice of our desire, and we pray first and foremost not to gain gifts for ourselves but to show God we love Him, and to find a way of drawing nearer to Him. So much, then, for the nature of prayer. Prayer belongs to life. It is the expression of its aim, the language of its faith, the voice of its desire. If I am to pray well I must learn to say with conviction: "I am for God; I trust God; I want God."

HAVING got as far as this we still have to consider the question how to pray. When we come to the actual prayer itself, what are we to do? And what kind of prayer are we to aim at? And how are we to persevere?

1. When we come to our time for prayer it is very important that we should enter upon it deliberately, with careful recollection of the presence of God. Often we make the mistake of beginning to say our prayers too soon. We burst into converse with God while our minds are still full of what we have just been doing. We need to be quiet in order that we may bring our minds to the thought of God and our hearts to the

\*From *The Church: One, Holy, Catholic, Apostolic* (Report of 1930 Anglo-Catholic Congress). Milwaukee: Morehouse Publishing Co. \$2.50.

love of Him. We are in the presence of our Father, who is infinitely beautiful and wonderful, and who is the perfect satisfaction of His children. To dwell upon Him will quiet and compose our minds, and bring to our hearts a sense of relief and contentment. Then having dwelt for a time upon the thought of God we can enter upon our converse with Him. Perhaps we shall object that we find it so hard to realize God's presence, and that the pause before we begin our prayers, to which I have referred, does us no good. This means we have to go further back. Remember that we shall be at the time of our prayers what we are during the rest of the day. If we spend the whole day without thought of God, it will be extremely difficult to think of Him when we come to pray. But if during the day we are trying to remember Him from time to time, we shall turn quite naturally to the thought of Him when we come to pray.

2. Having thought of God we must next lift up our hearts and minds to Him. And here the keynote must be simplicity. It is of the utmost importance that we should be entirely natural. It is we ourselves who must hold converse with God; therefore we must be sure that our prayers are such as really give expression to our very own selves.

Here I must ask you a question.

Do your prayers fit you? Have they grown up with you? Do they represent you as you really are before God today? Make sure about this, for so many people are going on with the same old routine of prayer which they had long ago, and which no longer represents or expresses their life as it is today. Remember we have to do with a living, present God, who knows us and loves us, and is infinitely more eager to receive the whispers of our hearts even than is a young mother to hear the first words of her child. So, then, our prayers must flow to God out of our hearts as they are today, and we must remember that God is always waiting, not for high-sounding phrases and finely expressed sentences, but for the voice of our hearts, which seek Him and know that He is their goal.

3. But while we lay stress on the need of simplicity it would be a great mistake to suggest that the way of prayer is a simple way. It is rather a way of trial and suffering, even though there are to be found in it great compensations. People are often astonished to hear of suffering in connection with prayer. "Why should there be suffering," they ask, "in the converse of children with their Father? What is meant by the way of prayer being a way of trial?" The explanation is to be found in the fact of sin. The end of our journey is union with God; but now we are wholly unfit for this, and sin drags us back from it. There is only one way by which fallen spirits can enter into fellowship with God; it is the way of the Cross. If we are seeking God we must be ready for such a purifying process as will strip us of self and purge away all our defilements. This involves suffering, and the higher the way along which God leads us the more acute the suffering will be. It must not be supposed that it is only the great saints who experience suffering in their life of prayer. True, they encounter it beyond anything we can imagine, yet we little people also have our suffering to bear if we would seek God and rise up to Him. In our measure we also must be proved and tested, so that our life of prayer will not be smooth and easy-going, but will have its share of trial and strain and testing. We shall therefore be greatly in need of patience and courage. We shall have to face discouragement in all its forms. Prayer will be a burden, prayer will seem useless; it will become wearisome, unattractive, disappointing. Prayer will cease to comfort us, or soothe us, or help us. Prayer will seem a mockery for its dryness, hardness, unspirituality. We shall be tempted constantly, fiercely, to give it up, to take no more trouble, to let it go out of our lives. The time may well come when we shall find it hard to think of any reason why we should go on struggling with a practice so unsatisfying and so full of disillusionment.

That will be our time of testing. What are we seeking? What is our motive? What precisely is the reason why we embarked upon the venture of prayer? Was it after all only for our ease, or gain, or comfort? Was it because prayer seemed to us attractive and profitable? Was self in some real though subtle way actually the end we were seeking? Or, with all our faults and sins, was it God we set out to seek? If that was the beginning of our enterprise we need not fear.

If God was once our motive, let Him be so still. That will provide us with our reason for going on even though the clouds are grey and the heavens are as brass. It is infinitely worth while to go on trying to pray so long as we set God before us as our end, and are seeking to respond to His loving call to rise up to Him. To reach Him must involve suffering. We shall be tried and proved to the uttermost. But He will never forget us, and even though He seems to hide Himself from us He is always leading us forward along that way which most surely leads to Himself.

4. You see, then, how great is the need of looking Godward and aspiring to God.

WE shall never learn to pray if we regard prayer chiefly as a string of petitions. We shall never find its secret if self is at the center. We must be willing and ready to turn from self and seek God if we would truly pray. We must know that prayer is not the repetition of a formula but a way of loving God. We shall not get far, therefore, if our practice of prayer stops short at a few brief moments of vocal prayer at each end of the day. To pray is to love God, and we need to make real efforts for this deliberate seeking of Him. We know how love far transcends any expression in word. Often we find our minds can discover no words for the clothing of our thoughts. Prayer, therefore, will often be without form, just as love oversteps the limits of expression. If we would go forward in the life of prayer we need the steady, deliberate, persevering practice of vocal prayer day after day; but we need also spaces for loving God; we need to cultivate deliberate thinking upon God, so that thought may lead to converse and converse to intimacy.

We began our subject by remembering that only God can teach us how to pray. Let us close with the same thought.

He is ever ready to make Himself known to us, but He waits for us to seek Him seriously and deliberately.

Would you then learn how to pray?

Offer yourself to God. Give yourself to His service. And in your heart He will come to you. He will make Himself known to you, and He will say to you: "Henceforth I call you not a servant; I call you *friend*."

#### HIGH PLACES

THE path beyond—how rugged and how steep!  
Yet Jesus walked there all-bespent;  
And I, who vowed His faith to keep,  
Shall I refuse to follow  
Whither He went?

... An hopeless task for feeble knees  
And fainting heart! I could not even face  
That stark ascent, that endless upward climb.

... How come I, then, to stand upon this mountain top  
Bathed in the rosy radiance of dawn,  
With countless worlds outlying at my feet?

... Some miracle, *sans* reason and *sans* rhyme?  
Or am I Superman,  
Escapèd from the grime and slime  
Of elemental things, bridging the roaring void  
'Twixt Homo Sapiens and Anthropoid;  
Spurning the touch of this dull, dusty earth  
To ride in majesty the wingèd wind,  
Intent on searching out the secret place  
Of the Most Highest; adventuring, if need be,  
Even to the threshold of the Great White Throne?  
Is this the answer? am I Superman?

... No, not a miracle. Nor Superman am I;  
More like indeed to some small, frightened boy  
Set down to con a lesson long deferred,  
Yet ever new and true—that with the length  
Of days there also comes the strength  
To live them; that even the loftiest height  
May be attained, if the condition prime  
Be fully met—the courage and willingness to take  
Just one step at a time.

VAN TASSEL SUTPHEN.

# In the Rural Field\*

By the Rev. J. Warren Albinson

THE term "rural work" when used in connection with the Church conjures, in the minds of most urban people, a picture of a lonely little church set on a hill or at a cross-road, with fields stretching far and wide, and here and there a farm house, with attendant outbuildings, rising up to break the smoothness of the sky line.

Such pictures, beautiful though they were, have long since passed away in many populous eastern dioceses. The automobile and the motor bus have spelled the death knell of the strictly rural community. The flat, fertile farm lands, which were so easy to plow and to sow, have lent themselves just as readily to the laying of streets and the cutting up into building lots. Rural sections have disappeared and suburbs have grown.

The rural aspect, however, was not lost immediately, nor did old inhabitants become urbanified over night. Ruralness is primarily a state of mind and not of matter and it sometimes takes many years to eradicate it. Anyone who has moved from the city to a small, growing town and tried to help in civic and social problems has been quickly made aware of that fact.

Understanding this it can be easily seen that even where a parish may seem outwardly and visibly suburban there are within its boundaries many rural problems.

A parish church may be located in a town that is very rapidly becoming a suburb of a neighboring city. Under its supervision there may be a mission in a nearby small mill town and in a distant corner of the parish area there may be an isolated mission. Here we would have rural work in several of its phases. The entire area of the parish, including the two small missions, would cover many little towns, and as the rector ran up and down the roads making his week-day visits, he would feel that those who were visited could use the same roads to bring them to the church on Sunday. A strong central parish church is much more efficient than many scattered, weak missions.

As is true of a great many places that were once strictly rural our "parish" may boast of a history of a century or more as an organized parish and be housed in one of those beautiful, stone structures erected in the days of low wages and uncostly materials; a perfect plant to work with, but one that has suffered many vicissitudes in its years.

Suppose you are a priest in the diocese where this parish is situated and are asked by the Bishop to take charge of the work there. You go, full of hope, and at the first service your heart is almost broken; a beautiful church, our wonderful liturgy, and probably three people in the congregation. What is wrong?

A survey of the situation is made and it is found that in the last five years there have been five different rectors (high, low, broad, and indifferent) with lapses of time during which the services, when held, were conducted by lay readers. Because of this fact the church has lost the confidence of its members who have drifted into other communions or remained inactive. If a new family moved into town and said they were Episcopalians, they were urged to come to the Evangelical church, "as all the best people went over there and the Episcopal church was practically dead anyway."

The first thing necessary is to clear the atmosphere. In order that the Church may live, it is essential that it should assume a respected and useful place in the community. Contacts will have to be made and the best place to begin is with your own people. An *esprit de corps* must be awakened. By going through all of the old records a list of people who had shown an interest, however slight, in the Church could be compiled and systematic calls made. In rural work the pastor's house-to-house visits are a most important part of his duties. A Church paper, published monthly, could be inaugurated and mailed to every name on the list. A Church directory might be compiled and mailed to nearly everyone in the parish area.

\* The basis of this article is actual experience of men in such a community as described.

The local newspapers should be used to the best advantage. Every so often post-cards should be mailed to communicants inviting them to the Eucharist. In short, the Church should be kept before them constantly and by every available means.

This work among your own people will have its natural effect upon other inhabitants of the community. They will notice the increased attendances, evidenced by the automobiles parked near the church on Sunday mornings. They will see that the church is living and moving and their attitude toward it will slowly change. Soon they will cease to speak of it as "the little Episcopal church" and less confidently offer welcome at the Evangelical church to new Episcopalians moving in.

IN order to keep your own people interested, it is necessary to give them something to do. You will probably find two sorts of women in the parish, the housewives, and those who are employed during the day in the shops and mills. Two guilds may be formed. One would be for the women who are not employed and could meet in the afternoon. This organization could help greatly in extending the feeling of good will toward the parish. It could promote social affairs that the entire community would enjoy, giving non-members a sort of neighborly interest in the parish. A social service committee of this guild could cooperate with similar committees from the other churches and prevent duplication of relief in charitable cases. The second guild could meet in the evening and might serve as an altar guild, also pledging itself to work for any object the rector might designate.

The men should not be neglected but formed into a club which, if rightly guided, will prove a benefit to the community as a whole as well as the church.

A problem might develop with the young people of the town, as it has in so many semi-rural districts where there are no secular social agencies functioning. The parish hall might be thrown open for them where they could meet under sympathetic supervision.

Opportunity for creating friendly feeling will come when local community organizations, holding benefit affairs for worthy purposes, are offered the use of the parish house. To increase this feeling, there must be many personal contacts made by the rector. I know of one rector who is chaplain of the local Masonic lodge, the fire department, the police department, and three American Legion posts, besides being a regular member of the hook and ladder company, president of the local baseball league, and recreation commissioner of the town.

If you are connected with organizations in this way you may invite them, at least once a year, to a service of the Church and in this way many will make their first acquaintance with its liturgy. Most non-Churchmen feel that an Episcopal church is a private house of worship, only for the initiated, and act as though they were intruders when they venture within. The only way they can understand our Church is by coming inside when they feel they have a right to be there, and the best medium for that is a community service. One rural rector discovered that the Evangelical-minded people of his town were looking for something on Good Friday that their church did not supply. He noticed a handful or two slipping quietly in and out during the service. The next year he invited the minister and his congregation to observe the "Three Hours" with him and his people. The first year the minister wore a frock coat and appeared ill at ease. The second year he wore an academic gown, and the next year he had some sort of an arrangement that fitted into the gown like a cassock vest, wore a clerical collar, and revered the altar upon entering and leaving the chancel.

You may not be able to make Episcopalians out of the entire population of the parish, but by giving them the opportunity of knowing our worship you can at least dispel the inherited fear of "Popery" and till the ground for seeds of Catholic teaching.

In rural work the personal touch is all essential. People must be frequently visited and also invited to the rectory. Those who live far distant from the church should never be allowed to forget they are members of the church even though they come around but once or twice a year. New members, coming to be confirmed, should be taught that they are not joining the Rev. Mr. Jones' church, but are becoming members of a Holy, Catholic, and Apostolic body with places of worship all over the world and that wherever they may be the Episcopal church nearest them is their church, just as much as the building in which they were confirmed is. The result of such teaching will be that when they leave the rural districts for the cities they will not join the great number of "lost communicants," but will find their places in the new parish without urging.

In one rural parish, where these methods were carried out, in three years sixty-eight were presented to the Bishop for confirmation, fifty per cent being adults. The third year also showed contributions of \$3,500 for parish and diocesan support against a total contribution of \$800 during the first year of the priest's residence. In addition to this, a community drive raised \$5,000 to wipe out a mortgage that had stood on the church for thirty years.

Of course, everything will not be all rose colored. There will be some very hard blows and disappointments. There will be times when ignorance will cause results that will make the heart burn; when charity and sacrifice will seem so forgotten. But the country parson must have the heart of a lion and the courage of a Christ.

We need in our rural parishes not callow priestlings getting experience while on the lookout for a larger salary or opportunity, or superannuated clergy browsing away their declining years, but men, ambitious men, who are willing to make it their life's field and put into the work all the energy and power that a worthwhile job demands; men who have the ideal of the parish priest of ancient days who, with fatherly care, guided the footsteps of two or three generations; men who can build up an organization and see it crippled or almost destroyed over night by removals and cheerfully go to work to build it up again.

The question is where can such men be found who are willing to put their talents into rural work when with their ability they could command the rectorship of a large and wealthy parish assuring themselves of a comfortable salary and the respect that is the complement of success?

The answer is—subsidize them. Make it worth their while. If rural parishes are the millstones that grind the grist for the city parishes, is it not a good investment for the city parish to keep the machinery well oiled and a master miller on the job?

Could not a special diocesan fund be created or augmented for the purpose of taking care of the salaries of rural priests? A salary scale of from \$2,500 to \$5,000 a year could be fixed. A priest could start in a rural place assured of \$2,500, the health and decency minimum. The difference between that sum and what the parish could afford would be made up from the fund. An agreement would be made that every dollar the parish was able to add to the priest's salary each year would be matched with a dollar from the fund until the maximum salary was reached and from thence on the diocese would deduct in proportion to parish increase.

If this plan could be established the outposts of the Church would not be constantly left unguarded because of retreats to better established positions by priests who must live, and rural work would come into its own.

### SPIRITUAL HABITS

It is necessary to form spiritual habits. You naturally create social habits. You, without effort, produce physical habits. Indeed, a man will create intellectual habits. Why, then, should not spiritual habits be cultivated? If a man lives the physical life, or an intellectual life, or a social life, there are practices and customs and habits that must be valued and for which room must be made in his life. If you are going to live a spiritual life, then bring yourself at once to accept the demands of that life upon your thought, your practices, your habits. Form spiritual habits, and you will set the course of your spiritual life.

—*Christian Advocate* (Western).

## AS TO SOME POINTS OF REVERENCE IN THE ORTHODOX CHURCH

BY THE REV. H. HENRY SPOER, Ph.D.

THOSE of us who before the late war were privileged to share in the Russian pilgrimages to the Holy Places in Palestine will never forget their sweet singing, their prostrations and salutations on landing upon sacred soil, their nights passed in the churches, their untiring veneration of all that has religious association of any kind. All this is past, but the same spirit continues to pervade the religious life of the East and, in its degree, is still evident even among the worshippers—especially those of the older generation—in the Orthodox churches in this country.

It would be easy to illustrate the continuity, racial and hereditary, of this tendency, unfamiliar to the Nordic Occidental, to externalize sentiment of various kinds even in fields other than that of religion. It is a tendency we may not lose sight of if we wish to understand the mentality of those of the Eastern faith.

Even their own religious teachers have realized that the insistence upon external forms of reverence has its dangers and have foreseen the necessity, not only for limitation in degree but for definite understanding as to the meaning of the sentiment involved. It is unfortunately possible in our own Church to see a priest bow to the altar while holding the chalice with the consecrated Element in his hand, and it is doubtless in order to forestall any similar irreverence that it has been found necessary, in the Orthodox Church, to insist upon intelligent discrimination in regard to external reverences.

There is, for example, a strict regulation in regard to the manner of receiving of the Elements—not yet consecrated—when they are carried in procession through the church to the altar at the Great Entrance or Introit. "Notwithstanding the reverence with which Christians should receive the Elements at the Great Introit, the Church regulations forbid prostrations at this moment, that infidels may have no occasion to say that Christians adore bread and wine as they do God."<sup>1</sup> (Cf. Archpriest D. Sokolof, *A Manual of the Orthodox Church's Divine Services*, p. 69 note.)

This restriction as to prostration at this moment is perhaps not always strictly observed, at least in non-Russian churches. On one occasion when I was co-celebrant at the Mass in a Rumanian church most people, especially those nearest to the procession, prostrated themselves, and some approached me to be touched with the chalice, which I was carrying, this being a recognized privilege especially valued by the sick.

Another regulation prescribing the degree of reverence due when receiving the Holy Communion also concerns the question of usage of external forms without definite understanding of their meaning. When the intending communicants are bidden by the deacon, chalice in hand, to approach the solion, each adores the Sacred Gifts with a prostration, and, with hands reverently crossed on the breast, receives the Body and Blood of Christ, standing. Upon retiring the communicant "makes a reverent obeisance, but not a prostration; for having become mystically united to Christ, he is now a child of God, and the prostration is a sign of servitude" (Sokolof, p. 76 *seq.*)

AN INTERESTING problem is presented by another regulation. It will be remembered that the celebrant, in preparing the Holy Elements for the Communion, places in the middle of the paten the "Lamb," *i.e.*, the portion of the Altar Bread bearing the Greek letters *IC. XP. NI. KA*. The fraction bearing the letters *IC* is used for the Commixture; that with the letters *XP*, used for the communion of the celebrants, is not put into the chalice. The two fractions with the letters *NI* and *KA*, used for the communion of the people—broken into as many pieces as there are communicants—are put into the chalice, and administered with a spoon.

On the same paten together with the Lamb are placed a number of particles taken from other altar breads in commemoration of the Virgin, various saints, and "the living and the dead." Here they remain until after the celebrants, as also the lay communicants, if there be any, have partaken of the Holy Communion, when, together with any other fragments,

<sup>1</sup> In my recently published book, *An Aid for Churchmen* (Morehouse Publishing Co.), p. 19, by a scribal omission, this reads: "at the moment of receiving the Holy Communion" instead of "receiving the Elements at the Greek Entrance."

they are brushed by the deacon into the chalice and consumed by him.

The rule as to this point is as follows: "The priest must take care that in giving the Communion of the Holy Mysteries he give not any of the particles offered in commemoration of the Saints, for the health of the living, and for the rest of the dead, but only the one oblation of the Lamb, which he has broken: for none of those other particles are the Body of Christ." (*Cf. The Doctrine of the Russian Church; On the Duty of the Parish Priest*, p. 232 seq., transl. by R. W. Blackmore, London, 1845.) It is thus obvious that these particles are not regarded as consecrated although they have remained upon the paten during the consecration. That the exclusion from consecration is not accidental but intentional is evident from the words of consecration: "Make this Bread the precious Body of Thy Christ." The term *Bread* or *Holy Bread* is applied only to the *Lamb* throughout the Liturgy and never to any of the particles.

It is interesting to note that the Uniates, contrary to the usage of the Orthodox Church, have been ordered by Pope Benedict XIV to consecrate *by intention* the entire contents of the paten, which are put into the chalice directly after the communion of the priests. The people are communicated with the particles, *Cf. Echo d'Orient* III, pp. 71-73.)

### THE RUSSIAN THEOLOGICAL ACADEMY IN PARIS

BY THE REV. FRANK GAVIN, Ph.D., Th.D.

WHAT is the Russian Church doing, during these troublous times, to maintain and propagate her faith? In Russia conditions are appalling. Many thousands of Russians are therefore living in exile. One of the centers of this diaspora is Paris. Here near the Buttes Chaumont park has been established a center of Russian Christian life. The needs of Russian Christians are being looked after: physical (for there are medical clinics and relief stations), intellectual (publication of all sorts of literature—from tracts to theological magazines and solid works of scholarship), spiritual (the Church, its worship and life), and social (for there has been organized, with the cordial cooperation and able assistance of the Y. M. C. A., work for young people, children, and adult activities of all sorts).

But of great interest to us all is the Theological Academy. In this seminary are being trained for the priesthood some 50 or more students. In several respects the venture is unique. Most of the faculty and students are converts, having either come in young adult life for the first time to a realization of the claims of Orthodox Christianity or recovered it after varying periods of lapse into agnosticism or indifference. Further, the academy has no political affiliations or interests, for every effort is bent to make religion the paramount and sole consideration. The ideal of the priesthood departs somewhat from the pre-War standard: the training of men in touch with the needs, difficulties, and problems of a new age, equipped in modern learning, to defend and propagate the old faith under appallingly hard conditions.

The brilliant leadership of the dean, a distinguished sociologist and economist by the way, the Very Reverend Serge Bulgakoff, is in large measure the inspiration of the movement. The curriculum allows generously for new subject matter; for example, there are two lecturers on Christian Sociology. The quality and caliber of the clergy there trained demonstrate the statesmanship of the aim and methods used. One priest in an industrial community works six days each week in a factory with his group amid a preponderantly larger number of workers hostile to Christianity.

With a liberal allowance for the differences in the cost of living in Paris from that which prevails here, the finances of the academy are still lamentable: Professors (ten in all) are paid an average of \$720 per year; the students are fed by contract at about 30c a day. The physical conditions are such that many theological students would deem them intolerable: twenty-five men sleep together in a room, to be awakened during the night as the turn of each may come for the two-hour use of the rare textbook that is available. The library is woefully inadequate—a little over 1,000 volumes of really useful material, with often one book only as text for fifteen men,

### BISHOP PERRY'S STATEMENT

IN behalf of the Russian Theological Academy in Paris, the Most Reverend James DeWolf Perry writes:

"I have had occasion recently to visit the Russian Theological Academy in Paris, to meet the officers and members of the Faculty, and to learn of the extraordinary opportunity there offered for the reinforcement of the Priesthood of the Russian Orthodox Church. The need for maintenance and for increased equipment is very great, as described vividly in the article by Dr. Gavin. The importance of the work cannot be exaggerated.

"I trust that generous and continued support of the people of our Church will be offered for the sustenance of this institution."

(Signed) JAMES DEWOLF PERRY.

Committees have been formed in New York, Boston, and Philadelphia to raise immediately the sum of \$16,200 to complete the budget of the Russian Orthodox Theological Academy in Paris and its allied interests, to carry on until July next. The committee treasurers are: STEPHEN BAKER, 40 Wall street, New York City. HAROLD PEABODY, 10 State street, Boston, Mass. JOHN S. NEWBOLD, Care W. H. Newbold's Sons & Co., 1517 Locust street, Philadelphia, Pa.

who divide up the hours of the day and night in shifts, so as to be able to use it.

The academy is vibrant with life, vigor, humanity, and zeal. It is an extraordinarily cheerful place. The worship in the chapel (a former Lutheran edifice converted by loving hands into a sparkling jewel of ecclesiastical art) is supremely glorious. Some of the faculty have profited by American opportunities—at Yale and Harvard; most of them are young, enthusiastic, and keen. There is no rigid uniformity of outlook in the general temper of the academy. Variety in emphasis and understanding has always characterized Eastern Christianity at its finest. A stimulating intellectual life, utterly consecrated leadership, and a wholesome, homely, and profound piety, all combine to generate for its grave needs a new type of martyr-priest, gay and devout, prepared for any emergency, alive to conditions unprecedented in Eastern Church history, but loyal to the core of his being to the faith and practice of immemorial centuries.

The physical needs of the establishment are clamorous. The poverty stricken Russians of Paris contributed this past year \$4,000, most of it in pathetically small sums. What can we do?

### GOD WITH US

THE Lord of heaven came down to earth,  
Because He loved us so;  
To suffer and to die a death,  
That none of us can know.

His Presence from our sight withdrew,  
But not from sense, Ah! no;  
For when He shed His precious blood,  
He made it ever flow;

A stream to bring His Presence here  
Into our hungry souls;  
To wash away our guilty stains,  
As o'er our hearts it rolls.

That Body broken on the Cross,  
Will broken spirits feed  
And bind us closer to His side,  
"Till we are His indeed.

Such love could never bleed and die,  
And leave just memory here;  
Oh, no; He lives among us still,  
Vouchsafes His Presence dear.

But we must come, our sins confessed,  
And feel Him at our side  
In Sacrament to kneel before  
The King who for us died.

MARY E. COOPER.

# 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.

## BISHOP GRISWOLD

To the Editor of *The Living Church*:

THE DEATH of the Rt. Rev. Sheldon Munson Griswold, the late Bishop of Chicago, deprived this community of a noble character and useful service that was so inspiring for all. To speak of the loss and sorrow that this death brought to many is more than natural but it would not be sufficient to appraise the personality and service of the late Bishop.

Bishop Griswold was a man of great faith and high vision; he was richly endowed with spiritual gifts, of which Bishop Stewart so eloquently spoke. He had a highly exalted soul and cherished ever encouraging hope as to the future of Christian unity. It was sufficient to meet him once to realize the many possessions of his soul. His interest in "the welfare of God's Holy Churches and in the union of them all" was his life. May his own words present the testimony to this as the late Bishop wrote on February 20, 1930, to us:

"My dear good Bishop Theophilus: It was most kind of you to send me upon my election as the Bishop of Chicago your felicitations and I thank you for them, and at the same time I wish to say that I value the assurance of your prayers even more. I do hope that our Churches may ever be drawing nearer together and I hope that we bishops may ever be getting closer contacts in order to further the greater object which we all have in our mind, our heritage, and in our prayers. I remain," etc.

I value these words as coming from a pure heart of a good Churchman and his memory will be ever inspiring the same hope he possessed. Bishop Griswold's simplicity and humbleness in personal life constantly were reminders of his high Christian service.

May his name be ever remembered by his devoted people in prayers and his soul be rewarded for many labors by eternal rest in the kingdom of his Master and Lord Jesus Christ.

Chicago.

✠ THEOPHILUS N. PASHKOVSKY,  
(Russian Bishop of Chicago.)

## PLAYING THE GAME

To the Editor of *The Living Church*:

IN FOOTBALL a team is ruled "off side" and penalized five yards if it jumps to attack before the other side has put the ball in play. Bishop Manning's critics were clearly "off side" for there was not one word in his sermon on the Apostolic Ministry to which a loyal member of the Anglican communion could take exception.

As to the penalty, that may safely be left to the sound sense and love of fair play in the Church as a whole. In controversy, even more than on a football field it pays in the long run to play the game. In any case the Bishop has made good yardage toward his goal and I think the stands are full of men and women of good will, cheering him on.

Washington.

(Rt. Rev.) P. M. RHINELANDER.

## ENDOWING A CHANCEL PRAYER BOOK

To the Editor of *The Living Church*:

WE THOUGHT we had an original idea and I am glad that our correspondent has sent to THE LIVING CHURCH the statement as to the Endowment of the Cathedral Prayer Book, which you print on page 820 in your issue of October 11th. But if there is any information of value in this Endowment it lies in the fact that as small a sum as \$25 placed at interest will provide a new Chancel Prayer Book every time one is needed. Our correspondent, however, seems to have stated the amount in terms of the money we use here and in some way it has crept into THE LIVING CHURCH not as 50 pesos which equals \$25 but as £50. And that, of course, would equal \$250 or ten times the amount that is actually required.

Manila.

(Rt. Rev.) G. F. MOSHER,  
Bishop of the Philippine Islands.

## CORRECTION FROM DR. BOWIE

To the Editor of *The Living Church*:

IN A COPY of THE LIVING CHURCH which has come to me in today's mail, evidently direct from your office, I read an editorial entitled *The Tradition of Grace Church*, which sees fit to comment on a statement recently made by me in a letter to the Grace Church congregation. In your editorial, speaking of my great predecessor, Dr. Huntington, you say: "Those who knew Dr. Huntington cannot conceive of his assuming the authority of the Bishop of his diocese by inviting men to 'preach' without first having asked and received the license of the Bishop to do so."

"Perhaps Dr. Bowie has not been sufficiently informed of the precedents that have been set in his parish."

Some years ago, when I first came to Grace Church, I wished to invite a minister of another communion to preach at our Sunday evening service. I went to Bishop Manning and asked if this would be agreeable to him. He said that it would. I told him also that, from time to time, I might want to invite other ministers not of our own Church to preach at this Sunday evening service, and asked whether he wished me always to notify him in advance of their names. Very cordially and graciously he answered that this would not be necessary.

In another editorial in the same issue in which you have commented upon the tradition of Grace Church, and set forth as though it were a fact your own gratuitous imagination that I had invited these preachers without the consent of the Bishop, you comment also upon a recent statement made by a number of clergymen in New York City and indicate your belief that the signers of that document, representing most of the leading parishes of the city of New York, "talk or write first and think afterwards." May I suggest to THE LIVING CHURCH, so ready with pontifical pronouncements upon matters a thousand miles away from its locality, that the over-confident blunder of its comment on *The Traditions of Grace Church* would seem to indicate that its own reference to those who "talk or write first and think afterwards" has an application a good deal nearer home than THE LIVING CHURCH seems to perceive.

New York City.

(Rev.) W. RUSSELL BOWIE.

[Perhaps Dr. Bowie may be right in his final observation above; and we are glad to be corrected as to the statement that we made, relative to invitations to the clergy of other communions to speak in Grace Church without the license of the Bishop. But we very much wish that there might be a cessation of internecine strife in the Church in New York; and if any words of ours have, through inaccuracies or otherwise, been factors in promoting such strife, we regret it exceedingly.—EDITOR, L. C.]

## THE STATEMENT OF THE THIRTEEN

To the Editor of *The Living Church*:

I WAS ONE of thirteen clergymen of this diocese and city who recently signed a certain document to which it would appear that some publicity has been given. I wish to state most emphatically that I had no one individual in mind. I signed the document under the impression that it would contribute toward a correction of what I consider to be a widespread and an unfortunate over-emphasis now placed upon a certain aspect of the rich inheritance of this Church. I regret to find that the effect has been quite different if not exactly the opposite.

New York City.

(Rev.) W. H. OWEN.

## MODERNISM AND THE GOSPELS

To the Editor of *The Living Church*:

ROBERT NOTT MERRIMAN, in his letter which appears in THE LIVING CHURCH of November 1st, voices the opinion of many others in his condemnation of the substitution of an inferior translation of the Gospel for the Fifteenth Sunday after Trinity. During the Elizabethan age, three great books were issued which for beautiful language will never be surpassed, viz., Shakespeare, the Book of Common Prayer, and the King James version of the Scriptures. Why are modernists allowed to destroy such wonderful word pictures and poetry unsurpassed? The service for the Fifteenth Sunday after Trinity is greatly impaired by this modern version of the Gospel for that Day. . . .

Trenton, N. J.

JOSIAH HOLLIES.

# BOOKS OF THE DAY

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

## TWO MORE CHRISTMAS PRESENTS

FOR those who wish to give presents that will be valued as helpful in the devotional life, two volumes have appeared in good time for Christmas. *Athletes of God*, by Father Hughson, O.H.C. (Holy Cross Press, \$2.50), is a collection of word-portraits giving "a lively account of one representative saint for each day in the year." Dipping into the book at random, one is immediately struck by the immense variety of the saintly lives, but one characteristic pervades all: the willingness of each to suffer rather than be faithless to his own vocation. Whether it be for the seal of the confessional (like St. John of Nepomuk), or for justice (like St. Eric of Sweden), or for the rights of his fellow-countrymen (like St. Lawrence O'Toole), that they were called upon to suffer, they stood up for their convictions at all costs, and stand for ever as witnesses to the power of God in human life. In an age like ours, when to prefer God to mammon is regarded as un-economic, and advertisements attempt to poison our minds with fear because "loving hands may bear germs of disease," a daily dose of meditation on a heroic life comes as a welcome tonic to the soul.

*Weekday Walking Sticks*, by G. E. Frewer (Morehouse, \$1.00), is also a collection of daily readings, described as "Thoughts for Daily Meditation through the Church's Year." The Gospel for the week is taken as the basis of meditation, and a brief reading for each of the days from Monday to Saturday calls attention to some particular point in the passage. For those who attend Mass on weekdays as well as Sundays, the use of this book on the evenings before would be an admirable aid to adequate self-preparation.

L. H.

## FOR PARENTS AND TEACHERS

OCCASIONALLY one comes upon a book which draws from him the joyous exclamation: "This is just what I have been looking for." In this category belongs *How Shall I Learn to Teach Religion?* by Blanche Carrier (Harper, \$1.50). It has long been recognized that in matters of educational method the Church schools lag far behind the public schools. Those who realize this fact and would bring about a change have found themselves handicapped by the lack of a simple and appealing explanation of the newer methods. In this book the want is supplied. It is a lucid exposition of "teaching through the experience of the pupil." Is it too much to hope that this method, the only really satisfactory way of teaching, may ultimately find its place in our Church schools? At any rate here is a key that will unlock the door.

Of the various periods in the development of children the most important is the pre-school age. This is the formative time when foundations are laid upon which is to be built the future. Books in ever growing numbers are written to aid the helpless parents and others who have to deal with these children. Thus, we have *First Steps in Religious Education* by Frances M. Kinnon Morton (Cokesbury, \$1.25). What of the child and God; what of obedience (a thorny subject); the moral qualities; the child and his Church? These are some of the topics treated. The book is decidedly worth reading for its understanding and its wise suggestions.

The name of Rufus M. Jones affixed to a book as author is sufficient guarantee that the book will be found worth while. Such is the case with *The Boy Jesus and His Companions* (Macmillan, \$1.00). It is written simply yet vividly for boys and girls of the Later Childhood period. Anybody who either teaches or studies the life of our Lord will find in this volume an excellent companion which will serve to make Him real.

J. H. R.

## OF AND FROM THE MISSION FIELD

SINCE we live in an age in which most men with their thoughts focused on material values are likely to discount spiritual values, Church people must welcome such an able, clear statement of the reasons for and aims of Christian missions, and their achievements and present-day problems as James Thayer Addison has presented in *Our Expanding Church* (National Council, 25 cts.). The book is built around the questions which are on the lips of many people both within and without the Church, such as: Why do we have missions at all? What are they trying to do? What have they succeeded in doing? and What chance have they for success in non-Christian lands? In the answering of these questions, Mr. Addison has presented a forceful and convincing appeal to Christians to take upon themselves the answer of that other question; What are we going to do about it? He appeals for that highest missionary motive "to offer Christ Himself to those who lack Him and need Him" as our response to God's seeking love for all men. "The vision that inspires all missionary labor" he says "is that of that Kingdom of God which shall unite all humanity in Christ."

In his chapter on the Achievements of Missions, Mr. Addison has outlined the influence of Christian missions in helping non-Christian lands to realize their highest aspirations and to bring health and well-being to the new civilizations which are growing up in our world. "In the contact of East and West," he says "Christian missions have been the redeeming feature." The importance of the outstanding problems of our age, such as: the strongly entrenched non-Christian religions, industrialism, nationalism, and secularization as obstacles to the growth of Christianity are not minimized, but are pictured in their full force in the chapter on Problems and Opportunities. But they are presented not as insurmountable difficulties but definite challenges to faith and works. The book ends with an excellent review of the missionary work of the Episcopal Church and with a number of practical suggestions for the increase of missionary knowledge and interest in the Church. The closing appeal is to Christians to know, to give, and to pray for missions and thus to take a part in "an unresting endeavor to make Him known by word and deed to those whom He seeks through us and who still await the coming of His Light." For a clear summary of the situation that confronts Christian missions in the world today, and for a convincing statement of the belief in the power of Christ to save through those who will follow Him even in such a restless chaotic world as the one in which we live, every Christian should read *Our Expanding Church* and persuade others who are still questioning the wisdom of our Lord's command to "preach the Gospel to all nations" to read it. The book is dedicated to that great Christian, Bishop Brent.

LAURA F. BOYER.

SHORT STORIES from the mission field are always in demand as a basis for discussion or to give local color and illustrations for addresses or for telling or reading aloud. The American Church Mission has recently published a volume of *Stories From a Chinese Hospital* by Laura Preston Wells (The Sign of the Willow Pattern, Shanghai). They are sketches of people and incidents which give a vivid picture of the life and work of our missionary hospitals in China. Bishop Graves, in his Preface, says that he hopes that they will help people at home to understand the medical work in China and will win many hearts for St. Elizabeth's Hospital, Shanghai, which is the scene of the stories.

L. F. B.

WE ARE VERY faulty people, all of us, but we must take the characters which we have, and ask our Lord to work through them and improve them as He does so.

—Assistants at the Passion.





waiting in Paradise, ever increasing light and felicity, until he shall behold the King in His beauty."

And to his widow and daughter, we extend our deep love and sympathy, assuring them of our prayers, that God may comfort them with a sense of His goodness and give them peace through Jesus Christ, our Lord.  
CINCINNATI CLERICUS.

**MEMORIALS**

**Louis Byram Carter**

In loving memory of LOUIS BYRAM CARTER who entered into life December 15, 1927.  
"May light perpetual shine upon him."

**Mary Remington Downing**

In loving and grateful memory of MARY REMINGTON DOWNING who entered into life eternal on the 14th of December 1929.  
"Eternal rest grant her, O Lord, and may light perpetual shine upon her."

**The Rev. Frederick Dunham Ward**

In a July issue of THE LIVING CHURCH, in giving his address as priest-in-charge for the summer of St. Augustine's Chapel, Trinity parish, New York, Father Ward took occasion to thank his many friends for the prayers offered for him during his critical illness last year, which were abundantly blessed in his restoration to strength beyond all expectation.

Father Ward was in charge of St. Augustine's during the summer of 1929, much enjoying the experience, and being desirous of testing his strength welcomed the opportunity of serving the parish again this year. The unprecedented heat, however, proved too much for his endurance, there was a sharp attack of illness on August 16th, from which he rallied quickly but with depleted strength, and after his last Sunday at St. Augustine's, September 14th, which was his last on earth, his resistance was quite exhausted. He passed away, in great peace, on the following Saturday, September 20th, at Atlantic City where he had gone hoping to recuperate.

Father Ward was born in Hamilton, Bermuda, on December 5, 1860, one of twin brothers. The elder died in New York City more than forty-nine years ago, when Father Ward still lived in Bermuda. This was a lasting grief, and there are those who will remember his great and loving interest in "twins" as a very precious relationship.

Before coming to the United States Father Ward was in charge of the Library at Hamilton, and to this early association with books may perhaps be traced his great fondness for literature, which lasted through life. There was never means to indulge this taste. His older brother says, "Fred might not have money for clothes, but was always bringing home a new book," but by degrees a considerable library of wide range was accumulated: Theological works, Philosophical, Historical Essays, Poets, etc., in both French and English.

In striking contrast to this taste was his life of constant activity as a hard working parish priest, in late years, in a very true sense, as priest of a neighborhood, in addition to his widely extended work as confessor to many priests and Religious besides members of his own and other parishes.

In 1884 Father Ward came from Bermuda to Chicago and entered his older brother's office, but from the first it was clear that his vocation was to the sacred ministry, and the late Bishop of Iowa, then Dr. Morrison of Epiphany parish, Chicago, under whom he was doing parish work, urged his taking Holy Orders, for which he studied at the Western Theological Seminary, where he attained high standing in Greek. He was graduated May 26, 1892, made deacon May 31st of the same year, priested February 17, 1893, by Bishop McLaren, and after serving some time in the west, and for a short period in Bermuda, became curate at St. Clement's Church, Philadelphia, in 1899, during the rectorship of the late Father Moffatt, whose example and influence Father Ward treasured all his life. In the fall of 1908 Father Ward was called to the rectorship of St. Elisabeth's Church, Philadelphia, and carried that parish through nearly twenty years, resigning in the spring of 1928, all but worn out by his unremitting, absolutely unselfish and unsparing labors, in a changing neighborhood and a parish from which outside interest had been largely alienated by the defection of the former staff of clergy, members of the C. S. S. S., of which his predecessor, the late Rev. Dr. McGarvey, had been master.

It was characteristic of Father Ward that, undismayed by the faithlessness of others, he accepted the post of Master of the C. S. S. S.,

rallying round him the faithful members, and remaining their beloved head until his death.

Singularly quiet and gentle in manner, he was possessed of great strength of character, being absolutely immovable in matters of principle and conviction. Compromise had no place in him, while his utter charity made him tolerant and kind to those differing from him. His goodness to all in need was unbounded. Want, to him, existed to be relieved. His home, the old "clergy house" he held in trust for others. He truly kept "open house"; no one came there in vain, and many came. His concern was not "Is the case worthy" but "How can I meet this need," and a way was always found.

The purely American neighborhood around "16th and Mifflin streets" gave place during his rectorship to one almost entirely "foreign," in common parlance, but it was not so to him, nor ever so designated. He knew but one race, "humanity," and there were no "foreigners" in his parish, while many new Americans found in him a beloved "Father."

Entirely self-effacing and law-abiding, he could, on occasion, be as entirely courageous. During the great influenza epidemic of 1918 when the order came to discontinue services in the churches, he suffered keenly but put up the required notice. After twenty-four hours, however, he tore it down, and wrote his Diocesan that he was unable to obey the order. His action resulted in a reconsideration of the matter, and a modification of the order.

Leaving St. Elisabeth's, and his friends in Philadelphia, after thirty years' residence and service among them, was a hard trial, but he believed it the wise and right thing to do, so did not hesitate, and during his short stay in Greeley, his strong spiritual influence was felt and acknowledged by all.

A year ago he accepted the chaplaincy to the Sisters of St. Mary in Kenosha, and was on his way to go into residence when his critical condition was discovered. The shock of the disappointment and all the suffering involved were borne characteristically. "It had to be, I have never suffered enough" were his words when told of what was before him.

He desired to live, for further service, he bore all with "joyful patience." He was always ready to obey the call to go. Mr. Keble's beautiful lines for St. Matthias' Day give a true picture of this "faithful servant."

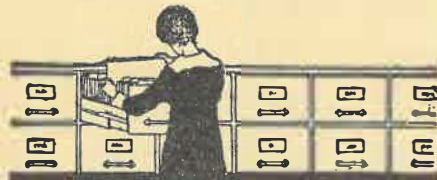
"Who is God's chosen priest?"

He who on Christ stands waiting day and night.  
\* \* \* \* \*

Who hath learned lowliness  
From his Lord's cradle, patience from His Cross  
Whom poor men's eyes, and hearts consent to bless,  
To whom, for Christ, the world is loss.  
\* \* \* \* \*

Who both in Agony  
Hath seen Him and in Glory, and in both  
Owned Him divine, and yielded, nothing loath,  
Body and Soul, to live and die  
In witness of his Lord  
In humble following of his Saviour dear."  
K. E. A.

**INFORMATION BUREAU**



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

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

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**POSITIONS WANTED**

CLERICAL

PRIEST DESIRES PARISH, CURACY, OR locum tenency. Address, D-636, THE LIVING CHURCH, Milwaukee, Wis.

RECTOR'S SON, PRINCETON, A.B., DESIRES position as master in boys' school. Experienced in beginning French, Algebra, English, 7th and 8th grade subjects. References. Box H-459, care of LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST-CHOIRMASTER URGENTLY IN need of immediate work. Victim of most distressing circumstances. Highly competent, experienced man. Thorough knowledge of Church music. Boy or mixed choir. Well recommended. Communications invited. Address, CHOIRMASTER, Box 5841, Roxborough, Philadelphia, Pa.

POSITION AS HOUSEMOTHER OR MATRON in school or fraternity house by refined Churchwoman. Capable, experienced. Best of references. Reply P-462, care of LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED—IN SCHOOL—SMALL institution or home, household management, housemother, or nurse. Churchwoman of mature years. Best references. Address, DEACONESS, 8 S. Stone Ave., La Grange, Ill.

REFINED CHURCHWOMAN, WIDOWED, DESIRES position as nurse companion. Speaks English, French, and German. Can do parish work. References given and required. Address, C. W.-301, care of THE LIVING CHURCH, Milwaukee, Wis.

TRAINED CASE WORKER, EXPERIENCED executive in work in south, desires Church work with women and girls. Prefer southern city. Reply, S. W.-462, care of LIVING CHURCH, Milwaukee, Wis.

**NOTICE**

THE REV. ROBERT B. H. BELL WISHES to announce that he will be available for Missions of Health and Healing this coming spring, especially in the east. He still has some time open during Lent, and after Easter. Any parish desiring such a mission is requested to communicate with the Rev. Ross H. FLANAGIN, 125 Broad St., Washington, N. J. Dr. Bell has recently completed successful missions in Syracuse, N. Y., and Bethlehem, Pa.

UNLEAVENED BREAD

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers — (round.) ST. EDMUND'S GUILD, care of Mrs. H. J. REILLY, 99 Garfield Ave., Milwaukee, Wis. Telephone: Locust 5604.

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CHURCH LINEN

WE IMPORT DIRECT FROM THE WEAVER and specialize in extra fine quality Pure Irish Linen for Altar and Vestment use. Lengths cut to order. 10% discount on orders over \$25.00. Sample and prices on request. MARY FAWCETT Co., Box 146, Plainfield, N. J.

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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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MISCELLANEOUS

CHRISTMAS CRIB SETS, DESIGNED AND executed by ROBERT ROBBINS, 859 Lexington Ave., New York, N. Y. Telephone: Regent 3918. Complete sets, \$20.00 and \$40.00. \$5.00 and \$10.00 per group.

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

SHAKESPEARE FOR CHRISTMAS! SEND the game "A Study of Shakespeare" to friends for Christmas! Very interesting! Original! Price 65 cts. THE SHAKESPEARE CLUB, Camden, Maine.

SOON COMING OFF THE PRESS: COMMON Sense About Religion, by McVeigh Harrison, O.F.C. Learn from great experts how modern learning supports Apostles' Creed. One book equips you to defend faith at all points. Plain, untechnical. Issue limited according to subscriptions now being received. Order now. In 1 vol., all cloth, \$2.50; in 2 vols.; cloth backbone, art pasteboard backs, \$2.50; in 3 vols., same binding as last, \$3.00. Bill rendered with books. HOLY CROSS PRESS.

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THE WASHINGTON NATIONAL CENTER of the Girls' Friendly Society, 1533 New Hampshire Ave. The National Home of the G. F. S., open to all Churchwomen and their friends who may be transient in Washington. Send for our folder.

Church Services

California

St. Mary of the Angels, Hollywood 4510 Finley Avenue, Olympia 6224 THE REV. NEAL DODD, Rector Sunday Masses, 7:30, 9:30, 11:00 A.M.

St. Matthias' Church, Los Angeles Washington and Normandie Ave. THE REV. IRVING SPENCER, Rector Telephones: Republic 5527, Empire 6660. Mass, 7:30 Sung Mass, 9:30 High Mass, 11:00 Solemn Vespers and Benediction, 7:30 P.M. Daily Mass, 6:55 A.M., also Thursdays, 9:15 Confessions, Saturdays, 4:30-5:30, 7:45-9

District of Columbia

St. Agnes' Church, Washington, D. C. 46 Q Street, N. W. Sundays: 7:00 A.M. Mass for Communion. 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: Saturday, 4:00-5:30, 7:30-9

Massachusetts

Church of the Advent, Boston Mt. Vernon and Brimmer Street REV. JULIAN D. HAMLIN, Rector Sundays: Holy Communion, 7:30 and 8:15 A.M.; Young People's Mass, 9 A.M.; Church schools, 9:30 A.M.; Matins, 10 A.M.; High Mass and Sermon, 10:30 A.M.; Solemn Evensong and Sermon, 7:30 P.M. Week-days: Matins, 7:15 A.M.; Mass 7:30 A.M., and 8:15 (except Thursdays); Evensong 5 P.M. Thursdays and Holy Days, additional Mass, 9:30 A.M. Confessions: Fridays, 7-8 P.M.; Saturdays, 11-12 A.M., 3:30-5 P.M.

Church of St. John the Evangelist, Boston Bowdoin Street, Beacon Hill THE COWLEY FATHERS Sundays: Masses, 7:30 and 9:30 A.M.; High Mass and Sermon, 11 A.M. Sermon and Benediction, 7:30 P.M. Week-days: Masses, 7 and 8 A.M. Thursdays and Holy Days, 9:30 A.M., also. Confessions: Saturdays from 3 to 5 and 7 to 9 P.M.

Nebraska

St. Barnabas' Church, Omaha 40th and Davenport Streets REV. ROBERT DEAN CRAWFORD, Rector Sunday Masses: 7:30, 9:45 and 11:00 A.M. Solemn Vespers and Benediction, 5:00 P.M. Week-day Masses, 7:00 A.M., except Wednesdays at 9:00.

New York

Cathedral of St. John the Divine, New York City Amsterdam Avenue and 111th Street Sunday: The Holy Communion, 8:00 A.M.; Children's Service, 9:30 A.M.; Morning Prayer, Holy Communion and Sermon, 11:00 A.M.; Evening Prayer, 4:00 P.M. Week-days (in chapel): The Holy Communion, 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evening Prayer (choral except Monday and Saturday), 5:00 P.M.

Church of the Incarnation, New York Madison Avenue and 35th Street REV. H. PERCY SILVER, S.T.D., LL.D., Rector Sundays: 8, 10, 11 A.M.; 4 P.M. Noonday Services Daily 12:20.

CHURCH SERVICES—Continued

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.

Church of St. Mary the Virgin, New York 139 West Forty-Sixth Street REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector Sundays: Low Masses, 7:30 and 8:15. Children's Mass and Address, 9:00. High Mass and Sermon, 10:45. Vespers, Benediction and Sermon, 4:00. Week-day Masses, 7:00, 8:00 and 9:30.

CHRISTMAS SERVICES Christmas Eve: Vespers, Carols, and Benediction, 8. Full choir and orchestra. Christmas Day: Low Masses, 6, 7, 8, 9:30. High Mass and Sermon (rector), 10:45. Christmas Carol Service, followed by the Christmas Mystery Play, December 28th at 4.

The Transfiguration, 1 East 29th Street "The Little Church Around the Corner" REV. RANDOLPH RAY, D.D., Rector Sundays: 8:00 and 9:30 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.

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 Vespers 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.

Saint Mark's Church, Philadelphia Locust Street, between 16th and 17th Streets REV. FRANK L. VERNON, D.D., Rector SUNDAYS: Mass for Communion, 8:00 and 9:00. Solemn High Mass and Sermon, 11:00. Evensong and Sermon, 4:00. DAILY: Low Mass, 7:00 and 7:45. Matins, 9:00. Holy Days and Thursdays, 9:30. Intercessions, 12:30. Evensong, 5:00. CONFESIONS: Saturdays, 4:00 to 5:00, and 8:00 to 9:00. TELEPHONE: Clergy House—Pennypacker 5195.

Wisconsin

All Saints' Cathedral, Milwaukee E. Juneau Ave. & N. Marshall St. VERY REV. ARCHIE DRAKE, Dean Sunday Masses: 7:30, 9:30, 11:00. Week-day Mass: 7:00 A.M. Second Mass: Thursdays, 9:30. Confessions: Saturday, 5-5:30, 7:30-8:30.

RADIO BROADCASTS

K FOX, 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.

K HQ, SPOKANE, WASHINGTON, 590 KILOCYCLERS (225.4). Cathedral of St. John the Evangelist. Evening service every Sunday from 8:00 to 9:00 P.M., P. S. Time.

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

W BRZ, PONCA CITY, OKLAHOMA, 1200 kilocycles (240.9). Grace Church, every third Sunday at 11:30 A.M., C. S. Time.

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

W IBW, TOPEKA, KANSAS, 1300 KILOCYCLERS (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.

**WISJ, MADISON, WIS., 780 KILOCYCLES (384.4 meters).** Grace Church. Every Sunday, 10:45 A.M., C. S. Time.

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

**WLBW, OIL CITY, PA., 1260 KILOCYCLES (238 meters).** Christ Church. Every Wednesday, 12 noon to 12:30 P.M., E. S. Time. Rev. William R. Wood, rector.

**WPG, ATLANTIC CITY, N. J., 1100 KILOCYCLES (272.6).** St. James' Church, every Sunday at 4:00 P.M., E. S. Time. Rev. W. W. Blatchford, rector.

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

**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.

**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.

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

**WMAL, WASHINGTON, D. C., 630 KILOCYCLES (475.9).** Washington Cathedral, the Bethlehem Chapel or the Peace Cross every Sunday. People's Evensong and Sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

**WGO, SAN FRANCISCO-OAKLAND, CALIF.** 790 kilocycles (380 meters). Grace Cathedral. Morning service, first and third Sunday, 11:00 A.M., P. S. Time.

**HOUSE OF RETREAT AND REST**

**SISTERS OF THE HOLY NATIVITY,** Bay Shore, Long Island, N. Y. References required.

**REST HOUSE**

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**BOOKS RECEIVED**

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

Bobbs-Merrill Co. 18 University Square, Indianapolis, Ind.

*Best Seller.* By N. O. Youmans. \$2.00.

The Canadian Churchman, Limited. 416 Continental Life Building, Toronto, Ont., Canada.

*Meeting God.* By Rev. Arnold Hoath. \$1.00.

Jonathan Cape and Harrison Smith, Inc. 139 East 46th St., New York City.

*The Black Death.* By G. G. Coulton, M.A., Fellow of St. John's College, Cambridge, and Honorary Fellow of St. Catherine's. 65 cts.

*The Inquisition.* By G. G. Coulton, M.A., Fellow of St. John's College, Cambridge, and Honorary Fellow of St. Catherine's. 65 cts.

McGraw-Hill Book Co. 370 Seventh Ave., New York City.

*Flights from Chaos. A Survey of Material Systems from Atoms to Galaxies.* By Harlow Shapley. Adapted from Lectures at the College of the City of New York. Class of 1872 Foundation. \$2.50.

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

*Studies in Keats.* By John Middleton Murry.

Joseph F. Wagner, Inc. 54 Park Place, New York City.

*Principles of Catholic Sex Morality.* By Dr. Rudolph Gels. Translated and edited by Charles Bruehl, Ph.D. With Preface by Dominic Pruemmer, O.P., S.T.D. \$1.25 net.

**PAPER-COVERED BOOKS**

Indianapolis Foundation. Eugene C. Foster, director. Indianapolis, Ind.

*The Leisure of a People.* Report of a Recreation Survey of Indianapolis. Conducted under the auspices of the Council of Social Agencies (F. L. Hollweg, president) and financed by the Indianapolis Foundation. Directed by Eugene T. Lies.

Institute of Social and Religious Research. 230 Park Ave., New York City.

*Protestant Cooperation in American Cities.* By H. Paul Douglass, author of *Church Comity, The Church in the Changing City, 1,000 City Churches*, etc. \$3.50.

**CHRISTMAS PLAY**

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

*Come Ye to Bethlehem.* A Christmas Mystery Drama. By Ethel Bain. The Church in Story and Pageant. Publication No. 28. 25 cts. November, 1930.

**KALENDARS**

Church Missionary Calendar. Church House, 202 So. 19th St., Philadelphia, Pa.

*The Church Missionary Calendar, 1931.* Hanging or Book Form, 50 cts., postpaid; \$5.00 per dozen, \$35.00 per 100, carriage collect, not returnable.

The National Council. Department of Religious Education. 281 Fourth Ave., New York City.

*The Churchman's Calendar of Daily Bible Readings.* Advent 1930 to Advent 1931. 10 cts.

**YEAR BOOK**

Anti-Saloon League of America. The American Issue Press. Westerville, Ohio.

*The Anti-Saloon League Year Book, 1930.* An Encyclopedia of Facts and Figures Dealing with the Liquor Traffic and the Temperance Reform. Compiled and edited by Ernest Hurst Cherrington, LL.D., Litt.D., editor of the *American Issue*. Cloth, \$1.15; paper, 75 cts.

MISS KATHARYN TEMPLE of St. Luke's Hospital, Manila, wrote recently: "Rain—rain—rain—for the past three months, rain. But it does not stop the people from coming to the hospital. The mothers bring their little babies, in the rain, for a minor ailment, and next day they are brought back with pneumonia. . . . We were all so glad to have Miss Weiser return from furlough. It is like the sunshine after rain."

**RESIGNS AS SUPERINTENDENT AFTER 33 YEARS**

KANSAS CITY, Mo.—Thirty-three years of leadership were brought to a close on Sunday, December 7th, when Benjamin C. Howard resigned the superintendency of St. George's Church school.

Appointed to the charge of the school by Bishop Atwill in 1897 when St. George's was the pro-cathedral of the diocese of



**RESIGNS**

B. C. Howard, who brought thirty-three years of leadership to a close on December 7th by resigning as superintendent of St. George's Church School, Kansas City, Mo.

Kansas City, Mr. Howard has served continuously since that time. He has worked under five rectors of the parish. Mr. Howard has also been a vestryman of the parish since 1898 and junior warden since 1925.

Mr. Howard has been a tower of strength in the diocese of West Missouri, of which he has been treasurer since 1911 and also missionary treasurer since 1923. He has been a member of the standing committee many years and a member of the executive council since its creation in 1924. He has been a deputy to the General Conventions of the Church in 1913, 1916, 1922, 1925, and 1928.

**ANNUAL MEETING OF ALBANY Y. P. F.**

ILION, N. Y.—The annual meeting of the diocesan Young People's Fellowship was held in St. Augustine's Church, November 28th to 30th, inclusive. The Rev. George F. Bambach, president, was in charge of the various meetings. The Ven. L. R. Benson, rector of the parish, and several other clergy attended the sessions and public services.

At the opening dinner, on Friday evening, attended by sixty young people, delegates from all parts of the diocese, there was an address by the Rev. T. R. Jones, rector of Christ Church, Oswego, on Building for God. The Bishop of the diocese made an address on the Lambeth Conference. A letter of commendation of the work of the Fellowship from the Hon. Franklin D. Roosevelt, Governor of the state, was read. A preparation for the corporate Communion was held Friday evening in St. Augustine's Church, when Bishop Oldham conducted the meditation. The Bishop also celebrated at the Eucharist Saturday morning. Business sessions and a social gathering occupied Saturday and Church services on Sunday closed the meeting of the Fellowship.

## Difficulty Arises Between Orthodox Churches of Russia and Poland

Russia Regards Polish Church as Autonomous, Not Autocephalous—Ukrainian Church Offers Parallel

L. C. European Correspondence  
Wells, Somerset, England, November 13, 1930

A DIFFICULTY THAT HAS ARISEN BETWEEN the Orthodox Churches of Russia and Poland, though not very serious in itself, is worth study by a westerner, because it illustrates the differences in status which the Orthodox Church recognizes as existing in the various Churches within her communion. These are puzzling to the ordinary outsider, but recognition of their existence is necessary for the understanding of the system, now prevailing among those with whom we desire to be in communion.

The Church of Poland regards herself as "autocephalous," that is, as an absolutely self-governing and independent unit—for purposes of internal management, not of doctrine—among the group of federated Churches that make up the Orthodox communion.

In October or September, 1927, however, Dionysius, Metropolitan of Warsaw and Presiding Bishop of the Polish Church, received a letter from Sergius of Moscow, the locum tenens of the vacant Russian patriarchate, in which the writer rather went out of his way to show that he regarded the Polish Church as "autonomous" but not as "autocephalous." "Autonomy" is the next grade below that of "autocephaly," and perhaps it may be best rendered in English as "home rule." It is internal independence, but there is a superior authority who retains a technical right of interference on request, and of receiving appeals; still both parties hope that the need to make the right a practical one will never arise.

The acting Patriarch of Moscow then asked the Metropolitan of Warsaw whether the Church of Poland really considered herself to be fully autocephalous? Clearly this was one of those questions which, as the Latin Grammar used to put it, "expect the answer 'no,'" and in putting it into Latin one would begin with the particle "*num.*" Moscow was quite prepared to recognize Poland as autonomous, but if she claimed anything further, then would she point out the occasion when the Patriarchate of Russia had given consent to the change, and in fact, generally explain the canonical basis of the autocephalous character of the body?

Naturally, when a Church becomes autocephalous for the first time, the consent of the Patriarch of whose diocese it has hitherto been a part, and from which it is now being divided, ought to be given. Moscow reiterated her readiness to recognize the Church of Poland as autonomous in the fullest sense of the word, but wished to retain the link of spiritual dependence on the Russian Patriarchate. Poland, through her Metropolitan Dionysius, replied that in the course of the Russian revolution various states that had formed part of the old empire of the Tsars secured independence and set up as separate nations. Then, in the year 1921, the then Patriarch Tikhon had provisionally recognized the autocephalous character of all the Churches that found

themselves in these newly separated states, and were obliged to organize themselves under the new conditions. Circumstances in Russia had made any further and more formal recognition impossible, but circumstances had not allowed the Churches concerned to allow their organization to wait. Therefore, the Polish Church had applied to the Ecumenical Patriarch at Constantinople, who had a canonical right to act in any emergency for the general good of the Orthodox Church, and that he had fully recognized her autocephalous character. This had been done by a formal "tome" issued in 1924 (a "tome" is the nearest equivalent in the East to a Papal Bull), and by a letter to all the Orthodox, dated January 1925, in which he fully recognized that the Polish Church had the character questioned, and also bestowed upon her Presiding Bishop the title "Makariotatos" or "Most Blessed," which is confined to Patriarchs and the heads of autocephalous Churches like that of Cyprus. This had not, in fact, been recognized by Russia, but that was a fact quite easily explicable in the headless state and general condition of distress in which the Russian Church found herself, and her sister of Poland only hoped that the full recognition would be sent as soon as practicable.

### RUSSIAN CHURCH RESENTS CONDUCT

Unfortunately, it is a fact of human nature that those who are in deep distress are apt to resent anything that looks like an effort on the part of others to take advantage of that distress, so that in August, 1930, the Archbishop Sergius of Moscow replied that he saw no necessity whatever for that proclamation of the Polish Church as autocephalous, or as anything more than autonomous, and that the Russian Church rather resented her sister's conduct in forcibly withdrawing herself from the historic nexus that had bound them together for several centuries.

The act was a regrettable following of a regrettable precedent set sixty years ago by the Church of Bulgaria, and might be regarded as one of schism. It was a clever retort, for it refrained from raising the question of the action of the Ecumenical Patriarchate—and of course the fact that Poland had been recognized by that throne was one of the strongest arguments in her case—while it did bring up, politely but effectively, the point that, when its own jurisdiction was in question, the Patriarchate of Constantinople had not been as liberal in her own case as she was disposed to be with others! Bulgaria had claimed, at the expense of Constantinople, just what Poland claimed at the expense of Russia. Constantinople has fully recognized Poland, without delay, but the status of Bulgaria is still *sub judice!*

However, the conclusion of the Russian argument was more promising than the beginning of it, for Moscow proposed to put the whole matter before the "pro synod" that is to meet in the coming year at Mount Athos—or so it is hoped. The pro-synod might, if judged well, declare both the Polish and the Bulgarian Churches autocephalous, but till then the matter was to be regarded as "*non accompli.*" In both cases, it will be seen, the natural *amour propre*, not of an individual but of an office, comes into

play. The Patriarchs concerned have no private axes to grind, and would grant anything that concerned them personally with joy. Neither of them quite like, however, to think that they may go down to history as the prelate who diminished the prerogatives of the great see of which they are the momentary trustees.

### CHURCH OF UKRAINE TO RETURN TO MOSCOW

Meantime, the Church of the Ukraine offers a parallel that the Russians like to think of, and from which they feel that they can draw a profitable moral! The Orthodox Church in that land might claim the same autocephalous status as the Polish, on the same ground, as the Church of a new state that once was part of the Russian empire and now has ceased to be so.

Now, however, having tried ecclesiastical independence, the Ukraine Church finds that it is not as pleasant as it looked, and wishes to come back again to her old allegiance to Moscow. The Russian Church, of course, is quite willing to accept a returning daughter in the old home. This may have a very welcome effect in Russia proper, for in the Ukraine—though it may be as socialistic as Russia—there is at the least relative toleration. The Church is allowed to live in reality as well as on paper, and such things as theological colleges have a chance of existing without interference from the law. Thus—the return of the Ukraine to her old allegiance to Moscow may well solve, in part and for the time, the question of the training and education of the Russian priests of the future, which has been a problem that defied solution in the present state of things in Russia.

However, the precedent of the conduct of the Church of the Ukraine is not likely to be one that will appeal very strongly to the Church of Poland. Still, the question is one that no doubt will be solved, and the seal may be put on the solution when the pro-synod meets at Mount Athos.

W. A. WIGRAM.

### CLERGY OF SWEDISH PARISHES HOLD CONFERENCE

CHICAGO—A missionary conference was held November 22d, 23d, and 24th in St. Ansgarius' parish house, to which twelve priests of the Swedish speaking clergy in the Church were invited to take part. The conference opened with an early celebration in the English language, the Rev. William Tullberg, rector of St. Ansgarius' and sponsor of the mission, as the celebrant. At the 11 o'clock Swedish High Mass short addresses were made by the Very Rev. Philip Broberg, Minneapolis, and the Ven. J. E. Almfeldt, archdeacon at Galesburg. In the afternoon a pilgrimage was made to the Bishop Anderson Memorial Chapel at Evanston, the Rev. Mr. Tullberg placing a wreath over the Bishop's tomb at the altar. At the English Evensong in Jenny Lind Memorial Chapel in St. Ansgarius' parish house the Rev. A. F. Schultzberg of Saginaw, Mich., and the Very Rev. Dr. J. G. Hammarsköld of Yonkers, N. Y., were the principal speakers.

In recognition of Dr. Hammarsköld's many years of service, his co-workers among the Swedish clergy and Swedish parishes at the close of the missionary rally presented him with a chalice. On that occasion, messages of congratulation received from the Presiding Bishop and the Bishop of New York made a deep impression on the large congregation.

## Series of Civil and Ecclesiastical Coats of Arms Dedicated in St. Paul's, Toronto

### Mother's Union in Toronto Observes Anniversary — Annual Service of Brotherhood of St. Andrew

The Living Church News Bureau  
Toronto, December 5, 1930

IN THE PRESENCE OF A LARGE CONGREGATION, which included His Honor the Lieutenant-Governor of Ontario, the Hon. W. D. Ross, and his predecessor, the Hon. Harry Cockshutt, Canon Cody last Sunday morning dedicated a beautiful series of civil and ecclesiastical coats of arms in St. Paul's Church, Toronto. The coats of arms are all carved in stone and carried out in color with the proper heraldic colors, and are most effective against the grey stone of the gallery balustrade, beneath which they have been placed.

The arms of the Dominion of Canada have been presented by Gerald Larkin in memory of his father, the late Hon. P. C. Larkin, High Commissioner for Canada in England. The arms of Ontario have been given by the Hon. G. Howard Ferguson, Prime Minister of the Province, and soon to become Mr. Larkin's successor in London. The arms of the County of York are given by Alfred Rogers, and those of the City of Toronto by E. J. Lennox, who was architect of the City Hall. The coat of arms of the University of Toronto is the gift of Sir William Mulock, chancellor of the University.

There are also the ecclesiastical arms of various dioceses, showing the descent of the diocese of Toronto from Canterbury.

The coat of arms of the diocese of Toronto has been presented by James Nicholson, lay secretary of the synod of the diocese of Toronto and a former president of the St. George's Society. The Hon. Harry C. Cockshutt, who did much to further the *bonne entente* between Ontario and Quebec, has presented the coat of arms of the diocese of Quebec. The arms of the diocese of Nova Scotia are the gift of Duncan McLaren and those of the diocese of London of Frank A. Rolph. The coat of arms of Canterbury is the gift of Mrs. John Stewart of Perth, formerly national president of the Imperial Order Daughters of the Empire.

#### BROTHERHOOD OF ST. ANDREW

Last Sunday members of the Brotherhood of St. Andrew in Toronto, numbering 150, gathered at St. James' Cathedral for their annual service at 8 A.M.

Breakfast was served at 9 A.M., and was followed by an address by the Rev. A. Briarly Browne. In the evening, services were held at the Church of the Comforter, and at St. Paul's Church, Runnymede, these being largely attended by the membership throughout the city.

One hundred and fifty young men and boys, representing twenty-five parishes, attended a life service conference in the Chapter House Hall of St. Alban's Cathedral. This was the second annual conference of this type to be held by the Toronto junior council of the Brotherhood, and was a great success.

The Rev. F. C. Ward-Whate, priest-vicar of the cathedral, welcomed those present and read a letter from the Bishop of Toronto. The Rev. Dr. McElheran, principal of Wycliffe College, was the speaker of the evening.

#### ANNIVERSARY OF MOTHER'S UNION IN TORONTO

St. James' parish house, Toronto, presented a gay appearance when amid flowers and foliage, a birthday cake encircled with twenty-five candles, one for each year that the Mothers' Union has been meeting within its walls, occupied a prominent place. The Rev. A. B. Browne opened the meeting with prayer.

The thank offering which was sent in by every diocese in which the Mothers' Union works, was laid on the altar at the service of Thanksgiving at the close of the world-wide conference in Westminster Abbey, and will be devoted to the work of restoration.

The secretary was presented with a gold bar pin on which the Mothers' Union badge "M.U." in dark and light blue enamel is mounted.

#### PLAN COLLEGE FOR RUSSIAN ORTHODOX CLERGY

Bishop Arseny of the Russian Orthodox Church in Canada has purchased a site at St. Basil's near Montreal, where it is anticipated a college for the training of priests in the Russian Orthodox Church will be established in the autumn of 1931.

It is thought best to prepare Orthodox priests for Canada in Canada, because of the great difficulty in bringing priests from Russia to Canadian parishes. At the present time there are 100 Russian Orthodox parishes and forty priests in Canada. Today there is only one Russian Orthodox theological seminary in the world, and that is located in Paris.

#### BISHOP OF TORONTO OBSERVES ANNIVERSARY

On November 21st the Bishop of Toronto celebrated the fiftieth anniversary of his ordination to the diaconate. At St. Alban's Cathedral he celebrated the Holy Eucharist with Canon Brain, his chaplain, as epistoler and Canon Vernon as gospeler.

Immediately after the service the clergy present waited upon the Bishop, and Canon Hartley, rural dean of Toronto, on behalf of the clergy of the diocese presented him with a well filled purse of gold.

#### MISCELLANEOUS NEWS

The Bishop of Caledonia was knocked down by a motor car and sustained two broken ribs. He is reported as convalescing.

Dr. J. D. MacKenzie-Naughton, of St. John's Church, St. John, N. B., has been appointed rector of St. James' Church, Kingston, succeeding Canon T. W. Savary, who is now rector of St Paul's, Halifax. Dr. Naughton will take charge on January 1st.

Dr. H. H. Bedford-Jones of St. George's Church, Ottawa, has been elected as president of the Ottawa Deanery Sunday School Association.

The Bishop of Mid-Japan and Mrs. Hamilton have left Toronto for their home in Nagoya. Enroute they made several stop-overs in western Canadian cities.

A special day of intercession for the Community of St. John the Divine was held at St. Thomas' Church, Toronto, yesterday.

At the request of the diocesan council for social service, and with the support of the Bishop and executive committee of synod, and the deanery of Toronto, a

special appeal is being made to Toronto churches for a special emergency relief of unemployment fund of \$50,000.

At St. Thomas' parish hall, Toronto, the executive committee of the diocesan Woman's Auxiliary held a reception in honor of Archbishop Platon, Bishop Arseny, and a number of other clergy of the Russian Church. The Bishop of Toronto, and many of the Anglican clergymen, as well as representative laymen and members of the Woman's Auxiliary, were present.

#### ANNIVERSARIES AT ST. ANDREW'S, MINNEAPOLIS

MINNEAPOLIS, MINN.—St. Andrew's Parish, celebrated the sixtieth anniversary of the consecration of its first chapel, and the tenth anniversary of the rectorate of the Rev. George Buzzelle by setting apart the month of November as a gala month, beginning with an intensive drive for church attendance, and the Every Member Canvass. This was followed by a grand children's service on November 23d, the culmination of the children's crusade.

On Tuesday evening, November 25th, the parish dinner took place, presided over by the rector. The Rev. J. W. Prosser (retired), the first rector of the little mission chapel, related how the Rev. Daniel Knickerbacker—a former rector of Gethsemane Church, Minneapolis, and later Bishop of Indiana—assisted by "The Brotherhood of Gethsemane," had started this mission in north Minneapolis in 1858. Another speaker on the program was F. Crawford Brown, treasurer of the missionary district of Hankow, who, in a most interesting manner, told of the troublous times that the Chinese Church is passing through. During the evening a purse of \$500 was presented to the Rev. Mr. Buzzelle by his people.

On Sunday, November 30th, Bishop McElwain celebrated a corporate Communion for the men and boys of the parish, and at 11:00 A.M. the anniversary service proper was held, the Bishop preaching the sermon, and the rector giving a brief history of the parish. In the afternoon of the same day the Rev. Mr. Buzzelle presented a class for Confirmation, the Rev. Don Frank Fenn of Gethsemane parish, Minneapolis, preaching the sermon. In the evening St. Andrew's Y. P. F. entertained the city Y. P. F.s.

On Monday, December 1st, St Andrew's was host to the members of the Twin City Clericus, thus closing the month's festivities.

#### EDITOR OF

#### ST. ANDREW'S CROSS RESIGNS

PHILADELPHIA.—The national officials of the Brotherhood of St. Andrew have announced the resignation of George H. Randall as editor of *St. Andrew's Cross* and associate general secretary of the Brotherhood, to take effect the first of the year. Mr. Randall has been a member of the national staff of the Brotherhood for over twenty-five years and for the past fifteen years has been editor of *St. Andrew's Cross*. Under his editorship the *Cross* has been a publication of high excellence and wide influence in the Church, and his retirement as editor will leave a vacancy that will be hard to fill.

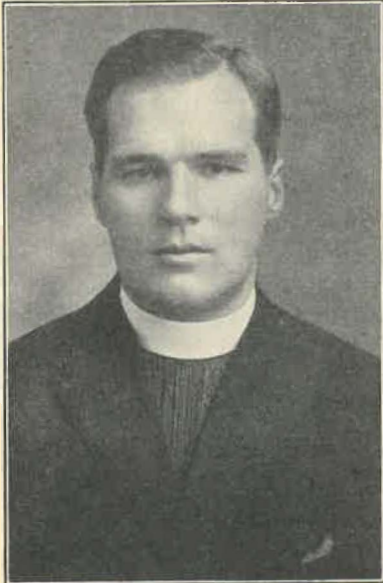
In resigning Mr. Randall stated that while the time had come when he felt he should ask to be relieved of the burden of official responsibilities, he would continue as a volunteer worker, to help as opportunity offered.

## The Rev. Gregory Mabry of Kingston, N. Y., Accepts Rectorship of St. Paul's, Brooklyn

### Churchmen's Association Hears Judge Lindsey — Emergency Relief Needs

The Living Church News Bureau  
New York, December 6, 1930

THE REV. GREGORY MABRY, FOR THE past eleven years rector of Holy Cross Church at Kingston, has announced his acceptance of election to the rectorship of St. Paul's Church, Clinton and Carroll streets, Brooklyn, where he will succeed the Rev. Granville Mercer Williams, S.S.J.E., now rector of the Church of St. Mary the Virgin, New York.



RECTOR-ELECT

The Rev. Gregory Mabry, rector of Holy Cross Church, Kingston, N. Y., who has accepted his election as rector of St. Paul's Church, Brooklyn, N. Y.

Fr. Mabry's resignation at Kingston takes effect on St. Paul's Day, and he will enter upon his new work in Brooklyn on February 1st.

The vestry at Holy Cross Church has acted promptly to choose a successor to Fr. Mabry. The Rev. Alpheus Appleton Packard, Jr., now assistant at the Church of the Saviour, Syracuse, has been elected and has accepted the call. He will go to Kingston on January 1st, and will act as vicar during that month, becoming rector February 1st.

With these changes it is announced, also, that the Rev. Raymond S. Hornby, now assistant at Holy Cross Church, will accept a like position on January 1st with the Rev. Frank H. Simmonds at Grace Church, White Plains. And the Rev. John Langtry Williams, now on the staff at St. Thomas' chapel in East 60th street, will become an assistant to Fr. Mabry at St. Paul's, Brooklyn.

In the parish at Kingston Fr. Mabry has done a quite remarkable work. A church, the future of which at the close of the World War seemed doubtful, has been developed to a remarkable degree of usefulness under the able guidance of its rector. Not only has the work evidenced a notable spiritual growth, but the material side, as well, has shown a great improvement. The reconstruction of their building has provided a rather small parish church with one of the most beautiful and spac-

ious sanctuaries to be found anywhere. On St. Paul's Day of this year Holy Cross Church was consecrated by Bishop Manning, and just a year ago Bishop Shipman dedicated the House of the Holy Guardian Angels for children which Fr. Mabry founded. He has established, also, the Convent of St. Anne and the House of Retreat at Kingston. Because of his scholarly attainments and his ability as a priest Fr. Mabry is in demand as a preacher and speaker beyond his parish. He was one of the essayists at the Buffalo Catholic Congress. Within the past eight months he has been called to seven different works. In going to St. Paul's, Brooklyn, he will take to a well-established work, but one seriously handicapped by neighborhood changes, his proven ability as an inspiring leader.

Fr. Packard, the rector-elect of Holy Cross Church, is a young priest, who in the brief period since his graduation from the General Seminary in 1929 has been a fellow at that institution and later an assistant at the Church of the Saviour. It is stated that he has declined a call to be rector of the Syracuse parish, choosing to go to Kingston instead.

#### CHURCHMEN'S ASSOCIATION HEARS JUDGE LINDSEY

The scheduled speaker at the December 1st luncheon meeting of the Churchmen's Association was Judge Ben B. Lindsey of Denver. By an inadvertence, for which no one was to blame, no notice of his coming was given at the previous meeting. When the announcements reached the members late last week, it was suggested to the chairman of the program committee that the invitation to Judge Lindsey be withdrawn, as it seemed unwise to some that the author of teachings concerning marriage, upholding a position to which the Church does not subscribe, should be the guest of honor at the association luncheon. When the matter was brought to the attention of Bishop Manning he, as a member of the organization, requested that the program be changed. At the assembling at noonday on Monday of a large proportion of the membership there occurred an extended debate on the right of the association to invite as speakers any it might choose. The result was an overwhelming vote in favor of hearing Judge Lindsey. Before the speaker was introduced several withdrew from the meeting. Among them were the Rt. Rev. Dr. Gilbert, president of the association, and Dean Gates of the cathedral.

#### EMERGENCY RELIEF NEEDS

Speaking at the cathedral last Sunday on the unemployment situation, the Rev. Dr. L. E. Sunderland of our diocesan City Mission Society pointed out that "while some are brought closer to God by their troubles, others lose faith; idleness increases temptations, and often unworthy is accepted." This expresses a needed emphasis to show how greatly the crisis of the present winter should be the concern of us all.

Dr. Sunderland was speaking in behalf of the appeal recently made by Bishop Manning for a fund of \$250,000 to aid the unemployed and other needy ones. The amount will be used to help people in our parishes, and it was stated that they constitute one of the greatest problems, many of them being in dire need and perhaps never before having to depend upon

others are reluctant in their sensitiveness and pride to seek the help they must have.

The National Church Club for Women has established a relief fund. An appeal is made for clothing, to be sent to the Club office, 130 East 57th street. Special attention is being given to undernourished and convalescent children; \$1.75 per day will care for a baby at the creche, and \$10 will furnish 100 children one full meal a day.

#### ITEMS

Bishop Manning is to preach at the cathedral tomorrow morning, giving "a message to the diocese as to certain issues now before us and as to the meaning of so-called Companionate Marriage."

The Bishop will officiate on Tuesday morning at the dedication of the completed St. Bartholomew's Church.

The Very Rev. Dr. John Moore McGann of Boston will be the noonday preacher in Trinity Church the week of December 15th.

The Rev. Walter Lowrie, sometime rector of the American Church in Rome, is preaching a series of sermons on the first four Mondays of this month in the General Seminary chapel. The hour of the service is 6 P.M.

Mrs. W. H. C. Lylburn, widow of the late rector of St. Thomas' Church, New Windsor, has become a parish worker at St. Thomas' Church, Mamaroneck.

Bishop Manning officiated last Sunday morning at the consecration of the Church of the Holy Nativity, 204th street and Bainbridge avenue, the Rev. C. F. Kennedy, rector.

Bishop Manning was the celebrant on Tuesday morning at the cathedral on the annual Advent meeting of the diocesan Woman's Auxiliary. The speakers at the meetings during the day were Bishop Perry, Bishop Hulse, and Bishop Gilbert.

The Rev. Dr. John Rathbone Oliver conducted a quiet day at the General Theological Seminary on Wednesday, December 3d.

At St. Ann's Church, East 140th street, the Rev. Dr. E. C. Russell, rector, there was dedicated last Sunday an electric organ console, given by Mrs. Helen Schermerhorn Morris in memory of her husband, Newbold Morris.

A meeting of the Fellowship of Social Workers was held on Monday, December 8th, at Calvary Church. At 5:15 there was a quiet hour conducted by the Rev. Dr. Gavin. William H. Matthews of the A. I. C. P. spoke at the supper on the subject of unemployment relief.

Carl Weinrich, formerly organist at St. Paul's Presbyterian Church in Philadelphia, is to succeed the late Lynwood Farnham as organist at the Church of the Holy Communion.

HARRISON ROCKWELL.

### GRACE CHURCH, BROOKLYN, TO ERECT PARISH HOUSE

BROOKLYN, N. Y.—Parish house is to be erected at once by Grace Church, Brooklyn Heights, of which the Rev. Dr. George P. Atwater is rector.

Frank H. Hutton is the architect of the building which will cost \$150,000.

Grace Church, erected in 1848, was designed by the famous architect, Richard Upjohn, and is one of the most beautiful churches in New York City.

The new parish house will adjoin the church, and in beauty of design and in completeness of equipment will be a worthy adjunct to the church.

## Diocese Recommends Plans for Parish Use During Period of Industrial Depression

John Kirchmayer, Famed Carver in Wood, Dies—Give Series of Illustrated Travel Talks

The Living Church News Bureau  
Boston, December 6, 1930

THE SOCIAL SERVICE DEPARTMENT OF the diocese, at Bishop Sherrill's request, has prepared suggestions for parish use in the present period of industrial depression and consequent unemployment. Accompanying these suggestions for rectors is the following prayer set forth by Bishop Sherrill:

"Our heavenly Father, who through Thy Son hast taught us to pray for daily bread and to bear one another's burdens, sustain with Thy love and power those who are in need through lack of work, that they may have faith, courage, and opportunity. Inspire our people to compassionate, unselfish provision for the needs of all. Grant to us the wisdom to order the life of our nation upon the principles of justice and of brotherhood, to the conquest of covetousness and of want. All this we ask in the Name of Him who came to give us life more abundant, Thy Son our Master, Jesus Christ. Amen."

The recommendations cover provision of work and direct relief, with emphasis placed on the creation of "work which in less emergent times might have been left undone." Emphasis is also placed on the wisdom of coöperating with recognized social agencies in the cases of strangers and those outside the parish. The matter of those parishes not facing acute unemployment problems transferring their surplus to more needy parishes and missions is dealt with. The main duty of encouraging that peace of heart that comes from trust in God as a defense against worry, bitterness, and despair is stressed above all else.

Many parishes have already embarked on some kind of material aid to the needy; a letter from the rector of St. Paul's, Malden, as early as the first of last month, gave the parishioners the opportunity of checking a list of odd jobs for which transient labor could be accepted. Another parish, St. John's, Charlestown, has included in an editorial suggestions of certain activities to denote a friendly and understanding spirit to embarrassed members on the part of those unable to undertake more expensive methods.

### DEATH OF JOHN KIRCHMAYER

John Kirchmayer, who died last Saturday at his home in Cambridge, was a famed carver in wood whose statues of saints and martyrs are to be found in churches the length and breadth of this country. He was born seventy years ago in Oberammergau where for two years, 1870 and 1871, he played the part of Joseph in the Passion Play. For the last few years, Mr. Kirchmayer has carved ecclesiastical figures only; one of his most recent works is the figure of St. Augustine of Hippo (354-430), African-born early father of the Church, carved in oak for the cathedral in Washington, D. C. One of his outstanding masterpieces is accounted to be the figure of the Saviour which was completed in 1927 for Christ Church, Cranbrook, Mich. Mr. Kirchmayer was one of the founders of the Boston Society of Arts and Crafts.

### SERIES OF ILLUSTRATED TRAVEL TALKS

Dr. Sarah Palmer began a series of three illustrated travel talks in the crypt of St. Paul's Cathedral last Wednesday evening. Brazil was the subject presented; and it will be followed on successive Wednesdays by talks on Venice and the Passion Play at Oberammergau.

On Thursday noon, the Rev. Dr. William H. P. Hatch, Rousmaniere professor of New Testament Literature at the Episcopal Theological School, Cambridge, gave the first of his two addresses based

of a series of four parish suppers last Wednesday evening and 500 men and women gathered in Ford Hall. The speakers included the staff of Trinity; the rector's father, the Rev. Dr. Arthur Bruce Kinsolving of Christ Church, Baltimore; Robert Treat Paine, and Alexander White-side, wardens.

Leon C. Palmer, general secretary of the Brotherhood of St. Andrew, addressed the morning congregation of Grace Church, New Bedford, last Sunday on the occasion of the annual corporate Communion of the confirmed men and boys of the parish. In the evening, the senior and junior chapters of the Brotherhood with delegates from other chapters in the diocese gathered for an informal supper conference in Grace House.



PORTRAIT PRESENTED TO SEMINARY

The late Most Rev. Charles P. Anderson, D.D., Presiding Bishop and Bishop of Chicago, from portrait done by Frank O. Salisbury, presented to Bishop Stewart for placement in new buildings of Western Theological Seminary (See THE LIVING CHURCH of November 29th.)

on the knowledge gained during the year spent as annual professor of the American School of Oriental Research in Jerusalem. The subject was Palestine Today, the Country and the People. The second address will be given next Wednesday with Sinai and St. Katharine's Monastery as the subject. Both of these series are arranged by the cathedral committee on adult education.

### MISCELLANEOUS

Miss Gertrude Dame of St. Stephen's parish, Lynn, who was obliged, on account of ill health, to resign as teacher of the little Navajo children in the mission station at Fort Defiance, Ariz., was hurt by an automobile when crossing the street last month. She was obliged to remain but a few days in the hospital, however, and is progressing well.

Trinity Church, Boston, held the first

The Rev. D. Robert Bailey, vicar of St. Stephen's Church, Fall River, will begin a week's preaching mission in St. David's Church, Cranston, R. I., tomorrow evening.

The Rev. Truman P. Riddle, returned after three years as chaplain of the Asiatic Fleet, preached in St. Paul's Cathedral last Sunday evening on The Church in the Navy. The chaplain is now stationed at the United States Training Station, Newport, R. I.

The Rev. Welles Mortimer Partridge, rector for the past six years of St. Ann's Church, Dorchester, has resigned and will take a complete rest from parochial work, spending the winter in the south. The Rev. William C. Robertson of Cambridge has been appointed priest-in-charge of St. Ann's, and will begin his work there tomorrow.

ETHEL M. ROBERTS.

## Church People in Chicago Pay Final Tribute to Late Bishop Griswold

### Bishop Stewart Addresses Business Leaders—Seminary Announces Gifts—Launch Missionary Work

The Living Church News Bureau  
Chicago, December 6, 1930

EXACTLY TEN MONTHS FROM THE DAY when Church people of the diocese of Chicago gathered to pay final tribute to the late Bishop Anderson, they assembled Tuesday at St. James' Cathedral in acknowledgment of the passing of the fifth Bishop of the diocese—the Rt. Rev. Sheldon Munson Griswold, D.D. The cathedral was crowded for the service as the Rt. Rev. George Craig Stewart, D.D., was the celebrant at the Requiem Eucharist.

Ten months ago, at Bishop Anderson's funeral, Bishop Griswold was the celebrant at an identical service.

Sharply at 10 o'clock, Leo Sowerby, organist at the cathedral, began Handel's *Dead March in Saul*. The long procession entered the cathedral from the community house, down the south aisle. Two priests of the diocese, the Rev. Ray Everett Carr and the Rev. H. L. Church, stood watch over the casket in the chancel as the procession entered.

After the crucifer and St. James' choir, came students of the Western Theological Seminary; then clergy of the diocese, numbering more than 100. Then followed the active and honorary pallbearers and finally the bishops. The Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana and president of the synod of the Mid-west, occupied the position of honor in the procession.

The Very Rev. John Herbert Edwards, D.D., dean of Chicago clergy, read the opening sentences, and the Very Rev. Duncan H. Browne, dean of the cathedral, the lesson. As the anthem was concluded, Bishop Stewart with his assistants entered the chancel. The Rt. Rev. James Wise, D.D., Bishop of Kansas, was the epistoler, and the Rt. Rev. Reginald Heber Weller, D.D., Bishop of Fond du Lac, the gospeler. The Rev. G. G. Moore and the Rev. Dr. Edwin J. Randall assisted the celebrant.

Burial was at Memorial Park Cemetery, Bishop Stewart officiating, assisted by Bishop Weller.

Active pallbearers at the service were priests whom Bishop Griswold had ordained. The Rev. Samuel J. Martin, another priest ordained by the Bishop, carried the Bishop's staff in the procession.

Bishops of the Greek, Russian, and Canadian Churches were present to pay final tribute to the Bishop. The Bishop of Algoma, Ont., represented the Canadian Church. American bishops present were: Bishops Alexander Mann of Pittsburgh, a classmate and roommate of Bishop Griswold at General Theological Seminary; Mize of Salina; McCormick of Western Michigan; Ivins of Milwaukee; White of Springfield; Wilson of Eau Claire; Maxon of Tennessee; Sturtevant of Fond du Lac; and Rogers of Ohio.

The Bishop's remains were removed to the cathedral Monday noon and lay in state until the funeral service Tuesday. The body was in state in Lady Chapel at St. Luke's, Evanston, from Saturday

noon until Monday noon. Just before the service began, Mrs. Griswold, the widow, entered the chancel, accompanied by her sister, Mrs. Lansing, and the Rev. Edwin J. Randall, for a last view of the Bishop. Then she took her place in the cathedral nave. Mrs. Jessica Brennan, a devoted servant in the Griswold home for nearly a quarter century, also viewed the body.

#### BISHOP STEWART ADDRESSES BUSINESS LEADERS

A plea for sacrifice in the interests of the poor and needy was made by Bishop Stewart in a Thanksgiving message to the Chicago Association of Commerce last Wednesday.

"See to it that a full table is provided for some family in want as well as yourself," Bishop Stewart told the business leaders. "Otherwise your Thanksgiving will be mere hypocrisy, sheer Phariseism."

#### SEMINARY ANNOUNCES GIFTS

The Very Rev. Frederick C. Grant, D.D., dean of the Western Theological Seminary, announces the establishment of the Harriet Blair Borland Scholarship. This will provide for a student in the seminary in each academic year. The conditions surrounding the scholarship are subject to the action of the faculty.

Mrs. John J. Borland, the donor, had been for many years a member of Trinity Church, and a supporter of many causes in Chicago.

Through the generosity of another donor, who prefers to remain anonymous, the seminary is also able to offer a fellowship in Pastoral Theology to a qualified candidate for a higher degree in this field. Preference will be given to men who have had experience in home missionary work.

The seminary now has seven scholarships and one fellowship, where a year ago it had but two scholarships. Dean Grant hopes to establish at least twenty-five scholarships.

#### MISSIONARY WORK LAUNCHED

As the first step in the development of missionary work of the diocese to a larger extent, Bishop Stewart has sent the Rev. F. H. O. Bowman, formerly of the diocese of Milwaukee, to be resident priest-in-charge of Grace Church, Pontiac, and to have oversight over the work at El Paso and other nearby towns.

Until recently, Grace Church, Pontiac, was a parish. But because of a dwindling congregation, the church was reduced to a mission. For more than a year, Dr. Hallock of the Western Seminary was in charge of Sunday services.

Bishop Stewart hopes through having a resident priest in the territory to develop work in some fifteen towns in that section of the southern deanery.

#### CHURCH CLUB PLANS FAMILY RELIEF

A constructive program of family relief, administered through the various Church institutions of Chicago, is being planned by the Church Club of Chicago, under the direction of John D. Allen, president. The program is in line with methods being used by central agencies and approved by the Governor's Chicago Relief Committee.

The club is planning five gatherings—at the Cathedral Shelter, Chase House,

#### \$1,014,344 TO BE COLLECTED IN DECEMBER

NEW YORK—The diocese and districts told the National Council early in the year to expect from them payments on quota in the amount of \$2,866,484.

Of this sum there has been paid to December 1st a total of \$1,890,746 leaving an unpaid balance of \$975,738.

In addition many of the dioceses have made efforts to supplement the amount which they told the council to expect and from this source the council estimated that it would receive \$44,000 of which \$5,394 has been received leaving \$38,606 still to come.

The grand total still due is therefore \$1,014,344.

Last December we collected \$895,263 with a surplus over. We can do it again. Under present business conditions it will require sacrifice. "Seek ye first the Kingdom of God."

Faithfully yours,

LEWIS B. FRANKLIN,  
Treasurer.

House of Happiness, Grace House at St. Luke's Hospital, and the Church of the Atonement—on December 22d. At each of these gatherings, 100 children from families in dire need and not being helped by other agencies, will be given a modest meal and the families provided with food, clothing, and other necessities. Virtually all of the funds raised will go for the family relief, a small portion being retained for the children's dinner. Heretofore, the club has staged a Christmas party for children at a downtown hotel. Emergency needs of the current year caused the change in plans, Mr. Allen stated. Edward L. Ryerson, a Churchman and chairman of the Governor's Relief Committee, has approved of the plans as outlined.

#### NEWS NOTES

The diocesan Young People's association is planning a benefit for the Cathedral Shelter at the Church of the Atonement, December 17th.

More than 3,000 Churchmen were attracted to the nine sectional and zone meetings arranged by the department of ways and means and addressed by Bishop Stewart.

The Rev. Dr. John Henry Hopkins, rector emeritus of the Church of the Redeemer, Chicago, is taking charge of St. Luke's Cathedral, Orlando, Fla., during December.

The national conference center of the church will be formally opened here on December 15th, in charge of Mrs. George Biller. It is located at 5540 Woodlawn avenue.

#### GROUND BROKEN FOR NEW BUILDINGS IN NEW HAVEN

NEW HAVEN, CONN.—Ground was broken on Friday, November 27th, for the first unit of a complete parish structure consisting of church, parish house, and rectory for St. Thomas' parish, the total cost of which will be about \$400,000.

On account of the encroaching of business interests, it was decided to sell the old property. The new site is in a splendid residential section. The contract for the new parish house has been let and it is hoped that the building will be completed next fall. The Rev. Dr. William A. Beardsley is rector of St. Thomas'.



## Economic Measures Suggested at Annual Dinner of Pennsylvania Church Club

### Annual Meeting of Brotherhood Assembly—St. Paul's, Chestnut Hill, Beautifying Chancel

The Living Church News Bureau }  
Philadelphia, December 6, 1930 }

THE CHANGED CONDITIONS OF MODERN life, and the present economic situation were the thoughts uppermost in the minds of the speakers at the annual dinner of the Church Club of the diocese of Pennsylvania, which was held last Wednesday evening, December 3d, in the Penn Athletic Club, Rittenhouse square.

The honor guests at the dinner included the Rt. Rev. Thomas J. Garland, D.D., Bishop of the diocese; the Rt. Rev. Francis M. Taitt, D.D., Bishop Coadjutor; the Rev. Allen P. Shatford of Montreal; the Rev. John W. Chapman, retired Alaskan missionary; and the Hon. Roland S. Morris, former U. S. Ambassador to Japan.

A plan whereby each member of every parish would donate two days' wages to the missionary fund of the Church to offset the deficit caused by the business depression was suggested by Bishop Garland in his address. The Bishop stated, however, that the quota for Pennsylvania would be met this year as in the past.

Bishop Taitt expressed the opinion that the great churches with heavy endowments should aid the weaker ones, so that those with people but no money could function, while those with few people but much money could serve.

Canon Shatford took up the general thought of the evening and urged that the Church bring a new emphasis to bear upon its essential spiritual truths.

Mr. Morris, who is rector's warden of St. Stephen's Church, Philadelphia, urged the elimination of half of the central-city churches. These churches, of which there are eight major ones, represent a total investment of more than \$7,500,000, of which over \$4,000,000 is devoted to endowments which are used at the present time in sustaining them. Any one of them thirty-five years ago had more members in its Sunday school than all of them today, he declared.

These churches were established by a system which Mr. Morris held to be ill-advised. As the city moved westward, a new parish would be founded, and the old one, only a few blocks away, would be deserted, he claimed. He suggested that the two most historic and perhaps two of the others be retained, in order that the new conditions of today might be met.

The parishes Mr. Morris had in mind include some of the best known churches in the city, several of them being known throughout the English-speaking world. They include Old Christ Church, 2d street; Old St. Peter's, 3d street; St. Stephen's, 10th street; St. Luke and the Epiphany, 13th street; Pro-Cathedral of St. Mary, Broad street; St. Mark's, 16th street; Holy Trinity, 19th street; St. Clement's, 20th street; and St. James', 22d street.

As most Philadelphians have a great love for their own particular parish, it is not likely that Mr. Morris' plan will ever go through. The constant erection of skyscraper apartments in all parts of the central-city, bringing more people into residence on every street, indicates greater usefulness for all these parishes in the future.

#### ANNUAL MEETING OF BROTHERHOOD ASSEMBLY

An especially attractive program was presented at the annual meeting of the Pennsylvania assembly of the Brotherhood of St. Andrew at St. Mary's Church, Ardmore, on Saturday evening, November 29th. That for the seniors included an address by Bishop Taitt on Impressions of the Lambeth Conference, which was followed by a general discussion.

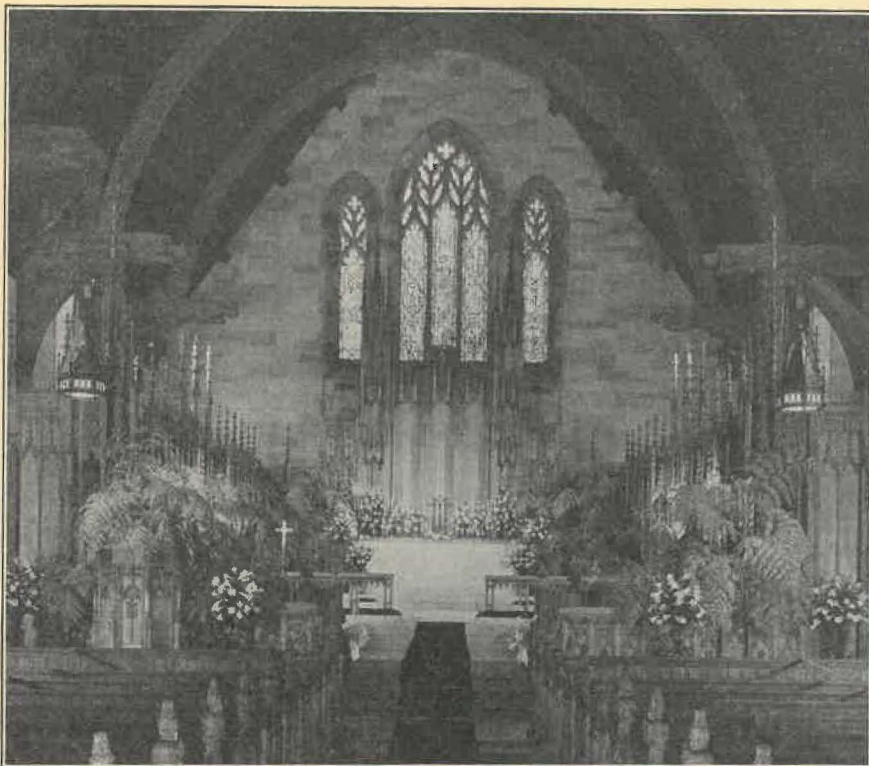
The juniors' program included a conference on Prayer and Service, led by Thomas Herrin of the House of Prayer

vocation supper, Bishop Taitt spoke about the conference of bishops at Canterbury, and C. Fenno Hoffman and C. C. Morris made appeals on behalf of the Forward Movement.

This convocation has little missionary work which falls under the purveyance of the diocesan department of missions, but as there are great numbers of Negro and foreign people resident within its confines, there is much need for social service work. Various parishes are taking care of most of the work being done among the colored people, and there is a good piece of work being done among the Italians.

#### LECTURES BY FR. JOINER AT ST. CLEMENT'S

A series of lectures on Church Doctrine is being given at St. Clement's



BEAUTIFYING CHANCEL

Interior of St. Paul's Church, Chestnut Hill, Philadelphia, showing altar on which decorating and carving is nearly completed.

Chapter. Following the supper at 6:45, addresses were made by Captain Conder of the Church Army, and by the Rev. John C. Roak, assistant at St. Paul's, Overbrook.

The Rev. Royden Keith Yerkes conducted a preparation service at 8:45 for the Brotherhood's Advent corporate Communion, which closed the meeting.

#### ST. PAUL'S, CHESTNUT HILL, BEAUTIFYING CHANCEL

Beautification of the chancel of St. Paul's Church, Chestnut Hill, in the elaboration of the already beautiful reredos, is rapidly being completed. Certain panels have recently been inserted in the reredos, on the top of which now rest five pedestals, which some day will support carved wooden figures. An inscription has also been carved along the top stone of the altar, to which will be added an *Agnus Dei* in the center stone, and an angel near each end. The Rev. Malcolm E. Peabody is rector of St. Paul's.

#### MEETING OF SOUTH PHILADELPHIA CONVOCATION

The convocation of South Philadelphia met at the Church of the Holy Apostles on the 28th of last month. After the con-

Church, 20th and Cherry streets, on each Friday evening (except the first Friday in the month) at 8:00 o'clock, by the rector, the Rev. Franklin Joiner. Two or three have already been given, but each is complete in itself, and the series can be entered at any time. Visitors are always welcome at St. Clement's.

ELEANOR ROBERTS HOWES.

#### CELEBRATE CENTENNIAL AT ST. JOHN'S, TROY, N. Y.

TROY, N. Y.—A congregation that filled the church, representing the parish and friends in the community, attended the one hundredth anniversary service of St. John's Church, on November 30th. This parish, founded on St. Andrew's Day, 1830, has had fifteen rectors during the century. The Rev. Dr. H. R. Freeman, rector emeritus, made a commemorative address. Preceding the Holy Communion, the new rector of the parish, the Rev. Nelson M. Burroughs, was instituted by the Bishop of the diocese. Bishop Oldham also preached the sermon. A reception to the new rector was held in the parish house on Monday evening, December 1st.

## LONG ISLAND NOTES

The Living Church News Bureau  
Brooklyn, December 1, 1930

THE REV. GRANVILLE MERCER WILLIAMS, S.S.J.E., rector of the Church of St. Mary the Virgin, in Manhattan, and formerly of this diocese, was the speaker at the monthly meeting of the Brooklyn Clerical League last Monday. His subject was Present-Day Trends Within the Anglo-Catholic Movement, and his address was both interesting and informing. The meeting was a large one, and a number of questions were asked and answered at the end of the address.

## "FAITH AND YOUTH" MOVEMENT

The final meeting of the Faith and Youth campaign was held in St. Ann's Church, Brooklyn, last Saturday night, Bishop Stires being the speaker. The meeting was in the nature of a preparation for the corporate Communion of men and boys the following morning, Advent Sunday. About 300 were present.

At the Church of the Resurrection, Richmond Hill, the rector, the Rev. Arthur R.

of Queens and Nassau, and the Rev. Henry Mesier, a former rector of the parish, were present.

## CHURCH ARMY CANVASS

Capt. Mollette and Capt. Moss of the Church Army are devoting two weeks to a canvass of the neighborhood of St. Andrew's-by-the-Sea, Rockaway Park. There have been extensive population changes in the last two years, and the canvass is an effort to find just what the Church has lost and what gained.

## NINETY-FIFTH ANNIVERSARY

The Church of St. Mark, Eastern Parkway, Brooklyn, recently celebrated the ninety-fifth anniversary of the organization of the parish. There were appropriate services, and a public reception at which the rector, the Rev. Dr. Arthur L. Charles, and others made addresses.

This parish was organized as St. Mark's Church in the village of Williamsburgh in 1835. Williamsburgh was incorporated as a city in 1851, and was consolidated with Brooklyn in 1855. Just about the end of the nineteenth century the old church was taken by the city to make

ROOF BULLETIN  
ADVERTISES  
CHURCH

The roof bulletin on the northeast corner of St. Nicholas avenue and 181st street, advertising Holyrood Church, New York, of which the Rev. Arthur P. S. Hyde is rector.

Cummings, writes in his weekly bulletin: "The Faith and Youth services have been a great blessing to our parish. The addresses by the laymen were most helpful, and a number of strangers were present at the services with our young men. Many of the boys spoke of the benefits of the services, and one has joined the confirmation class."

## NEW CHAPEL IN AUBURDALE

The new St. Mary's Chapel in Auburndale, near Flushing, was opened last Sunday by the Rev. L. L. Twinem, rector of St. John's, Flushing, who started and has developed the mission in Auburndale. The new location is at Utopia Parkway and 42d avenue. The congregation formerly had temporary quarters in a store. The new chapel was formerly the Auburndale railroad station, and its removal to a new site and process of conversion into a chapel I described in a letter some weeks ago. The altar and some of the other furnishings were brought from the former private chapel of August Belmore at North Babylon, L. I.

## NEW ORGAN IN FAR ROCKAWAY CHURCH

Bishop Stires dedicated a new organ in St. John's Church, Far Rockaway, last Sunday morning. The organ is an anonymous gift, and is placed in a new transept lately built for the purpose. On the same occasion the Bishop confirmed thirty-two. The Ven. Roy F. Duffield, archdeacon

room for the Williamsburgh bridge approach, as old St. Ann's had been taken a generation earlier for the Brooklyn Bridge. As a new site, the congregation of St. Mark's chose a location at the Eastern Parkway and Brooklyn avenue, and the church has been located there since 1901. The Rev. Dr. Charles has been rector since 1918.

## BISHOP LARNED ADDRESSES KIWANIS

The Kiwanis Club of Brooklyn was especially invited to a service held last Sunday night at the Church of the Redeemer, Brooklyn. The speaker was the Rt. Rev. J. I. Blair Larned, D.D., Suffragan Bishop. The Bishop especially praised the work of the club in aiding the under-privileged children of the borough.

CHAS. HENRY WEBB.

BISHOP OF NEVADA  
VISITS ALBANY

ALBANY, N. Y.—The Rt. Rev. Thomas Jenkins, D.D., Missionary Bishop of Nevada, spent a week in the diocese of Albany, speaking to a group of parishes under the direction of the field department of the diocesan council.

Bishop Jenkins made missionary addresses at St. Augustine's, Ilion; Emmanuel, Little Falls; Trinity, Troy; Christ Church, Schenectady; St. Paul's, Albany; and Christ Church, Hudson.

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**FORMER JUDGE LINDSEY  
EJECTED FROM CATHEDRAL**

NEW YORK—Former Judge Ben B. Lindsey of Denver, exponent of companionate marriage, was ejected from the Cathedral of St. John, the Divine Sunday morning, December 7th, for disturbing public worship. Judge Lindsey was carried out by plain-clothes men, detectives, and cathedral ushers after he had shouted, according to daily papers, "Bishop Manning, you have lied about me," just as the Bishop had concluded his sermon.

At the end of the sermon the Bishop turned, facing the east, and said the final ascription. He had scarcely started when Judge Lindsey, who had been sitting directly at the foot of the great pulpit at a place where tables had been placed for the press, jumped on one of the tables and shouted that he had been misrepresented, and that if this be a house of justice five minutes should be accorded him to reply. The Bishop continued with his ascription, and by the time he turned to face the congregation again the Judge was being carried out by ushers. He was taken away by an officer to the police station of the neighborhood. The Bishop, with great feeling, then said to the congregation: Let us all join in singing the hymn, Fight the Good Fight. It was an impromptu decision, so there was a bit of delay for the organist could not hear the Bishop's suggestion. But as he announced the hymn, a great wave of emotion swept over the vast congregation, which filled the crossing to capacity, and the people broke out in enthusiastic and prolonged applause. Such seems incredible at the Sung Eucharist in the New York cathedral, but even so it was most fitting, all things considered, and the Bishop made no effort to stop them. By that time the hymn was begun. The Bishop remained in the pulpit until the close of the hymn, when he was escorted back to the sanctuary.

As Bishop Manning would make no charges against Judge Lindsey, instead of being booked and the usual bail set, Mr. Lindsey received a summons for disorderly conduct and was told to report the following morning.

**LAY CORNERSTONE AT  
ST. ANDREW'S CHURCH, ALBANY**

ALBANY, N. Y.—The cornerstone of the new St. Andrew's Church was laid on the afternoon of St. Andrew's Day, the Bishop of the diocese officiating. The main portion of the service was held in the present church, the cornerstone of which was laid on St. Andrew's Day, 1897. Bishop Oldham preached to a large and earnest congregation, who later gathered outside to witness the laying of the stone. In the procession, led by the choir of St. Andrew's Church, were the city clergy, the wardens, and vestrymen of the parish, members of the Brotherhood of St. Andrew, of the Albany Knights Templars, representatives of the Masonic Order, and officers of Master's Lodge. F. and A. M., of which the Rev. C. W. Findlay, rector of St. Andrew's, is chaplain. The Bishop laid the cornerstone, the wardens of the parish putting it in place.

The outer structure of the new church is nearing completion, work on the square central tower being well begun. The building is thirteenth century English gothic. The building has a seating capacity of 500, exclusive of the chancel. There is a small chapel, given by the family of William E. Gick, first senior warden of the church. Ample sacristy, vestry, and choir rooms

connect with the old church which will be converted into a parish house. The architect is Norman R. Sturgis, of Albany.

A Roman tile from the ruins of St. Alban's, built at Verulamium in the early days of British history, will be placed in the crossing underneath the tower. And a stone from the west front of St. Andrew's Cathedral, Wells, England, has been placed over the arch of the main entrance of the church. Both were brought from England last summer by the rector of the parish.



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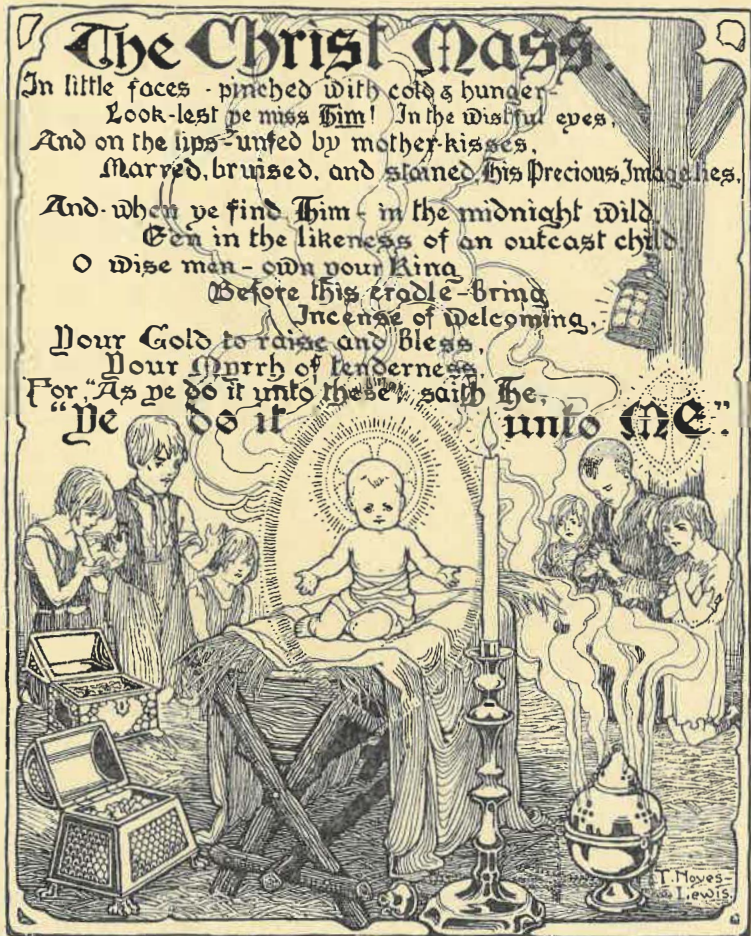
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**PARISH AT WILLIAMSPORT, PA., CELEBRATES 50TH ANNIVERSARY**

WILLIAMSPORT, PA.—St. Mary's Church, the Rev. Samuel H. Sayre, rector, celebrated its fiftieth anniversary on Sunday, November 30th.

The celebration opened with a large parish dinner on Saturday evening which was followed by a reunion meeting. Speakers were mostly former parishioners, some of advanced years, who came long distances to be present at the anniversary. The first speaker was the Rev. Squire Schofield, rector of St. James' Church, Muncy, who brought the greetings from the "grandmother" parish of St. Mary's, and he was followed by the Rev. Hiram R. Bennett, rector of Christ Church, Williamsport, representing the "mother" parish of St. Mary's. The rector of St. Mary's read extracts from the secretary's book of the vestry reaching back in the 1890s. On behalf of Richard Strailey, a devoted communicant, the rector presented two handsome large frames containing the photographs of every missionary and rector since 1880. M. C. Rhone, a former parishioner and lawyer, acted as toastmaster and introduced many former parishioners who told of their experiences in the early days and history of the parish. The closing address was made by the Rt. Rev. Frank DuMoulin, D.D., who represented the episcopate in the vacancy of a Diocesan.

On Sunday morning at 8 o'clock Bishop DuMoulin celebrated the Eucharist, assisted by the rector of the parish. The service was preceded by an admission service of the Brotherhood of St. Andrew when two men were admitted into St. Mary's senior chapter. It was also the annual corporate Communion of all confirmed men and boys of the Church and was largely attended. At 9:30 Bishop DuMoulin addressed the Church school.

The actual anniversary service was held in the form of Choral Evensong at 7:30, and was broadcast over radio station WRAK. An event of particular interest was the dedication by Bishop DuMoulin of the new and handsome lighting fixtures given as a memorial to the late Rev. Herbert W. Brueninghausen by his mother. The sermon was preached by the Rev. Thomas Worrall, rector of St. Mark's Church, Lewistown.

**NEW CHURCH OPENED AT MIAMI, FLA.**

MIAMI, FLA.—Capacity congregations at all services marked the opening of the new St. Agnes' Church (colored) on November 30th. There were 500 communicants at the 7:00 A.M. Mass. At the 10:45 Sung Mass, another large congregation filled the spacious edifice. At 4:00 P.M., St. Agnes' chorus of seventy-five voices rendered a musicale before a mixed audience which again filled the church to capacity. Long before the Evensong hour, the church was literally thronged with the multitude which packed the nave, chapels, gallery, vestibule, and aisles, with other hundreds on the outside occupying vantage points to see the service. A class of eighty candidates was presented for confirmation by the vicar, the Rev. John E. Culmer. This was the second class presented by Fr. Culmer this year. The two classes represent a total number of 145 candidates. Bishop Wing addressed the class and preached the sermon. The Bishop expressed disappointment at the inadequacy of the new edifice to accommodate the rapidly growing congregation.

The foundation of the new edifice was

laid in 1923. Later the walls were built to window height but were blown down by the 1926 hurricane. Building operations were again resumed in 1928 when the walls were again built to near completion and the rafters put in place. Work was suspended at this point for want of funds. The present vicar was transferred from Tampa in September, 1919. Work on the new church was again resumed last March and, despite financial reverses occasioned by the closing of a local bank in which \$1,300 was on deposit, the work has steadily gone forward to completion. St. Agnes' is one of the largest Negro congregations in America. The new building has a seating capacity of 1,200. The new altar was erected by Benziger Brothers of New York, and the new two manual pipe organ is being built by Moller, Inc., of Hagerstown, Md.

**PREACHING MISSION CLOSÉS IN WASHINGTON**

WASHINGTON—The preaching mission in Washington closed on November 23d. It was remarkable in many ways.

In the first place, it had to an extraordinary extent the support of the Church in all parts of the country. The Presiding Bishop sent a special message commending it to the prayers of the Church at large. Eight bishops gave eight full days to advance its interest and the missionaries represented twenty dioceses of the Church.

In the second place, it set a standard through the comprehensiveness of its plan and the extent of its preparations. The diocesan convention decided to hold the mission over a year and a half ago. Before it was undertaken, the entire diocese was divided up, missions being held in some thirty-five parish churches which served as mission centers, with neighboring parishes associated with them. There was an equal number of these centers in the country districts of Maryland and in the city of Washington. Among the interesting features in connection with the preparations for the mission were the holding of a conference of about half the missionaries six months in advance to discuss plans and to put them in touch with rectors of their mission centers, and the publication of a Preaching Mission Handbook giving full information regarding the mission, the

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preparation for it, plans for follow-up, etc.

In the third place, the mission was notable for the fact that the mission had a definite headquarters at the College of Preachers, Washington Cathedral, where many of the missionaries gathered for the quiet day, where a majority of them lived, and where most of them came at the close for a day's discussion as to lessons to be derived from the Mission in the interest of Missions elsewhere.

In the fourth place, the mission was notable for the deep spiritual impression it made. All of the country missions were highly successful.

In the fifth place the mission was noticeable for the large number of children's missions held in various mission centers.

**N. Y. HOSPITAL BEQUEATHED RESIDUE OF ESTATE**

RIVERHEAD, L. I.—After making specific requests aggregating approximately \$1,000,000, the will of Mrs. James E. Andrews bequeathed her residuary estate to St. Luke's Hospital, New York.

Mrs. Andrews, who died on November 16th, provided that the bequest to St. Luke's Hospital should be held in trust in memory of her husband, William Loring Andrews, herself, and two sons, Loring W. and Theodore Crane Andrews. As all are dead, the income is to be used for the general purposes of the hospital.

Some of the other bequests are:

- Cathedral of St. John the Divine, New York, \$5,000.
- Church of the Incarnation, New York, \$5,000 for general purposes and \$5,000 for the Bethlehem Day Nursery.
- Southside Hospital of Bay Shore, \$10,000.
- St. Mark's Church, Islip, \$5,000.

**TWO RHODE ISLAND PARISHES MERGE**

NORTH PROVIDENCE, R. I.—St. James' Church, Providence, has transferred its name and title in its property to the Church of the Holy Spirit of this town. The Providence parish is now given over to Italians chiefly and most of its communicants have moved away. For about two years services have ceased to be held and the fine brick building has been idle. It is now advertised for sale.

The parish of the Church of the Holy Spirit, on the other hand, is located in a suburb that is being built up by the families of Providence business men, and the growth of the church has been notable. Plans are now being drawn for a church building to cost in the neighborhood of \$50,000. The Rev. George E. Manson is the priest-in-charge.

**CENTENNIAL AT WATKINS GLEN, N. Y.**

WATKINS GLEN, N. Y.—On Sunday, November 23d, the centennial of St. James' Church, was observed with solemn procession and festival Eucharist. At this time the Rt. Rev. Cameron Mann, D.D., Bishop of Southern Florida, and second rector of St. James' parish, consecrated the recently installed altar and reredos, a gift of Charles Duncan Mann of Memphis in memory of his parents, the Rev. Duncan Cameron Mann, first rector of the parish, and Caroline Schuyler Mann.

The preacher was another member of the Mann family, the Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh. In the historical sermon he briefly sketched the history of the parish from the committee meeting held 100 years ago, at which time

it was voted to apply for incorporation, down to the present time.

For this interesting and significant occasion, every living member of the Mann family were present. In the sanctuary were the Bishop of Southern Florida, the Bishop of Pittsburgh, the Rev. Duncan Cameron Mann II, student chaplain at Ann Arbor, Mich., the Rev. A. Willis Ebersole, fifth rector of the parish, and the Rev. Guyon A. Golding, present rector.

In the 100 years life of this small parish three living bishops have been given to the Church. They are the Bishop of Southern Florida, the Bishop of Pittsburgh, and the Bishop Coadjutor of Western New York.

**EXECUTIVE COUNCIL OF NORTHWEST PROVINCE MEETS**

OMAHA, NEB.—The executive council of the province of the Northwest met in All Saints' Church, December 3d. Bishop Ingley of Colorado, president of the synod, celebrated the Holy Communion.

Resolutions of congratulation to Bishop Beecher on the occasion of his twentieth anniversary as Bishop of Nebraska were adopted as well as an expression of sympathy for Bishop and Mrs. Beecher in their recent accident.

Bishop Ingley and Bishop McElwain have volunteered to make visitations in Western Nebraska during January.

Bishop Ingley invited the dioceses and districts of the province to share with Colorado the honor of being hosts to the General Convention when it meets in Denver next September. An effort will be made to secure a large attendance of Church people of the province at the opening service on the 16th of September. A special meeting of all members of the province will be held on the evening of September 18th.

Resolutions were adopted calling for a survey of the Negro work in the province, under the direction of the department of Church extension and for a compiling of a directory of all the social service institutions in the province, under the direction of the department of social service. The necessary appropriations for the activities of the various departments were allotted.

**BURNING OF ST. ANNE'S PREVENTORIUM**

MISSION HOME, VA.—St. Anne's Preventorium for tubercular children was totally destroyed by fire on Tuesday afternoon, December 2d. There were fifteen children under care at the time but fortunately all of them were removed in safety. Only a small part of the furniture on the lower floor was saved, and the nurses lost all of their clothing and personal belongings.

The children have been placed in neighboring homes of the mountain people under care of the nurses who will continue to look after them until the Preventorium can be rebuilt.

The building, which was of wooden construction, was totally destroyed, the insurance amounting to \$4,500 covering about one-half of the actual loss. Plans are being prepared for the erection of a new building. It is planned to build of native stone and make the building as fire-proof as possible. The total cost is estimated to be about \$10,000.

In THE LIVING CHURCH of November 22d it was erroneously stated that a boys' building had been provided for by an anonymous donor. This statement was incorrect, the preventorium receiving only girls.

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**PILGRIM'S PROGRESS IN THE WORLD TO-DAY**

By the Rev. H. F. B. Mackay



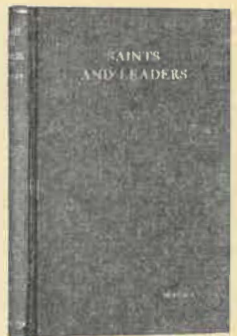
This little book is another conspicuous example of the author's gift for vivid portraiture and for blending past and present. Father Mackay sends an English family of today on Pilgrim's Progress. He states in the Foreword, "I owe more to Bunyan's *Pilgrim's Progress* than to any book of this kind, and this is how I have message for myself."

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This was the first book by Father Mackay to be published in America, and it won for him immediate acclaim, as a master of religious biography. The book includes two addresses on St. Cyprian, one on St. Athanasius, a series on St. Jerome, another on St. Ambrose, and yet another on some worthies of the later English Church.



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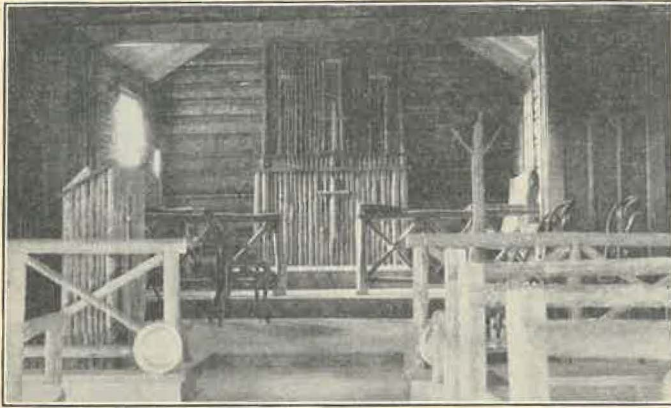
**DEDICATE CHAPEL AT  
FOX PARK, WYO.**

FOX PARK, Wyo.—The little log chapel of St. Olaf-in-the-Forest was dedicated on Sunday afternoon, November 2d. A congregation of fully 200 persons filled the seats in the chapel, sat in the aisles, and overflowed around the front entrance when the neighboring school bell rang and the colorful procession of singers and clergy entered from out-doors. In the procession were Randolph M. Evjen, lay reader and assistant minister, the Very Rev. David M. Thornberry, dean of St.

invoked the blessing upon the chapel, naming it the Chapel of St. Olaf-in-the-Forest. Then followed three addresses.

Mr. Evjen, who himself is a Norwegian and who helped build the chapel, dwelt on the propriety of taking St. Olaf as its patron saint, as most of the members of the local community are Scandinavians.

Dean Thornberry gave a brief sketch of the history of the mission commencing with his first efforts sixteen years ago; told of the generous coöperation he had received from the local community and from citizens of Laramie in giving materials and personal services; acknowledged



CHAPEL OF ST.  
OLAF-IN-THE-  
FOREST

The chapel at Fox Park, Wyo., dedicated by Bishop Schmuck on Sunday, November 2d.

Matthew's Cathedral, and the Rt. Rev. Elmer N. Schmuck, D.D., Bishop of Wyoming.

The chapel, standing in the midst of a little hamlet of log houses and built from plans drawn by Wilbur A. Hitchcock, architect, according to suggestions by Dean Thornberry, is completely surrounded by towering forests of which it is literally a part, the material for every

his indebtedness to Bishop Schmuck for his supporting sympathy and financial help; and dwelt on the wonderful opportunity for spiritual work afforded by this little church in such a remote place.

Bishop Schmuck spoke of the significance of a house of worship, whether a great cathedral or little chapel, as an outward sign of the spiritual realities of life.

**CONGREGATION  
AND NEW  
CHAPEL**

At the dedication of the chapel of St. Olaf-in-the-Forest, Fox Park, Wyo. The chapel is completely surrounded by towering forests.



part of it, except the doors and window sashes, being taken from the woods. The walls, belfry, and surmounting cross are of logs; the seats are rustic benches; the interior of the roof is open timber work; the prayer desk, altar, and reredos are of vertical aspen saplings; and the lectern, communion rail, and bishop's chair are all rustic work. The sanctuary is provided with folding doors and can be shut off from the rest of the church so that the latter can be used for community meetings and other secular affairs. A small room at the right of the chancel is for the accommodation of the minister, and a similar room at the left is for use as a kitchen.

The dedication was preceded by a Vesper service led by Dean Thornberry. The Bishop offered the dedicatory prayers and

**"FAITH AND YOUTH" BRINGS  
GOOD RESPONSE IN IDAHO**

BOISE, IDAHO—The advanced junior chapter of the Brotherhood of St. Andrew in St. Michael's Cathedral sponsored an observance of Faith and Youth week; there are fifty high school boys in the parish, of whom forty responded by attending seven week night meetings. The Rt. Rev. Middleton S. Barnwell, D.D., Bishop of Idaho, and several laymen of Boise made the addresses.

The culminating service was the corporate Communion of the men and boys of the parish, Sunday morning, November 30th, when seventy-five attended. Later, at a breakfast in the Bishop Tuttle House, an address of real merit was given by a leading business man of Boise.

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**HOLD MASS MEETING IN MISSOURI CATHEDRAL**

ST. LOUIS, Mo.—“Jesus Christ was a radical with the plan of a radical, to remake the world and build the kingdom of God, which means a revolution or starting a conflagration.” The Rev. James Thayer Addison, speaking on the Strategy of the Church, in Christ Church Cathedral at the mass meeting held Friday night, took his text from Bishop Brent, “God’s Church is not a weak garrison shut up in a citadel, but is a conquering host, safest when abroad.”

Bishop Scarlett presided at the meeting, and explained that it initiated the annual period of the Every Member Canvass. In the processional following the choir and the clergy of the diocese marched about 100 vestrymen. Bishop Johnson read the lesson and gave the Benediction.

The speakers were the Rev. James Thayer Addison, professor at the Episcopal Theological School at Cambridge, and the Rev. Robin T. S. Chen, a graduate of Boone University in China, who is now taking post-graduate work at the Philadelphia Divinity School.

The Rev. Mr. Chen told of his gradual conversion from a Chinese religion to atheism and then to Christianity.

There will be a diocesan dinner and mass meeting in the Bishop Tuttle Memorial on the evening of December 16th, at which time results of the canvass will be reported by the parishes and missions.

**IN THE PHILIPPINES**

MANILA, P. I.—The wife of the missionary at Upi, Cotabato, among the Tirurai people of the Philippine Islands, Mrs. Leo Gay McAfee, has organized a branch of the Woman’s Auxiliary. There are twenty-seven members, and in the three meetings already held the women have made from materials supplied by Woman’s Auxiliary branches in America no less than 115 garments for children who had been forced to stop attendance at school because they had no clothing to wear. Upi has also an organized and flourishing choir, with choir practice every Friday evening. Their number never falls below forty-eight, and has a record of ninety-six in attendance upon one occasion.

Sagada, in the mountain province of Luzon, is rejoicing in the coming of a physician to that distant mission station. This is Dr. Hawkins K. Jenkins who, with his wife, is only waiting in Manila for necessary board examination preliminaries to be completed before moving to the mountains. His district will comprise a section of the land where there are 17,000 people living with no other physician within call. He will travel on foot or horseback, in company with the priest and catechist, the latter of whom acts as interpreter.

**ELECTED PRESIDENT OF COLLEGE ASSOCIATION**

GENEVA, N. Y.—President Murray Bartlett of Hobart College was elected president of the Association of Colleges and Secondary Schools of the Middle States and Maryland, which is the agency recognized by the United States Bureau of Education, as setting the standards of preparation and college entrance and education in the states of New York, New Jersey, the District of Columbia, Delaware, and Maryland. The association met in Atlantic City, N. J.

**CHURCHWOMEN OF ALBANY ORGANIZE MISSIONARY COUNCIL**

ALBANY, N. Y.—Under the auspices of the Woman’s Auxiliary and Church Service League a Missionary Council of Churchwomen has been organized in the city, representing the various parishes of the city. The council consists of three representatives from each parish, one being the head of the parochial branch of the Auxiliary, and the purpose of the council is to promote unity and fellowship among the parishes and to extend missionary interest among all Churchwomen. A series of meetings to further the latter have been planned for the winter of 1930-31, the first of which was held in the guild house of the Cathedral of All Saints on the afternoon of December 1st. The Bishop of the diocese was the speaker and his topic was the Lambeth Conference. A short address was also made by the Rev. Dr. Robert W. Patton. Some sixty women attended the meeting, and a social hour with tea served by a committee of the several city parishes followed.

**THE LANDSLIDE AT TOYAMA, JAPAN**

NEW YORK—Newspapers have recently reported a landslide at Toyama, Japan, where the Church has a mission and where Mr. and Mrs. H. R. Shaw are stationed. Bishop Binsted cables that the situation is not so serious as represented in the dispatch and that no damage has been sustained by the mission. Mr. and Mrs. Shaw are safe.

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**Dr. Streeter and The Primitive Church**

By the Rt. Rev. Charles Gore, D.D., D.C.L.

“Its contention (the contention of the Catholic Church) has been, and is, that Jesus Christ founded (or re-founded) the Church, or so far organized it as to constitute therein an authoritative ministry in the persons of His Apostles, which was intended to be permanent, and which did in fact propagate itself in various grades of ministry, so that the threefold ministry of Church history is, in fact, by succession, the only representative of the original apostolate.”

So writes Bishop Gore in the (London) *Church Times*, in reviewing Canon Streeter’s *The Primitive Church: Studied with Special Reference to the Origins of the Christian Ministry*. Bishop Gore’s Review has been reprinted in pamphlet form.

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**SUCCESSFUL LAYMEN'S CONFERENCE IN FLORIDA**

GAINESVILLE, FLA.—Florida's annual laymen's conference, held in Holy Trinity parish, on Sunday, November 30th, was the most successful and interesting of its kind. Participating in an opening corporate Communion in the parish church were over one hundred visiting laymen from all parts of the diocese. At this service the rector of the parish, the Rev. William S. Stoney, preached the sermon and the Bishop celebrated.

Immediately after the service a luncheon was served in the parish house. At the business sessions, presided over by the Hon. Benjamin A. Meginniss, of Tallahassee, a number of prominent laymen led discussions on: Jobs for Men, Some Things Being Done, Our Diocese, Presenting the Fall Program, Is the Program Adequately Expressed, and The Need for Lay Readers. Bishop Juhan covered the topic, What the Bishop and Clergy Expect of the Men of the Church.

A letter from Frank P. Dearing, chairman of the diocesan department of finance, who was unavoidably absent, called attention to the fact that this particular gathering was in the nature of a thanksgiving for the many blessings that have come to the diocese during the past decade. First and foremost he spoke of November 25th as being the sixth anniversary of the consecration of the Rt. Rev. Frank A. Juhan to the episcopate.

Not mentioned by Mr. Dearing, but brought out by other speakers at the conference as a cause for real heart-felt thanksgiving, is the recent gift of Mr. and Mrs. John G. Ruge, of Trinity parish, Apalachicola, of the long desired student center for the Church girls at the Florida State College for Women, in Tallahassee. This building is now under construction and it is hoped that occupancy will be possible before the second semester of the college year arrives. Plans for the proposed construction of a chapel in memory of the late Bishop Weed, at the University of Florida, at Gainesville, are still in abeyance, but through the generous gift of an interested friend, a temporary chapel has been added to the student center at Weed Hall in order to meet a real need for Church services for the student chaplain and his many boys.

**NEW ORGAN AT ST. PETER'S, MORRISTOWN, N. J.**

MORRISTOWN, N. J.—The new organ at St. Peter's Church was dedicated by the rector, the Rev. Dr. Donald M. Brookman, on Saturday, November 22d. The gift of Robert H. McCurdy, a devoted parishioner, the instrument is highly praised for quality and variety of tone, for volume and flexibility, and is declared to be one of the finest church organs in this country. Mr. McCurdy, who is recuperating from a serious illness, was unable to be present.

Burnett Andrews, organist and choir-master of St. Peter's Church, Louis Curtis, and Frederick Roche each played the organ at the dedication.

In addition to presenting the organ, Mr. McCurdy provided for three recitals on it. The first was on the afternoon of November 23d. The recitalist was M. Charles M. Courboin, at one time organist of Antwerp Cathedral. Ernest Mitchell, organist of Grace Church, New York City, played a varied program on the evening of November 26th. The final recital was given on December 4th by the organist of Princeton University Chapel, Ralph W. Downes.

**REPAIRS AND IMPROVEMENTS IN SOUTH CAROLINA**

CHARLESTON, S. C.—For some years the Church has maintained a mission for colored people on Edisto Island, including a parochial school of fifty pupils. Archdeacon Baskervill has now accumulated a fund of \$3,000 which is being used to erect a combined church and parish house to take the place of the very inadequate equipment which has existed hitherto.

A desirable lot, situated next to the Church of the Advent, Marion, has recently been bought and paid for by the congregation, and steps are now being taken for the early erection upon it of a parish house.

The Diocesan Home for Old Ladies, situated in Charleston, received a gift of \$1,000 from G. H. Green, of Rock Hill, in memory of his mother, Mrs. Laura Green. The congregation of St. David's Church, Cheraw, recently completed a much needed addition to the parish house, consisting of four classrooms and a kitchenette.

Both the interior and exterior of St. Andrew's Chapel, Mount Pleasant, have been repaired and repainted, the entire cost having been provided by the members of the parish guild.

**TUBERCULOSIS WORK IN ARIZONA**

PHOENIX, ARIZ.—Bishop Atwood, as president of the Arizona Health League, which maintains homes and hospitals for those ill with tuberculosis at several points in Arizona, has issued a letter in which he states that there was a deficit of about \$24,000 last year in administering the Phoenix and Tucson homes. Very much of the work is done at reduced rates or entirely free. There is also need for the extension of the present infirmary, of a new X-ray machine, and for the expense of the enlargement and partial rebuilding of the hospital at Tucson. Bishop Atwood asks for assistance in carrying these burdens, mentioning that in 1932 there will be commemorated the twenty-fifth anniversary of the founding of St. Luke's Home, and he would be glad if the present endowment might be increased at that time to \$200,000 or more.

**FUNERAL OF MISS MARIA HINSDALE**

MILWAUKEE—Funeral services for Miss Maria Louise Hinsdale, 80, former president of St. John's Home for the Aged, who died Wednesday, November 26th, were held on Saturday at All Saints' Cathedral. Burial was in Forest Home cemetery. Miss Hinsdale was active in the work of All Saints' Cathedral for many years.



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**INSTITUTE HELD AT JACKSONVILLE, FLA.**

JACKSONVILLE, FLA.—The Episcopal churches in Jacksonville have shared during the past week in a practical demonstration of Christian Unity in the field of religious education. Joining forces with their fellow workers of the Christian, Congregational, Methodist Episcopal, Methodist Episcopal South, and the Presbyterian communions, they have participated in an Interdenominational Standard Leadership Training School, held in the First Methodist Episcopal Church, South, from November 30th to December 5th inclusive.

Two teaching hours and a worship service, each day under leaders of the participating churches, have brought together something over 200 men and women interested in the courses presented. These were varied in subject matter, covering The Pupil, Principles of Teaching, The Old Testament, The Message and Program of the Christian Religion, Psychology, Beginners, Juniors, and Adolescent in separate classes, Training in Worship, Story Telling, Primary Worship, and World Missions. The Church was, well represented on the staff by the Rev. Ambler M. Blackford associate rector of St. John's parish, acting on the executive committee with special direction of the publicity program, and Herbert Lamson, also of St. John's, who took charge of the Church registrations which numbered about twenty-five. On the faculty the Church was fortunate to have Miss Mabel Lee Cooper, teaching junior psychology, and Miss Margaret G. Weed, of Jacksonville, teaching World Missions.

**GREEKS CONSECRATE CHURCH AT SOUTH BEND, IND.**

SOUTH BEND, IND.—Three events were observed Sunday by St. Andrew's Greek Orthodox Church, including the consecration of the church edifice, the observance of St. Andrew's Day, and a farewell banquet in the afternoon for the Rt. Rev. Philaretos Johanides, Orthodox Bishop of Chicago, who leaves shortly for Greece to assume the duties of an archbishop.

It had been expected that large delegations from Gary, Hammond, East Chicago, and other Northern Indiana cities would be present at the ceremonies, but the condition of the roads, caused by the recent snowstorm, prevented many visitors from attending.

The church, however, was filled to capacity for the two morning events, and more than 200 persons attended the banquet, starting at 1:30 o'clock in the Knights of Pythias Hall.

Motion pictures of the services and the banquet were taken, to be shown at future gatherings of the congregation.

Among the visitors at the services and who delivered addresses at the banquet were the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, and the Rev. A. Arkadios, pastor of St. Constantine's Greek Orthodox Church of Gary.

The Rev. Philotheos Mazokopakis, pastor of St. Andrew's Church, also was among the speakers at the banquet.

Spyridon G. Stratigos acted as toastmaster at the banquet, and in presenting Bishop Gray told of the friendly feeling existing between the Greek Orthodox and Anglican Churches, and told of the assistance given the Greek congregation by the Episcopal Church in organizing in South Bend.

Bishop Gray also spoke of this friendly feeling between the two communions, re-

calling occurrences that emphasized this feeling during his attendance at the Lambeth Conference in London.

The principal address of the afternoon was made by Bishop Johanides, who recently has been promoted to an archbishopric, and recalled to Greece to take charge of the diocese comprising the islands of Syros and Tinos, the second largest diocese in Greece.


Resolutions expressing the South Bend congregation's appreciation of the work done by Bishop Johanides and regret at his departure from the United States were prepared by a committee named by Toastmaster Stratigos and presented to the Bishop at the close of the afternoon meeting.

During the banquet, contributions were made by members of the congregation for the purchase of an altar Bible which is to contain the names of all contributors.

**THE CHURCH ARMY IN ALBANY**

ALBANY, N. Y.—The Church Army captain, Arthur W. Abraham, appointed to work in the diocese of Albany since early October, has conducted a countryside evangelical mission in Delaware county. This work has been under the direction of the Rev. Gerald V. Barry, of Lake Delaware, and the Rev. G. Donald Pierce, of Margaretville. With the new mission of St. Mary's as a center, open air meetings, attended by sixty men, were held at Downsville, and daily house to house visiting done. Captain Abraham also began work at Shinhopple, with the schoolhouse as a center, and with a congregation of twenty-two people. At Peakville the captain began his services with fifteen in attendance, the congregation growing to thirty-seven on the second night and

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fifty-three on the third. The work he has begun will be continued by the Rev. D. G. Pierce. On December 12th Capt. Abraham sailed for England to spend Christmas in the homeland, and will return to the diocese about the middle of January to resume his work.

#### CORNERSTONE LAYING AT OVERLAND, MO.

OVERLAND, MO.—A dignified ceremony attended by several hundred persons marked the cornerstone laying Sunday afternoon for a new group of parish buildings for St. Paul's Mission at Overland.

The Rt. Rev. William Scarlett, D.D., Bishop Coadjutor of Missouri, presided. Canon Thomas L. Small of Christ Church Cathedral, the Rev. W. W. S. Hohenschild of the Church of the Holy Communion, Dr. Donald McFayden of Washington University, and the choir of St. Paul's Church assisted, with the Rev. Donald E. Veale, minister of St. Paul's.

The new buildings, of which the parish hall and chapel are under construction, when completed will cost about \$100,000. The plan contemplates a church building, chapel, rectory, and parish hall, including gymnasium, recreation hall, stage, and kitchen.

#### CHOIR REUNION AT GRAND RAPIDS, MICH.

GRAND RAPIDS, MICH.—Union, Reunion, and Communion formed the basis of a fine address by the Very Rev. Francis S. White of Trinity Cathedral, Cleveland, Ohio, at the choir reunion of St. Mark's Pro-Cathedral, Grand Rapids. The Rt. Rev. John Newton McCormick, D.D., Bishop of Western Michigan, was the toastmaster and the Very Rev. Charles E. Jackson, dean of the cathedral, and the Ven. L. R. Vercoe, archdeacon of the diocese, also spoke. At this reunion of the cathedral choir men were present who had been members for thirty years. There were about 200 persons present. Harold Tower has been the cathedral organist for fifteen years and was warmly commended by the speakers for his untiring efforts in bringing the choir to its present high condition.

#### THE BAPTISM OF PRESIDENT CHIANG KAI-SHEK

NEW YORK—In a letter written from Shanghai, on November 1st, the Rev. Dr. Francis L. H. Pott, speaking of the recent baptism of President Chiang Kai-Shek of China, says: "I heard the other day three reasons given for his taking this step: The influence of the Christian family which he entered by marriage; the result of prayer in the healing of Dr. H. H. Kung's child; the fact that he found the members of the staff who were Christians more dependable than others. I do not know how much truth there is in this."

#### BUILDING AT SOUTHERN CROSS SCHOOL, BRAZIL

WORK HAS been started on the long awaited new building to relieve crowded conditions at the Southern Cross School for Boys, in Porto Alegre, Southern Brazil. An appropriation of \$25,000 for it was made from undesignated legacies in 1928. This school is the chief source of candidates for the seminary which trains clergy for the Brazilian Episcopal Church.

## † Necrology †

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

#### LEWIS P. FRANKLIN, PRIEST

OGDENSBURG, N. Y.—The Rev. Lewis Post Franklin, rector of St. John's Church, died suddenly at the rectory on Saturday evening, November 29th. Mr. Franklin had been rector of St. John's Church for three years, lacking four months.

The burial service was from St. John's Church, Monday afternoon, December 1st, the Bishop of the diocese taking the prayers in the church. The Ven. Sidney T. Ruck, archdeacon of Ogdensburg, read the opening sentences, and the Rev. Carlos A. Aveilhe, assistant at St. John's, chanted the psalms. The Rev. C. Paterson-Smyth, of Prescott, Ont., read the lesson, the Rev. A. R. McKinstry, of Albany, said the Creed and versicles, and the Ven. Guy H. Purdy, archdeacon of the diocese, had the committal at the grave. Burial was at Ogdensburg.

Mr. Franklin was born in Jamestown, in 1870, being in his 61st year. He was graduated from Hobart College and the General Theological Seminary. He was ordained deacon in 1897 and priest in 1899 by Bishop Walker, of Western New York. He served successively at St. John's Church, Clyde, N. Y.; St. John's, Auburn, N. Y.; St. John's, Hallock, Minn.; St. Andrew's and Trinity, Toledo, Ohio; and at Trinity, Newark, Ohio. His widow, who was Miss Florence G. Ivison, of Weedsport, N. Y., survives him.

#### ALFRED J. P. McCLURE, PRIEST

ATLANTIC CITY, N. J.—The Rev. Alfred J. P. McClure, a retired priest of the diocese of Pennsylvania, former rector of All Hallows' Church, Wyncote, Pa., and for six years a curate at Holy Trinity Church, Philadelphia, died at his home in Ventnor on December 2d.

Dr. McClure was for many years secretary and treasurer of the General Clergy Relief Fund. He was a college chum of Woodrow Wilson.

He was born in Bloomsburg, Pa., in 1854, and after studying at Bellefonte Academy, matriculated at Princeton University, receiving a bachelor's degree in 1879. The following year he married Miss Louisa Foster Cutter of Calais, Me. He prepared for the ministry at the Philadelphia Divinity School.

In 1885, Dr. McClure received the degree of master of arts, and the same year was ordained to the diaconate. From 1885 to 1886 he served as assistant at the Chapel of the Mediator, West Philadelphia, and from 1886 to 1887 was chaplain of the Episcopal Hospital. In the latter year he was ordained to the priesthood. From 1887 to 1893 he was curate at Holy Trinity Church, and then served for seven years as rector of All Hallows', Wyncote.

With his daughter, Miss Abby McClure, Dr. McClure conducted St. Leonard's School-by-the-Sea, in Ventnor, a private school for girls. He was a member of the American Academy of Political and Social Sciences, the Princeton Art Club, the Huntingdon Valley Club, and was a Mason.

Dr. McClure was the author of *Guide to the Battlefield of Gettysburg*, the first guide to the historic battlegrounds, and

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He is survived by his daughter and two sons, Jay Cooke McClure, of New Haven, and Alfred J. McClure of Hartford. Funeral services were held in Holy Trinity Church, Philadelphia.

**NELSON DAVIS GIFFORD, PRIEST**

BOSTON, MASS.—The Rev. Nelson Davis Gifford, formerly curate of Grace Church, New Bedford, died at Phillips House of the Massachusetts General Hospital on December 3d in his 31st year.

Graduating in 1917 from the Moses Brown School, Providence, R. I., he won a scholarship to Haverford College. After a year at Haverford, he entered Princeton University and graduated in 1921. For two years the Rev. Mr. Gifford taught in St. George's School, Newport, R. I., and then entered the Virginia Theological Seminary. After ordination in St. George's School Chapel in 1926, he went to China as a missionary and was studying at Nanking University when the Chinese revolution of 1927 made it necessary for him to return to America. In December, 1927, he became a member of the staff of Grace Church, New Bedford, and there continued until ill health compelled him to spend a year in rest and travel abroad. This autumn he joined the faculty of Groton School but his health again failed.

In August, 1928, Mr. Gifford married Miss Elizabeth Brewster, who survives him. Other members of the family besides his mother are two brothers, Ralph E. Gifford of South Westport and Lincoln S. Gifford, a senior at the Massachusetts Institute of Technology, and one sister, Miss Ila M. Gifford. Bishop Sherrill, assisted by the Rev. John M. Groton, rector of Grace Church, New Bedford, conducted the funeral service in New Bedford on the afternoon of December 6th.

**WILLIAM HARDISON WARD**

PLYMOUTH, N. C.—Dr. William Hardison Ward, 79, senior warden of Grace Church, died at his home here on a recent Sunday morning. While Dr. Ward had been in failing health since an operation about ten years ago, his condition was not regarded as serious, and his death came as a decided shock to friends and relatives.

Dr. Ward served as county quarantine and public health officer throughout his entire practice, holding that office even after he retired from active practice several years ago.

He had long been a member of Grace Church, and was senior warden at the time of his death. He was also a member of Perseverance Lodge of Masons, a Fellow of the American Medical Association, member of the North Carolina and Seaboard Medical Societies.

The funeral services were held from Grace Church, and his remains were laid to rest in the church cemetery. The services were conducted by his rector, the Rev. Arthur H. Marshall, assisted by a former rector, the Rev. Theodore Partrick, of Raleigh, and the Rev. C. E. Williams, of Creswell.

**CHARLES E. HULL**

STOCKBRIDGE, MASS.—Charles E. Hull, president of the Southern Berkshire Power and Electric Co., and treasurer and vestryman of St. Paul's Church, died of heart disease Saturday night, November 29th, while playing bridge with his family. He was 69 years old.

**NEWS IN BRIEF**

ALBANY—Commencing Sunday, November 30th, the Rev. Dr. Robert W. Patton, director of American Church Institute for Negroes, conducted a series of inter-parochial conferences in the city of Albany. Dr. Patton preached in St. Peter's Church on Sunday morning, and on Sunday evening in the Cathedral of All Saints' at a united service of the several parishes. On Monday to Thursday, inclusive, Dr. Patton conducted meetings of the combined parishes at St. Paul's Church.

ALBANY—The Bishop of the diocese, on Thursday afternoon, November 20th, at the Cathedral of All Saints', Albany, conducted a quiet hour for Churchwomen. Under the direction of the Woman's Auxiliary, the gathering included all women in the vicinity who wished to attend.

BETHLEHEM—Quite a number of the parishes and missions observed the Faith and Youth program suggested by the Brotherhood of St. Andrew.—The Rev. and Mrs. B. H. Bell held a Health and Healing Mission in the Pro-Cathedral Church of the Nativity, Bethlehem, from Sunday, November 23d, to November 30th.

COLORADO—Mrs. D. D. Taber, U. T. O. field worker appointed by the National Council, has finished three months' duty in the missions of western Colorado, under the auspices of the Woman's Auxiliary and the Bishop Coadjutor. Mrs. Taber has visited a score of places where she has stimulated the work of the Woman's Auxiliary and made more efficient the Church schools in our mountain towns.

COLORADO—The contract has been signed for a new Austin organ to be installed in St. John's

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Church, Boulder. Boulder is the seat of the State University of Colorado where over 300 of the large student body have registered as preferring the ministrations of the Episcopal Church. It is hoped that the organ will be installed before Easter and there is much enthusiasm over this splendid addition to the musical appointments.

CONNECTICUT—Friends and relatives of Edward A. Say, a faithful member and acolyte of Trinity Church, Waterbury, who was killed by an automobile during the past summer, have placed a memorial to him in the Church of the Holy Advent, Clinton. The memorial consists of two beautiful silver mounted cruets of English workmanship.

CONNECTICUT—The Church Missionary Association of New Haven met at the parish house of Trinity Church, New Haven, recently. The speaker was the Rev. Daniel B. K. Liu, graduate student at Berkeley Divinity School, who gave a very interesting address on the way the Chinese are won by the self-sacrificing methods of the Christian missionaries.

EAU CLAIRE—Grace Church parish, Rice Lake, is rejoicing in the possession of a greatly needed parish house given by J. E. Horsman in memory of his wife, the late Ruth Elizabeth Horsman. Completed October 1st, it was dedicated October 27th, and will add much to the effective work of the parish among the young people. On the night of its dedication, the donor announced he was giving the sum of \$5,000 to be invested so that the income could be used for the upkeep of all the parish buildings.

FLORIDA—Florida rejoices to have a young woman who has promptly volunteered to go to the Hudson Stuck Memorial Hospital, at Fort Yukon, Alaska, to meet the emergency created by the recent epidemics and the consequent breakdown of one of the nursing staff. This young woman is a registered nurse of Jacksonville. She is now awaiting advices from the department of missions and is ready, should her application be accepted, to start at once for the field.

GEORGIA—In order to make more effective practical Christianity in the form of social service work in St. John's parish, Savannah, Miss Ruth Foster, formerly parish secretary, has been appointed to the position of assistant to the rector. Miss Foster will be in charge of the social service work of the parish, helping particularly with the problems of women and girls. In addition she will assist the rector in other parish activities and with confirmation classes.—Station WTOG, Savannah, opens its daily evening program by broadcasting St. John's chimes. The Sunday Vesper services are also being broadcast at 6 o'clock, E. S. T., from November 2d through March 29, 1931.—St. Thomas' Church, Isle of Hope, Savannah, was beautifully decorated for the Thanksgiving Day service, when an altar cloth, made and given by Mrs. Erichsen, was blessed.

IAHO—The annual offering of fruits, vegetables, jellies, and other foodstuff for St. Luke's Hospital, Boise, was made in St. Michael's Cathedral on Thanksgiving Day. This was supplemented by similar offerings made in a number of Boise churches. The primary department of St. Michael's Church school made their offering the day before, with an appropriate service in the cathedral. Following this, the children had their annual Thanksgiving party in the Bishop Tuttle House.

LEXINGTON—A class of fifteen young people was presented to Bishop Abbott for confirmation at Christ Church Cathedral, Lexington, on the morning of the First Sunday in Advent. This is the third class to be presented at the cathedral during the incumbency of acting dean, the Rev. Charles E. Craik. November 29th, the cathedral choir drove to Louisville and gave a radio recital from the main studio of WHAS.

LEXINGTON—Approximately 150 Churchmen from all sections of the diocese were guests of Bishop Abbott at his second annual bishop's luncheon at the Phoenix Hotel on December 3d. Missionary work of the diocese and the Every Member Canvass were the themes of the meeting. Lexington is \$1,200 ahead in diocesan givings December 12th over the same date last year, and will exceed the national quota by \$1,800, December 31st.

LOS ANGELES—The Los Angeles clericus paid a visit to the new All Saints' Church, Long Beach, on December 1st. The Rev. Dr. John W. Suter of Boston was the speaker.—The Rev. J. Alvin Shirley, rector of St. Luke's Church, Monrovia, has just announced the presentation of a set of memorial bells to the parish by Mrs. J. A. Maddock and family. They will probably be cast in Croydon, England, and installed by next Easter.—Taking as his subject *Envoys of the Father*, Bishop Godden

conducted the annual Advent quiet day for the women of the diocese at St. Paul's Cathedral, Los Angeles, on December 2d.

LOS ANGELES—The Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia, conducted a preaching mission at St. Luke's Church, Monrovia, during the week of November 16th to 23d. He addressed the boys of the Monrovia-Arcadia-Duarte high school one morning.—Ground was recently broken for a new church and parish house for St. John's Church, West Los Angeles, formerly called Sawtelle. The Rev. Edwin Weary, vicar, states that the new church will seat over 300.

MARYLAND—In the Church of the Good Shepherd, Ruxton, on Sunday, November 30th, a bronze tablet was unveiled by the rector, the Rev. Dr. William O. Smith, Jr., and dedicated by Bishop Helfenstein, to the memory of the late Rt. Rev. John Gardner Murray, D.D., seventh Bishop of Maryland and Presiding Bishop of the Church. The tablet is a bust of Bishop Murray and on one side is his name and on the other side—his last message to the Church—"Carry on and Carry Through." It was made by Mrs. Rachel M. Hawks, a communicant of the Church of the Good Shepherd, who presented it as a personal gift to the rector and he in turn presented it to the church.

MARYLAND—The Rev. Dr. George F. Bragg, Jr., rector of St. James' Church (colored), Baltimore, celebrated the thirty-ninth anniversary of his rectorship with special services on Sunday, November 23d.

MILWAUKEE—Under the supervision of the Sisters of the Holy Nativity, women and girls of All Saints' Cathedral, Milwaukee, have been meeting weekly to make over old Christmas cards for distribution through the Church Periodical Club. In addition to a large number sent to missionaries at home and abroad, over 2,000 of these renewed cards have been given to the city missionary, the Rev. Walter K. Morley, Jr., for distribution in city and county institutions. All of these have been rubber stamped "Christmas Greetings from the Episcopal Mission," and will carry the Church's message to many in hospitals and jails on Christmas Day.

MINNESOTA—Dr. L. W. Glazebrook of Washington, D. C., a member of the National Commission on Evangelism, spent two weeks in the diocese, November 2d to the 16th. He made addresses at fourteen parishes and missions; talked to the student at Shattuck School, Fairbault; was the chief speaker at the November meeting of the Church Club of the diocese; addressed the St. Paul deanery of the Woman's Auxiliary; addressed the students of the Episcopal Unit at the University of Minnesota. Miss Caroline Averill, national field secretary, of the Girls' Friendly Society, spent part of November in the diocese visiting city and rural parishes in the interests of the society. F. Crawford Brown, treasurer of the missionary district of Hankow, brought a stirring message from the China field to Minnesota. He addressed

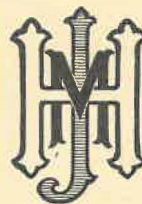
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WEST PARK, N. Y.

the students at Carleton College, Northfield, on Thursday, November 20th; spoke at Ascension Church, Stillwater, on November 21st; made an address at St. Mary's Church, St. Paul, on Sunday, November 23d; at St. John's Church, Minneapolis, in the afternoon of the 23d; spoke at the Men's Club dinner at All Saints', Minneapolis, on the evening of the 24th; and closed with an address at St. Andrew's Church, Minneapolis, on the evening of November 25th. The Rev. E. C. Gear, rector of St. John's Church, Linden Hills, Minneapolis, conducted a mission at Calvary Church, Waseca, November 11th to 14th. On Friday evening, November 14th, Dr. Larkin W. Glazebrook of Washington, D. C., concluded the mission with an address on Personal Evangelism.

MISSOURI—The Rev. Alfred Newbery, rector of the Church of the Atonement, Chicago, conducted a quiet day for women of the diocese on December 3d at Christ Church Cathedral. At the service of Holy Communion preceding the meditations Bishop Johnson was the celebrant.

MISSOURI—A series of evening conferences on religion and life, for older boys and young men, was held in Christ Church Cathedral, St. Louis, recently, following the program sponsored by the Brotherhood of St. Andrew for Faith and Youth week. A special service of worship was featured each evening and was conducted by Canon Thomas L. Small of the cathedral. The program culminated in a corporate Communion of the men and boys on Sunday morning, November 30th, as a part of the annual nationwide corporate Communion of men and boys observed throughout the Church.

MONTANA—Mr. and Mrs. B. F. Stephens gave a very beautiful Oxford Bible procured from England to St. James' Church, Lewistown, as a thank offering for the recovery of their daughter.—An endowment fund of several hundred dollars has been started by the Rev. Arthur F. Lewis of Connecticut in memory of his father, the Rev. F. B. Lewis, for St. James' Church, Bozeman.

NEWARK—The Thanksgiving Day service at St. Mark's Church, Paterson, was of unusual interest this year, being a harvest home festival service. Fruits, flowers, vegetables, greenery, boughs, and vines adorned the church,

the articles of food being afterward presented to the needy. The gifts of the congregation were offered at the altar as a thank offering for the blessings of the year.—The members of St. Clement's Church, Hawthorne, celebrated the patronal day of the parish on November 23d. At the morning service the special preacher was the Ven. Henry M. Ladd, archdeacon of Paterson. The Rev. John H. Rosebaugh, rector of the Church of the Atonement, Tenafly, preached in the evening. The Rev. Addison T. Doughty is vicar of St. Clement's.

—A large congregation attended the union Thanksgiving Day service at Christ Church, Ridgewood, in which the Rev. Edwin S. Carson, rector of the church, and the pastors of the A. M. E. Zion, Presbyterian, and Baptist Churches, and the secretary of the local Y. M. C. A., participated.—At the Pompton Reformed Church the congregation of Christ Church, Pompton Lakes, joined in the service on Thanksgiving Day.—Christ Chapel, Wortendyke, and the Methodist and Reformed Churches of Midland Park, combined to hold a service on Thanksgiving eve, with their respective clergy.—The Boonton Presbyterian Church was the scene of a union service on Thanksgiving Day in which most of the local churches took part, including St. John's Church.—A very well attended service to commemorate Thanksgiving was held at St. Peter's Church, Rochelle Park, on November 23d. The congregation and pastor of the First Reformed Church of Saddle River united with the people and the vicar of St. Peter's.—On the evening of November 26th there was a union service of neighborhood churches at Christ Reformed Church, Newark. Among the churches whose members were invited to attend were the Church of St. James and St. John's Church.

NEWARK—The Rev. Dr. John W. Nicholls of St. John's University, Shanghai, was the special preacher at St. Andrew's Church, South Orange, on November 2d, when an analysis of present conditions in China and of the place of the Church there was made. A twenty foot Norway spruce, now adorning the lawn of St. Andrew's Church, South Orange, was presented to the parish recently by Sunday school workers and young people of the church.—A short time ago Christ Church, Ridgewood, was the recipient of two electric clocks, gifts of the woman's guild and the altar guild of the parish, one clock for use in the parish house and the other for the room adjoining the

cloister.—Miss Bessie R. Byrom has given \$100 to the endowment fund of St. Paul's Church, Paterson, as a memorial to Elizabeth F. Merrill. A parishioner who desires to remain anonymous has given \$1,000 toward the cost of the new parish house which it is planned to build.—At their meeting on November 20th the parish aid society of St. John's Church, Boonton, heard an address on conditions in Japan. The speaker was the Rev. Dr. Robert W. Andrews, who is a missionary there.

NEW JERSEY—Following the precedent set a year ago at St. John's Church, Salem, on an occasion when Bishop Matthews met at dinner about a hundred of the laymen of the parishes of the Woodbury district with their rectors, a second dinner of the same group was held at the parish house of Old Trinity Church, Swedesboro, on November 20th, with 132 in attendance. Speakers were the Rev. E. C. Kah-O-Sed, Ojibway Indian priest from White Earth, Minn.; Leon C. Palmer of the Brotherhood of St. Andrew; E. H. Riggs, Mayor of Woodbury; and Bishop Matthews. At the close of the dinner a resolution was passed to appoint a committee of laymen to report a plan for a permanent organization of the laymen of the district.

NEW JERSEY—At the request of the Rev. William C. Heilman, rector of St. Mary's Church, Haddon Heights, and by the courtesy of the school authorities and the members of the team, the hour of the Thanksgiving Day football game between the high schools of Haddon Heights and Haddonfield was delayed until after the completion of the 9:30 service in the church.

OLYMPIA—Under the will of the late Walter E. Turrell, faithful layman for many years of Christ Church (formerly Trinity), Tacoma, the Episcopal Endowment Fund of the diocese has benefitted by \$4,500.—The Rev. Harry Hudson, one of the senior priests of the diocese, has been very ill, but is now resting comfortably in a private sanitarium in Seattle.—The Rev. Frederick B. Bartlett, general secretary of the Field Department of the National Council, spent some time recently in the diocese in connection with his work of reporting on the work among the numerous Orientals on the Pacific coast. Incidentally he rendered valuable service in connection with the Every Member Canvass in the diocese.



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OREGON—The Rev. F. B. Bartlett, field secretary for the national field department, working in the province of the Pacific, has been holding a series of conferences in the diocese of Oregon, in the interests of the Church's program, looking to the Every Member Canvass. On Sunday, November 16th, he visited St. Paul's, Oregon City, and St. David's, Portland. On Monday evening he was the speaker at a dinner and conference of laymen and clergy held at Trinity Church, Portland. On Tuesday he led a conference of clergy and laymen for the southern part of the diocese at the Church of the Good Samaritan, Corvallis. On Thursday, the 20th, he conducted a conference for women, under the auspices of the diocesan branch of the Woman's Auxilliary, held at St. David's Church, Portland.

PITTSBURGH—The Rev. Dr. F. Kempster, rector of St. Mark's Church, Pittsburgh, preached the sermon at the Union Thanksgiving Day Service of the churches of the Knoxville section of Pittsburgh.—The Rev. Dr. G. Philip Jung, rector of Christ Church, Brownsville, was elected president of the Brownsville Ministerial Association for the year 1931. This is the first time a priest of the Church has held this office. Dr. Jung also preached the sermon at the annual Union Thanksgiving Day services of the churches of Brownsville.—St. Paul's Church, Mt. Lebanon, was dedicated recently by Bishop Mann. In the newest suburb of the city this congregation now numbers 180 families. The Rev. E. L. B. Pielow is priest-in-charge.

SOUTHERN OHIO—The new research unit of the Children's Hospital, Cincinnati, was opened for inspection, though work on it is not completed, on Donation Day, Thursday, November 20th. Three new beds were dedicated at the brief service which preceded the contributors meeting, two in memory of Taylor C. Goshorn and Blanche Puggleley Goshorn, his wife, and one the gift of St. Elizabeth Guild of College Hill.

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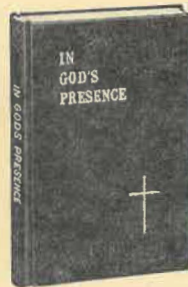
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Total appropriations now in effect.....		\$4,163,540
The National Council estimates that it will be able to save during the year on these appropriations because of vacancies in the missionary staff and other savings, the sum of .....	\$ 250,000	
The National Council estimates further savings incident to changes in personnel and organization amounting to.....	14,000	264,000
This leaves estimated expenses of the National Council for the year 1930 at.....		\$3,899,540
Toward these expenses the Council will have from interest on its endowment funds and from the United Thank Offering of the women of the Church an amount estimated at .....	721,370	
The Council appropriated to meet the 1930 expenses the surplus of 1929 estimated at .....	168,000*	
The Council expects from gifts not applicable to the quota and from other miscellaneous sources the sum of .....	100,000	989,370
		\$2,910,170
In balancing the budget in February, 1930, the reductions in appropriations exceeded the estimated shortage in income by...		314
The Council therefore needs from the dioceses for the year to meet its estimated expenditures.....		\$2,910,484

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The Dioceses have paid to December 1st.....	1,890,746
Total receipts to December 1st.....	1,896,140
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