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MILWAUKEE, WISCONSIN, OCTOBER 19, 1929

No. 25

The South Indian Union Scheme

(Part I)

RT. REV. EDWIN J. PALMER, D.D.

Bishop Murray

THE BISHOP OF CENTRAL NEW YORK

The Annual Every Member Canvass

At a meeting, held April 24, 1929, the following resolutions, proposed by the Field Department, were adopted by the National Council:

I.

WHEREAS: We regard the Annual Every Member Canvass as an indispensable factor in the successful promotion of our Church's Program, and regard any substitute for such canvass as perilous to our work, therefore be it

RESOLVED: That it is the judgment of the Field Department that every parish and mission throughout the Church should make a thorough-going Annual Every Member Canvass, and that such Canvass should be preceded by a thorough educational preparation.

II.

RESOLVED: That the motives of the Annual Every Member Canvass are primary, and must be kept clear, namely, to bring information to our entire membership, to deepen the spiritual life, and to cultivate the spirit of Christian Stewardship, and to produce adequate financial support for the parish, the diocese and the General Church Program.

EVERY MEMBER CANVASS
December 1-15, 1929

THE NATIONAL COUNCIL

281 Fourth Avenue

CHURCH MISSIONS HOUSE

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EDITORIALS & COMMENTS

THE House of Bishops will meet on November 13th to elect a Presiding Bishop to serve until December 31, 1931.

Even though this is an *ad interim* election, its importance must not be minimized. In addition to his many duties as Presiding Bishop, the Bishop so elected will be *ex officio* the president of the National Council and executive head of all of our great missionary work throughout the world. The headship is not nominal; it is an actual relationship to a vast spiritual enterprise.

This sudden break in administration which is caused by Bishop Murray's lamented death comes at a time when many important matters of missionary policy are under consideration. Two new missionary bishops have just been elected for vacant fields; the complex and ever changing situation in China demands thoughtful consideration and wise action; Bishop Campbell, of Liberia, is recommending important changes of policy in his district; and in the domestic field there is important new work to be undertaken and new policies to be established. While a start has been made in carrying out some of the excellent suggestions made by the committee on Evaluation, much remains to be done in the way of adding to the efficiency of our missionary work. The enthusiasm of our people at home for the missionary cause is showing signs of abatement, and a much needed program of advance work has just been inaugurated.

These conditions call for the services of a leader who can give most, if not all, of his time to the work of the General Church, one wise in counsel, firm in decision, and burning with zeal for the extension of Christ's Kingdom.

May the Holy Spirit guide our bishops in the making of this choice!

THE death of General Skiddy, treasurer of General Convention for more than twenty-five years, removes a faithful and efficient son of the Church. He had devoted a great deal of time to his official duties, and his presence on the platform of the House of Deputies throughout each succeeding General Convention attested to his continued and deep interest in the work of the Church, though, so far as we know, he had never served as a deputy. Few know or realize how much labor he gave to the Church; and at the last

Convention, when he had completed his twenty-five years of service, Mr. Burton Mansfield, whose long service as chairman of the Joint Commission on Finance gave him the opportunity to know the details of General Skiddy's efficient service, gracefully led the Convention to give expression to its sense of appreciation and respect.

General Skiddy was one of those Churchmen who viewed with deep alarm the growth of Catholic tendencies in the Church. To him, the Catholic Movement was leading only to destruction of all that he cherished in the Church. For men of that sort we have the deepest sympathy and we recognize that in their lifetime no words of ours or of anyone else could reassure them. Yet we have confidence that in that hidden life, where so many of the misunderstandings of earth are cleared away, a different perspective will be given to those who have been faithful to trusts given them, as was General Skiddy, and the largeness and the depth of truth, which none of us sees more than in part, will dispel many of the suspicions of earth. Now we see through a glass darkly. Now we are all making mistakes. Now our vision of the Church that we love is painfully incomplete. Only the perspective of eternity is great enough to show us wherein we act wisely or understand rightly. But God sees into our hearts, and knows, as men cannot know, where there is purity of intention, where there is honesty of motive, where there is humble seeking after the Way, after the Truth, after the Life.

God grant rest and ever-increasing illumination to His faithful servant!

SEVERAL weeks ago (*i.e.*, in THE LIVING CHURCH of July 20th and 27th) we discussed editorially the Scheme of Unity in South India. Some months before that we had made request of the Rt. Rev. E. J. Palmer, D.D., Bishop of Bombay, for a series of articles giving at first hand the exact facts as to the plan, and his own informed view concerning them.

There were two reasons why the Bishop of Bombay was chosen to write—if he would—these papers. In the first place, this editor had been greatly impressed by Bishop Palmer's strong presentation of the Anglican position at Lausanne. Where others "hedged," he was firm. No better paper was presented at the conference than his. In the second place, Bishop Palmer has been one of the leading advocates for the Scheme since

it was first proposed. As the Scheme has seemed to this editor to have incurable defects, though Bishop and editor seemed to be in thorough accord as to the underlying principles of the Anglican position, we were especially anxious to learn how the Bishop was able to correlate the plan with his principles. Somewhere, apparently, there was some factor known to him but not known to, or perhaps not appreciated by, this editor. Plans so momentous as these must not be dismissed as impossible unless no other conclusion can be reached. It was quite conceivable that the editor's conclusions were wrong.

But before our letter could reach Bishop Palmer at Bombay, he had resigned his bishopric and started, by a somewhat extended trip, for England. Our letter, written and mailed in April, did not reach him until late August, some time after our two editorials had been printed. With the greatest courtesy and promptness, Bishop Palmer immediately prepared and sent the series of three papers, the first of which is printed in this issue. We regret exceedingly that after asking of him a service which he has so cordially rendered, after a delay for which he was in no wise responsible, we should seem to have prejudged the matter as we did. We now ask an unprejudiced consideration of his papers; and it is possible that at their conclusion we may embrace the opportunity to discuss the subject anew.

In the meantime we extend sincere thanks to Bishop Palmer.

WE DESIRE to commend to Churchmen, particularly in the eastern cities, the Rev. Harrison Rockwell, who will call on certain of them in the interest of the Church Literature Foundation, Inc. This organization, it will be remembered, has been formed with the intention of making permanent such a periodical as THE LIVING CHURCH; that is to say, if THE LIVING CHURCH should ever be deemed by the trustees of the Foundation not satisfactorily to be fulfilling its ideals, which are set forth in the Articles of Incorporation, it would no longer receive aid from that body. But so long as THE LIVING CHURCH fulfils its purpose, the FOUNDATION is to use such part of its income as may be needed to pay publication deficits of THE LIVING CHURCH. Beyond that, if or when the income of the Foundation shall be large enough, it is hoped that other Church publishing, such as can probably not pay its way, may be attempted. Father Rockwell, vicar of All Saints' Church, Henry street, New York City, has been constituted a special representative of the Foundation to present its objects and to solicit funds. We shall appreciate it if any Churchmen in the East who are willing to assist in this work, or who desire to look into it, will be good enough to communicate with him at 292 Henry street, New York City; while any Churchmen in the West, the Middle West, or in the South having similar interest are asked to communicate with the publication office of THE LIVING CHURCH in Milwaukee, Wis. On the success of the present endeavor it is likely that the permanence of THE LIVING CHURCH will depend.

In this connection it is of sacred interest to record a letter from the late Presiding Bishop, written only nine days before his death. The editor of THE LIVING CHURCH had written to inquire whether such a mission as that committed to Father Rockwell would be timely at this juncture. His reply, dated September 24th, was as follows:

"My dear Mr. Morehouse:

"I have yours of the 20th instant, enclosing the preliminary

statement of the CHURCH LITERATURE FOUNDATION, and in reply beg to say that in my judgment the purpose of the organization is most timely and desirable. I deem any undertaking to insure the continued publication and perpetuation of THE LIVING CHURCH merits universal approval and cordial coöperation; and certainly the publication and distribution of literature in the interest of the Christian religion is supremely desirable.

"You have my good wishes and earnest prayers for full success in your endeavor; and I am

"Faithfully and affectionately yours,

"JOHN G. MURRAY,

"Presiding Bishop."

When it is remembered that Bishop Murray was most cautious of men in indorsing any unofficial venture in the Church, the full force of this cordial letter will be appreciated.

Trustees of the Foundation include six Churchmen chosen at large, being the Rt. Rev. B. F. P. Ivins, D.D. (president); the Rt. Rev. William T. Manning, D.D., the Rt. Rev. William Walter Webb, D.D., the Rt. Rev. S. M. Griswold, D.D.; and one vacancy is caused by the lamented death of the late Mr. Haley Fiske and has not yet been filled; and also three representatives of THE LIVING CHURCH, being Messrs. Frederic C. Morehouse (vice president), Linden H. Morehouse (secretary and treasurer), and Clifford P. Morehouse.

WHAT must it be to have the ability to invite a considerable group of men to be one's guests, in the interest of a philanthropic undertaking, and then to hand out one's personal check for \$150,000—after one had already contributed liberally before—as a contribution to that undertaking!

Consecration
of Wealth

That is what Mr. Edward F. Albee did last week on behalf of the New York Cathedral, when he entertained some hundred interested workers at the Plaza.

Incidents such as that hearten one in many ways. They show that the wealth of this country is being used, in large measure, not in the interest of materialism but in that of spiritual idealism.

In Washington, also, the success of the latest venture in financing the continued building of the national Cathedral is now being celebrated. Here, with no rivalry between them, are the two most conspicuous examples of the consecration of great wealth to spiritual ends that our generation has witnessed. Yet in both cases the small gifts of thousands of people bear testimony to the fact that these noble fanes represent the consecration of the gifts of men and women of all classes and not of the very wealthy alone.

Which thing gives new courage to all of us, who seem so largely to be building of bricks without straw in countless smaller places throughout our land.

THE absurd Shearer, who is now the laughing stock of the American people, and who has been fittingly shown up as the paid propagandist of interested parties in the building of a huge naval armada for the United States, is the same man who, under date of June 5th, published in New York papers an "Open Letter" to Dr. Macfarland, general secretary of the Federal Council of the Churches of Christ in America, in which he made various charges of unpatriotic or venal motives against the "Churches" and various Church organizations in this country, going so far as to name various distinguished clergymen and laymen as working in the interest of Great Britain and against the United States. The charges were con-

Shearer

temptible from the start; and it is interesting to discover, now, that the "secret" document upon which he relied and which he quoted at that time was this obvious hoax which has now been published and which is before a senate committee. That anybody in his senses could take that document seriously passes one's comprehension; yet this irresponsible "patriot" was ready to make wholesale charges against the best of Americans because of it.

Nobody paid attention to those charges at the time. Certainly we did not. And now the good name of those who united in treating the charges in silence is abundantly vindicated.

Nobody doubted that it would be.

FROM a Sagada report in the *Philippine Diocesan Chronicle*:

In connection with the running of our schools we can add our sighs and laments to those of our neighbor Bontoc given forth in a recent number of the *Chronicle*. Between nine hundred and a thousand dollars was our cut and it means just what it means to Bontoc and other missions—

cutting down our schools by refusing to take children begging for admission; buildings left unbuild or out of repair; less native help in the way of teachers, catechists, workmen, etc. We must just go limping along. We cannot go forward nor even stand still. Necessarily we must go backward from a material standpoint, which likewise has its effect in other ways. The writer has been in the Mission for over twenty-one years and the sentence she has heard most frequently is, "There is no money." The other day a little girl, one the Sisters had long wanted to have in the school, a child of the writer's first godson, of long, long ago in Father Clapp's time, came with her mother asking admission. "There is absolutely no money," said Father Rose. However, she was admitted—how? By our trusting to luck that some other child would leave! To such methods are we driven because "there is absolutely no money."

After reading the foregoing paragraph it seemed almost a tragedy to observe from another page in the *Diocesan Chronicle* that the mission at Sagada has overpaid its quota by 129.20 pesos—about \$65. Filipinos are generous in helping to convert pagan Americans, and then find their work badly cramped because Americans do not return the courtesy.

ANSWERS TO CORRESPONDENTS

W. A. C.—According to the current *World Almanac*, "throughout the South and Southwest and in Delaware and some of the other states, marriage between whites and Negroes is unlawful; and marriage between whites and Indians is still forbidden in several southern and southwestern states." We regret that we are without more definite information.

ACKNOWLEDGMENTS

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

TO REPAIR CUT IN BRAZIL BUDGET FOR 1929

Woman's Auxiliary, Emmanuel Church, Brook Hill, Va.	\$ 50.00
Rev. A. Hamilton Backus, Hollywood, Calif.	5.00
	\$ 55.00
NEAR EAST RELIEF	
Easton	\$ 5.00

VOICES

SOFTENED light from candle-wicks,
Flowers fair and Crucifix,
Speak in tones of such appeal,
That I needs must silent kneel.

And the Paten with the Grail,
Held above the altar rail,
Call me, call me, and entreat,
Till I needs must Drink and Eat.

LUCY A. K. ADEE.

REMINISCENCES OF BISHOP MURRAY

(From an address by the Rev. S. M. SHOEMAKER, JR., in a memorial service in Calvary Church Hall, New York City, October 7th.)

THIS brings me to the thing which seems to me to be the heart of Bishop Murray, and that was his simplicity. More than any man I ever saw who had been raised to such an eminence, he was a simple man. I doubt if in all the Episcopal Church there is anywhere to be found a more unaffected man than was the human head of it. I am going to tell you a story which is a very sacred incident in my life, and which I have told to very few in the past, because it illustrates his simplicity so wonderfully.

You will recall that soon after his coming to New York, he was stricken with pneumonia and was desperately ill. As he grew better, I went to see him at St. Luke's Hospital. He had gotten up and dressed himself, and was preparing to leave the hospital that day. But he threw on his wrapper and sat down in an arm-chair, and told me to sit down beside him. He chatted about how kind everyone had been to him in the hospital, and seemed quite unaware that his position would have called for the best of attention. Several times I started to go, but he wanted to talk. When at last I got up to leave, he said, "My son, put your hands on my head and give me your blessing." And then, as many a time I had received his blessing, I gave him mine. There are in history some beautiful stories of the humility of men afterwards great—Lincoln splitting rails, Grant running his steamboat, Woodrow Wilson blacking a guest's boots when there was no man in the house. But of few who had reached their eminence is such a story of humility to be told, the virtual Archbishop of the Episcopal Church asking a lad in the ministry for his blessing. That was just like him, and he did it as spontaneously as it could have been done.

There is another story which I feel I must tell about him. One Christmas he was at home in Baltimore, and my mother and I went in to call on Christmas afternoon quite late. He told us that he had driven out into the country to see an old colored woman and find out if she had enough to eat. She was the widow of an old darkey whom I remember, named Sam Snowden, who had been the watchman near a quarry which was owned by the Maryland Cathedral. And on Christmas day, with all the demands upon him, with a large family to spend the day with, the Presiding Bishop had gone out to a little shanty in the country to make sure that an old colored woman was cared for. I never knew him not to have time for people, high or low. And I tell you these things about him because many of you had not the privilege of knowing him as I had, and because I think that it is a good thing for us to know these homely and beautiful things about a man who was elevated to be the head of the Church. . . .

A week ago was the twentieth anniversary of his consecration. I happened to remember it, and on Saturday I wrote him a note of congratulation, and told him that I hoped he would be spared to the diocese of Maryland for many years after his service as Presiding Bishop was over. On Wednesday he wrote me this strangely prophetic letter:

"Dear Sam:

"Thank you very much indeed for your gracious words of the 28th ultimo.

"Yes, I have passed my twentieth anniversary and God has been very good to me through all the years.

"In the natural order of things, I can hope to stay on this side but a short time longer and my prayer is that meanwhile I may be under Divine guidance for the accomplishment of Divine Will.

"God bless you, my dear son in the Faith, in all your work and ways, and I am,

"Faithfully and affectionately your friend,
(Signed) "JOHN G. MURRAY."

The letter came a few hours before the news of his death.

CHRISTIAN FELLOWSHIP

IF CHRISTIANS would but realize the universal brotherhood of the Church of Christ, the kingdom of God would be hastened. Mohammedanism is a world-wide brotherhood. If you ask an African from one of the country districts, says a traveler, "Who are you?" he will not give the name of his country, or of his tribe; he will say, "I am a Mohammedan."

—By Way of Illustration.

DAILY BIBLE STUDIES

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

"AND FOR ME"

Sunday, October 20: Twenty-first Sunday after Trinity

READ Ephesians 6:10-20.

ST. PAUL is urging the Christians in Ephesus to pray for all saints (that is, all Christians, for saints was the name given to them in the Apostolic age), and then he adds, pathetically and humbly, "and for me." He longs for the prayers of all Christians everywhere. Perhaps they would hardly think of praying for St. Paul, their great teacher and leader under Christ, for he seemed so good and brave and strong. But he, feeling within himself his weakness and unworthiness, asks for their earnest supplications that he may make known the mystery of the gospel. And so all of Christ's ministers ask for the prayers of their people. They feel deeply the need, and they are comforted and strengthened when they know that their congregations are praying for them.

Hymn 450

Monday, October 21

READ Ephesians 3:7-13.

ST. PAUL'S humility is one of his finest characteristics. He magnifies his office, but he never magnifies himself. He cries, "I am the least of all saints," and wonders at the grace given to him to preach the unsearchable riches of Christ. It is sometimes thought that God's ministers are more than human and that temptations do not come to them. Because they are respected as holding a holy office, and called "reverend" as ambassadors of Christ, some people count them as superior. But they are intensely human, and because their blessed work calls so largely for sympathy and comfort to be given to others they have many dangers to meet. Never do they exalt themselves. And they need earnest and constant prayers that they may be true and loyal to Him who has called them. No Christian is fulfilling his mission who fails to include his minister in his daily intercessions.

Hymn 451

Tuesday, October 22

READ II Timothy 2:1-10.

ST. PAUL'S "Pastoral Epistles," as they are called (First and Second Epistles to Timothy and the Epistle to Titus), are the constant study of God's ministers, but they may well also have the study of the people in the pews. There is a hidden life, of which few are aware, in the experience of God's servant whom He has called to preach and teach and serve at His altar. He bears his people on his heart. He sorrows over their failures. He counts their trials as his own. He gives of his life that they may be strengthened. Again and again he cries, "Who is sufficient for these things?" And while he thanks God through Jesus Christ, he pleads for the prayers of the people. It is well to pray for the minister as you enter the church and as he goes into the pulpit and to the altar. He goes to intercede for you and to bring you a message from God. He needs you. Do not forget him.

Hymn 456

Wednesday, October 23

READ I Timothy 2:1-8.

CHRISTIANS should pray for each other. It is good to have a prayer-list to be followed daily. We should pray, first of all for the members of our family by name (for it means much to speak the name before God). Then we should pray for our friends, for those whom we know who are not Christians, for those who are sick or in trouble, and for our enemies if we have any. We think too much about ourselves in our private devotions; we should think more of God and of others who need our prayers. Our own faith and love will increase through these personal intercessions, and our knowledge

of fellowship will grow. It is his prayer for his people and for all men that helps the minister. He receives many requests for prayer, and as he answers them in his personal devotions, his nearness to God, God's nearness to His children, and the blessedness of his work become holy realities.

Hymn 505

Thursday, October 24

READ St. Luke 22:31-32; St. John 17:10-13.

OUR Blessed Lord prayed for others—and He still prays for us. He loves us, and love and prayer are one in Him, and in us if we follow Him. It is almost impossible to care for others and not pray for them. "God bless thee" is not a formal expression, it is the heart asking God to give peace and happiness. St. Paul speaks of divine guidance in our prayers: "We know not what we should pray for as we ought, but the Spirit maketh intercession for us" (Romans 8:26). Prayer is a sacred privilege which we share with God. So an old writer expresses it:

Prayer is the breath of God in man
Returning whence it came;
Love is the sacred fire within
And prayer the rising flame.

How blessed are we in that we can thus talk to God about those whom we love! And how blessed is the minister whose name is brought before God by his flock!

Hymn 333

Friday, October 25

READ ROMANS 1:8-9; I Thessalonians 3:8-10.

IT WAS his own fervent and constant praying for others that made St. Paul long the more strongly for the prayers of Christians on his own behalf. It is one of the many fruits of sincere intercession that as we pray for others our love for them increases, and with that love there comes a great desire that they also should pray for us. As we pray there comes a vision of the time when we shall all be gathered together before the Master as one family. The sense of a holy unity and fellowship comes with intercessions—a unity when we shall see the truth alike and join in the final victory. Mutual prayer in the relationship between pastor and people is one of the comforts of the minister and his flock. He prays for them and they for him, and so there comes a special bond of union.

Hymn 337

Saturday, October 26

READ Revelation 5:8-10.

THESE words from St. John's vision seem to imply that the prayers of God's people have a permanence—the "golden vials full of odors (or incense) which are the prayers of saints" will be a part of that blessed and holy worship given to the Lamb. It suggests mystery, but does it not also suggest the lasting strength and endurance of our prayers? The minister then will know how his strength and patience came because his people prayed for him, and the people will realize how the minister earnestly prayed for them. Yes, and the personal prayers will be revealed, kept by the loving care of Christ. The child will know how his father prayed for him, and the friend will know the many prayers of the friendship on earth. What a blessed revelation! But also, what a message concerning the value and permanent endurance of prayer!

Hymn 515

Dear Lord, teach us to pray for one another. Especially teach all Christians to pray for their ministers, and give courage to all ministers that they may know their prayers for their flock have not been in vain. And, O blessed Lord, as Thou didst pray for Thy disciples, so we beseech Thee to pray today for pastor and people alike, for so are our human prayers sanctified. Amen.

The South Indian Union Scheme

By the Rt. Rev. Edwin J. Palmer, D.D.

Retired Bishop of Bombay

(In Three Parts)

PART I.

(NOTE.—In these articles the word "Indian" means "belonging to India," *i.e.*, British India and the Native States allied with it, and "an Indian" means a native of those countries. "Hindu" means "belonging to the religious system called Hinduism," and "a Hindu" means an adherent of that system.)

THE proposed union of Churches in South India, if it takes place, will be the first union which combines Churches that have inherited and value the historical tradition of the undivided Church with Churches which have inherited and value the traditions of the Reformation, or—if I may for once use popular and partisan language—the first corporate union between Catholic and Protestant. This is why it is exciting so much attention, and why, if it succeeds, it will be so important. The deepest rift in the Church will have been filled in at one point.

Why, then, should South India be that point? Let us get South India into its proper place in our mind's picture of the world.

The area that we call "India," consisting partly of the Indian Empire of King George the Fifth and partly of dependent or allied Native States, is roughly of the same size as Europe without Russia, and contains as many peoples, and peoples as different, as does that part of Europe. Again, the area of "India" is more than two-thirds of that of the United States and its population is three times as great. The "South India" which this union of Churches will affect, is an ethnographical rather than a geographical term. It means the land of the Dravidian peoples. This is composed of the narrow part of the Indian peninsula (roughly, south of the 16th degree of north latitude) and a tract of country to the north of that line, *viz.*, about half of the state of Hyderabad and the northern districts of the Madras presidency. The area is not quite an eighth of the whole area of India, and its population, about 60,000,000, is not quite 19 per cent of its whole population. Statistically, the outstanding feature of this "South India" is the number of Christians which it contains. This was, in 1921, somewhat over 3,900,000; whereas the total number of Christians in India was 4,754,064. Thus Christianity has far more adherents among these southern peoples than anywhere else in India. Of these southern Christians, over a million, known as Syrian Christians, represent the oldest missionary work in India, of which St. Thomas may or may not have been the founder. Of this million, 400,000 at least are members of a uniat Church obedient to Rome. Besides these there are at least 1,200,000 Roman Catholics; 738,874 persons would come within the scope of the proposed union, of whom 395,883 are Anglicans, 111,556 Wesleyans, and 231,435 belong to the South India United Church. These are all the statistics necessary for placing the scheme of union in its proper perspective.

But far more important than statistics is the character of the people and of their Christianity. It has already been mentioned that the Indian Christians involved belong to the Dravidian peoples. These people form an ethnological and linguistic unity similar to that of the Latin peoples in Europe. France, Italy, Spain, Portugal, speak languages which are closely related, the one to the other, but an uneducated person could understand very little of a conversation in any of the other three languages. So it is with the four languages, Tamil, Telugu, Kanarese, and Malayalam. The four European peoples whom I mentioned are not without their rivalries and jealousies, either at the present time or in past history. But in spite of these there is a strong sense that the Latin peoples are bound together by a common spirit which distinguishes them from the other peoples of Europe. It is the same with the Dravidian people of South India. Like the Latin peoples, again, they have a culture of which they may well be proud. Their famous and elaborate architecture is to be seen not only in South India, but

in Ceylon and the more eastern islands as far as Java. They have had great religious and philosophical poets writing the Tamil languages, whose works are deservedly admired.

BESIDES this ethnological unity there is the far deeper unity which binds together Christians who live in the midst of the Hindu system. Their differences between themselves are as nothing compared with the difference between them all, and the Hindus. Besides this, they or their fathers have left a religious system which is also a social system. They desire to have a Church which may unite them in all respects. It is quite true that the ignorant people in the villages do not think about anything except their family and village concerns, and often have the feelings of suspicion towards strangers, even of their own race, that are apt to be entertained by all ignorant people. But every Indian Christian who can think knows that his country has been rent and ruined by the spirit of faction and division. He demands that his religion at least shall be a uniting and not a divisive force. He knows that the best of his compatriots will join almost any society that promises to unite them, and will refuse to join any society which is likely to divide them. The educated Indian Christian also feels a resentment toward the causes of division which split up the growing Indian Christian community. Those causes are not of his making—they are controversies which took place in the Western lands before he was born, and for which he has no responsibility, and in which he feels no interest. Consequently there is no denominational sense among these Indian Christians in South India.

It must be remembered, again, that the great majority of these Indian Christians are extremely simple people. They can apprehend very little on the intellectual side of their faith. They can say very little. What they apprehend is that Jesus is their Saviour and their God. I once asked a leading Christian in South India what the idea of God most characteristic and current in his community was. He answered: Indian Christians worship Jesus, and when they think of God they think of Jesus. Consequently, in considering unity in South India, we have not got to deal with the questions about the Person of Christ which distract us in this country. Even the missionaries who spend their lives in teaching simple things to simple people half unconsciously regard themselves as united in their beliefs, because, in fact, they spend most of their time in teaching the same things. There is thus a certain unity which belongs to the simplicity of religion in South India.

Once more. It has so happened that the missionary work of the three Churches that would be included in the proposed Union has taken very nearly the same form of outward organization. Different names may be used, but in the following respects the same institutions will be found all over the district. First there is the village pastor, or parish priest, assisted (and sometimes hindered) in his work by some sort of committee of members of his congregation. Then there is a district council, which consists of representatives of these congregations or parishes. Then these district councils send representatives to a higher council which manages the affairs of a large area. All this system, which has grown up independently, makes Church life much easier to understand to the more intelligent Indian Christians, and the similarity of these institutions offers a distinct facility for their combination.

The angels who work out God's plans among us men seem fond of arranging a set of apparently fortuitous circumstances

which all converge upon an object. Such a set of circumstances has presented itself to us in South India. We recognize how they converge to make a union of Churches there easier than elsewhere. We think that we are right in trusting that it is God's will that this kind of union of Churches should begin in South India.

THE HISTORY OF THE MOVEMENT

A LITTLE must now be said about the history of the movement. The three Churches involved are—(a) The Church of India, Burma, and Ceylon (hitherto commonly called the Church of England in India and the Church of England in Ceylon); (b) the South India United Church, itself a union of Churches—Presbyterian or Congregationalist in polity—founded by the missions of Scottish and American Presbyterian (or Reformed) Churches, by English and American Congregationalist missions, and by the Basel Evangelical Mission; and (c) the South India Provincial Synod of the Wesleyan Methodist Church.

The movement took its origin from a meeting of Indian ministers in Tranquebar in May, 1919. These ministers belonged to various Churches in South India, and after discussing the subject of unity together, those who belonged respectively to the Church of England in India and to the S. I. U. C. and to the Mar Thoma Syrian Christians drew up a memorandum expressing their desire for a union of Churches on the basis of the historic episcopate in a constitutional form. This memorandum spoke the mind of Indians in the south of India, for, on the one hand, those of them who are able to think recognize very clearly their need of unity, and, on the other hand, if Indians were left to themselves to choose a form of ecclesiastical government, they would inevitably choose episcopacy.

This memorandum of the Indian ministers assembled at Tranquebar was communicated to the Churches to which they belonged. The Church of England in India and the S. I. U. C. officially appointed representatives to form a Joint Committee and to consider, and, if possible, draw up, a Scheme of Union. The Mar Thoma Syrian Church took no action. The Joint Committee has held eight meetings, the first four of which were attended by representatives of the Church of England in India and the S. I. U. C. only. At that point the Wesleyan Methodist Church in South India joined the movement, and their representatives sat on the Joint Committee from its fifth meeting onward.

The Joint Committee at their meeting in Madras in March, 1929, completed their work so far as the more important spiritual and constitutional points are concerned, and published a *Proposed Scheme of Union*, which may be obtained in the United States from the Macmillan Co., or Morehouse Publishing Co. (50 cts.) A full description of the tendencies and events which have made towards union in India up to the present time can be found in the last chapter of *The Christian Task in India*, edited by Principal John MacKenzie (Macmillan).

The proposed Scheme of Union has now been sent to the governing bodies of the Churches which appointed the Joint Committee. The steps which each of them needs to take about it are as follows:

The South India United Church is autonomous and could adopt the Scheme of Union without the leave or consent of any authority outside India. The scheme would have to come before its General Assembly, which meets every two years. If accepted by the General Assembly it would be referred to each of the eight Church Councils, and in order to be passed would have to be accepted by a majority of those Councils.

The South India Provincial Synod of the Wesleyan Church could not adopt the scheme on its own authority. Therefore, it has referred the scheme to the Wesleyan Conference in England. It was discussed at the meeting of that conference in July of the present year (1929) and will, I believe, come before the conference again next year.

The scheme will be presented to the General Council of the Church of India, Burma, and Ceylon, in February, 1930. This Council has decided that before accepting the scheme it will hear the opinion of the Lambeth Conference upon it. It is presumed, therefore, that at the 1930 meeting of the General Council the Terms of Reference to the Lambeth Conference will be drawn up. Also, if there are any points in the scheme to which the General Council objects, it would probably ask for another meeting of the Joint Committee with a view to the reconsidera-

tion of those points. From what has been said in the Council, when the matter was discussed, it is pretty clear that the Lambeth Conference will be asked to make any observations which it thinks fit upon the scheme, and it will also be asked whether there are any points in the scheme which, if carried into effect, would justify the Churches of the Anglican communion in breaking off communion with the Church in South India. When this scheme is placed before the General Council of the Church of India, Burma, and Ceylon, in its final form, it will require to be passed at two sessions with an interval of almost two years. During the interval every Diocesan Council will be asked to consider and report upon the scheme. In 1930 the Church of India, Burma, and Ceylon will, under the Indian Church Act, 1927, become autonomous. Consequently, its decision on the proposed union will not require the consent of any Church or authority outside itself.

In the next article, the outstanding characteristics of the scheme of union itself will be described.

(Continued next week)

THE GREAT RETREAT

"But ye are come unto mount Sion and unto the city of the living God."
Hebrews 12: 22.

HOW came to pass the Great Retreat
To shadows of material things,
To halting steps from winged feet,
To bondage, when we reigned as Kings?

Our faith grew dim, the vision passed,
Our love, a burning flame, grew cold,
Our sky with doubt was overcast,
The new earth once again was old.

And still the great illusion holds,
And what we have we deem the best,
Until some far off day unfolds
The golden islands of the Blest.

Break then the spell, it is not here
That we the Sons of God should be,
Upon the heights the sky is clear,
And we the Light of Day shall see.

'Twas here the Saints and Martyrs stood,
And claimed them as the heritage
Of all the righteous and the good,
The Sons of God in every age.

They shed their precious blood to gain
The heights where heaven and earth should meet,
They little knew they wrought in vain,
They little dreamed—The Great Retreat.

O saints and martyrs, robed in white,
Ye plead although your lips are dumb,
To man the battlements of light
Out of the night we come—we come.

FREDERICK W. NEVE.

FRIENDS WITH GOD

PERHAPS one of the chief reasons the Christian Church is making lamentably slow progress in spreading the Gospel of Jesus throughout the world is that we have over-emphasized the thought of service almost to the exclusion of that of friendship. Not until we fully enter into the rich experience of being friends with God and draw our inspiration from the contemplation of this distinctively Christian doctrine shall we go forth in triumph to convert all nations. In thinking of ourselves as servants of God we limit the extent of the duty required of us, but friends never think of duty. Friendship lifts discipleship into a realm in which the thought of obligation is entirely absent. In friendship there is free, voluntary, and complete self-giving, and in this self-giving the individual finds his happiness and satisfaction. But service suggests that when one has done so much, one has done all that is required. Service, however honorable, lacks the intensity of interest at the heart of friendship. "Ye are my friends"; in the rediscovery of the significance of these words lies our hope for a Church with power to convince the world of the reality of the Kingdom of God through the miracle of her own renewed vitality.

—The Canadian Churchman.

Bishop Murray

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

Bishop of Central New York

I HAVE just returned from the burial service of the late Presiding Bishop, the Most Rev. John Gardner Murray. Many tributes to Bishop Murray have appeared, but it seems to me that none of them has emphasized the outstanding characteristic of his whole ministry, from its beginning as a humble rural missionary to its close in the highest office within the gift of the Church in America.

If it is not too late, may I be permitted to declare what appears to many of us to be the true note of his ministry, at the same time paying my own loving tribute to one whom the whole Church has learned to regard with affection?

It seems to me that Bishop Murray was, above everything else, a zealous and loving pastor. When I succeeded him in the rectorship of the Church of St. Michael and All Angels in Baltimore, I found that he was invariably spoken of, not as an executive or administrator, nor as a preacher, but as a devoted shepherd of souls. At that time the parish numbered over 1,800 communicants. I think he knew almost every one of them so intimately as to address most of them by their Christian names. There was not a home in the parish in which he was not a frequent visitor, and this although he was rector of a parish that had innumerable activities calling for his direction, was Archdeacon of Baltimore with the responsibilities of that office, was a member of the standing committee of the diocese, and held many offices in the public life of the city. He set a standard which was a constant incentive to his successor in his own pastoral work. The record of his parish calls, of his constant intercourse with his people in all of the guilds and societies of the Church, of his frequent visits to the sick and shut-in for administration of Holy Communion, and of his unflinching interest in all with whom he had been brought into special association of his eagerness in following every "lead" which might establish a Church affiliation—all marked him as essentially a friend and pastor.

When he became Bishop of Maryland, he carried into the episcopal office this same loving spirit through his relations with clergy and people. We all know how delicate are the relationships between a rector of a parish and his predecessor or successor. When the former rector is his successor's Bishop, still resident in the city, friction often follows. But Bishop Murray was not merely my predecessor, he became my pastor as well. He was the soul of courtesy in his relations with myself. Of course many of his former parishioners desired to have him with them in their joys or sorrows, and of course I was glad to have him come; if people have learned to love one pastor it gives assurance that they can learn to love another. But Bishop Murray was meticulously careful to include me in every visit to his old parishioners, to consult me before making visits to them, and to use the opportunity to establish more closely my own pastoral relationships. He early made me feel that, as he had been pastor of the people who were now mine, so he was now my pastor being one of his clergy. He was invaluable as an adviser in parish problems, was warm in his personal friendship, and cordial in many kindly acts which introduced me to the diocese and the community.

This was characteristic of his relations with all the clergy of the diocese. He carried into his episcopate the same pastoral zeal he had shown in his parish, he knew his clergy intimately, called most of them by their first names, was ever at their call, showed himself a true Father in God in his ministrations. He was not a great preacher, but no one among his clergy will forget the addresses he gave at quiet days of devotion, they were so touched with loving helpfulness. In his visitations he made himself acquainted with the rector's problems, he became the affectionate friend of the rector's family, he learned about financial and other difficulties, he won the affection of the children, he came to know not only the rector and his home, but many of the people of the parish in their homes. He carried this spirit into every parish in the diocese and gave himself unstintingly to every clergyman.

It was a joy to see him at diocesan gatherings. At the Church Club dinners, he seemed to take no time to eat, he was moving about from table to table, speaking to every man, apparently knowing each of them by name, affectionately laying his hand upon the shoulder of one after another, with a few words of personal greeting to each.

As he regarded himself, evidently, as pastor of the whole diocesan flock, so he seized every opportunity to continue his pastoral care in special ways. All of the people at the diocesan office were devoted to him. A newspaper man tells a story which shows how warm was the Bishop's pastoral heart. He was a young reporter sent for an interview on some public question. After the interview was over, he said to Bishop Murray, "You do not know me, but I married one of the girls from your parish of St. Michael and All Angels." The Bishop at once asked the name of the young man's wife and when informed that she was then in the hospital and that they had their first-born baby, quite naturally and easily he said a prayer with the young father. That afternoon, when the reporter stopped at the hospital to see his wife, he found that the Bishop had already been there, had seen the baby, had given mother and child his blessing, and had left flowers for the mother herself. I could tell of innumerable instances of his continued visits to many of the poor, sick, aged, and shut-in of his old parish.

MANY of us felt, when it came time to elect a Presiding Bishop four years ago, that this spirit of affectionate pastoral zeal could be made a real asset in the Church's missionary work. We know that what we had hoped for happened. When Bishop Murray came to his high office, his first act was to write to every Bishop of the Church, ask for his photograph and autograph, tell us that the Church Missions House was ours, not his, ask us to come as often as we could to his office. He told us that our photographs would hang there as evidence of his friendship and of our share in his work. He urged the missionary bishops especially to feel that the Missions House was a place to which they must come, always sure of a warm welcome and always certain that it was their "home office."

The same loving relationships which he held with his people in Maryland he soon came to hold with his co-workers in the Church Missions House. He knew them all. He showed that he cared for all. He created an atmosphere of kindness and friendliness. He deepened the spiritual life of the Church Missions House, instituting a daily celebration of the Holy Communion, in addition to the usual devotional offices. Every worker felt that he could go to him as a friend and counsellor. He knew the janitor and elevator man, as well as the vice-president of the Council. In Atlantic City, during the late meeting of the House of Bishops, he sat at the table next to myself. He never passed me without putting his arm on my shoulder and without affectionate greetings to Mrs. Fiske as well as myself; but I noticed, also, that he knew his waitress by name and was already talking with her about her home, family, hours of work, etc.

When he became Presiding Bishop, he announced at once that it was his purpose to visit every diocese and missionary district in the whole Church. We know that he traveled thousands of miles in order to do this. We know that he had planned during this coming year to go to the Orient and visit every portion of the field there. He was in Haiti one week for the dedication of the new cathedral there, with the thermometer at 110; within a week or two he was on his way to Oregon with the thermometer at 50 degrees below zero at some points on the way. He traveled, not merely because he loved the opportunity to see the whole Church, but because he wanted the whole Church to understand that every bishop's problems lay on his heart and every piece of work had his loving thought and prayer.

As he visited every diocese, so he showed interest in every organization—the Brotherhood of St. Andrew, the Daughters

of the King; even the Catholic Congress! It seems absurd, now, to think that he was attacked for attending a gathering of Church clergy! Whether he agreed wholly with their position or not, they were clergy of the Church; they were *his* brethren; he could not conceive of failing to prove to them that they had his interest and love. And they always appreciated that he was their pastor and friend, and (I think) caught something from his evangelistic spirit.

We need in the Church men of leadership, of great forcefulness, of clear vision, of statesman-like intuition and decision. We need great preachers, we need more careful scholars. But, above all, the supreme need of the Church, in parish and diocese alike, is loving shepherdship of souls and zealous and earnest desire to win and help souls. Bishop Murray was an example, in this respect, to every clergyman in the Church, from the youngest deacon up.

MEN I KNOW—21 TYPES

THOSE who know their own weaknesses better than any self-appointed detective may point out.

Those who have tasted of success without being intoxicated.

Those who have money but know full well it is not the greatest possession.

Those who have faced hardship and come out of the fight stronger in spirit.

Those who have experienced disappointment without becoming soured.

Those who enjoy life's pleasures and yet work effectively and worship God sincerely.

Those who seek to really live before their children.

Those who render service without any thought of material reward or social recognition.

Those whose decisive policy is to worship God as often and not as little as possible.

Those who regard the Lord's Day as a golden opportunity for inspiration and not mere relaxation.

Those who read the Bible not primarily as a textbook but as the Book of Life.

Those who practise the Art of Prayer as a basic thing and from which everything belonging to life's finest emanates.

Those who have sounded the depths of Christian giving and therefore experienced the joy resulting from definite money investments in the Church's work.

Those who positively know the superiority of transformation over information.

Those who can and do readily adapt themselves to God's revealed Will as naturally as to the call of progressive business.

Those whose interests have a wide sweep, taking in other men's varied needs, even to the point of touching their souls.

Those who have so proved themselves that Christ can absolutely depend on their loyalty to His eventual salvation of the whole world.

Those who know, unhesitatingly, when to say "Yes" and when to utter "No."

Those who have enough sporting blood in their veins to "play the game," and not remain in life's grandstands as mere spectators—to participate in the things that demand the purchase price of faith, courage, intelligence, and money.

Those who see to it that their personal stock-in-trade has Real Religion as a main asset.

Those whose deaths would create a distinct gap in the Church's ranks as well as in our own hearts.

—Rev. William Porkess, D.D.

FAITHFULNESS

FATHER FRANK GEORGE tells a story of a native boy in one of the mission schools in Africa who desired to become a Christian. His parents said to him, "You can be a Christian if you like, but if you do, there will be an end of you when you come home." The boy made his decision, and was baptized. He stayed with the mission until his schooling was over, and then went home. The threat came true, for the boy was never heard of again. He was doubtless poisoned by the witch doctor. He was willing to die rather than fail in loyalty to our Lord.

—By Way of Illustration.

THE HOMELESS CHILD

A Plea for the Holy Family Homes

BY THE REV. A. H. BAVERSTOCK

(See Pictures on opposite page)

"Old men and women . . . and every man with his staff in his hand for every age . . . boys and girls playing in the streets."

THERE has always seemed to me something very homely about Zechariah's vision and prophecy of the restoration of Jerusalem—the old folk with staff in hand, the children playing in the streets. I confess that of all those whom I would wish, so far as it might be in my power to help to comfort and joy, I should fix on just these two classes. The old folk. Who would not wish to see them happy in the evening of their lives? There seems an extra touch of homeliness in those homes where there's a grandfather or grandmother sitting in winter by the fireside, leaning on a stick in the sunshine by the gate in the summer. And the children. The world is a gayer and a better place for them. The slums in our big cities would be grim places—they are bad enough in all conscience—if it were not for the children playing in them, enlivening their gloom and squalor with their laughter.

But it seems to me that there is just this difference between the two classes. We can do a little for the old folks. That little should certainly be done. They are coming soon to the end of life: it is just a question of making their last years as happy as we can. But we can do such a lot for the children. Their life lies before them, and its character depends enormously on what is done for them in childhood. To corrupt a child is the *ne plus ultra* of villainy. To help a child, to really help body and soul, is surely the best of good works. And there are thousands of children in need of help.

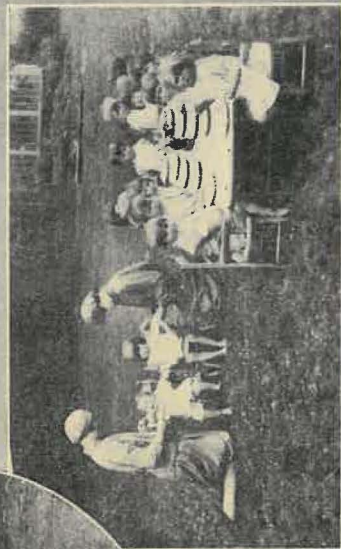
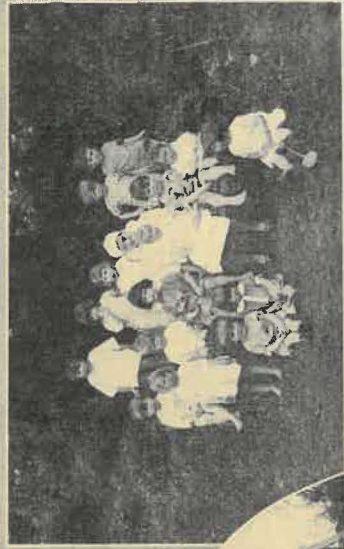
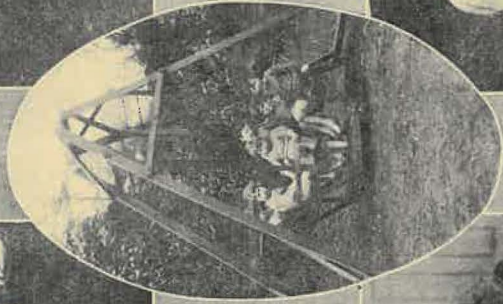
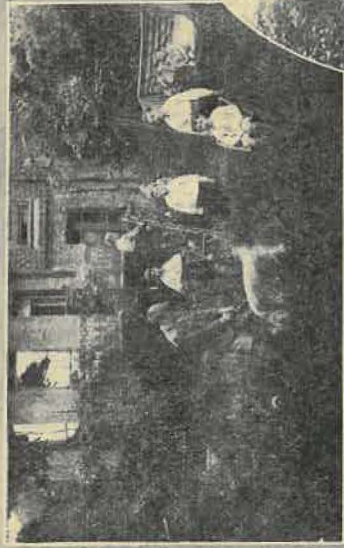
A quarter of a century ago the Holy Family Homes started out to provide homeless children with real home life.

The ideal was a high one. Institutions, numbering their child inmates by thirties and forties, did not satisfy it. The home must be a genuine *home*, as like the natural home at its best as could be. It must give the child a mother's love and care. It must cherish body and soul. Therefore, it must be a Christian home in the fullest sense of the word. It must draw from the larger home, the Family of God, its treasures of truth and power, for education in eternal truths and sustenance of eternal life.

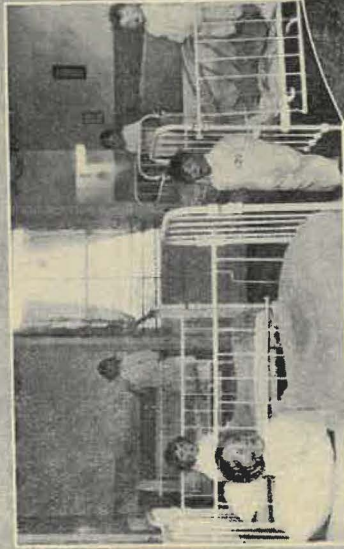
Twenty-five years ago, that was. Now we have ten Homes. And the demand for them is far beyond our powers to cope with. For one child we can take, we have to refuse a hundred or more. And even so we find it difficult to make ends come anywhere near meeting. We are able to see something, after twenty-five years, of results. Many of the boys we took into our Homes years ago from the streets—we started with boys—are now fathers of happy families, living by the lessons they learned in a happy home. I often wonder what has happened to those we would have wished to take and could not. We have some 150 children in our ten Homes. We could fill ten times that number of Homes if we had the funds to open them. For lack of these we go on refusing children daily.

Isn't there an opportunity here for those whom God has blessed with earthly wealth, and who wish to do good with it? It costs roughly \$200 a year for each child; \$2,500 a year from the United States would go far to maintain a Home. And I cherish a hope, as founder of the work, that America, which has done so much in different ways for Europe, and perhaps especially for England, will give us at least one Home which will be maintained from overseas. There are many forms of good works. Some are temporal and some spiritual. The work of the Holy Family Homes combines both temporal and spiritual benefactions. When we come to meet hereafter One who became a little Child for us, it will surely stand us in good stead if we have seen Him homeless in the homeless child and given Him shelter, food, and loving service.

Needless to say, I shall be glad to answer any inquiries about our Homes, and our special needs at the moment. For there always are special needs for this child or that. But behind them presses the ever-present, insistent need for friends to maintain the work and to develop it.



VIEWS AT
The Holy Family
Homes



OUR CHURCH BEYOND THE ROCKY MOUNTAINS

Some Notes by an Observing Layman

BY THEODORE DILLER, M.D.

TO begin with, there are several cathedrals finished, or in the process of construction. In Denver there is a rather large, impressive cathedral which, even though it lacked much, is rather satisfying. A window near the door depicts a most startling figure of the serpent tempting Eve. There is a cathedral at Salt Lake City which in size and general makeup is like a modern sized parish church. Los Angeles possesses a really splendid cathedral—beautiful, well proportioned, and balanced, and with adornment in keeping with the style of the cathedral which I suppose would be called Spanish. This cathedral was put up by a talented architect, a son of the late Bishop Johnson. It is indeed well that our church possesses such a notable building in Los Angeles, for in this city are to be found a large number of churches of all sorts possessing considerable architectural merit. There are four cathedrals in the process of construction—one in San Francisco, another in Seattle, a third in Victoria, and a fourth in Vancouver; I cannot say there are not others which escaped my notice. All four of these projects are large and call for dignified and impressive buildings which will be worth the name of cathedral.

Los Angeles affords a fine object of study for the religious student and of our present civilization. Here are to be found a great variety and number of religious organizations—probably more than in any other city of the world. I may mention there are no less than thirty-two Christian Scientist churches, with Latter Day Saints, and Spiritualists of several varieties all well represented. Finally Aimeé Semple McPherson preaches to 5,000 to 10,000 persons every night in a temple all her own. And in the medical field besides regular practitioners there are large numbers of persons setting forth to heal illness. The number and variety of individuals who set out to heal is truly astonishing. When one comes to the business field in Los Angeles, you can notice that business is pursued with vigor, and it is easy to suppose one could find all sorts of regularity and irregularity in the business fields of Los Angeles. Los Angeles might well be called the city of variety and opportunity. To a Churchman it is comforting to know that the Episcopal Church is well set forth in Los Angeles. It sustains a number of fine parishes besides several exceedingly good schools and a large hospital which is the pride of the city.

Being myself a so-called "Anglo-Catholic" I made a point of attending our churches of this complexion; and it was never difficult to find one in any large city in the West. I offer a few comments concerning these "Anglo-Catholic" parishes. In the first place I was amazed and discouraged to find so great variety in ritual and ceremonial. This struck me as being individualistic if not anarchistic. I myself always deprecate marked individualism in our service as set forth by our liberal brethren; but I feel now we must be careful in criticizing these brethren since I have seen the variety, the individualism, and lack of conformity in our Anglo-Catholic parishes in the west, which to my mind is much to be deprecated. All the more is it to be deprecated when one observes there is the finest spirit of devotion in all these parishes which is truly admirable. Moreover, whenever I heard a sermon it was a good sermon, a sensible sermon, and one to appeal to the average man in the street. I recall particularly a sermon by a Cowley Father in the Church of the Advent, San Francisco. In all large cities in the west one or more churches offer the daily Eucharist. Generally they are enterprising in advertising their services; and a service may be found if one desires to find it.

In Portland I found an exceedingly interesting church built in attractive style where there was early Mass besides additional Mass on Tuesday and Thursday. I attended week-day Mass twice. It was very reverently said by a priest who was evidently English; I was interested to note that the service consumed exactly twenty minutes each time. The service did not appear to be read too rapidly and had no appearance of hurry. As a matter of fact, it must have been read rapidly but it had no appearance of hurry.

Upon my arrival at Salt Lake City, assuming there would

be an eight o'clock Eucharist at St. Mark's Cathedral, I went immediately from the train to the church. I was not mistaken. I was just a little bit late, and found assembled before the altar about forty or fifty people—and this in the middle of the summer. I was informed the population of Salt Lake City is made up of forty per cent Mormon and sixty per cent non-Mormon. A very remarkable religious meeting was held in the Mormon house of worship at 2 o'clock in the afternoon. This building holds from 6,000 to 8,000 and was about three-quarters filled. The choir of 500 was accompanied by a remarkably fine organ and produced music that seemed to me very worshipful and up-lifting—at least in the music I could detect no dissent from the orthodox Christian faith. The zeal of the Mormons is so well known I need not comment on it at this time. I was informed that many missionaries are in the field and that they are sent out from time to time, always without salaries or traveling expenses. I do not know how this is managed; but I feel sure it would not work in the Anglican Church.

Before I close this brief memorandum I wish to recount one little experience I had near Denver when I was driving down a beautiful valley through which flowed the Bear River. As we approached a particularly beautiful curve and fall of the river a tall dignified figure in the garb of a nun came into view and added greatly to the charm of the landscape. I was told by my friend who was driving that this woman was an Episcopal nun and that there was a convent nearby and a little church under Bishop Johnson which was a gem of architecture—this place was called Evergreen. I regret that I was unable to stop and go into this little church; but when one is driving with companions who may not be interested in churches, he hesitates to request a stop. Afterwards I noticed an advertisement in Denver stating that a summer school of religious training would be held at this place. I saw only a little, but enough to give me a strong impression that the Church of Colorado had done well to plant one of its institutions in such an exceedingly attractive environment. I am under the impression that all this is due to the present Bishop of Colorado.

UPS AND DOWNS IN KYOTO

UPS AND DOWNS of mission operation are illustrated by Bishop Nichols of Kyoto. He reports that the kindergarten in Kanazawa has been closed. It has never had an adequate building, and has had no playground. Prosperous Buddhist kindergartens have been established there, and the Canadian Methodist mission maintains an excellent one, so it was unwise to continue ours so poorly equipped. On the other hand, in Koriyama our kindergarten has been able to maintain such high standards that if the demands upon it could be met, it would become too large to do the thorough Christian work for which it is intended. It is therefore limiting the number of children to be received.

About a year ago, Japanese Christians connected with our newest parish in the city of Kyoto, known as the Shimogamo Church, came to the conclusion that a kindergarten ought to be opened there. Bishop Nichols assured them that while he would be glad to see the kindergarten opened, he could not give any financial assistance. So the congregation turned to and employed a teacher. They had no satisfactory building, but in good weather it was possible to hold the kindergarten out of doors. The number of children increased. They employed a second teacher. After a few months, their experiment was so successful they felt justified in trying to secure money for a building, and once again they secured the whole amount, \$600, themselves. The building is ample for their needs and suitable for special Church meetings. There are now forty-two children enrolled and everybody is proud and happy over what has been accomplished through their own efforts. Shimogamo Church has only twenty communicants, none of them wealthy people. Mr. Ajima, the deacon, has done very good work and is a man of faith and zeal.

"IN UPLIFTING, get underneath," says an American humorist. Many an uplifter wishes to lecture distress from a safe distance. It was said of the Negro question that the South had the Negroes and the North had the ideals.—*Catholic Citizen*.

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 MURRAY

To the Editor of The Living Church:

THE UNTIMELY death of the Most Rev. Bishop John Gardner Murray is a great loss to the Episcopal Church of America as may be easily seen and understood by everyone who knew the late Bishop in his official capacity as the Presiding Bishop and was familiar with his high character.

The glorious tributes and the deep sorrow provoked by the death of this exalted Churchman throughout the country is a sufficient testimony to the importance of his life for the community in general, not speaking of his Church and family, and we sincerely mourn his exodus from this world at the time when it mostly needed men of his vision and ability.

The editor in his "Requiescat" devotedly and masterfully presented to the public the late Bishop Murray as a man who stood at the zenith of his high calling and by this comes a deeper felt loss sustained by the world in his death, shared by all friends of United Christendom, and only wisely written words: "The world is a better world because he has lived in it," help us to understand God's will in his death.

Those who knew the late Bishop more intimately will speak and write more of his life and work, but even for an outside observer he appeared to be unusually active and mighty able. Following his work as the Presiding Bishop we could notice that Bishop Murray was taking part in all important functions of the Episcopal Church in this country and its possessions, giving a new impetus to his high office and dignity to the affairs.

In this we see the great usefulness of the late Bishop Murray to his Church and to the country and this will make an illustrious page on his life and services.

May the Lord reward him and give the eternal peace to his soul!

✠THEOPHILUS N. PASHKOVSKY,
Bishop of Chicago
of the Russian Orthodox Church.

AN APPEAL FOR PASTORAL CALLS

To the Editor of The Living Church:

A COMMUNICATION in the correspondence column of your paper, dated September 28th last, regarding an apparent decline in the admirable custom of pastoral calls, interested me deeply; and since further correspondence on this topic was suggested, I venture now to express as briefly as possible certain thoughts of my own for whatever they may be worth, but in all kindly charity with respect to our revered clergy, who are, generally speaking, an overworked body of men.

It seems to me that if the shepherd does not seek diligently and continuously to know his sheep personally, it is not in human nature to be expected that his flock individually will seek the fold at the shepherd's behest; nor yet voluntarily, except through the promptings of an inherited instinct. Of course the situation differs under varying circumstances: it is easier, perhaps, for the rural pastor to call upon his parishioners more frequently than his urban brother of the cloth. But this question, after all, is not so much a matter of ease of accomplishment as it is one of vital and essential importance to the stability and growth of the parish and all its works, if so be interest and loyalty as regards the Church are to be fostered and developed for the furtherance of God's kingdom among men. It is quite true, as noted above, that most of the clergy—our rectors especially—are carrying daily heavy burdens and responsibilities inherent in their leadership; but does it very often, I wonder, occur to many of them that it is possible perhaps so to rearrange their schedules of work as to *make time* for keeping in real personal touch with the men, women, and children who look to them for social contact (as well as godly counsel and advice) by calls from time to time at the places where they dwell? Frequent church services, guild meetings, the Church school, the weekly (if not more frequent) sermon—all these, for example, are of prime necessity and import. But after all, can anything else actually take the place of a pastoral

visit, brief though it be, at one's own dwelling place? The rather stereotyped greeting and the hasty handclasp at the church door after the conclusion of the late Sunday morning service does not (and by the same token cannot) "fill the bill" for those who crave to know their "spiritual pastors and masters" better, as fellowmen, as well as the ordained shepherds of their souls; and sacramental confession is no answer to this other need.

The decline of the old-fashioned and friendly pastoral call, while perhaps not so apparent in some places as in others—it is greater, I opine, in our larger cities—is still distinctly noticeable as a regrettable trend of the overcrowded age we live in today, and surely is greatly to be deplored. For I firmly believe that now, as always, the average parishioner feels not only honored but also is glad, indeed, to receive a pastoral visit from his rector, or one of his assistants (if he has any); and further do I believe, Sir, that the response to such a revival of this excellent custom would soon bear fruit in a keener interest both in parish and Church affairs generally, and bring about also a deeper and closer spiritual cohesion between the pastor and his flock. I close by expressing the hope that you may consider this matter of sufficient weight to merit editorial attention at some early date. (Rev.) J. HARTLEY MERRICK.

Scarborough, Me.

STATUES OF THE SACRED HEART

To the Editor of The Living Church:

THE NEW YORK LETTER, in your issue of September 14th, contains the news that statues of the Sacred Heart have been placed in St. Ignatius', St. Mary the Virgin's, and All Saints' Churches, and states that such figures are becoming popular in our branch of the Church.

As one who wrote you, several years ago, zealously defending Reservation, and who thoroughly recognizes the principle that any devotion should be judged on its merits (not its origin) and by its results, the writer will not be accused of a Protestant bias.

It is claimed that this cultus of the Sacred Heart was invented to call people's thoughts from the multiplicity of saints to the Lord Christ as the center of our religion. And it is said that the League of the Sacred Heart has to its credit the very beautiful observance known as the Holy Hour on the first Friday evening of each month. But are we to take over this unscientific, sentimental representation of the heart of our Blessed Lord transferred to the outside of His clothing? The Scriptures, it is true, in many passages refer to the heart of God, and to man's heart, as if it were the seat of the emotions, and even of the will. But every child today knows that the heart is simply a muscle concerned with the pumping of the blood. If one wants to be materialistic one might more reasonably pay homage to our Lord's brain. But we protest against all such anatomical devotions. The body of man is too splendid to have one of its inner organs exhibited on the outside, and little children, and their elders, too, should be spared the unnatural sight. The love of God can be set forth far more aptly in spiritual terms.

Lyndonville, Vt.

(Rev.) FREDERICK W. BURGE.

USE FOR OLD PRAYER BOOKS

To the Editor of The Living Church:

I NOTICE an inquiry in your issue of September 28th regarding proper disposition of old Prayer Books; and I would suggest a use for a small number, one or two thousand.

I have two services daily for the members of our Home, about 140 in all, and we need the Psalter—the children know the other parts of the service. I would be glad to have one or two thousand old Prayer Books that are not too badly worn, that I may use them in our services. If the books are much worn, I could use the Psalter for making service cards; and would be glad to correspond with any one wishing to respond to this suggestion. (Rev.) THOMAS P. NOE.

Church Home Orphanage,
York, S. C.

BOOKS OF THE DAY

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

MISS ROSE GRAHAM has elected to call the volume containing her collected essays *English Ecclesiastical Studies*, being, she adds, *Some Essays in Medieval History* (London, S. P. C. K.). Herein are some sixteen studies, the result of long and arduous research set forth in a style that is peculiarly attractive. The bulk of the essays deal with the Cluniac foundation and its offshoots in England, and with the rich material that has been gleaned from the registers of Archbishop Winchelsey (1294-1313). Praise and blame have been poured alternately and indiscriminately upon the Middle Ages. Cleric and laic alike, whose faith has been enlarged and worship enriched by the Catholic revival, have been prone to regard the unreformed church of Latin Medieval Europe as an age of saints and heroes living their lives in the beauty of holiness. Henry Osborn Taylor has talked of the "spotted reality" of the Middle Ages, and G. G. Coulton has not spared us the petty and not infrequently sordid details which have gone to correct a first pleasing but too often false estimate of a period peculiarly alluring and mysterious. Slowly the facts, more especially those which have to do with the Church and particularly with the monastic institution, have been recovered and thrown into proper relief—coldly and remorselessly as in Snape's *English Monastic Finances*, and now altogether delightfully (though not less learnedly) in Miss Graham's investigation of certain kindred aspects of medieval monasticism.

The centuries which extend from 900 to 1500 emerge in their proper form and color as ancient frescoes from beneath Elizabethan whitewash. Bishops and mitred abbots rise from sculptured brasses and dusty tombs to administer not only vast estates but great realms, not always living in the beauty of holiness, but men of like substance with ourselves, too often oppressed by the grinding cares of which financial worries were by no means the last or least. They passed their days in a world wherein God and Devil sat cheek by jowl in the sharpest conflict, for men had not yet found the comfortable and profitable compromises of modern life.

Miss Graham's volume is peculiarly welcome to those who have wished for a collection of her essays under one cover. S. C. Ratcliff has prepared a monumental index of 84 pages to some 377 pages of text. It may be helpful to add certain representative titles: *Life at Cluny in the Eleventh Century*; *The Intellectual Influence of English Monasticism Between the Tenth and Twelfth Centuries*; *The Taxation of Pope Nicholas IV*; *The Metropolitan Visitation of the Diocese of Worcester by Archbishop Winchelsey in 1301*; *The Civic Position of Women at Common Law Before 1800*.

JOHN A. RICHARDSON.

The Ordeal of This Generation, by Sir Gilbert Murray (Harpers, \$3.00), is a book which deserves to be read and discussed widely throughout the United States. It is not easy for citizens of this country, especially away from the eastern seaboard, to understand how the best minds in Europe envisage the post-war world of international politics, and how the League of Nations appears to them. Here is a real opportunity of learning to do so. Sir Gilbert Murray is representative of the very best of European thought; his mind lives and moves in an atmosphere above any trace of nationalist propaganda, and his consideration of world problems is the fruit of many years devoted to their study with one aim in view—the benefit of all mankind. In this volume he attempts to analyze nineteenth century European civilization, to discover why it issued in the cataclysm of the Great War, and to learn how to build the civilization of the twentieth century on more secure foundations. It is a book which might well be taken for study and discussion by groups, and the clergy would be doing a good work if they took the lead in encouraging such study. L. H.

IN JULY, 1813, the Rev. Adoniram Judson and his wife landed in Burma. They were American Baptist missionaries, consumed with zeal to preach the Gospel in the land to which they believed God had called them. And what a land it was in those days! As one reads the narrative in Honoré Willisie Morrow's *Splendor of God* (New York: William Morrow and Son) one is tempted over and over again to exclaim, "It could not be done!" And yet it was done, by a faith which triumphed over inconceivable difficulties, dangers, and sufferings. Mrs. Morrow's power of making history live is well known from her earlier works, and any one who reads this stirring book will find his faith and courage rekindled at the flame of Adoniram's devotion. The only blemish is the closing incident, which reads like a concession to popular sentiment and strikes a note out of harmony with what has gone before.

L. H.

The Master's Memorial, A Manual for the Enrichment of the Communion Service, prepared by the Rev. Samuel Blair (Nashville, Tenn.: Cokesbury Press. \$2.00), and *The Quest for Experience in Worship* by Edwin H. Byington, D.D. (Doubleday Doran. \$2.00) are two volumes occupied with the question of what is commonly called divine worship. The first deals only with the generally Protestant idea, seeking through some meditations, set prayers, and musical programs to dignify and uplift the observance of the Lord's Supper. Of more interest to our own clergy is the second, that of Dr. Byington, who is professor at Gordon College, Boston. He has sought to make himself familiar with the worship and services of every branch of Christianity, and has approached each with a spirit of understanding. His comments are well worth reading—in contrast to such an one as we find in the former volume, written by one of our own clergy, where Dr. Joseph Fort Newton says that our Lord did not found a Church, and that He did not have in mind "an ordinance of salvation, with its exclusiveness and its trappings of superstition and magic!"

Dr. Byington seems to have contrasted the two ideals of worship, perhaps unconsciously, when he represents a devout layman as thinking that Protestant worship is unsatisfactory and like the way some men dig, shovel, and stop, shovel and stop; he would not conduct his business in such a desultory manner; even his radio program does not limp along; and then adds this almost wistful bit: "As he sits down to breakfast, he sees his Roman Catholic neighbor starting off for church; and before he has finished eating and reading the headlines of his Sunday paper, he sees him returning. He does not care to go to Mass, but he wonders how they do it; and wishes, well, he wishes. . . ." The author reminds his readers that the Eastern and Roman Catholic has been leading men in worship "for a thousand years before Protestantism was born." He does not quite grasp the central idea of worship, the Real Presence, as witness a naïve account of transferring the Blessed Sacrament in one of our churches from the high altar to a side altar. However, this bit is of interest: "When Henry VIII broke with Rome in 1535 he planned a national Catholic Church . . . but had no thought of changing the doctrines or forms of worship."

P. R. F.

READERS WHO desire to counterbalance pacifist leanings with a feeling of the glory of war will find suitable satisfaction in Charles Lee Lewis' book *Famous Old World Fighters* (Boston, Lothrop, Lee and Shepard. \$3.00). It is a series of fifteen sketches in ship construction, naval armament, and methods of sea fighting from the time of Phormio, B. C. 428, to David Beatty and the World War. The material is well selected, informing to the novice, and written in an entertaining manner.

W. S. H.

The Living Church

Established 1878

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

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

Church Calendar



OCTOBER

- 20. Twenty-first Sunday after Trinity.
- 27. Twenty-second Sunday after Trinity.
- 28. Monday. SS. Simon and Jude.
- 31. Thursday.

CALENDAR OF COMING EVENTS

OCTOBER

- 22. Mississippi Valley clergy retreat and conference on evangelism, Springfield, Ill.
- 24. Enthronement of the Rt. Rev. G. Ashton Oldham, D.D., as Bishop of Albany, at All Saints' Cathedral, Albany.
- 29. Special convention of Western New York at St. Paul's Cathedral, Buffalo, to elect Bishop Coadjutor.

NOVEMBER

- 5. Synod of province of Sewanee, Columbia, S. C. Synod of province of Southwest, Topeka, Kan.
- 6. Special convention of Southern Ohio at Calvary Church, Cincinnati, to elect Bishop Coadjutor.
- 12. Synod of province of New York and New Jersey, Albany, N. Y.
- 13. Special meeting of House of Bishops to elect Presiding Bishop, Washington, D. C.

APPOINTMENTS ACCEPTED

BENSON, Rev. L. R., rector of St. Augustine's Church, Ithaca, N. Y. (A.); to be archdeacon of the archdiocese of Mohawk. (A.)

BULLOCK, Rev. ERNEST N., formerly rector of Church of the Good Shepherd, Lake Charles, La., has become assistant at Trinity Church, New Orleans, La. Address Trinity Church, Jackson avenue, New Orleans.

BURTON, Rev. JOSEPH, rector of Holy Apostles' Church, Barnwell, S. C., and archdeacon of Beaufort district; to be rector of Church of St. Michael and All Angels, Savannah, Ga. Address 1134 E. 33d St., Savannah, Ga.

EARP, Rev. ERNEST C., formerly of Bermuda; has become rector of Church of the Redeemer, Bryn Mawr, Pa.

FENN, Rev. PERCY T., D.D., formerly of Annandale, N. Y.; has become rector of St. Paul's Church, Berlin, Md. (E.) Address, St. Paul's Rectory, Berlin, Md.

FLANAGIN, Rev. R. H., priest-in-charge of St. Peter's Church, Washington, N. J. (N'k.); also to have charge of Zion Church, Belvidere, N. J. (N'k.)

HOLT, Rev. HAROLD, assistant secretary of the department of Social Service of the National Council, formerly 190 Twenty-sixth St., Jackson Heights, L. I., N. Y.; 281 Fourth Ave., New York City.

HUGHBANKS, Rev. LEROY, a blind deacon, formerly assistant at Grace Church, Anthony, Kan. (Sa.); to be in temporary charge of this church, and of the missions at Harper and Medicine Lodge, Kan.

HUTTON, Rev. S. JANNEY, formerly headmaster of St. Paul's School, Mt. Washington, Md.; has become master at Salisbury School, Salisbury, Conn. Address Salisbury School, Salisbury, Conn.

KENNEDY, Rev. HARRY S., formerly priest-in-charge of Church of the Epiphany, Concordia, Kan. (Sa.); to be priest-in-charge of St. Thomas' Church, Alamosa, Colo.

KUHNS, Rev. JOHN ELLIOTT, formerly vicar of Church of the Ascension, Merrill, Wis. (F.L.); to be priest-in-charge of Grace Church, Hartland; St. Bartholomew's, Pewaukee; and Holy Innocents', Pine Lake, Wis. (Mil.) Address, The Rectory, Hartland, Wis.

LIVINGSTON, Rev. S. H., Ph.D., formerly rector of St. Luke's Church, Jacksonville, Ala.; to be rector of St. Wilfred's Church, Marion, Ala.

LOLLIS, Rev. HARWICK A., formerly rector of St. John's Church, Huntingdon, Pa. (Har.); to be rector of Church of Our Father, Foxburg, with charge of mission of the Holy Communion, Lawsonham, Pa. (Er.) Address, Foxburg, Pa.

MORTON, Rev. HUGH H. F., formerly assistant at Trinity Church, Princeton, N. J., and graduate student at the General Theological Seminary, New York City; to be senior assistant at Church of the Advent, Boston. Address, 140 Mount Vernon St., Boston.

PARRISH, Rev. HERBERT, D.D., formerly 56 Bayard St.; P. O. Box 333, New Brunswick, N. J.

ROBERTSON, Rev. WILLIAM C., of the diocese of Tennessee; to be in charge until January 1st, of Christ Church, Chattanooga, Tenn. Address, St. Lawrence Hall, 541 McCallie Ave., Chattanooga. Address after January 1st, Cambridge, Mass.

SMITH, Rev. WILLIAM D., D.D., formerly rector of St. Mark's Church, Richmond, Va.; to be rector of Christchurch parish, Middlesex Co., Va. Address, Christchurch, Va. November 1st.

SWEZY, Rev. HERALD C., priest of the diocese of Nebraska; has become rector of St. Martin's Church, Omaha, Neb. Address, Hotel Keen, Omaha.

WILSON, Rev. J. MARSHALL, priest-in-charge of St. James' Church, Hackettstown, N. J. (N'k.); also to have charge of Christ Church, Stanhope, and St. Peter's Church, Mt. Arlington, N. J. (N'k.)

RESIGNATIONS

CRAWFORD, Rev. J. J., as rector of Christ Church, Sidney, Neb. (W. Neb.). New address, Bassett, Neb.

RASAY, Ven. CHARLES E. S., as rector of Emmanuel Church, Little Falls, N. Y., and archdeacon of Mohawk (A). New address Richfield Springs, N. Y.

RICE, Rev. KENNETH I., as priest-in-charge of Grace Church, Anthony, and of the missions at Harper and Medicine Lodge, Kan. (Sa.), on account of ill health.

NEW ADDRESSES

HARDY, Rev. SAMUEL STUART, rector of St. Paul's Church, Marion, Ohio, formerly 1170 E. Center St.; 339 Lafayette St., Marion, Ohio.

LEVERING, Rev. BERTON S., vicar of All Saints' Chapel, Detroit, formerly 3121 Woodstock Drive; 3955 Seven Mile Road, Detroit.

TOMLINS, Rev. W. H., retired priest of the diocese of Springfield, formerly 2406 Edison Ave.; 2204 Benton Ave., Granite City, Ill.

CORRESPONDENTS OF THE LIVING CHURCH

CHANGES AND CORRECTIONS
 [See 1929 *Living Church Annual*, pp. 238-240]
 WESTERN MICHIGAN—Omit, Rev. Dr. James E. Wilkinson. Add, Rev. Edwin G. White, Box 74, Ionia, Mich.

ORDINATIONS

DEACONS

CENTRAL NEW YORK—The Rt. Rev. Edward H. Coley, D.D., Suffragan Bishop of Central New York, ordained **JOSEPH ALBERT CLARK** to the diaconate in St. George's Church, Utica, on Sunday, October 6th.

The Rev. Donald Stuart, rector of St. George's, presented the candidate, and Bishop Coley preached the sermon. The Rev. Mr. Clark is in charge, temporarily, of St. Paul's Mission, at Warner, with address at 927 Mathews avenue.

Mr. Clark served in the 27th Division during the World War, and his chaplain, the Ven. A. A. Jaynes, now Archdeacon of Central New York, assisted at the ordination, together with the Rev. F. C. Smith, executive secretary of the diocese.

MILWAUKEE—On Sunday, October 6th, the Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, ordained **JOHN CLEVELAND** to the diaconate in St. Andrew's Church, Madison. The candidate was presented by the Rev. N. C. Kimball of St. Francis' House, and the sermon was preached by the Rev. F. J. Bloodgood, rector of St. Andrew's.

PRIESTS

ALABAMA—On August 4th, the Rt. Rev. William G. McDowell, D.D., Bishop of Alabama, advanced to the priesthood the Rev. **PETER MACKINNON DENNIS**, in St. John's Church, Decatur. The Rev. Mr. Dennis was presented by the Rev. Arthur Cole of DuBose School, Monticello, Tenn. The Rev. E. Lucien Malone of Florence preached the sermon, and the Rev. Cary Gamble of Huntsville read the litany.

The Rev. Mr. Dennis is rector of St. John's, Decatur, and St. Timothy's, Athens.

LOS ANGELES—On October 9th the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, advanced the Rev. **WILLIAM ELLWOOD CRAIG** to the priesthood in the Church of the Epiphany at Los Angeles.

The candidate was presented by the Rev. J. D. H. Browne, the Rev. Dr. George Davidson preaching the sermon. The Rev. Mr. Craig has been appointed rector of the Church of the Epiphany, with address at 149 No. Siebel St.

DIED

BAILEY—At his home in Clarksburg, W. Va., October 2, 1929, **MINDER ALVIN BAILEY.** Funeral services were held at Christ Church, Clarksburg. Interment in Elk View Cemetery.

FOSTER—At her home in Garden City, Kans., on October 5th, **EVA SCOTT FOSTER,** beloved wife of Edgar S. Foster, warden of St. Thomas' Mission. Requiem and burial services were said by the Rev. F. W. Sherman, vicar of St. Thomas' Mission, Garden City, on Tuesday, October 8th.

"In the Communion of the Catholic Church. R. I. P."

PERRY—At her home in Bradford, Pa., on September 6th, aged 33½ years, **Mrs. NORMAN G. PERRY (Faye Pauline Brown),** daughter of Wilburn and Lucy Thompson Brown, died. She was buried at Bradford, Ohio, on September 8th. Requiem Mass at Calvary Church, Chicago, of which she was a communicant. Mrs. Perry was a convert and a niece of Calvin F. Thompson, a Chicago church organist.

MEMORIALS

Adelbert Hayes Harrington
 In loving memory of **ADELBERT HAYES HARRINGTON,** priest, October 23, 1921.
Requiescat in pace.

Bertha Elizabeth Harrington
 In grateful memory of **BERTHA ELIZABETH HARRINGTON,** October 18, 1920.
Alleluia!

John Keller
 In loving and grateful memory of my husband, **JOHN KELLER,** priest, who entered into life eternal, October 22, 1921.

Mary Pauline Stevens
 In memory of our beloved daughter, **MARY PAULINE STEVENS,** who passed to her rest on October 17, 1918.
 "She is not dead, but sleepeth."

MINUTE

Charles S. Hutchinson

ALL SAINTS' CATHEDRAL, MILWAUKEE—The Chapter has received and accepted with profound regret the resignation of the Very Reverend CHARLES S. HUTCHINSON, D.D., our Dean since November 1, 1920.

In parting with Dean Hutchinson we would permanently inscribe on the records of the Cathedral a recognition, however feeble, of the significance and fruitfulness of his too brief pastorate.

As friend, as pastor, as teacher, and as spiritual guide, the people of this Cathedral will ever remember him with admiration and grateful affection.

It is given in rare measure to Dean Hutchinson so to preach the gospel as to convey to his hearers a continuously renewed and wider vision of the beauty of holiness.

No one interested in the work of All Saints' Cathedral can have failed to be impressed by the evidence of spiritual growth in the Cathedral congregation during Dean Hutchinson's pastorate. Although, from many causes, the growth in membership is slow, the increase in the number of communions made at the cathedral altar testifies the inspiring influence of our pastor. This number has grown from year to year, until in 1928 there were 6,614 communions as against 3,233 in 1920.

Dean Hutchinson takes with him the love of his people of All Saints' Cathedral, and will be followed by our best wishes and prayers for his continued and widening happiness and usefulness.

MAKE YOUR WANTS KNOWN
THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

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RATES for advertising as follows: DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. BRIEF RETREAT NOTICES may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. CHURCH SERVICES, 20 cents a line. RADIO BROADCASTS, not over eight lines, free. CLASSIFIED ADS, replies to go direct to advertisers, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. Minimum price for one insertion, \$1.00. NO DISCOUNTS FOR TIMES OR SPACE. Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

NO SINGLE ADVERTISEMENT INSERTED IN THIS DEPARTMENT FOR LESS THAN \$1.00.

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

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

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CLERICAL

WANTED—SINGLE MAN AS CURATE. Correspondence invited by RECTOR OF St. JOHN'S CHURCH, Wilmington, Del.

POSITIONS WANTED

MISCELLANEOUS

EXPERIENCED CHURCH SOCIAL SERVICE secretary desires position. Enjoys work with children in Church school. A-466, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER AVAILABLE. European trained, with international record. Trainer and director of outstanding ability. Boy or mixed choirs. Recitalist. Churchman. Recommended by bishops, clergymen, and eminent musical authorities. ORGANIST, 87 Shipwright St., Annapolis, Md.

OHIO CHURCHWOMAN DESIRES Position as companion or housekeeper in motherless home. Free to travel, refined, capable, good disposition, and pleasing personality. Exceptional references. B-461, LIVING CHURCH, Milwaukee, Wis.

SECRETARY — PARISH AND PRIEST'S stenographer. Three years' experience, large city parish. Box S-468, LIVING CHURCH, Milwaukee, Wis.

WANTED — PARISH POSITION BY Parish secretary-parish visitor, thoroughly trained in business world as secretary-bookkeeper; now employed as Y. W. C. A. secretary. Church and business references. Box B-465, LIVING CHURCH, Milwaukee, Wis.

YOUNG CHURCHMAN THOROUGHLY trained and experienced as organist, enmaster seeks new parish. Conscientious, enthusiastic, good leader, successful with boys and mixed choir, anxious to work with young people, willing to assume full charge parish music. College and Conservatory degrees. Excellent references. Will go anywhere for good field for Church work and teaching. Box C-467, LIVING CHURCH, Milwaukee, Wis.

AGENTS WANTED

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

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PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers — (round). S. EDMUND'S GUILD, care of Mrs. H. J. Reilly, 99½ Garfield Ave., Milwaukee, Wis. Telephone: Lincoln 5604.

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

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PURE IRISH LINEN FOR ALL CHURCH uses, yard or piece lengths at lowest import prices. New Special Number for Cottas \$2½. Sample on request. MARY FAWCETT Co., 350 Broadway, New York City.

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GOTHIC VESTMENTS ONLY. FIVE PIECE set, \$70-\$120. Hand made. Individually designed. Sent on approval. ST. CHRISTOPHER'S GUILD, 25 Christopher St., N. Y.

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

GAMES

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

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

THE CONVOCATIONS of Canterbury and York have by overwhelming majorities endorsed the action of the bishops in the matter of the Prayer Book. This fixes the book of 1928 as the standard by which to determine what usages may or may not be regarded as in accordance with the principles of the Church of England.

Church Services

District of Columbia

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

Illinois

Church of the Ascension, Chicago
 1133 North La Salle Street.
 REV. WM. BREWSTER STOSKOPF, Rector
 REV. J. R. VAUGHAN, Assistant
 Sunday Service: Low Mass, 8:00 A.M.
 Children's Mass: 9:15 A.M.
 High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction, 7:00 P.M.
 Work Day Services: Mass, 7:00 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.
 Confessions: Saturdays, 4:00-5:30, 7:30-9.

Massachusetts

Church of St. John the Evangelist, Boston
 Bowdoin Street, Beacon Hill
 (The Cowley Fathers)
 Sundays: Low Mass and Holy Communion, 7:30 and 9:30 A.M.
 High Mass and Sermon, 11 A.M.
 Sermon and Benediction, 7:30 P.M.
 Daily Low Mass, 7 and 8 A.M.
 Extra Mass, Thursdays and greater Holy Days, 9:30 A.M.
 Confessions: Saturdays, 3 to 5 and 7 to 9 P.M.
 The Mission House, S.S.J.E., 33 Bowdoin St. Telephone: Haymarket 6232.

New York

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

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

The Transfiguration, 1 East 29th Street
 "The Little Church Around the Corner"
 REV. RANDOLPH RAY, D.D., Rector
 Sundays: 8:00 and 9:00 A.M. (Daily 7:30)
 11:00 A.M. Missa Cantata and sermon.
 4:00 P.M. Vespers and Adoration.
 Thurs., Fri., and Saints' Days, 2d Mass at 10.

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

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

CHURCH SERVICES—Continued

Pennsylvania

S. Clement's Church, Philadelphia
 20th and Cherry Streets
 REV. FRANKLIN JOINER, Rector
 Sunday: Low Mass at 7 and 8.
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 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.
 Priests' Telephone: Rittenhouse, 1876.

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KFBW, LARAMIE, WYO.—ST. MATTHEW'S Cathedral, 600 kilocycles (499.7). Noonday service daily at 12:00 noon and University Extension programs at 1:30 P.M. daily. Schools and institutions of the Church in Laramie furnish programs Saturdays at 1:30 P.M., C. S. Time.

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

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

WEEB, BUFFALO, N. Y., 1310 KILO- cycles (228.9). St. Mary's on the Hill every Sunday. Choral Evensong, 8:00 P.M., E. S. Time. Sermon and question box by the Rev. James C. Crossin.

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

WIBW, TOPEKA, KANSAS, 1300 KILO- cycles (230.6). Grace Cathedral Services every second Sunday at 11:00 A.M. Organ recital every Monday and Thursday from 6:00 to 6:30 P.M., C. S. Time.

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

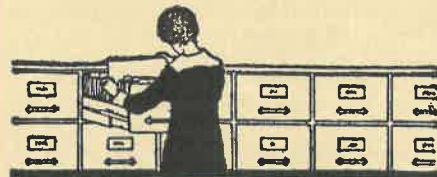
WMCA, NEW YORK CITY, 570 KILO- cycles (526). Diocese of New York. The Program of the Church (Nation-wide Campaign). Thursdays from 1 to 1:30 P.M. The "Midday Message" period.

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

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

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

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BOOKS RECEIVED

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

Cokesbury Press. 810 Broadway, Nashville, Tenn. *The Lesson Round Table.* A Manual for the Study of the International Sunday School Lessons, Improved Uniform Series, 1930. Edited by Richard D. Dodge, author of *Our Rational Faith.* \$1.25.

Thomas Y. Crowell Co. 393 Fourth Ave., New York City.

The Animal Lovers' Knapsack. An Anthology of Poems for Lovers of our Animal Friends. Edited by Edwin Osgood Grover, professor of Books, Rollins College. \$2.50.

The Wonderful Story of Science. By Inez N. McFee, author of *Nature's Craftsmen, Secrets of the Stars, Little Tales of Common Things,* etc. \$2.50.

Hamilton Bros. 120 Tremont St., Boston, Mass. *The Hope of Israel: What Is It?* By Philip Mauro. \$2.00 postpaid.

Houghton Mifflin Co. Boston, Mass. *Robert A. Woods, Champion of Democracy.* By Eleanor H. Woods. \$5.00.

Neighbors All. A Settlement Notebook. By Esther G. Barrows.

The Macmillan Co. 2459 Prairie Ave., Chicago, Ill. *Things That Remain.* The Bolen Lectures, 1928. By Carl E. Grammer, rector of St. Stephen's Church, Philadelphia, and formerly rector of Christ Church, Norfolk. \$1.75.

As Man to Man. The Adventures of a Com-muter. By Condé B. Pallen, \$1.50.

The Lord of Life. A Fresh Approach to the Incarnation. By H. T. Andrews, Vernon Bartlet, F. C. Bryan, A. T. Cadoux, G. E. Darlston, D. Miall Edwards, H. H. Farmer, John Lewis, Malcolm Spencer. \$2.50.

The Saviors of Mankind. By William R. Van Buskirk. \$3.00.

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

The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church According to the Use of the Protestant Episcopal Church in the United States of America. Together with the Psalter, or Psalms of David. Cleartype Edition. Cloth, 25 cts.; Entomax (insect-resisting), 30 cts., and 35 cts.; Durotex, \$1.00-\$2.00; and Genuine Morocco, \$2.00-\$5.00.

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

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

Now for the Story. A Collection of Stories and Illustrations for Children's Sunday Lessons graded for various ages. By C. A. Ault, author of *By Way of Illustration.* \$1.40.

MAP

The John Day Co. 386 Fourth Ave., New York City.

A Map of Children Everywhere. By Ruth Hambridge. Folded in envelope or rolled in mailing tube. Lithographed in six colors. \$2.50.

PAMPHLETS

Hodder and Stoughton, Ltd. Warwick Square, London, E. C., England.

Why South India Churches Are Considering Union. This pamphlet is issued in collaboration by the following group of men drawn from differing denominations in a common concern that the South India proposals should receive careful attention in Great Britain: Rev. Joseph Muir, Rev. W. J. Noble, the Rt. Rev. E. J. Palmer, D.D., Rev. G. E. Phillips.

Society for the Promotion of Christian Knowledge. 9 Northumberland Ave., London, W. C. 2, England.

A Simple Catechism On the Catholicity and Continuity of the Church of England. By the Ven. Benedict George Hoskyns, Arch-deacon of Chichester and Canon Res. of Chichester Cathedral. Dedicated to His Grace the Lord Archbishop of Canterbury.

IT HAS been decided to hold the 1930 Church Congress at Newport, Monmouthshire, Wales. The last meeting in Wales was at Swansea in 1909.

Impressive Ceremony Marks Consecration Of New Christ Cathedral, Victoria

Diocese of Westminster Has Jubilee—New Chapel in Indian School at Lytton

The Living Church News Bureau
Toronto, October 10, 1929

THE CONSECRATION OF THE NEW CHRIST Church Cathedral, Victoria, B. C., will go down to history as a notable event in the history of the Church in Canada's Pacific Coast province. It stands as a tribute to the indomitable zeal of the Bishop, the Rt. Rev. C. D. Schofield, D.D., and of the faithful work of the building committee. It is sixty-four years since the first cathedral, a modest wooden building, was consecrated by Bishop Hills, British Columbia's first bishop.

The new cathedral was packed to the doors and many in the grounds heard the service through amplifiers. Those present included the Primate, the Archbishop of New Westminster, most of the Canadian bishops, the Bishop of Winchester, the special preacher, representing the Mother Church in the Old Land, the Bishops of Spokane and Alaska representing the great sister Church in the United States, delegates, clerical and lay, to the annual meetings of the boards of the General Synod, representatives of the state, the judiciary, the city, the naval, and military forces.

Before the service the Bishop of British Columbia, in purple cassock, and attended by his chaplain, entered the cathedral and recited the Lord's Prayer and knelt in silence before the altar. He then walked round the cathedral and proceeding to the vestry donned his episcopal vestments, after which the stately procession entered the cathedral. The Bishop of Winchester gave a most inspiring address.

ILLNESS OF THE PRIMATE

The Primate was taken ill at the opening service of the cathedral at Victoria and had to remain for a few days in Victoria for medical treatment instead of proceeding to Vancouver for the various board meetings of the General Synod.

JUBILEE OF THE DIOCESE OF NEW WESTMINSTER

A public meeting was held in the ballroom of the Hotel Vancouver to celebrate the jubilee of the diocese of New Westminster. The Most Rev. A. U. de Pencier, Archbishop of the diocese, presided, and recounted the beginnings of the Anglican Church on the Pacific Coast. In 1859 the Rev. George Hills was consecrated Bishop in England and given charge of the work. Upon arrival in Victoria in January, 1860, he found three chaplains of the Hudson Bay Company at work on Vancouver Island.

Upon crossing the gulf to the village that afterward became New Westminster, he found three other clergymen at work, and these constituted the working force of his diocese.

The Rt. Rev. F. T. Woods, D.D., Bishop of Winchester, in an address replete with apt illustrations and stories of the early days of the Church, brought a message of inspiration to the assembly. In the proposals for reunion today, Bishop Woods saw the necessity for careful thinking. The question should be left open, he declared, until the Lambeth Conference had

again spoken. Any precipitate action might prejudice the case and resolutions might be well left until the bishops had spoken once more.

In a ringing passage, Bishop Woods spoke of Anglican responsibility. The moderation of the Church of England, he declared, was her strength. Men within her ranks do not see eye to eye on many things, but all are working for the setting up of the Kingdom of God.

The Church stands for liberty and for freedom of action. It opens the avenues by which men may come to God and leaves men free to think out the meaning of their faith.

"We must," he added, "interpret to young men and women the religion of Jesus in terms they can understand."

Mayor A. U. G. Bury of Edmonton, chancellor of the diocese of Athabasca, in a brief speech called upon the laity to take their proper share of the work of the Church. In a very happy vein he pointed out the need for progress and advancement in the life of the Church.

Archdeacon Heathcote expressed the thanks of the audience to the speakers and called for three cheers for the Bishop

of Winchester, who was leaving immediately for the United States.

NEW CHAPEL DEDICATED AT INDIAN SCHOOL, LYTTON

The Rt. Rev. W. Adams, D.D., Bishop of Cariboo, dedicated the new chapel for St. George's Indian Residential School, at Lytton, B. C., in the presence of a large congregation. The principal of the school, the Rev. A. R. Lett, assisted in the service.

The chapel, which was rebuilt by the department of Indian affairs, assisted by a generous contribution from the New England Company, the missionary society which built the original one, is of grey rubble stone work throughout. The interior walls are beautifully paneled and the stained glass windows, the exquisitely carved rood screen and altar, comprise what is probably the most beautiful school chapel in Canada.

There is an interesting story in connection with the rood screen. Some years ago there was an Indian girls' school at Yale. They wanted a chapel in connection with the school so a fund was started. The first contribution was made by an Indian girl who washed dishes during Lent and gave what she earned to the chapel fund. The school was removed to Lytton soon after, and the gift of the Indian girl, around which had gathered some \$1,100, has been lastingly remembered in the rood screen of the new chapel.

Edward F. Albee and Elihu Root Contribute to New York Cathedral

St. Paul's Church, Yonkers, Dedicated — Bishop Lloyd Celebrates Anniversary

The Living Church News Bureau
New York, October 12, 1929

A NOTABLE DINNER, DESERVING OF MORE space than can here be accorded it, was given last Monday evening at the Plaza hotel by the well-known theatrical producer, Edward F. Albee. He is a trustee of the cathedral and a communicant of St. John's parish at Larchmont. The occasion marked the first assembling of the season of the cathedral trustees and of the chairmen of the several committees engaged in building the bays of the nave. The Bishop of the diocese presided. He made a forceful plea for sustained effort in the raising of funds that the construction of the cathedral might go on with the great progress that has characterized its erection in the past few years. He used as a sort of text the concluding sentence in a letter from Elihu Root, "Who would faint with the goal already in sight?" Mr. Root gave further evidence of his previously expressed profound interest in the cathedral by enclosing in his letter a check for \$10,000. The architect of the great edifice gave a splendid address on the influence which the Cathedral of St. John the Divine will exert upon the builders of the great churches of the future, a mighty rebuke to the present-day willingness to enclose places of worship in structures of skyscraper construction, commercial in design and partially so in usage. Mr. Albee, who had made previous and very generous offerings to the building fund, presented Bishop Manning with his check for \$150,-

000, given in the name of the theatrical profession. Other addresses were made by Bishop Lloyd, by Judge Finch, Judge Crain, and Judge Davis. A report by a member of the Cathedral Laymen's League showed the great progress that has been made in securing the cost of the Pilgrims' Pavement, the marble flooring of the nave and crossing. Of the needed \$100,000, \$60,000 is already in hand.

With the exterior and interior of the nave now cleared of scaffolding thousands of visitors are availing themselves of a first opportunity to see the revealed beauty of this vast portion of the edifice. Work on the great west front goes steadily on, bringing that part now to a height of some seventy feet above the floor level.

DEDICATION OF ST. PAUL'S, YONKERS

Our neighboring city of Yonkers, now a community larger than Albany, is evidencing progress in the work of our parishes there. Two weeks ago a report was made here of the important memorial dedicated in St. Andrew's Church, greatly beautifying that very fine edifice. St. John's needs no description to one who has been in Yonkers for it is located on the chief square of the city and is one of the most conspicuous buildings of the community. Now it is possible to chronicle the completion and dedication of another Episcopal church in that city.

St. Paul's, Yonkers, will be a goal for visitors when it is better known. Certainly, it is a notable addition to Church architecture in this diocese. Not a large building, yet two features make it impressive and cause it to appear greater in size than it is. One of these is its excellent location at the summit of a considerable grade and the other is its mas-

sive Norman tower crowning a long, narrow nave and a deep chancel. The building is of local sandstone with limestone trimmings; the seating capacity is in the neighborhood of 400. Bishop Manning dedicated the new St. Paul's last Sunday morning, the third Sunday on which the church has been used. Under the direction of the rector, the Rev. Wilbur L. Caswell, this parish in its new and advantageous location faces a future of great promise, ministering as it will to the northern and rapidly developing section of Yonkers.

NEW PARISH HOUSE OF HOLY TRINITY CHURCH OPENED

We have in these letters referred several times to the work of Holy Trinity Church in its comparatively new location in the Dyckman district. It removed there in June, 1927, following the destruction by fire of the church in Lenox avenue. Merging with the Church of the Redeemer, the new Holy Trinity parish, continuing under the leadership of the Rev. William H. Owen as rector, has striven to meet the situation in this new field. With the opening of its parish house this week a decided impetus has been given their efforts.

Holy Trinity Church property at the corner of Seaman avenue and Cumming street is a block north and a block west of the intersection of Broadway and Dyckman street. At the rear of the property and facing Cumming street has been erected a three-story brick building known as the Sherwood-Blodgett parish house. Its chief feature is the parish hall, a spacious room capable of seating some 400 people. On the same floor rooms are provided for the offices of the rector and secretary, a common room and kitchen. The remainder of the building is devoted to the usual parochial needs, class rooms and guild rooms, a small apartment for a curate, and an office for the deaconess. This very attractive building was designed by John Russell Pope. It commemorates the life and work of John H. Sherwood, the father of Mrs. J. J. Blodgett, one of the most generous benefactors of the Church in New York. Mr. Sherwood was a distinguished citizen half a century ago and was the founder of the Fifth Avenue Bank.

Sherwood-Blodgett parish house was opened for use last Wednesday evening when over 700 parishioners and friends thronged the new building for inspection. The Bishop and Mrs. Manning were among those present to congratulate Mr. Owen and his people upon this asset to Holy Trinity Church.

THE DIOCESAN RADIO HOUR INAUGURATED

At one o'clock last Thursday Bishop Manning, speaking from station WMCA, inaugurated the weekly radio hour in the interest of the diocese of New York. A description was given of the extent of our work in this metropolitan field, revealing figures and conditions of unusual interest. In his address the Bishop stated that the diocese of New York has an area of over 5,000 square miles, which is larger than the whole state of Connecticut, and its number of missions and missionaries largely exceeds that of most of our missionary jurisdictions. This diocese has nearly three times as many communicants as all the missionary districts in the United States together: 94,591 as against 38,422; and it has over 100 more clergy than are in all these missionary districts. Its total annual contributions for all Church purposes, diocesan and general, approximate \$5,000,000.

BISHOP DEANE'S ARRIVAL

Tomorrow the Bishop of Aberdeen, the Rt. Rev. Dr. Frederick L. Deane, will arrive in New York to begin his second visit to the United States in behalf of the building fund of his cathedral. It was in St. Andrew's Cathedral, Aberdeen, that our first bishop, Dr. Seabury, was consecrated in 1784. Bishop Deane plans an extensive speaking tour throughout the country.

BISHOP MURRAY MEMORIAL SERVICE

At the Cathedral of St. John the Divine the late Presiding Bishop was eulogized last Sunday morning. Bishop Manning had intended to preach, but with Bishop Murray's predecessor as president of the National Council in the city, Bishop Manning made a brief address and introduced Bishop Gailor. The life of the deceased Primate was praised as a rebuke to the indifference and hypocrisy of the day and as an example whereby men might rise to new realization of spiritual values.

BISHOP LLOYD'S ANNIVERSARY

Sunday, October 20th, is the twentieth anniversary of the consecration of Arthur



CELEBRATES ANNIVERSARY

Rt. Rev. Arthur S. Lloyd, D.D., Suffragan Bishop of New York, who on October 20th celebrates his twentieth anniversary in the episcopate.

Selden Lloyd as a bishop. Because of what he means to us here and to others beyond New York this anniversary deserves mention. One doesn't think of Churchmanship in connection with Bishop Lloyd; a beloved and welcome visitor whether at St. Mary the Virgin's or at St. George's, he contributes a vast deal toward the unity and harmony of our diocesan family. Bishop Lloyd knows well what we all wish for him at this anniversary time.

ITEMS

"Profound sympathy with Episcopal Church in loss of devoted Presiding Bishop." This is the wording of the cablegram received at the Church Missions House this week from the Archbishop of Canterbury.

Mrs. Herbert Shipman, wife of our junior Suffragan Bishop, made her debut yesterday as a playwright when her one-act comedy entitled *Cut-Throat Bridge* was first presented. Its sponsors were members of the Episcopal Actors' Guild of which Bishop Shipman is one of the directors, and the presentation took place at the guild headquarters, the guild hall of the Church of the Transfiguration.

Trinity parish has a notable record in the services of three of its vicars. Recently both Dr. Gates of Intercession Chapel and Dr. Bellinger of St. Agnes' observed their twentieth anniversaries, and now Fr. Schlueter has achieved a like record. The vicar of St. Luke's Chapel has a host of friends throughout the Church who will be interested in his anniversary. In addition to a special service on St. Luke's Day, there is to be a corporate Communion of his people, Sunday, October 20th, at 8 o'clock, and a reception on Wednesday evening, the 30th.

An unusually large attendance of members marked the first luncheon this fall held by the Churchmen's Association. Their meeting last Monday was addressed by Canon Charles Thorley Bridgeman of St. George's Cathedral, Jerusalem.

Founders' Day at the Church of the Transfiguration, Sunday, October 6th, was marked this year by the dedication of two wrought-iron gates which have been installed at the side entrances to the choir. They are a memorial gift, the donor being Miss Evelyn Breslin.

The altar of St. Thomas' Church, Mamaroneck, the Rev. Frank D. Gifford, rector, has been adorned by the gift of two eucharistic candlesticks.

Invitations have been issued to a parish reception in honor of the Rev. Arthur P. S. Hyde, rector of Holyrood Church, to be held in the parish house on Thursday evening, the 17th.

Remember the Episcopal Church Radio Hour each Thursday at 1; station WMCA. The speaker this week is to be the Rev. Dr. Chorley.

That a vigorous administration prevails at Grace Church, City Island, where the Rev. R. A. D. Beaty is rector, is evident in the announcement that the congregation is undertaking, with the approval of the Bishop, to purchase its property from its present owners, Christ Church, Pelham Manor, and to secure parochial independence for Grace Church.

HARRISON ROCKWELL.

CHURCH WORKERS OF THIRD PROVINCE MEET

RICHMOND, VA.—The conference of Church workers among colored people in the third province opened its seventh annual session at St. Philip's Church, Richmond, the Rev. J. L. Taylor, D.D., rector, on October 1st. Addresses of welcome were delivered by the Rev. G. M. Brydon, D.D., executive secretary of Virginia; the Rev. William L. Ransome, D.D., representing the Baptists of the city and state; and the Hon. J. Thomas Hewin, representing the parish. Response was made by the Rev. E. C. Young, D.D., president of the conference. The annual sermon was preached by the Ven. J. S. Russell, D.D.

The president's address showed careful study of the field and marked increase in membership and interest at the principal stations of the work.

The Rev. Dr. Scott Wood of Pittsburgh delivered a rousing sermon Thursday to the Woman's Auxiliary. The last day of the sessions the whole conference including the women of the Auxiliary were invited to the Virginia Manual Labor School for boys at Hanover, where William B. Layton, a product of St. Paul's School, Lawrenceville, is principal.

The evening session on the last day was executed under a gloom of sadness on account of the death of the Presiding Bishop.

Bishop Slattery Dedicates New Memorial Chapel in Diocesan House, Boston

Building Progress at Monastery in Cambridge—Memorial Dedicated at Maynard

The Living Church News Bureau
Boston, October 11, 1929

A SERVICE, BEAUTIFUL IN ITS SIMPLICITY, was held this morning at 11 o'clock when the chapel of the Diocesan House was dedicated. This chapel has been given in memory of Charles H. Baldwin, a very devoted and helpful layman of the diocese, by his wife. Bishop Slattery, assisted by Bishop Babcock, administered the Holy Communion to those present: the donor of the chapel, Mrs. C. H. Baldwin; the donor of the Communion service, Mrs. Frederick Nichols; and the officers of the diocese and staff of the Diocesan House. Bishop Slattery in his address spoke of the one commemorated by the gift and of the place the chapel will have in the daily lives of the staff, helping them to realize more strongly the aim and nature of their work and giving them the opportunity, through the short, noon-day services, for daily corporate worship. The new Prayer Books were used for the first time at this service.

The chapel is colonial in design, with white panelled walls and a floor in squares of white and black; the mensa and retable of the altar are of mahogany; the chairs in natural oak are of the type used in English churches. The only color is the rich crimson of the pads in the two clergy stalls and in the kneeling cushions, and the red covers of the Prayer Books. The lighting fixtures are brass wall brackets of colonial type. This most attractive little chapel has chairs for thirty-one worshippers.

Besides being one of dedication, the service was a quietly joyous one of thankfulness for the completion of the remodelled and enlarged headquarters of this diocese.

The colonial silver Communion service, gift of Mrs. Nichols of 2 Joy street, "our next door neighbor," is engraved "In memory of Sarah Jarvis Pattison."

Charles H. Baldwin, commemorated by the beautiful little chapel, was a communicant of Trinity Church, Boston. He was a former president of the Episcopalian Club, at one time a member of the vestry of St. Mary's, Dorchester, a member of the committee on apportionment for the diocese, and a member of the board of the Episcopal City Mission.

QUIET DAY FOR CLERGY

Practically all of the clergy in charge of parishes were present during the quiet day conducted by Bishop Slattery and beginning at 3 P.M. last Tuesday and continuing until the same hour on Wednesday. The Church of the Epiphany in Winchester and its commodious parish house presented an ideal center for the use of the group.

Confirmation, especially in relation to evangelism, was considered in the first meditation of Tuesday afternoon. At 5 P.M., the thoughts of the clergy were directed toward the apportionment with the special thought of endeavoring to spiritualize it and of making it the symbol of devotion to Christ, "the breaking of the alabaster box." Bishop Slattery was assisted in this meditation by the Rev. R. A.

Heron, rector of Grace Church, Lawrence, who emphasized the need of making the appeal a concrete one. Beginning at 7:30 P.M., the clergy spent an hour in reflection and prayer on the duty and privilege of calling young men of the diocese to the work of the Christian ministry. The Rev. W. Appleton Lawrence, rector of Grace Church, Providence, spoke of his experience in the winning of young men. At 8:30 P.M., Bishop Slattery led the clergy in silent prayer on the vows taken at their ordination to the priesthood. This meeting was closed with a metrical litany sung by the Rev. F. W. Fitts, rector of St. John's Church, Roxbury. The responses were sung by all the clergy.

At the service of Holy Communion at 8 A.M. on Wednesday morning, Bishop Slattery was assisted by Bishop Babcock, the Rev. Truman Hemenway, rector of the parish, and by Archdeacon Dennen. At 10 A.M. the subject for meditation was Preaching and a very helpful paper reflecting his own methods of preparation was given by the Rev. Edward T. Sullivan, D.D., rector of Trinity Church, Newton Center. At 11 A.M., Bishop Slattery read from the changes in the new Prayer Book and spoke of the careful preparation which each service deserved. During the luncheon following, the Bishop answered questions regarding the new Prayer Book. At 2 P.M. Bishop Slattery said Evening Prayer and gave a final meditation on Consecration as expressed by the love of God and the love of one's neighbor. A large part of the whole day was spent in silent prayer under the direction of the Bishop.

PROGRESS ON MONASTERY IN CAMBRIDGE

A second unit has just been completed in connection with the monastery of the Society of St. John the Evangelist, which is slowly taking form on Memorial drive, by the banks of the Charles River in Cambridge. Ralph Adams Cram, a member of the Church of St. John the Evangelist, drew the plans for this establishment and they are very beautiful. The great buildings must grow slowly so the logical plan is being followed of erecting the most needed buildings as funds allow and adapting them to the work in hand.

The connection with Cambridge began when a small house was taken for the novitiate; a superior was elected by the Fathers in Boston and a self-governing American House was thus established. Money had been given for the eventual purchase of land in Cambridge for there was a pressing need for a place where members of the society could study, prepare for their work, and which might serve as a quiet place of retreat for clergy and laymen. It was in 1916 that Mrs. Isabella Stewart Gardiner gave the society a sum of money for a monastery with the stipulation that on her birthday a Mass should be said by a member of the society in the chapel of the Gardner Museum in the Fenway. This is a perpetual charge upon the society and the condition has been complied with ever since the date of the gift.

MEMORIALS DEDICATED AT MAYNARD

Many memorial gifts were dedicated in St. George's Church, Maynard, last Sunday morning. The list of gifts included a new pulpit in memory of Emma Roberts,

and provided for by a bequest; a rector's chair in memory of Agnes Prudence Nixon Oates, given by Mr. and Mrs. William Buckley; a prayer desk at the rector's chair in memory of Mary Jane Thornton Cuttell, given by her daughter, Mrs. Samuel Mead; a long prayer desk for the sedilia in memory of two persons, Emma S. and George R. Johnson, given by Mr. and Mrs. Frank E. Johnson in memory of a mother and a son; a processional cross in memory of their parents, given by Mr. and Mrs. Charles F. Edney. The Rev. Eason Cross, formerly of Arizona, is the rector of this parish.

MISCELLANEOUS

A service in honor of St. Francis of Assisi was held in St. Paul's Cathedral last Sunday evening. Dean Washburn of the Episcopal Theological School, Cambridge, gave one of his illuminating addresses on the life and deeds of St. Francis. At this service of Thanksgiving for the life and example of this saint who died on October 4, 1226, the choir and the clergy entered in long processional, preceded by the crucifer and with the servers carrying the flags of Italy and America. Psalm 148 was read and the Benedicite sung because both of them follow the same theme as St. Francis' Canticle of the Sun. This canticle was also read. The lesson was taken from the tenth chapter of St. Matthew which gave St. Francis the inspiration of founding the Franciscan Order.

Bishop Carson, on a recent trip north, brought Abner Buteau, a native Haitian and a candidate for holy orders, to St. Francis' House, the Cambridge House of the Society of St. John the Evangelist. The scholarship for the young man was made possible through the Woman's Auxiliary of the second province and he will be under the Fathers' care and tuition for possibly three months.

The Rev. Frank Fitz is the correct name of the priest in charge of St. Augustine's Farm, Foxboro, and vicar of the Church of St. Augustine and St. Martin, Boston—two activities for colored people that have been initiated and carried on by the Society of St. John the Evangelist.

The Rev. Francis Lee Whittemore, for twenty-five years the rector of St. Paul's Church, Dedham, was given a reception and dinner in the parish house last night. As a token of affection and appreciation, presentation to the rector was made of a silver tray and a very substantial purse. Wardens of the parish, George C. Lee and Harold F. Edwards, assisted the rector in the receiving line. Bishop Slattery was one of the guests. ETHEL M. ROBERTS.

INTERESTING EXPERIMENT OF C. P. C. IN WASHINGTON

WASHINGTON—An educational work which it is hoped will have wide influence has been inaugurated by the Washington branch of the Church Periodical Club. Under the direction of Mrs. Henry T. Cook, the Church Periodical Club has assembled a considerable library of books of enduring worth and practical help in every-day life. These books have been grouped in collections of fifteen volumes and are being sent out to the various parishes in the rural parts of the diocese. When each group of fifteen has been in a parish for a period of three months it will be passed on to another parish and its place taken by another group. If the response to this opportunity is sufficiently encouraging the work will be enlarged and placed on a permanent basis.

Bishop Griswold Receives First Copy of New Prayer Book to Arrive in Chicago

Interests of Clergy Outside of Official Duties—Anniversary of St. Thomas' Church

The Living Church News Bureau
Chicago, October 12, 1929

THE FIRST COPIES OF THE REVISED BOOK of Common Prayer arrived in Chicago on Friday. They were copies of the Cleartype Edition, published by the Morehouse Publishing Company of Milwaukee. Bishop Griswold was presented with the first copy to arrive by H. Melville Mills of the Church Publishing House. The Suffragan Bishop commended the edition highly.

The Very Rev. D. H. Browne, dean of St. James' Cathedral, was one of those who commented favorably on the revision. The book has been enriched and revised

of a child is one of the most beautiful in the book, and represents a great advance. The alterations which have been made in the new book have not weakened the excellent English of the old book. In fact, I think the changes have strengthened rather than weakened the whole book."

HOBBIES OF CHICAGO CLERGY

Interesting sidelights on the interests of clergy outside of official duties are disclosed in replies to inquiries on the subject of hobbies, sent out by *The Diocese*.

Reading is naturally the chief pastime for the clergy. It is of interest to note, however, that detective stories appear to rank first as to the types of reading indulged in, aside from strictly theological works. History and biography are other types which claim much of the time of the clergy during their reading hours.



IN CHICAGO

The Rt. Rev. Sheldon M. Griswold, D.D., Suffragan Bishop of Chicago, being presented with the first New Prayer Book in the diocese by H. M. Mills, manager of the Church Publishing House.

Chicago Tribune Photo.

so as to be in line with modern thought and usage, he said. He commended particularly the new burial service for children.

The Rev. John F. Plummer, of the Church of the Epiphany, had this to say: "I am much pleased with the additional prayers, and with the new arrangement of the Holy Communion Service. The service for the burial of a child is most excellent, comforting, and helpful."

The Rev. Edward S. White, of the Church of the Redeemer, said: "On the whole I like the new Prayer Book very much. The alteration of the Service of Baptism was the most radical change made, virtually a new service being created. I have long felt that the old service was inadequate and welcome the change."

The Rev. William A. Simms, St. Mark's Church, said: "I welcome the change which the new Prayer Book makes in the Communion service. I have long felt the old to be inadequate. The new version is more effective because of the archaic phrases which have been eliminated."

The Rev. Charles T. Hull, St. Paul's-by-the-Lake, stated: "The new Prayer Book is a real step forward on the part of the Church. The new service for the burial

Stamp collecting is the hobby with five clergy who answered the inquiry. Collecting data and motion picture slides on English cathedrals is the hobby of another. Flowers and gardening are reported as hobbies of several. Music is listed as the hobby of two; architecture, particularly ecclesiastical, of three; yachting and building yachts, of one; raising ferns, of one; auto mechanics, of three; dogs, of two; woodwork, of one.

In the realm of sports, golf is the favorite of most of the clergy. Fishing, football, and baseball rank a close second, followed by chess, walking, tennis, swimming, basketball, volley ball, cribbage, and exploring. Bishop Anderson has for many years been interested in hiking and angling, baseball, and football; Bishop Griswold likes chess and detective stories.

ST. THOMAS' CHURCH CELEBRATES

St. Thomas' Church, Chicago, is engaged in celebrating its semi-centennial anniversary. The celebration opened last Sunday with special services in charge of the priest, the Rev. H. B. Browne. Wednesday night, the parish jubilee and harvest home dinner was held in the parish house. Bishop Griswold and the Rev. Dr. Edwin

J. Randall, diocesan secretary, were the speakers at this celebration.

A campaign to raise funds for the elimination of the parish debt and to meet all of the parish obligations to the diocesan and general Church programs is one of the features of the celebration.

St. Thomas' Church was established fifty years ago this fall, through the efforts of a small group of colored people who were members of Grace Church. This group met at the home of Mrs. Mildred Jones, 3200 Butterfield (now Armour) avenue, and took canonical steps to organize a mission. The Rev. Dr. Clinton Locke, then rector of Grace Church, had shepherded the group for several years prior to the organization of the mission, and it was largely as a result of his efforts that St. Thomas' came into existence.

Today, St. Thomas' is one of the largest congregations in the diocese, with more than 1,600 communicants.

BISHOP ANDERSON ADDRESSES SUNDAY CLUB

A plea for the development of a civic consciousness in Chicago was made by Bishop Anderson in his address before the Chicago Sunday Evening Club last Sunday night at Orchestra Hall. It was the opening of the twenty-third annual season of the club, which is undenominational in character and is sponsored by prominent business men of the city.

"Chicago will not be a great and good city unless all our citizens learn to love her," said Bishop Anderson. "To love the city is to want to serve its needs, make it better, more beautiful. We have got to clear the atmosphere a good deal if we are going to have a great World's Fair, and convince other peoples that we are capable of being host to the world."

The coming World's Fair, said Bishop Anderson, should be an exhibition of the spiritual and moral fibre of Chicago, rather than a great display of the works of money, of engineering feats, and of material things.

"We have people of all nationalities in Chicago," continued the Bishop. "But we are not going to be a polyglot city on that account, a heterogeneous conglomeration of incurable incompatibility. Rather we must slay racial prejudice, accept the contribution which all of these nationalities have to offer, and become a real cosmopolitan city, refusing to recognize any autocracy but that of merit."

LORD BISHOP OF WINCHESTER TO SPEAK

The Lord Bishop of Winchester, the Rt. Rev. Frank T. Woods, D.D., will arrive in Chicago on Saturday, October 19th, to remain for three days as the guest of Bishop Anderson. He has accepted an invitation to preach at St. James' Cathedral, Sunday morning at 11 o'clock; at St. Paul's Church, Sunday afternoon at 5; to speak before the clergy's round table Monday morning, October 21st, at 11; and to address a diocesan dinner under auspices of the Church Club, Monday night. The latter meeting will be a reception in the Lord Bishop's honor.

Saturday afternoon, October 19th, Bishop Woods will speak to the English Speaking Union, and Sunday night he will address the Chicago Sunday Evening Club at Orchestra Hall.

Bishop Woods is in this country under auspices of the Committee on the Interchange of Preachers Between the United States, Great Britain, and Europe.

NEWS NOTES

Bishop Woodcock of Kentucky has been conducting a successful mission at St. Bartholomew's Church, Englewood, the Rev. H. R. Brinker, rector, during the past

week. He speaks to the clergy's round table Monday morning.

The new diocesan headquarters were opened with a housewarming Thursday afternoon. Although it rained most of the day, a goodly number of clergy, laymen, and women inspected the new offices. Mrs. C. P. Anderson headed the hostesses on the occasion.

The annual conference for parish chairmen on the Program of the Church is being held this week end at Taylor Hall, Racine, with the Rt. Rev. Middleton S. Barnwell, D.D., Bishop of Idaho, as the leader.

Memorial services for the late Most Rev. John Gardner Murray, D.D., Presiding Bishop of the Church, have been or will be held in a number of parishes of the diocese. The Church of Our Saviour, St. Bartholomew's, and Church of the Epiphany are among these.

The Rev. Francis R. Godolphin, rector of Grace Church, Oak Park, and Mrs. Godolphin were guests of honor at a

homecoming dinner in the parish house Thursday night. Fr. Godolphin and Mrs. Godolphin have just returned from a two-months' tour abroad. Plans are under way for the celebration of the fiftieth anniversary of the founding of Grace Church next month.

The Rev. Dr. Hubert Carleton of St. Augustine's Church, Wilmette, addresses the clergy's round table on the Children's Mission planned for this fall as part of the provincial program of religious education, meeting at the Church of the Good Samaritan, Oak Park, Monday of this week. The Rev. G. Carlton Story of the Church of the Mediator spoke on his recent trip to England. Inspection of the new plant of the Good Samaritan, of which the Rev. M. B. Green is priest, featured the session.

E. McDonald Millar has been appointed organist and choirmaster of St. Simon's Church. Until recently, Mr. Millar was organist of St. Mark's Church, Shreveport, La.

receive definite training in Church work. Its classes are also open to all women who desire to attend as special students. The school does, as its name implies, assist any woman who may feel so called to become a deaconess; and 78 of the 250 graduates have been set apart as deaconesses. Of the other graduates, many are now working in various kinds of Church work in parishes, in dioceses, in institutions, and in the mission fields, both at home and abroad.

The course of studies as now arranged brings the school up to a college standard of requirements. Interchangeable credits with other schools and colleges are allowed. Students who reside in the school may complete their college course during their connection with the school.

WINDOWS DEDICATED AT ST. JOHN'S CHURCH, CYNWYD

Eight memorial windows, gifts of members of the parish, will be dedicated tomorrow morning at 11 o'clock in St. John's Church, Cynwyd, at a service which will commemorate the eighty-fifth birthday of the Rev. Dr. Henry A. F. Hoyt, rector emeritus. At the same time, three mural paintings which were presented by Dr. Hoyt will be dedicated. In addition, the fifth anniversary of the installation of the Rev. Dr. Albert E. Clattenburg, present rector of the parish, will be observed.

Bishop Taitt will officiate at the service of dedication. Under the direction of Dr. Herbert J. Tily, special music will be rendered.

ANTIQUA EXHIBITION GIVEN IN JENKINTOWN BY DAUGHTERS OF THE KING

For the benefit of charity, the members of the Daughters of the King of the Church of Our Saviour, Jenkintown, Pa., held an antique exhibition, which consisted of the combined collection of a score of private antiquarians, last week.

More than a thousand specimens of old furniture, jewelry, vases, and needlecraft were shown to hundreds who attended the exhibit. The home in which the exhibition was staged is said to be the oldest in Jenkintown. It once belonged to descendants of Betsy Ross. Quaint Quaker bonnets, an ancient tea box, used in the days of the Boston Tea Party, proclamations signed by William Penn, needle point pictures of Warwick and Windsor Castles, an old Dutch oven, and many other interesting antiques made up the exhibition.

NEW SACRISTY AT ST. JAMES THE LESS, PHILADELPHIA

A new sacristy for St. James the Less, Falls of Schuylkill, Philadelphia, constituted the first structural change in the outward appearance of this little church since its erection in 1846, is being built by the benefaction of Mrs. Samuel D. Riddle in memory of members of her family. Her mother was a devoted member of the parish; her father, the late John Dobson, was forty-three years a vestryman. Her first husband, the late James F. Young, was also a vestryman for thirteen years.

A special committee of the Church Building Commission made constructive suggestions in minor modification of the plans, which bear their approval in their final form. The architect, Wilfrid Edwards Anthony, of New York, is also responsible for the enlarged rectory, the Harding memorial organ, and the decorations of the chapel in the parish house.

The ground covered is about twice that occupied by the little leanto-like sacristy of the original building, making use of what has been until now a vacant plot

Bishop Taitt Presides at Annual Church School Institute in Philadelphia

Church Training School Opens—Windows Dedicated at St. John's, Cynwyd

The Living Church News Bureau
Philadelphia, October 12, 1929

AT THE FIRST DIOCESAN FUNCTION SINCE his consecration on October 4th, the Rt. Rev. Francis M. Taitt, S.T.D., Bishop Coadjutor of Pennsylvania, officiated at the fifty-ninth annual Church School Institute of the diocese, held on the afternoon and evening of Monday, October 7th. The meetings were held in the Church of the Holy Apostles.

This annual gathering brings together hundreds of communicants of the diocese interested in the development of religious education, including teachers and superintendents in all the Sunday schools in Philadelphia and surrounding counties. This year's institute centered its attention on missionary education, and at both the afternoon and evening sessions leaders in religious education held discussions.

An added emphasis upon getting children to attend Sunday schools was urged by Bishop Taitt in the opening address.

"We have been having these institutes for fifty years, and it is my impression that there are fewer children in Sunday schools today than there were thirty years ago," said Bishop Taitt.

The Rt. Rev. Middleton S. Barnwell, D.D., Bishop of Idaho, was the principal speaker of the evening. There were also sectional conferences, after supper, under the leadership of the Rev. Edgar Sanford, 2d, rector of Trinity Church, Moorestown, N. J.; the Rev. William M. Bradner, educational secretary of Massachusetts; the Rev. John K. Shryock of Grace Church, West Philadelphia, and formerly missionary to China; Mrs. John E. Hill, educational secretary of the Woman's Auxiliary of Pennsylvania; and Miss Elizabeth Harris of New York, one of the leaders in the missionary education movement.

RECEPTION TO BE GIVEN FOR BISHOP TAITT

The Church Club of Philadelphia, an organization which has a membership of over eight hundred prominent laymen in Philadelphia, has issued invitations to a

reception in honor of the Rt. Rev. Francis M. Taitt, recently consecrated Bishop Coadjutor of the diocese. This reception will be held in the parish house of Holy Trinity Church on Monday evening, October 14th. The Bishop of the diocese and Mrs. Garland will assist Bishop Taitt in receiving.

CHURCH TRAINING SCHOOL ENTERS GREATER SPHERE

With its opening on October 1st, the Church Training and Deaconess School, one of the diocesan institutions, located at 708 Spruce street, entered upon a larger and more important step in its long history of usefulness. Improvements and expansion in the course of studies will enable the school to give greater service to the parishes in the diocese and to the Church at large.

Some important changes have taken place in the faculty of the school since last year. In the spring, to the great regret of all connected with this institution, the Rev. Edward M. Jefferys, D.D., resigned as warden, chaplain, and teacher in the New Testament department; and the Rev. Royden K. Yerkes, D.D., as teacher of the Old Testament. To fill their places, the Bishop has appointed Archdeacon James F. Bullitt, of the faculty, as warden; the Rev. Addison A. Ewing, of the faculty, as chaplain; the Rev. Benjamin N. Bird, rector of St. Asaph's Church, Bala, Pa., to the New Testament Department; and the Rev. Stanley V. Wilcox, rector of St. Paul's Memorial Church, to the Old Testament Department.

It is hoped to have also the Rev. W. M. Sharp's assistance in teaching sociology. The rearrangement and strengthening of the curriculum has been put in the charge of the Rev. Frederick E. Seymour, director of religious education of the diocese, under whom an effort is being made to still further raise the standard of the school.

It may be interesting at this point to make a clear statement of the purpose of the school.

It is a Church training school. This does not mean that it simply prepares women to enter the order of deaconesses. It is open to any woman who desires to

between it and the north aisle. There will be a second story also, and a basement.

THREE CONVOCATIONS TO MEET

The North Philadelphia convocation and the West Philadelphia convocation of the diocese will hold their fall quarterly meetings next week. The North Philadelphia group of churches will meet on Tuesday afternoon and evening at St. Nathaniel's Church, and on Wednesday afternoon and evening the West Philadelphia convocation will meet in the Church of the Saviour, West Philadelphia. Bishop Garland will address the North Philadelphia meeting, and Bishop Taitt the West Philadelphia gathering.

Representatives of the parishes and missions in the Germantown, Chestnut Hill, and northeast section of Philadelphia, and in Bucks County, comprising the Germantown Convocation, will hold their fall meeting next Tuesday in the Church of the Redeemer, Andalusia. The meeting will be preceded by a service in the church at 11, at which Bishop Taitt will be the preacher. The business session of the convocation and the Woman's Aid of the convention will be held at 2 o'clock.

CELEBRATE 25TH ANNIVERSARY

The congregation of St. Paul's Church, 15th and Porter streets, will begin a week's commemoration of its twenty-fifth anniversary. This parish is one of the largest in South Philadelphia, and is a direct descendant of historic Old St. Paul's, in Third street below Walnut, founded in 1761, and now the headquarters of the Philadelphia City Mission.

On the site of what had been a beer garden, the congregation first built a small, wooden mission church, under the leadership of the Rev. Edwin S. Carson, its first rector. In 1906, the present church was erected on the site of the old Bond Mansion, through the generosity of the late George C. Thomas, as a memorial to his parents, and for perpetuation of the old church in name and association. Later, a parish house was given in his memory.

The anniversary commemoration begins tomorrow morning at 7:30 A.M. with a celebration of the Holy Communion at which the present rector, the Rev. Stanley V. Wilcox, will be the celebrant. The Rev. Edwin S. Carson, the first rector, now rector of Christ Church, Ridgewood, N. J., will preach at the 10:45 service; and at the 8 o'clock service the Rev. Joseph H. Earp, the second rector, now rector of Immanuel Church, New Castle, Del., will be the special preacher. On Wednesday night there will be a parish dinner, and on Friday evening a congregational meeting and reception.

ELEANOR ROBERTS HOWES.

PLAN ADDITIONS TO HOOKER SCHOOL

MEXICO CITY—Younger members of the Church will recall that at the General Convention in Washington a year ago the Birthday Thank Offering of the children of the Church was presented to Bishop Creighton to be used for enlarging the Hooker School plant in a suburb of Mexico City. The offering amounted to \$35,000. It will be used to erect a new dormitory or a new class room building, and upon its completion portions of the present building will be remodeled for use in whichever of these two ways the new edifice is not used. It has been impractical to start construction during the summer, but as soon as the rainy season is over, building will commence.

LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, October 10, 1929

A GROUP OF FIFTY MINISTERS, ABOUT A third of them of the Episcopal Church, assembled in St. George's Church, Flushing, last Monday morning at 10, and remained until 3, keeping a quiet day under the leadership of the Rt. Rev. William F. Faber, D.D., Bishop of Montana. The day began with a celebration of Holy Communion, Bishop Faber celebrating, and all present receiving, including ministers of Presbyterian, Reformed, Lutheran, Methodist, "Union" and "Community" Churches. After this service, there were five addresses, interspersed with devotions from the Psalms and other sources, read kneeling, and with well-chosen hymns. Luncheon was served by the women of St. George's, but the spirit of the quiet day was kept throughout.

ried people and afford some help in their problems. The topic of the first session, November 4th, is The Family Budget—the Problem of Home Finance.

In another part of Brooklyn, in the Central Y. W. C. A. hall, on Thursdays at 4:30, beginning October 21st, the Church Mission of Help, cooperating with the Mental Hygiene Committee of Brooklyn, sponsors a series of lectures on The Pre-School Child, The School Child, and The Adolescent. The speakers are well-known specialists.

BROOKLYN CLERICAL LEAGUE MEETS

The first meeting for this season of the Brooklyn Clerical League was held last Monday at the St. George Hotel. The club was fortunate to have as guest the Rt. Rev. John Chanler White, D.D., Bishop of Springfield. We heard from him in detail the tragic story of the death of the Presiding Bishop, and joined sincerely in prayers for his soul's repose, and in heart-



DEDICATING OUTDOOR PULPIT
Church of the Atonement, Brooklyn, N. Y. [See THE LIVING CHURCH of October 26th.]

Bishop Faber's general theme was the personal and pastoral work of the ministry and, after an introductory address, he spoke under four heads: the Call, the Discipline, the Cure of Souls, the Vineyard of the Master. His addresses were at once simple and searching. He led the minds of his hearers to ultimate spiritual reality, as distinguished from means and methods. Many who had never attended a "quiet day" before were fervid in their expressions of gratitude and satisfaction.

The day was arranged by the Flushing Ministers' Association, at the suggestion of the Rev. Dr. Taylor of St. George's. When the time and place and speaker were agreed upon, each member of the association invited such of his friends as he thought would value the opportunity. Two Jewish rabbis of Flushing attended, coming, as they had thoughtfully been invited to come, at a later hour, after the Communion. There were also a few Y. M. C. A. lay workers present.

INSTITUTE ON FAMILY RELATIONS

Further details of the plan of the diocesan commission on social service with regard to an institute on family relations are now announced. There will be four sessions, one each month, beginning in November. They will be held at Calvary Church, Brooklyn, under the leadership of the Rev. Arthur L. Charles, D.D., chairman of the commission. Various aspects of family life will be presented by specialists with opportunity for discussion and question and personal interview. The institute is open to men and women and no fees are charged. It is hoped to reach young mar-

ried thanksgiving, not only for the good example, but also for the fruitful labors of this great leader.

The officers of the club were reelected for the year to come.

YOUNG PEOPLE CONDUCT SERVICE

On a recent Sunday evening twenty-odd members of the Young People's Fellowship of Christ Church, Oyster Bay, met for an informal supper together, and then went to church, where several of them assisted the rector by taking all but the priestly part of the evening service. One read the psalter, one the lesson, one the prayers, each having been carefully prepared beforehand by the rector for his part in the service. Another of the young people made an address on What It Means to Be a Christian.

MISCELLANEOUS

About fifty teachers have enrolled for the courses of the diocesan school for teachers, whose weekly sessions are to be held in St. Ann's parish house Monday evenings. The courses, as previously stated in this column, are by Professor Easton of the G. T. S. on the life of Christ, and by Professor Benson of the N. Y. U. on the psychology of teaching.

Mrs. P. K. Meynen, educational secretary of the Long Island Woman's Auxiliary, died on Friday, October 4th.

Dean Sargent was the principal speaker at an interdenominational meeting in support of weekday religious instruction. His topic was The Child, the Church, and the Nation's Asset or Peril.

CHAS. HENRY WEBB.

NATIONAL COUNCIL PAYS TRIBUTE TO BISHOP MURRAY

NEW YORK—A minute on the death of the Presiding Bishop, and president of the National Council, the Most Rev. John Gardner Murray, D.D., was adopted at the opening session of the Council, which met in New York October 8th to 10th.

The vice-president, Dr. Lewis B. Franklin, stated to the Council that there was an apparent conflict between the Constitution and the Canons, as to the succession of the presiding officer of the National Council, and submitted legal advice that he had secured.

The Council was advised that any election of a president would be effective only until after the election of a Presiding Bishop by the House of Bishops, and since that election is to be held November 13th, prior to the next meeting of the National Council, it was deemed advisable, and so voted, that the Council should defer election of its own presiding officer. Dr. Franklin presided over the meeting.

The Council heard and received a report submitted by the Rt. Rev. Henry St. George Tucker, D.D., Bishop of Virginia, representing the committee of General Convention and the committee of National Council appointed to study the question of an advance work program for the triennium. The plan, while still tentative, proposes that the Church take up and execute 167 definite missionary projects, in domestic and foreign fields, totalling \$1,517,500, and that an educational plan for the advance work program shall be conducted during 1930, with culmination of the project in 1931.

A budget of \$4,224,670, as fixed by General Convention, was approved by the National Council. Many rearrangements were made in budget items, due to changes occurring since General Convention, but because of the limitations in the size of the budget fixed by the General Convention, many important extensions of existing work earnestly recommended by the bishops, as the outgrowth of successful missionary endeavor, had to be omitted.

PROBLEMS IN LIBERIA CONSIDERED

At the request of Bishop Campbell of Liberia, the National Council considered various problems connected with his field, in the light of his three years' experience, and recommended:

Such changes in the staff as circumstances in the judgment of the Bishop may require.

The appointment, as soon as they can be secured, of additional American clergy to assist the Bishop in supervising work in a country where travel is slow and difficult, and supervision peculiarly necessary.

The development, if possible, of a plan for annual conferences in order that the spiritual and intellectual life of the clergy may be fostered.

The provision of proper equipment as soon as possible for the schools, the development of industrial and agricultural features where practicable, the close supervision of all educational work, and the closing of schools not efficiently conducted.

The vigorous development of work already begun in the interior of the country, and its extension to other areas as soon as possible, provided that satisfactory conditions can be arranged.

A plan for achieving self-support of all present coastal congregations by 1936 by the gradual reduction of appropriations from the Church in the United States.

Plans for concentration rather than further expansion of coastal work.

In conclusion, the National Council

called the attention to the fact that the year 1936 marks the centennial of the establishment of the Liberian Mission. It is hoped that the development of the Church's life in Liberia during the next seven years along the lines of spiritual growth and self-support will be such as to convince the Church in the United States that it will be justified not only in continuing present work, but in entering upon a new era of progressive endeavor such as would worthily signalize so notable an anniversary.

After the announcement of the death of Mrs. Louis Monteagle, for more than thirty years president of the Woman's Auxiliary in the diocese of California; the death of the Rev. Dr. Lester Bradner of Providence; and of the Rev. Dr. Edward J. Owen, of Sharon, Pa., memorials to each of these were adopted.

Two new general secretaries of the Field Department are the Rev. Robert P. Frazier of Mission, S. D., and the Rev. David R. Covell, executive secretary of the diocese of Los Angeles. Miss Elizabeth Baker of South Dakota was, at the request of the Woman's Auxiliary, appointed a general United Thank Offering field worker.

At the service of Holy Communion, by which the National Council always begins its sessions, mention was made not only of the Presiding Bishop, but of others whose life, service, and benefactions were held in grateful remembrance.

BISHOP COLEY CELEBRATES ANNIVERSARY

UTICA, N. Y.—The Rt. Rev. E. H. Coley, D.D., quietly observed the fifth anniversary of his consecration as Suffragan Bishop of Central New York in Calvary Church, Utica, on October 7th, of which parish he had been rector for twenty-seven years.

LOOKING TOWARD CHURCH HARMONY

NEW YORK—Eleven representatives of the Unity Commissions of the Episcopal, Methodist, and Presbyterian (U. S. A.) Churches, met in New York, October 4th, to arrange a plan of procedure for the consideration of the proposal of the last General Convention.

The Rt. Rev. Edward L. Parsons, D.D., Bishop of California, presided. Other Churchmen present were the Ven. Romilly F. Humphries, Archdeacon of Baltimore; Dr. G. F. Dudley of Washington, General Clement, and W. L. Balthus.

Bishop Parsons explained that the object of the late Bishop Brent in initiating the conversations was to study the attitude of the several Churches on vital moral and social questions in order to learn whether there are valid grounds of division. He suggested inquiries as to:

1. How far moral and social questions caused existing conditions;
2. What is the authority of the Church in such matters; and
3. What is its proper function.

After general discussion it was decided that each commission should present to

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the full meeting of the joint commission at Atlantic City, N. J., June 3 and 4, 1930, information regarding the position of its body on the following points:

1. The relation of Church and State.
2. What is the authority of the Church on social and moral questions, and by what discipline is it enforced.
3. What is the official declaration, or attitude, of each Church on—
 - a. The family, marriage, and divorce
 - b. International relations
 - c. Racial relations
 - d. Economic and industrial relations
 - e. Relation of Church to sumptuary legislation and law observance
 - f. Lord's Day observance.

Bishop Parsons, Bishop Welch, and Dr. Stevenson were designated as members of the executive committee.

CHURCH CONSECRATED AT WINSTON-SALEM, N. C.

WINSTON-SALEM, N. C.—One of the most notable religious services ever held in Winston-Salem was the consecration on October 6th of the new St. Paul's Church,

approaches the city by highway or train. A four manual Skinner organ with nearly 5,000 pipes, ranging in length from a quarter of an inch to thirty-two feet, has been given in memory of Nancy Margaret ("Peggy") Lasater.

The church has a seating capacity of approximately 800, including a choir of sixty. Audiphones, temperature controls, and dimmers regulating the intensity of the light, as well as other modern appliances have been used to make the mechanical features of the building as satisfying as possible. Three floors below the nave and a wing extending from the south side of the church provide for the usual parish house activities.

Though the parish was established only a little over fifty years ago, this is the third building erected by the congregation, and twice the parish has consecrated its building within a very short time after it was completed. Construction was begun on the present building in March, 1928, the cornerstone was laid in July, 1928, and the first service was held in it September 8,



ST. PAUL'S,
WINSTON-SALEM, N. C.
St. Paul's Church of today. Construction begun March, 1928; first service in new church, September 8, 1929; consecrated October 6, 1929.

which has just been completed at a cost of approximately \$700,000. The structure is of gothic type, having been designed by Ralph Adams Cram. With its fully equipped parish house under the same roof, it is perhaps the most complete plant of its kind in the South.

The Bishop of the diocese, the Rt. Rev. Joseph B. Cheshire, D.D., was the consecrator, and the Bishop Coadjutor, the Rt. Rev. Edwin A. Penick, D.D., preached the sermon. Other clergy assisting in the service were the Rev. Elwood L. Haines, executive secretary of the diocese, who acted as Bishop's chaplain, the Ven. William H. Hardin of Salisbury, and the Rev. Dr. A. Burtis Hunter of Raleigh.

The church building stands on the site of the home of the late J. Cameron Buxton, first senior warden of the parish and for many years a lay reader in diocesan and general Church work. The edifice is about 150 feet long and 100 feet wide. A massive tower over the crossing rises ninety-three feet above the level of the street in front, and, due to the slope of the ground, the top of the tower is 130 feet from the grade in the rear of the building. Set on a hill in the western part of North Carolina's most populous city, the large structure presents a beautiful composition of a thirteenth century gothic church not only to the residents of Winston-Salem, but also to the traveler who

1929. The Rev. R. E. Gribbin has been rector of the parish for over eight years, and under his able leadership St. Paul's is now one of the strongest parishes in the diocese.

LAY CORNERSTONE OF STUDENT CENTER AT MADISON

MADISON, Wis.—In the presence of a large company of clergy, laymen, and friends of St. Francis' House, Madison, the Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee, officiated at the ceremony of the laying of the cornerstone of the chapel and club house on Wednesday, October 9th.

Headed by a crucifer, the procession marched from the old club house to the site of the new. The student choir was assisted on this occasion by several members of the senior class of Nashotah House. The speaker of the day was Prof. Carl Russell Fish of the department of history in the university and senior warden of Grace Church. The lesson was read by the Rev. Norman Kimball, chaplain of the house. The Rev. Walter Morley, city missionary of Milwaukee, carried the box to be placed in the cornerstone, and the Rev. Dr. Hope Lumpkin, rector of Grace Church, Madison, acted as chaplain to the Bishop. The Rt. Rev. B. F. P. Ivins, D.D.,

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HIS Eminence, Cardinal Bourne, Archbishop of Westminster, states the position of the Catholic Apostolic Roman Church. The Most Reverend Archbishop Germanos, Metropolitan of Thyateira, speaks for the Eastern Orthodox Church.

THE Right Reverend F. T. Woods, Lord Bishop of Winchester, now visiting in the U. S. as a spokesman of the Christianity of Great Britain, represents the Church of England. The Right Reverend William T. Manning, Bishop of New York, affirms the position of the Protestant Episcopal Church. And the Right Reverend Vedenayakan Azariah, Lord Bishop of Dornakal, writes for the Anglican Church in India.

THE other Protestant Churches are represented by Otto Dibelius (Germany); Archbishop Söderblom (Sweden); Alfred E. Garvie (Free Churches of England); J. Scott Lidgett (Wesleyan Methodist Church); Alexander Martin (Scotland); T. Albert Moore (Canada); and William Adams Brown (United States).

DR. W. E. ORCHARD sums up these variant positions in a final chapter, "A VISION OF THE REUNITED CHURCH"

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Bishop Coadjutor of the diocese, was also present at the ceremonies. In a simple, informal address Bishop Webb stated that the two things for which he had labored during his entire episcopate had been realized: namely, the creation of the new diocese of Eau Claire and the erection of a suitable building for carrying on of the student work at Madison.

TO WRITE BIOGRAPHY OF BISHOP BRENT

BUFFALO, N. Y.—The late Bishop of Western New York, the Rt. Rev. Charles Henry Brent, D.D., in his will appointed the Rev. Dr. Samuel S. Drury, headmaster of St. Paul's School, Concord, N. H., and President Ogilby of Trinity College, Hartford, Conn., his literary executors. Bishop Brent's family have authorized them to proceed with the writing of his biography, a task upon which they are now engaged. They are asking those persons possessing letters of the Bishop, which would help them in their work of interpreting the life and character of Bishop Brent, to allow them the use of the same, or make extracts therefrom, which might be useful. Such material should be sent as soon as possible to the Rev. R. R. Ogilby, D.D., Trinity College, Hartford.

FIRE DAMAGES CHURCH AT LEESBURG, VA.

LEESBURG, VA.—St. James' Church, Leesburg, the Rev. G. P. Craighill, rector, was very seriously damaged by fire on Saturday, October 5th. The fire caught immediately under the front of the chancel; and the chancel end of the church, including the organ and a number of handsome stained glass windows, the vestry room and Sunday school rooms were completely wrecked. The loss is estimated at about \$30,000, on which there was about \$20,000 of insurance.

St. James' Church, which was built about thirty years ago, has been considered one of the most beautiful rural churches in the diocese of Virginia, and the present loss is a heavy one to the congregation. The vestry has already taken steps looking toward the restoration of the building.

FELLOWSHIP CONFERENCE HELD IN MADISON, WIS.

MADISON, WIS.—Under the direction of the Archdeacon of Milwaukee, the Ven. William Dawson, the sixth annual fellowship conference of the clergy, wardens, and vestrymen of the diocese was held in Madison, October 9th, with over one hundred and fifty in attendance. Following a celebration of the Holy Communion, the conference convened in the guild hall of Grace Church for the transaction of business and to consider the subject of the Program of the Church. As is usual in such conferences, a representative of the National Council was present and spoke at both the morning and afternoon sessions. The speaker assigned to Milwaukee this year was the Very Rev. E. B. Woodruff, D.D., dean of the cathedral in Sioux Falls, S. D. The speech of the day that most stimulated discussion and brought forth various expressions of opinion was that of the Rev. Kenneth Martin, rector of St. Matthew's, Kenosha, who spoke on the subject, Why a Church Member. Col. S. A. Parks, executive secretary of the Reserve Officers' Association, and a vestryman of St. Luke's, Milwaukee, de-

livered a very effective speech on What Are the Elements that Destroy Morale? The Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of the diocese, made an eloquent appeal for the wholehearted support of the missionary work of the Church throughout the world.

The conference was honored by the presence of a very distinguished guest in the person of the Rt. Rev. Dr. Mar-dary, Serbian Orthodox Bishop of North America.

"CHURCH EATEN BY ANTS"

HENDERSON, KY.—Reading the startling headline "Church Eaten by Ants!" would lead one to suppose they were reading of an occurrence in Central Africa or some other tropical mission field, nevertheless this heading is descriptive of a church in western Kentucky, St. Paul's Church, Henderson, of which the Rev. J. Luther Martin is rector. When it was found that the termite had invaded the building, and after investigation the discovery was made that the entire floors of the church and parish house had been attacked and they and the joists were in such bad condition, it was providential that the flooring hadn't given way, especially on the occasion of a wedding, when the church was filled to capacity with many standing. However, the invasion proved to be a blessing in disguise, for it has necessitated such extensive and thorough repairs that the result is practically a new church, at an expenditure of over \$10,000.

The organ has been enlarged by the gift of an organ from St. Paul's Church, Jeffersonville, Ind., and entirely rebuilt and electrified, and its location changed to the gospel side of the church. In addi-

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tion to these improvements, exterior ones have been made in the addition of some 200 feet of walks and five sets of steps.

St. Paul's has had to be closed during the summer, but is soon to be reopened as the work is about completed. In the meantime, the Church school has been held together by the classes going to the houses of the teachers.

OLYMPIA CATHEDRAL PROGRESSING

SEATTLE, WASH.—St. Mark's parish, Seattle, is continuing the construction of its new church, which has been accepted by the Bishop of Olympia as the cathedral of the diocese. Upon a great foundation of concrete the steel framework of the crossing, the chief unit to be constructed first, towers aloft above Lake Union and the Pacific Highway, together with the Wilhelmina Thomsen Memorial Chapel, which is also being built, leaving the chancel, nave, and transepts, the synod hall under the chancel, and other sections to be erected later.

BISHOP OF WINCHESTER VISITS SAN FRANCISCO CATHEDRAL

SAN FRANCISCO—The purpose of the visit of Premier Ramsay MacDonald of Great Britain to the United States was lauded by the Rt. Rev. Frank Theodore Woods, D.D., Bishop of Winchester, in his sermon at Grace Cathedral, San Francisco, recently. He declared the British Empire will stand or fall according to its ability to promote, in full cooperation with the United States, righteousness, justice, and peace throughout the world.

The theme of Dr. Woods' sermon was a vigorous plea for the Church to hold fast to its doctrine. He assailed critics who say that the Church has overlaid the message of Christ with an elaborate system of metaphysics.

Grace Cathedral was filled to overflowing when the Bishop spoke. Hundreds of British subjects attended the services, including the British Consul General, Gerald Campbell.

BEGINNING OF ACTIVE WORK IN KENTUCKY

LOUISVILLE, KY.—The beginning of another season of active work in the diocese after the summer vacation period was fittingly ushered in with a series of quiet days arranged by the diocesan committee on evangelism. All were held at St. Andrew's Church, Louisville, and all were conducted by the Bishop, the Rt. Rev. Charles E. Woodcock, D.D. The first was on Monday, September 30th, beginning with a celebration of the Holy Communion at 7:30, followed by breakfast, and meditations from Bishop Woodcock at intervals during the morning, the final one being given in the early afternoon, after luncheon. Every priest in the city at the time was present during the entire period and enjoyed a day of great spiritual refreshment.

Thursday evening, October 3d, was set apart for the laymen who had been asked to assemble directly from their work for the Bishop's meditation at 5. Supper was served at 6:30, followed by a devotional hour.

On Friday morning the women assembled for Holy Communion at 9:30, and spent the greater part of the day listening to their chief pastor who is particularly gifted as a conductor of quiet days.

CHURCH RENOVATED AT BURLINGTON, WIS.

BURLINGTON, WIS.—What a small congregation can accomplish in the way of making a church building bright and attractive for the worship of God has been well illustrated by the members of St. John's Church, Burlington. The interior of the church was dark, gloomy, and unattractive; the sanctuary small and inadequate. The women of the guild undertook the responsibility of remodeling and decorating. The sanctuary was widened and the walls painted light buff with stencil designs in red, blue, and gold. The nave was repainted and the entire floor sanded and varnished. New lights are being installed, six wrought iron lanterns with amber glass to be hung from the ceiling. The altar hangings are of blue and gold. Six bronze office lights were presented as a memorial. The tabernacle has been covered with a heavy gold brocade and the sanctuary lamp is in bronze. A beautifully polychromed crucifix for the rood is another memorial.

Practically all of the work was done by local people and at a very modest expenditure of money. The Rev. Harley G. Smith is vicar.

NEW ADDITIONS PLANNED FOR MARYLAND SCHOOL

WASHINGTON CO., MD.—A \$75,000 fire-proof wing to the main building of St. James' School, near Hagerstown, is being built to meet the increased demands. The first floor will be used as the dining room. This dining room, a memorial to St. Luke's School, Wayne, Pa., which was discontinued in 1927, will be after the best type of early English, similar in design to the dining halls of the English public schools. The other floors will contain reading rooms, masters' suites, boys' rooms, and bath rooms.

The building, designed by Messrs. Mottu & White, of Baltimore, will be colonial and will conform to the main building, of which it is a part, and the other buildings of the school. It will be known as Whittingham Hall, named after the fourth Bishop of Maryland and the founder of the school. St. James' School was the first Church boarding school of the English type in America.

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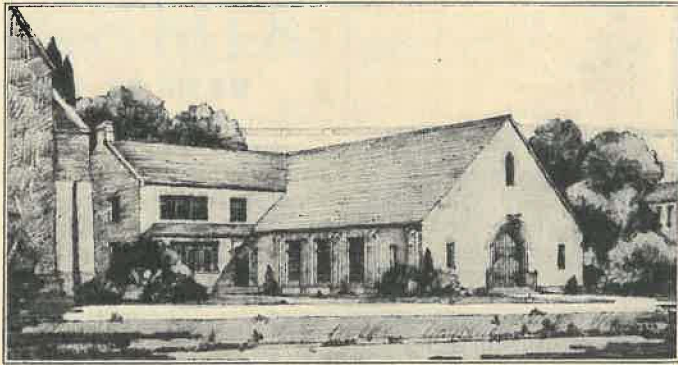
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GROUND BROKEN FOR NEW PARISH HOUSE IN SEATTLE

SEATTLE, WASH.—On the coming of the Rev. Charles Stanley Mook to Trinity Church, Seattle, he and the vestry of the parish decided to remain down town in the fine old church building and endeavor to serve the city from the center instead of moving to a residential district in which the parish had purchased lots but where it would partly duplicate other work of the Church. The rector next set to work to raise \$10,000 with which to liquidate current debt and effect necessary repairs on the church, rectory, and vicarage. In the course of his solicitation he wrote to Richard Sackville Cox, of East Orange, N. J., who became interested in Trinity parish when its rector ministered to him and his family twenty-seven years previously when two of his sons met with accidental deaths in and near Seattle. When the Rev. Mr. Mook's letter arrived Mr. Cox had just died, at the age



AT SEATTLE
New parish house of Trinity Church.

of 93, but his widow added a codicil to her will bequeathing \$100,000 to Trinity parish to provide for a memorial to herself and her husband. This was in addition to a large sum left to the diocese of Chicago. A few days later Mrs. Cox herself died. Considerable time elapsed because of legal matters before the parish received the money thus bequeathed, and on its arrival the rector and vestry took time to properly consider the form the memorial should take. For its religious education and its down-town work a parish house had long been needed, and eventually this was decided on. C. A. Merriam, architect and member of the vestry, was commissioned to draw plans. They provide for fourteen class rooms, three reception and meeting rooms for women and men, a large auditorium, and dining room with well equipped kitchen, and a gymnasium, besides offices for the clergy and administration generally. The cost is estimated at \$75,000, leaving \$25,000 of the legacy as the nucleus of a \$50,000 endowment for maintenance and administration.

Ground was broken for the building on Sunday, October 6th. Bishop Huston being absent in the east for the meeting of the House of Bishops, the Rev. Rodney J. Arney, president of the standing committee, preached and participated in the sod turning ceremony, together with the rector of the parish, the vicar, the wardens, and senior parishioners, including relatives and friends of the late Mr. and Mrs. Cox.

The occasion was accounted a particularly happy one because of the munificence of the bequest that made the building possible and the enhanced opportunity it will furnish the parish.

GROWTH OF CHURCH IN RURAL DISTRICTS STUDIED

ORANGEBURG, S. C.—Recognizing the serious problem confronting the Church because of its failure to maintain a growth in the country districts comparable to that which has been maintained in the cities and larger towns, members of the two convocations met in joint session in the Church of the Redeemer, Orangeburg, October 8th, to give an entire day's consideration to this subject.

According to figures presented by the Rev. H. D. Bull of Georgetown, in graphic form, by means of three colored charts, in 1840 there were practically as many communicants of the Church in the country as in the towns of South Carolina. A steady increase has been maintained in the towns, but none in the rural districts, with the result that at the present time eighty-seven per cent of the communicants are in the towns and only thirteen per cent in the country. There are many more

people, however, in the country than there were in 1840, but most of them are Methodists or Baptists.

Causes, conditions, and solutions of this problem held the attention of the delegates throughout the day. The closely related subjects of the Church's Program and Practical Evangelism were also presented by Bishop Thomas, the Rev. Harold Thomas, and the Rev. Conrad H. Goodwin. Visiting speakers were the Rev. Thomas F. Opie, of Burlington, N. C., and the Ven. V. G. Lowery, of Sheffield, Ala. An unusually large proportion of laymen were in attendance.

CORNERSTONE OF CHURCH LAID AT WHITINSVILLE, MASS.

WHITINSVILLE, MASS.—On Thursday, September 26th, the cornerstone of the beautiful new Trinity Church at Whitinsville was laid by the Rt. Rev. Thomas F. Davies, D.D., Bishop of Western Massachusetts, assisted by the vicar, the Rev. Hiram M. Rogers, and the Ven. Marshall E. Mott, Archdeacon of the diocese. A large number of the diocesan clergy were present.

This new church of pure gothic design by Charles C. Coveney of Boston is a fine example of Church architecture, well adapted to its site on the central square of an old New England town. It represents the hopes and efforts of many years of a loyal body of Church people, culminating under the wise and energetic leadership of the present vicar.

The Bishop gave an excellent inspirational address and a large choir rendered the music. This present church developed from a mission established by the Rev. Samuel Hodgkins in 1908.

BOOK CHATS

from Morehouse Publishing Co.

A WEEK ago Your Correspondent wrote in this column that he had not yet seen a completed copy of the New Prayer Book. How different to-day! Prayer Books in bins, Prayer Books on tables, Prayer Books in mail, express, and cartage trucks cluttering up our alley, Prayer Books on the floor—one can hardly move about Morehouse Publishing Co. without running into Prayer Books.

Our shipping department is working overtime in sending out cases, cartons, and packages of CLEARTYPE Prayer Books, and many a parish church will be able to have the new books in its pews this coming Sunday. But it will take another week or two to fill all advance orders, even though we send out several thousand copies a day.

Meanwhile, let us glance at some other new books just published or imported by Morehouse Publishing Co.

THE EASTERN ORTHODOX CHURCH (\$2.25), written by Prof. Stefan Zankov of the University of Sofia and translated by Donald A. Lowrie, is the first attempt by an Orthodox Churchman in modern times to present a concise statement of the essentials of Orthodoxy. It is also one of the very few studies of the Eastern Church by one of its own members to be published in a language of Western Christendom. Dr. John R. Mott contributes a valuable foreword to the American edition, which will be published on October 21st.

The new Bishop of Chichester, the Rt. Rev. G. K. A. Bell, has written A BRIEF SKETCH OF THE CHURCH OF ENGLAND (\$1.60), which is more than a historical sketch, for fully half of it is taken up with a consideration of the status of that Church today. Anglican relations with other religious bodies are treated, especially in their relation to the coming Lambeth Conference. This book, too, will be published on the 21st.

NOW FOR THE STORY (\$1.40) is a new book of illustrative stories compiled by C. A. Ault, whose previous book, *By Way of Illustration* (\$1.40), achieved widespread popularity. The present book is a collection of stories and illustrations for children's Church school lessons, graded for various ages and indexed by subjects.

We have already spoken of IN GOD'S PRESENCE (60 cts.). This new devotional manual by Dean Gilman of South Florida is one of the best that have been published since the war. Daily devotions and preparation for Holy Communion are handled in a way to meet the needs of mature minds, and the book is not a childish one in any way. It is at once thoroughly Catholic and deeply Evangelical.

A new edition of the Rev. Maurice Clarke's WORSHIP SERVICE (40 cts. and 60 cts.) will be ready next-week.

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BARN CLUB CONFERENCE MEETS IN DAYTON, OHIO

DAYTON, OHIO—"It is difficult for the members of the Church in the missionary district of Southern Brazil to discover what the Church in this country stands for," said the Rt. Rev. William M. M. Thomas, D.D., Bishop of Southern Brazil, to the clergy of Southern Ohio, at the ninth annual meeting of the Old Barn Club Conference held in Dayton recently.

All but five of the clergy of the diocese were present, with both Bishop Vincent and Bishop Reese, and besides Bishop Thomas the speakers included the Rt. Rev. Warren Rogers, D.D., Bishop Coadjutor of Ohio, the Rt. Rev. Thomas Casady, D.D., Bishop of Oklahoma, and the Rev. Dr. Theodore R. Ludlow of the National Council.

The Old Barn Club Conference, which was instituted in 1921 to consider the Church's program, is said to be the pioneer among the annual diocesan conferences, and extends over five days, divided into two sessions, one for the clergy and the other for the lay delegates from all the parishes and missions of the diocese.

Both Bishop Rogers and Bishop Casady made touching reference to the tragic passing of the Presiding Bishop, and to the fact that the last words spoken by Bishop Murray had to do with the resignation of Bishop Vincent which so intimately concerned those present. Bishop Vincent, whom his successor as the diocesan introduced as "always our Bishop," spoke of the coming election of a coadjutor at Calvary Church, Cincinnati, on Wednesday, November 6th, and outlined his conception of the qualifications for that office.

Reports of the rural work in the diocese and of the summer school in social work, for theological students and clergy, were presented to both sections of the conference, and the clergy passed a resolution assuring Dr. Keller, whose personal initiative has developed this school, of their support and cooperation. The final sessions on Wednesday and on Sunday were given to a discussion of the program by the chairman of the field department, Archdeacon Reinheimer, the executive secretary.

The handbook of the department calls attention to the fact that during the past ten years the annual canvass has not only raised the diocesan quota, which was paid in full during the last triennium, but has raised the sum of \$119,242 in appropriations to permanent buildings which have been added to the property investment of the diocese and has raised the per capita giving of the communicants of Southern Ohio to the support of the National Church from \$.99 in 1919 to \$4.16 in 1928.

It is worthy of remark that at such a conference, with the special convention for the election of a coadjutor less than a month away, there was no evidence of canvassing or a caucus and no apparent discussion of the probable outcome of an election.

GREEK CHURCH ELECTS HEAD

CONSTANTINOPLE—On October 7th Bishop Dercos was unanimously elected Patriarch and Metropolitan of Constantinople at the Holy Synod of the Greek Orthodox Church, meeting in Constantinople.

The new Patriarch was born at Prinkipo in 1874, and studied theology at Athens and Lausanne. Immediately on ascending the throne after his election, Patriarch Dercos took the name of Photos II. He succeeds Patriarch Vasilios III, who died recently.

FIRE DESTROYS RECTORY AT ONEIDA, WIS.

ONEIDA, WIS.—Fire, believed to have been caused by spontaneous combustion, completely destroyed the rector's little dwelling in Oneida, on Friday morning, October 11th, where the Rev. J. H. Grant labors among the Indians.

Early Friday morning the Rev. Mr. Grant was in the front room of the rectory when he heard what he thought to be footsteps. He paid no attention at first to the sound, believing it to be the milkman or possibly some of the Sisters. When the sound continued he investigated, and opening the door of a little lean-to at the rear of the house, he found the place in flames. The fire enveloped the only source of water supply, which rendered him helpless. He sent out a general alarm and although the Seymour fire department answered, it was too late. With the exception of a few cherished photographs, nothing remained of the contents of the home or of the building itself.

The Rev. Mr. Grant's wife died when the youngest child was a few months old, and he has kept his little family of three children—three, five, and six years old—together as he ministered to those who sought solace and comfort in his little mission church. The Sisters have taken the two little girls for the time being, and the Rev. R. S. M. F. McMurray of Christ Church, Green Bay, has opened his home to Fr. Grant and the little boy.

A new house will have to be provided as soon as funds are available.

SPECIAL COMMEMORATION OF BISHOP MURRAY

NEW YORK—The Senior Bishop of the Church, the Rt. Rev. William Andrew Leonard, D.D., Bishop of Ohio, has designated Sunday, November 3d, for a special commemoration of the late Presiding Bishop, the Most Rev. John Gardner Murray, D.D., who died suddenly on Thursday, October 3d, in the discharge of his duties as chairman of the house. The Sunday designated falls within the octave of All Saints.

Bishop Murray's wise and sympathetic leadership made him universally respected and beloved, and it is fitting that there should be a nation-wide expression of the sorrow caused by his death.

The bishops are requested to approve and encourage this commemoration. Suggestions for a special service will be made later.

DIOCESAN CLERGY OF TEXAS MEET

HOUSTON, TEX.—The eleventh annual clergy conference of Texas was held in Houston, September 23d and 24th. The lay people met on the 25th.

After the Holy Communion in Christ Church, three helpful meditations were given by Bishop Quin, happily recovered from a recent operation. Adjournment was taken to the Houston Yacht Club near La Porte.

The Rev. Edmund H. Gibson, rector of Trinity Church, Galveston, chairman of the diocesan field department, presided over the deliberations, and the Rev. R. M. Trelease of the National Council was the principal speaker. Mr. Trelease discussed in a most convincing manner the national program in its relation to the work at large, the diocese, and the individual parish.

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DEDICATION AT ST. ANDREW'S, AKRON, OHIO

AKRON, OHIO—St. Andrew's Church, Akron, received a visit recently from the Rt. Rev. W. L. Rogers, D.D., Bishop Coadjutor of Ohio, to dedicate new buildings.

The old temporary club-room has been rebuilt into a bright and cheerful parish hall with a handsome beamed ceiling and a large open fireplace. Off the hall is a convenient kitchen with tiled floor, cupboards, plumbing, and other accessories.

Adjoining the parish hall is the new brick rectory which is in English style architecture. On the ground floor it contains an entrance hall, large living room, dining room, kitchen, toilet, and closets.

At the head of an easy stairway is the rector's study, a commodious room with a large verandah over the garage.

After service in the church the procession, headed by the crucifer, went over

Bishop Stevens in the Cathedral House. Bishop Woods presented the congratulations of the Church of England and the Rev. Douglas Stuart, president of the clericus, expressed the affectionate greetings of the diocesan clergy.

REBUILT PARISH HOUSE OPENED AT ST. PAUL, MINN.

ST. PAUL, MINN.—On Wednesday, October 9th, occurred the formal opening of the rebuilt parish house of the Church of St. John the Evangelist, St. Paul. This was formerly a building known as the Church Club, erected by this parish to meet what at that time were the needs of the community in which the parish is situated rather than to assist the parish in its program of religious education and organization work. The need for a community house in this section has passed, and the vestry decided to rebuild the in-



AT AKRON, OHIO

St. Andrew's Church, showing parish hall and rectory.

to the rectory where each room was blessed by the Bishop. Thence it went to the parish hall for the service of dedication. The Rev. G. M. Brewin has been at St. Andrew's since January, 1923.

RECTOR AT INDIANAPOLIS ON LEAVE OF ABSENCE

INDIANAPOLIS, IND.—The Rev. Floyd Van Keuren, rector of Christ Church, Indianapolis, has been granted a six months' leave of absence to clear up a thrombosis of the retinal vein of one eye, contracted a year ago from a former sinus and tonsil infection.

Grace Church, New York City, has given a leave of absence to the Rev. John B. Langstaff, assistant minister there, to take the work of Mr. Van Keuren during his absence.

The Rev. and Mrs. Van Keuren expect to leave within a short time to spend the winter quietly in a little town in southern Colorado, where Mr. Van Keuren will be under the doctors' instructions.

BISHOP STEVENS CELEBRATES ANNIVERSARY

LOS ANGELES—The Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, quietly celebrated the ninth anniversary of his consecration on Saturday, October 12th. At 7:30 A.M. he celebrated the Holy Eucharist in St. Paul's Cathedral. He was assisted by the Rt. Rev. Frank T. Woods, D.D., Lord Bishop of Winchester; the Very Rev. Harry Beal, D.D., Bishop-elect of Honolulu; and the Rev. C. Rankin Barnes.

Following the Eucharist over forty of the clergy of the diocese breakfasted with

terior and equip it so that it would serve the Church school and the parish organizations. The results are gratifying in every detail, and the parish's work will be immensely helped by the provision of this building.

DOUBLE ANNIVERSARY AT BIG SUAMICO, WIS.

BIG SUAMICO, WIS.—A double anniversary was celebrated in St. Paul's Church, Big Suamico, on Sunday, October 13th, the date being the golden jubilee of the little church and the twenty-third anniversary of the rectorate of its present rector, the Rev. L. D. Hopkins.

It was on October 13, 1906, that the church received its first resident pastor, having been formerly administered to by Green Bay clergy. Under the direction of the Rev. Mr. Hopkins it has enjoyed a steady growth. The church itself was built in 1879, through the donations of a number of friends.

MANY STUDENTS AT HOBART PREPARE FOR MINISTRY

GENEVA, N. Y.—Ten per cent of the student body of Hobart College is preparing for the ministry: 32 out of a total of 328. Seven of these have entered the freshman class with this intention already formed. This is a slightly larger percentage than usual, though Hobart has always supplied annually a number of clergymen to the Church. Its total is more than 400 clergymen, and 18 bishops.

The freshmen class contains, this year, a larger percentage of Churchmen than any in recent years, although twelve religious sects are represented.

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CHARLES BARRON CRAWFORD, PRIEST

BILOXI, Miss.—The Rev. Charles Barron Crawford, rector of the Church of the Redeemer, Biloxi, until his retirement from the active ministry twelve years ago, died in Biloxi, October 7th, and was buried by the rector of the church, the Rev. Edward A. DeMiller, assisted by clerical members of the Gulf Coast convocation. Interment was in Alexandria, Va., beside his brother, the late Rev. Dr. Angus Crawford.

The Rev. Mr. Crawford was ordained to the diaconate in 1876 and to the priesthood the following year by Bishop Stevens. During his diaconate he served at St. Barnabas' Church, Haddington, Philadelphia, in 1877 going to St. James' Church at Eureka, Nev. From 1885 until the following year he was assisted at St. Paul's Church, Virginia City, Nev., and from 1886 to 1887 served at St. Paul's Church, Port Townsend, Wash. He was at All Saints' Church, Spokane, Wash., from 1887 to 1892, then becoming rector of Christ Church, Lima, Ohio, resigning in 1898. He served as chaplain in the Spanish-American war, and served as Archdeacon of East Kansas from 1899 to 1902, and as Archdeacon of the diocese from 1902 to 1905. In 1905 he became rector of the Church of the Redeemer at Biloxi, Miss., resigning about twelve years ago.

HERBERT PERCY HAMES, PRIEST

REDONDO BEACH, CALIF.—The Rev. Herbert Percy Hames, vicar of Christ Church in this city, died at the rectory on October 9th after an illness of less than a week. He was 50 years of age.

Fr. Hames was born in St. Alban's, Hertfordshire, England. Coming to this country as a boy, he was naturalized in 1908. The next year he graduated at the Upper University of Iowa.

In 1912 Fr. Hames was ordained deacon by Bishop Wells, and two years later advanced to the priesthood by Bishop Nichols. He then served for two years as assistant at All Angels' Church, New York City. After filling several posts in the diocese of New York as *locum tenens*, he was elected in 1918 as rector of the Church of the Redeemer, Cairo, Ill. Serving that position till 1922, he removed to Southern California. In 1926 he was appointed vicar of Christ Church in this city, where he improved the church fabric and built an attractive rectory.

Fr. Hames was quite an authority on calendar revision and recently toured Europe on a Guggenheim Fellowship in the interest of the proposed perpetual calendar. He was the author of several volumes, *The Work of the Sacred Ministry*, *The Battle of Life*, and *A Book of Remembrances*. He was a member of Phi Delta Theta, the Rotary Club, and the Masonic Order. His widow, formerly Caroline Remsen Ward, of Philadelphia, survives him.

The funeral was conducted at Christ Church on October 12th. The requiem was celebrated by the Rev. Irving Spencer, assisted by the Rev. Clarence H. Parlour and the Rev. Anthony H. Dexter. The burial office was read by the Rt. Rev. W.

Bertrand Stevens, D.D., Bishop of Los Angeles, assisted by the Very Rev. Harry Beal, D.D. Interment followed at Inglewood Cemetery, Bishop Stevens reading the committal.

HOWARD M. INGHAM, PRIEST

BALTIMORE—The Rev. Howard M. Ingham, a retired priest of the diocese of Arkansas, died in Baltimore Monday morning, October 7th, aged 84 years.

In his early manhood he was of necessity engaged in business with his father, a well-known publisher and bookseller. But his heart was in the Church, and as a layman he was devoted to Sunday school and parish activities. Later, being freed from business obligations, he was at liberty to follow the leading of his heart, and after two years of study at Bexley Hall he was ordained deacon in 1892 and priest in 1893 by Bishop Leonard.

The first parish under his rectorship was St. Paul's, East Cleveland, with an additional work at Collinwood, where he founded and named the parish of St. Stephen's. Later he was in Jefferson and Kinsman.

In 1902 he accepted work in Arkansas. He was for twelve years the rector of St. John's, Camden, and St. Mary's, El Dorado. He was chairman of the standing committee of the diocese and twice a delegate to the General Convention. As his health was failing he came to New Hampshire to rest among friends. After a brief rest he did supply work in several parishes, later undertaking the rectorship of Emmanuel Church, Winchendon, Mass., which he held for five years. In 1925 he came to Baltimore to live with his only son, Dr. Leslie H. Ingham, who died about two years ago.

The Rev. Mr. Ingham was the author of several books and pamphlets, among which are *Giving in Sunday Schools*, *American Sunday School Union*, *The Sacred Dime in Every Dollar*, and *Simple Answers to Some Common Questions about the Church*.

CHARLES J. BELL

WASHINGTON—A great loss to the life of Washington was sustained in the death of Charles J. Bell at St. Luke's Hospital, New York City, on October 1st. Mr. Bell, who was president of the board of directors of the American Security and Trust Company, was also a director of more than a score of corporations. He was a member of the chapter and one of the incorporators of Washington Cathedral. His death followed an illness of several months.

The funeral was held at Washington Cathedral on Thursday, October 3d. The service was conducted by the dean of Washington, the Very Rev. G. C. F. Bratenahl, D.D., and all the cathedral clergy were in attendance. Bethlehem Chapel was filled to capacity with a distinguished gathering, representing all walks of life in the nation's capital. The floral tributes were many and beautiful, and included wreaths from the President of the United States, the Bishop, dean, and chapter of the cathedral, and a number of the leading banks and business corporations of Washington. Interment was in Rock Creek Cemetery.

JOHN LATHROP BURDETT

NEW YORK—John Lathrop Burdett, prominent Churchman of New York, died on Thursday, October 3d, in his 77th year. For sixty years he served the New York Central Railroad and rose rapidly to pay-

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master of the road and later to vice-president, which position he held at the time of his death.

Mr. Burdett was a staunch Churchman, being vestryman of the Church of St. Matthew and St. Timothy, in West Eighty-fourth street, and a regular attendant at the services, except when at his summer home in Arlington, Vt., where he attended St. James' Church, of which he was also a vestryman. He was ever willing to assume responsibilities in Church life and do his full share.

The funeral services for Mr. Burdett were held at the Church of St. Matthew and St. Timothy, on Saturday, October 5th, and were attended by a large number, the majority of whom were men. High officials of the New York Central Railroad and members of the vestry served as honorary pallbearers. The interment took place in the family plot in the churchyard of St. James', Arlington, Vt.

WILLIAM WHEELWRIGHT SKIDDY

STAMFORD, CONN.—General William Wheelwright Skiddy, retired manufacturer and banker, and for the last twenty-five years treasurer of General Convention, died early Monday morning, October 7th, at his home at Pound Rock. General Skiddy was in his 84th year and in excellent health until stricken with a heart attack on Saturday.

Funeral services were held on October 9th in St. John's Church, Stamford, which for forty years he served as warden and as delegate to the diocesan conventions. Burial was at Woodland Cemetery.

General Skiddy was a member of the Yale Sheffield class of 1855, and was believed to have been the oldest graduate of Yale's scientific school. As an athlete whose interest in rowing never allowed the mere incident of graduation to interfere with his active participation in the training of Yale crews, he never missed a Yale-Harvard race and he was known personally to nearly every Yale oarsman of the last fifty years.

At a meeting of the alumni in 1890 he introduced the resolution which led to the establishment of the Yale University Fund Association. Since his own graduation he never had missed a Yale commencement.

General Skiddy, who obtained his title in 1883, when he was appointed Commissary General of the Connecticut National Guard, was born April 26, 1845, in New York City.

Following his graduation General Skiddy worked for his uncle, Francis Skiddy, in Wall Street. Later he was associated with his brother-in-law, G. A. Quintard, in coal mining enterprises in New York. In 1875 he became connected with the Stamford Manufacturing Company, producers of natural dyes, and in 1887 was made president. He retired in 1919, when the plant was destroyed by fire.

Church work absorbed more and more of his attention. In New York, where he passed his winters, he was identified with Grace Church. He served at various times as president of the Connecticut Church Club, chairman of the board of trustees of the Church Club of New York, and president of the Church Conference of the United States.

In addition to his other activities he was vice-president of the First-Stamford National Bank and a director of the Stamford Trust Company and the Stamford Savings Bank.

He was a member of the St. Nicholas Society, the New England Society of the War of 1812, the Society of Mayflower Descendants, the Society of Colonial Wars and the University Church Club, the Graduate Club of New Haven, and the Yale Club of New York, of which he was the fourth oldest member.

Two daughters, Mrs. Willard Parker, Jr., of 116 East Fifty-third street, New York, and Mrs. Robert W. Carle, of Stamford, survive him.

RECTOR IS PRESIDENT OF AFFILIATED EXCHANGE CLUBS

HAMILTON, N. Y.—The Rev. Samuel F. Burhans, rector of St. Thomas' Church, Hamilton, and Church chaplain at Colgate University, is state president of the New York State Affiliated Exchange Clubs, and during the past week was in Jacksonville, Fla., attending the thirteenth national Exchange Club convention, where he was the speaker at the interdenominational Church service Sunday evening, October 6th. Following the meeting, the Rev. Mr. Burhans, accompanied by Mrs. Burhans, left on a short trip to Cuba.

MISSIONARY WORK AMONG MOSLEMS IN CHINA

NEW YORK—Zeppelins may come and go, but there are still missionaries in China thirty-five days from the nearest railroad. A letter from the Rev. George K. Harris of the China Inland Mission, stationed at Sining, in the province of Kansu, took just nine weeks to reach New York. Mr. Harris is one of the comparatively few missionaries in China working among Moslems. He writes:

"We should appreciate your prayer interest on behalf of the Moslems of China. They are as needy as the Moslems in any land, and while a little more accessible are more neglected, owing to the difficulties of presenting the Gospel to them."

A gorgeous poster used in his work, in Arabic and Chinese, has been attracting attention in the Fourth avenue window of the Church Missions House in New York. It has four broad bands, of black, red, white, and gold, representing sin, redemption, purity, and glory, with inscriptions, highly mysterious to most New Yorkers, in the beautiful Arabic and Chinese characters.

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NEWS IN BRIEF

ALBANY—The fall meetings of the archdeaconry of the Mohawk and of Albany were held on successive days at Gloversville, and at Philmont, October 7th, 8th, and 9th. The Ven. C. E. S. Rasay, who has for more than thirty years been rector of Emmanuel Church, Little Falls, and whose resignation of that parish is effective November 1st, presided at the Mohawk archdeaconry. The Rev. L. R. Benson, rector of St. Augustine's, Ilion, was elected to succeed Archdeacon Rasay as Archdeacon of the Mohawk. The Ven. C. R. Quinn, Archdeacon of Albany, was re-elected at the Philmont meeting.

The Rev. Allen Evans, Jr., of Hewlett, L. I., spoke at both gatherings on the Church's program. C. C. Chadbourne, newly appointed executive secretary of the diocese, spoke on the diocesan program and the every-member canvass.

ERIE—A memorial service and thanksgiving for the ministry of Edward James Owen, D.D., was held on Sunday evening, October 6th, in St. John's Church, Sharon, of which Dr. Owen had been rector for eighteen years. The service was conducted by C. Wellington Hughes, a student at Bexley Hall, who had assisted Dr. Owen during the summer and is now ministering in the parish; the Rev. Kirk B. O'Ferrall; and the Very Rev. Martin Aigner, D.D. Following the reading of the lesson, Bishop Ward conducted the remainder of the service and gave the blessing. The sermon was preached by the Very Rev. Francis S. White, D.D., dean of Trinity Cathedral, Cleveland. There were a number of visiting clergy from the diocese, from Pittsburgh, and from Ohio. Several members of the Brotherhood of St. Barnabas, including Brother Gouverneur P. Hance, Superior, wore their habits and marched in procession.

FOND DU LAC—A gift of \$10,000 was recently made to St. Thomas' Church, Fond du Lac, for the endowment of the choir of the parish by Mr. and Mrs. Harry Price. The Rev. A. Gordon Fowkes is rector of the parish.

KENTUCKY—Sunday, October 13th, has been set as the date upon which to hold a memorial service for Bishop Murray, in which the Louisville clergy and city congregations will unite in the cathedral at Choral Evensong.—The new chapel building of St. Alban's, Garnettsville, given by the diocesan board of the G. F. S., and other friends, in memory of the Rev. Arthur E. Gorter, is almost completed, and it is planned to have a service of dedication on Sunday, October 27th, with a pilgrimage from Louisville by many friends in the afternoon. The preacher will be the Rev. Harry S. Musson, rector of the Church of the Advent, Louisville.—The diocesan branch of the Girls' Friendly Society has begun to issue an informative monthly bulletin, and its first number contains a record of the recent activities of the G. F. S. in Kentucky.

LEXINGTON—One of the largest and best attended conferences in the history of the diocese was held at Newport, October 8th, 9th, and 10th. Every clergyman in the diocese and 160 registered delegates were present. At the conclusion of the conference Bishop Abbott was presented with a resolution from the standing committee expressing their confidence in his leadership, congratulating him upon the splendid work he had already accomplished in manning the field, and assuring him of their sympathetic and loyal support in dealing with the many problems he is called upon to meet.

LONG ISLAND—A window given in memory of Orlando Harriman by his widow, Mrs. Orlando Harriman, was dedicated in St. George's Church, Hempstead, recently. The rector of the parish, the Rev. John S. Haight, in his address to the congregation, spoke of the splendid character of Orlando Harriman and the quiet influence for good he exerted in the community.

LOS ANGELES—On October 1st the Los Angeles City Mission Society opened a hostel in Los Angeles for boys leaving McKinley Home or the Whittier State School, to make possible the completion of a high school course by boys who would otherwise be forced to close their schooling. The Rev. Arthur Cotter is the director.—The Rev. Irving Spencer celebrated his eleventh anniversary as rector of St. Matthias' Church, Los Angeles, on October 6th.—The monthly meeting of the diocesan Woman's Auxiliary was held at St. Paul's Cathedral House, Los Angeles, on October 8th. Speakers included the Rev. C. Rankin Barnes, recently returned from Mexico, on La Iglesia Catolica Mexicana, and Dean Anna G. Newell on St. Margaret's House, Berkeley.

LOS ANGELES—The Rev. E. Tanner Brown, rector of St. Peter's Church, San Pedro, sailed from that port on October 5th, as cruise chap-

lain on the S.S. *City of Los Angeles*, as it left for a two months' good will tour of the countries of Central and South America. Ministering both to passengers and crew, he sailed as associate chaplain of the Seamen's Church Institute.

NEWARK—In the article on the late Rev. Robert J. Thompson, rector of St. Bartholomew's Church, Hobokus, it was stated in THE LIVING CHURCH of October 12th that he had spent some years in the Presbyterian ministry. This should have read Congregational.—At Christ Church, Totowa, the Rev. Charles J. Child, priest-in-charge, a branch of the Young People's Fellowship, numbering about thirty members, has been formed.—On the evening of October 7th a dinner for the every-member canvass parish chairmen of the diocese was held at St. James' Church, Newark, with about 100 men in attendance. Bishop Casady of Oklahoma and Bishop Stearly were the main speakers.

NEWARK—Plans have been completed for the building of a new belfry tower at Christ Church, Newton, the Rev. Oscar Meyer, rector, lightning having struck the old tower early this summer.—The Rev. Edwin S. Carson, rector of Christ Church, Ridgewood, who is a past president of the local Rotary Club, was one of the speakers at a gathering of the New York Rotary Club, held October 1st, to mark the twentieth anniversary of the organization.

OHIO—An unusual and notable ceremony was introduced into the service at St. John's Church, Youngstown, when two members of the Boy Scout Troop 36 received the Eagle Scout award, an honor of distinguished merit and properly bestowed during a religious service. The Rev. L. W. S. Stryker is rector of the parish.

OKLAHOMA—The Ven. Herbert B. Morris of Western Oklahoma has many unique experiences in his scattered territory. In speaking before the fall conference of the clergy in Oklahoma he told of meeting a farmer's family through a tubercular member, a patient in the state hospital at Supply. When the boy died the archdeacon was present because he had answered a hurried call and driven many miles to the lad's bedside. Questioning the isolated farmer, he found that there had been no religious services in that vicinity for years. The archdeacon promised to return on a certain date, and when he arrived, sixty farmers were present for the service which he conducted for them.—The Rev. Richard M. Trelease led a successful conference of the clergy and laymen of Oklahoma at Norman recently. Besides the Church program discussion, Church publicity was a large factor in the meeting because of the presence of the Rev. Mr. Bennett of the *Spirit of Missions*. Mr. Bennett has made a survey of the missionary district and will write a book on Oklahoma to be published first in serial form in the *Spirit of Missions*.

OKLAHOMA—An evening service that is more largely attended than the morning one is the experience of St. John's Church, Durant. The Rev. Allen Moore, priest-in-charge, under whom the communicants have increased from 17 to 50 in two years, says that a goodly number of the pupils of the Presbyterian college located in the same place attend.

PITTSBURGH—Representatives of various congregations in the Pittsburgh district will be speakers at the Interdenominational series of noon-day services to continue for seven weeks at Trinity Cathedral, Pittsburgh. These services last twenty minutes, starting at 12:30 P.M. every Wednesday. The first of the services was held October 9th.—The Rev. Dr. J. D. Hills is celebrating his twentieth anniversary as rector of Epiphany Church, Bellevue.—The Rev. Dr. G. Philip Jung, rector of Christ Church, was unanimously elected as instructor of a men's Bible class sponsored by the Y. M. C. A.—Trinity Cathedral, the Rev. Dr. Percy G. Kammerer, dean, was reopened Sunday, October 6th, after being closed two months for remodeling and redecorating. The new lighting system in the church will not be installed for several weeks.

SOUTHWESTERN VIRGINIA—At the regular monthly meeting of the executive board, held in St. John's parish house, Roanoke, October 10th, Bishop Jett described the recent session of the House of Bishops at Atlantic City and spoke touchingly of the tragic death of Bishop Murray.—Miss Annie Barlow, community nurse since 1927 at St. John's-in-the-Mountain, Endicott, has been compelled to return to her home in England owing to illness in her family.—The Rev. Alfred C. Bussingham, rector of St. Peter's Church, Roanoke, conducted a mission at St. John's-in-the-Mountain during the week of September 9th.

SOUTHWESTERN VIRGINIA—On Friday, September 27th, the diocesan department of re-

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ligious education met in the parish house of St. John's Church, Roanoke, with ten of the fifteen members and associate members present. Especially interesting were the addresses of three representatives of the provincial commission on religious education who attended as guests: the Rev. Dr. Edwin R. Carter of Petersburg, the Rev. Dr. Robert Nelson Meade of Pittsburgh, and the Rev. Frederick E. Seymour of Ardmore.

The department adopted a resolution requesting the executive board to employ, as soon as the financial situation is such as to make it possible, an executive secretary for religious education who will devote part or full time to work for the department in the diocese.

TENNESSEE—The Rev. Edmund P. Dandridge, D.D., rector of Christ Church, Nashville, has concluded a parochial mission at St. Barnabas' Church, Tullahoma, September 22d to 29th, with happy results in reawakening of interest and encouraging the small group composing this congregation. The Ven. James F. Plummer, who has recently become Archdeacon of Middle Tennessee, has made Tullahoma his residence and the center of his activities.

VERMONT—A largely attended meeting of the Burlington district of the Woman's Auxiliary was held at St. Paul's Church, Burlington, on Tuesday, October 8th. The Rev. Vedder Van Dyke, rector of St. Paul's Church, celebrated, and the sermon was by the Rev. Dr. John Henry Hopkins. At the afternoon session addresses were made by Bishop Booth, Mrs. J. A. Waterman, and others.—The Rev. Dr. John Henry Hopkins is taking charge of the Sunday services at St. Luke's, St. Albans, Vt., during October and November, while the Rev. Merton W. Ross, rector, is taking a leave of absence in Florida.

VIRGINIA—A collection of four mural paintings depicting scenes in the life of Christ has been presented to Grace and Holy Trinity Church, Richmond, the Rev. W. H. Burkhardt, D.D., rector, in memory of the late Col. John B. Gordon, a vestryman of the church from 1882 until his death in 1928. The paintings were given by his widow and children, and will be dedicated on Sunday, October 20th.

WASHINGTON—The thirty-second annual convention of the Sunday school institute of the diocese will be held at Epiphany Church on October 18th. The speakers at the morning and afternoon sessions will be the Rev. Granville M. Williams, S.S.J.E., and the Rev. Robert Johnston, D.D. At the mass meeting in the evening the Rev. Samuel S. Drury, D.D., will speak on *The Perils of the Sunday School*.

WESTERN NEW YORK—Under the authorization of the executive council, Bishop Ferris has arranged with the Rt. Rev. Walter Overs to continue to assist him in the visitations until such time as a bishop coadjutor shall have been consecrated and entered into residence.—A joint meeting of the departments of missions and Church extension in the mission field of the diocese was held recently. This meeting was unusually well attended by the members of the departments.—St. Mark's Church, Le Roy, was redecorated and new lighting fixtures installed during the past summer under the direction of Robert North, architect.

WORK IN LABUAN AND SARAWAK

NEW YORK—The diocese of Labuan and Sarawak comprises the northwestern side of the island of Borneo, which is more or less a neighbor of the Philippines, on the road to Mandalay. Sarawak is the country governed by the English rajahs of the Brooke family. The Borneo people are land Dyaks and sea Dyaks. The diocesan work is carried on by the Borneo Mission Association of England, in connection with the S. P. G. The Rt. Rev. E. D. L. Danson is Bishop of the diocese. As in almost every mission field that one can mention, the work is straining at the leash for more workers and more funds.

A gentle old Chinese priest, the Rev. Chung Ah Luk, who died last year, had been connected with the diocese since 1851. All his ordained life was spent among the land Dyaks, with whom he so far identified himself as to forget his own Chinese language. He was ministered to at the time of his death by a priest whom he himself had baptized and whose daughter is head of a mission school.

Two Chinese deacons were ordained to the priesthood last year. The diocese now has ten Asiatic clergy, six Chinese, three Dyaks, one Indian.

The Rev. William Howell, now over 70 years of age, has just recently retired after fifty-one years of service among the sea Dyaks. In his work of ministering and teaching, he walked thousands of miles; he erected many mission buildings; for many years he was the only doctor in a wide area, and he is the leading authority on the Dyak language and customs, having helped to compile the sea Dyak Prayer Book and the only sea Dyak dictionary.

A MISSIONARY HERO IN SOUTH AFRICA

NEW YORK—Another missionary hero is the Rev. Canon Edgar Rose of the cathedral in Bloemfontein, South Africa. He has been there more than thirty years and now, his strength no longer equal to the work he has built up, he is leaving for Natal. He came from England as a young business man and was prospering when Bishop Gaul saw missionary material in him and persuaded him to run a native mission in his spare time. He built the first native church.

Meanwhile, he determined to save money in order to train for the ministry. After several years' hard work he was able to pay for his passage to England and for the three years of training in St. Augustine's College, Canterbury. Before leaving South Africa, he was offered the management of the business and a large salary, but declined.

Returning, he added to the work of a priest that of architect and builder, and has built over thirty churches, chief among them St. Patrick's Cathedral, Bloemfontein, which "seats 500 and holds 1,000." Securing the funds for it was a job in itself. Then he started a brickfield and made the bricks, as it costs too much to buy them. The supports of the lofty roof and the 100-foot tower had to be of wood, for financial reasons, so they bolted together great beams of Oregon pine, and, as scaffolding was too expensive, they did without, using the pine pillars as ladders and building from the inside. The war put the price of iron for the roof far beyond them, but some money was secured and the firm sold the iron at pre-war prices. Walls and floors were long delayed but done at last, and there is now a high and spacious church with excellent ventilation, lighting, and acoustics.

The beautifying of the interior is still going on. Specially moulded bricks were made for the beautiful altars; the seats are light and graceful in design and add to the beauty rather than detract as do many pews. Mrs. Rose is a trained wood carver, and her work, with that of na-

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"WOOD-PULP" MAGAZINES

NEW YORK—"Always remember that we are getting out a magazine for the Great American Moron." These were not cynical words, but official instructions from the editor to a writer on the staff of one of the "wood-pulp magazines" that infest the news stands the country over. The writer, who has now risen to *The New Republic*, discusses, in the issue of August 28th, the quality and the almost incredible quantity of these vigorous journalistic weeds, stories of sport, the West, adventure, air, war, sport, crime, "love," confession, and the like, which have circulations varying from 75,000 to 600,000 a week or a fortnight, mainly from news stand sales. They have small subscription lists and carry little advertising. A fortnightly which reached a mere 50,000 died almost immediately.

"Wood-pulp literature," says the writer, "caters exclusively to the adolescent mind," almost repulsively moral on the surface, but full of suggestion and the harmful influence of unreality. The detective story magazines are the intellectual kings of the tribe, and their circulation is smaller. "Occasionally a really good story does find its way in. There are even some writers whose work can be read by an adult without nausea. But, as a rule, if you find a yarn of genuine literary merit in a wood-pulp magazine—well, it is probably because the author did not know enough to send it elsewhere."

RELIGIOUS SURVEY OF FARMERS

NEW YORK—The results of a religious survey of nearly 200 dairy farmers in McHenry County, on the northern boundary of Illinois, have been summarized in *Rural America*. The 200 are about one-tenth the total number of farmers in the county.

Their Church preferences were: Lutheran, 66; Catholic (Roman), 50; Methodist, 35; Baptist, 12; Congregational, 8; Universalist, 1; none, 20.

It may be a coincidence that fifty-one per cent said they had not been called on by any minister for a year, and fifty-one per cent said they were too busy to go to church. Only fifteen per cent had been visited more than twice in a year; thirty-four per cent are reported as "strong for the church"; fifty-seven per cent listen to radio services.

At least thirty-four different reasons were given for not going to church, none of them good reasons, at least at their face value. No doubt circumstances really do make church-going impossible in some cases. One man said he would sooner shoot rabbits. Better excuses were that "services come at inconvenient hours," "motorists come to buy produce," "don't feel at home in the village church."


The Episcopal Church, according to the *Living Church Annual*, has only one parish and two missions in the county.

THE DIOCESE of Norwich will celebrate its 1,300th anniversary on August 13th of next year when the Archbishop of Canterbury has promised to be present.

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—BISHOP ANDERSON, in 1929 Diocesan Convention Sermon.

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