

The Living Church

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NO. 3



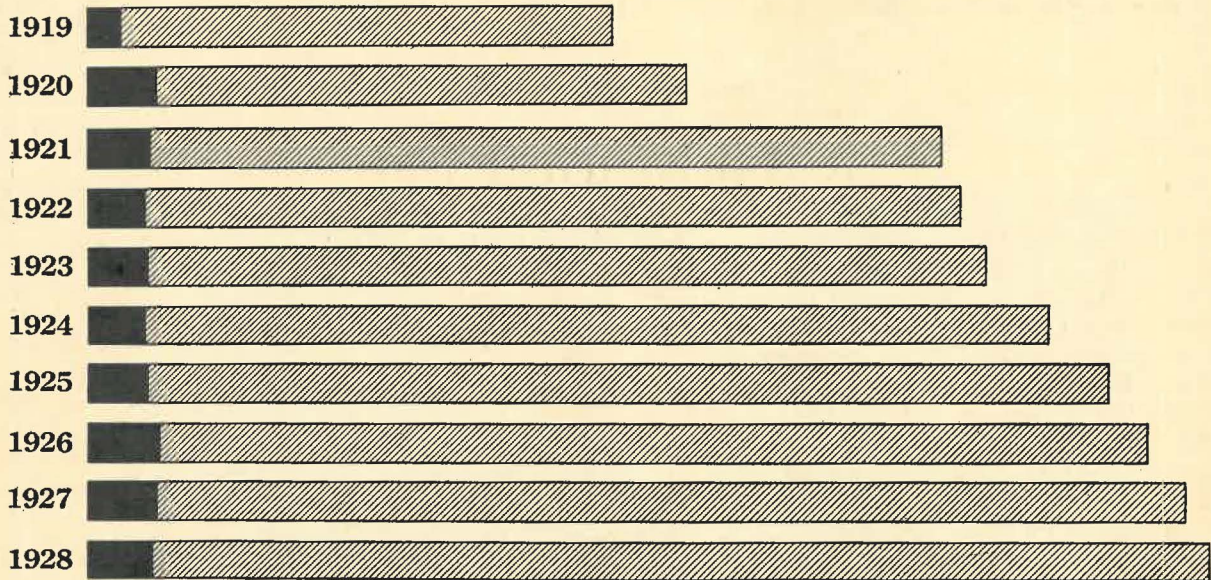
SCENE AT BISHOP OLDHAM'S ENTHRONEMENT
All Saints' Cathedral, Albany, N. Y.

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Amount Paid	Per Capita	Year	Communicants	Total Contributions	Per Capita
\$1,472,949	\$1.39	1919	1,054,430	\$21,451,346	\$20.34
2,969,121	2.76	1920	1,075,820	24,392,091	22.67
2,686,525	2.48	1921	1,081,588	34,873,221	32.24
2,432,240	2.17	1922	1,118,396	35,748,625	31.96
2,496,541	2.20	1923	1,128,859	36,752,520	32.55
2,456,913	2.15	1924	1,139,192	39,243,127	34.44
2,520,473	2.16	1925	1,164,911	41,746,055	35.83
3,028,983	2.58	1926	1,173,679	43,313,716	36.90
2,938,395	2.46	1927	1,190,938	44,743,842	37.57
2,789,225	2.29	1928	1,215,383	45,928,056	37.78

PRAY—WORK—GIVE

That Christ's Kingdom May Come
 and His Will Be Done on Earth as It Is in Heaven

Every Member Canvass
 December 1 - 15

THE NATIONAL COUNCIL, Church Missions House, 281 Fourth Ave., New York

The Living Church

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VOL. LXXXII

MILWAUKEE, WISCONSIN, NOVEMBER 16, 1929

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EDITORIALS & COMMENTS

The Religious Life

LESS than one hundred years ago it was impossible for any man or woman who wished to dedicate his or her life to the service of God under the ancient vows of poverty, chastity, and obedience, to do so within the bounds of the Anglican communion. The absence of the Religious Life within our Church was pointed to by Roman controversial writers as a proof of the untenable claims of the Anglican communion to be a part of the Holy Catholic Church. Today all this is changed. In this country, in England, in Canada, in Australia, and in non-Christian lands, men and women are living their lives under the discipline of monastic rule, and their services to the Church are gratefully acknowledged even by those who do not sympathize with, nor understand wholly, their manner of life.

When one considers the prejudices and misunderstandings of seventy years ago, when one reads of the persecutions to which the pioneers of the movement to restore the Religious Life were often subjected, and when one compares with this the fact that Religious are now so generally appreciated by those in authority within the Church, one cannot but rejoice at the great progress that has been made, and conclude that the Religious Life within our Church is an outstanding witness to the spiritual vitality of the Anglican communion.

The Religious Life is here to stay. But the existence of that life, and the field of service which it offers to men and women, is as yet too little known to the generality of our Church people. The existing Communities are overwhelmed with invitations for work and service, most of which have to be regretfully refused because of lack of numbers. "The harvest truly is plenteous, but the laborers are few." Surely there must be many to whom the challenge of a life thus dedicated to our Lord Christ would appeal did they but know of its possibility, and were they but slightly encouraged to undertake it. The life of the ministry and vocation to the priesthood are beginning to be held up as a possibility which every young man ought seriously to consider when planning his life; but how often is the Religious Life presented as another possibility which the young men and women of our parishes ought to consider? Too seldom does one hear even in "Catholic parishes" any sermons dealing with Community Life and, as a result, vocations to this life are very rare, whereas

they ought to be numerous. And when a vocation does come, how often the aspirant finds an entire lack of enthusiasm if not actual discouragement from the priest who, nevertheless, claims to admire the achievements of Religious.

Speaking before the alumni association of the General Theological Seminary last May, the Rev. Hamilton Schuyler delivered a thoughtful and reasoned plea for the increase of our Religious Communities. He suggested that, following the experience of the Roman Catholic Church, in such communities might well be found the solution of many of our missionary problems. It is certain, however, that without a large increase of numbers our already overworked Communities cannot undertake further expansion of their work. Such accessions as come to them are barely adequate to make up the losses occasioned by deaths and sickness among the older members. We appeal generally to the clergy to set more clearly before the minds of their flocks the privilege of vocation to the Religious Life, and the serious possibility that God may be calling some of their spiritual sons and daughters to offer themselves for this life and work.

The Religious Life is not for all. It is a special vocation, a special way of dedication, a special life. But, as Jesus long ago bade the young man to sell all his possessions, to take up the Cross, and to follow Him, so He still calls men and women to dedicate themselves completely to Him in evangelical poverty, chastity, and obedience. In the hope that this important matter may be brought more generally to the attention of our clergy and laity, we are publishing elsewhere in this issue a brief bibliography dealing with the Religious Life, and also a scheme for a Novena of Prayer for the increase and development of that life. For several years now, in a number of Religious Communities in England and in America, the nine days beginning with the Vigil of St. Andrew have been observed as a time of special intercessory prayer for their life and religious dedication, and the associates and friends of these Communities have been pleased to add their prayers.

We hope that many of our readers will join in united prayer for the growth of our Communities, that priests may be moved to bring the matter to the attention of their flocks, and that some may be led to offer themselves for the service of our Lord in this special

way. May the day soon come when it will not be thought any more extraordinary and "queer" for a priest, or lay man, or lay woman, to test his calling in one of our Religious Communities than to offer himself for the mission field or any other difficult field of service for Christ and His Church.

THE protest of Sir Henry Lunn, editor of the *Review of the Churches*, of London, against the plan of the "Christian Unity League" to open a conference in New York with the Holy Communion, to be celebrated in St. George's Church with Dr. Henry Sloane Coffin, a Presbyterian minister, as celebrant, which is printed in this issue, shows that the plan to effect Church unity by defiance of the law of the Church cannot claim universal acceptance even among those who deplore that law.

A Timely
Protest

The "Christian Unity League" proposes to use one of our churches, lent to them for the purpose, we presume, by its rector and vestry, to defy the law and practice of the Episcopal Church. How this can be construed as promoting "unity" we fail to see, and the folly and danger of alienating a consecrated church building from the discipline of the Church which effected its consecration should appear to those interested in the conference. To take a step in the interest of unity that is condemned by that life-long worker in that interest, Sir Henry Lunn, seems hazardous at best, and we are hoping that wiser counsels may prevail; not only that those responsible for "loaning" one of our churches for an unlawful purpose may see their way to withdraw that offer, but also that Dr. Ainslie and his associates may refuse to throw in their lot with men who assume that trustees may violate their trusts with impunity and that defiance of law is a step toward the real unity of Christ's Church. We had hoped for better counsel from Dr. Ainslie. Thanks to Sir Henry Lunn for his protest against such an act and such an hypothesis.

IN ELECTING Dean Robbins to be Bishop Coadjutor of Southern Ohio, that diocese has acted wisely and well. The resignation of Bishop Vincent, which the House of Bishops refused to accept some years ago, was finally accepted at the special session of October last, his increasing infirmity, due to advanced age, making it impossible for him to continue to fulfil the duties of the office of Bishop of the diocese. That left Bishop Reese, then Coadjutor and already possessed of the responsibility of administration of the diocese by commission from Bishop Vincent, to succeed to the title of Bishop of the diocese; but unhappily Bishop Reese's health is sadly broken, and acting as Bishop in charge, he had made request that a Bishop Coadjutor be chosen immediately on his succession to the title, and Dr. Robbins has accordingly been elected. Dr. Robbins has not only had the experience of being Dean of the Cathedral of St. John the Divine, in New York, but also that of rector of several important parishes prior to that appointment, and has served as a professor at the General Theological Seminary since its recent fall reopening. He will be in every way an acceptable successor to the two beloved bishops who have divided between them the administrative work of the diocese through a whole generation, and in the entire Fifth Province especially, as in the Church at large, he will be wholly *persona grata* and will be cordially welcomed to the episcopate.

A Happy
Choice

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, 1929

Two Churchwomen\$50.00

SERVICE THE LAW OF LIFE

THE BASIC trouble with so many of us is not so much that we are vile and miserable sinners. Most of us are eminently respectable members of society. We do not normally lie, or steal, or commit adultery. Nevertheless, the trouble is that in the intolerable rush of material things, we have lost our sense of proportionate values. And only as we enter into the quiet place and take time to think do we learn again to "seek first the kingdom of God and His righteousness."

Then, too, we need the quiet place to renew our strength. The law of life is service. We are to be among men "as one that serveth." But service is costly. It is the giving out of self—our best self; our whole self. When the woman in the crowd timidly touched the hem of the garment Jesus turned and said, "Who touched Me?" How did He know? Because as He said, "Virtue is gone out of Me." Healing power had passed from Him to the woman. He was as One from whom a force had been withdrawn. All service is a giving out. Hence, the imperative need for the renewal of strength. Moreover, in these modern days, all life spells stress and strain. This is a competitive age. A man has to expend his strength to the limit to hold his own in the struggle for existence, where the weak are driven to the wall. Work and worry take a heavy toll of brain and nerve muscle. Hence the call to rest awhile. The tired man seeks out a place of quiet. He steals away into the deep silences of the woods, or listens to the lullaby of the sea. The nerves relax; the sense of strain passes; and as the silent days come and go his strength and spirit are renewed.

So with the things of the spirit. You recall the great word of the unknown prophet: "They that wait"—literally—"they who are silent to the Lord, shall renew their strength." Or, as a modern translation reads:—

Young men may be faint and weary,
The strong youth give way.
But those who wait on the Eternal renew their strength.
They put out wings like eagles.
They run and never weary,
They walk and never faint.

Strength is renewed in the silences. The place of quiet is the place of renewal. —*The Guardian* (London).

GOD IN THE GARDEN

THE BISHOP stood by the swing in the garden, looking at it enviously. He shook his head. "No, no," he said; "I mustn't." "Why?" asked the little girl, curiously. "Does God say you mustn't?" "Well, not exactly," replied the Bishop, anxiously. "I don't think God minds one way or another; but, you see, people would talk." "Is people bigger'n God?" demanded the relentless child. "Certainly not!" retorted the Bishop, with some warmth. "It is one of the common fallacies of the twentieth century that the intelligence and achievements of men place the creature on a plane of superiority to the Creator. Now, if you refer to what Tertullian—Oh, excuse me, my child, I thought for a moment I was in the pulpit." "Is God glad when you are in the pulpit?" came the little voice. "I—I hope so," said the Bishop, who was getting troubled; "but, upon my word, I am not quite sure!" Then came a terrific question: "Do you ever see God from the pulpit?" The Bishop gasped. He had never been more uncomfortable, not even as a young curate when an old saint had said to him one day, "My son, I've just been smoking a pipe with the Almighty!" The child did not wait for an answer. "For," said she, "I often see God from my swing. I see Him walking in the garden. He does love flowers, doesn't He?" "He does," said the Bishop softly; "and little girls on swings!" The child nodded confidently. "I know," she whispered; "for He always smiles at me, and says, 'How d'ye do, little girl? What a nice swing you've got!' Does He smile at you in the pulpit?"

Later in the day I saw the Bishop on the swing. He was oscillating gently to and fro, with his feet trailing on the grass. And he was peering gravely into the jungle of green and gold, of purple and amaranth. Then he shook his head, and sighed. "Those children," he murmured, "have the strangest fancies."
—*Scottish Chronicle*.

DAILY BIBLE STUDIES

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

"TO DESTROY THE WORKS OF THE DEVIL"

Sunday, November 17: Twenty-fifth Sunday after Trinity

[Collect, Epistle, and Gospel for the Sixth Sunday after the Epiphany]

READ I John 3:1-8.

FOR this purpose the Son of God was manifested, that He might destroy the works of the devil." Our Lord taught the personality of the devil. St. Peter tells us that "the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Peter 5:8). Tradition asserts that the devil is a fallen angel, and quotes Isaiah 14:12 and St. Jude 6. But we need not trouble ourselves about his origin. He is certainly here, and we have all we can do to resist him. St. John by inspiration declares that Jesus Christ was manifested to destroy the devil's works. He came, first to vanquish Satan, then to shed His precious blood for the remission of our sins, and finally to overcome death, the worst of the devil's works. Herein lies our comfort. Satan, once defeated, can only have limited power. The Redeemer died to wash away the stains of sin and to make us heirs of eternal life.

Hymn 54

Monday, November 18

READ St. Luke 10:17-20.

OUR Lord gave the disciples power over the devil and his works as they went in His name to minister to the people, and when they returned with joy He gave the assurance of a permanent victory. He saw the end from the beginning. Again, from the throne of His Cross, He declared His glorious redemption completed: "It is finished"; for with Him a thousand years were as one day. When we resist the devil we are bringing nearer the final victory. When we lead others to love and serve Christ we are making real for ourselves the dear Lord's cry, "I beheld Satan fall." We must watch and fight and pray; but there is something more blessed than victory over Satan, namely, that we are the sons and daughters of God and heirs of eternal life. Indeed, our victory over temptation, made possible through Christ's victory, results from our holy relationship.

Hymn 117

Tuesday, November 19

READ Ephesians 2:1-10.

CHRIST called Satan the "prince of this world" (St. John 12:31 and 14:30), and St. Paul calls him the "prince of the power of the air." Both terms suggest at once the devil's sphere and his limitations. He tempts us through the things of the world, material things; and he tempts us with thoughts and unworthy emotions which seem to come from the very atmosphere of life. In contrast comes wonderful deliverance and exaltation through Christ who saves us by grace and makes us sit in heavenly places. Satan, scorned, brings the glory of freedom from Him who loves us. Material things and immaterial passions are swept aside by the nail-pierced and holy hand of Him who, because of His great love, makes us more than conquerors (Romans 8:37).

Hymn 112

Wednesday, November 20

READ St. Matthew 4:1-11.

OUR Lord's contest with Satan came immediately after His baptism and at the beginning of His ministry. Our baptismal vows, normally taken at the beginning of life through our sponsors, make us renounce the devil and all his works.

It is the Christian's solemn engagement to follow the Master. Through Christ we can conquer, but it is a lifelong battle and brings wounds and sometimes apparent defeat. But we must not be discouraged, for He who conquered in the contest of Quarantania came to assure us of victory and to make us, by adoption, the sons of God. So long as we keep our gaze steadfastly toward God and Heaven we are bound to succeed through Him who loves us. Indeed, as St. James declares, we can count the battle an experience of joy (St. James 1:2).

Hymn 126

Thursday, November 21

READ Revelation 20:1-10.

WE CANNOT clearly understand what is meant by the "millennium," or why Satan is bound for a thousand years and then "loosed for a season." But we do know that he is doomed to destruction and is now fighting a losing battle. He first appears in the first book of the Bible and disappears in the last book. It is not a personal contest alone, but a world war against all that is holy and true and good. Satan is a liar and the father of lies (St. John 8:44), but Christ is the Truth (St. John 14:6), and He has overcome the world. We must rejoice in this universal victory, and as we anticipate the season of Advent, so we must anticipate that great day when God's plan will be completed and there will be a new earth wherein righteousness shall dwell (II Peter 3:13).

Hymn 539

Friday, November 22

READ Psalm 51.

WHITER than snow"—how we long for that final and eternal cleansing. In the white garment of Christ's righteousness we shall at last be free from all the stains of sin, for Jesus Christ came to destroy the works of the devil. But we must have a constant purification here and now every day, and not permit the burden to rest upon us. Each night we must look to the loving Saviour and ask Him to make pure the day which is ending. Yes, and all through the day, as we are conscious of sins of thought and word and deed, we must lift our hearts and cry, "Forgive," and He will hear and answer. Let us remember, too, that there are sins of omission which leave a mark of their own to be blotted out (Colossians 2:14).

Hymn 149

Saturday, November 23

READ Psalm 103.

WE MUST not allow the temptations of the devil to make us sad or gloomy. Christianity is a joyous thing. Life is a splendid blessing which God has given us by creation and by re-creation through Christ. We must sing in our hearts as we journey on and be glad in the knowledge that God loves us with an everlasting love. Nor must we rest too much on the final glory. Here and now we are soldiers of Christ and He is our Captain and is leading us. It is distrust which makes us despondent, and such distrust is unworthy since it dishonors God. Indeed, these doubts and fears are the works of Satan which Christ came to destroy.

Hymn 240

Dear Lord, I rejoice in Thee, since Thou art the giver of every good and perfect gift. I rest in Thy victory, and I would prove my faith by my life. Grant me daily courage as I fight against the world, the flesh, and the devil, and open my eyes that I may see Thee at my right hand and know that therefore I cannot fall. Amen.

THE INTRODUCTION TO THE LORD'S PRAYER

A Communication

To the Editor of *The Living Church*:

ONE READS with surprise in your issue of November 2d of the action of the Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania, regarding the words in the New Prayer Book: "And now as our Saviour Christ hath taught us, we are bold to say."

As to whether the editing committee had, or had not authority to make the change to which such objection is found as to call forth the statement printed in your Philadelphia letter of October 26th, I neither know nor care. Not being an expert on the subject of canon law it would be highly improper were I to attempt any discussion of this angle of the question. As a communicant of the Church, and one who is interested in her liturgy, another phase of the matter arouses my curiosity to inquire where the words, "let us say," which seem to be so much preferred, may have originated. There seems to be no evidence to connect them with our natural source of information on the subject, the former book and those from which it is directly derived. Nor is there found evidence of these words in such connection in other available liturgies of the Church, West or East. On the contrary there is every reason why the words now found to be so objectionable, "we are bold to say," (or other words conveying the same thought) should have been inserted and should be used as printed in the New Prayer Book.

The English Book of 1549, as found on page 40 of *The Two Liturgies*, has the following: "As our Saviour Christ hath commanded and taught us, we are bold to say." On page 313 of Pearson's *The Sursum Missal* we read: "Admonished by saying precepts and following the Divine institution we are bold to say," which seems to be a fairly accurate translation of the Latin of the Roman Rite as it appears on page 342 of Hammond's *Liturgies—Eastern and Western*. For fear this may be the cause of objection on the part of some, let us examine the Eastern liturgies for the evidence to be found therein and the underlying thought which may appear from a cursory analysis and comparison of the various rites.

Neale and Littledale, *Translations of the Primitive Liturgies*, being available, will be our authority and reference.

The Liturgy of St. Mark (page 25)—". . . sanctify us wholly, soul, body, and spirit, that with Thy holy Disciples and Apostles we may say to Thee this prayer, Our Father, etc. And makes us worthy, O Lord and Lover of men, *with boldness, without condemnation*, with a pure heart, with an enlightened soul, *with a countenance that needeth not to be ashamed*, with hallowed lips, *to dare to call upon Thee our Holy God and Father, which art in heaven, and to say.*"

The Liturgy of St. James (pages 56 and 57)—"(Aloud.) And grant us, Lord, and Lover of men, *with boldness, without condemnation*, with a pure heart, with a broken spirit, *with a face that needeth not to be ashamed*, with hallowed lips *to dare to call upon Thee, our Holy God and Father in the heavens, and to say.*"

The Liturgy of St. Chrysostom (page 118)—"(Aloud.) And make us worthy, O Lord, *with boldness and without condemnation to dare to call upon Thee, our God and Father which art in heaven, and to say.*"

The Liturgy of Basil the Great (page 142)—"(Aloud.) And count us worthy, O Master, *boldly to venture, uncondemned, to call on Thee our heavenly God and Father, and to say.*"

The Liturgy of Malabar (page 173)—". . . make us worthy, O Lord, to stand in Thy Presence ever with pure heart and open countenance; *and that with the confidence which by Thy love is conferred on us, we may all of us together invoke Thee, and thus say.*"

The italics are mine and are used to indicate what appears to be the underlying thought behind and beneath the use of the words of the New Prayer Book, "we are bold to say." A quotation from the Armenian liturgy, as found on page 160 of Hammond's *Liturgies—Eastern and Western*, seems quite illuminating:

"(. . . the Priest shall say this prayer privately:) 'O God of truth and Father of mercies, we pray Thee, for that Thou hast been pleased to exalt our guilty nature above the blessed Patriarchs. For they called Thee God, but in pity for us Thou hast been pleased to let us address Thee as our Father. Therefore, O Lord, do we beseech Thee to let the grace of this new and venerable name by which thou hast allowed us to call thee, shine and flourish more and more every day in the midst of Thy holy church. (Aloud.) And give us to open our mouth with bold address (boldness of access) to call Thee heavenly Father, to sing and to say.'

The parenthetical "boldness of access" seems to be an optional translation of the original text for additional clarity. The italics are again mine and for the same purpose as before. The great source of information for both Catholic and Protestant minds is, after all, Holy Scripture itself, and to this sacred authority we now turn:

Acts 4:29—" . . . Lord, . . . grant unto thy servants, that with all boldness they may speak thy word."

Acts 4:31—" . . . and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

Ephesians 3:12—"In whom we have boldness and access with confidence by the faith of him."

Ephesians 6:19—" . . . that utterance may be given unto me,

that I may open my mouth boldly, to make known the mystery of the gospel."

Ephesians 20—" . . . that . . . I may speak boldly, as I ought to speak."

Philippians 1:20—"According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by life, or by death."

Hebrews 4:16—"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Hebrews 10:19—"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus."

Hebrews 13:6—"So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."

I John 4:17—"Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world."

Romans 8:15—"For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father."

In speaking of the "mystical interpretation of Oriental liturgies," Dr. Neale quotes from the Commentary of Symeon of Thessalonica the explanation of the acts of the priest during the celebration of the Holy Eucharist. After describing the meaning of various portions of the liturgy he proceeds: "At last, having exhorted us with one mind and one mouth to praise God, and having called down upon us the mercies of our great God Jesus Christ, He leads us up to our adoption by our heavenly Father, and prays that we, being purged from sin by Him who is His Son according to nature, may become His sons according to grace; and *that we may be able rightly to call Him our Father, who is the Father of Heaven.*"

Dr. Edward E. Nourse, in writing of the significance of names says: ". . . the divine names were invested with a special and peculiar sacredness. . . . As time went on, the sacredness of the name Jehovah (Yahweh) was increasingly emphasized until at last it was considered profanation to pronounce it even in religious exercises. This avoidance of the name had probably become common usage in New Testament times. . . . By New Testament times so excessive was the formal reverence rendered to divine names that even the words for God were rarely spoken by the devout Jew. Substitutions such as 'heaven' were frequently used, where 'God' was meant. . . . Perhaps as much by way of protest against such transcendentalism as for other reasons, Jesus used the suggestive and most significant term 'Father' for 'God,' emphasizing thereby both His supremacy and His love for men, His children."

Going back to the prayer of the priest in the Armenian Liturgy (of the family of Jerusalem) this idea is clearly portrayed and the true significance of the liturgical use of "we are bold to say" becomes at once apparent.

While it is a far cry from the attitude of the Jew of New Testament times toward the Sacred Name of the Creator and Father of us all to the present attitude where nothing appears to be sacred, there is also a need for "boldness of address and access to sing and to say, Our Father." Indeed, there never was such a need as there is today. In this day in which it seems to be, not only the fashion but the established use, to temporize and "puzzy-foot," there is every reason why the Church of Jesus Christ should teach Her children, in the words given by Him who died that all might become the Sons of God, to say "with boldness, without condemnation, with a pure heart, with an enlightened soul, with a broken spirit, with a face that needeth not to be ashamed, with hallowed lips to dare to call upon Thee, our holy God and Father in the Heavens, and to say, Our Father, etc."

It has been said, "with Christ, God was the Father, to be obeyed through love; according to the Pharisees, God was primarily the Lawgiver, to be obeyed through fear." Shall the Church for which Jesus, God the Son, died upon the cross that She might be sanctified through His precious blood, to which He gave "the peace of God which passeth all understanding"—shall this Church be the witness of petty differences arising over legal technicalities? After a General Convention which has gone on the pages of Church history as a "love-feast" are we to behold the spectacle of other Pharisees, no doubt fully as sincere as those of New Testament times, straining at gnats and swallowing much larger bodies with no apparent difficulty? God forbid.

If the Lord's Prayer is to be said solely because of a sense of duty as the prayer which He taught then is the day about which the prophets spoke long ago but an idle and empty dream, but if it is to be said because we have learned the lessons which it teaches then may we truly say, "Make us worthy, O Lord, to stand in Thy Presence ever with pure heart and open countenance; and that with the confidence which by Thy love is conferred on us, we may all of us together invoke Thee, and thus say: *Our Father.*"

Warren, Ariz.

MATTHEW H. LEMEN.

Palestine, the Holy Land

The Tiny Country with a Big History

By the Rev. Clarence Stuart McClellan, Jr.

Rector of Calvary Church, Fletcher, N. C.

In Two Parts

PART I

PALESTINE is in many ways the most interesting country in the world. For centuries it has been the pathway between the great ancient empires of Egypt and Assyria—the link between the eternal kingdoms of the desert and the sea. Here hundreds of histories have been achieved and within this land is the altar of the three greatest religions of the Western world. If your interest is in geography here you will find every variety of landscape and climate, between snow capped mountain and unmitigated desert, between tropical fecundity and the strong austerity of the moorlands of old England. If it is color you are after, then Palestine offers you a wonderland for the brush and the artistic imagination. If the great out of doors calls you, then Palestine lures you on to view from her snowy Hermon or her beautiful Tabor or her sacred Mount of Olives the Promised Land of ancient Israel, and to camp in her historic valleys, to trek her trails, to feel the desert heat of her gorges or the cool night air of her mountain tops. If you are seeking history or religion, then Palestine is the one place in all the universe that will satisfy you most and give to you an understanding of ancient peoples, their customs, and their checkered story of defeats and triumphs.

Realizing the Babel-like piling of interest upon interest in this minute country, and becoming somewhat distracted by this dementia, the guide books have taken matters into their own hands. The Arab will try to convince you that Mohammedan history is the focal point of the Holy Land's story. The Jew will tell you breathlessly of the establishment of the recent Jewish colonies from Dan to Beersheba, or perhaps of the former glories of Solomon. The Christian will center your attention upon shrines and localities that have for centuries been associated with the biography of Jesus Christ.

And the guide books are the same. Father Meistermann's *Holy Land* makes a special appeal to the Roman Catholic; Baedeker concerns himself with personally warning you about drinking water and the kind of clothing to wear, and Cook is no better; and even that Hebrew-German guide book to Palestine is most partial in its viewpoints. There is only one real guide to Palestine, and that is the Holy Bible. So, when you go to Palestine, carry tucked away in your pocket a little Bible, for you will need it at every turn. And as you journey about Palestine you will discover, as I did, that the Bible is more than a mere guide book: it is the surf that beats on Jaffa's rocks; it is the pool of David in Hebron; it is the wheat fields of Esdraelon; it is the grotto at Bethlehem, the Well of Mary at Nazareth, the waters of the Sea of Galilee, the Garden of Gethsemane, the Via Dolorosa at Jerusalem, and the site of the Crucifixion of Jesus Christ.

And, when you go to Palestine, go with an open mind and not like the provincial journeyman, who compares all he sees abroad to Broadway or Gopher Prairie and returns to tell us that foreign countries have nothing like what we have here and that, if you would lose your faith, go to Palestine. To get

the real message of Palestine you must go ready for the shattering of many idealistic pictures you have had of the Holy Land and for the destroying of many dreams, but still prepared spiritually to find in this little land the reality of that story that has transformed men and nations. To anyone going to Palestine I would bid him remember an ancient proverb, "He who would bring home the wealth of the Indies must carry the wealth of the Indies with him"—that is the law of all successful and satisfying travel. I am reminded of the story told about the minister of a certain church and his small daughter. They were leaving the church and on their way out stopped at the almsbox in the vestibule. The minister opened the box but found not a coin in it. "No money here," he said to his daughter. "But, daddy," responded the child, "if you had put some pennies in the box, you would have been able to take them out."

EDITOR'S NOTE

During the winter and spring of 1928 the author of this article visited Palestine. Since his return to the United States from his travels abroad he has been broadcasting each Sunday afternoon from 5:45 until 6:15 o'clock over WWNC, Asheville, N. C., his Palestine travelogues. So far he has given fifty radio talks on Palestine. He is now engaged in writing a book on his impressions of the Holy Land and soon he will go on the public lecture platform with three illustrated lectures: "Palestine," "Jerusalem," and "Bethlehem." Each one of these lectures is illustrated by 100 beautifully hand-colored lantern slides made in the American Colony at Jerusalem.

PALESTINE is on the eastern shores of the Mediterranean Sea, which extends eastward from the Rock of Gibraltar some 2,400 miles. To journey to this country by steamship from New York you will have to sail nearly 5,500 miles by way of Gibraltar, Alexandria in Egypt, on to the port of Haifa, now one of the two principal entrances into Palestine by sea. If you go into the Holy Land by train, it is best to enter from Cairo in Egypt by way of the Suez Canal, Gaza, and Lud, up to Jerusalem. That is an all night's ride and a most interesting one over the desert. To the south of you lies the Wilderness of Sinai, where the children of Israel wandered for forty years. North of Palestine is Syria, and east the vast Transjordanian country, east of the Jordan. Palestine is the bridge between the Orient and the Occident.

Palestine is one of the smallest countries in the world. From Dan on the north to Beersheba on the south is only 150 miles—the entire length of Palestine. You can make the trip between early breakfast and late supper. And should you wish to travel the width of the land you can do it in less time than that, for Palestine is only about seventy miles wide. It is difficult to realize what a tiny land Palestine is unless you have been there and seen it for yourself. When we compare Palestine with some other places, we find that it is not one-sixth the size of England and Wales combined. It is not as large as the state of Rhode Island, and would be quite lost in Texas. You could tuck Palestine in Vermont and could easily place it within the limits of western North Carolina. Connecticut, I am told, has an area of 4,965 square miles, yet practically all the Old Testament events occurred in an area no larger than that.

I suppose that two factors have been responsible for the average man's wrong idea of the size of Palestine. Those old Sunday school maps that made Palestine huge, while Egypt was nestled off to one corner and Assyria was left hanging on the other side, and Jerusalem spelled in big capitals, are one reason. And the other is that we naturally imagine where so great a history has taken place, where events that have changed

the world have occurred, and where characters that are universally famous have lived and done their work, must of itself be large. We are used to thinking on a big business scale and with a continental mind.

I used to think that the Wise Men, when they journeyed from Jerusalem to Bethlehem to find the Christ Child, traveled far. But the distance from Jerusalem to Bethlehem is only five miles south. When Hannah took the boy Samuel to Shiloh, she walked or rode only fifteen miles. When Naomi and her family journeyed into Moab from Bethlehem, they went but thirty miles, and when Jesus left Nazareth for Capernaum to take up His work of preaching, He traveled only twenty miles. Palestine is very small.

You can stand on Mount Pisgah that towers 4,000 feet above the Dead Sea and see all of Palestine, just as Moses did, when he viewed the Promised Land thousands of years ago. At Neby Samwil, northwest of Jerusalem by six miles, you can stand 3,000 feet high and look over Palestine from Jaffa on the Mediterranean Sea to the Dead Sea, and from the shores

of the Dead Sea you can see Mount Hermon, north of the Sea of Galilee. From the Mount of Olives, directly east of Jerusalem, you obtain a wonderful view of the Jordan Valley, the Dead Sea country, and westward over Jerusalem on to the Mediterranean horizon. Palestine is very small.

SHOULD you wish to remember what the map of Palestine looks like

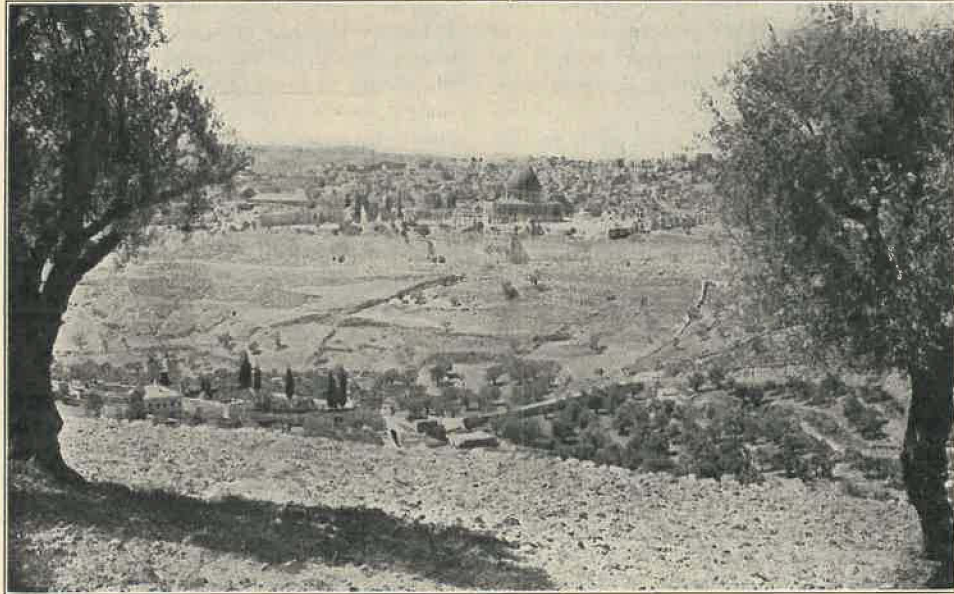
in a general way and enable yourself to make a free-hand, fairly accurate map of the Holy Land, then draw a right-angle triangle with the perpendicular toward the east. That line is 150 miles long. On this line toward the north draw a small pear or heart-shaped figure. It is 13 miles long and 7 miles wide, and it is the Sea of Galilee. And, by the way, it is 680 feet below sea level. Then along the same perpendicular and going out of the Sea of Galilee south—toward the bottom of your map—draw a curly line. It is 65 miles, and that is the Jordan River. On the same line have this curly line enter a long and narrow figure. It is the Dead Sea, 46 miles long and about 13 wide and 1,300 feet below sea level—the lowest spot in the world. The base side of the triangle is the south, and it is 70 miles and in the desert region. Beersheba is on this line. Your west line curving follows the hypotenuse of the triangle and is the shore line of the Mediterranean Sea, and it breaks off from the figure just before it reaches the apex of the triangle. North of this is Syria; and Dan, the most northern town of Palestine, is close by the apex of the triangle. Jerusalem, the capital city of Palestine, the New York of the Holy Land, is just west of the north top of the Dead Sea, in distance about 20 miles between the Dead Sea and the Mediterranean Sea. Bethlehem, which we are to visit later, is five miles directly south of Jerusalem. Nazareth is about 65 miles directly north of Jerusalem. Haifa, the principal seaport, is on the Mediterranean Sea northwest of Jerusalem about 75 miles direct, and Mount Carmel is that little neck of land you always see jutting out into the Mediterranean just south of Haifa. So you have a map of Palestine, and if you keep this in mind it will be of great help as we journey about the Holy Land in these little travelogues.

As I traveled about Palestine I was impressed by the great diversity of its climate. You can swelter at Jericho, 1,300 feet below sea level, and freeze on snow-covered Hermon just a little

over 100 miles north. At Beersheba, in the extreme south, you are on the desert among palm trees and there is little rain, while up in the Lebanons at the extreme north you are among the cedars and the snows. You can travel within a few hours from the balmy orange groves around Jaffa to the city of Jerusalem, 2,500 feet above sea level, and come upon the rainy season or snow or even meet with a blizzard now and then. When you follow the journey of the Good Samaritan from Jerusalem to Jericho you descend from 2,500 feet above sea level to 1,300 feet below sea level within 21 miles. You see how literally accurate the Bible is, when it says in the story of the Good Samaritan (St. Luke 10): "A certain man went down from Jerusalem to Jericho." You go from a cool city into one of the hottest places in the world in summer. And if you visit Jericho in midsummer, you will understand the reference to the term, "Go to Jericho," which has been graphically put into English. You can have any kind of climate you want in Palestine. A chamber of commerce, if there were one in Palestine, might well advertise—"We have the climate to suit all tastes and

pocketbooks — come up or go down with us." When you go to Palestine, you had better pack a heavy sweater and an overcoat together with a Palm beach suit and summer clothing, for you will need all of these during your journeys.

As I traveled about Palestine I noted the wonderful diversity of landscape. I know of no country in the world that is less monotonous than Palestine in regard to land-



JERUSALEM, FROM THE MOUNT OF OLIVES

scape. Along the Mediterranean Sea you have the great coastal plain with the Plain of Sharon, with Jaffa and Haifa and Beirut. You come upon vineyards at Reshon-le-Sion and the orange groves about Jaffa remind you of southern California. Back of the orange groves and vineyards and olive orchards rise the hills of Judea and Samaria and Galilee, and, in the distance, Hermon and the Lebanons. Back of Tyre and Sidon on the coast below Beirut and north of Haifa are splendid farming districts.

STRIKING through Palestine east of the coastal plain and west of the Jordan River valley is the great ridge, a spinal column of mountains—the backbone of the Holy Land. It is cut up into valleys slashed into on all sides by what are called wadies—stream beds dry in summer and high with torrential rains in the rainy season in spring and winter. These hills and mountains used to cut off the various tribes from each other and have made Palestine's early tribal history much like that of ancient Greece, where, too, the mountains separated her peoples into clans. As we travel across these mountains and go down into the valleys we understand better the many references in the Bible to the Mount of Vision and the Valley of the Shadow of Death or the Valley of Decision.

El Ghor is the name given to the great gorge formed by the Jordan River as it descends from the Sea of Galilee to the Dead Sea. It is a wonderfully wild and picturesque place. Thick clumps of bushes and underbrush line the Jordan's banks and there are many places where the river can be forded, for the Jordan is not a wide stream and for the most part is shallow and, in the rainy seasons, very muddy.

The Dead Sea and surrounding country is a dreary place. Desolation and terrible loneliness brood over the whole region. The sea appears green from a distance, and the mountains

(Continued on page 82)

Our Amazing Comprehensiveness

By Fidelis

IT is not often that our priests have the privilege of sitting in the pews of our metropolitan churches, and I have had to wait for nearly forty years before this privilege was accorded me. But when it came to me I made the most of it.

During the past year I have been able to enjoy the services of some of the best-known churches in New York City, and the result has been most refreshing and illuminating; but it has left me somewhat bewildered by our amazing comprehensiveness.

I have always been labeled as an old-fashioned High Churchman; but my type, I am afraid, is too old-fashioned to be popular any longer. People now seem to prefer extremes, and I have never been able to be an extremist.

The most fascinating and most satisfying services I found at the great Cathedral of St. John the Divine. I was so fortunate as to attend the laying of the cornerstone of that cathedral nearly forty years ago, and I have watched its growth from that day to this with absorbing interest. Only those who know its checkered history of growth can really appreciate the amazing work that Bishop Manning has accomplished in raising nearly twelve millions of dollars to speed on its completion.

I attended the three-hour service there on Good Friday, when Fr. Hughson was the preacher, and also the 11 o'clock service on Easter Day when the sermon was preached by the Bishop, and the crowds that thronged every available inch of space left me gasping.

On Easter Day hundreds stood throughout the service, and forty men were required to collect the offering. The cathedral is throbbing with life and movement, and all the services are reverently rendered, and thoroughly enjoyed.

I attended the early service on Easter Day, at St. Bartholomew's, because it was close to where I lived. One of the assistants was the celebrant, and he took his place behind the altar, facing the congregation. I had never seen this done before; but one has to live, and learn.

During the Confession and the Prayer of Humble Access, he remained standing; if he had knelt he would have been invisible behind the altar. I suppose this was the reason. The Blessed Sacrament was administered by intinction, as it is every Sunday morning in the chapel there. The decorations were very beautiful on Easter Day, but there was only a small congregation at the early service. I wonder whether this was due to the lack of emphasis upon the sacramental life of the Church, which seems to be characteristic of this particular type of service!

Recently I attended the late service at the Church of the Ascension. The rector had just returned from his vacation, and there were about 200 people out to welcome him back. He preached a magnificent sermon on "Jesus," but his definition of "Jesus" was so unlike all I had learned about the historic Christ that I came away feeling very miserable. The new learning seems to have taken away the Christ I have known and loved, and has shorn Him of the supernatural; and yet I am too old, and perhaps too prejudiced, to adapt myself.

At that same service, in pronouncing the Absolution in the Morning Prayer, the rector said: "Almighty God—have mercy upon Us; pardon and deliver Us from all our sins; confirm and strengthen Us in all goodness; and bring Us to everlasting life." I have never heard the Absolution pronounced in this way before, and thought it was simply a slip of the tongue. But a week later I went to the early service in the same church, and heard the Absolution pronounced in the same way; so it is evidently the rector's custom, and is probably due to his hatred of all sacerdotalism. There were about eight of us at the early service, and the Blessed Sacrament was also administered here by intinction. Yet I am under the impression that intinction was forbidden by the last General Convention.

EARLY this fall I went to the Church of the Transfiguration, and found it ablaze with light and beauty. I had never been there before, and was hoping that my old friend, the rector, would be the preacher. But he hadn't returned from his vacation, and one of his assistants celebrated, and the other preached a very good sermon on the gospel for the day.

The church was well filled, and there was a heartiness about the service which seemed to grip one. Everybody sang, and everybody took part in the responses. There seems to be an atmosphere about the place that makes for worship, and one could almost feel the spirit of the two Houghtons brooding over everything—perhaps it is.

Most of the people stayed all through the service, and I was astonished at the large number of young people present. This has impressed me again and again as I have gone from church to church. A fine young business man with whom I dined some weeks ago, a man who was graduated from Yale, has traveled much, and is now very prosperous, told me that he never goes to church nowadays—although his father is a vestryman of a large city parish—and that no young people go.

I wish he could have seen the crowds of young people, of both sexes, I have seen at church lately; it would be a revelation to him. In all my ministry I have never seen so many young people attend church as I have seen here in the city of New York. It is one of the most encouraging signs of the times.

A curious thing happened to me at the Transfiguration. Just as the people were about to communicate, an elderly woman who sat in the pew in front of me, and whom I had never seen before, got up to go out of the church. As she passed my seat she took my hand in hers—whilst I was on my knees—and said: "Father, I cannot stay any longer; please say a prayer for me before you leave; my name is so-and-so. God bless you!" I didn't know what to make of it, or of her, but I said that prayer. Truly there is something about the atmosphere of that place that makes one feel we are all brethren.

But here again I found little oddities. The revised form of the Liturgy was, of course, followed, but the *Gloria in Excelsis* was sung right after the people had communicated, and before the post-communion prayer, and the preface to the Lord's Prayer was ignored altogether.

I wonder whether any of us are ever going to get used to that preface, or whether we are ever going to like it. Most of our clergy seem to stumble at it. There is something about the new preface that sounds inharmonious, in spite of the old liturgies, and I cannot help wishing it had never been incorporated in our Liturgy. It seems to make an unnecessary break in the solemnity of the service, and it teaches nothing, for everybody knows who gave us the Lord's Prayer. I am really wondering whether we parish priests have any warrant for omitting it altogether! If we have, I would like to omit it.

Just a word about the night service. I tried to find a parish with a night service, but it was almost an impossible undertaking. Very few of our parishes seem to have a night service any longer; some have an afternoon service instead; but most of them have only their morning services. I went up to Calvary Church to hear the Rev. Samuel Shoemaker; but the church was closed for repairs, and the night service was in the hall, or parish house, back of the church, and an assistant conducted it. So I went down to Grace Church, and was delighted to find an almost crowded church, with a very beautiful and impressive service. I went there the following Sunday night and found an even larger congregation.

There, too, I found an atmosphere which largely accounts for the congregations. The parish has greatly changed since the great Henry C. Potter—who ordained me—was its rector, and since the great Dr. Huntington left it; but it has a wonderful hold upon the people, and they are attracted to it from all parts of the city. In those two night congregations the young were again in the majority, and it was an inspiring sight.

IN ALL these churches I visited I found the clergy alert, and very kind and courteous. At the close of every service they hastened to the door of the church to greet their people, and to ask them to come again. This has always been my custom, but I thought it was not being done any longer. Now I can go to my new parish with a deepened sense of the desirability of the thing.

For, in conclusion, I must give the reason for my wandering from parish to parish, and for my long holiday.

After forty years of the hardest kind of work I had to give up a fairly large parish, with an adequate stipend, and rest for a couple of years. When I found myself on the verge of a nervous breakdown I wrote to some twenty of our bishops to ask them to find me a much smaller work, on a salary half the size of the one I was receiving. But they could offer me nothing, because I was then 62 years old.

One of the bishops in an eastern diocese wrote me that in his diocese thirty-five years was considered the deadline in the ministry! Others wrote me they had nothing good enough to offer me! I told them I did not desire anything good—just a small parish; but the result was the same.

But one day last June a priest from Rhode Island, who has been a life-long friend of mine, came to see me, and he dragged me along with him to see the Cleric, in the *Churchman* office, and to him he stated the case. The Cleric informed me that that very morning he had received a letter from a parish in a near southern diocese, asking him to recommend a man for their vacant parish. He recommended me, and I got an invitation to go down and spend a Sunday there.

Although I have always refused to go anywhere as a candidate, I realized that "needs must when the devil drives." So I swallowed my pride, went down, took but one service, and got the call to the rectorate the very next day.

But as the rectory had to be thoroughly repaired, and a new furnace installed, they asked me to wait until October before coming to them. It is during this period of patient waiting that I have been able to enjoy the life of some of our city parishes, and I certainly appreciate the privilege.

For obvious reasons I must write my impressions anonymously; but I have tried to tell the truth as I have seen it, and to give plain facts. My main idea in writing is to call the attention of our people to the strange individualism of so many of our clergy, and to show how this dear old Church of ours is attracting the people in a city which is renowned for its materialism, wealth, and worldliness.

PALESTINE, THE HOLY LAND

(Continued from page 80)

that surround it yellow and dusty shade. There is no life here except in springtime, when a few brilliant flowers bloom, and even these seem to be just what Isaiah pictured them, "a root out of a dry ground." The Dead Sea has no outlet. It is the lowest spot on the face of the whole earth, 1,300 feet below sea level, and its waters contain 26 per cent salt solution, so one can easily float in the Dead Sea and need have little fear of drowning.

To the south of Palestine is the great desert—Edom and Idumea—vast stretches of sand waste with palms and oases now and then. It is the scene of some of the wanderings of the children of Israel through the forty years in the Wilderness. And coming out of this desert region into the fertility of Palestine we can understand why the Holy Land was called "The land flowing with milk and honey"—the Promised Land. The contrast gave the name.

A DAILY RESOLUTION

I WILL this day try to live a simple, sincere, and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God.

—John H. Vincent.

A NOVENA OF PRAYER

For the Increase and Development of the Religious Life

From the Vigil of St. Andrew to the eve of the feast of the Conception of the Blessed Virgin Mary.

Suggested by the Society of St. John the Evangelist.

THOSE who unite in this Novena are asked:

(1) To be present at Mass each day, and to communicate or to make an act of Spiritual Communion, with the intention of the Novena.

(2) To spend a quarter of an hour each day in prayer for this particular intention.

(3) To add, as they may be able, some exercise of mortification to their prayer, and to give thanks for the grace of God granted us hitherto.

(4) To endeavor to recall the day's intention from time to time during the day, and to be especially watchful in the maintenance of that charity by which we are well pleasing to God.

A SCHEME OF PRAYER

NOVEMBER 29. VIGIL OF ST. ANDREW

Contemplate our Lord as St. Andrew first saw Him, newly come forth from the wilderness of temptation, the Lamb of God, which beareth the sin of the world.

Pray for response to Him as He looks today for disciples who shall follow Him in His way of self-devotion and self-oblation.

Pray for those who, conscious of the truth of the vocation, are awaiting its personal demand.

Pray for those who have heard His invitation. "Come and ye shall see," and are now testing their vocation in our Communities.

NOVEMBER 30. ST. ANDREW'S DAY

Contemplate our Lord ordaining St. Andrew to the apostolate.

Pray for vocations among men, both priests and laymen.

Consider the urgent need of Communities of men of apostolic spirit to present to the world, whether by word or example, the spectacle of the Christ life in devotion and in service. Pray for the Communities of men already existing, for their guidance and increase.

Recall how our Lord spent the whole night in prayer before He ordained His apostles, entreat Him now to behold the needs of His Church and to call many to Himself.

DECEMBER 1

Contemplate the self-humiliation of the Son of God in His Incarnation.

Pray for the development of the true religious spirit in all Communities, for the spirit of poverty, for the spirit of chastity, for the spirit of obedience after His divine pattern.

Pray for those who are being trained in our novitiates, and for those who train them, that in His Light they may see light and walk increasingly in the heavenly wisdom of His threefold counsels.

Pray for the professed who are tempted to fall short of the spirit of the vows they have taken, that they may turn their temptations into means of purification and aids to perfection.

DECEMBER 2

Contemplate the hidden life at Nazareth, its prayer, its purity, its peace, its reverent subjection to authority.

Pray for our young men and women, many of whom are desiring to give their energy and life to the service of God, that they may be guided in their aspirations.

Ask for them the spirit of self-consecration and discipline, courage in making ventures of faith, humility, and self-distrust in all they undertake.

DECEMBER 3

Contemplate the mission of our Lord as He went about all the cities and villages of the Jews, teaching in their synagogues and preaching the Gospel of the Kingdom and healing all manner of diseases.

Pray for the growth and progressive sanctification of active Communities of men and women ministering to Christ in His needy and suffering members at home or abroad, and preaching the Gospel of the Kingdom in the dark places of the earth.

Pray for Communities working amongst the heathen that they may be strengthened in spirit against the oppression of heathen life around them, and enabled to endure the physical trials of exhausting climate or of loneliness, so that in soul and body they may sanctify themselves wholly for the service to which they are called.

DECEMBER 4

Contemplate our Lord in His life of unbroken communion with God amidst the pressure of His outward activities.

Pray for a right understanding in the Church at large of the Religious life.

Pray for Religious who are in danger of being immersed in activities that they may never forget that their first call is to a life of communion with God and of surrender to His will.

Ask for a spirit of prayer, of hiddenness, and of dependence on God in all our Communities.

DECEMBER 5

Contemplate our Lord upon the Cross, in the humiliation of His sufferings, His bodily anguish, His spiritual desolation, offering Himself in reparation for the sins of the whole world.

Pray for those Communities whose members are called to lives of penance and reparation;

That they may persevere in the entire dedication of their lives to union with Christ in His sufferings;

That they may seek only the glory of God;

That their lives of hidden sacrifice may be abundantly fruitful for the needs of the Body of Christ.

DECEMBER 6

Contemplate the Risen Lord in the Upper Chamber breathing upon the apostles, and saying unto them, Receive ye the Holy Ghost.

Pray for the raising up in our Church of men and women filled with the Holy Ghost who shall be able to draw and guide souls into the deeper ways of prayer and sacrifice.

Pray for priests who shall be wise and holy directors of souls.

Pray for men and women who shall be able to build up the Religious life, and found or establish our Communities on secure foundations.

DECEMBER 7. EVE OF THE CONCEPTION OF THE B. V. M.

Contemplate the vocation of our Lady, St. Mary, the divine preparation for that vocation, the reverent joy with which she kept its secret in her heart.

Pray for all Communities of men or women professing the Contemplative life, for endurance and fortitude in the needed purifications, for the spirit of hiddenness and silence, for the special endowments of the holy spirit of wisdom and understanding, for due provision for their guidance and direction.

"My soul doth magnify the Lord."

NOTE: Copies of this scheme of prayers for a Novena may be obtained from the Secretary, S.S.J.E., 980 Memorial Drive, Cambridge, Mass.

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A MESSAGE FROM THE TREASURER

IT IS GOOD to be able to report a better situation with regard to collections on the budget quotas of the current year, as during the month of October we made up \$55,500 of the decrease from last year's receipts. There is still more ground to be gained in the last two months, as the receipts for the year to November 1st show a decrease as compared with last year of \$82,242. As the dioceses have told the National Council to expect slightly more in 1929 than in 1928, the task of collection for the remaining two months is a bit heavier than it was last year.

Only thirteen dioceses and districts are now in the 100 per cent class as compared with sixteen in 1928 and twenty in 1927. The most serious feature of the situation is that instead of a constant growth in missionary giving there has been, for the past three years, a recession from the record mark reached in 1926. As a result the work is suffering. The natural result of life is growth. The Church's mission is a living thing, a successful enterprise, and with life comes growth and with success ought to come expansion. Life can be killed by stopping growth and success can be turned into failure by a refusal to permit natural expansion.

The remedy for the situation is threefold: First the payment of all that has been pledged for 1929; second, a pledge for 1930 equal to the full budget quota of every parish and of every diocese; third, the adoption by the General Convention of 1931 of a budget sufficiently large to permit of seizing opportunities for new work now being passed by.

We should ask ourselves not only "How much is our quota?" but also "How much does the Church need to do its work efficiently, and how much of that can I give?"

LEWIS B. FRANKLIN, Treasurer.

LONELY

EVERYBODY is lonely. No one feels that he is fully appreciated, his motives properly evaluated, or his burdens sympathetically understood.

In the very nature of the case everybody must be lonely. It would take one with an identical temperament and the same experiences to fully understand another individual. We are lonely because: (1) There is a lack of understanding. (2) There is a lack of genuine sympathy. (3) There are ideals, hopes, and burdens that others cannot carry.

As there is an increase in spiritual experience the less of understanding sympathy we will have by those about us.

Jesus was lonely. His ideals were so much higher than any around him. His life was so much purer; His purpose so far superior to those about him; His burdens so many that he had to carry alone.

Jesus is our Friend. He understands perfectly our ideals and our hopes, our temptations, our burdens. He sympathizes. "He is touched with our grief." He can and will lighten the load.

"No longer lonely, for Jesus is the Friend of friends to me."
—T. B. M., in the *Southwestern Evangel*.

THE TEACHER AS A RELIGIOUS GUIDE *

BY THE RT. REV. CAMPBELL GRAY, D.D.,
BISHOP OF NORTHERN INDIANA

THE primary object of religious education is to lead people to know Christ. Then the first prerequisite for teachers is that they themselves must know Christ. The parish priest, as the spiritual leader and teacher of the congregation, has the primary responsibility for the Church school. No matter how competent the corps of teachers and officers may be, the parish priest is definitely responsible for catechizing and overseeing his Church school. He must know the children and what they are being taught. This is a responsibility which he cannot fulfill merely by the instruction of his Confirmation candidates. Contacts made then are too brief and fragmentary. He must actually see his Church school and know the children, and to this end must have some definite plan which should provide for spending at least five or ten minutes with the children every Sunday morning. Some priests catechize every Sunday; others not so often. The method of instruction used by the priest may be either catechetical or dialectic, but we must abide by the principle that the parish priest is responsible for instructing his children and leading them to know Christ.

Since the Church school exists to lead the boys and girls to know Christ, and the principal contact in the Church school is with the teacher, it follows that the Church school teacher is responsible for leadership. A Church school teacher who comes to the Church school and then does not remain for the service of the Church has no business in the Church school. Our business is not to tell children about Christ but to lead them to Christ. The Church school teacher who goes home every Sunday immediately after Church school and never remains for the Church's service of worship undoes by her example whatever good may have been accomplished through the instruction.

Faithfulness and regularity are the primary requisites for the Church school teacher. A teacher who may be inadequately equipped otherwise but is regular and punctual in attendance will in the long run accomplish far more than a teacher who is better equipped and trained but is not regular in attendance. Teacher training is important, but always subordinate to devotion and regularity.

The question is often asked, "Should public school teachers be used in the Church school?" This may be done, of course, but we must avoid overdoing it. The work of the Church school falls to pieces for three months of the year if the whole burden of teaching in the Church school is shifted from the local parishioners to girls from other towns and other parishes. The local parishioners will lose interest in the Church school unless they realize that it is their responsibility. There is also grave question of the justice and advisability of calling on men and women who have already taught for five days out of the week to teach on Sundays also. We must remember, again, the great difference between the public school and the Church school as regards the conditions under which the work is done. It does not necessarily follow that a successful public school teacher will be a successful Church school teacher.

THERE is need to emphasize the educational value of the family pew—father, mother, and children worshipping together. We are in danger today of making minimum religious obligations our maximum, as for example going only to early Mass, or only to Church school. The question should not be, "How little can we do and fulfil the requirements?" or "How little can we do and get away with it?" but "How much can we do?" No child ever said, "Church school and morning service are too long," unless it got the idea at home. Sometimes the children get that idea from the teacher. They are not asked to stay through Church school and the late service together as long as they stay in public school daily.

Children should be trained in regular attendance at the regular services of the Church with the regular adult congregation every Lord's Day. It is still an underlying principle

* This article is a digest from notes made by the Rev. F. C. St. Clair, secretary of the Conference of Leaders in Religious Education of the Fifth Province, of an extempore address, and approved by Bishop Gray.

of moral law that one day in seven belongs to God. We are morally bound to worship Him in His house in the way that He has taught us to worship Him. Habitually to break this definite commandment is unquestionably a mortal sin which cuts off the channel through which the Holy Spirit sends us His help.

We must consider local conditions and act accordingly, but must remember that anything else than attendance at the regular corporate act of worship of the congregation, such as regular children's services, is only a substitute. Regular children's Eucharists are open to the same criticism; they are not substitutes for the parochial Eucharists. The children must take part in the regular corporate worship of the regular congregation. Special children's services and children's Eucharists on special occasions, as well as corporate Communion of Church schools and of Church school classes, are good.

The teachers can share the rector's pastoral work among the children by keeping track of the absentees and calling on them. Owing to the manifold demands on the rector's time he is rarely able to do this as it should be done without slighting something else, and assistance in this respect is very valuable.

The teacher can do the work of an evangelist through the power of example and force of character. The great witness for the Christian religion in early days was the changed characters of the Christians. In all that we do and say, in all that we are, we are witnesses for Christ. There should be something attractive and contagious in the personal religion of a Christian.

The work of the Church school teacher is to impart Christ. If we who teach know Christ ourselves, we can lead children to know Him. Our purpose is not primarily to train minds, but to lead souls. If we, who lead, ourselves know the Way, the Truth, and the Life, we can lead others.

WISE UNTO SALVATION

TRUE RELIGION is the highest wisdom. It is the attainment of the loftiest power and grace of life. It is the best development of the noblest faculty given to humanity. It is the life of the soul. It is the wisdom of the Spirit of man as it goes out and up to know God, to associate with him and to serve him. True reverence and faith and love and prayer are the best life of the highest and the best there is in our being.

It is well to have physical health and strength, so that one can walk and run and travel and work. It is fine to have intellectual activity, so that one may read and write and think and know. But greatest of all is it to be able, in spiritual life and energy, to be able to pray, to commune with God, to believe and love the Saviour, to know the joy of saving grace in the soul. This is to be possessed of the highest wisdom.

There is such an attainment as that of being wise unto salvation. This is the very crown and glory and joy of life. This is possession of the best truth and the very exaltation of all that is best in existence.

To know Christ personally, as Lord and Saviour and Friend, is the holiest and most satisfying association in the world. Christ is the Way, and as one walks with Him the rounds of life, one learns the best geography of the universe. Christ is the Truth, and to know Him and love Him and believe in Him is to be possessed of more than can come to one in all the science and philosophy of earth. Christ is the life, and to be in warm contact with Him is to throb in the purest ecstasies of existence, with Christ in one the very hope of glory.

This is the meaning of true religion. This it is to rise to the loftiest experiences of earth and eternal life. This it is to be wise unto salvation.

—*The Presbyterian.*

IN CHURCH THIS MORNING

I THINK St. Francis would have been happy in church this morning. At the Holy Communion, a dog walked up the aisle into the sanctuary, and just when I trembled lest the celebrant should call the verger to expel it while the congregation giggled, he did the lovely and obvious thing. He came down from the altar, patted the dog, and made it lie down within the altar rails, and the congregation smiled contentedly and went on with its prayers.

—*Rev. H. R. L. Sheppard.*

CORRESPONDENCE

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

THE CHRISTIAN UNITY LEAGUE CONFERENCE

A Protest

To the Editor of *The Living Church*:

THE *Christian Union Quarterly* for October, edited by my large-hearted and liberal-minded friend, Dr. Peter Ainslie, of Baltimore, has just arrived on this side of the Atlantic. In it I find an announcement by the Christian Unity League stating that a conference will be held in St. George's Church, New York City, November 13th to 15th, with the especial object of asserting that: "No Christian shall be denied membership in our Churches, nor a place in our celebration of the Lord's Supper, nor pulpit courtesies be denied other ministers because they belong to a different denomination than our own."

I am in entire sympathy with the object defined in this resolution, but I venture to remind those who have called this conference, with the main object of propagating this policy, that the reforms must come from *within* the Churches which at present raise barriers that this conference would like to break down.

I am writing this letter from a famous club founded by John Bright, Richard Cobden, and the other British leaders of the Free Trade Movement. The condition for membership is that every man shall be a "Reformer." The next club in Pall Mall, our street of clubs, is the Carlton, of which it is a rigid rule that every member shall be a Conservative.

It would be scarcely reasonable to call an assembly of the Reform Club, entirely composed of men and women in favor of reform, to move a resolution that the Carlton Club should open its doors to all of us and give us all the privileges of membership.

Another club to which I belong has had in its constitution since its formation a rule that every member must be a graduate of a university. We should not consider it justifiable if those who had been educated in the public schools and had not gone further were to hold a meeting insisting upon this club altering its rules. Recently an alteration has been made from *within* that members of the Army, Navy, and Air Services who have not been to the university should be admitted.

In the Episcopal communion after the last Lambeth Conference a great change took place. The bishops in that assembly laid it down that no priest of the Anglican Church should repel from Communion anyone who presented himself. They also opened the pulpit of Anglican churches all round the world, under certain limited conditions, to those who were advocating Christian unity.

The situation has been revolutionized by these decisions of the Lambeth Conference. In the years before the Lambeth Conference, so distinguished a man as the Dean of Ripon, offering to preach in the City Temple, of which the minister was then Joseph Parker, who was at one time asked to succeed Henry Ward Beecher, accepted the inhibition of the Bishop of London and did not preach. He told me this story himself with great regret, because he much desired to preach in this pulpit.

Since this decision of the Lambeth Conference it has been the custom, to take only one illustration, for the President of the Wesleyan Conference and the Bishop of the diocese to exchange pulpits in the town in which the Wesleyan Methodist Conference is held, and it is an incident that attracts no particular attention when the Bishop of the diocese preaches in one of the leading chapels or the leading ministers preach in the cathedral or other churches. This has come about not as the result of an attack upon the Church, but as the result of friendly conferences between the bishops and the representatives of the Free Churches of the Lambeth Continuation Committee.

After all, as Galileo said long ago, the world does alter. Sixty-odd years ago, when I began to be interested in these questions, it was the custom in our little town for the Methodist minister in the chapel I attended to announce that admission to the Holy Communion would be by the society ticket, but that others who wished to attend could interview him in vestry and receive a ticket. Just before the war I was visiting Banff, a town in the north of Scotland, and went to a Presbyterian

church. It was my intention to remain for the Communion service, but I was asked to withdraw and go up into the gallery, that I might join the children in looking down, whilst the elect members of the Presbyterian church in that town had their Communion service.

I believe that in Presbyterianism this exclusion has disappeared. It has certainly disappeared in Methodism, and all the non-Episcopal churches of this country welcome each other to Communion. What the Germans call the "Age Spirit" is powerful, and if we will have patience those barriers will be broken down, which will only be strengthened by those within the fortifications if we attack them. I therefore urge my friends, many of whom are responsible for this gathering at St. George's Church, to consider whether it is not better to drop these items from their program and to concentrate upon the spread of a Catholic spirit in their own churches, assured that the infection will ultimately reach those without.

Reform Club, London.

(Sir) HENRY S. LUNN,
Editor of *Review of the Churches*.

PROTESTANTS AND THE CHURCH

To the Editor of *The Living Church*:

I SEE THAT a missionary bishop in the West celebrated a Eucharist at which the Protestant ministers all received the Sacrament. I cannot understand the mental attitude of either the bishop or the Protestant ministers towards so sacred a service that they were willing to make light of spiritual integrity; for if there is one thing certain it is that the Episcopal Church officially does not recognize these ministers as faithful laymen and still less as Christian ministers. In this position the majority of the clergy and the laity agree. The acts of individuals in no way alters this. Surely these Protestant ministers know this. Then why in the name of spiritual honesty do they wish to take part in an act which is done in an irregular way? Were I a Protestant minister, I should decline to do in an irregular, occasional way what I could not do officially and regularly. That may be my personal peculiarity, but it seems to me but honesty. Sentimentalism and spiritual flabbiness cannot alter the fact that the Protestant ministers are not even laymen in good standing in the Episcopal Church, nor do they desire to be. Then why in the name of right thinking, do they act as if they were?

There are some questions I should like to ask of the Bishop and his "Broad" friends. First, what, in their minds, was the status of the Protestant ministers to whom they administered the Sacrament? Was it given to them in their official capacity as ministers of churches or as humbly-minded laymen, baptized but unconfirmed? If as ministers, what right had they to recognize what the Church of which they are clergy does not recognize? If as laymen, did these ministers accept this status? I cannot believe this. They have pride in their office, and they almost invariably boast that they as ministers received the Communion from the hands of an Episcopal bishop. Now, it seems to my poor brain that there is a certain amount of deception here. For the Bishop could not, and perhaps would not, regard any of these ministers as qualified to celebrate the Sacred Mysteries in one of his parish churches. The conclusion is that *he* regards them as laymen.

Of course, this kind of thing has been going on in this lawless, irregular fashion for years, and the reunion of Christendom is not furthered a particle by it. The Baptist ministers are still Baptists, and the Methodist still Methodist, and the Episcopal priest is still the priest. No wonder the laymen on the street think that all theology is nonsense and that most of the ministers and clergy are either hypocrites or well meaning fools. If it makes no difference what kind of a minister a man may be, if all are equally ministers in good standing, why in the name of common sense do we have so many small congregations in our villages?

There is another question I should like to ask this Bishop: What is the *raison d'être* of the Episcopal Church? If it is but a more dignified Protestant body, why should it exist? We are a small body and perhaps getting smaller. In a population of

one hundred and thirty million the Episcopal Church has about two million communicants. If it does not stand for a Catholic Church with the faith and sacraments as of apostolic origin and a threefold ministry received from the days of the apostles, what does it stand for? Why have we missionary bishops in the western states? Is it simply that we can use the Prayer Book and wear more or less handsome vestments?

I am serious in asking these questions, for I should like to know the mental attitude of this individual sentimental disregard of law and order. Perhaps I shall get no answer on the ground that I am not worthy of it, but I know that devout souls are much disturbed, and I remember St. Paul's admonition to the Romans. What is gained by this lawlessness that can offset this purely sentimental individualism?

There is but one road to Christian unity, straightforward search for Truth as it is in Christ Jesus.

Murray Hill, N. J.

(Rev.) H. P. SCRATCHLEY.

To the Editor of The Living Church:

I AM GRATEFUL to the Rev. H. P. Scratchley and the Rev. George Wood for calling attention to a fact which many Episcopalians seem not to realize, that the cleavage between us and the Protestant denominations is so deep that an intelligent, genuinely Protestant-minded person cannot possibly use our rites nor in good conscience take part in them. It is a grave mistake to fail to recognize our differences or to assume that they are unimportant. As an ex-Presbyterian, I am acutely aware of the differences of belief involved and am also acutely sensitive to an element of condescension in the Episcopalian taking part in union Communion services. The Episcopalian may not be aware of his attitude, but the genuine Protestant feels it and is repelled.

The Rev. Mr. Wood mentions also the very different matter of the Catholic-minded member of a Protestant denomination to whom the Episcopal Church is the real spiritual home. Some of these are very near to being within the provisions of the rubrics. The Catholic character of the Church is her attraction for them.

MARY CARNAHAN.

New York City.

STATUES OF THE SACRED HEART

To the Editor of The Living Church:

A FEW WEEKS AGO a letter in your columns registered a protest against the cult of the Sacred Heart, and especially it referred to the statues which several New York churches have set up recently. The writer objected to the heart being used as an object of worship, since it is merely an organ like the rest in the body. Perhaps so, but usage and custom bring many things about, and too many poets have sung for too many hundred years of the heart as the bidding place of love for this to strike a discordant note. The average person, if asked to give his psychologic reaction to the word "heart," would be more likely to say "love" than anything else.

The Sacred Heart cult objectors may also be people who saw, when young, some of the vivid red and blue and green lithographs of the Sacred Hearts of Jesus and Mary. They were distressing, no doubt, yet many a lovely work of art has been reproduced in colors so violent that one could scarcely realize its origin. However, we do not have to have such a lithograph—we may have the lovely sepia or softly colored copy, or we may look at the inspiring original itself. And we may teach our children to prefer the latter, and the grown-ups, too. So, I think, it is unfair to speak of the Sacred Heart statues in this enveloping-everything way.

I do not know about them in other churches, but I do know that the one in the Church of St. Mary the Virgin has caught the feeling which good art gives—an honest sense of repose and quiet. Nighed on the right side of the nave, the figure stands somewhat dimmed. Our Lord wears an alb. His hair is long, the beard pointed in soft brown waves, framing a pale face. The cast of the face is Oriental. The hands are a bit larger than proportion would expect—thus emphasizing their importance, and one is outspread, inviting. The other, drawn close in to the body, holds the Host. Back of the hand is the heart, dim colored, but realistic. To see it fairly one must kneel and look upward. And one must look beyond the Host to see it, so that the atmosphere to be achieved is thus well created in advance.

About the whole quiet figure there is a waiting strength, an unhurrying invitation. If we teach our children to read with pictures on every page so that the picture may correlate the word in the child's mind, why then should not His image, beautifully depicted, with the appealing heart, help to intensify for the average person the word He speaks?

The invitation our Lord gave long ago is here made con-

crete, so that by its very concreteness, its actuality, it may hold the passing attention of someone who has not read or listened to the loving words. But after he has seen the grave face, the hoping, outstretched hand, it may stir him to seek the words—and in time to learn to read them, as a child sees the picture first and learns the meaning later.

New York City.

KATHERINE BURTON.

WHAT TO DO WITH THE OLD PRAYER BOOKS

To the Editor of The Living Church:

SO FAR I have seen but two suggestions as to what to do with the old Prayer Books: to burn them and to give them away, either to missions or to heathen (or pagans).

One fatal objection to the latter is that we have changed certain theological doctrines; and it would not, therefore, be honest to give them away for use by persons who would misunderstand. We have abolished, for instance, the doctrine that such calamities as "immoderate rains" are an affliction "for our sins"; we have omitted from the prayer "For a Sick Person," the alternative: "Or else give him grace so to take thy visitation," etc.; we have left out of the prayer "For a Person under Affliction" the words: "In thy wisdom thou hast seen fit to visit him with trouble, and to bring distress upon him"; and we have removed the word "Militant" from what was the prayer "for the whole state of Christ's Church militant," making of it a prayer, in point of fact, for the Church both militant and expectant; introducing the words: "beseeching thee to grant them continual growth in thy love and service."

Other changes might be mentioned; but these are sufficient to make the point that to give these books away for use would not be honest. I beg, then, to make the suggestion that every member of our Church should possess himself of a copy of the old Prayer Book and put it in his library along with a copy of the First and Second Prayer Books of Edward VI, which may be had in one volume at a cost not exceeding eighty cents ("Every Man's Library").

Those books will give the history of the worship of our Church. We will have the Catholic Reformation (anti-Roman); the Protestant Reformation; and the swing back to the intermediate position represented by our now discarded book; while the new one represents partly a going back to the ancient doctrine of the Intermediate State and partly an advance to an even broader Eschatology (*vide* "Memorial Days"), page 42; a return to the scriptural teaching of Pentecost as meaning the gift of the Holy Spirit to the "disciples," and not merely to the "Apostles"—unquestionably the most important change in the Prayer Book, if understood and its implications carried out; and finally, the beginnings of Social Righteousness.

Atlanta, Georgia.

(Rev.) C. B. WILMER.

NEEDS IN A NEGRO SCHOOL

To the Editor of The Living Church:

THIS MORNING when I visited a Negro school in the county I spoke to over three hundred Negro boys and girls, who stood throughout a program which lasted nearly an hour, including my own fifteen-minute contribution. Why did the entire student body stand? Because it was easier to stand than to sit. And it was easier, because there were no seats in the chapel, and sitting on the floor is too Oriental to be comfortably achieved.

Touched by an experience which was unique to me, and sensing the evidently fine atmosphere and standard of the school, I promised the students that I would "see what I could do." This is my method of ascertaining! Should this come to the attention of any who are interested in the Negro and who would consider this a worthy appeal, the undersigned would gladly receive a check for three hundred substantial seats—or for a portion of that number.

It is significant that a group of about fifty of these boys and girls, in chorus, sang a beautiful setting of the Master's words, "Ask, and it shall be given you; seek, and ye shall find." Let's prove it!

(Rev.) THOS. F. OPIE, D.D.

Burlington, N. C.

IDLENESS TO BE SHUNNED

EMPLOYMENT is the great instrument of intellectual dominion. The mind cannot retire from its enemy into total vacancy or turn aside from one object but by passing to another. The gloomy and the resentful are always found among those who have nothing to do, or who do nothing. We must be busy about good or evil, and he to whom the present offers nothing will often be looking backward on the past.

—Samuel Johnson.

BOOKS OF THE DAY

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

THE PLACE OF JESUS CHRIST IN MODERN CHRISTIANITY. By John Baillie. New York: Chas. Scribner's Sons, 1929. \$2.00.

THESE lectures, delivered at Union Theological Seminary last year, furnish one more example of dissatisfaction with orthodoxy, along with an earnest devotion to our Lord and to the work of interpreting Him to our world. The "present perplexity" is traced largely to the crudity of the orthodox "myth," as it appears to those who see only its surface. The lecturer believes, however, that the Christian myth, or epic, "embodies the most profoundly important truth that has ever presented itself to the mind of man." It is grotesque, but it is profoundly *right* and soul-satisfying. There are some excellent pages on the general subject of myth. Then, briefly but cogently, the author develops his restatement of the truth embodied in Christology.

There is, as primary datum, the experience of *Christian fellowship*, with one another and with God, centered in a love that is tender and affectionate to all, a love that *redeems*, at the price of *suffering*, a love that wins *resurrection*, whether we look at its human or its divine side. This was a new thing in the world, and it was due to Jesus Christ, the Founder of the fellowship, its teacher and exemplar—its life. (The discussion of the Jesus-and-Paul question is a fine defense of the identity of Jesus' religion with Paul's "religion about Jesus.") The fellowship is taken by its members as also *God's* enterprise for the salvation of men. It is a "double search," man seeking God and God seeking man, man discovering and God revealing. So Christ has always had a double significance for the fellowship: He is Man, and His very manhood is the work and gift and revelation of God. (There are some most lucid pages on revelation.) In Christ there was a human life, and in Christ *God* did something unique: His life is human life and divine life.

Straight to the threshold of Chalcedon! But the "two-natures theory" of Chalcedon (and historic Christianity) is rejected, as if it meant that there was "some kind of doubleness in what we might call His mental make-up or psychological constitution." That, we think, is not orthodoxy. The two natures, we believe, are the human life and work, with its own mental make-up, and the divine life and work, to which we dare not attribute any such limitation as mental make-up at all; and the principle of their union in Christ is His Person, which is *not* the same thing as His human psychological "personality."

One may judge the author's brief criticism of "unsatisfying interpretations" as itself unsatisfying, while one cordially welcomes the valuable positive treatment of many aspects of the meaning of Christ, to whom, throughout, glory is given.

M. B. S.

ORTHODOX RELIGION IN THE LIGHT OF TO-DAY. By the Rev. E. H. Archer-Shepherd, M.A. London: Rivington's. \$7.20.

THE wide reading and the studies of a lifetime of ample leisure have given marked value to this unusual volume. There are five essays on religion and science, replete with interesting data concerning physics, even if at times not absolutely up-to-date. Six deal with the Higher Criticism of the Old Testament, summarizing with welcome succinctness the findings of a generation. A score of other essays deal with Christian doctrines, the chapters on the Resurrection reviewing that tremendous theme with thoroughness. Not so happy are the pages which speak of the Holy Eucharist and the Holy Ministry, but the devotional parallels between the intricacies of Leviticus and the deep mystery of the Atonement are alone worth many times the price of the book. These chapters are called "The Ritual of the Tabernacle." The writer possesses a readable style, which carries one along, and he has developed the art of massing large areas of useful information without a trace of wearying confusion. The book deserves, and will doubtless receive, widespread popularity.

JOHN HENRY HOPKINS.

A Heroine of the North, compiled by S. A. Archer (S. P. C. K. Macmillan, \$2.00) is an interesting missionary biography suitable for general reading and for reading aloud. The book contains the memoirs of Charlotte Selina Bompas, wife of the First Bishop of Selkirk (Yukon), with extracts from her journal and letters. The daily life of a missionary with its difficulties and its delights is depicted with the reality which is sometimes lacking from a biography written by an observer. While Bishop Bompas worked under the Church of England, he and his wife traveled over some of the country included in our missionary district of Alaska, and many of their experiences so vividly told in this volume are similar to those of our missionaries in the North. The book provides, therefore, a good background for interest in our own Alaskan missions.

L. F. B.

IN THESE DAYS of many interests, when a larger volume on a missionary subject is apt to daunt the busy man or woman, pamphlets containing pertinent facts in concrete terms meet the demand for short reviews which can be read at a sitting. One of these recently published, *The Church in the Southern Highlands*, by the Rev. Walter C. Whitaker, D.D. (Church Missions Publishing Co., 15 cts.), provides in a supplementary chapter to a book, *The Southern Highlands and Highlanders* (1915), by the same author, a brief survey of the whole work of our Church among the Southern mountaineers at the present time. The work is described in condensed statements, diocese by diocese. Another interesting pamphlet, *China at the Cross Roads*, by Ernest Delbert Tyler (University of Kansas, 1928), presents a refreshingly simple treatment of a complicated subject. The author views the situation in China as one that challenges every Christian and points to the Chinese Christian Church as holding the solution of China's present problems. Another pamphlet on life in the East, *The Indian Machiavelli or, Political Theory in India Two Thousand Years Ago*, by Herbert H. Gowen (Academy of Political Science), is a review, as the title implies, of a textbook on polity ascribed to Kautilya, a Brahmin of the fourth century B. C. Through this pamphlet one may catch a most interesting glimpse of the life of an Indian prince many centuries ago, and may compare with more modern political theories the principles of highly refined cunning which were at that time believed to make and keep an Indian prince great.

L. F. B.

COUNT VON ZINZENDORF was an outstanding man of his day and generation. He is entitled to be considered one of its leading religious factors and it is a matter of great satisfaction that his contributions on "Child Nature and Nurture" have been edited by Henry H. Meyer and published with appropriate annotations and comment (The Abingdon Press, \$2.50). Count Von Zinzendorf, who was the patron saint in many ways of the Moravians in this country, anticipated many of the principles of present-day religious educational theory. He strongly believed that children could grow to maturity in religious insight without ever expressing conscious alienation from God. He did not believe that conversion, with its attending struggles of repentance, was a natural experience for children. These views with those on other phases of this great problem are set forth in detail in Meyer's book, which describes the three lines: The Ancient Moravian, the pietistic Evangelical centering in Halle, and the orthodox Lutheran theology and educational practices of his day.

It will be recalled that Count Von Zinzendorf governed a possession in Silesia which he made into a refuge for the persecuted minorities of Moravian and Bohemian Churches. He was also a visitor to America and patron of a development in and around Bethlehem, Pa.

C. R. W.

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.**
 Managing and News Editor, **CLIFFORD P. MOREHOUSE.**

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

THE YOUNG CHURCHMAN. Weekly, \$1.25 per year, including **THE MISSIONARY MAGAZINE.** Monthly, 35 cts. per year.

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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



NOVEMBER

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

CALENDAR OF COMING EVENTS

DECEMBER

- 1. Nation-wide corporate Communion of men and boys.
- 17. Special convention to elect Bishop of Marquette, Grace Church, Ishpeming, Mich.

APPOINTMENTS ACCEPTED

BENEDICT, REV. ROBERT, formerly rector of St. John's Church, Deadwood, S. D.; to be rector of Church of the Ascension, Springfield, and warden of St. Mary's School, Springfield, S. D. December 1st.

CLEVELAND, REV. JOHN, recently ordained; to be assistant at St. Luke's Church, Racine, Wis. January 1st.

HARKINS, REV. RAYMOND J., formerly rector of St. Mark's Church, Pittsburgh; to be rector of St. James' Church, Westernport, Md. Address, Westernport, Md. December 1st.

HOAG, REV. HAROLD B., formerly associate rector of St. Luke's Church, and chaplain of Racine College, Racine, Wis. (Mil.); to be rector of Christ Church, Burlington, Ia.

JABINE, REV. LOUIS, formerly rector of St. Paul's Church, Aurora, N. Y. (C.N.Y.); has become rector of St. James' Church, Irvington, Baltimore, Md. Address, 11 Mallow Hill, Baltimore.

LEPPER, REV. HOWARD A., formerly rector of Trinity Church, Rock Island, Ill. (Q.); has become rector of St. James' Church, Hibbing, Minn. (D.)

ROTH, REV. HENRY W., assistant at St. Paul's Church, Milwaukee, Wis.; to be rector of St. Luke's Church, Racine, Wis. January 1st.

SCHOFFELD, REV. SQUIRE B., formerly assistant civic chaplain of Church Extension Society, Rochester, N. Y. (W.N.Y.); has become rector of St. James' Church, Muncy, Pa. (Har.)

SIMMS, REV. WILLIAM A., formerly rector of St. Mark's Church, Chicago; to be rector of St. Thomas' Church, Battle Creek, Mich. (W.M.) Address, 129 Maple St., Battle Creek, January 1st.

WHITTLE, REV. WILLIAM, rector of St. James' Church, Vincennes, Ind.; to be priest-in-charge of Holy Trinity Church, York, Neb. Address 515 E. 14th St., York.

RESIGNATION

SHERIN, REV. JAMES, as rector of Church of the Ascension, Munich, Germany, on account of ill health, and has returned to America. He is now convalescing at the home of Prof. Benfield Pressey, 6 Parkway, Hanover, N. H.

TEMPORARY ADDRESS

HALL, REV. FRANCIS J., D.D., 1460 N. W. 14th St., Miami, Fla., until April, 1930.

ORDINATIONS

DEACONS

MISSISSIPPI—On October 21st the Rt. Rev. Theodore D. Bratton, D.D., Bishop of Mississippi, ordained **J. ORD CRESAP** to the diaconate in Trinity Church, Pass Christian. The candidate was presented by the Rev. R. W. Emerson of Gulfport, and the Rev. Horace N. Aldrich of Pass Christian. The Bishop Coadjutor of the diocese, the Rt. Rev. William M. Green, D.D., preached the sermon. The litany was read by the Rev. R. E. Grubb of St. Louis, Miss.

Mr. Cresap, who for twenty years was a minister in the Methodist faith, is to be in charge of Grace Church, Canton, Miss.

SOUTHERN VIRGINIA—On Sunday, November 3d, the Rt. Rev. Arthur C. Thomson, D.D., Bishop Coadjutor of Southern Virginia, ordained to the diaconate **CLAUDIUS P. SHELTON** and **PEARSON H. SLOAN**, in Old Donation Church, Princess Anne county. Mr. Sloan was presented by the Rev. F. Bland Tucker, who read the litany, and Mr. Shelton was presented by the Rev. Norman E. Taylor, who read the ante-Communion service.

At this service, Judge B. D. White of Princess Anne county gave a historical address, and Bishop Thomson dedicated a tower and belfry erected in memory of the late Rev. R. J. Alfriend, who in 1912 reorganized the congregation and restored the old colonial church.

The Rev. Mr. Sloan will be minister-in-charge of Old Donation and Emmanuel Churches in Princess Anne county. The Rev. Mr. Shelton will be assigned by the Bishop in a few weeks.

DIED

CODDINGTON—On Monday, October 28th, at Hotel Fairfax, 116 East 56th St., New York, **MARIE FREDERICA**, daughter of the late Thomas Butler and Almira CODDINGTON, in her 74th year. Funeral services were held at Grace Church, Broadway and 10th St., on Thursday, October 31st. Burial in Trinity Cemetery.

DUFFIE—Entered into rest on the festival of All Saints, in the 63d year of his age, **CORNELIUS ROOSEVELT DUFFIE**, son of the late Rev. Cornelius R. Duffie, D.D., and Sarah Clark Duffie. He was senior warden of St. Paul's Church, Bantam, Conn. Interment at Litchfield, November 4th.

MCCALL—At her residence in West Philadelphia, on the Sunday in the Octave of All Saints, **MARIA SERGEANT SMITH**, widow of the late John Gibson McCALL, and a lifelong communicant of St. Mary's Church, Hamilton Village, where the burial office was read on November 6th.

"Give rest, O Christ, to Thy servant with Thy saints; where sorrow and pain are no more; neither sighing, but life everlasting."

MEMORIAL

Emma Florence Lehman

Entered into life eternal at Lancaster, Pa., November 20, 1925, **EMMA FLORENCE LEHMAN.** Jesu mercy, Mary help, Dominic pray. Of your charity, pray for the repose of her soul.

THERE is an encouraging increase in the number of ordination candidates in England. In the diocese of Southwark alone there are at present 73 in training. Of these 24 are at Cambridge, 15 at Oxford, 15 at King's (London), 6 at Mirfield, 5 at Durham, 3 at Highbury, and 5 at other colleges.

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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.

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CLERICAL

WANTED—**CHAPLAIN FOR TUBERCULAR** hospital at Fort Stanton, New Mexico. Must be a single man thoroughly consecrated and endowed with an unusual amount of patience and sympathy. Salary \$1,200 with living quarters, board and washing. Beautiful chapel and community house. Opportunity for man who has had a pulmonary breakdown, or desires high altitude. Address, Rev. **WILLIAM T. WESTON**, General Secretary, Seamen's Church Institute of America, 25 South St., New York City.

MISCELLANEOUS

WANTED—**ORGANIST AND CHOIR DIRECTOR** for fine old parish in northern Florida. Modern three-manual Austin organ. Mixed choir. Must be willing to assist young people. Fine, healthy climate. Address, Box H-478, **LIVING CHURCH, Milwaukee, Wis.**

WANTED—**COMPETENT, EXPERIENCED** organist and choir master. Apply with references to H-485, **THE LIVING CHURCH, Milwaukee, Wis.**

POSITIONS WANTED

CLERICAL

AN ULTRA CONSERVATIVE PARISH IS desired by an innately and liberally cultured Manhattan priest. Although charmingly situated with cordially disposed parishioners, he is convinced of richer service with a congregation of comprehension and in sympathy with his type. Address, B-449, **LIVING CHURCH, Milwaukee, Wis.**

PRIEST IN EAST, GRADUATE (ARTS and Theology), ex-National Crusader, and formerly diocesan chairman of Board Religious Education, fresh from four years' special study of graduate nature, desires town or city parish. Best references, age 47, family grown. Salary secondary consideration to opportunity. Correspondence with bishops and vestries invited. P-483, **LIVING CHURCH, Milwaukee, Wis.**

WANTED—**PARISH IN SMALL CITY, OR** missions. Good pastor and preacher, Loyal Churchman. Reference to bishop. Address, care of M-475, **LIVING CHURCH, Milwaukee, Wis.**

MISCELLANEOUS

AMERICAN GENTLEWOMAN DESIRES position, trained nurse, companion, secretary, household manager, experienced traveler. Nineteen years last position. Highest credentials. Address, A-484, care **LIVING CHURCH, Milwaukee, Wis.**

ENGLISH ORGANIST AND CHOIR DIRECTOR desires position early New Year. Excellent organist and choir trainer, and specialist with the voice. Recitalist, cantatas, etc. Apply VERITAS-481, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, HIGH CLASS character and ability. Present position twelve years, prefer boy choir, within about fifty miles, Hartford, Conn. Large modern organ essential. Care B-482, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, CHURCHMAN, open for immediate engagement. Cathedral trained; exceptional qualifications and experience. Trainer-director of outstanding ability. Boy or mixed choir. Ambitious, enthusiastic worker. Recitalist. Highly recommended. ORGANIST, 6617 Ogontz Ave., Philadelphia, Pa.

AGENTS WANTED

AMAZING NEW AUTOMATIC OILER STOPS 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.

UNLEAVENED BREAD

PRIEST'S 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.

S. T. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on request.

CHURCH LINEN

PURE IRISH LINEN FOR ALL CHURCH uses, yard or piece lengths at lowest import prices. New Special Number for Cottas .82½. Sample on request. MARY FAWCETT Co., 350 Broadway, New York City.

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

CHRISTMAS SUGGESTIONS

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

PLUM PUDDING—MADE BY THE LADIES' guild of St. Andrew's Episcopal Church. Weight, 2 lbs. Price \$1.00, postage paid. Send order to Mrs. R. E. ROBINSON, 1005 McCormick St., Clifton Forge, Va.

LENDING LIBRARY

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

APPEAL

S. T. JOHN'S MISSION, BURAS, IN THE diocese of Louisiana, just below New Orleans, needs a small pulpit, lectern, and reading desk. Anyone wishing to donate these furnishings will kindly express them to Mrs. L. G. Evasovich, Buras, La. The mission will pay express charges. Notify Rev. NICHOLAS RIGHTOR, 235 Oliver St., New Orleans. Approved, Davis Sessums, Bishop of Louisiana.

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THE VERY REV. H. ST. CLAIR HATH- away is taking a party to Oberammergau and the Passion Play in connection with a cruise of the Mediterranean, Norway, and Sweden, next June. Write for particulars. 2304 DELANCEY ST., Philadelphia.

HEALTH RESORT

S. T. ANDREW'S CONVALESCENT HOSPI- tal, 237 E. 17th St., New York. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

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

RETREAT

NEW YORK CITY—PRE-ADVENT RE- treat for the associates of the Sisters of St. Margaret and others, Saturday, November 30, 1929, at St. Christopher's Chapel, 211 Fulton St., New York City. The conductor, Rev. Granville Mercer Williams, S.S.J.E. Any one desiring to make the retreat will please communicate with THE SISTER IN CHARGE.

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

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

Illinois

Church of the Ascension, Chicago

1133 North La Salle Street.
Rev. WM. BREWSTER STOSKOFF, 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 111th Street
Sunday: The Holy Communion 8:00 A.M.; Morning Service (Church School), 9:30 A.M.; The Holy Communion (with Morning Prayer) except last Sunday 11:00 A.M.; Evening Prayer 4:00 P.M. Week days (in chapel): The Holy Communion, 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evening Prayer (choral except Monday and Saturday), 5:00 P.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
Rev. H. PERCY SILVER, S.T.D., 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 Ulinton and Carroll Streets, one block to the right.)
Rev. GRANVILLE MERCER WILLIAMS, S.S.J.E. Rector
Sundays: 8:00 A.M. Low Mass.
" 9:30 A.M. Low Mass and Catechism.
" 11:00 A.M. High Mass and Sermon.
" 4:00 P.M. Sung Vespers. Brief Address and Benediction.
Masses daily at 7:30 and 9:30.
Extra Mass Wednesdays at 7:00.

CHURCH SERVICES—Continued

Pennsylvania

S. Clement's Church, Philadelphia

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

RADIO BROADCASTS

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

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

WEBR, 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 re-
 cital 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 Shep-
 herd. Morning service every Sunday at 9:30
 E. S. Time.

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

WRBQ, GREENVILLE, MISS., 1210 KILO-
 cycles (247.8). Twilight Bible class lec-
 tures by Rev. Philip Davidson, rector of St.
 James' Church, every Sunday at 4:00 P.M.,
 C. S. Time.

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

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

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

INFORMATION BUREAU



THIS department will be glad to serve our
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 their wants and we will transmit their request
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 write his name and address, or the name of the
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 ING CHURCH, 1801-1811 Fond du Lac Ave., Mil-
 waukee, Wis. Enclose stamp for reply.

BOOKS RECEIVED

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

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

Individuality and Social Restraint. By George
 Ross Wells, Ph.D., professor of Psychology,
 the Hartford Seminary Foundation. \$2.50.

Duffield and Co. 200 Madison Ave., New York
 City.

A Boy of Galilee. By Mildred Whitney Still-
 man. 75 cts.

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 paedic Surgery, Northwestern University
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 of Surgeons. The National Health Series
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Harper & Bros. 49 E. 33rd St., New York City.

Religion Lends a Hand. Studies of Churches
 in Social Action. By James Myers.

Henry Holt & Co. 1 Park Ave., New York City.

The Social Sources of Denominationalism.
 By H. Richard Niebuhr, Eden Theological
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Little, Brown & Co. 34 Beacon St., Boston, Mass.

The Burgess Seashore Book for Children.
 By Thornton W. Burgess. \$3.00.

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 \$1.00.

The Boy Captive of Old Deerfield. By Mary
 P. Wells Smith. \$2.00.

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

The Adventure of Youth. By Sir Arthur K.
 Yapp, K.B.E., deputy president Y. M. C. A.,
 author of *The Romance of the Red Tri-
 angle*, *In the Service of Youth*, etc. \$1.50.

Short History of the Church. From the
 Earliest Times to the Present Day. By
 C. P. S. Clarke, M.A., rector of Donhead
 St. Andrew; lecturer in Church History
 at the Salisbury Theological College; pre-
 bendary of Bitton in Salisbury Cathedral.
 With eight maps. \$4.00.

The Macmillan Co. 2459 Prairie Ave., Chicago, Ill.

The Sacrament of Baptism. By the Rev.
 John P. Murphy, D.D., Ph.D., Introduction
 by Michael Williams, editor of *The Com-
 monweal*. 75 cts.

God and His Attributes. By the Rev. A. L.
 Reys, professor of Philosophy at St. Ed-
 mund's College. Introduction by Rev. Ful-
 ton J. Sheen, Ph.D., D.D., the Catholic
 University of America. 75 cts.

Purgatory or, the Church Suffering. By the
 Rev. J. B. McLaughlin, O.S.B. Introduction
 by the Rt. Rev. Patrick J. McCormick,
 Ph.D., the Catholic University of Amer-
 ica. 75 cts.

Palestine To-day and To-morrow. A Gentile's
 Survey of Zionism. By John Haynes
 Holmes. \$2.50.

The Macmillan Co. 60 Fifth Ave., New York City.

Cease Firing and Other Stories. By Winifred
 Hubert. \$1.50.

David and the Bear Man. By Margaret
 Ashum. \$2.00.

The Picture Book of Sculpture. By Harold
 North Fowler and Mary Blackford Fowler.
 With Plates. \$2.50.

The Pirate's Ward. By Emily Benson Knipe
 and Alden Arthur Knipe. \$1.75.

The Sun's Diary. By Elizabeth Coatsworth.
 \$2.00.

National Housing Association. 105 E. 22nd St.,
 New York City.

Housing Problems in America. Proceedings
 of the Tenth National Conference on
 Housing, Philadelphia, January 28, 29, 30,
 1929.

Payson & Clarke, Ltd. 6 E. 53rd St., New York
 City.

Tristan in Brittany. Being the Fragments
 of the Romance of Tristan Drawn out of
 the French into the English. By Dorothy
 Leigh Sayers. With an Introduction by
 George Saintsbury. \$3.00.

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

American Folk and Fairy Tales. Selected
 by Rachel Field. \$3.00.

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

Young Pioneers on Western Trails. By Or-
 ville H. Kneen. \$2.00.

The Stratford Co. 234-240 Boylston St., Boston,
 Mass.

What Happened in Palestine. The Events
 of August, 1929, their background and
 their significance. By Maurice Samuel.
 \$2.00.

W. A. Wilde Co. Boston, Mass.

Stories Jesus Heard and Stories Jesus Told.
 By Carrie Burr Prouty. Illustrated. \$1.50.

Go Till You Guess. A Bible Recreation Book,
 Applying to Bible Facts, Scenes, Persons,
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 ing Light." By Amos R. Wells, author of
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*Peloubet's Select Notes on the Interna-
 tional Sunday School Lessons.* Improved
 Uniform Series; Course for 1930. By Amos
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*A Daily Digest of the Sunday School Les-
 sons.* In the International Improved Series
 for 1930. By Amos R. Wells, Litt.D.,
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 on the *Sunday School Lessons*, etc.

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

Poems of Justice. Compiled by Thomas
 Curtis Clark. \$2.50.

PAPER COVERED BOOKS

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

A First Prayer Book for Little Children. 15
 cts.

Press and Publications Board of the Church As-
 sembly. Church House, Westminster, S. W. 1,
 London, England.

*Church Assembly Report of the Commis-
 sion on Religious Education.* Appointed by
 the Archbishops of Canterbury and York
 pursuant to Resolution of the Church As-
 sembly passed at the Summer Session,
 1924. Together with a Minority Report.
 Presented October, 1929.

PAMPHLETS

American Child Health Association. 370 Seventh
 Ave., New York City.

The Service of Print to May Day, 1929.

Christ Church Cathedral. Springfield, Mass.

*The Place and Purpose of the American
 Cathedral.* By the Rt. Rev. Herbert Ship-
 man, S.T.D., Suffragan Bishop of New
 York. The Sermon Preached at the In-
 stallation of the Dean, the Very Rev.
 Percy T. Edrop, D.D., St. Luke's Day,
 October 18, 1929.

BULLETIN

Carnegie Foundation for the Advancement of
 Teaching. 522 Fifth Ave., New York City.

American College Athletics. By Howard J.
 Savage, staff member, Carnegie Foundation
 for the Advancement of Teaching, and
 Harold W. Bentley, John T. McGovern,
 Dean F. Smiley, M.D. With a Preface by
 Henry S. Pritchett, president of the
 Foundation. Bulletin No. 23. 1929.

NEW BUILDING PLANNED FOR
SCHOOL AT NIAGARA FALLS

NIAGARA FALLS, N. Y.—DeVeaux School,
 Niagara Falls, laid the cornerstone for the
 Schoellkopf Hall on Sunday afternoon,
 November 3d. The Bishop of the diocese,
 the Rt. Rev. David L. Ferris, D.D., was
 assisted by many of the clergy of the
 diocese in this service at which the Lord
 Bishop of Aberdeen and Orkney was
 present.

DeVeaux has added many new buildings
 to the school and with this new hall will
 be in a much better position to take care
 of the student body which is increasing
 year by year.

Mohammedan University at Cairo To Recast Its Course of Study

First Khalif of "Fatimite" in Egypt Was Founder — Unusual Endowment of College

L. C. European Correspondence
Wells, Somerset, Eng., October 12, 1929

THE NEWS THAT A GREAT MOHAMMEDAN college has decided to recast its course of study has not, at first sight, any great significance for students of another religion in another hemisphere; yet, so great a movement of reform as this, in a university that is at once the largest and the oldest in the world, and which has a status and prestige in Islam that no other can even approach, is a fact that all interested in the progress of religion ought to take note of.

The university in question is that of El Azhar, in Cairo, which has its headquarters in a great mosque that visitors often go to look at, both because of its rare architectural beauty and its unusual design. The founder of the institution was the first Khalif of the "Fatimite" dynasty in Egypt, Muiz, who ruled somewhere about 970 A. D.

In those days, if you were to establish a claim to be a ruler in the world of Islam, you had to assert at least that you were, in some sense, a "successor" (Khalif) of the Prophet. In the tenth century, the military adventurers of Arab descent, who had established their rule in northern Africa on the ruins of the Roman civilization, claimed that right as the descendants of Fatima, only daughter of Mohammed, and of Ali, his nephew and rightful heir. Even if the facts were as stated, more than half the world of Islam denied the claim that was based upon them, and the facts of lineal descent were actually more than doubtful. Certainly Muiz, the adventurer general who set up his own rule in Egypt and his throne at Cairo, does not seem to have taken his own claim too seriously, though he had to put it forward for propriety's sake.

The "Ulema," the clerical body of Cairo, that is, did respectfully represent to their new ruler that he who put forward so exalted a claim ought to be prepared to produce pedigree and proof in support of it. Muiz agreed that this was no more than right and reason, and laid his drawn scimitar before the learned men. "There, gentlemen, is my pedigree," and, as he laid a large sack of gold by the side of it added, "and there is my proof." The greybeards of the Ulema considered that this was perfectly satisfactory, and, *more humano*, the descendants of Muiz soon began to believe in their pedigree most implicitly.

UNUSUAL ENDOWMENT

The original Khaliff, then, was no more than a Moslem military adventurer but, like most such, he had a very real respect for learning, and he founded and endowed this university. As that of Paris, the oldest in Europe, did not come into being for three centuries after this date, and Oxford and Cambridge, certain venerable claims to the contrary notwithstanding, are really the daughters of Paris, the claim of Cairo to be the oldest of all universities now existing can hardly be denied. It is also the largest, for the number of its alumni is variously stated as 12,000 or 17,000,

and even the more modest estimate puts it *hors concours* with any other institution of the kind. The founder of the place also endowed it with a subsidy that we believe is still rendered to it, though perhaps it will be remodeled now. Twenty-five thousand loaves of bread are drawn daily from the bakeries of Cairo for the sustenance of the poorer students. As the Oriental student can do, at a pinch, with no more than three of those loaves per day, with a turn at the fountain in the court for drink and ablutions, and room on the floor in which to roll up his ragged self in an equally ragged rug for all sleeping quarters, it will be seen that quite a number of undergraduates can live on the founder's bounty. If only we of the West could live as simply, how many problems would be solved; but it must be owned that among the blessings of Western civilization that the East has received from the West, the blessing of greatly increased needs is included. The student of today, whether of Cairo, Oxford, or Harvard, is no longer content to live in a style that was quite good enough in the days of the founder.

The old university course of El Azhar, which is said to go back to the time of Muiz, and has certainly been established from time immemorial, was based entirely on the Koran. The theology, the law, the traditions of Islam formed almost the whole of the education given, in the senior course, though reading and writing (writing is a fine art to the Arab), grammar, algebra, and arithmetic were given to the junior students. It was as complete a course as Oxford gave once, save that one doubts whether algebra—that mysterious Arabic science of Al Jebra—would have been included in early days in the West, but it had come to be out of date, and was stereotyped. An immense amount of learning by rote formed part of the system, for the Arab student ought to have no more difficulty in learning his Koran by heart than Tertullian expected the Christian ordinand to have in learning his Psalter in the same way. No independent thought was inculcated, or learning of things outside the prescribed course of Islam, so that in later days the ancient university found that knowledge had gone beyond it, and took refuge, as such an institution is always apt to do, in a dour and fanatical conservatism. As the whole course was expected to last for seventeen years, youths who went through it came out set in the ways taught, and El Azhar became a formidable problem to the later administrator and reformer as a nursery of fanatics. Those who know anything of recent history in Egypt know how awkward a problem is sometimes presented by "the student class," and the leaders of these students were often drawn from El Azhar.

REFORM IN UNIVERSITY

And now this is to be reformed. Men have known for some time that there has been a real renaissance of intellectual life in the world of Islam, but it is most gratifying to find that the reforming parties progressed so far that they can even get possession of such a stronghold of conservatism as El Azhar has always shown itself to be. However, that miracle has happened. The cabinet, under the inspiration of a new rector of the university,

Sheikh Meraghi, who himself is an old student of the house, has passed a new organic law for its government. There are, of course, to be faculties of Moslem theology, of Islamic law, of the Arabic language, as of old, but these are to be moved by a new spirit, and to them there are to be added new courses of modern languages and modern science. It is to be a new curriculum, adapted to modern conditions, and though one must regret the old dole of bread, one cannot but approve the adaptation of the old endowment to the support of primary and secondary courses of education.

The Ulema, the learned, that is, of Egypt, are now to have their minds opened in their student days to modern ideas, and Egypt has hitherto been the center of conservative education for all Islam. One can see what that will mean, forty years hence. There are, of course, other colleges in other lands, like India, but a Moslem fundamentalist would at once condemn them as modernist. It will take time to change the character of a great Church like that of Islam, but the character-forming institution will now throw its weight on the side of reform. May it become once more "the flourishing" that its Arab name means.

W. A. WIGRAM.

ST. ANDREW'S DAY IN PHILADELPHIA

PHILADELPHIA—For the St. Andrew's Day meeting of the Brotherhood in the diocese of Pennsylvania, an unusually strong program has been prepared. The service and meeting will be held at the Church of the Epiphany in West Philadelphia, the former at five o'clock in the afternoon. Many months ago, Bishop Murray had accepted the committee's invitation to make an address at the afternoon service, and taking his place that great friend of the Brotherhood, Bishop Lloyd of New York, will be the visiting speaker.

At the large evening meeting the speakers will be the new Coadjutor of the diocese, the Rt. Rev. Francis M. Taitt, D.D.; H. Lawrence Choate, national president of the Brotherhood; and A. D. Parker, active layman of the diocese, who was in missionary work in the west while prominently identified with one of the railroad systems.

The evening will close with an hour of preparation, conducted by the Rev. Dr. Floyd W. Tomkins, rector of the Church of the Holy Trinity, and the rectors, wardens, vestry, and Brotherhood of the parish of the Epiphany are looking for a large and representative gathering.

The rector of the Epiphany Church, the Rev. William Newman Parker, who is a member of the Brotherhood's national committee on clergy coöperation, will represent the diocese.

BISHOP WELLER CELEBRATES 72d BIRTHDAY

FOND DU LAC, Wis.—More than 200 persons attended a reception given November 6th at Grafton Hall, Fond du Lac, for the Rt. Rev. R. H. Weller, D.D., Bishop of Fond du Lac, in observance of his 72d birthday.

Members of St. Paul's Cathedral parish and other friends of the prelate were guests at the function, which was arranged by Mrs. F. E. Teetshorn, warden, and the faculty of the hall.

During the day Bishop Weller received many messages and floral tributes.

Position Created by Rejection of Prayer Book Considered at Conference of Bishops

New Canon of St. George's Chapel, Windsor—Appoint New Dean of Llandaff

The Living Church News Bureau
London, November 1, 1929

IN CONNECTION WITH THE PRIVATE CONFERENCE of bishops last week, to which I referred in my last letter, at which they were asked "to approve the appointment of a commission to inquire into the constitutional position created by the rejection by Parliament of the two Prayer Book measures," the *Times* has a special leader. This journal has been giving of late some very trenchant articles on Church matters, and I am emboldened to quote rather fully from the latest of such. The writer says:

"In their private conference the bishops may be supposed to have given this project their careful consideration, and it is to be hoped that, as the result, they have decided not to carry it farther. No doubt this course was made more difficult instead of easier by the protest against the appointment of a commission which has appeared in the press. Not merely was its wording infelicitous and provocative, but its most prominent signatories were also the leading opponents of the revised Prayer Books and of the bishops in the debates of 1927 and 1928. It can be well understood that action which might seem to have the appearance of surrender to such a protest so signed must have its disadvantages. But would the interests of the Church really be served by the appointment of the suggested commission at this moment? What, precisely, is the commission to do? It is to 'inquire into the constitutional position created by the rejection of the Prayer Book measures.' But that phrase has no discoverable relation with fact. Whatever was the constitutional position on the day when the enabling act became operative is the constitutional position today. There is no newly-created position to form the subject of an inquiry. The only possible report of a commission appointed to inquire into 'the constitutional position created' by the rejection of the Prayer Books would be that these votes of the House of Commons left the constitutional position precisely as it was before. Moreover, the loss consequent upon the action of Parliament has proved in practice to be less than had been feared. The bishops have found means of utilizing all that was most valuable and least contentious in the rejected books, and that use, in churches of all shades of ecclesiastical color, is steadily increasing. It cannot be urged that the labor spent in preparing the revised book has been rendered nugatory by the action of Parliament.

"While it is extremely difficult to see what good could be gained by the appointment of the suggested commission, the evil it must cause is only too clear. It would revive dissension in the Church at the very time when, at the Archbishops' bidding, efforts are being made for closer unity. It would raise the question of disestablishment not only at the least opportune moment, but in the least desirable form. A few Churchmen, like the Bishop of Durham, have convinced themselves that disestablishment is intrinsically desirable, though they have not convinced, and are unlikely to convince, the great mass of English Church people. Yet, if ever a change so momentous to the nation is to be considered, it must not be in a spirit of chagrin over a Parliamentary defeat. . . . The immediate concern of the Church should be to forego controversy and to close its ranks."

The Bishop of Durham, in a sermon last Sunday at Silksworth, referred to the foregoing article, and declared that the bishops had the Church behind them when they said deliberately that the establishment must be either mended or ended.

AGENDA FOR AUTUMN SESSION OF CHURCH ASSEMBLY

The agenda paper has just been issued for the autumn session of the Church Assembly, which will be opened on November 12th. With it there was circulated the following notice concerning the proposed commission on Church and State:

"It will be noted that the enclosed agenda paper contains no notice of any motion for the appointment of a commission to inquire into the existing relations of the Church and the State in accordance with the statement made in the Assembly by Archbishop Davidson in 1928. As the chairman has reason to believe that such a motion was widely anticipated, he thinks it right to inform members of the assembly that in the judgment of the standing committee, which met on October 22d, it was impossible to find adequate time for the discussion of a matter so important, in view of the pressure of

necessary business in the ensuing session of the assembly; and that it will have a foremost place on the agenda of the February session."

A regulation and various measures will be submitted for general approval; five measures will be submitted for revision, and one for final approval; and various reports will be submitted.

NEW CANON OF ST. GEORGE'S CHAPEL, WINDSOR

The Rev. Anthony Charles Deane, vicar of All Saints', Ennismore-gardens, Westminster, and honorary canon of Worcester, has been appointed to the canonry in St. George's Chapel, Windsor, vacant by the death of Bishop Samuel Mumford Taylor.

Canon Deane's appointment to one of the three canonries of Windsor will give great pleasure to the important parishes which he has served, and to the far wider circle of those who know him through his writings, religious and secular. He was editor of *The Treasury* for nearly the whole course of its existence, and is a valued contributor to the *Church Times*.

BECOMES DEAN OF LLANDAFF

Canon Garfield Williams, secretary of the missionary council of the Church Assembly, has been appointed dean of Llandaff, in succession to Dr. W. F. Worsley, who is resigning owing to ill health.

GEORGE PARSONS.

Emmanuel College, Saskatoon, Concludes Jubilee Celebration of Its Founding

Anglican Aid Extended to Eastern Churchmen — Hold Service for City Police

The Living Church News Bureau
Toronto, November 8, 1929

EMMANUEL COLLEGE, SASKATOON, HAS just concluded a well planned and successful celebration of the jubilee of its founding by Bishop Maclean, first Bishop of Saskatchewan. Graduates of the college who attended included one who entered in 1879, the year of its founding, an Arctic missionary, and clerics from as far east as Nova Scotia and as far west as the state of Washington. The chancellor, the present Bishop of Saskatchewan, Dr. Lloyd, who was himself principal of the college for many years, presided at all the gatherings. The Colonial and Continental Church Society of England sent as its representative Canon F. W. Head of Liverpool, Archbishop-elect of Melbourne. Wycliffe College, Toronto, was represented by Prof. C. V. Pilcher. Archdeacon McElheran, of Winnipeg, and Dean Craig, of Kingston, conducted round table conferences on the work, respectively, of the pastor and the preacher. Dr. Pilcher gave devotional addresses on the Book of Hosea at the daily celebration. Dr. Hallam, now rector of the Church of the Ascension, Hamilton, and a former principal of Emmanuel, gave a refresher course on the Christian Idea of God.

At Rugby Chapel, Emmanuel College conferred an honorary degree on the Archbishop-elect of Melbourne, Canon Head; while the University of Saskatchewan gave honorary LL.D.s to the primate and the Bishop of Saskatchewan, the chancellor

of the university, Sir Frederick Haultain, presiding.

On the evening of the same day the university was host to Emmanuel's graduates and visitors at a banquet held in the university dining room. Representatives of the city, the university, and others paid tribute to the work of Emmanuel during the past fifty years. In a very happy speech Dr. Oliver, principal of St. Andrew's United College, expressed the warm love which he had for Emmanuel and conveyed the greetings of his college. President Murray paid Emmanuel a handsome compliment when he said that visitors to the university remarked, "What beautiful buildings," but when they went to Emmanuel they said, "What splendid men!"

The service of thanksgiving held in St. John's Cathedral on Thursday evening was a fitting climax to a thoroughly successful jubilee. In procession were the choirs of the city churches, the graduates and undergraduates of the college, and the visiting clergy. Dr. Hallam and Dean Craig were the preachers.

ANGLICAN AID FOR EASTERN CHURCHMEN

The members of the Greek Orthodox Church, Melville, Saskatchewan, recently laid the cornerstone of their church. The ceremony was performed by Rev. R. Volohatupe, of Yorkton, assisted by the Rev. E. Ulan, of Theodore. The Anglican choir from Camrose contributed much to the musical portion of the service. At the conclusion of this ceremony, the large gathering retired to the Ukrainian hall, where an excellent lunch was prepared.

Paul Wiwchar spoke of the kindness of the Anglican Church to them, and wished, on behalf of their members, to express their appreciation for allowing them to worship in their parish hall. H. Slip-

chenko, of Canora, stated that the Church of England had always been kind to them, not only in Melville, but throughout this western country. Probably 130 Greek Orthodox Churches in the West had in some way been given assistance by the Anglican Church, and they felt that they were much indebted to the Anglican Church for this great kindness.

A SERVICE FOR THE POLICE

Six hundred policemen paraded from the armories to St. Paul's Church, Toronto. The first stop was at the City Hall.

Here ex-Chief Col. H. J. Grasset placed a wreath on the cenotaph.

The unveiling of a tablet to the memory of Anne Katherine Jane Wood was one of the features of the service. The unveiling was done by Colonel Grasset. The inscription reads: "For twenty-four years she was honorary secretary of the Christian Police Association of this city, and with wholehearted devotion ministered to the members of the force and their families, in body and in soul, in times of trouble and of joy."

Dr. Cody preached the sermon.

tain three urns. This is believed to be the first provision made in any church for the ashes of those who have been cremated.

The National Church Club for Women announces that the Rev. Dr. Brooks of St. Thomas' Church will be the speaker at their meeting on November 18th, and that on the 20th, at 8:30 o'clock, the Rev. Dr. W. A. R. Goodwin will give a talk on the Restoration of Williamsburg, Virginia.

The Rev. Robert B. H. Bell of the Society of the Nazarene and author of *The Life Abundant* will conduct a healing mission at the Church of the Heavenly Rest, Fifth avenue and Ninetieth street. The mission will begin on Sunday, the 17th, with services at 8, 11, and 4:30; while throughout the week the services will be at 7:30, 10, and 4:30 with mission service each evening at 8:30.

HARRISON ROCKWELL.

Election of Dr. Robbins to Episcopate Of Interest to New York Churchmen

Doors of Ascension Church Will Never Close Again—Appeal for Edgewater Creche

The Living Church News Bureau
New York, November 9, 1929

OF GREAT INTEREST TO NEW YORK Churchmen is the election of the Rev. Dr. Howard Chandler Robbins to be Bishop Coadjutor of Southern Ohio. As dean of the cathedral, as rector of the Church of the Incarnation, as a preacher of distinction, and now serving the Church as professor of pastoral theology at the General Seminary, and as special preacher in two local parishes, he has been and is one of the most prominent and one of the most popular of the priests of this diocese. It is expected that a committee from Southern Ohio will visit New York this coming week to notify Dr. Robbins officially of the election. The decision of the Bishop-elect is awaited with more than usual interest by his host of friends here.

AN EVER-OPEN CHURCH

Here is a most impressive announcement: when the doors of the Church of the Ascension, Fifth avenue and Tenth street, open tomorrow morning they will never close again. The rector, the Rev. Dr. Donald B. Aldrich, states that on Sunday evening there will be a special service calling attention to this new policy of his church. "It is true," he declares, "that our doors will never close again. This will symbolize to the neighborhood our desire to be at the service of everybody at all hours." One other church in New York already has this policy, the Church of the Holy Communion on Sixth avenue. St. Patrick's Cathedral, in its prominent location at Fiftieth street, closes its doors at 10:30 each night. Evidently the experiment of the late Dr. Mottet has proven worth while.

THE HUMANIST SOCIETY

The First Humanist Society of New York, founded recently by Dr. Charles Francis Potter, has attracted a considerable amount of attention in this city of many interesting events. It is evident that it is making an appeal.

The first "Humanist wedding" on record here took place last Saturday. The contracting parties composed their own vows, there were no questions or answers, and no reference to God. Dr. Potter, who officiated, made certain that his pronouncement of the couple to be man and wife has legal sanction.

Dr. Potter announces for his sermon tomorrow an answer to attacks made on Humanism by both Bishop Manning and Bishop Shipman.

APPEAL FOR EDGEWATER CRECHE

The cost of providing nursing care, physician's counsel, and residence for a baby at Edgewater Crèche is \$2.50 a day. So states the superintendent, the Rev. Dr. L. E. Sunderland, head of the City Mission Society. This highly important agency

PROVINCIAL CONFERENCE OF G. F. S. HELD IN PROVIDENCE

PROVIDENCE, R. I.—The Girls' Friendly Society held its seventh provincial conference in Providence, November 7th, 8th,



BISHOP MANNING AT KANE HOUSE

This glimpse of the Bishop of New York was photographed at the dedication of the new building for convalescent children, known as Kane House, which is the latest unit to be completed at Sarah Schermerhorn Convalescent Home, operated by the New York City Mission Society at Milford, Conn. This picture shows the superintendent of the society, the Rev. Dr. L. Ernest Sunderland, and the headworker, Miss Martha W. Ferris, introducing one of the convalescent babies in the house to the Bishop of New York, the Rt. Rev. William T. Manning, D.D. Incidentally, this baby was the first child from the new unit to be baptized in the chapel at Schermerhorn Home.

is now making its annual appeal for funds in behalf of babies needing convalescent care and whose parents or guardians are unable to provide such necessary benefit for them.

ITEMS

At old St. Peter's Church in West Twentieth street on Sunday, October 27th, Bishop Lloyd dedicated several memorials. One was a window depicting the Resurrection given in memory of Sallie Alethia Roche who died on February 9th of this year, and a second window was the gift of the rector emeritus, the Rev. Dr. Olin S. Roche, a thank offering for forty years' ministry in this parish. Both windows were executed by the J. and R. Lamb Studios.

Mention was made in the last issue of the dedication of the columbarium at the Chapel of the Intercession. A description states that it is built into an archway of the crypt, that it is divided into seventy-four niches, and each large enough to con-

and 9th, in the Cathedral of St. John. On the opening day, after the necessary business, the address of the evening was given by Mrs. Julius W. Pfau, who took as her subject, The Fellowship of the G. F. S., U. S. A. The addresses of Friday included: The Great Tests of a Friendship, by Mrs. Margaret Eggleston Owen, who related her subject to the business life of girls; Friendship in the Family, by Mrs. Nicholas P. T. Burke. The day closed with the festival service at which the address was given by the Rev. Albion C. Ockenden, rector of St. John's Church, Northampton, Mass.

On Saturday the morning address was given by the Rev. Dr. Frederic Fleming, on The Greatest of All Friendships. There were ample opportunities for social intercourse at luncheons, dinners, a reception, and tea. Bishop Perry gave the preparation for the corporate Communion on the eve of the second day; and the Very Rev. Francis J. M. Cotter read Morning Prayer on the day of the closing sessions.

Woman's Auxiliary of Massachusetts Observes Fifty-second Anniversary

Cathedral Singing School Meets With Success — Conferences on Missionary Education

The Living Church News Bureau
Boston, November 9, 1929

THE FIFTY-SECOND BIRTHDAY OF THE Woman's Auxiliary of Massachusetts, observed last Wednesday, was a day of happiness and inspiration with anything approaching "business" kept resolutely from the program. Bishop Slatery was the celebrant at the morning service of corporate Communion in the cathedral, and he conducted the service of remembrance before preaching a sermon patriotic in intent and emphasizing the power for good possessed by the Church which has faith in humanity and believes in the future of mankind.

An informal missionary meeting lasting an hour took place in the crypt of St. Paul's Cathedral before the luncheon period. Miss Corey presided, introducing as speakers Margaret and Elizabeth Roberts, on their first furloughs from service in China and Japan, and J. E. Blanton, principal of the Voorhees School of Denmark, S. C.

Bishop Babcock presided at the afternoon meeting in the body of the cathedral when Bishop Casady of Oklahoma and Bishop Reifsnider of North Tokyo made addresses on their respective missionary fields.

CATHEDRAL SINGING SCHOOL BEGINS SECOND YEAR

The good congregational singing in St. Paul's Cathedral is not to be accredited to the individual ownership of better voices than other groups possess, but to the fact that those in authority and the organists believe in singing being a vital and intelligent part of the Church service. The Cathedral Singing School began its second year last Friday; the pupils are under the direction of Mr. Phelps. Pupils are not required to have trained voices or even "good" voices. There will be at every session practise of hymns and chants and simple instruction; and during the winter some of the representative choruses will be studied.

Besides this Cathedral Singing School, Clarence A. Hollister, assistant organist and choirmaster, will give, in a period immediately before the school session, a course in the appreciation of music. The themes of the subjects of study will be played on the piano; then the entire work will be given as recorded for the victrola, and then, after the singing school session is ended, Mr. Phelps will play the same music on the cathedral organ.

In addition to the Friday evenings of music, three half hour talks on hymn tunes will be given on Thursdays in November by Mr. Hollister. The first talk in the series, given last Thursday, dealt with Welsh and English tunes to some familiar hymns which have various inadequate settings in the Hymnal. A choir of men will sing at each talk.

CONFERENCES ON MISSIONARY EDUCATION

Miss Lily Cheston of the National Department of Religious Education was

leader of two conferences on missionary education at the annual meeting of the Church School Union last Saturday. This gathering in St. Paul's Cathedral drew not only the regular lay delegates from each parish, but a wide circle of those actively interested in work with boys and girls. The subject of one of the other conferences was Educational Opportunities of Christmas, and this was presented by the Rev. William M. Bradner.

Besides the leaders of conferences, there were nine teachers of coaching classes giving definite instruction in the various grades of the Christian Nurture Series. The Rev. J. Thayer Addison, member of the faculty of the Episcopal Theological School, gave the missionary address when the group gathered in the cathedral in the evening. This meeting, with a short space of time devoted to necessary business, began at 3:30 and, with the inclusion of a modest supper, lasted until 8:30 P.M.

Christ Church, Winnetka, Goes Over The Top in Campaign for New Building

St. Paul's, Kenwood, Observes Seventieth Anniversary — Organ Dedicated at Lake Forest

The Living Church News Bureau
Chicago, November 9, 1929

CHURCH LOYALTY WAS PLACED ABOVE business and personal fortunes in an unusual way by a group of prominent Chicago business men during the past week with the result that last night (Friday), Christ Church, Winnetka, went over the top in its campaign for \$300,000 for the erection of a group of new buildings.

In the face of the most devastating stock market in history, which threatened to wreck their own personal fortunes, some fifty business men of the parish decided to proceed with the campaign for funds. On Tuesday of last week, the campaign committee, headed by Clarence B. Randall, met in special session to consider the advisability of canceling the drive for funds in view of the tremendous drop in stocks. For three hours, the group counseled. They decided to proceed with the campaign, even at the risk of failure.

Last night the drive was climaxed when teams reported, showing a total of \$315,000 has been subscribed to the project. Four gifts of \$25,000 each were reported, the names of the donors being withheld. One of the stirring moments of last night's meeting was when one of the members of the campaign committee handed the chairman his personal check for \$25,000 for the fund.

Speaking of the success of the campaign, the Rev. E. Ashley Gerhard, rector, declared the daring and faith of the men who went ahead with the campaign to be more striking than the success of the project.

ST. PAUL'S CHURCH CELEBRATES

Approximately 300 parishioners of St. Paul's Church, Kenwood, joined Thursday night in celebrating the seventieth

MISCELLANEOUS

The organ given to the Church of the Ascension, Fall River, by Asa A. Mills, senior warden, in memory of his wife, Sarah Elizabeth Mills, will be dedicated tomorrow morning, the anniversary of Mrs. Mills' birth. The Rev. Emelius W. Smith and the Rev. Charles E. Jackson, former rectors of the Church of the Ascension, will be present at the dedication and, between them, represent nearly forty-five years of continuous leadership in the parish. The Rev. Edmund J. Cleveland is the present rector of the parish.

The first of a little series of receptions to introduce to Churchmen at large the remodeled and enlarged diocesan headquarters was held last Thursday when the individual donors were received by the Bishop and Council. The house was in gala attire with representatives of all departments and organizations housed therein ready to explain the uses of the individual offices.

The choirs of the Church of the Advent and the Church of St. John the Evangelist, Boston, combined with the choir of All Saints' Church, Dorchester, in a choir festival on All Saints' Day.

ETHEL M. ROBERTS.

anniversary of the founding of the parish. Bishop Anderson and the Rev. Dr. George H. Thomas, rector, were the principal speakers.

In his address, Bishop Anderson paid tribute to the loyalty of St. Paul's to the program of the diocese and Church at large. Always, he said, St. Paul's has been in the forefront of parishes in contributions and work for diocesan and General Church activities.

The seventy years during which St. Paul's Church has existed, said Bishop Anderson, constitute the greatest similar period in the world's history with the exception of the time when Christ was on earth. Greater developments and discoveries have taken place in this period than any similar period.

Dr. Thomas reviewed the history of the parish, saying that St. Paul's began around a prayer circle in the home of Dr. Jacob Bockee at 5200 Hyde Park boulevard. This is now the home of Mr. and Mrs. George O. Clinch, active members of St. Paul's.

WESTERN SPRINGS PARISH HAS ANNIVERSARY

All Saints' Church, Western Springs, celebrated the thirty-fifth anniversary of its organization Thursday night with a parish dinner at which a feature was the launching of a fund for the construction of a new church. The Rev. Cleon E. Bigler, priest-in-charge, presided. Services in commemoration of the anniversary were held last Sunday.

An interesting feature brought out at the celebration was the fact that All Saints' was founded in the village council chamber, "under the water tower." After having been started in such an unusual place, the church existed during its first year through services in private homes. Camp benches served as pews. A desk served as an altar. A wooden cross, fashioned by George Thomas, one of the founders, is still in use on the children's altar at the church. The late Rev. Mor-ton C. Stone, then rector of Emmanuel

Church, LaGrange, was the first leader of the little group of organizers. The first resident priest was the Rev. George B. Pratt, at the time assistant at the Church of the Epiphany, Chicago.

In 1905, the mission purchased the present church from the Society of Quakers.

LAKE FOREST DEDICATES \$20,000 ORGAN

Dedication of a new three-manual \$20,000 pipe organ took place at the Church of the Holy Spirit, Lake Forest, last Sunday morning, the Rev. Herbert W. Prince, rector, officiating. The new instrument takes the place of the Hibbard memorial organ used for twenty-five years. This organ has been placed in the new chapel.

A special musical program by the parish choir, directed by Arthur Ranous, choir-master, was a feature of the service.

NEWS NOTES

The Young People's Association of the diocese is scheduled to present a check for more than \$3,000 to Bishop Anderson at the annual cathedral service, at St. Luke's, Evanston, tomorrow (Sunday) night. A supper, tendered by Gamma Kappa Delta of St. Luke's, for young people of the diocese, will precede the service.

More than 300 clergy and Church people attended the first of a series of receptions held at the new Western Theological Seminary in Evanston Thursday afternoon.

Miss Evelyn Spickard of Houston, Tex., has been named director of religious education of the Church of the Atonement, Edgewater. She has been director of religious education of Christ Church, Houston, for three years and previously was financial secretary of St. Mary's Cathedral, Memphis, Tenn.

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Philadelphia Churches Hold Armistice
Day Services to Emphasize World Peace

Lord Bishop of Winchester to Visit
Diocese — Two Parishes Observe
Anniversaries

The Living Church News Bureau
Philadelphia, November 9, 1929

IN MEMORY OF THE CESSATION OF THE World War eleven years ago, churches in Philadelphia and throughout the diocese will hold special services tomorrow, at which the hope of universal and world-wide peace will be stressed.

In the central city section, two services will be held at St. Stephen's, one on Sunday morning and another on Armistice Day at noon. Bishop Garland will preach at the latter service, and the rector, the Rev. Dr. Carl E. Grammer, will speak tomorrow on the Church's responsibility in organizing the world for peace.

Bishop Taitt will deliver a message about peace tomorrow afternoon at the Washington Memorial Chapel, Valley Forge, when the Knights Templar will hold their annual Armistice Day service there.

PATRIOTIC CEREMONY AT
HOLY TRINITY CHAPEL

Nearly a score of patriotic societies, including American, Canadian, French, British, and Italian war veterans, will march into Holy Trinity Memorial Chapel tomorrow morning, under the auspices of the French congregation of St. Sauveur, and will participate in an "International Armistice Day" service.

The Rev. Victor Rahard, rector of the French Church of St. Sauveur, will make the address. The Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity Church, will assist in the ceremonies, with the Rev. B. Janney Rudderow, vicar of Holy Trinity Chapel; the Ven. James F. Bullitt, archdeacon in charge of work among the foreign-born of the diocese; the Rev. Edward M. Baczewski, rector of the Polish Church of the Holy Redeemer; and the Rev. T. E. Della Cioppa, of the Italian congregation of L'Emmanuello. France, England, and Italy, will be represented by the vice-consuls of each country.

OTHER ARMISTICE DAY SERVICES

In West Philadelphia, Bishop DuMoulin will give an Armistice Day address at the Church of the Saviour, tomorrow morning. At this service, the flags of fifteen nations which were the original signatories to the

Paris Peace Pact, or Kellogg Treaty, will be carried in procession and presented at the altar as their national anthems are played.

The Society of the Sons of St. George will attend the morning service at St. Andrew's, West Philadelphia, of which the Rev. William J. Cox is rector, in order to commemorate the signing of the Armistice.

At the Church of the Redemption, West Philadelphia, members of seven divisions of the National Guard and four posts of the American Legion will march into the church for a celebration to be held tomorrow evening. Bishop Taitt will conduct the service, and the Rev. Robert J. McPetridge, the rector, who served in the World War, will preach.

LORD BISHOP OF WINCHESTER TO
VISIT PHILADELPHIA

The diocese of Pennsylvania is looking forward to the visit of the Lord Bishop of Winchester, the Rt. Rev. Frank Theodore Woods, with Mrs. Woods and their niece, Miss Priscilla Woods.

The Lord Bishop will arrive November

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23d, and on Sunday morning, November 24th, will preach at St. Paul's Church, Chestnut Hill. In the evening of that day, he will speak at the Chapel of the Mediator, West Philadelphia. On Monday, the 25th, he will be guest of honor at a luncheon to be given by the clergy of the diocese at the church house. At 3 o'clock on Monday afternoon, he will address all clergymen of Philadelphia and vicinity at a service to be held in Holy Trinity Church, Rittenhouse square.

A meeting for women will also be held on November 25th at the Bellevue-Stratford; Mrs. Woods will be the guest of honor, and will speak on Woman as a Citizen.

ST. BARNABAS' CHURCH, GERMANTOWN, TO CELEBRATE ANNIVERSARY

With a special service tomorrow, the congregation of St. Barnabas' Church, Rittenhouse street near Germantown avenue, Germantown, will begin a week's celebration of the twenty-fifth anniversary of its founding. A corporate Communion of the parish will be held, at which the Rev. E. Sydnor Thomas, who has served as rector for more than twenty-two years, will be the celebrant. At the afternoon service, announcement will be made of the congregation's purpose to make application to the diocesan convention for admission as a self-supporting parish.

On Monday evening, convocation night will be held; on Tuesday evening, community night. Bishop Campbell of Liberia will be the speaker on Thursday evening, which will be missionary night.

ST. STEPHEN'S, BRIDESBURG, NOW SIXTY YEARS OLD

On Sunday, November 3d, St. Stephen's Church, Bridesburg, Philadelphia, started a month of celebration in commemoration of the sixtieth anniversary of the founding of the church. The Rev. George Mair, rector, gave an historical address at the morning service, and read from "The Book of Remembrance," a parish chronicle. The Rev. Albert E. Clattenburg, rector of St. John's, Cynwyd, preached at the evening service.

FIFTY YEARS IN THE MINISTRY

When the Rev. William W. Taylor celebrated the fiftieth anniversary of his ministry last Sunday in St. Stephen's Church, Clifton Heights, he was greeted by some of the members of his church of fifty years ago. Mr. Taylor was invited by the present rector, the Rev. Oliver E. Newton, to preach on his anniversary.

The Rev. William W. Taylor was rector of St. Stephen's Church from 1879 until 1884, when he was called to St. Thomas' Church, Battle Creek, Mich.

IMPROVEMENTS AT ST. JOSEPH'S, GLADWYNE

The Rev. William Powell, priest-in-charge of St. Joseph's Mission, Gladwyne (formerly Merion Square), reports that in the past year the grounds have been improved, and the interior of the building painted. Altar hangings, pulpit fall, baptismal font, altar rail, and brass vases have all been obtained during the year for the chapel. There is also a recreational room for men, sewing machines for women, and a library of more than 3,000 volumes for the community.

SERVICE FOR PRAYER BOOK SOCIETY

The annual service of the Bishop White Prayer Book Society will be held tomorrow night, November 17th, at the memorial Church of St. Paul, Overbrook. The Rev. Dr. Joseph Fort Newton will address the society. ELEANOR ROBERTS HOWES.

LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, November 8, 1929

THREE HUNDRED MEN, REPRESENTING fifty parishes and missions in Brooklyn, sat down to dinner with the Bishop of the diocese and the Bishop Suffragan last night at the Leverich Towers Hotel. This dinner is the first result of the laymen's conference at Easthampton in September, and is to be followed by two other similar dinners, one in Riverhead on the evening of Armistice Day, for the parishes of Suffolk County, and one a few days later in Hempstead for Queens and Nassau counties.

At last night's dinner Dr. Walter Truslow, chairman of the Brooklyn lay committee, presided. The speakers were William F. Leggo, diocesan president of the Brotherhood of St. Andrew; William S. Hubbard, M.D., who gave his impressions of the Easthampton conference; J. D. Allen, Ph.D., principal of the Polytechnic Country Day School, who spoke very effectively on the responsibilities of fathers; and the two Bishops. Bishop Stires made a strong and inspiring appeal to the laymen for personal work for the Church. Bishop Larned's speech provided practical suggestions as to the laymen's part.

QUIET DAY FOR LOVERS OF CHILDREN

The "quiet day for lovers of children" held on election day at St. Paul's Church, Flatbush, under the auspices of the Teachers' Fellowship of Long Island, was remarkably successful. Bishop Stires celebrated Holy Communion at 10:30, expressed his keen interest in the work, and regretted that he was unable to remain for the day. The theme for the day was Jesus, the Master Teacher. This theme was treated in five meditations by the Rev. John W. Suter, Jr.

There was an excellent attendance of teachers of the diocese, and they must have been encouraged in their work by this day of fellowship in meditation and prayer.

QUIET DAY FOR CLERGY

The quiet day for which Bishop Stires summoned all the clergy to Grace Church, Brooklyn Heights, last Wednesday, was very successful both as to numbers and as to effect. A large majority of the clergy of the diocese were present, and the Bishop's message was received with deep attention. Bishop Stires celebrated Holy Communion at 10:30, Bishop Larned assisting. At the first address, in the time of the sermon, the Bishop disclosed his theme, which was St. Paul's trinity of virtues, faith, hope, and love. In a second address after the close of the service, and in a continuation after luncheon, he developed this theme most helpfully.

COURSE ON PRODUCTION OF RELIGIOUS DRAMA

The diocesan committee on religious drama has arranged a short course on the production of religious drama, to be given on three Tuesday evenings, November 12th, 19th, and 26th. The object is "to encourage religious drama in your parish so that every performance whether simple or elaborate may be technically correct and ideally an act of worship." The Rev. Lester L. Riley, Miss Miriam D. Cooper, and Miss Mildred Brown will give instruction and demonstration, and also offer practical help with rehearsing, lighting, make-up, music, properties, and costumes. There is increasing use of reli-

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gious drama in this diocese both for teaching and for inspirational appeal.

MISCELLANEOUS

On the Sunday in the octave of All Saints, at All Saints' Church, Richmond Hill, the Rev. Henry W. Armstrong presented a class to Bishop Stires for confirmation. Father Armstrong celebrated at the same time his tenth anniversary in charge of this congregation. After the service the Bishop, in behalf of the congregation, presented Father Armstrong a generous check as a token of their grateful and affectionate appreciation.

A silver chalice and paten, presented by Mr. and Mrs. Bert Atwater, were recently blessed at the cathedral. A very beautiful lace frontal given by Mrs. Stires was lately used for the first time.

Another fine window is to be installed in Christ Church, Manhasset, the gift of Mr. and Mrs. Kottmiller. It will be dedicated Christmas Day.

CHAS. HENRY WEBB.

BISHOP BURTON PRESIDES AT SYNOD OF FOURTH PROVINCE

COLUMBIA, S. C.—The Rt. Rev. Lewis W. Burton, D.D., retired Bishop of Lexington, presided over the synod of the province of Sewanee which was held in Trinity Church, Columbia, November 5th, 6th, and 7th. Mrs. James R. Cain of Columbia (diocese of Upper South Carolina) presided over the meetings of the Woman's Auxiliary of the province held at Trinity at the same time.

Due to recent disturbances in industry in the territory of the province, the synod listened with more than ordinary interest to addresses by Spencer Miller, Jr., consultant for industrial relations under the Department of Christian Social Service of the National Council.

After Mr. Miller's address the Department of Christian Social Service, under the chairmanship of the Rt. Rev. William M. Green, D.D., Bishop Coadjutor of Mississippi, was given a hearing. In that connection a resolution was adopted, recommending and petitioning that Congress be requested to authorize the President of the United States to appoint a National Industrial Commission, to make a thorough and scientific study of the textile industry, both south and north, at the earliest date, and that the result be published by the United States government.

Captain B. F. Mountford of the Church Army addressed a joint session of the synod and the Auxiliary on the first afternoon of the meeting. Bishop Green addressed the synod in a stirring missionary sermon. The Rev. Franklin J. Clark, secretary of the National Council, spoke strongly for the Advance Work Program.

Under the chairmanship of the Rt. Rev. H. J. Mikell, D.D., Bishop of Atlanta, the department of religious education presented reports of remarkable work accomplished. Dr. B. F. Finney, vice chancellor of the University of the South, spoke on that institution. Bishop Finlay and the Rev. Dr. H. W. Starr, of Charleston, S. C., spoke of the work of the conferences at Kanuga Lake. Others who spoke on various phases of the work of the department were: Bishop Juhan, Dr. Gardiner L. Tucker, Miss Emma Twiggs, the Rev. Moultrie Guerry, Mrs. F. N. Challen, and Miss Annie Morton Stout.

The women of the province had the privilege of hearing messages from women of national importance. Miss Grace Lindley, national executive secretary of the Woman's Auxiliary, spoke in her

usual clear and inspiring call to the facing of the responsibilities of Christian womanhood.

Officers elected for the province are: President, the Rt. Rev. H. J. Mikell, D.D., Bishop of Atlanta; secretary, the Rev. John H. Brown of Louisville, Ky.; assistant secretary, the Rev. Melville E. Johnson of Gainesville, Fla.; treasurer, Frank P. Dearing of Jacksonville, Fla.

Mrs. James R. Cain of Columbia was elected president of the Woman's Auxiliary of the province.

COLLEGE CLERGY OF SOUTHWEST PROVINCE MEET

TOPEKA, KANS.—At the opening devotional service of the conference of the college clergy of the southwest province, meeting in Topeka, November 4th and 5th, the Very Rev. John W. Day, dean of Grace Cathedral, Topeka, spoke briefly of the necessity of emphasizing the spiritual note above the intellectual in the Church's ministry to college students and of providing them at the same time with both a spiritual and an intellectual grasp of reality.

After the Monday evening meal some seventy or eighty men and women heard the dean of men of the University of Missouri, Dr. Albert K. Heckel, give a most interesting and challenging address on The Place of Religion in College.

The Rev. Henry E. Lewis, head of the Church's work at the University of Michigan, seconded much that Dean

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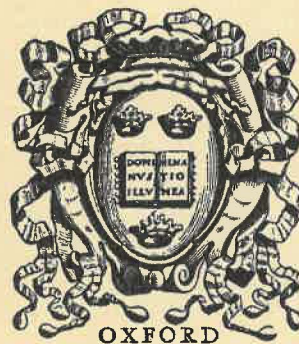
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Heckel had said. He especially emphasized in his address, and also during the discussions the next day, the need for the Episcopal Church, and the Churches as a whole, to capture and serve with real spiritual food the inevitable minority of students who are the real leaders on any given college or university campus.

An especially interesting part of the day's program was the students' special hour. Three girls and four men students spoke, cumulatively presenting an accurate picture of the typical Sunday evening Church students' program.

During the closing session the Rev. Artley B. Parson, associate foreign secretary for the National Council, reviewed the background of the modern missionary movement among college students, going back to the beginning of the last century.

The Rev. Dr. John R. Hart, chaplain of the University of Pennsylvania, spoke on his experiences as a Church pastor at Pennsylvania in cooperation with all the other denominational organizations there.

The conference closed with a very helpful message by its chairman, Bishop Quin, who summarized the results of discussions and commended especially the business of watching and praying for young men and women of real ability and leadership to prepare themselves for the ministry of the Church or similar posts of service.

BISHOP ANDERSON DELIVERS PEACE MESSAGE

CHICAGO—Peace, the most important and the most costly thing in the world today, can be acquired only through righteousness and Christian love. This was the message of the Rt. Rev. Charles P. Anderson, D.D., Bishop of Chicago, delivered at the annual Armistice Sunday service in St. James' Cathedral, Chicago, on November 10th.

High praise was paid to the Kellogg Peace Pact and to Salmon Levinson, a Chicago attorney, who is said to have originated and written the Pact.

"The Kellogg Peace Pact is the greatest step toward world peace ever made," declared Bishop Anderson. "I am proud to say that the idea of the Pact was originated by a Chicago man, Salmon Levinson, and one could almost say that it was written by his pen.

"Peace is first an individual virtue, and second, a social condition," continued the speaker, "but it can never become the latter until multitudes of men have peace in their souls. Then man is willing to settle his moral, social, and political problems before tribunals of reason, intelligence, and spiritual power, instead of by brutality and force. Peace is linked with intellect instead of muscle, brains instead of brawn. It can be brought about only through righteousness and Christian love."

Leaders who talk peace but do not practise it were scored by Bishop Anderson. "It won't do for men to go to peace meetings, adopt resolutions, and then conduct their business in such ways as to provoke war. Peace is positive and not negative. It can be acquired only through work toward it in all we do. Resolutions favoring vegetarianism passed by sheep in a pasture won't be of much value when there are wolves in the forest near by.

"Many of us are wolves. We want money, markets, oil, iron. And we are often willing to do anything under heaven in creating propaganda that will help us get them. Wars, to be effective, must seem to be based on insults to national honor. But most of them are caused by desire for

wealth. They are produced either by poverty or vast fortunes."

Pacifism, when it comes to mean passiveness, was deplored by the speaker.

"Pacifists, as the term is now used, refuse to go to war under any circumstance. I believe now, however, and I did at the time we entered the World War, that we went in under pressure of moral necessity. If such conditions would arise again we would have to follow the same course. Since I cannot foresee the future, I cannot agree with a view which forbids one ever to fight. The Lord didn't say, 'Blessed be the pacifist,' but 'Blessed be the peacemaker.' It is for us so to change conditions that another war cannot occur."

This service was attended by contingents from many American Legion Posts, the British Consulate, the British regular army, and British colonial regiments. The offering will be used in relieving British

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CONTENTS

- Contrasted Philosophies of Christianity *Charles Lemuel Dibble*
- Worship and the Philosophy of Life *A. L. Lilley*
- "De Modo Praedicandi". *W. F. Whitman*
- "Almost Thou Persuadest Me to Become a Christian" *J. E. Harry*
- Coptic Gnostic Writings *Frank Hudson Hallock*
- Catholic Christology Grandly Vindicated *Francis J. Hall*
- History of Christian Thought. A Reading Course *Frederick C. Grant*
- Book Reviews
- Notes on New Books

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and American ex-service men in distress. The service was conducted as a part of a nation-wide Armistice week program sponsored by the National Social Service committee of the Church. The Very Rev. Duncan H. Browne, dean of St. James' Cathedral, is in charge of the work in the diocese of Chicago.

SOUTHERN OHIO ELECTS DEAN ROBBINS

CINCINNATI, OHIO—The Rev. Dr. Howard Chandler Robbins, D.D., of New York, was elected Bishop Coadjutor of Southern Ohio on November 6th at Calvary Church, by an overwhelming majority on the first ballot. He was nominated by the Rev. Dr. Frank H. Nelson, rector of Christ Church, and president of the standing committee of the diocese.

Appended to the report of the committee of the whole, which reported the



ELECTED BISHOP

Rev. Howard Chandler Robbins, D.D., Bishop Coadjutor-elect of Southern Ohio.

names of Dean Robbins, the Ven. B. H. Reinheimer, the Rev. Dr. Charles E. Byrer of Gambier, and the Rev. Dr. Phil Porter of Dayton to the special convention of the diocese of Southern Ohio as the nominees for election as Bishop Coadjutor, was the statement that the committee "had permitted Dr. Frank H. Nelson to withdraw his name from the list of nominees" and "at the same time expressing the sincere love and admiration for him and its deep regret that he would not permit his name to be placed in nomination."

The Rev. Dr. Robbins was elected on the first ballot, after the convention had consented to Dr. Porter's withdrawing his own name, the vote being as follows:

Clerical: Number voting, 64; necessary for election, 33; H. C. Robbins, 46; B. H. Reinheimer, 17; C. E. Byrer, 1.
Lay: Parishes voting, 49; necessary for election, 25; H. C. Robbins, 41; B. H. Reinheimer, 6; C. E. Byrer, 2.

The convention assembled in Calvary Church, Clifton, Cincinnati, on Wednesday, November 6th, beginning with Holy Communion at 9:30, celebrated by Bishop Vincent. Bishop Reese, the Diocesan, sat in the choir, attended by the Rev. Maurice Clarke as chaplain, and the Rt. Rev. Paul Jones, who is assisting in the confirmation appointments for the diocese until the consecration of the Coadjutor-elect.

At 11 o'clock the convention was called to order, and the Rev. Charles E. Byrer, of Gambier, appointed chairman. Bishop Reese asked Dr. Nelson to read his ad-

dress, in which he consented to the election of a coadjutor and assigned his duties as follows: "The local episcopal oversight of the parishes and missions of the diocese, reserving, however, to the diocesan the right to take, in consultation with the coadjutor, such confirmations as may, from time to time, be expedient." Bishop Reese also reserved "the primary jurisdiction of the diocese, including the supervision of candidates for holy orders, the ex-officio presidency of the cathedral, its trustees, its chapter, and all other institutions and interests of the diocese."

The Bishop, in his address, made the statement, "subject to correction" that this was the first election of a Bishop in which women delegates had a share. Sixty-six of the hundred and eighty-eight lay delegates seated were women.

A resolution of respect and affection for the retired Diocesan, the Rt. Rev. Boyd Vincent, D.D., was adopted by a rising vote before the convention resolved itself into a committee of the whole to consider the matter of nominations.

The capacity of Calvary Church was taxed to accommodate the delegates to the convention, an unfortunate and doubtless unforeseen circumstance, since it was thought necessary by the local committee to advise every congregation in the diocese that there would be room only for their clergy and official representatives. Had it not been that the canons of the diocese deny the right of voting for a bishop to the delegates from missions, there would hardly have been a vacant seat in the church.

The most significant thing about the convention was its cherished desire that it might be permitted to elect the rector of Christ Church, Cincinnati, almost by acclamation, and the marked willingness to follow his lead even when he, in words which made a deep impression, suggested another choice. But an analysis of the vote recorded, and a comparison of the number of clergy voting with the number of parishes represented, forces the inevitable conclusion that the mission clergy of the diocese cast a solid vote for their faithful and devoted archdeacon.

SYRIAC MANUSCRIPTS SECURED BY CHICAGO SCHOLARS

CHICAGO—Two of the most valuable Syriac manuscripts ever discovered, which are expected to throw new light on Christianity in the Near East during the period from the fourth to the tenth centuries, have come into the possession of the University of Chicago. They were obtained in southwest Turkey through a native and purchased for the university by Professor Martin S. Sprengling of the Oriental Languages Department.

The larger of the two volumes, believed to be the largest Syriac manuscript in existence, measures 25 by 18 inches, weighs over 50 pounds, and contains 622 pages with a total of 100,000 written lines. It is called "A Collection of Selected Discourses of All Kinds on All the Feasts Composed by Orthodox Holy Fathers," and its compilation probably occupied the entire lifetime of one scribe.

The shorter manuscript contains liturgical acts, songs, prayers, and Bible readings for every day of the year, mounting to a total of 35,000 lines. Both are written on parchment. More than half the material has never been published and Professor Sprengling will take charge of the task of editing the most important portions. Photostatic copies of the pages will be sent to a dozen Syriac scholars in various

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parts of the world but even with their help the publishing project will take ten to fifteen years, according to Dr. Sprengling.

Because the clergy were the truly learned men of the day and because all the sciences were then considered in their relation to the Scriptures, it is believed that these manuscripts will give scholars a new insight into the civilization of the Near East.

SYNOD OF SOUTHWEST MEETS AT TOPEKA, KANS.

TOPEKA, KANS.—The opening communion service of the synod of the Southwest was held in Grace Cathedral, Topeka, at 10 o'clock, November 6th, with the Rt. Rev. William T. Capers, D.D., Bishop of West Texas and president of the synod, as celebrant; the Rt. Rev. Robert H. Mize, D.D., Bishop of Salina, epistoler; and the Rt. Rev. James Wise, D.D., Bishop of Kansas, gospeler. The Rt. Rev. Frederick B. Howden, D.D., Bishop of New Mexico, preached the sermon. Immediately after the service and the addresses of welcome by Clad Hamilton (who substituted for the governor of the state, the Hon. Clyde Reed) and Bishop Wise, the synod organized in the guild hall.

The Rev. Dr. W. Potsell Witsell, provincial representative to the National Council, made his annual report, bringing out the unwelcome information that the seventh province was the lowest of all provinces in the Church in the payment of the general Church quota. Dr. Witsell also read his report as chairman of the board of missions.

The Rev. Dr. Charles N. Lathrop led an hour's conference on Social Service. The questions asked during the conference were ample evidence of the necessity of the "family institute" enterprise in which the national Department of Social Service is so much interested at the present time.

The Rev. Theodore R. Ludlow, head of the adult division of the Department of Religious Education, gave an interesting and instructive address on the weaknesses in our present religious educational system, laying particular stress upon the same point that Dean Lathrop emphasized, that is, the present lack of correlation between Sunday worship and weekday practices.

Following the afternoon recess the members of the synod and the women of the Auxillary and Daughters of the King went to the new Christ's Hospital for a social hour.

The evening mass meeting was held in the cathedral. The Rt. Rev. Clinton S. Quin, D.D., Bishop of Texas, introduced Miss Sarah Ewart and Charles Rehkopf, two of the young people of the cathedral parish. They gave their impression of the provincial young people's camp, which is being conducted annually at the Helen Dunlop School in Winslow, Ark. Following the young people the Rev. Harrison W. Foreman, chairman of the Department of Rural Work, gave an instructive address on Rural Work.

On the second morning of the synod the Very Rev. John W. Day, provincial chairman of the department of social service, read his report. The Rt. Rev. Edward T. Demby, D.D., Suffragan Bishop of Arkansas, gave a report on the progress of the colored work in the province.

The Rev. Dr. John R. Hart, chaplain to the University of Pennsylvania, conducted a conference on work among students.

During the afternoon session the Rev. Dr. Karl M. Block, rector of the Church

of St. Michael and St. George, St. Louis, Mo., presented in a stimulating fashion the needs of the ministry today.

The synod unanimously adopted a resolution to empower the president to appoint a committee of five to report at the next meeting of the synod, which will take place in Little Rock, Ark., on the Placement of the Clergy. The preamble to the resolutions instructed the secretary to request all the provinces of the Church to appoint similar committees looking forward to the presentation of a definite plan at the next General Convention.

Andrew Friberg of Little Rock, Ark., was elected treasurer and the Rev. L. B. Richards of San Antonio, Tex., was elected secretary of the synod.

The Rev. Carl W. Nau of Kansas City, Kans., the Rev. H. C. Atwater of Wichita, Kans., the Very Rev. James Mills of Oklahoma City, Okla., J. H. Allison of Wichita Falls, Tex., and A. W. Hart of Houston, Tex., were elected to the provincial council.

The synod closed with a dinner and rally of the provincial Young People's Service League.

Under the leadership of Mrs. J. C. Tolman, provincial president, the Woman's Auxillary conducted three days of conferences with Miss Edna Eastwood, Miss Elizabeth Beecher, and the Rev. Harrison W. Foreman speaking for Rural Work, the Rev. David R. Haupt of Columbia, Mo., on Student Work, the Rev. Charles N. Lathrop on Christian Social Service, Mrs. T. K. Wade of the Church Missions' House on Box Supply Work, Mrs. Henry Gooch of Amarillo, Tex., on the Provincial Pledge, and the Rev. Theodore R. Ludlow on Adult Education. Miss Frances F. Bussey, educational secretary for the Woman's Auxillary of Milwaukee, conducted an all day Educational Institute.

NEIGHBORS VISIT BERKELEY DIVINITY SCHOOL

NEW HAVEN, CONN.—The Berkeley Divinity School, which moved from Middletown to New Haven a little over a year ago, recently gave, for the second time, a neighborhood party to which all the people residing in the immediate vicinity of the school were invited. So general was the response to the invitation extended by personal calls on the part of the students that the spacious deanery was crowded with guests.

Dean Ladd presented the members of the faculty and the student body. A number of friendly speeches were made, both by members of the school and by neighbors. Among those to respond from the neighborhood was the well-known novelist, Thornton Wilder. Musical numbers added to the entertainment of the evening. The visitors were invited to inspect the buildings of the school.

BISHOP TUCKER, INJURED IN FALL, CONVALESCENT

NORFOLK, VA.—On Wednesday, October 30th, the Rt. Rev. Beverley D. Tucker, D.D., Bishop of Southern Virginia, fell while descending the steps of his home at Stockley Gardens, Norfolk. The Bishop was taken to the Sarah Leigh Hospital where an x-ray examination revealed two ribs broken and the right shoulder badly bruised. As Bishop Tucker will be 83 years old this month, considerable anxiety was felt throughout the diocese. Present reports from the hospital, however, state that the Bishop is recovering well from his painful injuries.

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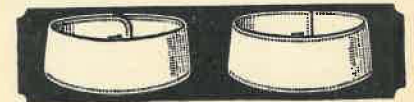
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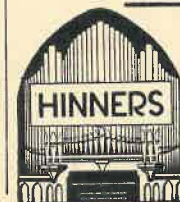
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LORD BISHOP OF WINCHESTER VISITS ALBANY

ALBANY, N. Y.—The Rt. Rev. F. T. Woods, D.D., Lord Bishop of Winchester, visited Albany, November 2d to 4th. Bishop Woods preached in the Cathedral of All Saints' on Sunday morning and in historic St. Peter's Church on Sunday afternoon. He also addressed the autumn luncheon meeting of the local branch of the Foreign Policy Association at the Ten Eyck Hotel on Saturday.

The Rt. Rev. G. Ashton Oldham, D.D., Bishop of the diocese, on Monday, November 4th, entertained at luncheon, in honor of the Lord Bishop, the clergy of the diocese and the members of the clerisy, the latter group including the clergy of various churches in the district. The Rev. F. H. Chambers, rector of St. Paul's Church, Greenwich, who transferred from the English Church to America several years ago, was present. Mr. Chambers is perhaps the only priest in this country who was ordained by the Lord Bishop of Winchester.

CENTENNIAL CELEBRATED AT ARLINGTON, VT.

ARLINGTON, VT.—On Sunday, October 27th, a centennial service was held at St. James' Church, Arlington, the Rev. George Robert Brush, rector, in commemoration of the laying of the cornerstone of the present church by the first Bishop of Vermont on October 26, 1829.

The Rt. Rev. Arthur C. A. Hall, D.D., Bishop of the diocese, celebrated the Holy Communion and preached a sermon on the Duties of Laymen in the Work of the Church.

On Saturday evening, October 26th, a banquet was held at the Arlington Inn, which was attended by a large number of parishioners and by several of the clergy of adjoining parishes. The speakers were the Bishop of the diocese and James Ross Roberts, editor of the *Mountain Echo*.

FIRE DAMAGES CHURCH AT MANISTEE, MICH.

MANISTEE, MICH.—A fire, which is believed to have started through defective wiring in the electric motor of the organ, damaged the interior of Holy Trinity Church, Manistee, to the extent of about \$5,000 on the evening of November 7th. About thirty people were in the church attending choir rehearsal when the fire was discovered, and all quietly fled out. The organist, Mrs. Peth, first saw the flames, and it was only by the hard work of the fire department that any of the building was saved.

ST. CLEMENT'S, BUFFALO, LAUNCHES CAMPAIGN

BUFFALO, N. Y.—St. Clement's Church, Buffalo, has entered upon a financial drive to raise \$34,280 to clear the parish of debt. This campaign was undertaken on the anniversary of the present rectorship and is in the hands of H. H. Patterson of Cleveland, Ohio. The Rev. John W. Mulder, rector of the parish, in announcing the campaign said that it was quite a coincident and wholly unintentional that the announcement of this financial campaign should be made at the very dawn of his second year in the parish.

St. Clement's has had many gifts and memorials given in the past year and the many friends of the parish in the diocese will be glad to learn of this step forward.

CROSS OF HONOR PRESENTED TO RECTOR AT OMAHA, NEB.

OMAHA, NEB.—The Church of St. Philip the Deacon, Omaha, was filled to overflowing All Saints' night by representatives from all the city parishes and from Albion, Blair, and Fremont, with members of other congregations of the city, for Evensong when Bishop Shayler presented the rector of the parish, the Rev. John Albert Williams, D.D., with the cross of honor of the Order of the Sangreal.

The service was taken by the Bishop, who was assisted by the Rev. George L. Freebern, vicar of St. John's, Albion; the Rev. John G. Larsen, rector of St. James', Fremont; and the Rev. George St. G. Tyner, vicar of St. Paul's, Omaha. There was an added interest to the service from the fact that Dr. Williams, who is senior presbyter of the diocese, had but recently recovered from a serious illness.

Bishop Shayler in his address dwelt upon the teaching of All Saints' Day as emphasizing the fellowship and unity of God's Household, the Church, throughout all the ages and the world, faithfulness to duty being the supreme test. It was for faithfulness that the cross of honor was being bestowed and most worthily upon him who for thirty-eight years had served one congregation with unswerving devotion and had won the love and respect of the community.

CHURCH AT MONROE, MO., HAS ANNIVERSARY

MONROE CITY, MO.—The opening service of the northern convocation of Missouri, held in St. Jude's Church, Monroe City, October 28th to 30th, was a commemoration of the seventy-fourth anniversary of St. Jude's parish, this being the oldest church organization in Monroe City.

The anniversary sermon was preached by the Rev. J. J. Wilkins, D.D., of St. Louis. At this service the first offering toward an endowment fund for St. Jude's was presented, amounting to \$1,600. For a number of years this was the only church in Monroe City. It was organized October 28, 1855, by the Rev. F. B. Sheetz, who gave a part of his farm as a site for the future church. The original frame building was replaced in 1867, by the present gothic stone building.

PARISH AT RICHMOND, VA., CELEBRATES CENTENNIAL

RICHMOND, VA.—The congregation of Christ Church, Richmond, the Rev. P. W. Reed, rector, began on November 3d the celebration of the one hundredth anniversary of the establishment of its parish.

The first Christ Church was an offshoot of old St. John's Church and was established in 1829, being the second congregation to be formed from the mother church of the parish, Monumental Church, established in 1814. When in 1845 the Monumental congregation erected a new church called St. Paul's and moved into it, the congregation of Christ Church moved into the vacant Monumental building and became the present congregation of Monumental Church, leaving the Christ Church building vacant. A new mission was begun a few years later in the other building which continued in existence until the building was burned in 1855. Occasional efforts were made to keep the mission alive, but in the confusion of war time the work was abandoned.

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revival in 1868, when a group of young men from other churches in the city revived the Sunday school and erected a new church on Washington street. This was burned in 1884, after which the present church was erected at the corner of Venable and 22nd streets.

An interesting feature of the centennial celebration was the ringing of the old bell of the original Christ Church, which was damaged in the burning of the first church in 1855, and has recently been returned to the church and hung in the tower. The bell was given, after the destruction of the building, to the Rev. Wellington E. Webb, a former minister of the diocese, who, after having it recast, used it at a mission chapel for colored people which he erected in Halifax county. His son, David Webb, recently gave the old bell back to Christ Church, and it rang for the first time in celebration of the hundredth anniversary.

CHURCH AT TISKILWA, ILL., CELEBRATES ANNIVERSARY

TISKILWA, ILL.—The seventy-fifth anniversary of the founding of St. Jude's parish, Tiskilwa, was celebrated Sunday, October 27th, at which time the Rt. Rev. Edward Fawcett, D.D., Bishop of Quincy, made his official visitation.

Activities held during the week included a dinner Tuesday evening, at which the speaker was the Rev. F. L. Carrington, rector of St. Mary's School for Girls, and Carrington Hall, a military school for the younger boys, both located at Knoxville.

Although the parish was organized in 1854, the church building was not erected until 1866 and a rectory until 1877. The church was completed and consecrated by Bishop Whitehouse in 1870.

Upon the organization of the parish, the Rev. George Porter was appointed priest-in-charge, serving several parishes. He was succeeded by the Rev. F. B. Nash, who became the first resident pastor. He served twelve years.

In 1891 the church was destroyed by fire and the town hall was used for services until the next year, when the present church was built and consecrated by Bishop Burgess. In 1901 a new rectory was built next to the church.

Over the period of seventy-five years the parish has been served by twenty-five different clergymen.

The Rev. C. D. Maddox, now in charge of the parish, began his pastorate in the summer of 1922. Under his direction the parish has grown and many improvements have been added to the property.

PARISH AT HORNELL, N. Y., OBSERVES ANNIVERSARY

HORNELL, N. Y.—Christ Church, Hornell, celebrated its seventy-fifth anniversary during the week of November 3d. Special services were held in the church. The Rt. Rev. David L. Ferris, D.D., Bishop of the diocese, being present on Sunday; the Rev. Dr. William Compton of Rochester, being present on Monday and Tuesday; Dr. G. Chapman Jones on Wednesday; and the Rev. Samuel W. Hale of Belmont on Thursday and Friday.

The church rejoices in the steps of progress which have been made in the past two years and members of Christ Church who are scattered in many parts of the country will be glad to hear of this progress. The rector of the parish is the Rev. John Gilbert Spencer.

† Necrology †

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

FRANCIS F. W. GREENE, PRIEST

ABERDEEN, WASH.—A beloved and picturesque figure, known all over western Washington as "Daddy Greene," passed away suddenly on November 3d in the person of the Rev. Francis F. W. Greene, rector emeritus of St. Andrew's Church, Aberdeen.

The son of the Rev. Thomas Greene, rector of Burlington, Ont., he was born in that Canadian city in 1851. He was ordered deacon in 1881 and ordained priest in 1883 by the Bishop of Rupert's Land. His first parish was on the prairie and was three hundred miles square, which he covered on horseback in summer and on snowshoes in winter. Then for five years he was dean of St. Luke's Pro-cathedral at Sault Ste. Marie, but in 1890 crossed over to the United States and for seven years was rector of St. Stephen's, Escanaba, Mich. From 1897 to 1900 he was assistant at the Church of the Redeemer, Philadelphia, and at the Seamen's Mission of that city, but was then called back to Escanaba for six years more. He then moved to the Pacific coast and from 1906 to 1925 was the rector at Aberdeen, where the new church and parish hall were built. The Rev. Mr. Greene died at the home of his daughter, Mrs. J. D. Roderick, leaving also two other daughters, Mrs. V. H. Street and Mrs. Milton Garner, besides two sons, Norman E. Greene, of Tacoma, and Killaly Greene, of Seattle. The Rev. Mr. Greene was a Shriner Mason and member of seven other fraternal orders in addition to being honored by memberships in both the Kiwanis and Rotary Clubs.

The funeral was conducted on November 6th by the Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia, assisted by the Rev. Sylvester P. Robertson, the present rector of St. Andrew's Church.

JULIAN EDWARD INGLE, PRIEST

RALEIGH, N. C.—The Rev. Julian Edward Ingle, 91-year-old retired priest of the diocese of North Carolina, died at his home in this city, at 6:30 o'clock Monday morning, November 4th.

Funeral services were conducted at the Church of the Good Shepherd at 3:30 o'clock by the Rt. Rev. Joseph Blount Cheshire, D.D., Bishop of North Carolina, assisted by the clergy of the city.

Interment was in the Congressional Cemetery at Washington, D. C., Wednesday morning at 9:30 o'clock.

The Rev. Mr. Ingle was born in Washington, D.C., August 25, 1838. His education was received at Rittenhouse Academy, Washington, the Episcopal High School, Alexandria, and the University of Virginia.

Completing his theological course at the General Theological Seminary in 1864, he was ordained deacon in 1864 and priest the following year by Bishop Potter of New York. His first curacy was at St. Paul's Church, Baltimore, in 1864. He was also chaplain of the Church Home in Baltimore; later he became rector at Ascension Church, Westminster, Md., and Trinity Church, Woodbridge, N. J.

Accepting a call to Holy Innocents Church, Henderson, in 1879, he remained

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in charge of that parish for thirty years.

In 1870 Mr. Ingle spent a year in foreign travel, visiting Greece, Turkey, and Italy.

The Rev. Mr. Ingle served as dean of the diocese for a number of years, and, after the state was divided, as dean of the Raleigh convocation. He was also examining chaplain, secretary of the diocese of North Carolina for over twenty-five years, and delegate to three triennial General Conventions of the Church. He was also a trustee of St. Mary's School and St. Augustine's School.

After serving a long rectorate at the Church of the Holy Innocents, Henderson, Mr. Ingle removed to Raleigh, in 1910, with his wife, Mrs. Amanda Dunlop Ingle, and has since resided here.

SARAH ANN STEINFORT KEDNEY

SALEM, N. J.—Mrs. Sarah Ann S. Kedney, widow of the late Rev. Dr. John Steinfort Kedney, for many years professor of divinity in the Seabury Divinity School at Faribault, died at her childhood's home in Salem, on Sunday, November 3d, at the advanced age of 88 years.

Mrs. Kedney was born in New Hope, Bucks county, Pa., in October, 1841, but was brought to Salem to live at the age of two years, and there first became acquainted with the Rev. Mr. Kedney when he became rector of old St. John's Church in 1845. She lived in Salem continuously, taking a very active part in all good works, until her marriage in September, 1883, when she accompanied him to the west, and became well known and dearly beloved by the students at Faribault for many years. At a later date Dr. and Mrs. Kedney spent much of their time in Florida, and finally came back to Salem to live in 1906, where Dr. Kedney died in 1911.

Though with a hip broken by a fall about a year ago, Mrs. Kedney enjoyed life and took a keen interest in people and affairs, notably in the welfare enterprises of the town. The Woman's Club, the library, the Camp Fire Girls, the Bethany Gospel Mission working among wage-earners of the town, and the organized charities, of which she was long the president, all these, as well, of course, as the parish church to which she was ever faithful, felt her influence for good. The colored people of the town, who form a considerable element of the population, profited greatly by her interest in their welfare.

After a short but impressive service at the old Ingham home on November 6th, the burial office was said in the church by the rector, the Rev. Thomas V. Wingate, assisted by the Rev. Asa Appleton Abbott of Cleveland, and the Rev. E. J. Perot, a former rector of the parish. Interment was made in the family vault in the churchyard.

CHARLOTTE PARSONS

BROOKLINE, MASS.—Miss Charlotte Parsons, daughter of Thomas and Martha Franklin Parsons, died in Brookline on November 3d, in her 79th year. Funeral services, held in St. Paul's Church, Brookline, on November 5th, were conducted by the Rev. William L. Clark, rector.

Miss Parsons is survived by her sister, Miss Lucy Parsons, and by a niece, Mrs. Morgan H. Plummer of Beverly Farms, Mass. Miss Charlotte Parsons had an active interest in Church work, and she gave her assistance in support of many missionary endeavors.

GEORGE SHEPLEY SELFRIDGE

BOSTON—George Shepley Selfridge, lawyer, died at his home in Boston on November 4th and was buried from Trinity Church, of which he was a parishioner, on the following Thursday.

Mr. Selfridge's father was Rear Admiral Thomas O. Selfridge, and his mother was the daughter of Judge Shepley of Portland, Me., in which latter city Mr. Selfridge was born. He was educated at Annapolis Naval Academy and at the Harvard Law School, and has long been a member of the bar in Boston. He gave his assistance to the furtherance of the work of the Episcopal City Mission. Mrs. G. S. Selfridge (Anne F. Manning) and three brothers survive him. Funeral services were conducted by the Rev. Henry K. Sherrill.

JAMES B. WELLS

Much sympathy is being expressed for the venerable retired Bishop of Spokane, the Rt. Rev. Lemuel H. Wells, D.D., in the death of his older brother, James B. Wells, at the advanced age of 93. He, like the Bishop, was a native of Yonkers, N. Y., but after some years in Chicago joined his brother in Tacoma, Wash., and lived there for forty-three years. Close companions and very dear to each other were the two aged brothers, and very active also. Only three years ago they built a boat with their own hands and cruised a good part of the summer around Puget Sound.

Mr. Wells died on October 30th. He was a faithful communicant of St. Mark's Church, Tacoma, one of the numerous parishes founded by his brother, who is 88 years of age and still active in the ministry, in charge of St. Andrew's Church, Tacoma.

MISSION AT NORFOLK, VA., BECOMES PARISH

NORFOLK, VA.—After December 1st, the Church of the Epiphany, Norfolk, will advance from the status of an organized mission to that of an independent congregation. For several years this suburban congregation has been combined with the Church of the Advent, Ocean View. Under the leadership of the rector, the Rev. John Hammond Griffith, who took charge last April, the Epiphany has reached the point where it will be self-sustaining.

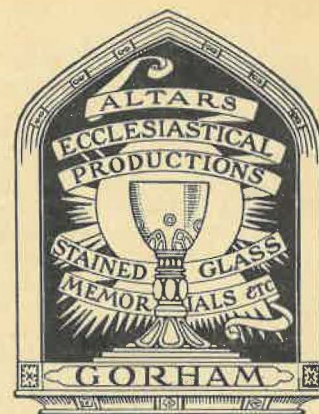
PARISH HOUSE AT OWEGO, N. Y., ROBBED

OWEGO, N. Y.—Valuable linen and laces belonging to Mrs. Sidney Winter were stolen from St. Paul's parish house, Owego, by a burglar who broke into the building on October 27th. Money was taken from the alms box and the vault was opened, but none of the silver taken. The man had evidently taken his time on the job, for an easy chair was drawn up before the fireplace and the gas log had been lighted. A bottle of wine taken from the vault was on the table at hand.

No clue to the identity of the burglar was found although a man was seen leaving the church early in the morning by the local undertaker, who was answering a call to an accident.

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NEWS IN BRIEF

ALABAMA—On the twenty-third Sunday after Trinity a handsome memorial window was consecrated in the Church of the Ascension, Montgomery. It is a memorial to the late Mrs. Annie Westcott Cobbs and is the gift of her three children.

ALBANY—A ten-day parochial mission was concluded at Grace Church, Albany, the Rev. Walter F. Hayward, rector, on Sunday, November 3d. The Rev. Granville M. Williams, S.S.J.E., rector of St. Paul's Church, Brooklyn, was the chief missionary, assisted by the Rev. Sheafe Walker. Mission services were held evenings at eight o'clock, attended by parishioners and a number of interested persons from other city parishes. There were daily services especially for children.

ARKANSAS—Commencing Sunday, October 20th, and going through the following Sunday night, October 27th, the Rt. Rev. William T. Capers, D.D., Bishop of West Texas, held a mission in Christ Church, Little Rock. Two special features of the mission were a service for the women, conducted on Wednesday afternoon, and a service for the men on Sunday afternoon, October 27th.—On All Saints' Day, in Christ Church, Little Rock, a special service in commemoration of Bishop Murray was held. At the same time the women made their United Thank Offering.—St. John's Church, Camden, also held, on November 3d, a service commemorating the life and work of Bishop Murray.

CENTRAL NEW YORK—The rectory at Christ Church, Sacket Harbor, has been renovated and painted.—Mrs. F. D. Gould, of the Church of the Redeemer, Watertown, recently elected vice-president of the diocesan assembly of the Daughters of the King of Central New York, has been appointed secretary of the Bishop's Chapter.—Frederick B. Swaby and Ann B. Swaby, lifelong members of Trinity Church, Seneca Falls, left a joint will in which bequests of \$8,000 and \$5,000 were left to the parish, the interest to be used for organist and choir expenses and for the upkeep of the church.—Plans are being made for enlarging the Chapel at South New Berlin. Dr. and Mrs. Lewis P. Morris have offered to contribute one dollar for every dollar raised.—Two windows were blessed in St. Paul's Church, Owego, by Bishop Coley on All Saints' Day. The angel window is in memory of Mrs. Caroline Watson, and the St. Michael and All Angels' window in memory of Mrs. Louis Dimon Leonard. Bishop Coley also blessed a funeral pall given by the St. Agnes Altar Guild in memory of Miss Lila Cole.

CENTRAL NEW YORK—A record number of children are now being cared for at the House of the Good Shepherd, Utica, there being ninety-two boys and ninety-five girls. The diocesan offices, located on the 5th floor of the Martin Building, Utica, have been renovated and enlarged. The suite now comprises the office of the executive secretary of the diocese, the archdeacon, and the diocesan secretary of religious education.—A city-wide mission was held in Syracuse recently. At the opening service on Sunday at St. Paul's Church there were over a thousand persons in the congregation and over 250 turned away. The fourteen co-operating clergy were all in the chancel. The church has been full to capacity every evening and the attendance at the two celebrations of Holy Communion, held daily in each of the city parishes, has been very remarkable.

HARRISBURG—The autumn meeting of the Woman's Auxiliary in the archdeaconry of Harrisburg, held in Trinity Church, Chambersburg, on Thursday, October 31st, was an unusually helpful meeting and well attended. The principal speakers were Bishop Darlington; the Rev. Arthur G. W. Pfaffko, of Blue Ridge Summit; the Rev. Hiram R. Bennett, of Williamsport, and Mrs. Caleb S. Brinton, the diocesan president.—St. Paul's parish, Columbia, the Rev. Guy F. Caruthers, rector, has acquired a new rectory. The old rectory was located at 516 Walnut street, Columbia. The new rectory is 530 Chestnut street, in the same town. The old rectory's number corresponds with the Onward Christian Soldiers number in the Old Hymnal, while the new street address is identical with that of the same hymn in the New Hymnal.

KANSAS—Nine windows, perpetuating in stained glass the memories of names that have come to be identified with the history, not only of their church, but of Arkansas City, were dedicated at Trinity Church, Arkansas City, recently. Bishop Wise, assisted by the Rev. Frederic F. Busch, rector of the church, officiated at the dedication.

MARYLAND—On St. Michael and All Angels' Day a beautiful bronze cross was dedicated at All Saints' Church, Calvert county, to the memory of James Thompson Briscoe, 1828-1903; and Anne Parran Briscoe, his wife, 1826-

1864; and their sons, Judge John Parran Briscoe, 1852-1925; Dr. Philip Briscoe, 1855-1927; James Thompson Briscoe, 1857-1925; and William Christian Briscoe, 1861-1913. The prayers of dedication and sermon were read and preached by the Rev. Dr. James M. Magruder of Annapolis, Md. The cross is of solid bronze about six feet tall and surmounts a small tower on the west end of the church, with a bronze tablet in the church, near the Holy Table, bearing the inscription.

MISSISSIPPI—On Monday, October 21st, Trinity parish, Pass Christian, was the scene of the meeting of the Gulf Coast Convocation, of which the Rev. Edward A. DeMiller is dean. The Rev. Dr. Louis G. Wood of the National Council was the principal speaker on Monday night. On Tuesday the Council of Church Women met with the convocation, at which Miss Bessie Perry of Pascagoula, president of the council, told of the work of the women in the convocation.

NEBRASKA—A retreat for the clergy of Nebraska was conducted by the Rt. Rev. Sheldon M. Griswold, D.D., Suffragan Bishop of Chicago, October 15th to 17th, in St. Paul's Church, Council Bluffs, Ia. The Rev. Clarence C. Reimer, rector, who is a member of the Omaha clergies, generously placed St. Paul's Church and commodious parish house at the service of the committee arranging the retreat. Nearly all the Nebraska clergy, with two from South Dakota, and three from Iowa, attended. The retreat began with Evensong Tuesday night and ended with Evensong late Thursday afternoon. The Holy Communion was celebrated daily at 7:30. Five meditations on the priestly life were given daily by the conductor.

NEWARK—On December 1st, when the fiftieth anniversary of Trinity Church, Paterson, is celebrated, the first offering toward a fund for a new church building will be received. The Rev. Charles J. Child is rector of the parish.—At All Saints' Church, Leonia, junior Church services are being conducted on Sunday mornings with great success, the music being furnished by the junior choir. Recently this choir sang the full choral eucharistic service.—On October 12th the Rev. F. C. Todd, rector of St. Andrew's Church, South Orange, addressed the boys and girls of the Children's Village, Dobbs Ferry, N. Y. He has also lectured about his vacation experiences in the Holy Land and in Syria to the Newark clergies at its meeting at Madison, N. J.; the young people of St. Mark's Church, West Orange; and some of the organizations of his own parish.

NEW YORK—A parochial reception was accorded the Rev. and Mrs. Howard D. White in the parish house of St. Mark's Church, Tarrytown, on Tuesday evening, October 29th. Fr. White began his new work last June. During the summer extensive repairs have been made to the church and rectory.—On Sunday evening, November 17th, at 8:15, Gounod's "The Redemption" will be sung at the cathedral. Taking part in this rendition will be a part of Trinity Church choir, with Mr. LeFebvre at the organ and Dr. Farrow conducting.—On All Saints' Day there were dedicated at St. Ann's Church, the Rev. Dr. Russell, rector, missals for the two altars and a sanctus bell for the high altar. This parish does an extensive work among young people, its Church school having at present an enrolment of 401 pupils.—Bishop Manning and Edwin Milton Royle will make the addresses at Evensong at the cathedral on Sunday, November 17th, when the annual service under the auspices of the Episcopal Actors' Guild will be held.—Sunday afternoon, November 10th, at the Church of the Heavenly Rest, will be held the eighth annual Service of Flags, or the Massing of the Colors. The address will be made by Governor Franklin D. Roosevelt.

PITTSBURGH—George William Lewis was ordained to the diaconate in Gethsemane Cathedral, Fargo, N. D., on Sunday morning, October 27th. With this ordination a record has been established for St. Stephen's parish, Wilkensburg, Pa., the Rev. Dr. W. Porkess, rector. This makes the fourth man who has gone into the ministry from St. Stephen's parish during the eleven years' rectorship of Dr. Porkess.

RHODE ISLAND—The seventh annual provincial conference of the Girls' Friendly Society recently concluded a three-day session in St. John's Cathedral, Providence. More than seventy delegates representing all of the New England states attended the conference. The theme was Friendship.—The newly installed president of Brown University preached on Armistice Eve in the Cathedral of St. John. Churches all over the diocese were represented in the large congregation which was swelled by delegates from the various patriotic societies. The public also took advantage of a widely extended invitation from the Bishop and dean.—

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The Rev. A. Edward Saunders, D.D., recently of Tulsa, Okla., newly elected rector of St. Martin's Church, Providence, was instituted at a special service on Sunday, November 10th. Bishop Perry officiated, preaching the sermon and celebrating Holy Communion.

SOUTHERN OHIO—Following out the policy of "selective preparation" for the annual Every Member Canvass of the diocese, the field department gave a dinner at the Queen City Club, Cincinnati, on October 30th, to representatives from thirteen parishes and missions.—Thirty laymen and clergy attended and addresses were made by O. E. Schoedinger, chairman of the field department, William Cooper Procter, the Rev. Dr. Frank H. Nelson, and the archdeacon.

SOUTHERN OHIO—A service with choral celebration was held November 3d in memory of Bishop Murray, in St. Margaret's Church, Dayton, the Rev. J. N. Samuels-Belboder, vicar.

SOUTHERN VIRGINIA—On Sunday, October 20th, in Christ Church, Amelia, Bishop Thomson confirmed a class of seven persons, presented by the Rev. J. R. McAllister, rector. At the same service, the Bishop dedicated a lectern given by Mrs. George Kent Taylor, Jr., in memory of Sallie Hardaway Irving, her sister, together with a prayer desk given by Mrs. Thomas R. Hardaway.

SOUTHWESTERN VIRGINIA—A beautiful set of choir stalls, prayer desk, and chair, done in walnut, have recently been placed in Ascension Church at Amherst by Lieutenant Commander Benjamin R. Holcombe in memory of his parents.—On the third Sunday in August the Rev. Dr. Thomas D. Lewis celebrated his tenth anniversary as rector of the Church of the Ascension, Amherst, St. Mark's Church, Clifford, and Christ Mission, near Amherst.—At Trinity Church, Rocky Mount, of which the Rev. Douglas I. Hobbs is rector, a splendid mission was held, conducted by the Rev. McVeigh Harrison, O.H.C., of West Park, N. Y., beginning in the morning of Sunday, October 13th, and closing with the evening service on Sunday, the 20th.—The congregation, about normal in size at the beginning, increased each day until it taxed the capacity of the church. Especially gratifying was the interest manifested by members of the other denominations of the town. On the closing Sunday evening the service at the Methodist church was omitted in order that its members might attend the mission at Trinity.

VERMONT—The rectory of St. Paul's Church, Vergennes, was recently damaged by fire to the extent of about \$2,500.

VIRGINIA—A handsome bronze tablet erected by the vestry of St. Paul's Church, Richmond, as a memorial to their associate, the late Judge R. Carter Scott, was unveiled at the morning service on November 3d. Judge Scott was for twenty-six years a vestryman of the church and at the time of his death in 1928 was senior warden. He was the chancellor of the diocese and a lay deputy to successive meetings of the General Convention.

WESTERN MICHIGAN—A very happy event occurred recently in the history of St. Paul's parish, Grand Rapids, the Rev. C. M. Farney, rector, when the debt on the rectory was entirely paid by Miss M. Elizabeth Anderson, as a memorial to her father and mother, Martha and Ebenezer Anderson.—On All Saints' Day in St. Paul's Church, Bishop McCormick dedicated a beautiful prayer desk, representing intercession and supplication, as well as other memorials. It was the sixtieth anniversary of the laying of the cornerstone.—The young people of some of the churches of the diocese are assisting in missionary work by conducting services in some of the smaller places. On November 10th they visited St. Paul's Church, Greenville, under the direction of Archdeacon Vercoe.

WESTERN NEBRASKA—A preaching mission was conducted in St. Mark's Pro-Cathedral, Hastings, on October 13th to 20th, inclusive. The Rev. Dr. W. J. Loaring-Clark of the National Council was in charge.—The Scottsbluff deanery of Western Nebraska, which met in St. Timothy's Church, Gering, and St. Andrew's Church, Scottsbluff, October 24th, was not only a success, but chronicled much progress in the missionary work of the deanery.

WESTERN NEW YORK—The Rochester district of the Woman's Auxilliary met at St. James' Church, Rochester, recently and had as the speaker the Rev. David W. Clark of Fort Thompson, S. Dak. The Rev. Dr. William Compton spoke on behalf of the Diocesan Program of Personal Evangelism.—The rector of St. Michael's Church, Geneseo, the Rev. J. W. D. Cooper, observed the twentieth anniversary of his rectorship on the Feast of St. Michael and All Angels. Bishop Ferris preached the anniversary sermon.—During a recent wind storm in Buffalo one of the crosses on St. Paul's

Cathedral fell to the pavement with some of the stone. Fortunately nobody was passing at the time and the only damage was done where one of the stones fell through the roof.—The Lord Bishop of Aberdeen and Orkney was the special preacher at St. Lake's Church, Jamestown, Tuesday, November 5th.

WESTERN NEW YORK—The oldest organ in constant use in any part of New York state is that in St. John's Church, Clyde. It was the gift of Queen Anne to Trinity Church, New York City, on the condition that when that church outgrew the instrument it should be passed on to some other church. In course of time Trinity Church, Utica, used this same organ and from there, after several years, it was sent to Geneva, and in 1846 found its present place in St. John's, Clyde, where for eighty-six years it has been used in all of the Church services.

WESTERN NEW YORK—The Rev. Benjamin S. Sanderson of St. Mark's Church, North Tonawanda, upon the nomination of the department of religious education, has been appointed lecturer in systematic divinity for the current year at DeLancey Divinity School.

WESTERN NORTH CAROLINA—The fall meeting of the convocation of Asheville was held at All Souls' Church, Baltimore, on October 25th. The dean sounded a keynote for the fall's activities on the Church's Program. Other speakers included Bishop Penick of North Carolina, Mrs. Edmund J. Lee, formerly of the China mission, Dr. C. Hartwell Cooks, the Rev. G. Floyd Rogers, and Miss Mary W. Sumner.

WEST MISSOURI—Parish branches of the Woman's Auxilliary in five churches of the southern part of the diocese held a joint meeting in Grace Church, Carthage, during the last week of October. A district branch of the Auxilliary was formed. Addresses were made by Mrs. H. A. Wolcott of Grace Church, Carthage, and by the Rev. Messrs. B. N. Lovgren, Charles G. Fox, Lewis R. Anschutz, and J. J. H. Wilcock. Mrs. George Farris of St. Philip's Church, Joplin, conducted a discussion group from which grew the decision to effect a permanent district organization.

WEST VIRGINIA—The northwestern convocation held its fall meeting November 5th and 6th in St. Paul's Church, Weston. At the opening service the Rev. C. W. Sydnor of Wheeling preached the sermon. The closing service was made memorable by the bestowal by Bishop Gravatt of the cross of the Order of the Sangreal upon the Ven. B. M. Spurr, archdeacon of the diocese. Two sermons brought the convocation to a close—one by the Rev. Roger Tyler of Huntington, and the other by Archdeacon Spurr.

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NEW YORK—The population of New York City 200 years ago was about 8,000. Nearly 100 years ago, the City Mission was organized in 1831. Last year the City Mission made some helpful contact with 75,000 different persons, the helpfulness varying from a single call at the bedside of a hospital patient to a whole year's care or supervision. The society works in sixty-seven centers. At Ellis Island alone, 1,830 cases were handled, of fifty-six nationalities. The society has become an agency through which the people of the Church and others interested endeavor to express Christian neighborliness.

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ADVENTURES OF STUDENTS IN COLLEGE AT SHANGHAI

SHANGHAI—A graduate of St. John's College, Shanghai, arrived at the school with four applicants, just too late for the entrance examinations. They had come from Chungking, a city two to three weeks' journey up the Yangtze. The father of one of the boys is a ship owner, and so anxious had he been to insure his son's entry, he had sent a ship direct from Chungking to Shanghai, that they might arrive in time. But there were pirates about, and the ship had to wait for a French gunboat to escort them. His boats are registered under the French flag. The delay made them late, but the boys were admitted.

John R. Norton, teaching at St. John's, writes of this to the Vermont diocesan paper, and says further that among his students was one who had been kidnaped; one, only 17, who had been in the anti-communist fighting in Canton and had seen most of his prep school classmates killed; one who had been through the earthquake in Yokohama in 1923, and barely escaped. One of the new teachers had been taken by bandits to a wild place in the mountains, and escaped at night while the guard was asleep.

A letter written in June by a woman in Wuhu says: "The worst thing out here now is bandits. A deacon was ordained to the priesthood in April, and the next week, on his way to his post, he was murdered by bandits."

AT ST. LUKE'S HOSPITAL, MANILA

MANILA—Something new in appropriate recreation was invented by the nurses of St. Luke's Hospital, Manila, at a recent party for the supervisor. Fifteen surgical instruments were hidden about the room and the players hunted for them, silently making a list of those they found, without betraying the hiding place, the first one to report a complete list winning a prize!

The School of Nursing graduated ten nurses this past year, and has added twenty-six probationers, most of them high school graduates. One or two of the graduates will do private nursing, but all the rest are to take up Red Cross work or Public Health, thus contributing to an outstanding need of their country.

The nurses of St. Luke's have their own alumnae association, with an interesting quarterly newsletter.

ACOLYTES VISIT GREEK CHURCH

DALLAS, TEX.—The cathedral in Dallas has seven of its boys as postulants or candidates preparing for the ministry. The acolytes at the cathedral were recently invited by the Greek priest to attend a service at the Greek church. They were accompanied by one of the cathedral clergy who had previously given them some talks on the Greek Orthodox Church and its Liturgy.

FAMILIES RECEIVE CHURCH PAPERS

WRITTEN INTO the budget of a Pennsylvania parish is a sum for a number of Church periodicals which are distributed free to the people. Each Church family receives a Church paper in addition to the parish weekly, and the rector feels that it is well worth while. The theory that people will not read what they do not pay for has been pretty well exploded.


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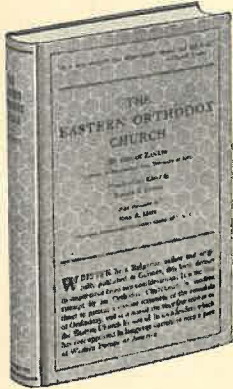
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