

Price 10 Cents



The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXXXII

MILWAUKEE, WISCONSIN, NOVEMBER 2, 1929

NO. 1

South India Again

EDITORIAL

Men—Good and Bad: Mostly Good

CLINTON ROGERS WOODRUFF

A Priest's Mail

REV. G. M. RUTTER

The Annual Every Member Canvass

FACTS

1919		1928
1,054,430	Communicants	1,215,383
\$21,451,346	Contributions for All Purposes	\$45,928,056
\$20.34	Per Capita	\$37.78
\$1,472,949	Contributions for General Church Program	\$2,829,693
\$1.39	Per Capita	\$2.29

=====
 We have turned the corner of the First Decade.
 We have had a most remarkable advance.
 —But there is evidence of weariness in well-doing.

What of the New Decade?

The Answer lies in *Action—NOW*
 through a thorough

EVERY MEMBER CANVASS December 1-15

in every Parish and Mission of the Church

This Charts the Course

THE NATIONAL COUNCIL

CHURCH MISSIONS HOUSE

281 Fourth Avenue

New York City

The Living Church

[Copyright, 1929, by Morehouse Publishing Co.]

VOL. LXXXII

MILWAUKEE, WISCONSIN, NOVEMBER 2, 1929

NO. 1

EDITORIALS & COMMENTS

South India Again*

IN this issue is printed the final paper in the series of three chapters on The South Indian Union Scheme, by the Rt. Rev. Edwin J. Palmer, D.D., retired Bishop of Bombay. Seldom has a writer placed us in such debt to him as has Bishop Palmer. For the enlightenment of American Churchmen, who have a very real indirect, but no direct, interest in the matter, he has gone to the trouble of preparing these three papers in which he not only makes the plan intelligible to our readers, but also gives us such a bird's eye view of the whole situation as to make us feel that we understand what is proposed.

Recalling that when we discussed the matter editorially in the issues of July 20 and 27 we neither had before us the full text of the proposals nor such an interpretation of them as Bishop Palmer has now supplied, we have very carefully reconsidered the whole subject in the hope that what seemed to us fatal defects in the plan might now seem less serious.

Even more than we felt it before, we recognize how nearly satisfactory is this plan. It is a long advance on any previous negotiations toward unity in any part of the world. Those from the South India United Church (Presbyterians and Congregationalists) and from the Wesleyan Methodists who have collaborated in the matter have been singularly cordial in the attempt to find common ground with Anglicans; while the latter are exceedingly fortunate in having so clear a thinker and so wise a spokesman as Bishop Palmer.

If we submit a few suggestions in the matter it is because there are certain advantages in writing from a distance where one is wholly free from a local perspective.

And first we are obliged to take some exception to Bishop Palmer's observation in his second paper: "We hold that the uniting Churches are already portions of Christ's Catholic Church." Here seems to be expressed a rather common misconception. We—presuming that the Bishop intended to include Anglicans generally in the "We"—undoubtedly hold that all properly bap-

tized persons are members of Christ's Catholic Church; but does it follow that voluntary organizations such as some of these have created thereby become organic "portions" of that Church? We do not so understand it. We feel that specific organizations date only from the time that they were organized. We cannot recognize in organizations dating only from a definite period in Church history an organic connection with "Christ's Catholic Church" unless the connection was definitely preserved and recognized at the time of organization. It would have promoted clear thinking, in which, generally, Bishop Palmer excels, if he had preserved the distinction between the individual membership in the Catholic Church which is the portion of all duly baptized people, and the organic membership of definite organizations which his language seems to imply.

When the plan leaves open for future determination the question as to whether episcopal ordination shall exclusively prevail in the united Church of thirty years later, or whether there will be a continuation of the plan of receiving as full "ministers" those missionaries or others who come from non-episcopal Churches in England or America, we cannot share Bishop Palmer's satisfaction in accepting a plan that waives the question for thirty years and then trusts that it will all come out right in the end. We cannot grant, with the Bishop, that "the united Church has a right to settle all questions" if that Church is to function as an organic portion of the historic Catholic Church. Some questions have been so settled by that greater Church that local Churches, organic parts of the whole, are not at liberty to settle them otherwise than as the whole has determined. Neither can we quite follow the Bishop in holding that "it is not by rigidity that rules are preserved and maintained." It is a "rigid" rule that one can only become President of the United States or Viceroy of India by a certain definite and "rigid" process of selection, and if exceptions to the general rule of episcopal ordination are to be accepted as legitimate, the principle itself is lost. Neither can we follow the Bishop in holding that the expression, "The uniting Churches agree that it is their intention and expectation that eventually every minister exercising a permanent ministry in the united Church will be an episcopally ordained minister," is all that the present generation can give. When men speak or write as individuals they cannot bind their successors. But when they lay

* *The South Indian Union Scheme.* By the Rt. Rev. Edwin J. Palmer, D.D., Retired Bishop of Bombay. A series of three papers printed in THE LIVING CHURCH of October 19, October 26, and November 3d. *Proposed Scheme of Union.* Prepared by the Joint Committee of the Church of India, Burma, and Ceylon, The South India United Church, and the South India Provincial Synod of the Wesleyan Methodist Church for presentation to the governing bodies of those Churches in India and elsewhere. Published in Madras. For sale in the United States by Morehouse Publishing Co., Milwaukee, Wis. Price 50 cts.

down fundamental principles as the basis of a definite organization they can. How, otherwise, can we look for continuity in the acts of a corporation? Beyond that, we have recently drawn attention to the great ambiguity involved in the expression, "episcopally ordained minister," and we very much wish that that ambiguity might not be carried into an instrument of the great importance of this constitution.

AND that raises the grave question: Is this united Church preserving the historic Priesthood? For a Church without priests is necessarily as defective as a Church without bishops.

Bishop Palmer wrote in his second paper, "We"—presumably the united Church—"accept the ministry of Bishops, Priests, and Deacons, and allow an important place to lay-ministries." In his third paper, however, he writes, more accurately: "The united Church will have Bishops, Presbyters, and Deacons"; and with respect to the second of these terms he writes: "I may remind readers that the word 'Presbyter' was used in the Prayer Book which Archbishop Laud drew up for Scotland, and is still officially used in Latin by the Roman Church side by side with *sacerdos*." True; but all the "Presbyters" ordained in or for the Scottish Episcopal Church would be ordained by a formula that made it perfectly clear that they were being ordained as "priests," while the Roman Church, using the terms *presbyter* and *sacerdos* interchangeably, makes impossible any suggestion that a *presbyter* is not also a *sacerdos*.

But is that the implication of the sole use of the word *presbyter* to the exclusion of *sacerdos* (priest) in the proposed standards of this united Church? Is there not instead the presumption that the functions implied by the latter word are definitely and intentionally excluded by the use of the term *presbyter*? That is to say, *presbyter* may undoubtedly mean *priest*; but, in fact, does it, in the instrument prepared for the united Church? Words only mean what they are intended to mean by the persons using them. When it is recalled that nowhere in the instrument is it suggested that *presbyter* is intended as the equivalent of the historic word *priest*, and that no form of ordination such as might clarify the meaning is provided, it is not at all clear to us that it is the corporate intention of this united Church to "continue" "these Orders of Ministers in Christ's Church, Bishops, Priests, and Deacons." It is Bishop Palmer's intention; but the essential part is to know that it is the corporate intention of all the parties to the scheme.

Let us suggest, here, a concrete test. Everybody remembers the bull of Leo XIII against Anglican orders and the historic reply of the English archbishops. The Pope based his charge of invalidity of Anglican orders chiefly on the claim that the English Church had lost the *sacerdotium*. This word was cleverly reproduced in its original Latin in the official English text, because if the translated word, *priesthood*, had been used, the charge would have seemed simply ludicrous. The reply of the English archbishops did not deny the legitimacy of the test, but set up a denial of the alleged fact, and showed by the official language of the English Church that there had been a continuous intent to preserve the *sacerdotium* and that in fact it had been preserved. Now test the ministry that it is proposed to create in this united Church by the tests, not of Leo XIII, but of the English archbishops. Will it fulfil the test? Is the *sacerdotium* being preserved? Or will the very document that has vindicated English orders from the charge of invalidity serve to discredit hopelessly the proposed orders of the South Indian Church? Could a

"presbyter" "episcopally ordained" in that Church be accepted as a "priest" in the Church of England or in any other Church of the Anglican communion?

As to the qualified acceptance of Confirmation in the Indian Church, we can understand Bishop Palmer's position and do not entirely disagree with it. Confirmation must not be so presented as to carry the assumption that it is "generally necessary to salvation."

But we should have anticipated a stronger recommendation of it than the reference to it in Section VI of the Scheme: "Until the Synod of the Church shall frame general rules with regard to full or communicant membership, either the rite of confirmation administered by a bishop of the Church, or such a service of admission to full membership as was in use in the South India United Church before the union, or such a service for the recognition of new members as was in use in the Wesleyan Church in South India before the union, shall be employed in admitting persons to full or communicant membership of the united Church," etc. Here Confirmation, whose scriptural character is beyond question, is treated merely as one of three alternative methods of securing "full or communicant membership" in the Church. That Confirmation is primarily a means of grace, the completion of Holy Baptism, would scarcely be suspected from this clause. Bishop Palmer optimistically believes that Confirmation would slowly win its way to acceptance throughout the united Church, where, he says elsewhere, there is no traditional opposition to it. We feel that the acceptance of the rite, even if not declared to be a necessary preliminary to the Holy Communion, as it is by our Anglican discipline, ought to be more explicit.

NOW if insistence on these additional points should wreck the negotiations, it would be a tragedy of huge dimensions. For in the main we can accept the Scheme, and its successful launching would be the beginning of reunion. Yet if Anglicans were firm, we cannot feel that insistence upon them would be fatal to the plan. It might delay its acceptance.

The added safeguards, however, are not such as to make it impossible for the other parties to accept them. We feel, with Bishop Palmer, that these various ministers ought to accept for themselves a supplementary ordination as priests. It would greatly simplify the condition, and there are few Anglican bishops who would not submit to a conditional reordination if that were required by any plan for unity. The refusal to do this requires additional safeguards such as would be unnecessary if the present generation of ministers would conform. But if they will not, and if Anglicans are willing to try to find a way to avoid requiring it of them, surely they should give these guarantees for the future that we have suggested. If not, let them assume the responsibility for the failure of the movement.

One curious thing is worth mentioning in conclusion. The Indian Church is submitting the plan to the Lambeth Conference for its judgment, though reserving to itself the final decision. But curiously enough, neither Bishop Palmer, the chief advocate of the plan, nor Bishop Gore, its chief opponent, will be a member of that body, unless the Archbishop of Canterbury has found a way to include them; resigned bishops of the English and colonial Churches not heretofore having been invited to the Lambeth Conferences. But to discuss this question in the absence of either of them would be deplorable, and in the absence of both of them almost impossible. Is there any way of bringing to Dr. Lang the conviction of so many, that the presence of at least those two retired bishops is almost an essential to the well being of the Church?

BISHOP Burleson, acting as Assessor to the late Presiding Bishop, has issued to the clergy a request that the Sunday within the octave of All Saints', November 3d, be observed in commemoration of Bishop Murray, and enclosing a brief—and very beautiful—address that he asks to have read. We shall not detract from its freshness by quoting from it here. We trust not only that his suggestion may be widely acted upon, but that the Presiding Bishop will be especially remembered at requiems of All Saints' and All Souls' Day wherever they are celebrated.

Commemoration of
Bishop Murray

THE Church should also be deeply concerned at the approaching election of a Presiding Bishop. That the responsibility rests wholly on the House of Bishops does not lessen the concern of the rest of us. The immediate need is to impress on all the grave importance of a full and representative attendance of the bishops. When it is remembered that 68 bishops—we write subject to correction if our count is not accurate—are necessary for a quorum, and that the same number of votes—"a majority of all the Bishops entitled to vote"—is necessary for a choice, and then recall that it is impossible for most of the foreign bishops to attend, the gravity of the situation will appear. If only 68 bishops are present, a unanimous vote is necessary for an election, and unanimity is next to impossible. There must be a reasonable margin of votes beyond a majority. We do not wish to have a Presiding Bishop elected by a bare majority nor by the bishops of a single section of the country, who are nearest to the place of meeting. It is essential that there should be a full representation from every section, and that is only possible to the extent that every bishop makes it so.

The Coming
Election

ONE difficulty in choosing a Presiding Bishop wisely is that very few realize how important the position has become. Perhaps the bishops do; but the psychology of thinking of the Presiding Bishop as chiefly the presiding officer of the House of Bishops is not easy to change.

The Presiding Bishop is the chief executive of a business of some three to four million dollars a year. And he is a real executive. He is the man who must decide the problems and direct the policies. He has the same sort of responsibility that comes to every other head of a large business.

And yet that is a particularly inadequate statement. He must not let the missionary venture become simply a phase of "Big Business." He is a spiritual force. The delicate questions as to relations of the Church with other religious and semi-religious bodies devolve upon him. In taking order for the consecration of bishops, and in many other ways, he sustains an intimate relationship to every diocese. He is father in God to the whole Church. Bishop Murray created a position that is only dimly outlined in the canons. He will be a very difficult man to follow.

The Presiding Bishop to be elected will serve only until the next General Convention. That will create a very difficult situation for him, especially if he has no episcopal assistant in his own diocese. But if he does well in his temporary position he will almost certainly be reelected in 1931 for a term of six years. This present election is, therefore, a very important one.

It demands a very full attendance of the House of Bishops.

ARATHER delicate situation at the Cathedral of St. John the Divine in New York is happily relieved by the nomination of Dr. Gates to be dean. We cannot think of a better solution to the problem or a more acceptable person for the position.

Dr. Gates'
Nomination

And now let us say, what we did not care to say when personalities were involved, that when the dean of a Cathedral finds it proper to resign because of "fundamental differences of opinion as to the rights of a dean," it means that there is something wrong with the statutes of the Cathedral. And it is a lesson to be applied to every Cathedral in this country, most of which are probably in the same situation as, or even worse than, the Cathedral of New York.

The Cathedral is the Bishop's Church. His is the responsibility for its administration. His must be the ultimate responsibility for the conduct of services. He has no right to divest himself of that responsibility as, in the course of centuries, so many of the English bishops have done. The one thing that the Church will insist upon in every diocese where there is a Cathedral is that it shall not become a "dean's church." No American Cathedral of which we are aware tolerates a condition whereby the dean is superior in authority to the chapter, much less to the Bishop, though that abuse is common in England.

Yet the dean of a Cathedral occupies a very dignified position. He is not the Bishop's curate. He is the pastor of a congregation. He is the head of all the workers, clerical and lay, whether they are of his appointment or not.

The result is that the distinction between the rights and prerogatives of bishop and dean ought to be very carefully defined in the Cathedral statutes. Nowhere should an element of doubt be tolerated.

Let Cathedral authorities everywhere test their statutes by the past unhappy incident in New York. Is the distinction between the authority of bishop, dean, and chapter clearly set forth?

If not, trouble sometime is inevitable.

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.]

TOWARD SALARIES OF MISSIONARIES IN NEVADA	
Thank Offering, L. J. E., and F. J. E.	\$100.00
TOWARD SALARIES OF MISSIONARIES IN WESTERN NEBRASKA	
Thank Offering, G. E.	\$100.00
FOR FR. ROSE, SAGADA MISSION, PHILIPPINE ISLANDS	
Mrs. Thomas Graham, Colorado Springs, Colo.	\$100.00
TO REPAIR CUT IN SAGADA BUDGET FOR 1929	
Thank Offering	\$ 10.00
CHINA FAMINE RELIEF	
In Memoriam, C. C. B.	\$ 10.00
A. E. F.	2.00
	\$ 12.00

GOD IN THE WIND

THE FIRST THING he always did on reaching any new place was to visit the church with the loftiest spire; but he never looked into the church itself until he had left the earth behind him as far as that church would afford him the possibility of ascent. Breathing the air of its highest region, he found himself vaguely strengthened, yes, comforted. One peculiar feeling he had—of the presence of God in the wind.

—George Macdonald.

DAILY BIBLE STUDIES

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

CITIZENS OF HEAVEN

Sunday, November 3: Twenty-third Sunday after Trinity

READ Philippians 3:17-21.

THE revised version reads, "Our citizenship is in heaven," which is a more exact translation of the Greek word. St. Paul was proud of his earthly citizenship: "I am a man which am a Jew of Tarsus, a citizen of no mean city," he declared to the chief captain. Tarsus was the capital of the Roman province of Cilicia and a city of importance. But St. Paul as a Christian belonged to another city, even the "Heavenly Jerusalem," a "city not made with hands." While living on earth and serving his country and his race, his heart was in the "Homeland," and his loyalty was given first to the King of Heaven. It is fine and right to love our country and our city. But such love can only be guided aright when we realize that we are God's children and that He has prepared for us an eternal and blessed Home.

Hymn 508

Monday, November 4

READ I Peter 2:13-17.

THE Jews were taught loyalty to their country and obedience to authority as a part of their religion, and Christianity emphasizes the same. We are called upon to love and serve both nation and city as good citizens, and to strive after righteousness. But we have a supreme Guide in these matters, and only as we follow Him can we hope to make our earthly citizenship worthy. A Christian city has unwritten laws which must first be obeyed. Generally there is no opposition between the human and divine laws, yet the sincere and loyal citizen, because he loves and serves God, has high ideals. He looks to the heavenly city as a pattern. He tries to make things after the vision seen on the mount of his faith and love (Hebrews 8:5).

Hymn 483

Tuesday, November 5

READ Acts 25:1-11.

ST. PAUL has been criticized because he appealed unto the Roman emperor, but certainly he had the right to do so, for he was a Roman citizen. We, as citizens of Heaven, also have our rights and can appeal unto God. As an earthly citizen I can claim justice and protection from the city authorities; as a citizen of Heaven I can call upon God for guidance and help and comfort. We do not always realize our privileges in this matter. God wishes us, reverently and sincerely, to claim His protection. It is a proof of our loyal faith. And Jesus Christ waits for us to claim pardon and peace through His sacrifice on the Cross. Blessed indeed is he who, in the midst of earthly trial and trouble, appeals unto God! He can never appeal in vain.

Hymn 149

Wednesday, November 6

READ Revelation 21:18-23.

THERE is a laudable effort on the part of wise city rulers to beautify our cities. Cleanliness and healthfulness, harmony of architecture, beautiful buildings for art display, libraries and music—these are worthy of general interest and endeavor. So God revealed to St. John the beauty of the Eternal City, the New Jerusalem, in images and symbolisms which we love. As the exiled Jews longed for a return to their loved city and recalled her glory as it was before the enemy worked ruin, so we Christians love to sing of the promised glory and beauty of the Home prepared for Christ's redeemed. St. Paul echoes the cry of the prophet Isaiah in declaring the beauty and blessedness of that final Home of God's

children (Isaiah 64:4; I Corinthians 2:9-11). All that is beautiful in nature is an assurance of the perfection which at last our eyes shall see. So we may well seek, through Christ, a beauty of life and character and service which shall prove our devotion.

Hymn 511

Thursday, November 7

READ Philippians 1:27-30.

HERE the Greek word (which is the same as in Philippians 1:20) has an interpretation which indicates the outward form and shape of a citizen's public life. We are to live here in such fashion as to prove to all men that we are Christians. We are not to be ashamed of the gospel of Christ. We are to stand fast in the faith, no matter what suffering may result. We are to press on for the endorsement of high ideals and not be afraid of men's words and deeds. The sooner the Christian man realizes that he is as one "set apart" from the world, the better for him. He is not to run away from the world, nor is he to hold himself aloof; but he is to stand firmly, and sometimes aggressively, for that which is right, and he is to make his Christianity a thing of power, not by persecution or unkind words and deeds, but by a loving and determined influence and a refusal to favor or admit anything that is false and harmful. A good citizen is one who seeks to make the world better.

Hymn 115

Friday, November 8

READ Hebrews 11:6-16.

MANY questions have arisen through the years as to the possible perfection of this world. *The City of God* of St. Augustine, Mallock's *New Republic*, and many other works, give a vision of perfection. On the other hand, many theologians believe that this world is to grow more and more wicked until its final destruction at Christ's second coming. We cannot know God's plan. But this we can know, that we are to seek to make the world better by converting people. When the whole world becomes really a Christian world we may hope that we Christians have at least followed the Master's command, which included all nations and called for the activity of all His friends. We seek a "heavenly country," but we are also to seek to make the country in which we live, and all countries, as nearly heavenly as possible. There lies our responsibility. The rest we can leave to God.

Hymn 495

Saturday, November 9

READ St. Matthew 5:13-16.

GOD loved and loves the world. Jesus Christ loved the sea and the flowers and the birds even as He loved men and women and children. Christians as citizens of Heaven are to be the lights of the world and as salt to season and preserve. We are following our Master's example when we love nature. But we are to follow His example also in doing the work which He has given us to do. The good citizen is active, creative, hopeful, and he draws from the heavenly vision as from a holy model, and he works as one who knows the meaning and purpose of his life. "What are you doing?" asked a man of three stone cutters. One said, "I am working for \$7.50 a day." A second said, "I am shaping this stone." But a third said (O glorious vision!), "I am building a cathedral."

Hymn 459

Dear Lord, help me to value my citizenship and to follow the pattern which Thou hast revealed in Thy life and words and works, even the heavenly pattern. Guide, direct, inspire, strengthen me, and show me the glory of righteousness that I may work for its realization here. Amen.

The South Indian Union Scheme

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

Retired Bishop of Bombay

PART III.

Catholic Principles and Rules of the Church

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

THIS periodical, whose editor has kindly offered me the hospitality of its pages, is called THE LIVING CHURCH. I do not know why the title was originally selected. But it bears witness to a never-to-be-forgotten fact. The Church is a living organism. It has a continuous life down the centuries. That life is the life of Christ, its Head. That life has shown itself in developing a mind with a continuous story of thought and a body whose organs present a continuous story of growth and specialization of function. If a society of men claims to be a part of that body, it must show that it is continuous with it. From this point of view it is natural to consider the union scheme in South India and to ask whether the Church as united under that scheme will preserve continuity with the Church of the Ages.

Enough has been said in previous articles to indicate that it has continuity of thought in matters of doctrine with the Great Church. Some persons apparently require to be assured that it will also have continuity in the matter of structure—in the possession of all the organs of the body. Let me take this point with special reference to the ministry and the questions that have been raised about it.

The united Church will have Bishops, Presbyters, and Deacons. (I may remind readers that the word "Presbyter" was used in the Prayer Book which Archbishop Laud drew up for Scotland, and is still officially used in Latin by the Roman Church side by side with *sacerdos*.) Those who have been prepared for the Presbyterate will serve the Diaconate as a part of their training. Others will be ordained to the Diaconate as a substantive ministry according to the custom of the primitive Church. Bishops will be consecrated by Bishops who have received their consecration in the succession which has come down from the undivided Church. (Our Free Church friends who attach no importance to this succession are willing that it should be maintained because we attach importance to it.) The Bishops of the united Church will have all the traditional functions of the Episcopate. The only difference is that whereas hitherto Bishops have exercised these functions in virtue of an unwritten constitutional practice, these functions will be written down in the Constitution of the united Church. We willingly consented to this, because our Free Church friends said, reasonably enough, that they wished to know what they were in for, in accepting episcopacy. Thus any one who examines the scheme will find that the Bishops (1) have pastoral care of their dioceses, especially of the clergy in them, (2) have a special responsibility for the faith and doctrine of the Church, (3) have special responsibility for purity of life in it, being alone authorized to excommunicate persons or to reconcile excommunicated persons when penitent, (4) have the supervision of worship, and the duty of authorizing (i.e., in Anglican terminology, licensing) ministers to exercise their ministry in the dioceses, (5) have the *jus liturgicum*, (6) have the duties of ordaining, and (7) of confirming. They have other duties, such as presiding over Diocesan Councils, which belong to modern conditions rather than to the inheritance from the ancient Church. With regard to (2) and part of (5), modern Anglican method is followed. It will be remembered that in the first five centuries and probably longer, only Bishops sat as voting members of Provincial as well as Ecumenical Councils. As it was manifest that that precedent would not be acceptable to the members of the Churches with which we were endeavoring to unite, we proposed to them and they accepted the arrangement printed as Sec. VIII (C) (7), based on the rules of

the Church of England both in England and in India. (The *Synod* is the name for the highest Council of the Church, consisting of Bishops and other clergy and lay representatives, corresponding to the General Convention of the Protestant Episcopal Church in America.) I quote the most important words only:

"When any proposition (in which term are included proposed enactments, statements, and resolutions, and also forms of public worship) is brought before the Synod which directly concerns (a) the faith and doctrine of the Church, (b) the conditions of membership in the Church, (c) the functions of the ordained ministers of the Church, or (d) the worship of the Church, and any forms of worship proposed for general use in the Church, the matter shall be discussed in the Synod in the usual manner, but the proposition shall be submitted to the Synod for final voting thereon only in a form approved by the Bishops sitting separately for that purpose."

Thus the Bishops will have the historic functions of the Episcopate. They alone will consecrate and ordain, being assisted by Presbyters in the ordination of Presbyters, according to ancient custom.

"The uniting Churches agree that it is their intention and expectation that eventually every minister exercising a permanent ministry in the united Church will be an episcopally ordained minister," Sec. IV, (B) (6). "It is the rule of the Church that none except Presbyters and Bishops have the right to celebrate the Holy Communion," Sec. VII, Part I. (C) (1).

IT has been objected that the expression "it is their intention and expectation" is too weak. Our answer is that this is all that can truly and accurately be said. We of this generation, who feel called of God to bring about this union of Churches, do seriously intend and confidently expect that eventually none but episcopally ordained ministers will be found exercising permanent ministries in the Church. That is all that one generation in the Church has a right to say about their successors.

Here, then, is the ancient structure of the Church, its ancient ministry of Bishops, Presbyters, and Deacons, with a generous return to the idea of conciliar action and provision for the representation of the laity in Councils of the Church and their participation in its active work. Here also are the ancient rules—which may be regarded as the laws according to which the organs of the body function.

If this were all, no outcry would have been raised by the "Catholic-minded." But we have made certain exceptions. There are the ministers of the uniting Churches who have not been episcopally ordained, and will be working in them when the union takes place. They refuse to be ordained by Bishops because they think that if they accepted such ordination they would be throwing a doubt on the reality of the ordination which they believe themselves to have received and to have rightly exercised for years. For my own part, I prefer the example of St. Chad. If nothing but my re-ordination stood between my Church and reunion with another Church, I would be re-ordained for the sake of the complete and immediate unity in the Church which that would secure. But our friends will not take this step. We accept this decision of theirs. On condition, therefore, of these ministers signing the Basis of Union and Constitution, they will be accepted in the united Church as ministers of the Word and Sacraments as they have been accepted in the Churches to which they now belong. They will continue to minister to the congregations who have all along accepted them. It is well known to them that many of our people would not be happy in receiving the Sacrament of the Lord's Supper at their hands, as they do not believe that these ministers have received due authorization to celebrate

It. To put these ministers in charge of such people would be to force the latter either to receive with doubts, or to abstain from receiving the Lord's Supper. To impose that alternative upon them would be unchristian cruelty. They have agreed that this shall not be done, but they do not wish to make regulations about it—they ask us to accept "a gentleman's agreement," which will be found in Sec. IV (B) (3). The essential words are "the united Church will be careful not to allow any overriding of conscience by Church authorities or by majorities; nor will it in its administrative acts knowingly transgress the long-established traditions of any of the uniting Churches." And, again, "They therefore pledge themselves and fully trust each other that in the united Church no arrangements with regard to churches, congregations, or ministers will knowingly be made, either generally or in particular cases, which would offend the conscientious convictions of any persons directly concerned, or which would hinder the development of complete unity within the Church or imperil its subsequent progress toward union with other Churches."

The whole scheme is futile and ridiculous if we cannot rely on goodwill and loyalty, and therefore a "gentleman's agreement" is natural and proper. One can understand the feeling that detailed regulations would seem to imply a certain lack of trust. And besides regulations, however skilfully drawn, are not so good a safeguard as the honor which makes them unnecessary.

ANOTHER exception has been made. It is clear that the founder missions ought not to be forced by the union to give up their work in South India—or not to replace missionaries who retire or die. It will not always be possible for them to send out young laymen to be ordained in the united Church. Therefore the scheme proposes that for the next thirty years ordained missionaries sent by any of the founder missions who accept and consent to work under the Constitution of the Church shall be given the same status as non-episcopally ordained ministers working in the uniting Churches at the date of union. "After this period of thirty years, the united Church will consider and decide the question of such exceptions to the general principle of an episcopally ordained ministry." Sec. IV. (B) (6).

The last clause has given rise to much criticism. But it has been overlooked that the united Church has a right to settle all questions; it is waiving that right in this instance for thirty years in order that the present generation may know what the union will involve in their time. In this particular matter thirty years may make any further action unnecessary. For instance, missionaries might not be required in that part of India, or, again, reunion in the West might have solved all these difficulties about ministry.

We have been taken to task for the exceptions made in favor of existing non-episcopally ordained ministers and future missionaries of the founder-missions. We have proposed them because we thought them reasonable. St. Paul appeals in the Second Epistle to the Corinthians to the "gentleness and reasonableness of Christ." We would make the same appeal. But when it is said that allowing these exceptions affects the principle or, in other words, that we cannot make them without giving up the rule of an episcopally-ordained ministry, we answer that it is not by rigidity that rules are preserved and maintained. Equity in the State and dispensations in the Church bear witness to the fact that the carrying out of the best general laws would lead in a few cases to injustice, and that exceptions must be made if the law is to be maintained. Otherwise the injustice of carrying out the law in the exceptional cases will bring the law itself into discredit.

One other point in which our scheme goes back to the original and truer conception of the Church may be mentioned. In antiquity the unity of the Church was visible to the simplest person, because in one place he only found one Church. We wish to revert to that condition. If our scheme is carried out, there will be more places in South India than at present where there is only one Church. Our principles provide a way for men of different opinions to live together in one Church. If those principles were widely accepted, there would be no need for the world-wide Churches organized to cultivate and propagate particular opinions, which make it less and less possible every year to find the one Church of Christ in any one place.

If I have made out my case for the continuity of the united Church in thought and institution with the undivided Church, and for its possession of those organs and rules of ministry on which Catholics have always laid stress, it will be natural to ask, Why then have Free Churchmen accepted such a Constitution? The answer is fourfold: (1) Our Free Church friends in India, like the Free Churchmen on the Lambeth Joint Committee, are convinced that no general union of the Churches can be thought of without a general acceptance of episcopacy. (2) They have guarded themselves in the matter of the Episcopate by the provision in the Constitution that no theory of episcopacy is to be required to be taught or believed in the united Church. Men will be free to teach and believe these theories as well as the theories which are customary in the Churches who possess already the historic Episcopate. (3) They have found us ready to accept many points from their own institutions, especially the use of councils and committees in every unit of administration, and the use of various or variable forms of worship. (4) They may even have come to regard the episcopal form of constitution which is now proposed, as something appropriate to the country, and timely. Undoubtedly they began the negotiations saying, "Of course there must be give and take, there must be concessions on both sides." I and others tried from the first to suggest that we looked forward to contributions, not concessions, and that we hoped for union by combination, not by elimination. I hope that when Free Churchmen look at the complete scheme they will recognize that this has come to pass. Even the acceptance of episcopacy in its constitutional form may seem to them, not a concession, but an act of statesmanship. If one considers the circumstances of the second century, one must be struck with their resemblance to present circumstances in India. Then the Church was threatened by Gnosticism. It was weak and perhaps various in organization. It was distracted by many varieties of opinion. The movements toward greater unity of thought and life which saved the Church in the second half of the second century were very like our present movement. And they included the general adoption of episcopacy as it has ever since been understood. Christianity in India today, threatened by the same dangers, will (we believe) be saved by the same means—including the adoption of the historic Episcopate which is at the same time congenial to the genius of India.

All over the world this scheme will be discussed and judged. It was not conceived in the interest of any party or denomination. It will be wrongly judged if it is judged from party or denominational points of view. May I appeal to all to consider the opinions of men of other schools of thought and other countries before forming anything like a final judgment? But above all, let me ask the reader to remember that in this question there are only two things of supreme importance, Christ's prayer for unity—so far, as yet, from fulfillment; and His plan for His Church—so little, today, understood.

May the love of Christ constrain us all to think, speak, and act in this matter only so as to please Him!

(THE END)

DOCTRINES OF APOSTLES ARE NEED OF TODAY

THE apostles were once described as those who had "turned the world upside down." It was a vivid description of the way in which the message of the first followers of Jesus overturned the common standards and conventionalities of the cities where they preached and worked. They brought a new set of values into life that wrought havoc with the common ideas about what was worth while. Men had stressed the material and the physical, but these men talked about a different order of life. They emphasized the spiritual and the eternal. Men had trusted in military achievements and the strength of the sword, but these men declared that love was mightier than all the armies of the empires. It was a most upsetting view of life. It ran squarely against all that the masterful men of the time affirmed to be true. It was a real process of turning the world upside down.

In doing this, however, these apostles of a new day got the world finally right side up, so far as true ideas concerning its meaning were concerned. We do not more than half believe what they said; we never have dared try to construct a scheme of living on the basis of their teachings. We know, however, that they were right. Their old upsetting doctrines are what we need today if we are to get our world right side up.

—Zion's Herald.

Men—Good and Bad: Mostly Good

By Clinton Rogers Woodruff

THIS generation has shown an insatiable interest in the lives of men and women, and there has been an almost unending list of books, good, bad, and indifferent, devoted to their biographies. In my boyhood days biographers like Jacob S. C. Abbott wrote their lives with a view to pointing a moral. The pendulum has now swung to the other extreme and the tendency is to emphasize the non-essentials and the shortcomings. In both instances we get a perverted prospective.

There are many good biographies being written now, one of the most interesting and important of which is the life of the much criticized Andrew Johnson, the seventeenth President of the United States. It is by Lloyd Paul Stryker (Macmillan, \$6.00) and is really an elaborate brief in defense of President Johnson, who was crucified by the radicals of his time because he sought to carry out the policies of Abraham Lincoln.

Andrew Johnson had a colorful career. Born in the humblest of circumstances, he educated himself until he became a speaker and a publicist of power. He was a member of the legislature of Tennessee, a member of congress, governor of Tennessee in the '50s, and senator of the United States when the South seceded. It was his loyal stand by the Union (and he was essentially a Unionist) that led to his selection as the vice-presidential candidate with Mr. Lincoln in 1864. This was rather an unusual circumstance, as Johnson was a Democrat and had always been one, and never pretended to be anything else. He was, however, a staunch Union man, and this was his great recommendation. He was a man of parts, however, a good administrator, an effective writer and speaker, and a man of undaunted courage. Indeed, Mr. Stryker has given as his subtitle the phrase: "A Study in Courage."

The story of reconstruction is told in great detail, in fact, almost too much detail, but it places clearly before the reader how Johnson suffered because of his opposition to the radical proposition of Sumner, Stevens, *et al.*, that the South was to be treated "as conquered territory." Andrew Johnson's theory was that of Abraham Lincoln: that the Southern states had not succeeded in their effort to secede. They had been merely states in rebellion, and, as soon as they had admitted the error of their ways, were to be given their old representation in the Senate and House and in the government of the United States.

It is gratifying to have this elaborate account of the administration of the one President of the United States to be impeached, and who came within a single vote of conviction. Johnson was the victim of a cabal which, undoubtedly, would have harassed Lincoln had he lived. Perhaps Lincoln, with the great prestige that came to him for the winning of the war, would have been able, with his remarkable tact and diplomacy and unwearied patience, to have overcome the machinations of the conspirators. That, however, is a question that will never be decided. What we do know is that Johnson suffered as no other president of the United States suffered for daring to carry out what most modern students regard as the sound theory of reconstruction.

After he had retired from the presidency he was re-elected to the United States Senate from Tennessee, which shows that the people who knew him best respected him. He is coming into his own now, and Stryker's book will be a potent factor in that connection.

As illustrating Johnson's courage, Stryker tells how a first-hand witness had told how threats were uttered that if Johnson dared to appear at a certain meeting he would not leave the hall alive. At the appointed hour Johnson ascended the platform, walked to the front, laid down his pistol on the desk, and began his speech after this fashion:

"Fellow citizens: It is proper when free men assemble for discussion of important public interests that everything should be done decently and in order. I have been informed that part of the business to be transacted is the assassination of the individual who now has the honor of addressing you. I beg respectfully to propose that this be the first business in order.

Therefore, if any man has come here tonight for the purpose indicated, I do not say to him, let him speak, but, let him shoot." No one appeared to have attended for that purpose, so Johnson continued: "It appears that I have been misinformed. I will now proceed to address you on the subject which has called us together."

Claude Bowers, in his new book, *The Tragic Era*, also comes to the defense of President Johnson.

SIDNEY DARK, editor of the *Church Times*, is really a versatile man, and has latterly been directing his attention to the "bad men of history." In his comparatively small book, *Twelve Bad Men* (Crowell, \$3.00), he treats of such historical figures as Louis XI, Cromwell, Cesare Borgia, Cellini, Casanova, Talleyrand, and Marlborough.

The sketches are done with Mr. Dark's usual skill. One cannot help wondering, however, why it was necessary to tell again the evil deeds of evil men. It is rather interesting to note that Mr. Dark does not include Henry VIII among those whom he treats and it may be that some of his critics will urge that he has been partisan in excluding him and including Cromwell.

All of which goes to show that the question of good and bad is very often a relative one, and that especially in public conduct there are no absolute standards.

If Mr. Dark did not include Henry VIII in his volume, Francis Hackett, in his more or less monumental volume, has certainly made good the omission. Hackett, at one time on the editorial staff of the *New Republic*, is an Irish Roman Catholic, one of the most brilliant of the younger writers, and he has devoted the last six or seven years to a study of England's much discussed and much criticized king. He has given us a volume that is intensely interesting, in fact, so much so that it has been called an historical novel, but it is also something very much more. Mr. Hackett is not an economist, nor really a historian. He is, however, a biographer of splendid attainments and he has given us a picture of Henry VIII and his wives and his times that is well worth reading. As in most of the modern biographies, women and sex predominate. Of course, the life of Henry VIII is a very fertile subject in both these fields. The accounts of the six wives are exceedingly well done and show how he married some for love and some for politics, but always with the view of securing an heir. His first wife was Catherine of Aragon, with whom he lived for twenty years, only to discover at the end of that time that he had been living in adultery with her all the time! (This sounds very much like the recent Marlborough case.) Then came Anne Boleyn; Jane Seymour, who gave him a male heir who afterwards became Edward VI; then Anne of Cleves; then Catherine Howard; and finally Catherine Parr, with whom he ended his days and who was essentially a good woman and a very good wife to him.

Although Hackett is a Roman Catholic, his account of Henry VIII has not met with the approval of Roman Catholic critics. For instance, *America* says:

"In the ecclesiastical phases, especially that of Henry's divorce from Catherine, Mr. Hackett leans more on the testimony of Henry's parasites than on the clear evidence presented to the courts. In addition, Mr. Hackett does not seem fully to comprehend the religious elements involved in the divorce; to him, it is a mere matter of sex and politics. He misses a great number of fit opportunities to be his usual mordant and cynical self in his omission of the sack of the monasteries. Born and educated in the same faith as Henry VIII, Mr. Hackett, through his many sneers and satiric allusions to things religious, gives the impression that he has lost what Henry clung to. For Henry, with all his weaknesses of flesh and all his evilness in deed and ambition, retained his belief in God and the supernatural."

This book is to be read more largely for its general historical interest than for any ecclesiastical value. It is not a controversial book; as I said before, it is more interested with Henry VIII and his amours than with the economic or ecclesiastical phases of his reign.

While writing about Henry VIII, I want to call attention

again to a leaflet issued some years ago by the Holy Cross Fathers, written by Father Hughson. It is entitled *The Anglican Church and Henry VIII*. It is commended by the Bishop of Tennessee, who was then the presiding bishop of the Church, and contains in a few pages one of the most effective statements with regard to the ecclesiastical position of Henry VIII that is to be had anywhere.

"God made him, therefore let him pass for a man"; this is the text of Gamaliel Bradford's new book, which he calls *As God Made Them*. It is a series of portraits of nineteenth century Americans, like Webster, Clay, and Calhoun in politics; Asa Gray in science; Francis J. Child in scholarship; Booth in drama; and Greeley in journalism. The book is written in Bradford's well-known style and is a worthy companion to his other notable contributions. America should be proud of him, as he ranks among the most notable of living biographers. He seems to get at the very soul of his subject and leaves a vivid impression. (Houghton Mifflin Co., \$3.50).

In his day, John Mitchell was one of the outstanding labor leaders and his conduct of the great coal strike through the Roosevelt administration was such as to justify the term which his latest biographer, Elsie Glück, applies to him. She speaks of him as representing the "courage of a prudent man." *John Mitchell, Miner* (John Day) is the most comprehensive and authoritative account of Mitchell's work in building up what was at the time the strongest industrial union in the country, and which won many notable victories for the cause of collective bargaining.

Miss Glück ranks him as one of the great dynamic figures of the country, and I think justly so. She describes him as having made labor's bargain with a gilded age, but he did a great deal more than that. He established American labor on a higher and more effective basis and secured for it a respect that it did not theretofore have.

Speaking of science, as we did a short time back, brings to mind Dr. Cajori's book on *The Chequered Career of Ferdinand Rudolph Hassler*, who was the founder of the first scientific bureau of our Federal government in Washington. His strange personality is a matter of curiosity. His chequered career—in the main a sad life full of disappointments, nevertheless a heroic life—will appeal to many readers who are perhaps only mildly interested in geodesy. Hassler is one of three or four Swiss immigrants who have contributed greatly to our scientific and political life: Agassiz, Guyot, and Gallatin. (Published by the Christopher Publishing House, Boston, \$2.00.)

ELECTING A PRESIDING BISHOP

THERE must be sixty-eight members of the House of Bishops present at the special meeting of the House of Bishops in Washington, D. C., November 13th, or no election of a Presiding Bishop of the Church to succeed the late Bishop Murray can be had.

With only sixty-eight bishops attending, however, there would be but a bare constitutional majority at hand, and to effect an election a unanimous vote of all those present would be necessary for a choice.

The facts illustrate the importance of the fullest possible attendance of the members of the House of Bishops at the special meeting in Washington.

Section 3, Article I, of the Constitution of the Church provides that, "The House of Bishops shall choose one of the Bishops of this Church to be the Presiding Bishop of the Church by a majority of all the Bishops entitled to vote in the House of Bishops."

In the event of the death of the Presiding Bishop, the Section provides further that, ". . . the Senior Bishop of this Church in order of consecration, having jurisdiction within the United States, shall (unless the date of the next General Convention is within three months) immediately call a special meeting of the House of Bishops to be held within two months to elect a Bishop having jurisdiction in the United States to be the Presiding Bishop."

The total membership of the House of Bishops is	149
Less suffragan bishops and two bishops resigned	14
Total entitled to vote under the Constitution	135
Constitutional majority necessary to a choice	68

THE REV. WALTER N. CLAPP

A Tribute

BY THOMAS M. PEARCE

THE Rev. Walter Nicholas Clapp, rector of St. Mary's Church, Pittsburgh, died in that city September 23, 1929, as previously reported in THE LIVING CHURCH. This year he had celebrated his twenty-fifth year in the parish where he went as a young man to become curate to Bishop Whitehead, who organized and built the church.

Under almost insurmountable difficulties, Fr. Clapp kept the parish alive. When the church had been built, more or less as an experiment in community church work, the district had a large proportion of English communicants of the Church of England. Today alien elements have filled the homes left vacant by the former parishioners of the church. The street car lines are not convenient and until very recently automobile boulevards from the city have not been easily accessible. Yet the parish through its ministry has kept the services of the Church, even to the week-day Masses.

Much of the color in the church was the work of his own hands. Aided by his wife, by the followers of St. Dunstan's Workshop (the rooms in the rectory where he worked), Fr. Clapp decorated the Chapel of the Blessed Sacrament where the reredos consists of tall saints in red and gold, the tabernacle of the tree and the risen Christ, the sanctuary lamp of hammered silver carrying at its base symbols of the Catholic faith.

The entire diocese benefited from his work on the Architectural Commission, where his understanding of the small parish church would not allow him to compromise with bad art or cheap ecclesiastical building. I do not believe there were many in the diocese or (I shall venture) in the American Church who were his superior in the study of the history and liturgy of the Church. He preached to small congregations. He published nothing (except a few poems in the student anthology of poetry of Columbia University). His parish work was an uphill struggle for which success is a dubious term.

There is no relative measure of success or failure in life. A man may win or lose a race, but he may both win and lose his life. To those who not only loved Fr. Clapp but who appreciated his remarkable mind and his unselfish life, his abundant success breaks through the bounds one gives it.

The last day of Fr. Clapp's ministry was a typical one. He arose for the early Mass. No one knew what an effort it was for him to get up for the early services during the week and on Sunday, weakened as he had been by constant spells of sickness. After the service, he stood for some time in the yard before his church, talking with the little group of his parishioners who had come out to offer up with him the morning sacrifice of the Mass.

He drove home for breakfast, which was not customary with him. He usually stayed at the church to be present at the Sunday school and say Matins before the late Mass. Perhaps he wished to be with his older daughter who was preparing to leave for college. After the morning Mass and dinner, where, as usual, there were guests—I think no Sunday was ever free from guests in his home—Fr. Clapp shared the rich experience of his mind and life in conversation which was imaginative, witty, sympathetic.

On this Sunday, the group went to the train to send off Mary, his daughter, to Smith College. On the ride home from the station, Fr. Clapp talked of many things, one, a clerical associate who had grown restless in his thinking and had embraced a modern thought cult. Fr. Clapp had encouraged him to go to London to try the thing fully. He grew tired, Fr. Clapp added, "of saying prayers and chanting litanies to the great heart of humanity."

Again at night, there were guests at his hospitable board. He complained fairly early of being tired and went to bed. When Mrs. Clapp, careful to notice a sign of illness, asked him of pain, he refused to allow her to worry. He took, however, a small glass of aromatic spirits of ammonia from her, and as he drank the glass fell from his hand.

It was early Monday morning, the twentieth anniversary of his marriage to Mrs. Clapp. He had planned a party to celebrate the day. That day he lay in his Mass robes, the green vestments given him to say his first service at the altar. In his hands was a rosary of carved wooden beads. People came and went.

A Priest's Mail

By the Rev. G. M. Rutter

Rector of St. Matthew's Church, Cleveland, Ohio

ONE of the best methods to insure a restful vacation is to arrange that no mail be forwarded; then one can eat, read, sleep, fish, loaf, or do whatever he wishes without the bother of opening letters and without the sadness that comes as a result of the contemplation of the type of communication that the post brings to the average priest. When I left in August for my vacation, I saw to it that it would be a real vacation, one without the United States post office; when I returned the other day, I found the result of my forethought in the form of a pile of mail nineteen inches high. With zest I began to read; with increasing weariness I read on; with humiliation I finished. What, I wondered, do most people think of the clergy, of their intelligence, of their gullibility, of their mental age?

The first piece I opened (I opened and read from the top of the pile downwards, without favor or choice) was a franked copy of a speech delivered in the House of Representatives by the Hon. Ruth Pratt "protesting against an increase in the tariff on sugar." I suppose Mrs. Pratt thinks that the clergy influence their flocks politically; nevertheless, I shall not preach about sugar nor about the tariff. Into the wastebasket with it. Next was a letter from my college asking about a prospective entrant; I knew nothing about the boy, and I wrote a letter saying so. Then came a letter from a local newspaper telling me how I could, for 42 cents per week, broadcast the activities of my church through a circulation of over a quarter of a million. Knowing that the activities of my small, outlying church were of little interest to almost all of this quarter of a million, I put that notice also into the basket. A letter from a fellow clergyman gave me the data of a baptism he had performed for me in my absence; thankfully, I noted the facts in the parish register. From a company that makes envelopes came an urgent request that I use "Big Ben" envelopes; they, I suppose, like the Big Ben alarm clocks, wake people more quickly and thoroughly. The School of Lip Reading wants me to send my deaf parishioners to them in order that they may hereafter be able to "hear" my sermons by watching my lips; but my church is small, and I have no people who are so deaf they cannot hear what I say in it. A postal card informs me that, by a "very special offer to church members," I and my congregation may take out insurance "at cost"; wondering what "at cost" means, I dropped the card into the basket.

The next communication brought real humiliation to me; it advised me to buy *The Preacher's Homiletic Commentary*, saying that "this colossal work is the backbone of many a successful preacher's library"; that "300,000 volumes already (have been) sold in America"; that I may save \$60.50 by buying now at the special price of \$59.50, in small monthly payments. Moreover, a Special Certificate is enclosed. Instantly there came into my mind the medieval "preachers' helps," the *exempla* collections and the homily cycles, and I wondered just how much more accomplished the modern priest is than his medieval brother, how much better able he is to preach the Gospel from his own mind and heart. There are thirty-two volumes in the set; that means, if 300,000 volumes have been sold, that nearly 10,000 clergymen are using this "vast treasure house" of "meaty themes" for sermons. Why not present each boy and girl, at confirmation, with a set of these books and eliminate preaching altogether?

The next letter asked me to subscribe to the *Witness*. Then came a copy of the *Spirit of Missions*, which I laid aside for later perusal. Then a plea for aid in erecting the Seabury Memorial Shrine in Aberdeen; I am inclined to favor it, for Scotch blood runs in my veins. An advertisement for an addressograph left me uninterested; my parish does not present a problem in addressing letters. Next, a handbook from the Morehouse Publishing Company. An advertisement from a lumber company, a "complete store for builders." Another catalog,

"the complete guidebook of the best Church school supplies." From one concern I can "make a wonderful profit of 50 cents on every box assortment of cards you sell for \$1.00"! This concern has "only 'class' cards—there are no cards of a frivolous nature"! Heaven forbid that we be frivolous on the anniversary of the birth of our Lord; at such a time we should use only "class" cards.

A price list of sacramental wines did not say they were "class"; it merely claimed they were pure. The local Humane Society wanted to know about some people who were asking for children to board; unfortunately, they were not in my parish, and I could give no information. The Religious Book Club asks whether I am one "who is ever striving, ever eager for the great adventure which lies in discovery of new ideas, and the realization of deeper religious experience"; they have, they say, "solved the problem of keeping abreast of the best thinking in the religious world." Preferring to adventure without the aid of their editorial committee, I put the circular into the basket to join the mass already there. A program of a clergy conference interests me more; I lay it aside for later reading. A certain concern intends to give \$25,000 in cash prizes in a food preservation contest, and if I present this letter at the exhibit I can obtain a refrigerator thermometer free. Since I do not have a refrigerator, I decide not to obtain the thermometer. Next comes a gaudy envelope which announces on the outside "a gift to you; the world's fifty best short novels." I do not even open this, for I have some notions myself about what are good novels, and I fear publishers bearing gifts. The local Community Fund organization offers to provide speakers for "special occasions such as Mothers' Day, Fathers' Day, Hospital Day, and, of course, Community Fund campaign." The Department of Religious Education sends material on Adventuring with Christ, a program for the children of the Church; I shall look at this more closely.

The original pile of mail is almost gone now; wearily I read on. The Christian Nurture Series is called to my attention; but I already use it. I am favored with a copy of the *Christian News*, published by a council of churches "comprising seventeen Protestant denominations"; I glance at it with a dull eye. The bottom of the pile at last! It is a letter coming to me "on an errand of mercy" from the "sole distributors of Free Breath"; with it are a number of "free dollar coupons," which, with 10 cents to help pay the packing, postage, etc., will entitle any member of my congregation (if I sign the coupon) to a "Free Breath treatment for the attacks of Asthma, Bronchitis, Hay Fever, or Catarrh of the Mucous Membranes," etc. I am very tired now, but I read to the bitter end, and I am rewarded by the following testimonial which I copy *literatim*:

July 6 1929

Mr O H Dean
Benton Harbor
Mich.

Dear Sir

You will never know how much I appreciate your wonderful treatment Oh. What a difference it makes in my life Thanks to you I never suffer with asthma I will be more than glad to be of any assistance that I can in recommending the treatment to any one that suffered with asthma as I did.

Rev. (I leave the name blank.)

As I wondered whether the names of the clergy were automatically put on the so-called "sucker lists," I sadly went to bed.

THE STORY is told of a father who was anxious to cure his little son of a fault. When he fell into the sin he was to drive a nail into a piece of wood, and when he was sorry he was allowed to pull it out. It was a successful device, for the child learned to conquer his failing. But it was remembered that, though the nails were removed, the marks remained.

—By Way of Illustration.

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.

COLORED CHURCHMEN AND THE CONSTITUTION

To the Editor of *The Living Church*:

AT THE late meeting of the House of Bishops, in Atlantic City, the following memorial was laid before that body, expressive of the general attitude of the colored clergy and laity, with respect to Church extension among the colored race. The memorial reads:

"The great and vexing problem of the ingathering of the colored people within her realm has given the Church, in the years gone by, deep searchings of heart: she has endeavored to deal with this problem righteously and effectively, and the increase of these people and their advancement in learning and culture has made the problem more intricate and, consequently, more difficult of solution.

"As presbyters of the Church, of that race who have exercised our ministry for a period of more than a third of a century, we most earnestly and heartily appeal to you, under no consideration to consent to the amendment of our Constitution of General Convention whereby the words 'race,' or 'color,' or 'racial lines,' may enter therein.

"We are far from being unmindful of the actual situation of affairs which call forth some accommodation of our present ecclesiastical system to the well-being of both races in the one brotherhood. But the children of the Church now in 'ecclesiastical exile' can be brought into vital and organic touch with the full life of the Church without such class or racial legislation.

"We respectfully submit that all that is necessary, in the line of legislation, is some sort of addition to Section I of Article VI of the Constitution, as follows:

"And it (The House of Bishops) may still further establish Inter-Diocesan Missionary Districts, running through two or more contiguous dioceses, upon the request of the Diocesans concerned, embracing only such congregations as are not in union with any Diocesan Convention. Such Districts shall, in every respect, sustain the same status as other Missionary Districts."

"There is no color-line in this; and yet, under its operation, identically the same thing would be accomplished as is desired by those who would have 'race' or 'racial lines' constitutionally recognized.

"With the growth of the Church among colored people, the great bulk of the race in the Church would voluntarily select union with the missionary district rather than with the diocesan convention; for it would be evidently to their interest in self-development. At the same time, there would be those who would elect to remain with the diocese. Thus, the principle of representation in every ecclesiastical group would find actual interpretation.

"In this age when men everywhere are seeking closer fellowship, it would prove disastrous for the Church to disfigure her Constitution by the introduction of race or color."

Baltimore, Md.

(Rev.) GEORGE F. BRAGG.

ORDERS AND UNITY

To the Editor of *The Living Church*:

THE ROCK on which all Episcopalian overtures for unity up to date have broken is the question of orders." So saith the *Christian Century*. And probably all sorts and conditions of Christians say, Amen. We have recognized this and tried in all sorts of ways to reconcile the episcopal ministry with others. It has naturally involved an effort at definition; that we might know just what is essential to the episcopal ministry; that we might require no more than is necessary of other sorts of Christians. It is commonly said among us now that the one necessary factor in the episcopal ministry is priesthood; that there is nothing essential to a bishop except that he is a priest with power to transmit the priesthood; and that bishops have no vital connection with the prophetic or the teaching ministries. This is what is involved in admitting that non-Episcopal ministers are true and authorized prophets and teachers; and that all they need from bishops is the power to offer the Eucharist.

This does not help Christian unity one bit. What non-Episcopalians stumble at is that power and authority to do anything is transmitted through bishops. It is just as easy to get them to accept the power and right to prophesy, teach, and

sacrifice from bishops as it is to get them to accept any one of them. There is no advantage to Christian unity in reducing the episcopal claims to one.

But even if this limitation of the episcopal ministry helped; is it true? Does not the Church require an authorized teacher and prophet, as well as an authorized offerer of the sacrifice? Does it not take a special spiritual grace to teach and to preach as well as to sacrifice? If it does, is this spiritual gift given directly by God, apart from sacramental ordination, in the case of prophets, but not in the case of priests? If bishops are the successors of the apostles, must not "the ministry of the word" (Acts 6:4) reside in them as well as the ministry of the sacraments?

Do we not need to bear in mind the difference between a witness and a preacher of the Gospel? Every Christian layman is to witness to the supremacy of Jesus in his own life by utterly devoted loyalty to Him and to His Church, in word and deed. But is not preaching the Gospel something more than this?

Tarboro, N. C.

(Rev.) C. E. B. ROBINSON.

UNION IN SOUTH INDIA

To the Editor of *The Living Church*:

IN BISHOP PALMER'S article published in your issue of October 19th, he states "738,874 would come within the scope of the proposed union, of which 395,883 are Anglicans, 111,556 Wesleyans, and 231,435 belong to the South India United Church. These are all the statistics necessary for placing the scheme of union in its true perspective."

An analysis of the above figures may be useful. The pamphlet entitled *Proposed Scheme of Union*, published recently by the Christian Literature Society for India at Madras, gives the following figures:

Anglicans—communicants 106,362, other baptized persons 228,142, unbaptized adherents 61,379. *Wesleyans*—communicants 17,187, other baptized persons 82,727, unbaptized adherents 11,642. *South India United Church*—communicants 43,749, other baptized persons 138,042, unbaptized adherents 49,644.

My point is this: Is the Bishop right in claiming 61,379 unbaptized persons as Anglicans? They are still in a state of heathenism, though favorably disposed toward the Church. The term "adherent" is a very loose one. A man who has attended a dozen meetings or services might be termed "an adherent." These 122,665 "adherents" of the Church and other bodies add the weight of numbers to the scheme; but to arrive at a true perspective should not the Bishop have analyzed the figures as is done in Appendix ii of the above pamphlet?

Ottawa, Ontario.

(Rev.) ARTHUR H. WHALLEY.

PERSONAL EVANGELISM

To the Editor of *The Living Church*:

THE National Commission on Evangelism is to be highly congratulated on its choice of Larkin W. Glazebrook, M.D., as a field worker. Dr. Glazebrook recently completed a two weeks' visit to our small diocese, Upper South Carolina. During that time he visited fourteen parishes, missions, and colleges, and addressed twenty-four meetings, speaking to a total of about 6,000 souls. His success in deeply interesting men, women, and young people in the subject of personal evangelism was most marked. The task of really interesting men in this vital subject is difficult and when the Church finds a layman who can do it as Dr. Glazebrook can and does, I feel that the fact should be made known to the Church as widely as possible. I understand that visits such as Dr. Glazebrook made to this diocese are possible for all dioceses. I do not know how the Commission on Evangelism wishes contact made with Dr. Glazebrook, but the simplest way is to get in touch with him directly at 2022 P street, N. W., Washington, D. C.

Greenville, S. C.

(Rev.) MALCOLM S. TAYLOR.

DETECTS A "SLIGHT CATHOLIC FLAVOR" IN THE LIVING CHURCH

To the Editor of *The Living Church*:

I AM INTERESTED to see that you are publishing a series of articles on the South Indian Union Scheme in *THE LIVING CHURCH*. I did not notice the editorial comments on this Scheme in the July numbers of your magazine, but I am curious as to why you tacitly retract them in the editorial section of last week's issue. Surely they were not written in ignorance of the facts of the case, so why do you feel called upon to apologize, as it were, for your privilege of editorial comment?

From a study of the Scheme as it has been presented in the *London Church Times*, I feel that sacramentally it is unsound and most certainly un-Catholic, *e. g.*, their attitude on Holy Orders; the celebration of the Mass, and the consecration of the Eucharist; Confirmation and "full Communion." Also the exclusion from mention of the other four Sacraments, which would imply a denial of them as such.

Unity, from a Catholic viewpoint, cannot be accomplished unless the uniting bodies become Catholic. That is, unless the uniting bodies accept the sacramental basis upon which the Catholic religion is founded. Aside from that, I hope that you will take a definite stand, pro or contra, regarding this Scheme. In the past your magazine, while it has at times a slight Catholic flavor, seems to adhere closely to the principle of non-partisanship. Of course, as you know, the Catholic religion is not open to debate, but it needs, especially in this country, something more than a humorous acceptance of whatever comes along.

Do not misunderstand me. I think that you simply cannot comprehend the fact that we cannot please everyone at the same time, and that there are some people whom we can never please. It is papers of a "statesman-like" standard that discourage the Catholics in our communion more than anything else. We need not start a fight, but we cannot refuse to meet the issue.

With every good wish for *THE LIVING CHURCH*, I am,
Ontario, Calif. L. M. VON KAMPFELDT.

THE NEW PRAYER BOOK

To the Editor of *The Living Church*:

THE GENTLY humorous account of the preparation and proofreading of the new Prayer Book given by Dr. Suter pleases us all, I feel sure, and even those of us who are most strongly Protestant are willing to concede to the Catholics the printing of the names of the prophets in Roman, so long as we have our dear Articles of Religion, without the loss of a letter or syllable. I might remark parenthetically, though, that only thirty-seven and a half of these Articles are bound up with the Prayer Book. But I ask, was the proof-reader asleep or in a waking dream when he allowed the peculiar inconsistencies "1st" and "First," etc., at the top of the pages naming the Sundays after Trinity? I have not been able to find any authorization for the insertion of the word "The" in these titles, which has necessitated the inartistic "14th" and the like, apparently to save space. Two publishers differ in their usage in regard to the numerals. Who took it upon himself to decree the change from Roman to Moslem (*i. e.*, Arabic) notation? But the most serious defect I have seen thus far in the new book is that it keeps the British spellings, "honour" and "neighbour," instead of adopting the American custom. The book professes, on its title-page, to be, "according to the use . . . in the United States of America." I think it ought to live up to that statement.

Hastings, Mich. (Rev.) WILLIAM CURTIS WHITE.

To the Editor of *The Living Church*:

THE REV. JOHN W. SUTER's account of the labors of the Editing Committee on the revision of the Prayer Book gives an idea of the immensity of such a task. Now that the new book is in our hands, it is interesting to note the changes made.

The re-arrangement in the order of the various services will doubtless be helpful, when people become accustomed to the places where particular services are to be found. One regrets, however, that Holy Communion was not placed *first* in order of the services, as it is essentially the service for the first day of the week (the Lord's Day service). But it is encouraging, nevertheless, to note that the altar is now described as the "Holy Table," in the first rubric, and also in the rubric preceding the Prayer of Consecration.

The first of the General Rubrics (page 84) is rather startling, for it authorizes a deacon to officiate at the altar, in the absence of a priest, "unto the end of the Gospel." It is comforting still to read in the Preface "that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship"; but is it not possible that the point of departure is dangerously near, in this connection? It would be interesting to learn what precedent guided the revisers in inserting this rubric.

In conclusion, may I point out that in correcting grammatical errors in the Psalter, one has been overlooked, *viz.*: the word "learn" for "teach" (Ps. 25:4), although the correction has been made in the other two places where it was needed.

Old Saybrook, Conn. (Rev.) WILLIAM ROBINSON.

OLD PRAYER BOOKS

To the Editor of *The Living Church*:

PERMIT ME to make a suggestion as to what to do with the Old Prayer Books. It is to give them away to the civilized heathen in the highways and byways of our land, if not too worn or tattered. It is a common idea now that the Prayer Book is no longer a good missionary agency; that people have so much reading matter they would pass it by. It may not be the missionary agency it once was, by reason of changed conditions, but its spiritual values will find a response here and there. A small ratio of response is satisfactory to commercial houses. If there is but a fraction of one per cent response in giving away our old Prayer Books as I suggest, it will be worth while.

My conviction in this regard is arrived at by the following: It has been my custom to give away Prayer Books in the Adirondacks for over thirty years. Two years ago I found a copy of one previous to the 1892 revision, in the office of a lumber camp. It bore the rubber stamp of my old mission parish, St. Joseph's, Rome, N. Y. Upon inquiry I learned that it was, and had been, a fixture of the office for ten years, and had been moved several times with the other office equipment, as the camp was demolished and moved deeper into the forests. The boss said he read it occasionally, loaned it to the cook and bunk house, and considered it a part of the office equipment, as much as the van sheets, ledgers, and similar utilities. How it came to the office originally, he could not say. I had evidently given it to a guide or lumberjack many years before, and its place two years ago was as indicated. I do not imagine that anyone was "brought into the Church" by this copy; but it has served as an inspiration, incited regard for religion, and possibly consoled someone in its wanderings and final place.

Atwell, N. Y. (Rev.) A. L. BYRON-CURTISS.

CAN WE BE FEARFUL?

To the late Presiding Bishop

IS IT so narrow—that profound abyss
Which cleaves the worlds asunder? Can that grim
And dreaded venture mean no more than this—
A moment's pausing, as the light goes dim?
You passed so quickly, we could scarcely say
When came the summons to your gallant soul.
A moment—you were here—then far away,
Beyond the barrier which we count life's goal.
With calm decisiveness your clear voice spoke,
And paused; we listened still, with one accord,
Not knowing that, unheard by us, it broke
Into a loving greeting to your Lord.
We saw your soul so quietly embark!
Can we be fearful when our world grows dark?

H. L. B.

COURAGE!

BE BOLD, attack. Do not seek martyrdom, but face it if it comes. Because a man thinks sanely, because he follows a true ideal while the majority worship the fatted calf and cling to superstitions, should he then skulk in a corner, refuse to enjoy God's sunshine and blue sky, eat sour cherries, and nurse hysteric despairs? Let a man refuse a tainted million; but let him enjoy his buttered toast on his own earned hundred.

—Arthur Lynch.

BOOKS OF THE DAY

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

THE REAL JESUS. By Charles Fiske and Burton Scott Easton. New York: Harper & Bros., 1929, pp. ix + 261. \$2.50.

A COUPLE of years ago Bishop Fiske wrote a book called *The Christ We Know*. This was a "study of the life of Jesus for the new generation," and in it the author succeeded very well in the task which he undertook, namely, to present the figure of our Lord in an attractive and understandable way to the youth of the twentieth century. The book did not profess to be a work of scholarship, but rather of religious interpretation. At the same time it was remarkably up-to-date in its scholarly presuppositions, and one could only wonder how in the world Bishop Fiske found time in his busy life to keep abreast of modern New Testament scholarship.

About the same time Professor Easton of the General Theological Seminary was putting the finishing touches on his *Gospel According to St. Luke*, which has been recognized since its publication as the standard commentary on that gospel, and the finest piece of exegesis in that field since Plummer's famous work in 1897. He was also getting ready to deliver his Paddock Lectures on *The Gospel Before the Gospels*, which is the best thing in English on the development of the evangelistic tradition, and a very thorough survey and criticism of the work of "*Formgeschichte*."

It was a brilliant idea of some one—no doubt the literary editor for Messrs. Harper—to bring these two successful authors into collaboration. The result is the volume—*The Real Jesus: What He Taught, What He Did, Who He Is*. The book has all the fire and passion of Bishop Fiske's sympathetic interpretation of our Lord to the new generation, and at the same time it has all the solid accurate scholarship for which Dr. Easton is well known among New Testament students.

The authors do not attempt to give us a "life of Jesus" in the old-fashioned sense with each separate journey mapped and described. No effort is made to weave in the Fourth Gospel; that writing is properly left at one side inasmuch as its purpose and outlook were quite different from those of the other three gospels. At the same time certain of the historical data which John gives us are made use of in filling out the picture of Jesus' life and ministry. What we have is an outline sketch of the probable course of our Lord's public life (no one familiar with the situation any longer supposes that a detailed "life of Jesus" is now possible), sandwiched in between several chapters, at either end of the volume, of pure interpretation.

There are some points which scholars may be inclined to question, e. g., the origin of the Mandaean, the significance of the third temptation, the function of Messiahship, the provenance of the Birth Narratives. But these are matters of minor importance, and do not affect the central purpose of the volume nor diminish the real success with which that purpose is achieved. We gratefully welcome the appearance of this volume, and gladly commend it to readers far and wide. It is better than a dozen of the impressionistic literary sketches that are in vogue today, but which, alas, begin, one and all, by eschewing scholarship and admitting their author's unfamiliarity with New Testament criticism.

FREDERICK C. GRANT.

THE BOOK OF JOB, ITS SUBSTANCE AND SPIRIT. By W. G. Jordan, D.D., Queen's University, Kingston, Ontario. New York: The Macmillan Company, 1929. \$2.00.

ONE who ventures an addition to the vast literature on the Book of Job must endeavor to do something better than his predecessors or different. Dr. Jordan has followed the latter course, and has made a contribution that is quite worth while. He has undertaken to deal briefly with all the great problems connected with the difficult classic, but his main

attention is given to what is deemed the original book. In this it may be said that he includes all that is critically admissible, which brings in some passages about which there is grave doubt.

The important chapter is on "Selections from the Original Book of Job," the cycles of speeches, and the speeches of Jehovah. Here the author gives the gist of the argument and liberal extracts from the speeches themselves. L. W. B.

TO THOSE who know the Anglo-Catholic movement in England from within, the name of the Rev. Francis Underhill needs no introduction. He may not be so widely known outside, for he is not the type of news-making ecclesiastic which the press delights to flaunt before the public eye; but those within have no more dearly loved or deeply trusted leader and counselor. Hence his *New Spirit in Anglo-Catholicism* (Mowbray, Morehouse, 60 cts.), a little book of fifty pages, has an importance quite out of proportion to its size. In this small compass Father Underhill has set forth the essential meaning and aim of the Anglo-Catholic movement. He has not sacrificed clearness to brevity; he has, rather, achieved clearness through brevity, for he has isolated and exhibited the essential features of Anglo-Catholicism in order that we may clearly appreciate what is central and what peripheral. In doing this he is able to utter some wise words of caution to us Catholics, warning us against temptations to which we are especially prone; and some winning words of explanation to Protestants, beseeching them to judge us by our essential aims and not by our wilder extravagances. It is a book which should be circulated and digested throughout the American Church from Dan to Beer-sheba, from West Park to Poughkeepsie. L. H.

THERE ALSO comes to this country, through the agency of the publishers of THE LIVING CHURCH, a new "Pax Book" *A Boy's Prayers* (Mowbray, Morehouse, 60 cts.). It is without question one of the best prayer manuals for younger boys that I have ever seen. It is brief—as a boy's prayers should be brief. It is to the point—as a boy's prayers should be to the point. It is Catholic without being exotic, virile without being "sporty," moving without being sentimental, and imaginative without being fantastic. These words of commendation apply equally to the text and the illustrations. To put the matter in a nutshell, it is a prayer book which a father can give to his young son without feeling that he has to accompany the gift with a word of apology! L. H.

The Lost Child, by Rahel Sanzara (Longmans, \$2.50), is a novel translated from the German. It is a poignant story of agricultural life. A terrible tragedy befalls the family of a prosperous God-fearing farmer, and its effects on the characters of the various members of the homestead are worked out with insight and sympathy.

From the artistic standpoint the book has its faults. The author has tried to pursue three aims simultaneously: (1) to do for German rural life what Hardy has done for Wessex, and Knut Hamsun for Scandinavia, (2) to write a modern version of the Book of Job, and (3) to present a study in abnormal psychology. The three pursuits are not sufficiently fused into a unity. This is especially true of the third; page after page reads like extracts from the case-book of a McDougall or a Kraft-Ebing. Occasionally one is conscious that he is reading a translation, as when "blue her eyes were" appears in place of the English "her eyes were blue." Nevertheless, in spite of these defects, the book is a powerful and moving work, which lives in the memory after many another is forgotten, and manifests the true tragic power of "purging the emotions of pity and fear." L. H.

The Living Church

Established 1878

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.
 Managing and News Editor, CLIFFORD P. MOREHOUSE.
 Literary Editor, Rev. LEONARD HODGSON, M.A.
 Social Service, CLINTON ROGERS WOODRUFF.
 Circulation Manager, HAROLD C. BARLOW.
 Advertising Manager, CHARLES A. GOODWIN.
 Published by the MOREHOUSE PUBLISHING Co., 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS, MEXICO, AND BRAZIL: Subscription price, \$4.00 per year in advance. To the clergy, \$3.50 per year. Postage on subscriptions to Canada and Newfoundland, 50 cts. per year; to other foreign countries, \$1.00.

OTHER PERIODICALS

Published by Morehouse Publishing Co.
 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.
 THE SHEPHERD'S ARMS. Weekly, 60 cts. per year. Monthly, 15 cts. per year.
 Special rates on both of the above in quantities to Church schools or others.
 THE BOOKSHELF. An occasional publication. Sent free on request.
 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

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

KALENDAR OF COMING EVENTS

NOVEMBER

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

APPOINTMENTS ACCEPTED

ALLMAN, Rev. ERNEST R., formerly dean of the Colville deanery, in the district of Spokane, Wash.; to be rector of Church of the Ascension, Twin Falls, Idaho. November 1st.
 ASHWORTH, Rev. THOMAS, formerly executive secretary of the Missionary District of Idaho, and priest-in-charge of the churches at Payette and Weiser, Idaho; has become rector of St. John's Church, Butte, Mont.
 BAKER, Rev. ALBERT C., formerly rector of Trinity Church, New Philadelphia, Ohio; has become rector of Church of the Epiphany, Urbana, Ohio (S.O.).
 BALL, Rev. FRANCIS H., formerly assistant at St. Luke's Church, Long Beach, Calif. (L.A.); to be rector of Trinity Church, Portland, Ore. Address, Trinity Church, 19th and Everett Sts., Portland. November 15th.
 BIRD, Rev. S. MOYLAN, formerly rector of Trinity Church, Marshall, Tex.; has become rector of St. Peter's Church, Brenham, and St. Paul's Church, Navasota, Tex. Address, 315 West Alamo Ave., Brenham.

BROWNLEE, Rev. J. M., formerly priest-in-charge of St. George's Mission, Olyphant, Pa. (Be.); to be rector of St. Barnabas' Church, Reading, Pa. (Be.)

BUDDE, Rev. SAMUEL A., formerly rector of St. Paul's Church, Waterville, Conn.; to be vicar of Christ Chapel, Waterbury, Conn. December 1st. Address, 2024 East Main St., Waterbury, Conn.

DARLINGTON, Rev. ELLIOTT C. B., formerly assistant at Church of the Heavenly Rest, New York City; has become curate at Calvary Church, Germantown, Philadelphia. Address, 318 Manheim St., Philadelphia.

ELWBELL, Rev. WILLIAM, formerly vicar of Church of the Blessed Sacrament, Green Bay, St. Mary's, Duvall, and St. Anne's, De Pere, Wis. (F.L.); has become curate at Grace Church, Sheboygan, Wis., with address at 630 Ontario Ave.

GAY, Rev. ROBERT, formerly rector of St. Mark's Church, Waterville, Me.; has become rector of St. John's Church, Cornwall, N. Y.

GILLEY, Rev. E. SPENCER, formerly assistant at St. James' Church, Woonsocket, R. I.; has become second curate at Intercession Chapel, New York City. Address, 550 W. 155th St., New York City.

GRANT, Rev. LAURENCE H., missionary to the Oneida Indians, will have temporary charge of the Church of the Blessed Sacrament, Green Bay, and St. Mary's, Duvall, Wis. (F.L.) Address, 825 North Webster Ave., Green Bay, Wis.

HEYES, Rev. JOHN W., formerly rector of St. James' Church, Eufaula, Ala.; to be rector of St. Paul's Church, Greensboro, Ala. Address, St. Paul's Rectory, Greensboro. December 1st.

KLOMAN, Rev. E. FELIX, formerly assistant at Grace Chapel, New York City; has become assistant at Grace Church, New York City. Address, 802 Broadway, New York City.

MARSHALL, Rev. WILLIAM C., Jr., formerly rector of Zion Church, Fairfax, and McGill parish, Va.; to be rector of St. John's Church, Bedford, Va. (Sw. V.) Address, Bedford, Va.

MUELLER, Rev. WILLIAM V., formerly rector of Church of the Epiphany, Urbana, Ohio (S. O.); has become priest-in-charge of St. Mark's Mission, Oakley, Cincinnati, Ohio (S.O.). Address, 2803 Erie Ave., Cincinnati.

NITCHIE, Rev. FRANCIS R., formerly rector of Christ Church, Chicago; to be rector of St. Mary's Church, Northfield, Vt.

SODERSTROM, Rev. PHILIP T., formerly priest-in-charge of St. Mark's Church, Oakes, N. D.; has become priest-in-charge of Tonapah Field, district of Nevada. Address, Tonapah, Nev.

THOMPSON, Rev. J. EDMUND, formerly rector of Church of the Heavenly Rest, Princeton, W. Va.; to be rector of Rock Springs parish, Rock Springs, Md. Address, Forest Hill, Harford Co., Md.

TUCKER, Rev. LOUIS, D.D., formerly rector of St. John's Church, Fort Smith, Ark.; to be rector of Grace Church, Berryville, Va.

WILLIAMS, Rev. GOWAN C., formerly rector of St. Luke's Church, Des Moines, Ia.; to be rector of St. Mark's Church, Glen Ellyn, Ill. (C.) Address, 389 Main St., Glen Ellyn, Ill., after November 15th.

RESIGNATIONS

HOPKINSON, Rev. HENRY S., as rector of St. Mark's Church, Hope, Ark., and will return to England to continue his studies for two years.

MORRISON, Rev. A. A., Ph.D., as rector of Trinity Church, Portland, Ore.; to retire because of ill health, and will become rector emeritus of that church.

NEW ADDRESSES

MCKEAN, Rev. W. R., assistant at Christ Church, Philadelphia, formerly 241 S. 53d St.; 1710 N. Robinson St., Philadelphia.

MORGAN, Rev. ROBERT R., retired priest of the diocese of Harrisburg, formerly Coudersport; Bloomsburg Bank, Columbia Trust Co., Bloomsburg, Pa.

RHODES, Rev. LLOYD D., formerly Hotel Imperial; Hotel Cambria, Nunterst, London, W. C. 1, England.

SWEZY, Rev. HERALD C., rector of St. Martin's Church, Omaha, Neb.; formerly Hotel Keen; Adelpia Hotel, 836 Park Ave., Omaha, Neb.

WILLIAMS, Rev. JOSEPH E., rector of Advent parish, Washington, D. C., formerly 2014 First St., N. W., Washington; 445 W. Bradley Lane, Chevy Chase, Md.

DIED

BULL—Entered into eternal life on the morning of October 16th, at Stateburg, S. C., in the 69th year of her age, CAROLINE KINLOCH BULL, wife of the late DeSaussure Bull, mother of the Rev. H. D. Bull, Messrs. James H., F. Kinloch, Charles M., H. Bolivar Bull, and Mrs. F. D. Pinckney. Burial at the Church of the Holy Cross, Stateburg, Sumter, S. C.

DELAFIELD—At her country home, Brecknock Hall, Greenport, L. I., on Wednesday, October 23d, JULIA D. F., widow of Albert DELAFIELD, and daughter of the late David G., and Lydia S. Floyd, in the 84th year of her age. Funeral services at Holy Trinity Church, Greenport, L. I., on Saturday, October 26th.

DEVOE—At Middlesex General Hospital, New Brunswick, N. J., October 13th, AUGUSTUS APPELBY DEVOE. Funeral services were held at St. Peter's Church, Spotswood, N. J.

MCCOBB—At her home in Portland, Me., October 19th, Miss HARRIET S. MCCOBB, daughter of the late James T. and Sarah McCobb. Funeral service was held at St. Luke's Cathedral, Portland, October 22d, 1929. Burial in Evergreen Cemetery.

MEMORIALS

Helen Aspinwall Redfield

Recently, there passed away a soul, well taught in the school of the Lord Christ. HELEN ASPINWALL REDFIELD of the State of New York was also god-child of the Rt. Rev. Henry C. Potter, late Bishop of New York.

Devoted to her Master, loyal to the Holy Church, obedient in the Catholic faith, Helen Redfield worked for, and worshipped God in the Church of St. Mary the Virgin, New York City.

Mrs. Redfield was born in, and shared all the traditions of a gentlewoman of the old school; she was devoted to her children, faithful to her friends; in person, fair to behold; in spirit was richly endowed with gifts and graces.

Mourning her passing, her friends rejoice in the sure confidence that she is numbered with the blessed in the paradise of God. Giving love and showing pity on earth she will find mercy of the Lord in that day.

"Jesus Eternal Saviour blest,
 Grant her thine eternal rest."

This tribute to her memory is made by a friend to whom her memory is sacred.

All Souls Day, 1929. G. W. A.

Percy Webber

In loving and grateful memory of the Rev. PERCY WEBBER, who entered into life eternal, October 30, 1928.

"What though he standeth at no earthly altar,

Still in white vestments on the golden floor,
 Where love is perfect, and no foot can falter,
 He serveth as a priest for evermore."

MINUTE

George R. Lewis

1860-1929

Vestryman, 1910-1929

Assistant to the Treasurer, 1917-1929

"WHEREAS, it has pleased our Heavenly Father to call from his labors here to the reward of life eternal, our associate and friend, GEORGE R. LEWIS, and

"WHEREAS, Mr. Lewis was, since 1910, a vestryman and, since 1917, assistant to the treasurer of this church, performing the duties of those offices with incomparable fidelity and devotion, conforming in all respects his exalted sense of stewardship with the Christian ideals by which he lived, and

"WHEREAS, ours is a deep appreciation of his labors in behalf of this parish and an abiding sense of loss; be it therefore

"RESOLVED, that we, the rector, wardens, and vestrymen of St. Michael's Church, in the City of New York, do hereby set aside a page in our minutes for this expression of our affection, and do direct that the clerk send to his widow a copy of this preamble and resolution."

(Signed) CHARLES M. BAXTER, JR., Clerk.

CORRECTION

In THE LIVING CHURCH of October 19th, a letter in the Correspondence department is signed "(Rev.) J. Hartley Merrick." Mr. Merrick is not a clergyman, and the clerical title should not have been prefixed to his name.

MAKE YOUR WANTS KNOWN
THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

Readers desiring high class employment; parishes desiring rectors, choir-masters, organists, etc.; and persons desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

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

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

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

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

POSITION OFFERED

MISCELLANEOUS

WANTED—**ORGANIST AND CHOIRMASTER**. Willing to work with men and boys. Forty-five miles from New York City. Beautiful church. Fair organ. Salary \$1,200. Address Box J-470, **LIVING CHURCH**, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

FORMER RECTOR LARGE MID-WESTERN parish, living in Southwest for family's health, now ready to return to larger work. Good Churchman. Correspondence desired with bishops and vestries. Address, D-474, care **LIVING CHURCH**, Milwaukee, Wis.

PERSONAL INTERVIEW DESIRED BY RECTOR seeking parish in town with college advantages. Minimum stipend \$2,500 and house. Prefer work in fourth or seventh province. Address, S-473, **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

A SOUTHERN WOMAN, GRADUATE OF training school, with unusual executive ability; experienced in institutional and field work, is available for position. Write, **BUSINESS**, C-472, care of **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.

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

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

AGENTS WANTED

AMAZING NEW AUTOMATIC OILER STOPS 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

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

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

CHURCH LINEN

PURE IRISH LINEN FOR ALL CHURCH uses, yard or piece lengths at lowest import prices. New Special Number for Cottas .82%. Sample on request. **MARY FAWCETT Co.**, 350 Broadway, New York City.

VESTMENTS

MARJORIE BECKH, OF LONDON, ENG. (20 Thurloe Place, S. W. 7.) 'Phone *Kensington* 8199. Specialist in Textile Decorations, Furnishing, Medieval designs and colours. Artistic Vestments from \$50. the Low Mass set. Everything for the Church sent quickly. Examples of work can be seen in America, addresses on enquiry. Price lists and estimates to clergy.

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

CHRISTMAS SUGGESTIONS

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

PLU M 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.

APPEAL

THE EPISCOPALIAN CLUB HOUSE, which is the headquarters for Episcopalian students attending the University of Wyoming at Laramie, Wyo., would appreciate receiving books, both fiction and otherwise, which any Church people would care to send. An appeal sent out a few years ago for piano records for the use of the club met with such fine response that we hope this appeal for books will interest our Church people. The library has a fairly good selection of ancient classics but there are only a few modern works on the shelves. 819 IVINSON AVE., Laramie, Wyo.

LENDING LIBRARY

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

MISCELLANEOUS

DOCTOR'S CULTURED COUNTRY HOME will take elderly gentleman, or two children over five. Responsible, reasonable. Improvements. Fifty miles outside New York. B-469, **LIVING CHURCH**, Milwaukee, Wis.

EVERY PRIEST SHOULD READ THE NEW book, *Temperance or Prohibition*. Read what denominational ministers have to say about prohibition. One dollar, post free. **CHURCH TEMPERANCE SOCIETY**, 15 Central Park West, New York.

If you don't find just what you want listed in this department write our Information Bureau, or insert a Want Ad of your own.

BOARDING

Los Angeles

EPISCOPAL DEACONESS HOUSE — beautiful location, sunny, attractive rooms. Excellent board, \$15 and \$18 per week. 542 SOUTH BOYLE AVE., LOS ANGELES.

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

New York City

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room and roof. Terms, \$7.00 per week, including meals. Apply to the **SISTER IN CHARGE**.

Washington, D. C.

WASHINGTON, D. C. — **DON'T FORGET** Mrs. Kern's delightful home at 1912 "G" St., N. W., when you make your next visit to the Nation's Capital. Three squares from the White House. Most quiet place in Washington, and modern.

HEALTH RESORT

ST. ANDREW'S CONVALESCENT HOSPITAL, 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.

FOR RENT

THE RETREAT HOUSE AT ROCK POINT, Vt., is now open all the time, and guests are welcome in groups or individually. Rates are moderate. Consult Hostess. Student groups and retreats for laymen can be arranged for, and are especially welcome.

CHURCH LITERATURE FOUNDATION, INC.

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

Form of bequest: "I give, bequeath and devise to Church Literature Foundation, Inc., a non-profit corporation, organized under the laws of the state of Wisconsin, with principal office at 1801-1811 Fond du Lac Avenue, Milwaukee, Wis., the sum of..... the same to be added to the endowment fund of the said corporation and to be used in accordance with the provisions of its articles of incorporation."

SISTERS OF THE HOLY NATIVITY

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

RETREAT

WASHINGTON, D. C.—**THERE WILL BE** a retreat for the associates of the Sisters of St. Margaret's, and other Church women, at St. John's Orphanage, 1922 F St., N. W., Washington, D. C., on Tuesday, November 19, 1929. Beginning with Mass at 8:00 A.M., and ending with Vespers at 4:00 P.M. Conductor, the Rev. J. Wilson Sutton, D.D., of Trinity Chapel, N. Y. Those desiring to attend please notify **THE SISTER IN CHARGE**.

Church Services

District of Columbia

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

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

Illinois

Church of the Ascension, Chicago

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

Massachusetts

Church of St. John the Evangelist, Boston

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

New York

Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 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.

St. Mark's Church in-the-Bouwerie, New York

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

The Transfiguration, 1 East 29th Street

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

Holy Cross Church, New York

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

St. Paul's Church, Brooklyn

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

CHURCH SERVICES—Continued

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Sunday: Low Mass at 7 and 8.
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 KILOCYCLES (218.7). Trinity Church. Morning service every Sunday at 11:00 A.M., C. S. Time.

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

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

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

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

WRBQ, GREENVILLE, MISS., 1210 KILOCYCLES (247.8). Twilight Bible class lectures by Rev. Phillip Davidson, rector of St. James' Church, every Sunday at 4:00 P.M., C. S. Time.

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

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

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

BOOKS RECEIVED

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

The Bobbs-Merrill Co. Indianapolis, Ind.

A Letter from Pontius Pilate's Wife. Rewritten by Catherine Van Dyke.

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

Experience With the Supernatural in Early Christian Times. By Shirley Jackson Case, professor of the history of early Christianity and chairman of the department of Church history in the University of Chicago. \$3.00.

Cokesbury Press. 810 Broadway, Nashville, Tenn.

Man's Social Destiny: In the Light of Science. By Charles A. Ellwood, Ph.D., LL.D., professor of sociology in the University of Missouri; author of *The Reconstruction of Religion, Christianity and Social Science*, etc. The Cole Lectures for 1929 delivered before Vanderbilt University. \$2.00.

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

Twelve Royal Ladies. By Sidney Dark. \$3.00.

Harper & Brothers. 49 E. 33rd St., New York City.

The Nurse in Public Health. By Mary Beard, R. N. \$3.50.

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

Foursquare. The Story of a Fourfold Life. By John Rathbone Oliver. \$2.50. Publication date November 5th.

Economic Causes of the Reformation in England. By Oscar Albert Marti, Ph.D., professor of history, Central Missouri State Teachers College. \$2.50.

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

Calvary To-Day. The Words from the Cross to Modern Men and Women. By the Rt. Rev. Charles Fiske, S.T.D., L.H.D., LL.D., Bishop of Central New York. \$1.00.

The Eastern Orthodox Church. By Stefan Zankov, professor of Ecclesiastical Law, University of Sofia. Translated and Edited by Donald A. Lowrie. With Foreword by John R. Mott, chairman, International Missionary Council of Y. M. C. A. \$2.25.

A Brief Sketch of the Church of England. By G. K. A. Bell, Bishop of Chichester. \$1.60.

National Bureau of Economic Research, Inc. New York City.

Trends in Philanthropy. By Willford Isbell King. Assisted by Kate W. Huntley.

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

Italy. By Luigi Vallari. \$5.00.

The Stratford Co. 289 Congress St., Boston, Mass.

Rhymes and Reminiscences (Humorous and Serious) by a Parson. By the Rev. Henry Martyn Saville. \$2.00.

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

Magnificent Obsession. By Lloyd C. Douglas. \$2.50.

BULLETIN

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

Early Days in Minnesota. Pioneer Life, Red and White Field, Chippeway Pictures. Publication No. 24. Quarterly 10 cts. September, 1929.

CHURCH MUSIC

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

Anthems Old and New. Edited by Ian Alexander. \$2.50.

CALENDARS

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

The Church Missionary Calendar, 1930. Hanging or book form, 50 cts. each, postpaid; \$5.00 per dozen; \$35.00 per 100, carriage collect, not returnable.

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

The Churchman's Calendar of Daily Bible Readings. Advent 1929 to Advent 1930. 10 cts. each or \$7.50 a hundred.

LEAFLET

Mrs. H. D. Waller. 291 Sanford Ave., Flushing, L. I., N. Y.

What the Episcopal Church Has Done for the United States During the Past Three Hundred Years, 1607-1907. By the Rev. Henry Davey Waller, rector of St. George's Parish, Flushing, Long Island, New York, 1898-1921. Second printing.

\$100,000 GIFT TO

ST. STEPHEN'S COLLEGE

ANNANDALE, N. Y.—Announcement of an endowment gift of \$100,000 to St. Stephen's College, Columbia University, has been made recently by the board of trustees. Mrs. Henry Barton Jacobs, of Baltimore and Newport, is the donor. The income is to be used in perpetuity for support of the chaplaincy of St. Stephen's.

Two Important Figures From Ranks of Prelates of Orthodox Church Die

Archbishop of Constantinople was Patriarch of Evil Days—Many Knew Metropolitan of Nazareth

L. C. European Correspondence }
Wells, Somerset, England, October 5, 1929 }

DEATH HAS REMOVED TWO IMPORTANT figures from the ranks of the prelates of the Orthodox Church during the last week, namely, Basil Georgiades, Archbishop of Constantinople and Ecumenical Patriarch, and Kleopas, Metropolitan of Nazareth in the Holy Land.

Basil III, Ecumenical Patriarch of Constantinople, was a figure that both in his family history and in his experiences seemed to belong to the sixteenth century rather than to the twentieth. Born at Constantinople (in Scutari, to be accurate) in the year 1848, he was a member of one of the ancient Greek families of the capital. The pedigree of the house of Georgiades went back to the days of the Comneni and the twelfth century, and he came of one of those "Phanariot" families that have been almost accustomed to give Patriarchs to the Orthodox Church. The curious name is derived from the "Phanar" district of Constantinople, where the Patriarch settled after the Ottoman capture of the city, and where he still resides. Naturally, what was left of the old aristocracy of the place settled round him and, as the Church became the medium of their national life, all their political energies were concentrated on its government. In the course of time the families who bore the name ceased to reside in what had become a slum district of Stamboul (even as Lambeth had become in London), and found homes in other districts of the capital, while keeping a name that has a very honorable ring in Greek history.

Basil Georgiades was educated in Athens, and took his diploma of theology in that university. For some time he was a professor of theology at Halki, the college on "Princes' Island" in which most of the clergy in the jurisdiction of the Patriarch of Constantinople receive their training, and thereafter spent some years as a student in German universities. It is usually to German universities that the most promising of the students of the Orthodox Church are sent, either by their families or by the funds of the Church. We believe that they would honestly prefer English schools, both on account of the friendliness between Orthodox and Anglican Churches, and also because of the better theological atmosphere existing in England. One can only regret the reason why they almost invariably go to Germany—there are some distinguished exceptions to this rule, however—for the reason is the prohibitive cost of an English university.

It was then to Germany that Basil Georgiades was sent, though it must be allowed that the pupil of Noldeke and Harnack at least had no cause to complain of lack of ability in his teachers! His training made him an excellent canonist and liturgiologist, and soon after his return to Turkey he became Bishop of Anchialos in Macedonia, and a member of the "Sacred Synod" or governing body of the Orthodox communion in Constantinople.

It was in this capacity, and as representative of the Ecumenical Patriarch, that he attended the coronation of the last Tzar of Russia, in 1894, and as such, later, was chairman of the Commission of Bishops that reported to the Patriarch Meletius on the validity of Anglican orders. When the only political life of a nation is its Church, bishops are apt to become politicians, but this was never the case with Basil. He was always the pastor and the student, and never interfered in government matters save when bare duty dictated the act. Thus, in 1906, he was obliged to make a strong protest against the action of the Ottoman authorities, who were then carrying out in Macedonia a series of massacres that seemed terrible to minds that were not yet jaded past sensation by the events of 1915 and 1922. He was exiled for his pains, and remained in Cyprus till his peace was made with



PATRIARCH DIES

Basil III, late Archbishop of Constantinople and Ecumenical Patriarch of the Eastern Orthodox Church.

the government. He returned in 1910 to take charge of the then great see of Nicea.

During the war, he regarded himself, quite rightly, as merely the pastor of his flock, and counselled them to lie quiet under the storm, and take no part in any political action against the Turk, no matter what hopes were held out to them. He knew too well how European powers are apt to use the Christian subjects of Turkey as a cat's-paw—to stir them up against the Turk when it is desirable to embarrass him in any action, and then to abandon them to his vengeance when the need for their services has passed! His advice was not taken, but he lived to see it most appallingly justified, in the post-war massacres of Christians in Turkey, which entailed the absolute destruction of his own flock, and the destruction also of one of the most ancient monuments of Christianity in the world, his own cathedral church of Nicea. Still his counsel was not fruitless. He kept the Patriarchate at least from an open breach with the Turk, so that after the war, when all Orthodox felt, rightly or wrongly, that it was needful that the Patriarchate should continue in the Constantinople that was still Turkish and rule its sadly diminished flock, it was not quite impossible for the Turk to agree to the project.

Constantinople was a perilous seat for any bishop, however. Meletius, Patriarch

at the time of the allied evacuation, was "expelled" by the Turk (or, more accurately, rescued by British sailors from Turkish murderers, and dragged on board a British cruiser), and a Bishop who was known to be dying put for the moment in his place. When the cancer from which he suffered had killed Gregory VII, the Patriarch who followed him, Constantine VI, was also deposed and expelled by the Ottoman authority. Then the dangerous and burdensome honor was laid upon the shoulders of Basil Georgiades, a man of 78 years. He accepted it reluctantly enough, and bore it loyally and well. To the Turk, he was as near being a *persona grata* as a Greek can be. To him his duty was clear. The Church required, and he felt, that the Patriarchate must remain in its old seat, that the fort must be held till better days should come. Therefore, his duty was to see that the Turk had no excuse provided him for giving that order for its abolition that he was only too ready to give. In Turkey the "Greek Rayah" must be quiet and obedient. Outside Turkey he must do the work of the "Ecumenical Patriarch" as well as it could be done without rousing the suspicions of the most suspicious of governments.

All the problems of the organization of the Orthodox Church in Balkan lands had to come before this Patriarch in bonds. Such problems as the Orthodox Church in Poland, the dioceses in "New Greece" that had hitherto been in the Patriarchate of Constantinople and were now in the land of Hellas, the big questions connected with Albania and Rhodes, all of these had to be settled without rousing the fears of a government that could not see why the religious headman of its rayahs should have concern with things that were not Turkish, and would punish all concerned terribly if its suspicions once became fears.

And now this Patriarch of evil days has been called to his well earned rest. He passes, at the age of 82, after a Patriarchate longer than the average on that troublous throne, for all that it lasted only four years. He has kept the post for so long as it was entrusted to him, and now who will take his place? There is no question that the Turk is jealous of the existence of an Ecumenical Patriarchate in his city at all, even if he recognizes that the Christian rayahs must have a headman, an Archbishop of Constantinople.

An outsider who may call himself a friend of the Orthodox cannot help feeling that it might be well, in these dark days, if the Church would divide the "duplicate personality" of the holder of that office of "Archbishop of Constantinople and Ecumenical Patriarch," and let the Archbishop remain in Turkey, while the Patriarch went somewhere where he would be free to bear his part in the great work that he has to do in the next twenty years for his Church and Christendom at large. The problem is one for the Orthodox to decide. May the spirit of God direct them. W. A. WIGRAM.

[EDITOR'S NOTE—Pressure of space permits us to publish this week only so much of Dr. Wigram's interesting correspondence as concerns the life and death of the late Ecumenical Patriarch, Basil III. The election of his successor, Photius II, together with an account of the life of the late Metropolitan Kleopas of Nazareth, and others news of the Eastern Churches, is necessarily held over for subsequent issues. Dr. Wigram is now making a trip through Serbia and Roumania, so that articles from his pen on the religious situation in the Balkans may be anticipated in the near future.

Archbishop of York Issues Instructions Regarding Use of 1928 Prayer Book

Bishop of Durham on Disestablishment—New Bishop of Waiapu, New Zealand

The Living Church News Bureau
London, October 18, 1929

THE ARCHBISHOP OF YORK (Dr. Temple) has issued the following instructions with regard to the use of the English Prayer Book of 1928:

"The revised Prayer Book still has neither statutory nor canonical sanction. But it has been formally recommended by the bishops solemnly assembled as the upper house of the convocation of the province for use as a rule by which the bishop of each diocese may be guided in his administrative action. Accordingly, I now ask that all deviations from the Book of Common Prayer, which are disallowed by the Book of 1928, shall cease. . . . Incumbents who have informed me that they have been making use of such deviations will hear from me again shortly, if they have not already done so when these lines appear. I shall wish to act sympathetically with regard to all that people have learned to value, provided that it is understood that order must be restored on the lines of the book of 1928.

"But in view of the action of convocation, I need not ask for any reference to myself with regard to the use of changes contained in the revised Prayer Book unless they concern the Order of Holy Communion after the Nicene Creed, or the Reservation for the Communion of the Sick. The third clause in the recommendations of the upper house of convocation (which requires the good will of the people or the consent of the parties concerned when the permitted changes are made) must be duly observed. . . . But I need no longer ask that I should have special assurance of the good will of the people on each occasion before the use of those parts of the revised Prayer Book are introduced. I gladly rely upon the honor and loyalty of the clergy to observe this requirement, which is, after all, contained in one of the General Rubrics of the revised Prayer Book itself. Of course, parochial Church councils and even individuals have every right to inform me if the requirement is neglected.

"If there is desire to use the Alternative Order of Holy Communion after the Nicene Creed, I must ask that special reference be made to me. The reason for this is purely spiritual and pastoral. There exists a deeper feeling—quite properly and indeed inevitably—about this than about any other part of our worship; and it is the point where, on religious grounds, feelings of division should most of all be avoided. It is solely in the exercise of my pastoral care for the parishes and congregations of the diocese that I differentiate between this and other provisions in the revised Prayer Book, and in this case require that change shall not be introduced without specific reference to me. And, of course, there must be such reference also, if there is desire to introduce Reservation of the Consecrated Elements."

BISHOP OF DURHAM ON DISESTABLISHMENT

The Bishop of Durham (Dr. Hensley Henson) is still actively pursuing his advocacy of disestablishment as a solution of the present troubles of the Church of England. At a meeting of the Nottingham Church Reading Society on Monday, he asked the question, How could a Christian Church allow its worship and sacramental administration to be voted upon by theosophists, atheists, agnostics, and Parsees?

He went on to say that history showed that as our Parliament became more democratic it became less competent to serve as the representative of the laity in the National Church. The changes in the constitution of Parliament had never been properly adjusted to the requirements of the Church. Parliament was first exclusively Anglican, then Protestant, then Christian, and finally unconnected with any form of religion. The rejection of the revised Prayer Book had created a situation which could not be permanent. It stereotyped indiscipline in the Church, placed the bishops in the paradoxical position of lawbreakers, and seriously strained the relations of clergy and laity throughout the kingdom.

APPOINTED CANON-TEACHER OF CHICHESTER

Dr. R. J. Campbell, vicar of Holy Trinity, Brighton, has been appointed by the Bishop of Chichester to the post of canon-teacher in the diocese of Chichester. Dr. Campbell will hold a prebendal stall in Chichester Cathedral, and will serve the diocese as teacher and preacher in different centers, as opportunity may offer, in connection with the movement of study and prayer outlined by the Archbishops of Canterbury and York in their pastoral letter of last July.

ELECTED BISHOP OF WAIAPU, NEW ZEALAND

Archdeacon Herbert William Williams has been elected Bishop of the Waiapu diocese, New Zealand, in succession to Dr. W. W. Sedgwick, who has held the office for over fifteen years.

Archdeacon Williams is the third member of his family to hold this bishopric. His grandfather, Dr. William Williams, was the first Bishop of the diocese, holding the office from 1859 until his death in 1876. The archdeacon's father, Dr. William Leonard Williams, was Bishop from 1895 until his death fifteen years later.

GEORGE PARSONS.

CHURCH AT GREEN BAY, WIS., CELEBRATES CENTENNIAL

GREEN BAY, WIS.—A pilgrimage to Allouez, once known as Shanty Town, the original Green Bay, was a feature at the centennial celebration of Christ Church, Green Bay, on October 21st. This was the original site of the old mission in 1827 from which sprang the present parish of Christ Church, which became a corporation in 1829. A marker, erected by the State Historical Society, was unveiled by Martha Joan, daughter of the Ven. R. Mager McMurray, rector of the parish, and blessed by the Bishop of the diocese, the Rt. Rev. Reginald H. Weller, D.D.

The centennial celebration began on Monday morning with a celebration of the Holy Communion, Archdeacon McMurray celebrating, and Bishop Weller preaching the sermon.

Speakers at the luncheon were the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, who spoke on the Early History of Natshotah House, and Dr. Louise Phelps Kellogg, whose subject was the French Regime in Wisconsin. At the unveiling of the marker at Allouez, Col. Howard Greene of Milwaukee spoke of the life and work of the Rev. Richard Fish Cadle, founder of the mission.

The parish begins its 101st year with an endowment of \$20,000.

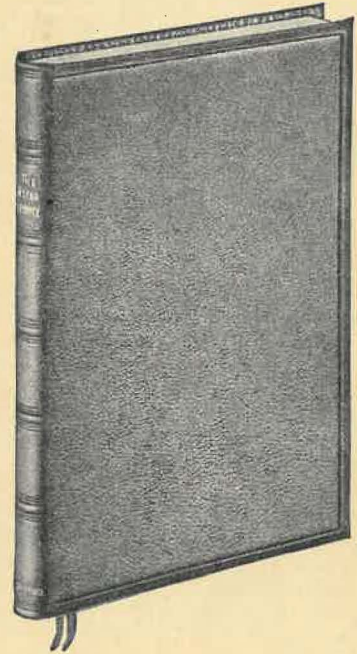
JUST READY

THE NEW ALTAR SERVICE
with Red Rubrics and Initials

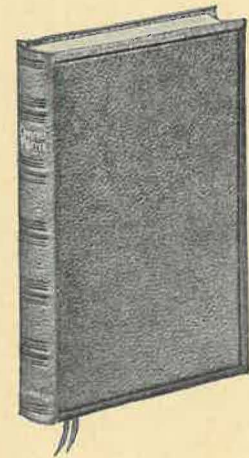
AND

CHANCEL PRAYER BOOKS
TO MATCH

PATENT "UNBREAKABLE BACK" BINDING



- 904 Red Genuine Leather, Morocco grain, bevelled boards, gold edge 13.00
- 375 Chancel Prayer Book to match 4.75
- 907 Red Genuine Persian Leather, Morocco grain, bevelled boards, gold edge 16.00
- 378 Chancel Prayer Book to match 6.50
- 911 Red Genuine Morocco, gold edge, gold roll, bevelled boards 22.00
- 377 Chancel Prayer Book to match 7.50



For Delivery Before December First
ORDERS SHOULD BE PLACED PROMPTLY

JAMES POTT & COMPANY
Publishers

214-220 E. 23rd St., New York

Canadian Clergy Honor Archbishop of Nova Scotia Celebrating Anniversary

First Canadian Church Army Van Dedicated—Opening of New Synod House, Toronto

The Living Church News Bureau
Toronto, October 24, 1929

THE MOST REV. CLARENDON LAMB Worrell, Archbishop of Nova Scotia, was honored at Bishop's Lodge, Halifax, when officers of the diocesan synod and many clergy of the diocese gathered to mark the twenty-fifth anniversary of his consecration to the episcopate as Bishop of Nova Scotia. Two addresses and a purse of gold were presented to Archbishop Worrell.

The Rt. Rev. John MacKenley, Bishop Coadjutor of Nova Scotia, read the addresses, an illuminated one from the synod and a special one from the clergy of the diocese, in a binding of suede leather stamped with the arms of the diocese in gold.

The well filled purse, the contents of which were contributed by a group of Churchmen in Halifax and vicinity and by the clergy throughout the diocese, was presented by D. M. Owen.

On St. Luke's Day, the celebration was continued in All Saints' Cathedral, where special services were held.

FIRST CANADIAN CHURCH ARMY VAN

The dedication of the first Church Army van in Canada, by the Bishop of Ontario, took place outside St. George's Cathedral, Kingston, this unique service being conducted by Bishop Lucas, warden of the Church Army.

The van is in charge of Captain Humphreys of the English Church Army, and Cadet C. Wall, of the Canadian C. A., who have already visited several parishes.

OPENING OF NEW SYNOD HOUSE, TORONTO

"A great day in the history of our diocese," was the description given by the Bishop of Toronto at the opening of the new synod house (formerly the St. James' Cathedral rectory).

A spirit of informal dignity marked the proceedings, which opened with the reception of the guests by the Bishop standing on the steps of the synod's new home. Then when all had arrived a way was cleared for the Bishop, who was attended by Canon Brain, his domestic chaplain, and James Nicholson, honorary lay secretary of the synod, to enter the building.

His Lordship acknowledged the help that had come from many quarters to enable the new synod house to be the model of perfection that it is, and especially thanked the donor, who remains, by his own wish, anonymous, of the landscape gardening of the grounds surrounding the old rectory, and the diocesan Woman's Auxiliary, who presented the fittings in the chapel, consisting of blue hangings and a gold cross and flower vases.

That this beautifully arranged chapel will be one of the most frequently used buildings in the house is evident from the Bishop's announcement that prayers will be said there every day at noon.

MISCELLANEOUS NEWS ITEMS

The Very Rev. T. W. B. Broughall, dean of Christ's Church Cathedral, Hamilton, who assisted in the rescue of six people

from a burning launch on Lake Rosseau, Muskoka, has been awarded the bronze medal of the Royal Humane Society. The rescue was made in the face of great danger, as the burning boat carried forty gallons of gasoline, which afterwards exploded.

A very important ecclesiastical change took place in Prince Rupert, British Columbia, when the pro-cathedral was officially declared to have the full status of a cathedral and the Rev. J. G. Gibson, the rector, was created dean. The change took place at the jubilee service of the diocese, the announcement being made by Bishop Rix of Caledonia. The Rev. Oliver Thorne, of Kincolith, was at the same time appointed chaplain to the Bishop.

COLORED CHURCH WORKERS OF SOUTH FLORIDA MEET

KEY WEST, FLA.—Representatives of the more than 2,500 colored communicants of the Church in South Florida met for their fifth annual convocation in St. Peter's Church, Key West, October 16th and 17th.

After Solemn Evensong on Tuesday, the welcome address was delivered by the Rev. H. Randolph Moore, vicar of St. Peter's Church, and president of the convocation. Addresses were also made by the Rev. John E. Culmer of St. Agnes' Church, Miami, and the Bishop Coadjutor of the diocese.

On Wednesday morning, Bishop Wing was the celebrant at the corporate Communion. The Rev. Roger E. Bunn, general missionary of the East Coast Mission, preached the convocation sermon. The Rev. Dr. J. R. Lewis of St. Patrick's Church, West Palm Beach, read an excellent paper on the Racial Episcopate and the Demands of a New Day. The paper provoked lively discussion, and by resolution the convocation went on record as favoring the creation of racial missionary districts.

Other interesting papers were read by the Rev. A. B. Dimmick, rector of St. Paul's Church, Key West, on The Work of the Parish Priest, and the Rev. J. S. Simmons of Christ Church, Coconut Grove, on Facts and Figures of Church Work in South Florida.

The evening session of the second day was featured by an address by the Rev. Gardiner L. Tucker, D.D., secretary of religious education in the province of Sewanee. Dr. Tucker also gave helpful instruction in Church School Methods.

A branch of the Church Service League was organized, with Mrs. Luella Nash as president.

Bishop Wing presided over all sessions of the convocation.

CHURCH CONSECRATED AT WATERTOWN, CONN.

WATERTOWN, CONN.—Christ Church, Watertown, was consecrated on Sunday evening, October 20th, by the Rt. Rev. E. Campion Acheson, D.D., Bishop of the diocese. Many of the neighboring rectors were present at the service.

The new church, built of gray granite, seats about 350. The cost of the building including crypt and extended parish rooms was approximately \$112,000.

AMERICAN CHURCH MONTHLY

CHARLES C. EDMUNDS, D.D., EDITOR

November, 1929

Vol. XXVI, No. 5

EDITORIAL COMMENT

The Palestinian Troubles—Logic Versus Mysticism—They Are Doing Their Best—A Bargain for Our Readers—A Franciscan Preacher—Professor Edington on Science and Religion—Amateurishness—Piety and Dullness—Modesty and Religion—Clerical Pride—The Episcopal Church and Missionary Zeal.

STANDARDIZATION

J. G. H. Barry

BRINGING CATHOLICISM TO THE VIL- LAGE

Robert Dean Crawford

CREATIVE PAIN

Edith A. Bryans

THE AMERICAN RELIGION

Herbert H. Gowen

AN EXPERIMENT IN RELIGIOUS EDUCATION

H. A. Linwood Sadtler

THE MORAL MUSE

Louis Foley

A BACKWOODS CHURCHMAN

AN ALLEGORY

A. T. Bennett-Haines

THE LITERARY INFLUENCE OF THE ENGLISH BIBLE

Frank Hudson Hallock

A PLEA FOR RELIGIOUS EDUCATION

"HAD COME TO JERUSALEM TO WORSHIP"

Charles Thorley Bridgeman

BOOK REVIEWS

BOOKS RECEIVED

Annual Subscription, \$3.00

TEMPLE PUBLISHING CORPORATION

10 Ferry St., Concord, N. H.
342 Madison Avenue, New York, N. Y.

THE HOLY CROSS MAGAZINE

An Illustrated Monthly devoted to the Interests of the Catholic Religion and of the Religious Life.

INSTRUCTION—HISTORY CRITICISM—FICTION

\$2.00 per year. Canada and Foreign
Subscription, \$2.25.

Sample copy sent on request

HOLY CROSS PRESS WEST PARK, N.Y.

THE GUILD OF ALL SOULS

OBJECTS—1st. Intercessory Prayer; i. for the dying; ii. for the repose of the Souls of Deceased Members of all the Faithful Departed. 2. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body." 3. The publication and distribution of literature pertaining to the Guild. The Guild consists of the members of the Anglican Church, and of Churches in open Communion with her. For further information address the secretary and treasurer.

MR. T. E. SMITH, Box 987, Kingston, N.Y.

Dr. Milo H. Gates Nominated by Bishop Manning to Be Dean of Cathedral

New York Clergy Attend Diocesan Conference—Annual Harvest Festival

The Living Church News Bureau
New York, October 26, 1929

THE FIRST MEETING OF THIS SEASON OF the trustees of the Cathedral of St. John the Divine was held last Tuesday afternoon in Bishop Manning's office at synod hall. The chief event of the meeting was the Bishop's nomination of one for the deanship of the cathedral, a keenly anticipated action, to fill the vacancy caused by the resignation of the Rev. Dr. Robbins. That Bishop Manning has chosen to nominate for the office the vicar of Intercession Chapel of Trinity parish, the Rev. Dr. Milo Hudson Gates, is a cause for a remarkable expression of satisfaction. Not in the memory of the writer has a local election or nomination been



NOMINATED

Rev. Dr. Milo H. Gates, nominated by Bishop Manning for the post of Dean of the Cathedral of St. John the Divine, New York City.

(Photo by Marshall, Cambridge, Mass.)

received with such unanimous approval as this. At the November meeting of the trustees, which will occur on the 26th, the board will take action on the nomination.

The dean of the cathedral is the ranking priest of the diocese. Here in New York, with the increasing prominence of the cathedral, the office becomes one potentially leading in influence. Dr. Gates is admirably fitted for the deanship, and is so for many reasons. Not only is he a trustee of the Cathedral of St. John the Divine, but his interest in matters architectural and his experience in church building will be of great value, particularly at this period in the construction of the cathedral. St. Stephen's Church, Cohasset, and the Chapel of the Intercession, New York, were built under the direction of Dr. Gates. The latter, on its commanding site on upper Broadway, ranks as one of the most beautiful among American churches.

Further, Dr. Gates is a remarkably successful parish priest. In 1904 he

came to New York from a five-years' rectorship at Cohasset to be the rector of the Church of the Intercession at Broadway and 158th street. Three years later Trinity parish received that work to be one of its chapels and Dr. Gates became the vicar. The old church, inadequate for meeting the rapid growth in the population of the neighborhood, was deconsecrated when the congregation moved into the present chapel three blocks farther south on Broadway. There under Dr. Gates' leadership a parochial work of extraordinary size and vigor has been built. A communicant list of 3,300 makes it the third largest congregation in the diocese as well as in the state of New York.

Also, Dr. Gates is the trusted friend of all of us of whatever school of Churchmanship, a factor of importance in the deanship of the cathedral. And his close friendship with Bishop Manning has extended over many years of association in Trinity parish between rector and vicar; and during the past eight years between the Bishop and one who holds various positions of importance in diocesan life. At the time of Bishop Manning's consecration Dr. Gates was one of his attending presbyters. In the work of the general Church Dr. Gates has rendered distinguished service: as a trustee of the General Seminary, a member of the Prayer Book Revision Committee, as an advisor in Church architecture, and in various other capacities. In 1917 he declined the efforts of his friends to elect him dean of the General Seminary, and in 1913 he declined election to be Bishop of Cuba.

Judging by the expressions of the cathedral trustees, the clergy of the diocese, and Churchmen in New York, it is patent that the Bishop had made a nomination which is enthusiastically approved by all.

DIOCESAN CLERGY CONFERENCE

On Thursday and Friday of this week at the Dean House, Lake Mahopac, occurred the second annual conference of the clergy of this diocese. A larger attendance even than last year and a continued valuation of the spiritual fellowship such an occasion affords were the characteristics of this year's meeting. In attendance were Bishops Manning, Lloyd, Shipman, Dallas, and Rhinelander; and Canon Bridgeman of Jerusalem, with a very large proportion of the diocesan clergy. As expressed by one of those present, the conference affords an occasion for development of fellowship working for harmony and unity in our diocesan life through the efforts of our Bishop and by the loyalty and affection of all of us for him. The chief event of the two-days' meeting was the corporate Communion at 7:30 on Friday, the only time of the year when such a witness of spiritual fellowship by our bishops and priests is possible. In the quiet which Lake Mahopac affords, fifty miles away from subways and traffic congestion, and in a setting at this time gorgeous in the coloring of autumn, the conference had its recreational value as well as benefits of spiritual and educational worth. Bishop Dallas, Canon Prichard, Canon Bridgeman, and Fr. Hughson, O.H.C., were the speakers on Thursday afternoon and evening, and on Friday Bishop Rhinelander and the Rev. C. Leslie Glenn. The Rev. Dr. Oliver was unable to

UNITYTYPE



UNITYTYPE

WELCOME

The Non-church-going public to the spiritual and social benefits to be derived from membership in your church.

A Bulletin Board will attract them to your Services and stimulate interest in your congregation and society.

BOARDS FOR CHURCH LAWN, WALL OR VESTIBULE ERECTION

White or Black Background

W. L. CLARK CO., INC.

64 Lafayette St., New York

MAKERS AND PATENTEES SINCE 1914

When writing for catalogue, please give name of church and mention "The Living Church"

For a Gift

That Lasts

That Pleases

That Aids the Church's Mission

That Costs but a Dollar

ADDRESS

THE SPIRIT OF MISSIONS

281 Fourth Avenue, New York

JUST PUBLISHED

The Little Color Missal

A simple Mass book for the Anglo-Catholic child, with text of the Holy Eucharist, simple explanations and devotions, and six illustrations in colors.

Price, bound in linen, 15 cts.

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Ave. Milwaukee, Wis.

Beautiful Memorials

carved in the imperishable Silvery Grey Cornish or the Warm Red Devon Granite.

St. Columb Cross, 3 ft. 6 in., \$83.00 packed in case ready for shipment, approx. freight to New York, \$19.50.

Beautiful illust. Booklet mailed free.

MAILE & SON, LTD., Founded 1785

Sculptors & Church Art Craftsmen

367 Euston Road, London, England.



be present as scheduled by reason of the illness of his father.

CARILLON AT ST. THOMAS' CHURCH

On All Saints' Day at St. Thomas' Church, a carillon of twenty-one bells will be dedicated and played for the first time. The bells were cast at the Taylor Foundry, Loughborough, England; their total weight is about thirty tons, the largest bell, note B, weighing three tons. The carillon is a memorial gift, the name of the donor not announced as yet. Into the construction of this set of bells has been used the metal of ten others which hung in the tower of the first St. Thomas' on this site, an edifice destroyed by fire some fifteen years ago. The fire so injured the bells that recasting was necessary for further use. The carillon gift is one of the most notable ever made to this prominent Fifth avenue church. The only other such set of bells in New York is that owned by Dr. Fosdick's congregation. They were used in the Park Avenue Church and soon will be hung in the new Riverside Church rapidly nearing completion on the drive.

BLESSED OIL AVAILABLE

Because of the directions for anointing to be found in the new Prayer Book at the end of the office for Visitation of the Sick it is likely that increased use of holy oil in the sick room will be asked of our clergy. At St. Luke's Chapel in Hudson street there is a provision of holy oil which will be shared with priests in need of it.

ANNUAL HARVEST FESTIVAL

St. Paul's Chapel, Broadway and Fulton street, was again last Sunday afternoon the scene of a unique and impressive service, the eighth annual observance of the British Harvest Festival. Into this most venerable of all churches in New York marched representatives of British and American patriotic societies, carrying flags and colorful banners. A truly remarkable expression of international friendship always characterizes this annual service, appropriately held in the one New York church of our communion erected before the Revolutionary War. The Rev. Dr. Hodgson, professor of apologetics at the General Seminary, was the preacher. His sermon stressed the sacrifices each country must make if our expressions for world peace be sincere. The vicar of St. Paul's, the Rev. Dr. McComas, conducted the service, assisted by Canon John F. Mitchell of Aberdeen Cathedral, and the lessons were read by Fr. Rockwell and the Rev. Dr. Geer, vicar-emeritus of the chapel. Captain B. F. Mountford of Church Army was among those in the chancel. This year the service was not only in observance of the harvest festival of England but was also a thanksgiving for the recovery of His Majesty King George.

CONFERENCE ON MYSTICISM

The New York conference on the Mystical Element in the Christian Faith, held under the auspices of the Confraternity of the Mystical Life, was held last Monday at the Church of the Heavenly Rest, Fifth avenue and 90th street. The sessions were preceded by a celebration of the Holy Communion in the chapel of the Beloved Disciple adjoining the church, at which the rector, the Rev. Dr. Darlington, was celebrant. There were three speakers at the morning session. The Rev. Dr. Ray defined mysticism as oneness with God, the spirit of God within. It becomes a part of daily life by a Christlike attitude toward others. Dean Gateson of Bethle-

hem spoke on the mysticism of an eclectic, also urging a practical application of the mystical experience to everyday life. The Rev. Harrison Rockwell declared that physical and mental health depend upon spiritual health and described some of the benefits to all health given us in the sacraments. In the afternoon Dr. Easton of the General Seminary spoke on prayer and emphasized its efficacy in its conformity to divine law. Monell Sayre, the only layman on the program, said that laymen, especially industrial workers, want preaching which stresses personal religion. Dr. Aldrich made a plea for normal and natural mysticism expressed in terms of service. Canon Prichard spoke on the further reaching ability of mysticism over the power of the intellect to achieve the love of God. The Rev. George A. Trowbridge described experiences in mysticism in the World War.

A large group of interested people were present throughout the day at the readings of the papers in the parish hall, and again at night when the service was held in the church. At the evening session Bishop Thomas, formerly of Wyoming, spoke on Mysticism and Church Unity. He stated that organizations are failing to accomplish reunion, but that the harmonizing influence of the mystical life can fuse souls of believers into a real unity. The Rev. Dr. Herbert Parrish, now the chaplain-general of the Confraternity of the Mystical Life, denounced the cumbersome machinery of religion and praised the benefits of mysticism, saying that "as a movement it will succeed where institutions fail and fade because it is positive and constructive and definite and direct. It is the experience of the soul in its seeking and finding God."

NEWS NOTES

Last Monday's meeting of the Churchman's Association was in large measure a tribute to Bishop Lloyd whose anniversary was mentioned here last issue. Present were Bishop Manning and Bishop Shipman, and the speaker of the occasion, Bishop Paul Jones. They, with the large group of members, united in a fine expression of affection for the beloved senior Suffragan Bishop.

On the façade of Dr. Fosdick's partially-completed Riverside Church on Riverside drive at 120th street is already in place a row of five sculptured figures. It is of interest to note that the central one represents a bishop with his staff, vested in a chasuble for the Mass.

HARRISON ROCKWELL.

BISHOP OLDHAM IN COLLEGE CHAPEL PULPITS

ALBANY, N. Y.—For the sixth consecutive year, Bishop Oldham visited Cornell University on October 20th as the special preacher in Sage Chapel. In addition, Bishop Oldham made a short address at the student service of the university at 9 o'clock in the morning, at the vesper service in the afternoon, and attended the informal tea held in Barnes Hall Library under the auspices of the Cornell United Religious Work. This social gathering gives the students opportunity to ask questions of the visiting preachers and constitutes an open forum on religious problems.

Bishop Oldham will also preach at Union College Chapel, Schenectady, December 15th, in the morning; and at the candlelight vesper service, held at Skidmore College, Saratoga Springs, as a Christmas celebration, that evening.

BOOK CHATS

from Morehouse Publishing Co.

I CANNOT say how much I feel the whole country is owing at present to the Student Christian Movement for its publication department," said Archbishop Lord Davidson a few months ago. "Wherever you turn you find all the best people have on their table the books published by the S. C. M. They are now a recognized part of the equipment of people who wish to keep abreast of religious thought."

Such a commendation by the retired Primate of the Church of England certainly merits the careful attention of American Churchmen, as well as of their brethren in England. Morehouse Publishing Co. is proud to be the American publisher of many of the books published in England by the Student Christian Movement, and Your Correspondent is going to devote one or two BOOK CHATS to describing briefly some of the leading books sponsored by the Movement and issued in this country with the Morehouse imprint.

Two such books have been published during the past week. One of these, A BRIEF SKETCH OF THE CHURCH OF ENGLAND (\$1.60), is by the Rt. Rev. G. K. A. Bell, Bishop of Chichester and formerly Dean of Canterbury. The first part of the book is historical, but most of it is devoted to an accurate account of the growth, character, and organization of the English Church as it exists today.

The other new book, THE EASTERN ORTHODOX CHURCH (\$2.25), has a unique international character. Written by a Bulgarian author, originally published in German, translated into English by an Englishman, it is now published in the United States with a Foreword by a well-known American, Dr. John R. Mott, chairman of the International Missionary Council of the Y. M. C. A. The book is by Prof. Stefan Zankov of the University of Sofia, translated by Dr. Donald Lowrie, and is the first attempt by an Orthodox Churchman in modern times to present a concise statement of the essentials of Orthodoxy.

Another recent S. C. M. book, now in its second American edition, is SPIRITUAL DIRECTION (\$2.00), by the Rev. T. W. Pym, Canon of Bristol. This is an invaluable handbook for the clergy, and is a pioneer in the field of modern psychology as applied to pastoral problems. In the words of the *American Church Sunday School Magazine*, "his practical guidance . . . is sure to help not only the younger men, for whom perhaps the book was originally purposed, but those older in the ministry who need, none the less, practical guidance."

An important S. C. M. publication in the field of social questions is the Rev. W. G. Peck's THE DIVINE REVOLUTION (\$2.40). The author is one of the younger Anglican clergymen, and his book, to quote a Scottish review, "pulses with vital thought, and ought to be read by every social worker."

Next week Your Correspondent will describe more of the Student Christian Movement publications issued in this country by Morehouse Publishing Co. Many of them are among the most worthwhile titles on the Morehouse—or any other—list.

MOREHOUSE PUBLISHING CO.

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

Bishop of Winchester Tells Chicago Clergy Of Defeat of English Prayer Book

Celebration at St. Mark's, Evanston —Lake Forest Church Dedicates Organ

The Living Church News Bureau
Chicago, October 26, 1929

A SIGNIFICANT STATEMENT REGARDING possible disestablishment of Church and State in Great Britain was made by the Rt. Rev. Frank Theodore Woods, D.D., Lord Bishop of Winchester, in his concluding address of his three-day visit to Chicago.

Speaking at the dinner in his honor given Monday night by the Church Club at the Hotel LaSalle, Bishop Woods expressed what seemed to many present a virtual endorsement of separation of Church and State. He upheld strongly the authority of the Church in matters of faith and worship, and declared he would favor separation rather than sacrifice any of the historic principles upon which the Church has stood.

The Lord Bishop's remarks came in connection with comments on the defeat of the revised English Prayer Book by the House of Commons. He compared the English revision with the American, saying the two are in many respects alike. The defeat of the English book, he said, came largely as a result of an effective play on matters of comparatively little importance.

The Bishop's party left Tuesday morning for Cleveland.

ST. MARK'S CHURCH, EVANSTON, CELEBRATES

St. Mark's Church, Evanston, is engaged in a movement of triple significance to the parish. First, it is celebrating next Wednesday night, October 30th, the sixty-fifth anniversary of its founding; second, on that night a dinner is to be given by the parish in tribute to the Rev. Dr. Arthur Rogers; and third, the parish is launching a campaign for \$62,000 to meet its outstanding indebtedness and provide its budget for 1930.

In addition to these three features, Bishop Griswold will dedicate on November 3d two memorial windows and a new pulpit. The window in the north aisle of the nave is in memory of the late James Samuel Stone, D.D., for many years rector of St. James' Church, Chicago, and for two years before his death honorary vicar of St. Mark's. The window is the gift of parishioners and certain of Dr. Stone's friends outside the parish.

The west window is the gift of Frank S. Cunningham in memory of Mrs. Cunningham and their son, Oliver Baty Cunningham, who was killed in the world war. The pulpit, which is to be dedicated on November 3d, is the gift of Mr. and Mrs. Richard C. Hall.

A coincidence is the fact that Dr. Rogers, like his parish, is 65 years of age. It is in recognition of this anniversary of his birth that the dinner in his honor is planned.

LAKE FOREST TO DEDICATE ORGAN

A new three-manual Kimball organ will be dedicated at the Church of the Holy Spirit, Lake Forest, next Sunday, November 3d, at the 11 o'clock service by the Rev. Herbert W. Prince, rector. The organ is divided on both sides of the chancel. It has been installed with funds raised by the parish corporately.

The Hibbard Memorial Organ, which has served the church for twenty-five years, is to be placed in the beautiful chapel which is part of the new parish house completed by the Church of the Holy Spirit two years ago. A special musical program for next Sunday's dedication has been arranged under direction of Arthur Ranous, well known choir director of the Church of the Holy Spirit.

SEMINARY PLANS RECEPTIONS

The first of a series of receptions for various groups and organizations will be held at the Western Theological Seminary next Monday night, October 28th. Trustees of Northwestern University and Garrett Biblical Institute, from whom the seminary obtained the site for its new plant, will be guests at the first reception. Also they will be guests of trustees of the seminary at dinner following the reception. The receptions are planned in honor of the completion of the first units of the new \$750,000 group of buildings.

DINNER FOR RECTORS AND WARDENS

The annual dinner for rectors, wardens, vestrymen, and finance committeemen of the diocese has been set for November 21st, at the Hotel LaSalle. This dinner, sponsored by the Church Club of Chicago, is designed as the only official gathering of the parochial leaders of the diocese during the year. Bishop Anderson and Bishop Johnson of Colorado will be the principal speakers.

NEWS NOTES

The Very Rev. Duncan H. Browne, dean of St. James' Cathedral, left Saturday for New York, where he will be one of the principal speakers at the 175th anniversary celebration of Columbia University, of which he is an alumnus.

The Rev. A. Abbott Hastings, former New York businessman who gave up a business career to volunteer for missionary work among the Indians of Wyoming, was the special preacher at St. Paul's Church, Kenwood, Sunday. Mr. Hastings is superintendent of St. Michael's Mission School for the Arapahoes at Ethete, Wyo.

The Rev. Spence Burton, superior of the Order of St. John the Evangelist, was the principal speaker at the regular meeting of the Catholic Club of Chicago, held at St. Peter's Church, Monday night.

Residents of Waukegan and North Chicago, regardless of faith, have contributed to the purchase of a new automobile for the Rev. Howard E. Ganster, rector of Christ Church, Waukegan. The gift was in recognition of Fr. Ganster's sixteen years of service to Christ Church and the community.

The Patronal Festival of St. Luke's Church, Evanston, was celebrated on St. Luke's Day, October 18th, with two celebrations of Holy Communion and a parish reception in the evening when the rector, Dr. George Craig Stewart, wardens, vestrymen, and their wives acted as hosts.

The Chicago Chapter of Deaconesses, of which Deaconess Edna M. Sargent is chairman, and Deaconess Edith M. Adams, treasurer, is launching a campaign in the diocese for contributions to the relief fund for deaconesses. This is a national fund which has the sanction of the last General Convention and of the Woman's Auxiliary.



The WURLITZER Church Organ

◆◆◆◆◆

Your choice of a Wurlitzer Organ for your church may be partly influenced by the fact that every Wurlitzer is a product of the finest materials, skilled craftsmanship and scientific construction methods. But transcending in importance all these essentials is the surpassing tone quality of the Wurlitzer Organ expressive of a musical genius which is the heritage of seven successive generations of master builders of musical instruments.

Below are listed a few recent Wurlitzer Church Organ installations:

- ST. MARY'S-ON-THE-HILL
Buffalo, N. Y.
- MT. AUBURN PRESBYTERIAN
Cincinnati, Ohio
- OHMER PARK M. E. CHURCH
Dayton, Ohio
- ST. MICHAEL'S CHURCH
Pensacola, Fla.
- WOODLAND CHRISTIAN CHURCH
Lexington, Ky.
- FIRST PRESBYTERIAN CHURCH
Utica, N. Y.
- CENTRAL BAPTIST CHURCH
Decatur, Ala.
- GRACE EVANGELICAL
LUTHERAN
N. Tonawanda, N. Y.
- BERRY MEMORIAL M. E. CHURCH
Philadelphia, Pa.

Catalog on request

The Rudolph Wurlitzer Company

Factories: N. Tonawanda, N. Y.

NEW YORK	BUFFALO
CINCINNATI	PHILADELPHIA
CHICAGO	BOSTON
LOS ANGELES	SAN FRANCISCO



MONEY FOR CHRISTMAS

Look in the old trunk and send me all the old envelopes up to 1876. Do not remove the stamps. Will pay highest prices.
GEORGE HAKES, 290 Broadway, New York

Boston Clergy, Observing Light's Golden Jubilee, Pay Tribute to Thomas Edison

Diocesan Branch of W. A. Celebrates Anniversary—Dedications at St. Luke's, Chelsea

The Living Church News Bureau
Boston, October 26, 1929

LIGHT'S GOLDEN JUBILEE" LAST SUNDAY was an occasion when many clergymen paid tribute to Thomas A. Edison. At the evening service in Trinity Church, Dr. Gardner preached, emphasizing our need to discard the habit of mind that leads us to infer that because a man is a scientist his vision cannot lead him into the realms of religion. It was in Boston that Edison as a young man worked as a telegraph operator. Returning to his room at 4 A.M. one morning after a hard night's work, he became absorbed in Faraday's books on electricity until breakfast time when he left his reading reluctantly, crying to his roommate, "I have so much to do and life is so short that I am going to hustle!" Dr. Gardner called this a glimpse of a creative personality, one that saw a whole world changed by more and better light, and one that not unworthily furthered the behest of the Creator, "Let there be light!" The anthems and the hymns were all suggestive of the conquer in power of light and the flight of darkness and chaos; while outside in Copley square a wonderful and picturesque demonstration was given of what the new flood lights can do in illuminating an area.

C. S. L. DISTRICT CONFERENCES

The annual district conferences of the women's division of the Church Service League are always cooperative efforts of worth. This autumn has provided two exceptionally successful ones: that of the southeastern district meeting in St. John's Church, Fall River, on October 24th; and that of the northeastern district in Grace Church, Salem, on October 25th. The gathering of 300 people in Fall River alone gives an idea of the enthusiasm supporting these meetings.

The programs of the two meetings were similar and, after the service of corporate Communion for the women of the district, made provision for a short service of remembrance for those faithful workers who have passed on during the past year and for two minute reports on work done in the five fields by the women of each parish represented.

ANNIVERSARY OF DIOCESAN W. A.

The fifty-second anniversary of the Massachusetts branch of the Woman's Auxiliary promises a very interesting program on November 6th in St. Paul's Cathedral. The morning will be occupied by a service of corporate Communion at which the celebrant and preacher will be Bishop Slattery, and by a general meeting in the crypt with Miss Margaret and Miss Elizabeth Roberts, newly returned from China, and Dr. J. E. Blanton of the Voorhees Normal and Industrial School in South Carolina as the visiting speakers. Miss Corey will preside and give her annual address. The missionary service in the afternoon will be held in the cathedral with Bishop Babcock presiding. Bishop Jenkins of Nevada and Bishop Reifsnider of Japan will speak of their respective fields in accordance with the time honored custom of this day when one domestic missionary bishop and one

foreign missionary bishop are the guests of honor. A reception and tea in the crypt will close the day's activities.

MISCELLANEOUS

The Catholic Club of Massachusetts expects to have a bishop as a speaker at each of its meetings of the year. Bishop Slattery was the first bishop to take an engagement under this plan when he addressed the recent first meeting of the season and gave a very interesting account of the commissions of the General Convention on which he had served. The Rev. John Higginson Cabot, Ph.D., president of the club, was the host in St. Peter's parish, Weston. Thirty-five of the clergy were present.

Bishop Colmore of Porto Rico will be the guest of the diocese October 27th to 31st. During November our guests will be Bishop Jenkins of Nevada, November 1st to 10th; Bishop Casady of Oklahoma, November 4th to 10th; the Rev. Dr. Patton of the American Church Institute for Negroes, November 17th to 24th. Dr. Blanton, principal of the Voorhees Normal and Industrial School, Denmark, S. C., will also be in the diocese for the central portion of November.

ETHEL M. ROBERTS.

ONE DIOCESAN paper has actually done what others have threatened to do, and printed the list of parishes from which no news had been received. A rector who did send in some cheerful but rather commonplace news, adds: "This job is the most routine and perfunctory of any job I have. If I were to chronicle the really significant doings of the parish, I would put first that Mrs. G called on Mrs. Y after avoiding her for a year; that Miss Z has got A and B going to Sunday school again; that Mrs. C suddenly appeared in church this morning, reason not yet explained; that D, confirmed this spring, is trying to bring his mother and father; that Mrs. E, instead of giving memorial flowers on Trinity Sunday, used the money to help her nephew get to the state championships in which he wanted to compete. He won."

EDWIN S. GORHAM, INC.

Established 1900

The New Prayer Book

NOW READY.

Cloth and Leather Bindings.

Chancel Books

The New Altar Service, with Prayer and Hymnal to match. Cathedral Edition, Oxford, Red Levant, Silk Lined, 3 Vols. \$126.00

The same, Leather Lined. \$101.00
Will be ready shortly.

The same, 3 Vols. \$23.50, \$35.00, \$38.00
Now ready.

Further particulars on request.

EDWIN S. GORHAM, INC.

18 West 45th St., New York

FACTS
to know before
buying an Organ

THE House of Pilcher has been making fine Organs for churches of all denominations for over 100 years. During this period we have obtained experience and information invaluable to those considering the purchase of organs.

Send for These Facts TODAY
Avoid regrets resulting from faulty plans. Insure lasting satisfaction from an instrument tonally and mechanically adapted to your particular requirements. Unbiased recommendations gladly given without obligation.

HENRY PILCHER'S SONS, Incorporated
210 Mason Street, Louisville, Ky.

PILCHER
Organs

KIMBALL ORGANS

Installed in Churches throughout the United States. Each instrument is an individual creation designed for the services desired.

Catalog and information on request.

W. W. KIMBALL COMPANY

Established 1857

215 Kimball Bldg. - - Chicago

MÖLLER PIPE ORGAN

THE HIGHEST GRADE INSTRUMENTS

Every organ designed and built for the church and service in which it is to be used, and fully guaranteed. No organ too large or too small to interest us. America's largest pipe organ factory. Booklets and specifications on request.

M. P. MÖLLER, Hagerstown, Maryland



PIPE ORGANS

Highest quality. Superb tone. Modern accessories. Durable construction. All sizes.

Write for catalog of Pipe Organs, Reed Organs, or Electric Blowing Outfits.

HINNERS ORGAN CO.
PEKIN, ILLINOIS

FOR SALE

Two two-manual and pedal pipe-organs in good condition, for particulars address A. B. DeCourcy & Co., 634 Harrison Ave., Boston, Mass.



MENEELY BELL CO.

TRDY, N.Y.

AND
220 BROADWAY, N.Y. CITY

BELLS

MENEELY & CO.
BELLS ESTABLISHED
IN 1826
WATERLIET, N.Y.



CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 69
ESTABLISHED 1858
THE C. S. BELL CO. HILLSBORO, OHIO

Bishop Garland Issues Statement Regarding Sentence in New Prayer Book

Dr. B. I. Bell Addresses Students of Bryn Mawr—Other Pennsylvania Notes

The Living Church News Bureau
Philadelphia, October 26, 1929

THE RT. REV. THOMAS J. GARLAND, D.D., Bishop of Pennsylvania, has published the following statement: "After the Prayer of Consecration in the Office of the Holy Communion, the new Prayer Book just issued contains the words: 'And now as our Saviour Christ hath taught us, we are bold to say.'

"The Constitution provides that changes in the Prayer Book must be proposed in one General Convention and sent to the secretary of the convention of every diocese to be made known to the convention at its next meeting, and then adopted by the General Convention at its next succeeding triennial meeting. This phrase was not so adopted at any meeting of the General Convention.

"The phrase sent down by the resolve of the General Convention in 1922 and subsequently adopted by a Constitutional majority in 1925 was as follows: 'And now as our Saviour Christ hath taught us, let us say.'

"This phrase then became the authorized use of the Church. It was so printed in all publications of the Order for the Holy Communion as 'authorized for use,' and has been in use in the Church for the past four years.

"An editing committee has no authority to change these words as adopted by General Convention and the newly printed Prayer is incorrect in this instance. I will use and recommend that others shall use the phrase adopted by the General Convention as it has been in use since 1925: 'And now as our Saviour Christ hath taught us, let us say.'

(Signed) "THOMAS J. GARLAND,
"Bishop of Pennsylvania."

DR. BERNARD IDDINGS BELL AT
BRYN MAWR COLLEGE

America is in danger of becoming obsessed with the idea that youth is the only thing that matters, making no provisions for maturer life, the Rev. Dr. Bernard Iddings Bell, warden of St. Stephen's College, Columbia University, declared in an address before students of Bryn Mawr College last Monday evening.

The reverence for truth for its own sake, the contemplation of beauty and joy of creation; in all these things which make for the well-being of life, Americans are inept despite their excellence as a people in mechanical and material endeavors, Dr. Bell believes.

BISHOP TAITT HONOR GUEST AT RECEPTION

Regret that the churches in Delaware county had not purchased larger sites for new buildings when the ground was much cheaper a decade ago was expressed by Bishop Taitt, speaking at a reception tendered him by the Church of the Holy Sacrament, Highland Park, Tuesday evening.

Clinton Rogers Woodruff appealed for "teamwork in Church activities," saying it was "teamwork and not the individual play that won for the Athletics in the recent series." He also stressed the coordination and teamwork of the various instruments in a great orchestra like the Philadelphia orchestra, as indicative of the "value of each one doing his part."

Other speakers included the Rev. George W. Barnes, rector, who presided; Walter Johns, president of the Sixty-ninth Street Trust Company; and E. J. Lomitz, chairman of the finance committee of the Church of the Holy Sacrament.

BALA RECTOR CHOSEN DEAN OF
CHESTER CONVOCATION

The Rev. Benjamin N. Bird, rector of St. Asaph's Church, Bala, was elected dean of the convocation of Chester at the fall meeting of that body held in St. John's Church, Cynwyd, on Tuesday. He succeeds Bishop Taitt, who was dean of the convocation prior to his consecration.

A request that the diocese provide for the erection of a memorial tower in honor of the late Bishop Whitaker in the new cathedral planned for Reno, Nevada, was made by the Rt. Rev. Thomas Jenkins, D.D., Bishop of Nevada, who addressed the convocation. Bishop Whitaker was Missionary Bishop of Nevada at the time of his election as Diocesan here.

FAULT-FINDING CHURCHMEN CRITICIZED BY
BISHOP GARLAND

Churchmen who criticize the pet projects of other Churchmen without providing an adequate substitute were rebuked last Tuesday by Bishop Garland in an address at the fall meeting of the convocation of South Philadelphia in old St. Peter's Church. The convocation comprises all the parishes of the Church in Philadelphia south of Walnut street.

"Just as certain persons choose different types of work, so there are certain charitable objectives which have a special appeal for some and should not be discouraged," the Bishop said.

The Rev. Dr. John Crosby, rector of St. Elisabeth's Church, discussing the problem of getting different racial groups to worship under the same roof, declared the attitude of the native-born members was often responsible for failure in this respect.

DR. NEWTON DEPLORES LOSS OF
RELIGIOUS TRAINING

Probing the religious background of undergraduate life, the Rev. Dr. Joseph Fort Newton, rector of St. Paul's Church, Overbrook, on Monday told members of the faculty of the University of Pennsylvania that only a small group of graduates put into practice Christ's teachings after they have left their alma mater.

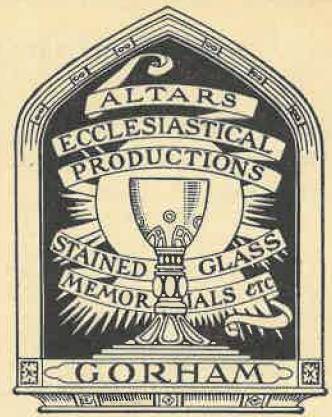
Dr. Newton addressed the first of a series of daily discussions which were held on the campus this week, joining the faculty in luncheon in the Christian Association Building. Warren P. Laird, dean of the school of fine arts, presided.

OAK LANE RECTOR PROPOSES MERGING
OF WEAK PARISHES

The combining of weak and ineffectual parishes was urged by the Rev. Llewellyn Caley, rector of St. Martin's Church, Oak Lane, and dean of the Germantown convocation.

Dr. Caley addressed the South Philadelphia convocation in St. Peter's Church last night, and explained that he did not suggest an amalgamation with the idea of lessening the number of parishes, but rather the idea of strengthening weaker ones.

ELEANOR ROBERTS HOWES.



An intelligent and interesting service in all forms of Church Equipment and Construction.

Featuring the noted Ecclesiastical productions by GORHAM

SPaulding-GORHAM, Inc.

Michigan Avenue at Van Buren
CHICAGO

THE D'ASCENZO STUDIOS

Philadelphia—1602 Summer Street

DESIGNERS OF

HISTORICAL WINDOWS

Washington Memorial Chapel

Valley Forge, Pa.

Mural Decorations, Stained Glass, Glass Mosaics, etc.

The Willet Studios

226 So. 11th Street Philadelphia, Pa.

STAINED GLASS, MOSAICS, MURALS, MEMORIAL BRONZES, ETC.

The Ellwood Potts Studios

5438 Market Street Philadelphia, Pa.

MEMORIALS IN STAINED

GLASS, MOSAICS, and MURALS

If interested write for cuts of some of our recent work

Memorial Windows

When the noble craft known as Stained Glass is before you for consideration, you will be greatly interested in seeing photographs of my recent windows Some of them are in the form of color photographic transparencies.

CHARLES J. CONNICK Nine Harcourt St. BOSTON, MASS.

Awarded gold medal by Panama Pacific Exposition

Trinity Church, Brooklyn, Celebrates 75th Anniversary of Its Organization

Dedicate New Church at Ozone Park—Program of Family Relations Institute

The Living Church News Bureau
Brooklyn, October 23, 1929

TRINITY CHURCH, BROOKLYN, RECENTLY celebrated the seventy-fifth anniversary of its organization. It was founded September 11, 1854, and admitted to the diocese of New York, that of Long Island not having yet been formed, in the same year. The present brick edifice at the corner of Arlington and Schenck avenues is the second church of the parish, the first one, smaller and of wood, having been early outgrown and sold. The present rector, the Rev. George T. Gruman, has been in charge of the parish only since January last, succeeding the late Rev. Jacob Probst, D.D.

The observance of the diamond jubilee was determined upon last summer, and a program arranged. The commemoration began with a parish dinner on Saturday, October 12th, at which more than 200 parishioners were present. Next morning early, at a corporate Communion, more than 100 received Holy Communion. Included in this number of communicants were thirty-five candidates for confirmation, who were confirmed at a later service the same morning. Bishop Larned officiated at the Confirmation, and also received three from the Roman communion. At this service over 500 persons were present, greatly taxing the capacity of the church. The same evening more than 200 were present to hear a historical sermon preached by the rector. These attendances throughout the day were altogether remarkable.

As part of the commemoration, a fund of \$10,000 is being raised, the Hon. Edward A. Richards being treasurer of the fund. The major portion of the desired amount is practically pledged, and all of it is expected to be secured by All Saints' Day. The object of the financial effort is to pay off a mortgage of \$5,500 on the rectory, and to make certain desirable improvements and decorations in the church.

CHURCH AT OZONE PARK DEDICATED

Bishop Stires last Sunday morning dedicated the new Church of the Epiphany, Ozone Park. The new structure is of red brick, in the English rural style. It is built on the foundations of the former wooden church, except that it has been lengthened at the chancel end by twenty-seven feet. The old church was of wood, and erected about forty years ago, when the congregation was first organized as a mission of the cathedral. A new organ has been placed in the new church. There are seats for 200, but more than 300 were present at the opening service last Sunday.

The Rev. James W. Tripp has been rector of this parish since 1922. In 1924 a new parish house was built, and a new rectory. The parish house is not completed, but it is expected to add another story to it. With the rebuilding of the church in more substantial form, the parish is now possessed of a good plant, and is able to meet better the conditions of a growing community.

"FAMILY RELATIONS INSTITUTE"

Complete program is now published of the interesting experiment to be tried out by the social service commission of the diocese. The "Family Relations Institute" will hold four sessions on the first Monday in each month, beginning in November. The subjects and speakers are as follows:

November 4, Domestic Finance; speaker, Mrs. Teresa Speed, of the Homemaking Center of the State Federation of Women's Clubs.

December 2, The Biology of the Family; speaker, Dr. M. J. Exner, of the American Hygiene Association.

January 6, Father, Mother, and Child; speaker, Dr. Laurent Feinier, psychiatrist of St. John's Hospital, Brooklyn.

February 3, The Spiritual Nurture of the Family; speaker, the Rev. Harold Holt, field secretary for Social Service, National Council.

At each session there will be ample opportunity for questions and answers, and for discussion; and personal interviews will be arranged as desired.

QUIET DAY FOR DIOCESAN CLERGY

Bishop Stires has invited the clergy of the diocese to join him in a quiet day at Grace Church, Brooklyn Heights, on Wednesday, November 6th. Holy Communion will be celebrated at 10:30, and then will follow the first of three meditations. The Bishop will be host at a luncheon at the Hotel Bossert at 1 o'clock. At 2 o'clock the other meditations will begin, and adjournment is expected at 3:30.

MISCELLANEOUS

Sister Catharine, superior of the Order of St. John the Evangelist, is a patient in St. John's Hospital, having suffered a severe bruise of the shoulder in a fall.

The annual theater party given by the women's board of the Church Charity Foundation was held at the Majestic Theater, Brooklyn, Monday and Tuesday evenings, October 21st and 22d. This affair adds nine or ten thousand dollars each year to the treasury of this diocesan charity.

CHAS. HENRY WEBB.

NEW PARISH HOUSE DEDICATED AT DULUTH

DULUTH, MINN.—The new parish house of St. Paul's Church, Duluth, was dedicated on Sunday, October 20th, by the Bishop of the diocese, the Rt. Rev. G. G. Bennett, D.D.

At the conclusion of Morning Prayer the choir led the congregation to the spacious assembly room in the parish house, where the dedication services took place.

The beautiful reception room in the parish house is in memory of Mrs. Fanny B. Olcott, by her husband, Mr. J. W. Olcott. The entire cost of the building, including all furnishings, is in the neighborhood of \$160,000, all covered by cash and pledges.

The parish house was first used on Sunday, September 15th, by the Church school, followed, during the week, by a public reception and parish dinner, also a dinner to the men who had worked in the construction of the building, and their wives. The rector of the parish is the Rev. Benjamin T. Kemerer.

Before placing your order
it will pay you to obtain
PATTERNS AND PRICES

For **GOWNS,**
CASSOCKS or SURPLICES

ILLUSTRATED LIST on application.

J. WIPPELL & Co., Ltd.
Duncannon St., LONDON
Charing Cross,
ENG.

A. R. MOWBRAY & Co.
28 Margaret St., LONDON, W. 1,
and 9 High St., Oxford, England.

**CHURCH VESTMENTS
CHOIR OUTFITS**

Cassocks Surplices
Copes Chasubles
Stoles Veils Burses
Altar Linens Hangings
etc.

All particulars can be
obtained from

MR. ADRIAN A. BUCK
Distributor
665 Fifth Ave., New York City

**VESTMENTS
ALTAR LINENS
EMBROIDERIES**

Estimates and Designs,
etc., for Hand Embroidered
or Applique Superfrontals,
etc., on request.

CLOTHING SUITS

CASSOCKS, SURPLICES, STOLES, EMBROIDERIES, SILKS, CLOTHS, FRINGES
Specialists in Church Vestments and Embroideries for half a century

COX SONS & VINING 131 E. 23rd St.
NEW YORK

The Warham Guild

furnishes Altars, supplies ornaments in Metal & Woodwork, Surplices, Vestments, etc. All work designed and made by artists and craftsmen. Loyalty to the canons of the English Church is the guiding principle of the Guild. Descriptive leaflet from

THE WARHAM GUILD, Ltd.
72 Margaret St., London, W.1,
England.



VESTMENTS
For the Clergy and Choir
Altar Linens, Embroideries
Materials, Clerical and
Lay Tailoring

Inquiries given prompt attention
J. M. HALL, Inc.
174 Madison Ave. (Suite 403)
(Bet. 33d & 34th Sts.) New York

ST. HILDA GUILD, INC.
CHURCH VESTMENTS, ALTAR LINEN
Ecclesiastical Embroidery
Conferences with reference to the adornment of churches

Old Embroidery Transferred
131 E. 47th Street NEW YORK

EMBROIDERY
Silk and linen, repairing and fine hand sewing.
References. **GEORGIA L. BENDER.**
1706 Manning St., Philadelphia, Pa.

**STUDY OF MISSIONS OPENS
SYNOD OF THIRD PROVINCE**

HARRISBURG, PA.—“Our chief duty at the synod is to face the financial condition of the Church and discover, if possible, the cause of the apparent lack of interest in the support of mission work,” said the Rt. Rev. William L. Gravatt, D.D., Bishop of West Virginia, in addressing the opening session of the eleventh synod of the province of Washington, which was held in St. Stephen’s Church, Harrisburg, Tuesday, Wednesday, and Thursday, October 15th, 16th, and 17th.

A brief devotional service was conducted by the Rev. Dr. Floyd Tomkins, of Philadelphia, prior to the opening of the business session of the synod. At 8:00 P.M. a mass meeting in the interest of missions was held in St. Stephen’s Church, the speakers being the Rt. Rev. John C. Ward, D.D., Bishop of Erie; the Rt. Rev. Charles S. Reifsnider, D.D., Suffragan Bishop of North Tokyo; and the Rt. Rev. Robert E. Campbell, D.D., Bishop of Liberia.

During the business session on Wednesday morning Bishop Darlington of Harrisburg was unanimously elected president of the synod. On assuming the chair, following his election, Bishop Darlington offered a resolution providing that a committee be appointed “to meet and suggest such remedies as seem best to them for arousing and enlisting larger support for the missionary work of the Church and to report to the chair, who will transmit the report to the different dioceses of the synod and to the National Council.” To stimulate interest and promote support of mission projects, Bishop Darlington strongly urged a “laymen’s crusade,” suggesting that laymen, at their own expense, visit the missionary fields, and expressing confidence that if laymen were inspired by this means they would readily support the work. Bishop Garland gave a report for the committee of inspection of St. Paul’s Normal and Industrial School for Colored People, Lawrenceville, Va.

Reporting for the commission on rural work, the Rt. Rev. Beverley D. Tucker, D.D., Bishop of Southern Virginia, said there are two practical difficulties in carrying out the ideal of the Church, which, he said, was to reach all of the people, poor and rich, whether they live in cities or towns, in the villages or countryside. The first difficulty, he said, was financial, due largely to the fact that the young people move in large numbers to the cities where they give their adult support and service to the town church, so that although numerically the rural churches seem to stand still, in reality they are making not only a spiritual, but a financial contribution to the city churches. The second difficulty, he said, concerns the tendency of young clergymen to leave their rural posts at the first opportunity. He appealed to the spirit of romance and adventure in youth to give the first three years of their ministry, without thought of self, to the blessed work of caring for the country church. The Rev. M. B. Marshall, of Halifax, Va., and the Rev. Richard a Hatch, of Altoona, Pa., also spoke on rural work.

In connection with the report of the provincial commission on missions, Bishop Ward of Erie gave a summary of trends in giving, in which he pointed out that the per capita of the parishes for all purposes had increased more rapidly than the giving for missions. Dr. John W. Wood, of the Department of Missions of the National Council; Bishop Campbell, of Liberia; and the Rt. Rev. Henry St. George Tucker, D.D., Bishop of Virginia, ad-

35 Liberty Street

1675



1929

OXFORD

**THE NEW
PRAYER BOOK**

THE OXFORD EDITION OF THE NEW BOOK OF COMMON PRAYER is now ready. Clearly printed on fine white and the famous Oxford India paper. Superbly bound in black and colored leathers in various sizes. Also bound with The Hymnal in one volume. The Oxford standard in bookmaking is reflected in these new Prayer Books now on sale at all bookstores.

OXFORD UNIVERSITY PRESS
114 FIFTH AVENUE
NEW YORK

PRACTICAL AND ENTERTAINING BOOKS

No Book Priced Over \$1.00

We are offering the following books at prices that are within the means of all. Books that would cost from \$2 to \$5 each, elsewhere. These books, written by competent authors, offer many hours of interesting reading for the long winter nights. Ideal for Christmas gifts. Check the books you desire and mail this advertisement with proper remittance and books will be mailed postpaid.

- ATLAS**
World (Modern)\$1.00
- HISTORY OF AMERICAN AVIATION** and Biographies of Leading American Aviators 1.00
- ADVERTISING**
(Learning at Home)... .50
- AVIATION**
For the Beginner..... .50
- AVIATION STORIES**
(Fiction)75
- ARCHITECTURAL DRAWING**75
- AUTOMOBILE**
Care of the50
- BLUE PRINTS**
How to Read 1.00
- BRIDGE**
How to Play (written by experts)50
- CARPENTRY**
(Handbook for Home Carpenters)75
- CARE AND RAISING OF BABIES**50
- CHEMISTRY**
(For Beginners) 1.00
- COOK BOOK**
New50
- CHILDREN'S PARTIES**
Novel Ways of Entertaining50
- DICTIONARY** (English) New Edition 1.00
- DETECTIVE STORIES**
(Fiction)50
- DOG BOOK**
Care and Raising for Pleasure and Profit 1.00
- DRAWING**
Freehand and Perspective 1.00
- ELECTRICAL BOOK**
Practical Hints on Everything Electric 1.00
- ENGLISH**
Self-Improvement50
- ETIQUETTE**
Book of50
- ENTERTAINING AT HOME**
New and Novel Ways... .50
- FARMER'S MANUAL**
Practical Book for Farmers and Their Wives .50
- FUR RAISING**50
- FURNITURE MAKING AT HOME** 1.00
- HOME REPAIR BOOK**
The Handy Book for Home Owners 1.00
- HOME PRESERVE BUSINESS**
How to Conduct50
- INVESTMENTS, SAFE**
Sound information on the investing of funds.. 1.00
- LETTER WRITING**,
Business and Social50
- MAGIC**
Book of Entertaining Tricks for Amateurs .. .50
- MODEL AIRCRAFT BUILDING**
(A Book for Boys).... .25
- MECHANICAL - DRAWING**
Course In 1.00
- MOVIE MAKING**
For the Amateur50
- NERVES**
How to Conquer25
- POULTRY RAISING**
For Profit50
- PUZZLES**
Book of (Extremely Entertaining)50
- RADIO MANUAL**
(Complete Information on Radio)50
- RAISING MONEY**
For your Church or Club .25
- SHIP MODEL BUILDING**50
- TAXIDERMY BOOK**.. 1.00
- WAR STORIES**50

Special Free Offer

With every purchase of \$1.00 or more we will include a box of our exclusive Christmas Cards.

Name

Address State.....

PRACTICAL BOOK COMPANY

Department LC-W.

New York City

dressed the synod on the subject. The Policy of the Department of Missions.

The Wednesday afternoon session was devoted to subjects connected with Christian social service. Principal speakers were the Very Rev. Percy C. Kammerer, Ph.D., dean of Trinity Cathedral, Pittsburgh, and Mrs. John M. Glenn, national president of the Church Mission of Help. After the report of the commission on Christian social service, a resolution was adopted requesting that Armistice Day be observed in our churches as a day for the commemoration of the movement for international peace. Following recess, a reception for delegates to the synod was given in Bishopscourt by the Bishop of Harrisburg and Mrs. Darlington. Both sessions on Wednesday were joint sessions, the delegates to the various women's organizations having the privilege of seats in the synod.

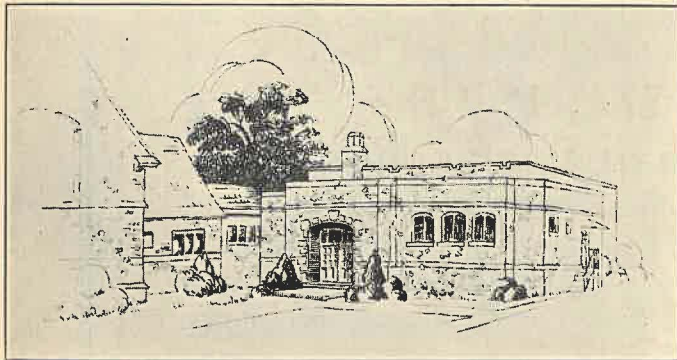
On Wednesday evening, at 8 o'clock,

PARISH HOUSE DEDICATED AT ROSELLE, N. J.

ROSELLE, N. J.—With the formal opening and dedication of the parish house of the Church of St. Luke the Evangelist by Bishop Matthews, on October 17th, another important event was written into the history of the parish which for more than sixty years has played an important part in the religious and civic life of the two Roselles.

The parish house is the gift of the Hon. Charles W. MacQuoid, a Wall street broker and a devoted layreader. The building consists of a large auditorium which is arranged for classes for the Church school and the basement is given over to the men's club. A bowling alley, billiard and pool tables, and a shuffle board have been installed.

The Rev. C. S. Wood became rector in 1924, and during his term of office the present church, rectory, and parish house



NEW PARISH
HOUSE
Church of St. Luke
the Evangelist, Ro-
selles, N. J.

a mass meeting in the interest of Christian social service was held in St. Stephen's Church, Bishop Davenport presiding. The principal speaker was the Rev. Samuel Tyler, D.D., rector of St. Luke's Church, Rochester, N. Y.

At the session on Thursday, the Rt. Rev. R. E. L. Strider, D.D., Bishop Coadjutor of West Virginia, presented the report of the commission on religious education. Work in Our Colleges was the subject of an address by the Rev. Arthur Lee Kinsolving, of Amherst, Mass. Bishop Cook of Delaware presented the plans of the commission on the ministry. H. Lawrence Choate, of Washington, D. C., gave an inspiring address on the Brotherhood of St. Andrew, which closed the sessions of the synod.

G. F. S. IN SECOND PROVINCE MEETS

NEW YORK—The Rt. Rev. Arthur Selden Lloyd, D.D., Suffragan Bishop of New York, opened the three-day conference of the Girls' Friendly Society in the second province, October 18th, at the Church Club rooms, Allerton House, New York City. One hundred delegates attended the opening session following a luncheon at the Y. W. C. A. Dr. Adelaide Teague Case, associate professor of religious education, Teachers' College, Columbia University, spoke on Self-Reverence. An evening quiet hour and preparation service was held at the Church of the Transfiguration.

The following afternoon, Dr. Adele Streeseaman, medical consultant of the American Telephone and Telegraph Company, spoke on Self-Knowledge and Self-Control. On Sunday the members came together for corporate Communion at St. Thomas' Chapel and in the afternoon held a festival service at Trinity Church.

have been built. A large playground was added to the property in 1920. Fr. Wood celebrated his twenty-fifth anniversary on Sunday, November 3d. Bishop Matthews was the guest of the parish on that occasion.

DEAF MUTE WORK CONSIDERED AT SYNOD OF FIFTH PROVINCE

INDIANAPOLIS, IND.—The deaf mute work of the province received careful consideration at the synod of the province of the Mid-West, which met in Indianapolis, Wednesday and Thursday, October 16th and 17th.

It was resolved, contingent on the completion of arrangements already under way in the dioceses in Ohio, to limit the field of the Rev. F. C. Smielau to the work in the dioceses of Ohio and Southern Ohio, securing an additional deaf mute missionary for Indiana and Michigan.

At a joint session with the Provincial House of Churchwomen, the Bishop of Eau Claire spoke on the problems of rural work; E. E. Piper explained in detail the movement called Adventuring with Christ, which is being inaugurated in this province; and Miss Virginia Zimmerman of Ohio outlined the Crusade of Youth with specific illustrations of its working and success.

There was to have been a dinner and reception in honor of the Presiding Bishop. This was, of course, abandoned, and in its place a supper conference was held on Wednesday evening. The speakers were the Rev. Dr. T. R. Ludlow, who spoke on Adult Education and the Parish Plan; and the Rev. C. L. Glenn, whose subject was the work among college students. The attendance at the supper conference exceeded 200.

In the routine business, officers were re-

Christmas Crib Sets

ROBERT ROBBINS STUDIO

5 Grove Court, New York, N.Y.

Tel. Walker 0108

Handmade statues, polychromed in the manner of the 13th Century.

Complete set of four groups priced from \$20.00 to \$40.00.

Separate groups \$5.00 to \$10.00.

CLERICAL COLLARS



ANGLICAN (single band)
Linen (height 1 3/4"-2") \$2.25 per doz.
Linen (height 2 3/4"-2 5/8") \$3.75 doz. (Special)
Cleanable Fabric (1 3/4"-2 in.) 3 for \$1.00.

ROMAN (double style)
Linen (height 1 3/4"-2 1/4 in.) \$2.25 per doz.
Cleanable Fabric (1-1 1/4"-1 1/2"-1 3/4"-2") 3 for \$1.
Choir Collars (Sizes 10 1/2 to 14) \$2.25 doz.

CUFFS (round and link styles)
Linen, 40 cts. pair. Cleanable, 60 cts. pair.
Always give sizes desired.

RABATS
Serge Rabats, \$2.00; Silk Rabats, \$2.50;
Please give size of collar worn.

RABAT VESTS
Alpaca, \$4.50; Serge, \$5.00; Silk, \$6.50.
Kindly specify size of collar, waist measure, and length from collar band to bottom of vest front, when ordering.

CENTRAL SUPPLY CO.
GARY & FRONT STS. WHEATON, ILL.



Church Furnishings In Gold, Silver, and Brass

CHURCH and CHANCEL FURNITURE

Write for Catalogue
For Episcopal Churches

W. & E. SCHMIDT CO.
308 Third Street, Milwaukee, Wis.

VESTMENTS

CATHEDRAL STUDIO, WASHINGTON AND LONDON
Stoles with crosses, \$7.50 up. Burse and veil, \$15 up. Albs, surplices, exquisite Altar linens, Altar hangings, etc. Damask cope, \$120. Damask chasuble, \$40. Damask Low Mass sets, \$60, imported duty free.

MISS L. V. MACKRILLE
11 W. Kirke St., Chevy Chase, Washington, D. C.
Tel. Wisconsin 2752.



The Old Corner Book Store
Main Store, 50 Bromfield Street. Branch Store, Hotel Statler
BOSTON, MASSACHUSETTS

elected for the next three years. The next synod will meet in Springfield in 1930.

The Provincial House of Churchwomen met at the same time as the synod. Delegates representing every diocese were present. The work of the several dioceses was explained by Mrs. Averill of the diocese of Fond du Lac. A discussion on the Social Service work was led by Mrs. Holland of the diocese of Ohio. Miss Matthews of the diocese of Southern Ohio reported an investigation of the women's organization of all the provinces showing that all except the province of the Mid-West had provincial Woman's Auxiliaries instead of Houses of Churchwomen. The House of Churchwomen requested the synod so to amend the ordinances that the name might be changed to Provincial Woman's Auxiliary. The ordinances were amended and the name changed.

RURAL WORK STRESSED AT SYNOD OF SIXTH PROVINCE

OTTUMWA, IA.—The Rt. Rev. Harry S. Longley, D.D., Bishop Coadjutor of Iowa, presided at the annual meeting of the synod of the province of the Northwest, which met in Trinity Church, Ottumwa, commencing Tuesday morning, October 22d. The Rev. H. W. Foreman, secretary for rural work, Department of Christian Social Service of the National Council, conducted a conference on Rural Work. This subject was given extensive and thorough consideration by the synod, and at the mass meeting on Tuesday evening the Rev. Mr. Foreman took the place of the Rev. Franklin J. Clark, secretary of the National Council, who could not be present, and gave a most inspiring address on Evangelism, with special reference to the rural phase of the work. At the same meeting the Rev. Addison E. Knickerbocker, D.D., of Minneapolis, gave an address on the Province and the National Council.

A conference on the Work of a College Pastor was conducted by the Rev. H. S. Longley, Jr., student pastor at the University of Iowa, and an address was delivered by the Rev. Leroy S. Burroughs, student pastor at Iowa State College at Ames. During the discussion the plan now in operation at the University of Iowa, of having a department of religion, was given consideration. Students may elect to take such a course and are given full credit for their work. The work, however, is not maintained by the state, but by the various religious bodies. At present the Bishop and Council of Iowa is contributing \$500 a year and the National Council a like amount. An effort is being made to provide sufficient funds by which the Church may have a member of its own on the faculty of this department.

Resolutions presented by the department of social service were adopted, recommending that a sermon on Peace be preached in every church in the province on Armistice Sunday. The synod went on record as advocating that the United States go into the World Court.

Wednesday evening a banquet was given at the Hotel Ottumwa, at which Bishop Longley was toastmaster. Various phases of the general theme of the Church's program were presented by Bishops McElwain, Shayler, and Faber, and the Very Rev. Benjamin Dagwell of Denver, the Hon. George F. Henry of Des Moines, and the Rev. John W. Suter, Jr., executive secretary of the Department of Religious Education of the National Council.

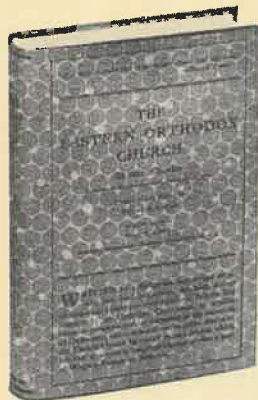
Miss Caroline Averill, provincial secre-

THE EASTERN ORTHODOX CHURCH

By STEFAN ZANKOV, D.THEOL.

Professor of Ecclesiastical Law, University of Sofia

Translated and Edited by DONALD A. LOWRIE



Written by a Bulgarian author and originally published in German, this book derives its importance from two considerations: It is the first attempt by an Orthodox Churchman in modern times to present a concise statement of the essentials of Orthodoxy, and it is one of the very few studies of the Eastern Church by one of its own leaders which has ever appeared in language current in even a part of Western Europe or America.

Dr. John R. Mott contributes a valuable foreword to the American edition. *Cloth, \$2.25*

A Brief Sketch of the Church of England

By the Rt. Rev.

G. K. A. BELL, D.D.

Bishop of Chichester

This book by the new Bishop of Chichester is more than a historical sketch, for fully half of it is taken up with a consideration of the status of the Anglican Church today. *Cloth, \$1.60*



In God's Presence

By the Very Rev. PHILLIPS S. GILMAN

Dean of St. Luke's Cathedral, Orlando, Fla.

"Loyal to the faith, the spirit, and the genius of the Church, loving all that is best in her long past, and alive to all that is precious in her living present, Dean Gilman would, in his little book, aid us in our efforts to approach the Throne of Grace and practise the Presence of God. It is brief, yet complete, most convenient in arrangement, and contains a wealth of material which should be found most helpful in meeting the spiritual needs of present-day life."—BISHOP WING, in his Introduction.

Cloth, 60 cts.

A Little Book of Loneliness

Compiled by P. B. M. ALLAN

"Bits of verse and prose for the comfort of the solitary and isolated, and of those who like to read what others have understood of spiritual loneliness in the past. . . . Selections from authors such as Milton, Byron, Samuel Johnson, Robert Herrick, George Gissing, Charles Bauer, Coleridge, and Hamerton make up this excellent little anthology."—*The Churchman*. *Duo-tone Art Boards, \$1.50*

The World of Sacrament

By the Rev. R. D. RUSSELL COWAN

Vicar of Bushley, Worcestershire, England

This little book is written with one end in view; the quickening of the sacramental life, and the deepening of the sacramental experience of the reader. A useful biography is a valuable feature of Fr. Cowan's book. *Cloth, \$1.20*

POSTAGE ADDITIONAL

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Ave.

MILWAUKEE, WIS.

tary of the Girls' Friendly Society, ably presented the work of the society. The provincial branch of the Woman's Auxiliary was held in connection with the synod with a large number of women in attendance.

At the business session on Thursday morning the following were elected as officers for the ensuing year: President, the Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor of Colorado; secretary, the Rev. Dr. Addison E. Knickerbocker, Minneapolis, Minn.; treasurer, C. J. Gutgesell, Minneapolis; executive committee, Bishops Burleson and McElwain, the Rev. Messrs. Phillips E. Osgood, D.D., Minneapolis, and C. H. Collett, Grand Forks, N. D., and Messrs. W. D. Swain, Sioux Falls, S. D., and J. L. Powers, Ames, Iowa.

then said the prayers and enthronement charge and with the dean led Bishop Oldham to the throne, the dean placing the crozier in his hand, and the choir singing the *Benedictus*. Bishop Nelson said the concluding prayers, and the Holy Eucharist followed, Bishop Oldham celebrating.

The Rt. Rev. Richard H. Nelson, D.D., retired Bishop of Albany, preached the sermon and stressed the place of the episcopate in the perpetuation of the ministry of grace. "It is inherently proper," he said, "that we should assemble here to bear witness to the dignity of the Bishop's office, and to assure him who has been conducted to his throne in this cathedral that he holds the place of honor in our hearts as representing the High Priest of our heavenly calling."



AT BISHOP OLDHAM'S ENTHRONEMENT

The new Bishop of Albany receives the pastoral staff from his predecessor. Left to right: Bishop Fiske, Bishop Coley, Rev. Dr. Henry R. Freeman, Bishop Oldham, Ven. Guy H. Purdy, Bishop Nelson, Very Rev. Dr. George L. Richardson. (Courtesy Albany Evening News)

The synod accepted the invitation of Bishop Faber to meet at Miles City, Mont., during the week of October 12, 1930.

BISHOP OLDHAM ENTHRONED AS BISHOP OF ALBANY

ALBANY, N. Y.—On the morning of October 24th, the day being the seventh anniversary of his consecration, the Rt. Rev. G. Ashton Oldham, D.D., was formally enthroned as Bishop of Albany, in the Cathedral of All Saints. Bishop Oldham was consecrated Bishop Coadjutor of Albany in 1922, and became the third Bishop of the diocese on July 1, 1929, when the resignation of the Rt. Rev. Richard H. Nelson, D.D., the second Bishop, was effective.

Probably not since the consecration of Bishop Oldham has the cathedral been the scene of so beautiful a service, and certainly not of one so expressive of the unity of the diocese. Church people and many from other communions filled the nave of the cathedral; and the choir was occupied by those in the procession which entered the west doors from the outside and proceeded down the center aisle.

The Very Rev. George L. Richardson, D.D., dean of the cathedral, conducted the opening part of the enthronement service when the Bishop knelt at a faldstool in the chancel with a chaplain on either side. The Bishop was led to the altar steps, where he made his promise, as embodied in the enthronement office. Bishop Nelson

Clergy and laity had come to the enthronement from distant parts of the diocese, hundreds came from the city of Albany and capitol district. The faculty and students of St. Agnes' School for Girls attended; and a pleasing feature was the presence as a chorister of Bishop Oldham's eleven-year-old son, George Ashton, Jr., and of his three young daughters, Mary Perry, Emily Pierrepont, and Lorraine Gould.

TRENTON, N. J., ANNIVERSARY OBSERVED BY CHURCHES

TRENTON, N. J.—The city of Trenton celebrated its 250th anniversary beginning Saturday, October 26th, and continuing through the following week. Sunday, October 27th, was observed as Religious Day, by all the Churches, including the Roman Catholic, with special sermons and addresses. In the evening there was a mass meeting in the Lincoln Theater. At these services and the mass meeting a "Civic Hymn," written for the occasion by the rector of Trinity Church, was sung.

At Trinity Church, the rector, the Rev. Dr. Hamilton Schuyler, confined his remarks "to some religious aspects of Trenton's history, especially as relating to the establishment of our own body planted here by the original settlers belonging to the Church of England." The preacher called attention to the fact that in settling any new community, when men had arranged for their immediate necessities,

CALVERT-HERRICK & RIEDINGER

2 & 4 East . 23rd . Street
New . York . City

STAINED GLASS . MOSAIC
AND . CHURCH
DECORATION

CHURCH APPOINTMENTS
IN . MARBLE . STONE
WOOD . AND
METAL

STAINED GLASS WINDOWS



CHURCH
DECORATION
CHURCH
LIGHTING
with CON-LAK
FIXTURES

CONRAD SCHMITT STUDIOS

1707 WISCONSIN AVE., MILWAUKEE, WIS.
11 WEST 42ND ST., NEW YORK, CITY

1680



1929

JAMES POWELL & SONS
(Whitefriars) Ltd., London,
England.

STAINED GLASS
Distributor ADRIAN A. BUCK
665 Fifth Ave. New York City.

Heaton, Butler & Bayne Stained Glass Artists

By appointment to the late
KING EDWARD VII

Stained Glass, Mosaics,
Memorial Brasses, Etc.

Designs and estimates on application to
Heaton, Butler & Bayne
(New York) Limited
551 Fifth Ave. New York

they immediately sought to make provision for their spiritual needs, and as soon as possible erected suitable buildings where they might meet and worship God. "In the various Colonial towns and villages along the Atlantic seaboard almost without exception will be found Church organizations whose origin closely synchronizes with the beginnings of the community."

WORLD NEEDS SENSE OF THE SPIRITUAL: BISHOP WOODS

CHICAGO—The "sense of God" is burning low both in Great Britain and America, and it is the task of the Church to take the lead in reestablishing such throughout the world, the Rt. Rev. Frank Theodore Woods, D.D., Lord Bishop of Winchester, declared upon his arrival in Chicago. The Lord Bishop is touring America under auspices of the commission on interchange of preachers between Great Britain and America.

America and Great Britain have jointly received a mandate from God to establish permanent world peace and righteousness, in the opinion of Bishop Woods. He looked with favor upon the recent conference between President Hoover and Premier MacDonald as a sign of the spirit which is growing throughout the world and will ultimately bring about peace.

"If ever two nations had a mandate for a world task, it is Great Britain and America," said Bishop Woods. "On the fulfillment of this mandate hangs the future of civilization. The recent conferences between President Hoover and Premier MacDonald are but a signal of recognition of this mandate.

"It is easy to applaud such signs. But we must not be satisfied there. We must leave no stone unturned, we must proceed to action and not be content with words. To be an instrument of God is the supreme vocation which can come to a nation, or to a man. It is the highest honor, but it demands wholehearted devotion."

A nation is a spiritual thing, said the Lord Bishop. He termed Great Britain and America "trustees of humanity."

"The sense of God is burning low today, both in America and Great Britain," he continued. "It is not difficult to see the reasons, however. Compared with our ancestors, we are literally 'distracted.' Our attention is drawn in every direction, through the press, the radio, and the modern scientific organization. Beneath all this is the supposed effect of modern science and modern scholarship."

The task of Christians today, said Bishop Woods, is to hold fast to the belief in God and to demonstrate the way of Christ through personal living and business dealings. This can be accomplished, he added, "only as we learn the art of prayer. What the world needs today is a sense of the spiritual."

The revised Prayer Book of the American Church Bishop Woods termed a decided improvement over the old book. He pointed out that the revised American book is in many respects the same as the English book. Asked whether disestablishment of the English Church is likely, the Bishop said such is "a possibility but not a probability."

The keenness of the American business man attracted the Lord Bishop's attention. "I am struck," he said, "by the alertness and keenness of the American business man. He seems always alive, active, and pushing forward."

Of American prohibition Bishops Woods had little to say. He called it a "large

LONDON CALLING!

A particular appeal to our American friends on behalf of the destitute children

X More than 25 children refused a home every month for lack of funds to meet the crying need **X**

THE HOLY FAMILY HOMES ARE PLEDGED

to rescue the homeless and destitute children and to give them *real HOMES (with no institutionalism)*, with the true complement of HOME LIFE, the knowledge and practice of the Catholic Faith.

A HOME MAINTAINED FROM OVERSEAS is our cherished hope—a gesture of loving kindness from the new world to the old—expressed towards the children of suffering and want.

Will you spare a Dollar for GOD and His Children as a thankoffering for your own childhood?

Literature gladly sent by the Secretary, H. F. H., Church House, Dean's Yard, Westminster, London, England.



The excellence of the BINDINGS is due to the work of our own bindery. Your bookseller can show you a wide variety of styles. Order from him, or send to us for a complete list if he cannot supply you.

NELSON NEW PRAYER BOOKS

and Hymnals are available in 3 sizes and 150 styles—each one of which is the perfected product of one of the finest book designers in the country.

Four of these styles are illustrated herewith. Note the finely balanced, restrained designs—beautiful and appropriate.

The TYPE and PAPER used in Nelson New Prayer Books and Hymnals are of the finest quality.



Ask for Nelson Prayer Books and Get the Best

Also, a magnificent edition of **ALTAR SERVICES**, with Red Rubrics conforming to the New Prayer Book. In handsome and durable bindings.

THOMAS NELSON & SONS—NEW YORK

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

CONFRATERNITY OF THE BLESSED SACRAMENT

has played and is playing in the growth of Catholic faith and practice throughout the Anglican Communion. Its objects are: 1. The honor due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood; 2. Mutual and special Intercession at the time of and in union with the Eucharistic Sacrifice; 3. The promotion of the Catholic and primitive law of receiving the Holy Communion fasting. A leaflet is sent to each associate monthly containing intercessions for those objects and for other objects for which the prayers of the Confraternity may be asked. For further information concerning membership address the

Secretary General, Newport, Vermont

Edwin S. Gorham, Inc.

CHURCH PUBLISHER AND BOOKSELLER
Eighteen West Forty-fifth Street
NEW YORK, N. Y.

Washington Cathedral

A Witness for Christ in the Capital of the Nation

THE CHAPTER appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work, Missionary, Education, Charitable, for the benefit of the whole Church.

Chartered under Act of Congress. Administered by a representative Board of Trustees of leading business men, Clergymen and Bishops.

Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington, D. C., who will receive and acknowledge all contributions.

Legal Title for Use in Making Wills:

The Protestant Episcopal Cathedral Foundation of the District of Columbia

experiment" and said such a process would not work in Great Britain.

"We are very cautious in England," he continued, "not to go beyond public opinion in our lawmaking. It seems to me that perhaps that is what America has done in the case of prohibition."

COMMEND WORLD PEACE NUMBER OF LIVING CHURCH

PRESCOTT, ARIZ.—At a meeting of the executive council and conference of the clergy of Arizona, held September 10th at Prescott, a resolution was adopted expressing the council's appreciation to THE LIVING CHURCH "for their timely and admirable World Peace number, commemorating the first anniversary of the signing of the General Pact for Renunciation of War, and that we urge the imperative importance of now bringing to bear our utmost individual and corporate influence toward changing the national mind set toward war."

Another resolution was also passed, expressing conviction that the Kellogg Pact for the outlawry of war can be made effective only through the substitution of a higher arbitrament, universally agreed upon, for the arbitrament of arms. The forming of study groups throughout the parishes and missions for the discussion of this vital question was recommended.

RABBI PREACHES IN CALVARY CHURCH, PITTSBURGH

PITTSBURGH, PA.—The Rev. Dr. Golden-son, rabbi of the Rodef Shalom Temple, Pittsburgh, preached at Calvary Church, Pittsburgh, Sunday evening, October 20th. This is Dr. Golden-son's fifth visit to Calvary Church. His subject was An Acceptable Fast—An Atonement Sermon."

At the morning service the Rev. Dr. E. J. van Etten, rector of Calvary Church, spoke on the Feast of Booths. The service was in commemoration of the tabernacle and the choir entered carrying traditional lulavs, made of palm and willows. Max Franklyn, cantor, sang the old Jewish ritualistic "Kol Nidre," and Ralph Lewando, violinist, played chassidic melodies. The choir also sang appropriate Jewish music.

CONFERENCE ON EVANGELISM HELD AT SPRINGFIELD, ILL.

SPRINGFIELD, ILL.—The Mississippi Valley Conference on Evangelism, which met in Springfield October 22d and 23d, was in many ways one of the most successful and worthwhile conferences held in this part of the Church.

The quiet day in St. Paul's Church, conducted by the Bishop of Colorado, was one that meant much to the clergy of Springfield and the half dozen or more surrounding nearby dioceses.

Christ Church, Springfield, was almost filled in the evening for the public meeting. The Bishop of the diocese, the Rt. Rev. John C. White, D.D., was the presiding officer. The Rev. Stephen E. Keeler of St. Paul's, Akron, and rector-elect of St. Chrysostom's, Chicago, brought an in-

spiring message of the Practicability of Evangelism. The Bishop of Quincy brought a Bishop's View of Evangelism. Dr. Larkin W. Glazebrook, the lay field representative of the National Commission on Evangelism, who had been sent to Springfield by Bishop Darst, challenged the clergy to have faith in their laymen and to ever be ready to give them a job in the Church's work; and then he inspired the laymen to offer themselves for this most important phase of the Church's work.

Wednesday morning, like Tuesday morning, was begun with a celebration of the Holy Communion. At 1 o'clock in Christ Church parish house the day of conferences on the practical application of Evangelism started. The Rev. John S. Bunting of the Church of the Ascension, St. Louis, was chairman for the day. The Rev. Edward Haughton, rector of St. Paul's



Carved Panel, The Ascension, in Reredos, St. Joseph's Episcopal Church, Detroit, Mich. Nettleton and Weaver, Architects

WOOD CARVINGS FOR RELIGIOUS EXPRESSION

In equipping the interior of your house of worship, consider the warmth, beauty and living aspect of wood carvings and ornamental work. For no substitute . . . be it marble or plaster, can impart the spiritual atmosphere which tradition has always associated with wood carvings. In delegating your interior rendering to "American" craftsmen, you are assured carving in wood that excels through a happy combination of religious sympathy and skill in the art of cabinet making.

American Seating Company



1024 LYTTON BLDG. NEW YORK

CHICAGO, ILLINOIS BOSTON

And in All Other Principal Cities



Superior church and chapel bells; tower clock and other peals; also tower chimes played from electric keyboard at organ.

McSHANE BELL FOUNDRY CO. Baltimore, Maryland

Church, led in the devotions. Among the other leaders during the day were Bishop White, the Rev. Robert H. Atchison of Alton, the Rev. George St. George Tyner of Omaha, the Rev. Mr. Keeler of Akron, Archdeacon Christian, formerly of Alaska, the Rev. Mr. Coombs of Missouri, Dr. Glazebrook, and one or two others.

BISHOP MURRAY GAVE FIFTH OF INCOME DURING LIFE

BALTIMORE—In leaving his entire estate to his wife, Mrs. Clara A. Murray, as provided in the will of the Most Rev. John Gardner Murray, D.D., late Presiding Bishop of the Church, Bishop Murray explained in a note why there were no charity bequests.

Attached to the will was a photostat copy of a letter, which read:

"The reason that no bequests are made by me to agencies or persons other than my own immediate family is because during my entire income-earning existence I have consistently and continuously given one-fifth (20 per cent) of my income from all sources to Church, charity, and collateral relatives.

"This I have done under conviction that such share of possession is a reasonable recognition of the partnership claim of God and needy humanity upon all men, and that wiser distribution can be made during life than by providing for it by will after death."

The will was made on March 10, 1920. No appraisal of the estate has been made.

PARISH AT TROY, N. Y., OBSERVES ANNIVERSARY

TROY, N. Y.—The Free Church of the Ascension, Troy, celebrated its sixtieth anniversary the week of October 13th to 20th by a parish mission. The missionary was the Rev. Richard Wilkinson, D.D., rector of St. John's Church, Montgomery, Ala. The Rt. Rev. G. Ashton Oldham, D.D., Bishop of the diocese, pronounced his blessing on the mission on the opening Sunday.

On Sunday morning, October 20th, the Rt. Rev. Richard H. Nelson, D.D., retired Bishop of Albany, preached the anniversary sermon and dedicated a three manual Möller organ, installed as a thanksgiving by the parish in memory of the Rev. James Caird, D.D., founder and for more than fifty years rector of the parish. Dr. Caird was succeeded by the present rector, the Rev. George B. Leckonby.

An anniversary banquet for the parishioners was held in the parish house on the evening of October 21st, when Bishop Oldham was the speaker. Farnum P. Caird, a son of the church's founder and a communicant of the parish, and D. A. Gillespie, treasurer, were lay speakers.

SYNOD OF FIRST PROVINCE MEETS IN CONNECTICUT

HARTFORD, CONN.—The Rt. Rev. John T. Dallas, D.D., Bishop of New Hampshire, and the Rev. Dr. Karl M. Block of St. Louis, Mo., gave short addresses at the opening of the synod of the province of New England, meeting at Hartford, October 23d and 24th.

Dr. Block, principal speaker at this service, declared that "the Church today is face to face with the greatest crisis, and the greatest opportunity of its history." "We need," he said, "a social and moral reformation. Faith in religion is tantamount to our hypothesis in science," meaning that the reformation of the Church must be accomplished from within by the spreading of faith.

The Rt. Rev. Thomas F. Davies, D.D., Bishop of Western Massachusetts, and president of the synod, also gave a brief address.

Wednesday's session began with a celebration of the Holy Communion in Christ Church Cathedral. Reports from various committees were received at the morning business conference. After luncheon Captain Mountford of the Church Army led a discussion on the Revival of Religion. Other speakers included the Rev. Samuel M. Shoemaker of New York, and the Rev. James O. S. Huntington, O.H.C.

Speakers at the annual dinner given by the Church Club included the Rev. C. Leslie Glenn of New York; the Rt. Rev. Samuel B. Booth, Bishop Coadjutor of Vermont; Bishop Davies of Western Massachusetts; and R. M. Everett of Boston.

The Rev. Ralph Hayden of Camden, Me., was elected general secretary of the synod, and Benjamin M. MacDouglass of Providence, was reelected treasurer.

CATHEDRAL DEDICATED AT SPOKANE

SPOKANE, WASH.—"What God Hath Wrought" rang out as the text of the Rt. Rev. Lemuel H. Wells, retired Bishop of Spokane, as he addressed the multitude assembled at the 11 o'clock service on October 20th at the dedication of the Cathedral of St. John the Evangelist, Spokane. The 87-year-old prelate delivered a short stirring sermon, and was followed by the Most Rev. Adam Urias de Pencier, Archbishop of New Westminster and Primate of British Columbia, who brought greetings from Canada.

Bishop Wells was the celebrant at the choral Communion at 7:30, and the Rt. Rev. Louis C. Sanford, D.D., Bishop of San Joaquin, delivered the sermon.

To a cathedral crowded with Church school pupils and young people, the Rt. Rev. Walter T. Sumner, D.D., Bishop of Oregon, spoke at the 4 o'clock service for children. Evening found the cathedral again filled for the fourth time when the Rt. Rev. Charles de V. Schofield, Bishop of Columbia, and the Rt. Rev. Herbert H. H. Fox, Bishop Coadjutor of Montana, made short addresses.

The evening before at a banquet in the Davenport Hotel addresses were made by various laymen and clergy who paid tribute to the Rt. Rev. Edward M. Cross, S.T.D., Bishop of Spokane, to whose vision and untiring energy it was that this project became a reality. The Rt. Rev. Dr. Adams, Bishop of Kootenay, brought greetings from the Church of England.

Monday morning the women of the district presented their United Thank Offering at a great service in the new cathedral. Archbishop de Pencier delivered the sermon.

Delegates from all the churches in the district and many visitors were present at all of the services.

EDUCATIONAL

THEOLOGICAL SEMINARIES

Connecticut

Berkeley Divinity School
 New Haven, Connecticut
 Affiliated with Yale University
 Address Dean W. P. Ladd, 80 Sachem Street.

EDUCATIONAL

THEOLOGICAL SEMINARIES

Massachusetts

Episcopal Theological School
 Cambridge, Massachusetts.

Affiliation with Harvard University offers unusual opportunities in allied fields, such as philosophy, psychology, history, sociology, etc.
Term begins September 23d.
 For catalogue address the Dean

New York

The General Theological Seminary
 Three-year undergraduate course of prescribed and elective study.
 Fourth-year course for graduates, offering larger opportunities for specialization.
 Provision for more advanced work, leading to degrees of S.T.M. and S.T.D.
 ADDRESS **THE DEAN**
 Chelsea Square New York City

Pennsylvania

THE DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA
 Graduate Courses in Theology. Privileges at University of Pennsylvania. Address, the Rev. GEORGE G. BARTLETT, S.T.D., Dean, The Divinity School, 42d & Locust Sts., Philadelphia.

Virginia

The Protestant Episcopal Theological Seminary in Virginia
 The one-hundred and seventh session opened Wednesday, September 18, 1929. For catalog and other information address THE DEAN.
REV. BERRYMAN GREEN, D.D.
 Theological Seminary, Alexandria, Va.

COLLEGES FOR MEN

New York

ST. STEPHEN'S COLLEGE
 COLUMBIA UNIVERSITY

A College of Arts, Letters, and Sciences, definitely and officially of the Episcopal Church but with no ecclesiastical restrictions in the selection of its student body; incorporated into the educational system of Columbia University and conferring the University degree.

It combines the advantages of university education with small college simplicity and inexpensiveness. The College, founded in 1860, is equipped to teach men who, after graduation, are going into business, or into post-graduate schools of medicine, law, journalism, or theology, or into classical, scientific, social, or literary research.

The fees are: for tuition \$300 a year; for furnished room, \$150 a year; for board in hall, \$300 a year. There are some competitive scholarships and a few bursaries for men contemplating Holy Orders.

Address: **BERNARD IDDINGS BELL, D.D., Warden**
 Annandale-on-Hudson, N. Y.
 (Railway Station: Barrytown)

HOBART COLLEGE, Geneva, N. Y.

A CHURCH COLLEGE FOR MEN, FOUNDED IN 1822. Four year liberal arts course, leading to the degrees A.B. and B.S. High standards; faculty of thirty. For catalogue and information address:
REV. MURRAY BARTLETT, D.D., Pres.

† Necrology †

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

JOHN HOWARD DEMING, PRIEST

NEWPORT, R. I.—The Rev. John Howard Deming, rector of St. George's Church, Newport, since 1918, died recently. He was born in Boston, August 19, 1875, being ordained deacon in 1917 by Bishop Lawrence and priest the same year by Bishop Babcock. He was curate of St. Paul's Church, New Haven, Conn., for a while before accepting the rectorship of St. George's Church, Newport.

DAVID E. S. PERRY, PRIEST

LA FAYETTE, IND.—The Rev. David E. S. Perry, D.D., former rector of St. John's Church, La Fayette, died at Flint, Mich., on October 23d. He resigned as rector of St. John's Church on September 30th last because of failing health, after a rectorship of twelve years. He had been in the ministry for forty years, the first seventeen years of which he was in the ministry of the Methodist Church.

Dr. Perry was born in Shippensville, Pa., July 12, 1861, and educated at Allegheny College. He studied law at the University of Pennsylvania and was admitted to the bar. Ordained deacon in 1906 and priest in 1907 by Bishop Darlington, he served La Port, Eaglesmere, Arnot, Coudersport, and Newcastle, Pa., before accepting the rectorship of La Fayette in 1917. The burial was held at Coudersport, Pa., October 26th.

LEONARD WOODS RICHARDSON, PRIEST

ALBANY, N. Y.—The death of the Rev. Leonard Woods Richardson, D.D., which occurred at his home in Albany, October 18th, at the age of 77, removes a venerable and scholarly educator. Dr. Richardson last January retired from the faculty of New York State College for Teachers, where for thirty-three years he had been college professor of Latin and Greek. He was formerly identified with Trinity College, of which he was a graduate. He had studied extensively in Oxford, Paris, and Germany, was a member of Phi Beta Kappa fraternity, and had received several honorary university degrees.

For thirty years Dr. Richardson had

EDUCATIONAL

COLLEGES AND SCHOOLS FOR BOYS

Illinois

St. Alban's

SYCAMORE, ILL.

A progressive Episcopal school for boys from 5th grade through High School. Now in its fortieth year. Non-military. Limited enrollment. Thorough college preparation. Fully accredited. For catalog and information address

The Rev. Chas. L. Sireet, Ph. D., Headmaster
720 Somonauk Street Sycamore, Ill.

EDUCATIONAL

COLLEGES AND SCHOOLS FOR BOYS

Indiana

A **HOWE** In a
Clean Mind **SCHOOL** Sound Body

A THOROUGH CHURCH SCHOOL

For boys. Thorough preparation for leading colleges. Business courses. Highest standards of scholarship and character. Wholesome Christian atmosphere. Military training. 40 acres. Interesting athletic program. Lake for water sports. Separate Junior School. Summer Session. Rev. Charles Herbert Young, S.T.P., Rector. For illustrated catalog address The Chaplain, Howe, Ind.

Minnesota

SHATTUCK SCHOOL

A Church school for boys. 69th year. Stands high among schools for sound scholarship, many character and Christian citizenship, Military training. Address The Rector, Faribault, Minn.

Virginia

VIRGINIA EPISCOPAL SCHOOL

LYNCHBURG, VIRGINIA
Prepares boys for college and university. Splendid environment and excellent corps of teachers. High Standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia. Charges exceptionally low. For catalogue apply to

REV. OSCAR DeWOLF RANDOLPH, Rector

St. Christopher's

A Church Boarding and Day School

RICHMOND, VIRGINIA

Healthful, beautiful, and historic surroundings. Boarding Department limited to 50 pupils.

RATE \$750

Reduction to sons of clergymen and missionaries.

Illustrated catalogue on request

Rev. C. G. Chamberlayne, Ph.D., LL.D., Headmaster

SCHOOLS FOR BOYS AND GIRLS

Bermuda

Bermuda Somers College

BOARDING AND DAY SCHOOL
BOYS AND GIRLS

Staff of English University and American men. Apply:

Rev. R. Osborne Walker, Principal.

COLLEGES AND SCHOOLS FOR GIRLS

California

THE BISHOP'S SCHOOL

Upon the Scripps Foundation. Boarding and day school for girls. Intermediate Grades. Preparation for Eastern Colleges. Caroline Seely Cummins, M.A., Vassar, Headmistress. The Rt. Rev. W. Bertrand Stevens, President, Board of Trustees.
Box 17, La Jolla, California.

District of Columbia

National Cathedral School

A Home and Day School for Girls
The Bishop of Washington, President Board of Trustees
Miss Mabel B. Turner, A.B., A.M., Principal
Mount St. Alban, Washington, D. C.

Iowa

ST. KATHARINE'S SCHOOL



UNDER the care of the Sisters of St. Mary. A thorough preparatory school for a limited number of girls. Recommended by leading colleges. Beautiful grounds. Outdoor sports, riding and swimming. Catalog.

2022 E. 10th St., Davenport, Ia.

EDUCATIONAL

COLLEGES AND SCHOOLS FOR GIRLS

New Hampshire

ST. MARY'S SCHOOL CONCORD

New Hampshire
A homelike school for girls. College preparatory and general courses. Moderate charge.
MISS M. E. LADD, Principal.

New York

ST. AGNES' SCHOOL FOR GIRLS

College Preparation is stressed. General Courses offered. New Country Play-Ground affords opportunity for out-of-door life. Rt. Rev. George Ashton Oldham, President. Board of Governors. For catalogue address, Secretary, Albany, New York.

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL
Peekskill-on-Hudson

Boarding School for Girls

Under the care of the Sisters of Saint Mary. College preparatory and general courses. New modern fireproof building. Extensive recreation grounds. Separate attention given to young children. For catalogue address The Sister Superior.

St. FAITH'S SCHOOL

A Country School for Girls

In the foothills of the Adirondacks

COLLEGE PREPARATION

General Courses. Home Economics. Music.

Lower School. Modern equipment. Athletics.

Board, Tuition, Laundry, \$550

REV. CHAS. H. L. FORD, Headmaster

Box 63, SARATOGA, NEW YORK

Utah

ROWLAND HALL

A Boarding and Day School for Girls in Salt Lake City. Founded by Bishop Tuttle. Excellent equipment and moderate prices.

BISHOP MOULTON

Domestic Science. Outdoor and Indoor Sports.

Virginia

Chatham Hall

A CHURCH school for girls in Southern Virginia. Thorough college preparation. General and graduate courses. Art, music, expression, home economics, secretarial course. Superb location; 175 acre estate, gardens, dairy; modern, well equipped buildings. Riding, swimming, golf. Address
REV. EDMUND J. LEE, M.A., D.D.,
Box L, Chatham, Va.

Wisconsin

KEMPER HALL

KENOSHA, WISCONSIN

Under the care of Sisters of St. Mary. An Episcopal school for girls, on North Shore of Lake Michigan, one hour from Chicago. College preparatory and general courses. Music. Art. Domestic Science. Outdoor and indoor sports.

SCHOOLS FOR NURSES

New Jersey

THE SCHOOL OF NURSING

HOSPITAL OF ST. BAENABAS, Newark, N. J. Offers to High School Graduates 2½ years' course leading to R. N. degree. Monthly allowance. 3 weeks' vacation. Registered School. Approved hospital. Address Director, School of Nursing.

New York

CHILDREN'S HOSPITAL IN NEW YORK

Sisters of St. Mary (Episcopal), 405 W. 34th St. Accredited School of Nursing, two years and eight months. Major subject children. Adult and maternity nursing in affiliated hospitals. Single rooms. Full maintenance and allowance. Write for booklet.

served the Saranac Inn chapel at Saranac Lake, to which persons of varying faiths had been attracted by his scholarship and beautiful personality.

The burial service was from St. Peter's Church, Albany, of which Dr. Richardson was a communicant and where he frequently assisted. Bishop Oldham; the Rev. C. C. Harriman, rector of St. Peter's; and the Rev. Harold Arrowsmith, of the cathedral in Baltimore, officiated; and many of the diocesan clergy were present.

Mrs. Richardson, and a daughter, both of Albany; and a son, Leonard W. Richardson, Jr., of Philadelphia, survive him.

SAMUEL CLEMENT MURFITT

MILTON, MASS.—Samuel Clement Murfitt, junior warden of the Church of the Holy Spirit, Mattapan, died at his home in Milton, on October 21st, at the age of 55 years. Mr. Murfitt was a native of Yorkshire, England, and came to this country at the age of eight years with his parents.

Besides his Church connections and activities, he was a member of many organizations and had been in past years president of the British Charitable Association.

Funeral services were conducted in his home by the Rev. Alan McLean Taylor, rector of the Church of the Holy Spirit. Mr. Murfitt is survived by his wife, who was Laura Silcock of Bradford, England; a son and daughter, Philip and Dorothy; by a brother, Thomas Murfitt of Hingham; and by two sisters. Miss Mary L. Murfitt of Milton, and Miss S. Gertrude Murfitt of London, England.

BISHOP OF WINCHESTER TO PREACH IN CATHEDRAL

PROVIDENCE, R. I.—The Very Rev. Francis J. Cotter, dean of St. John's Cathedral, Providence, has announced that the Bishop of Winchester will preach the sermon at the Thanksgiving service to be held on the morning of that national holiday. Nine years ago, when in Rhode Island as the Bishop of Peterborough, the distinguished Anglican announced that he would return at his earliest opportunity. His visit then has been gratefully remembered ever since, and his return promises further spiritual benefits to the diocese.

His brother, the Rev. Edward Woods, held retreats a few years ago for the clergy of the diocese.

MARQUETTE TO ELECT NEW BISHOP

SAULT STE. MARIE, MICH.—A special convention of the diocese of Marquette will meet in Grace Church, Ishpeming, Mich., on December 17th at 10 A.M., to elect a successor to the Rt. Rev. R. L. Harris, D.D., who has resigned on account of ill health.

CHRISTMAS CARDS

WHEN YOU are making up your personal Christmas budget, consider sending a gift to the Church Periodical Club for Christmas cards. Chaplain Swan, who was stationed at Manila last Christmas, gives his cards to the men before Christmas, encouraging them to write home, and said that 900 cards were sent out by his men at that time last year.

NEWS IN BRIEF

ALBANY—On the afternoon of Bishop Oldham's enthronement, October 24th, a conference of clergy and laymen, attended by 150, was held in the cathedral guild house, Albany. Bishop Oldham addressed the group on the subject of fellowship and the Church's mission. The Rt. Rev. J. I. B. Larned, D.D., Bishop Suffragan of Long Island, made an interesting address on group organization in parishes.

BETHLEHEM—The Rev. Glen B. Walter celebrated his ninth anniversary as a priest of the Church on the twentieth Sunday after Trinity, in the Church of the Redeemer, Sayre, of which he is rector. His father, the archdeacon of the diocese, preached the sermon. At the session of the Church school a very beautiful fair linen cloth for the children's corner altar was consecrated. It is a copy, except as to size, of the fair linen for the main altar.

CENTRAL NEW YORK—Trinity Church, Elmira, has just received a legacy of \$10,000 left by Edward L. Adams, son of the former United States consul, who died in London, July 2d.

COLORADO—A very handsome rood screen, the gift of a former member of the parish, was dedicated in Christ Church, Canon City, by Bishop Ingley on October 13th.

CONNECTICUT—In Trinity Church, New Haven, on Thursday, November 7th, the forty-ninth annual meeting of the Connecticut branch of the Woman's Auxiliary will be held.—The thirty-sixth annual meeting of the Girls' Friendly Society of the diocese was held in Trinity parish house, New Haven, Friday and Saturday, October 18th and 19th.

HARRISBURG—The provincial meeting of the Daughters of the King of the province of Washington was held in St. Paul's Church, Harrisburg, on Thursday, October 17th. Six dioceses were represented at the meeting at which Miss L. J. Soper of Washington was elected president. In the afternoon Bishop Strider of West Virginia conducted a quiet hour.—In connection with the eleventh synod of the province of Washington, a provincial meeting of the Girls' Friendly Society was held in St. Andrew's Church, Harrisburg.



**SPECIAL
PRICE
\$248.00**

set complete on your cemetery lot, including the name and year of birth and death.

No. 1857

Design Copyrighted by Chas. G. Blake & Co.

This beautiful memorial stone stands 50 inches high. If you are looking for a family monument, send to-day for our

Free Booklet about Monuments

to the old and reliable memorial designers and makers.

Chas. G. Blake & Co.
120 S. La Salle Street
CHICAGO, ILL.

First Mortgage 6% Serial Bonds

Secured by

LAND AND MODERN OFFICE BUILDING

A choice location in the business center of a large city. The bonds represent less than 58% of the security value. Approximately 75% of floor space rented before completion. Five floors leased by leading American Utility Company. Earnings, on independent estimates, over 2.5 times interest. Ownership and management in strong and experienced hands.

Price 99 and Interest, to yield 6.10%

ASK FOR CIRCULAR 1307-LC

Peabody & Company
10 South La Salle Street
CHICAGO

Beautifully Lithographed Christmas Offering Envelopes and Folders

The illustrations below give only a plain outline of these attractive Envelopes and Folders. They are artistically lithographed in five colors from original designs, of true religious art, bringing to mind the significance of the Church Feast and fulfilling a demand expressed by thousands of Pastors for Collection material worthy a generous contribution.

The Envelopes can be had in two sizes. The larger one is more universally used and has proven to bring more generous donations.

The Folders are furnished blank, not folded. When properly imprinted with Pastor's Greeting and Christmas Program, they help spread the spirit of Christmas and remain a beautiful Souvenir to the members of the Church.



C
H
R
I
S
T
M
A
S



F
O
L
D
E
R
S



No. 129 Small Size 3 3/4 x 5 3/4 }
No. 128 Large Size 5 1/2 x 8 1/2 } Folded

No. 50 Small Size 3 3/4 x 5 3/4 Folded

No. 65 Small Size 3 3/4 x 5 3/4 }
No. 64 Large Size 5 1/2 x 8 1/2 } Folded



No. 145 Large Size 3 1/16 x 5 1/2

PRICES

Christmas Folders

No. 129	\$ 5.00 per 1,000
No. 50	3.00 " 500
No. 65	.75 " 100

No. 128	\$10.00 per 1,000
No. 64	6.00 " 500
	1.50 " 100

Offering Envelopes

No. 145	\$ 5.00 per 1,000
No. 52	3.00 " 500
No. 75	
No. 136	.75 " 100
No. 139	

No. 149	\$ 4.50 per 1,000
	2.50 " 500
	.60 " 100

No. 51	\$ 4.00 per 1,000
No. 13	2.25 " 500
	.50 " 100



No. 52 Large Size 3 1/16 x 5 1/2
No. 51 Small Size 2 3/8 x 3 3/8



No. 75 Large Size 3 1/16 x 5 1/2
No. 149 Medium Size 2 1/2 x 4 1/4



No. 136 Large Size 3 1/16 x 5 1/2



No. 139 Large Size 3 1/16 x 5 1/2
No. 13 Small Size 2 3/8 x 3 3/8

The above illustrations show only a very limited assortment of our full line of Lithographic Church Specialties. Aside from these, we carry in stock Folders and Envelopes for the *Lenten Services*, for the *Thanksgiving Services*, Envelopes for *Missions*, *Birthday*, etc. and also very beautiful Christmas Stationery. Lithographed samples of any of these items will be gladly sent upon request.

Any of the material illustrated may be secured from

THE HERMITAGE ART COMPANY, INC.
3960 No. Hermitage Ave.
CHICAGO, ILL.

OR

MOREHOUSE PUBLISHING COMPANY
1801-1811 Fond du Lac Ave.
MILWAUKEE, WIS.