

The Living Church

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NO. 5

Enough to Read

EDITORIAL

What Books Shall I Give?

A Symposium

THE BISHOP OF MASSACHUSETTS
REV. GEORGE CRAIG STEWART, D.D.

REV. FRANK L. VERNON, D.D.

REV. CHARLES N. LATHROP, D.D.

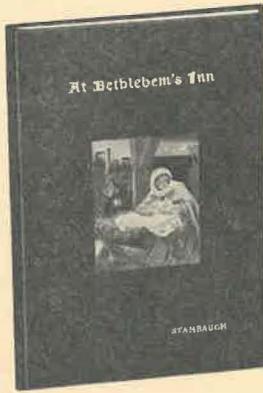
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By Stefan Zankov, D.Theol.

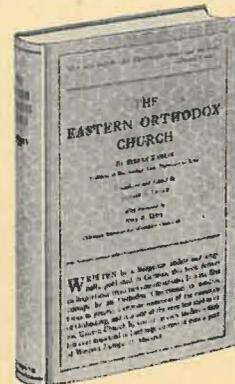
Professor of Ecclesiastical Law,
University of Sofia

Translated and Edited by
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H A R P E R & B R O T H E R S
N E W Y O R K

The Living Church

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EDITORIALS & COMMENTS

Enough to Read

A CHARACTER in one of the most popular of the "new autumn novels," when asked by the heroine, his sister, to allow her to share her wealth with him, replies that he needs nothing more than he already has. "I have enough to eat and enough to wear and enough to read, and a comfortable room," he says. Pressed by his sister to accept something, he finally yields: "I could do with a few more books," he says, "though I don't actually need them just now."

Enough to read: how many persons have enough to read? The general impression would seem to be that most persons have far too much to read. Every week sees the book-shops gay with the jackets of the "latest publications"—hundreds of them, for men, women, and children of any and every taste in reading. So numerous are they that even the large city book-shops have space for only a few of each "title." They crowd out the "old books"—those a year, or even less than a year, old: these all too often "can be ordered," but cannot be bought at a moment's notice. New books: surely, the casual observer might say, everyone has more than enough of them to read.

And not only the rich: the country is dotted with circulating libraries, and they dispense those of the new books that are in demand. These circulating libraries are crowded, not only with new books but also with men and women who wish to read them. Enough to read here: it certainly so appears.

As for old books, the public libraries have them; and the country is pretty well covered with public libraries. And, for those who wish to own their books, there are reprints of practically all the classics, both old and older, to be got for less than a dollar a volume, not one series only, but several series, issued by different publishers. Then, there are second-hand book-shops. What treasures in old—and older—books on the fifty cent table, and the twenty-five cent, and even the ten cent! There are some famous second-hand book-shops, as we all know; but even the little, almost unknown-to-fame shops with their few shelves and fewer tables have volumes that are "real finds" to the real reader. Surely, almost any one can get enough old books to read, with all these facilities! The world is full of books, overflowing with books: need anyone lack enough?

The answer is plain. No! Yet a great many persons

show that they have not enough to read—not nearly enough. Church people, for example, show this—whole groups of them, sometimes. How? We all know how.

IN THE matter of Church history, few Church people give evidence that they have anything like enough to read. These few cannot stand against the many who are so extremely needy that they have had only notices of Sunday services with titles of some of the sermons. Or so it would seem. Suppose the date of the beginning of the Church in America comes up: what happens? Some, of course, will hark back to Joseph of Arimathea; some, of course, will start with St. Augustine; others, victims of Roman propaganda, will insist upon starting with Henry VIII; very naturally many will begin with Bishop Seabury. But, added with great precision, all these will still be only a very few. Some others will, in effect, give as a date the formation of their several dioceses; and more than one can count will give the date of the organization of their own parishes. A fair number will, in effect, name the date on which their present beloved rector was instituted. Probably a clear majority will answer frankly that they do not know. Enough to read, even half enough to read, in the realm of Church history would mend this—if only, as Shakespeare says, mend it "indifferent well."

Other topics, less impersonal than dates, come up. When they do, the lack of enough to read along historical lines shows itself to be what we call "crying." The other day a devoted Christian man was deploring the ravages which heresy is making in the ranks of the clergy. When urged to give particulars, he said: "Almost none of them realize that the service of Benediction is absolutely necessary, if the Church is to be the Church!" This excellent man did not realize that he was, with one neat blow, abolishing practically our entire Episcopate. Even a *little* to read would have helped in this case; enough would hardly have been more than a book or two.

Instances might be multiplied. In the matter of doctrine, instances might be so multiplied that the books they would fill would be quite too much to read: far more than enough. Perhaps of all subjects for discussion, theology is the one that suffers most at the hands (or the voices) of those who have not enough to

read. Opinion is free and plentiful. The trouble comes when those who dip into the subject disagree as to the source—the “sacred deposit,” the “faith once for all delivered.” Out of this disagreement springs that type of noisy controversy so familiar to us all—so familiar to all who could hear, in every age. Not enough to read! Had the disputants enough to read—well, would they not be reading it, at least during part of the time? And the remainder of the time? Surely they would speak to better purpose—as well as more quietly. “Reading ever maketh for quietude.”

For enough reading leads to thought—if not enough, yet more than when there is a lack of reading. Of course, people can and do think who have little or no reading. But enough reading “causeth them” to think more—as well as to think about more subjects or on more aspects of the same subject. And the more, and the more variously, people think, the less hastily (and noisily) do they speak.

The Bible itself: few persons, actually, have enough of the Bible to read. There is much to be said for the “good old days,” when people read a chapter morning and evening, when people began with the First Chapter of Genesis and read straight through to the very end of the Last Chapter of the Revelation: and then began again, and did it again, and yet again, unto the fifteenth or fiftieth time. They “knew their Bibles” as few know them now.

The Prayer Book, too: time was, and not so very long ago, when all Church people had not only their Prayer Book and Hymnal for use in church, but also a pocket Prayer Book and a Prayer Book for the desk—or the work-basket: who can forget the Prayer Book which the mother of the family, in *The Little Episcopalian*, staunch guide of our childhood days, used “to take from her work-basket beside her, and open,” when the children asked questions about Baptism or Confirmation? Enough to read in the Prayer Book would mean a great gain: not only in “religion and piety,” but also in intellectual equipment.

There are other books, books covering the whole range of life as a Christian would experience it. There are, one may venture to say, plenty of them. Yet, people certainly, the vast majority of them, have not enough to read. Why is this?

There must be a reason. One reason is often given: want of time. Almost any person, selected almost at random from the vast multitude of the indigent in the matter of reading, will exclaim at once, in reply to a question as to the reason for such a plight: “I have no time to read.” Another reason nearly as frequently offered has to do with fatigue: “I get too tired with my day’s work; when evening comes, I have to have relaxation, not stimulation.” Still another reason furnished is this: “I *do* read the new books; why bother with ‘dusty tomes’?”

WHAT can we do with these reasons? Accept them? When a man or a woman tells us that he or she “has no time to eat,”—and who is not often told this?—we do not feel that we must accept the statement. No: we point out that nervous exhaustion will be the inevitable result. Is not mental and spiritual exhaustion sure to be the inevitable consequence of not reading enough, of hurriedly bolting newspapers instead of leisurely partaking of books? As for relaxation: what can equal a book, once the technique of sitting down with it and reading it has become a habit: any unfamiliar sport is for a while stimulating, even golf being at first what Mark Twain called, “pleasure exertion.” And new books: unless we have “bothered with” the “dusty tomes,” practically no new books

yield their full measure of pleasure or profit. For example, those persons who read new books on the “Papal Question,” both the group of those who fear the Pope too much and the group of those who do not fear him enough, are too often seriously handicapped by the fact that they know little—if anything—of Popes back of the last Leo. Enough to read on the subject, some of it “dusty,” would be well worth “bother” here.

There is another reason sometimes given which needs a paragraph to itself: the lack of space for books in the modern house or apartment. In the numerous furniture shops of a large neighborhood in a very large city, either no book-cases were “carried,” or only two or three low, narrow “ornamental” sets of shelves. Why? “People don’t *keep* books,” explained one proprietor; “they buy one, and read it, and throw it away.” But they appear to keep other things, much more bulky. No: this is an excuse, not a reason, this plea of no room. People who feel that enough to read is as vital a necessity as enough to eat and enough to wear manage to find a place to put a few books—and a few constitute enough, if well chosen.

ENOUGH to read: people really would do well to devote a little earnest thought to the problem, “Have I enough to read?” This question should be asked—and answered. Church people are in a good position for obtaining a satisfactory answer—and enough to read, if they haven’t it already. Let them seek the help of their rectors. They go to their rectors about so many other things! But who goes to a physician of the body without having the question come up as to food—“What do you eat?” Nervous, delicate persons are likely to have another question put to them: “Do you eat enough?” Give the rector the same opportunity as that given to the doctor. “What do you read?” Let him have a chance to ask this: “Do you read enough?” A good many Church people are “nervous and delicate” spiritually: can it be that they do not read enough? The rector ought to have a chance to discover. Then, let him prescribe. This takes knowledge, knowledge of books and of human beings; it also takes immense common sense. But he ought to have these, the rector; and far, far more often than not, he has—as often as the doctor.

Of course, there are some persons who like to diagnose their own cases and prescribe for themselves. Well—better this than total neglect. Most books, fortunately, like most foods, are their own good friends: they must be fairly wholesome or the healthy appetite will not go beyond a taste.

Get enough to read! Have substance, have variety, have it “pure and clean,” like other food—and have enough. Like the character in the book with whom we began, you will be content. What would you do with wealth? What he proposed to do with the little he wished from his sister’s store: buy a few more books, against a future day.

WE HAVE tried in this Christmas Book Number to do what we can to suggest suitable books for Christmas gifts. As our leading article this week we have a symposium by seven prominent Churchmen on the general subject, What Books Shall I Give?

To render the selection of books as Christmas Books Christmas gifts even more painless we have gathered in one list all of the titles mentioned in articles or advertisements anywhere in this issue, and we suggest that this list be checked with your list of “prospects,” gifts, then carried or mailed to the Church bookseller of your choice.

Churchmanship and Unity

WE confess to real amazement at the reports in the daily papers of the utterances of some of our clergy, not to say of various exponents of other faiths, with relation to the unhappy incidents concerning the Christian Unity Conference in New York. Do those among our clergy who criticise Bishop Manning for his refusal to permit one of the churches of his diocese to be loaned for a service in which a Presbyterian minister was to celebrate Holy Communion, believe that Churchmanship, as it is commonly understood in the Episcopal Church, ought to be surrendered as a step to a Christian unity in which all the customs of Protestantism should be very carefully conserved, but in which everything for which the Anglican Church stood out at the Reformation and afterward, should be thrown away? Dr. Bowie, rector of Grace Church, is quoted as saying that "Churchmanship sometimes gets in the way of Christianity, and that is what happened here three days ago in connection with the Christian Unity Conference. . . . What we need in all Christian Churches today is, in the first place, more living interpretations of existing ecclesiastical laws, and, in the second place, a modification of those laws the effect of which is obviously unchristian." He is further quoted as saying: "The Protestant Episcopal Church has great contributions to make to Christendom. It has historic values which many of us believe cannot be duplicated elsewhere." Dr. Townsend, rector emeritus of All Angels', is reported as saying that "In this decision [of Bishop Manning] the Episcopal Church has cast, or seems to have cast, a slur upon a minister and a slur upon a Church, which numbers in its membership many people devoutly working for Church union."

We wish these various clergy would furnish us with a bill of particulars. Do they wish the American Church to repudiate the position that the English Church took in dealing with puritans in the seventeenth century? Do they really wish the Church to abandon her position relative to the necessity of episcopal ordination to the priesthood on the part of one who would celebrate Holy Communion at the Church's altars? If they do, why should the Episcopal Church maintain her elaborate and expensive organization at all? Why not simply dissolve, in the interest of unity, and get one petty sectarian body out of the way? Why not encourage Churchmen to disperse throughout Christendom and join such religious bodies as are free from the "intolerance" and "bigotry" which they find in the Episcopal Church when administered according to its own laws? Why should anybody affiliate with Grace Church, or All Angels', or St. George's, when he is wholly out of sympathy with the religious system of which these churches are a part?

To turn against their bishop now, when he is under attack for maintaining the discipline of the Church which each of these clergymen accepted for himself before his ordination, and which each parish accepted at the consecration of its church edifice, seems to us simply contemptible. If these clergymen no longer believe in the system which they once professed, they might at least recognize fidelity on the part of one who does, and who enforces it because it is the law of the Church, and not because it is a personal whim of his own.

And the serious question is bound to present itself: Should the Episcopal Church throw overboard everything distinctive for which she stands, in the interest of unity, or should she offer to share whatever she has,

with the Christian world in that interest? Should she repudiate episcopacy and priesthood, or should she offer these to bodies that have them not, only stipulating that these be received reverently and intelligently and not as though they were meaningless superstitions?

We are sincere in saying that we should like to understand the position of Churchmen who are now assailing Bishop Manning. We may be extraordinarily obtuse, but there may be others who are equally so. Dr. Bowie is commonly considered a clear writer. Will he not try to write down to our level and explain clearly what are those "historic values [in the Episcopal Church] which many of us believe cannot be duplicated elsewhere," and say also whether it is "liberal" or illiberal for one in authority in the Church to insist upon the conservation of those values by others in the Church? There was a time when Protestant Churchmen took their stand on the "Reformation Settlement." Those of our clergy who have unwisely signed the curious paper criticising the Bishop are, of course, repudiating that historic position.

AND Dr. Ainslie surprises and disappoints us. He recognizes Sir Henry Lunn as his "friend and co-worker," but declares that in his letter (printed in *THE LIVING CHURCH* of November 16th) Sir Henry "misses the whole point of the New York Christian Unity Conference." It is not, he says, "a group of Presbyterians trying to change the Episcopal Church. . . . It is similar to a meeting of the Reform and Carlton Clubs to discuss better relations between the two groups." No, we would point out: it is analogous to the Reform Club declaring that it would not meet the Carlton Club to discuss better relations until the members of the Carlton Club would, in advance, declare their acceptance of the principles of the Reform Club. Dr. Ainslie cites how he and his church, with one hundred other churches of the Disciples denomination, now "receive other Christians into full membership irrespective of the form of their baptism," though this is contrary to the general practice among Disciples. Yes, but if Dr. Ainslie had first signed a written declaration that he accepted the "doctrine, discipline, and worship" of the Disciples body, and if this "open membership" were directly contrary to the discipline of that body as interpreted by its highest officials and by the common practice of that body, would he deem it right to repudiate the terms of the declaration that he had made in writing as a condition of his ordination? The fact that the Disciples leave their ministers and people free to adopt any practices that seem to them wise, can scarcely make it impossible for Dr. Ainslie to conceive of a condition in which such practices are determined for all its clergy and members by the authority of the Church itself; and we do definitely ask Dr. Ainslie to say whether he deems it honorable for one having voluntarily subscribed to such a declaration, and on the basis of that declaration having accepted a position having certain emoluments attached to it, to repudiate it and refuse to carry the promise into effect? And does Dr. Ainslie feel that it promotes Church union to throw his influence toward men who are defying the authority of their own Church, and of their Bishop, no matter how excellent may be their good intentions in doing so? We cannot feel that this position promotes Christian unity.

We do, of course, entirely recognize the right of

Protestants to form a distinctively Protestant union which shall allow no place for those who profess allegiance to the Catholic principles of the Christian ages. If there be clergymen or laymen of the Episcopal Church who prefer that limited fellowship to a unity which shall conserve the values of Catholicism as well as those of Protestantism, by all means let them abandon the communion of the Episcopal Church and accept, for themselves, that narrower position. The Episcopal Church can never corporately ally herself with such a united Protestantism, though she may have people who can, but at least let the corporate position of the Episcopal Church be made clear. Her interest in seeking to promote unity is to bring the whole Christian world into the fellowship of the historic Catholic Church. She recognizes how futile such a purpose and attempt must be today, when organic parts of the Catholic Church deny other parts, but she is not willing to lower her ideals because of that condition, which she humbly refers to Almighty God for solution and leaves the outcome to the slow but certain influence of the Holy Spirit, working primarily in the Church.

To that ideal of unity the Episcopal Church is dedicated. No doubt there are some within it who are willing to attain to a unity of surrender, in which an average common Protestantism alone will remain. This is not the general ideal within the Church, and we think there are few outside New York who do not recognize that the attempt to tear down the historic principles of the Church by intruding one not a priest to celebrate the Holy Communion at the altar of one of our churches struck a blow at the whole position of the Church and was not a mere detail of a movement toward pan-Protestant unity.

OF COURSE it is an embarrassment just at this juncture to have the Bishop of Long Island grant permission to Dr. Cadman to officiate at a marriage service at one of the churches in his diocese. Canon 23 states clearly: "No Minister in charge of any

In
Long Island

Congregation of this Church . . . shall permit any person to officiate therein without sufficient evidence of

his being duly licensed or ordained to minister in this Church." We presume that in this case there was no resort to the subterfuge of loaning the church, and the case seems to be one of direct violation of the canon, which it is not within the province of any bishop to authorize. If we did not know that the Bishop of Long Island were incapable of such an act, we should feel no doubt that this incident was directly intended to dissociate himself from his brother bishop of New York in defending the law and the policy of the Church. This being impossible, we can only express regret that the incident should have happened at this time and that the bishop should have placed any interpretation upon the canon that, in our judgment, is unwarranted. And we fail to see how Dr. Cadman could be willing to place himself in so ambiguous a position under all the circumstances.

WE hope it may not seem intrusive if we express some misgiving over Bishop Anderson's statement, printed in our Chicago Letter last week (page 132) to the effect, if we understood it rightly, that the newly chosen Presiding Bishop would not make his headquarters in New York, where the official offices of the Church are located, but would remain in Chicago.

The nearest influences are everywhere those that are dominant. If we cannot have the Presiding Bishop

personally in the Church Missions House, then, it would seem to us, some other influence will be dominant in that House, and it means the governance of the Church by a bureaucracy rather than primarily by a primate; a near reversion to the system that was ended, we hoped for all time, when the Presiding Bishopric was made an effective executive position. The chief value of Bishop Murray's primacy was in his daily contact with the workers in all departments of the Church's work. He was the actual and not merely the titular head of the Church. He had all the work at his fingers' ends. He knew the problems of every department.

The highest authority in the Missions House is now a layman—and a very valuable one. But he no more desires to be a lay pope than the Church desires to have him. Yet what other alternative is there, with the primatial chair unoccupied, unless it be government of the Church by executive secretaries?

We do not wish in any sense to intrude, and we grant that the Presiding Bishop's words in the interview that he so graciously granted, and that we published last week, may not imply all that we have read into them; but we earnestly urge that the critical condition of all our national work, if it be not left with an active, resident head, may be taken into careful consideration before the Presiding Bishop definitely decides that he will not be the "chief" at the Missions House.

ANSWERS TO CORRESPONDENTS

C. H. M.—The asterisks which divide each verse of psalms and canticles in the new Prayer Book supersede the colon as formerly used as a musical notation for the convenience of the people in taking part in the chants.

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.]

NEAR EAST RELIEF

St. James' Church School, Painesville, Ohio \$10.00

NOT ALL PRESBYTERIANS UNSYMPATHETIC

THAT all Presbyterians do not agree with Dr. Henry Sloane Coffin and others in New York in their criticisms of Bishop Manning for his refusal to permit a church to be loaned to the "Christian Unity League" for a celebration of Holy Communion by a Presbyterian minister is shown by the following letter from a distinguished Presbyterian minister in Grand Rapids, Mich., which THE LIVING CHURCH is printing with the author's permission:

"WESTMINSTER CHURCH

"GRAND RAPIDS

"November 20, 1929.

"THE RIGHT REVEREND WILLIAM T. MANNING, D.D.,

"Bishop of New York,

"New York, N. Y.

"Right Reverend and Dear Sir:

"As a minister in the Presbyterian Church, U. S. A., allow me to say how sorry I am that anyone belonging to our communion should place you in such an embarrassing position as that in which you found yourself last week. Doubtless you will hear many an unkind remark because of what you did; but I would have you know that there are many who admire you for your brave but unpopular stand.

"As a minister who believes that union is to be sought and prayed for—a consummation devoutly to be wished—I take off my hat to the Episcopal Church. You are doing infinitely more to secure real union than all "The Christian Unity Leagues" and "Christian Centuries" combined. I am,

"Yours very truly,

"(Signed) REV. J. ROBERTSON McMAHON."

DAILY BIBLE STUDIES

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

"I WILL COME AGAIN"

Sunday, December 1: First Sunday in Advent

READ St. John 14:1-6.

THE glorious message of our Lord's second coming fills our hearts with joy. That coming will mark the fulfillment of God's plan of salvation. How sacred is that plan! Man fell from his high estate and hid himself from God. In the dear old words of the Genesis story, God came to look for him (Genesis 3:8, 9). God seeking His wandering children—that is the blessed message which Christ affirmed (St. Luke 19:10). And in Eden God revealed His plan (Genesis 3:15); in anticipation of the Cross, blood was shed that man might be clothed (Genesis 3:21). Then, in "the fulness of time," the Redeemer came, and since then the message of salvation has gone out into all lands. When the end shall come (I Corinthians 15:24) Christ will appear in triumph. The last enemy, death, shall be destroyed (I Corinthians 15:26), and the King of kings will receive His children unto Himself. There is the story of Christianity, and what a blessed story!

Hymn 67

Monday, December 2

READ Revelation 1:4-8.

TO all believers the Coming will be a joy. Only those who refused salvation will be afraid. It is a mistake to consider the Judgment Day as a day of terror. Judgment is the final establishment of right over wrong, the vindication of righteousness, and that is what Christians long for and are striving after. That old hymn written by Thomas of Celano in the thirteenth century is not in full accord with the spirit of the gospel. "Day of wrath! O day of mourning!" suggests the wailing of unrepentant sinners, but the children of Christ will welcome Him with their glad hosannas, for they have waited and endured and prayed and served. They will look up and lift up their heads, and with heart and voice rejoice. Evil and the prince of evil conquered forever, Heaven opened, the King calling, "Come ye blessed of My Father," angels and the saints in Paradise singing the "New Song"—that will be the final glory as Jesus Christ welcomes His redeemed.

Hymn 62

Tuesday, December 3

READ Revelation 6:9-11.

THE cry of the martyrs in Paradise is not for vengeance so much as for the final triumph of Christianity, and the believers on earth echo the cry. For we long for rest from temptation and sin, and for the coming of the kingdom of righteousness. Our Lord's Beatitude, "Blessed are they which do hunger and thirst after righteousness," reveals the spirit of faith as well as a zeal for missionary effort on the part of Christians. Dr. George Matheson wrote a hymn which expresses it:

"I long, I long for the day to break
When the sceptre of love shall rule—
When the toilers shall rest, and the sleepers wake,
And the joy of each heart shall be full."

And yet I think I can hear the Master call to us: "How long, O Christians, how long?" For much depends upon us. What are we doing to bring the perfect day? Are our cries the cries of Christian workers?

Hymn 167

Wednesday, December 4

READ II Thessalonians 2:1-8.

SOME of the early Christians believed that the Lord would come immediately, and they looked for an earthly kingdom, very much as the Jews hoped for a Messiah who should master their enemies. But the declaration of Christ is positive, that He will come in such an hour as we think not (St. Matthew 24:44).

We know not when He will come, and they are forgetting the call to serve and prepare the way who try to fix the day or year. We can readily see the divine wisdom in not revealing the time of His coming. We would be unfitted for the work He has given us to do if we anticipated a fixed date. It is for us to watch and pray and always to be ready, and at the same time to work with all our might and with faith and love to make the world ready to welcome her King. We may well thank God that He has kept the times and the seasons in His own power (Acts 1:7). We cannot bear too much knowledge.

Hymn 314

Thursday, December 5

READ II Corinthians 4:6-10.

THE great joy of the Christian is found in the presence of Jesus Christ. "Lo, I am with you alway." He is constantly coming. He speaks through nature and through the seasons of the year. We can hear His voice in all our human experiences of joy or sorrow. In the blessed and holy services of the Church, in the Bible messages, in our work He comes to cheer and strengthen. It is this daily and hourly Advent in our lives that makes our faith and love so real. We look for His visible coming, and lo! He calls to us, "I am here, My child, right by thy side, in thy heart." This truth does not weaken our belief in His visible and triumphant coming. Rather does it increase our longing and serving and faith.

Hymn 224

Friday, December 6

READ St. John 16:19-22.

OUR blessed Lord in comforting His disciples assured them that they would see Him again, referring first to His resurrection-greeting and their joy at the sound of His voice (St. John 20:20). And then He referred to the final coming when with power and great glory "the Son of Man shall be seen coming in a cloud" (St. Luke 21:27). The Cross stood between; and that was what perplexed the disciples (St. Luke 24:21-24). And the Cross still stands between the earthly Presence and the final Presence. We could not rejoice in the promised Advent were it not for the Crucifixion. The joy of sins forgiven, of the world's redemption, must ever make our anticipation of the Last Day an intimate and holy act of faith. The Cross made possible the Coming of Him who is Lord of all.

Hymn 515

Saturday, December 7

READ Revelation 21:1-7.

ADVENT and Christmas are closely associated, not only in our Church calendar, but in our faith and worship. The birth of the Son of Man seems to bring a golden link binding us to the final consummation of the plan of salvation. The Little Child of Bethlehem by a strange mystery is seen as the King of kings. Therefore, as we approach the Feast of the Incarnation and worship with the Shepherds and the Magi, we have a vision of that which shall be in God's good time—salvation accomplished, the world redeemed, Jesus Christ exalted, Heaven opened to the children of God. Christmas without Advent would be but a passing joy without lasting power. And Advent without Christmas would leave us desolate and afraid. Our joy rests in the assurance that Bethlehem's Babe is the Lord of Heaven.

Hymn 543

My dear and holy Christ, I await Thy Coming with joy and with longing. Help me to prove my faith by worship and service, accepting Thee as my Saviour, and striving to make the world ready to welcome Thee as King. The desire of my soul is to see Thee. I long for Thy coming. Come, Lord Jesus, come quickly. Amen.

THE NEW PRESIDING BISHOP'S FIRST MESSAGE

To the Bishops and other Pastors and to the Laity of the Protestant Episcopal Church.

Greeting:

A SPECIAL COMMITTEE of the House of Bishops has announced my election as Presiding Bishop to fill the vacancy caused by the lamented death of Bishop Murray. This committee has also commended me, in kind and generous words, to the good-will and coöperation of the Church. I have appointed the Bishop of South Dakota as my assessor and shall rely very much upon his knowledge and experience.

Bishop Murray had won a place in the esteem and affection of the people of the Church that I cannot hope to fill and that I shall not be expected to fill. There was, however, one outstanding feature of Bishop Murray's administration wherein I think I can follow in his footsteps. Bishop Murray stood for the whole Church. He had no geographical or ecclesiastical prejudices. The Church at home and the Church abroad shared equally in his tender solicitude. There was no North, South, East, or West in his makeup. Every part of the Church knew that it could count on the love and loyalty of its Chief Bishop. He also had the capacity of entering into affectionate relationships with many people whose views he could not entirely share. It was more than tolerance. It was sympathy. I venture to hope and believe that I can perpetuate this characteristic of Bishop Murray's ministry, even though I have neither his wisdom nor his goodness.

In this first word which I am permitted to address to my large constituency I desire to urge the necessity of putting first things first. There is constant danger that the end may be obscured by the means thereto. "Seek ye first the Kingdom of God and His righteousness." That is our goal as individuals and as a Church. The Church must use means towards this end. Organization is necessary. Machinery is necessary. Money is necessary. The Church cannot carry on a nation-wide and world-wide enterprise, with many laborers and many agencies in many fields, without efficient organization and large sums of money. Let this be said once for all. But organization and money and buildings are only means to an end, not an end in themselves. It cannot be said too often that the main concern of the Church is religion. When men and women have the love of God in their hearts; when personal discipleship to Christ begets a passion for humanity and peace and righteousness; when Church people realize what is involved in Christian discipleship in this twentieth century which is so unlike any other century; when the wide scope and long reach of the Christian religion take hold upon people's minds; when the people of this Church, the faithful, recognize that, like their Lord, they are not to be ministered unto, but to minister, to win souls and make new allegiances to Jesus Christ; when men and women love the Church as the Body of Christ and the Sacraments as means of grace; when they use the Church as an executive agency for reconciling the world to God; when sinners are being converted and penitents brought to the foot of the cross and the followers of Christ find peace and joy in believing; when there is being "added to the Church daily such as should be saved"; when such things as these are happening in the realm of spiritual experience, the Church is alive and accomplishing her purpose. In this atmosphere love of the Church will grow; friends and helpers of the Church organizations will multiply; mutual confidence will dispel misunderstanding; legitimate and constructive criticism of the Church's methods will contain no element of uncharity. Money will come in answer to the call of the Church, young men and women will offer themselves for various ministries. Let us put first things first and trust in the promise of Christ, "Seek ye first the Kingdom of God and His righteousness and all these things will be added unto you."

I hope that it will not be necessary for me to say much about money matters during my short term of office. I have no skill at that sort of thing. Others have, whose services will doubtless be available to me and to our National Council. But there is one money matter about which I must now speak with all the solemnity that belongs to my new responsibility. The end of the year is approaching and the present outlook is not bright. Christmas is approaching and it threatens to be a sad one for many whom we ought to make merry. I want to send my loving Christmas greetings to all the men and women and

boys and girls of the Church throughout the world. In particular I should like to send a special "Merry Christmas and Happy New Year" to our representatives in the mission field—to bishops, priests, deacons, deaconesses, Sisters, teachers, doctors, nurses—in China and Japan, in Liberia, Alaska, Mexico, Brazil, in the islands of the seas, and in our own home land. It will be a terrible incongruity, it will have all the earmarks of official insincerity, if, at the same time as their chief pastor sends his "Merry Christmas," our National Council should have to notify several bishops that some fine pieces of Christian work will have to be abandoned and some first-rate workers withdrawn from their fields. This would break the hearts of many of the Church's best men and women who are serving our Lord and the Church with splendid ability and devotion. It will stifle enthusiasm, paralyze faith, and reflect very seriously on the spiritual vitality of the Church. It is not too late to avert such a catastrophe, but it will be too late if the people of the Church procrastinate.

I ask the love of the Church and the prayers of the Church for our National Council at this critical time, and for me, upon whose shoulders there has been so unexpectedly placed "the care of all the Churches."

Faithfully yours,

Chicago, Illinois,
November 18, 1929.

CHARLES P. ANDERSON,
Presiding Bishop.

CHARGE VIOLATION OF CHURCH LAW

THE following series of resolutions is published by request of the Protestant Episcopal Church League, the Rev. Dr. Alex G. Cummins, secretary-treasurer:

"Whereas the Protestant Episcopal Church League was organized to defend the heritage of the Protestant Episcopal Church in the United States of America against the constant attempts of such of its members as call themselves 'Catholics' to replace its Protestant faith and practice by those which they call 'Catholic';

"And Whereas: the League is of opinion that the laws of this Church should be enforced impartially without fear or favor;

"And Whereas: the Bishop of the diocese of New York has recently sent a communication to the rector, church wardens, and vestrymen of a church in that diocese, an admonition, in which he forbade a proposed use of the church edifice for a Communion service 'at which the officiant is to be a minister who has not received episcopal ordination,' and bases his action on an interpretation, unsupported by argument, by the Chancellor of the diocese, of Canon No. 23, and his duty as a bishop to see that the laws of the Church are obeyed;

"And Whereas: there are in that diocese constant violations of other laws of this Church, far more serious, and more manifestly illegal, than the use of a church building by a godly minister of the Gospel of Jesus Christ, who has not been episcopally ordained, which are so generally known that they should receive judicial notice without evidence of specific breaches, and which are to be grouped under the following headings:

"(1) Of the rubric against reservation of the unconsumed bread and wine after their consecration according to the Communion office, and the illegal services of Adoration and Benediction,

"(2) Of ordination vows to minister the Sacraments and Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same,

"Resolved, by the executive committee of the Protestant Episcopal Church League that the Bishop of the diocese of New York be requested to issue to the rector, church wardens, and vestrymen of the churches in that diocese wherein such violations occur, an admonition on the lines of his admonition hereinbefore mentioned, and that such letter of admonition be given to the press in the same way as the former one.

"Further resolved, that the precedent set by the Bishop, in appealing to the court of public opinion simultaneously with his sending his admonition to the Church aforesaid, by giving it to the press at once, be followed, and that a copy of this resolution be forthwith given to the press."

"MR. A KEMPIS"

THE MAIL still supplies us with plenty of amusement, because some of the clipping bureaus have such a quaint sense of humor.

The other day a letter came from one of them addressed to Dr. Samuel Johnson, c/o The Oxford University Press, with "PLEASE FORWARD" written on the top left-hand corner. We would gladly do so if we had his present address in our files.

But more astonishing than this was the letter that came addressed to Mr. Thomas A. Kempis:

"Dear Sir: We notice that a little book of yours entitled *The Imitation of Christ* is creating quite a little stir; and we would be glad to keep you posted with all the press clippings," etc., etc.

—Oxford University Press Bulletin.

What Books Shall I Give?

A Symposium

By the Bishop of Massachusetts; the Rev. George Craig Stewart, D.D.; the Rev. Frank L. Vernon, D.D.; the Rev. Charles N. Lathrop, D.D.; the Rev. John W. Suter, Jr.; Leon C. Palmer; and "An Unknown Cleric"

THAT books are the most universally acceptable and appropriate Christmas gifts is almost a truism. But it is in the selection of them that the greatest care must be taken, for the gift book must be one that the recipient will appreciate and enjoy, and it must also perforce represent the taste and character of him who gives it. "There is a choice in books as in friends," wrote James Russell Lowell, "and the mind sinks or rises to the level of its habitual society—is subdued, as Shakespeare says of the dyer's hand, to what it works in."

As a guide to readers of THE LIVING CHURCH in making up their lists of books for Christmas gifts, the editor invited several prominent Churchmen to contribute to this symposium, asking each of them to suggest one or more books that he considered especially appropriate as a gift to each of the following:

1. A clergyman.
2. A theological student.
3. A lay reader.
4. A Church school teacher.
5. A college student.
6. An invalid.
7. A business man or woman.
8. A newly-married couple.
9. A newly-confirmed boy or girl.
10. A godchild.
11. Any Churchman.
12. An agnostic.

"The books may be old or new, religious or secular, popular or obscure," wrote the editor, adding, "we want your careful selection, as if you were actually giving a book to each of these individuals, and so we shall not limit you in any way."

The book lists printed with this article are the result. Of the seven Churchmen who sent in lists, one, whom we have designated "An Unknown Cleric," asked that his name be withheld. Possibly he has omitted the title of a book by a prominent member of his congregation, or, worse heresy, by his Bishop. At any rate, whatever his reason may be, his desire for anonymity shall be honored, and readers may do their own guessing as to his identity.

The other lists are by the Rt. Rev. Charles L. Slattery, D.D., Bishop of Massachusetts; the Rev. George Craig Stewart, D.D., rector of St. Luke's Church, Evanston, Ill.; the Rev. Frank L. Vernon, D.D., rector of St. Mark's Church, Philadelphia; the Rev. Charles N. Lathrop, D.D., executive secretary of the Department of Christian Social Service; the Rev. John W. Suter, Jr., executive secretary of the Department of Religious Education; and Leon C. Palmer, general secretary of the Brotherhood of St. Andrew. Each of them, including the "Unknown Cleric," is himself an author.

IT IS interesting to note that, though no limitations were placed upon the contributors, most of the books recommended may fairly be classed as "religious books"—a somewhat anomalous term at best. Some reasons for this are given in the letter which accompanied the list from the "Unknown Cleric," who writes:

NOTE: The cut used on this page is a reproduction of a poster by Edward A. Wilson, and is used through the courtesy of the National Association of Book Publishers.

"As to other than religious books, the difficulty in making recommendations lies in the facts that (1) people are likely to have books of former years that are exceptionally good, such as *Elizabeth and Essex*; the recent books on *Andrew Johnson*, especially Judge Winston's; Beveridge's books on *Lincoln* and on *Marshall*; Bowers' two books on *Hamilton* and *Jefferson* and *The Party Battles of the Jackson Period*, etc.; while (2) there are very few worthwhile books in the fiction or general non-fiction list this present fall. I suppose the best book is Claude Bowers' book, *The Tragic Era*; though there is also Dakin's book on *Mrs. Eddy*, and Shelby Little's book on *George Washington*, and some other biographical and historical studies.

"There is not a single novel I have read this fall which I consider to be up to the mark," he continues, "and most of those I have read I consider decadent, so why attempt to recommend novels, general books on the non-fiction list, or anything new? One good novel, however, might be on the list: *Roper's Row*, by Warwick Deeping."

What do readers think? Is our anonymous critic too severe? Would other readers exclude as "not up to the mark" such novels as Mrs. Morrow's *Splendor of God*, which finds a place on both Bishop Slattery's and Dr. Stewart's lists, *Grandmother Brown's Hundred Years*, the Harper prize novel, which Mr. Suter recommends, or *Kristin Lavransdatter*, Sigrid Undset's powerful trilogy of medieval Norway, which has recently been published in English translation?

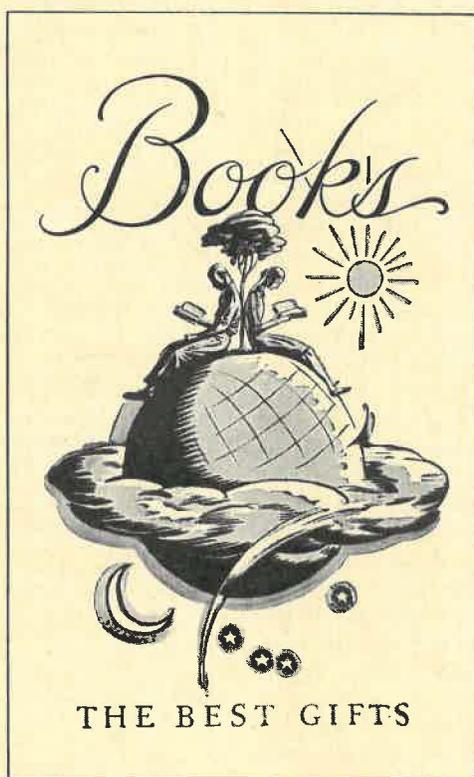
OF BOOKS which appear on more than one list, and therefore perhaps to be considered as most highly recommended, Bishop Gore's *New Commentary on Holy Scripture* leads, outdistancing even the *New Prayer Book* by one vote. Dr. Stewart, Mr. Palmer, and the "Unknown" have each recommended the *New Commentary* for the clergy, while Dean Lathrop has mentioned it as appropriate for Church school teachers. Other books by Bishop Gore have also fared very well, being

mentioned at least once in almost every list.

The *New Prayer Book* is mentioned on only three lists; possibly it was considered too obvious for inclusion in the others. Dr. Stewart and Dr. Vernon recommend it for a godchild, while Bishop Slattery puts it down as especially appropriate for a newly-confirmed boy or girl. Probably all would agree that a *Prayer Book* would be an appropriate gift for any Churchman, though they do not say so.

Dr. Bell's *Beyond Agnosticism* is considered an effective antidote for agnosticism by Mr. Palmer, while Dr. Stewart and the "Unknown Cleric" name it as a good gift for college students. Other appropriate books for college students are *Fear and Victim and Victor*, by Dr. Oliver (whose latest book, *Foursquare*, is probably omitted because it is so new as to be unfamiliar), named by the "Unknown," who also nominates these books as appropriate gifts to an invalid, being ably seconded in this recommendation by Dr. Stewart. For the clergy, Walter Lippman's *Preface to Morals* is recommended by Dr. Stewart and by our anonymous friend. Apparently this book is considered too explosive for the laity!

Bishop Fiske's *The Faith By Which We Live* is commended for any Churchman by Mr. Palmer and by the "Unknown



Cleric," while the latter further indicates that this book is especially valuable for presentation to lay readers, teachers, and newly-confirmed boys and girls. This gentleman is apparently a great admirer of Bishop Fiske, for he also recommends *The Christ We Know*, *The Real Jesus* (written by Bishop Fiske in collaboration with Dr. Easton), and *Calvary To-Day*. The last named book contains the three-hour address given by Bishop Fiske in Trinity Church, New York, last year, just published.

For the rest, the lists speak for themselves, and we commend them to our readers with best wishes for a "Merry Book Christmas." Truly, there is no better gift than a good book; as Richard Henry Stoddard reminds us:

"Better than men and women, friend,
That are dust, though dear to our joy and pain,
Are the books their cunning hands have penned,
For they depart, but the books remain;
Through these they speak to us what was best
In the loving heart and the noble mind;
All their royal souls possessed
Belongs for ever to mankind!
When others fail him, the wise man looks
To the sure companionship of books."

BOOKS RECOMMENDED AS CHRISTMAS GIFTS

Recommended by "An Unknown Cleric."

1. FOR A CLERGYMAN
The Real Jesus, by Bishop Fiske and the Rev. Dr. B. S. Easton.
The Christ We Know, by Bishop Charles Fiske.
A New Commentary on Holy Scriptures, by Bishop Charles Gore.
Belief in God, by Bishop Charles Gore.
Belief in Christ, by Bishop Charles Gore.
A Preface to Morals, by Walter Lippmann.
Archbishop Davidson and the English Church, by Sidney Dark.
A Wanderer's Way, by Charles E. Raven.
2. FOR A THEOLOGICAL STUDENT
All of the above books would be valuable for a theological student. He might also be interested in such books as the following:
Anglicanism, by Canon Carnegie.
Catholicity, by T. A. Lacey.
Decently and in Order, by the Rev. W. C. DeWitt.
3. FOR A LAY READER
Volumes of the Sermons of Dean Hodges.
Some of the Volumes of Sermons by the Bishop of London.
The Deity of Christ, by Bishop Charles Gore.
The Faith By Which We Live, by Bishop Charles Fiske.
The Christ We Know, by Bishop Charles Fiske.
4. FOR THE CHURCH SCHOOL TEACHER
The Faith By Which We Live, by Bishop Charles Fiske.
The Christ We Know, by Bishop Charles Fiske.
The Real Jesus, by Bishop Charles Fiske and the Rev. B. S. Easton.
The Bible in the Making, by the Rev. J. Paterson Smyth.
Deity of Christ, by Bishop Charles Gore.
When the King Came, by George Hodges (if a teacher of small children).
The Early Days of Christianity, by Frederick Grant.
5. FOR A COLLEGE STUDENT
The Real Jesus, by Bishop Charles Fiske and the Rev. B. S. Easton.
Confessions of a Puzzled Parson, by Bishop Charles Fiske.
Beyond Agnosticism, by the Rev. Dr. B. I. Bell.
Postmodernism, by the Rev. Dr. B. I. Bell.
Good News, by the Rev. Dr. B. I. Bell.
Mornings in a College Chapel, by the Rev. Dr. Francis G. Peabody.
Roper's Row, by Warwick Deeping.
The Tragic Era, by Claude Bowers (if a student is interested in history or biography).
Victim and Victor, by the Rev. J. R. Oliver (if a student is interested in psychology).
6. FOR AN INVALID
Prayer and Some of Its Difficulties, by Bishop W. J. Carey.
- Calvary To-Day*, by Bishop Charles Fiske.
Gospel of the Hereafter, by the Rev. J. Paterson Smyth.
Fear, by the Rev. J. R. Oliver.
Sacrifice, by Bishop W. J. Carey.
The Upper Room, by Dr. John Watson.
7. FOR A BUSINESS MAN OR WOMAN
Christ and Society, by Bishop Charles Gore.
Jesus Christ and the Social Question, by F. G. Peabody.
Principles and Precepts, by Hastings Rashdall.
Men and Machines, by Stuart Chase.
8. FOR A NEWLY MARRIED COUPLE
The Marriage Service and After, by the Rev. H. C. Parkes.
Family Prayers, by Powell.
Bear and Forbear, by Newell.
9. FOR A NEWLY CONFIRMED BOY OR GIRL
The Faith By Which We Live, by Bishop Charles Fiske.
The Christ We Know, by Bishop Charles Fiske.
Our Family Ways.
The Way, by George W. Pepper (for boys).
10. FOR A GOD-CHILD
Same as above. Also: *When the King Came*, by George Hodges.
Saints and Heroes, by George Hodges.
The Book of Saints and Heroes, by Mrs. Andrew Lang (L. B. Lang.)
11. FOR ANY CHURCHMAN
The Bible in the Making, by the Rev. J. Paterson Smyth.
Postmodernism, by the Rev. Dr. B. I. Bell.
The Good News, by the Rev. Dr. B. I. Bell.
The Real Jesus, by Bishop Charles Fiske and the Rev. Dr. B. S. Easton.
Deity of Christ, by Bishop Charles Gore.
Confessions of a Puzzled Parson, by Bishop Charles Fiske.
The Faith By Which We Live, by Bishop Charles Fiske.
The Christ We Know, by Bishop Charles Fiske.
The Episcopal Church, by the Rev. George P. Atwater.
12. FOR AN AGNOSTIC
The Everlasting Man, by Gilbert K. Chesterton.
Orthodoxy, by Gilbert K. Chesterton.
Beyond Agnosticism, by the Rev. Dr. B. I. Bell.
The Real Jesus, by Bishop Charles Fiske and the Rev. Dr. B. S. Easton.
Deity of Christ, by Bishop Charles Gore.
The Case for Christianity, by Clement F. Rogers.
Principles and Precepts, by Hastings Rashdall.
The Bible in the Making, by the Rev. J. Paterson Smyth.
A Wanderer's Way, by Charles E. Raven.

Recommended by the Rev. Dr. George Craig Stewart.

1. FOR A CLERGYMAN
Reality and Adventure, by Canon B. H. Streeter.
The Ideas of the Fall and of Original Sin, by N. P. Williams.
Nature of the Physical World, by A. S. Eddington.
The Universe Around Us, by Jeans.
And Was Made Man, by the Rev. Leonard Hodgson.
A Preface to Morals, by Walter Lippmann.
Anthology of Recent Philosophy, by D. S. Robinson.
The New Morality, by Durant Drake.
2. FOR A THEOLOGICAL STUDENT
Reconstruction of Belief, by Bishop Charles Gore.
A New Commentary, by Bishop Charles Gore.
The Christian Sacraments, by Canon Oliver C. Quick.
3. FOR A LAY READER
Why I am a Christian, by Bishop Arthur F. Winnington-Ingram, D.D.
The Bible Through the Centuries, by Herbert L. Willett.
The Comfort of the Catholic Faith, by F. M. Clendenin.
4. FOR A CHURCH SCHOOL TEACHER
The Universal Faith, by the Rev. H. H. Gowen.
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Education and Religion, by Thwing.
5. FOR A COLLEGE STUDENT
Beyond Agnosticism, by the Rev. Dr. B. I. Bell.
Essays, Catholic and Critical, by E. G. Selwyn.
Fate and Freedom, by H. N. Russell.
Evolution in Science and Religion, by Robert A. Millikan.
Life of Prayer in a World of Science, by William Adams Brown.
Science in Search of God, by K. F. Mather.
6. FOR AN INVALID
Love and Memory, by William L. Phelps.
Peace, by the Rev. Dr. S. Parkes Cadman.
Meaning of Prayer, by the Rev. Dr. Harry Emerson Fosdick.
Manhood of the Master, by the Rev. Dr. H. E. Fosdick.
Meaning of Faith, by the Rev. Dr. H. E. Fosdick.
- Fear and Victim and Victor*, by the Rev. Dr. John R. Oliver.
7. FOR A BUSINESS MAN OR WOMAN
The Splendor of God, by Honoré W. Morrow.
The Stammering Century, by Gilbert V. Selde.
Confusion of Tongues, by Charles W. Ferguson.
Bonnie Prince Charlie, by Donald B. Chidsey.
Marlborough, by Donald B. Chidsey.
Père Marquette, by Agnes Repplier.
Christ at the Round Table, by Eli Stanley Jones.
Who Then Is This Man, by Melanic Marnas.
8. FOR A NEWLY MARRIED COUPLE
Disraeli, by André Maurois.
Collected Poems, by E. A. Robinson.
Anthology of World Poetry, by Van Doran.
Parnassus En Route, by Kenneth Horan.
John Brown's Body, by Stephen V. Benet.
9. FOR A NEWLY CONFIRMED BOY OR GIRL
Gold, Frankincense and Myrrh, by Esmé Ratcliffe.
The Call to the Blessed Sacrament, by A. C. Buchan.
Manual of the Holy Eucharist, by the Rev. John H. MacKenzie.
A People's Life of Christ, by the Rev. J. Paterson Smyth.
Children's Book of Saints, by W. G. Pearse.
Everyman's Book of the Saints, by C. P. S. Clarke.
10. FOR A GOD-CHILD
Prayer Book and Hymnal.
11. FOR ANY CHURCHMAN
See above 1-4.
12. FOR AN AGNOSTIC
Meaning of God, by H. F. Rall.
I Believe in God and in Evolution, by Walter Conklin.
Foundation of Faith, 3 vols., by W. E. Orchard.
Problems of Religion, by Durant Drake.
Outspoken Essays, by Dean W. R. Inge.
The Church and the World, by W. R. Inge.
Christian Beliefs and Modern Questions, by Canon O. C. Quick.

Recommended by the Rev. John W. Suter, Jr.

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Eminent Asians, by Josef Washington Hall.
As a leader in a religion that has the world for its field, a Christian clergyman will naturally want to deepen and vivify his understanding of the Oriental mind.
2. FOR A THEOLOGICAL STUDENT
Dean Briggs, by Rollo Walter Brown.
This very human biography exhibits an almost perfect example of pastoral care.
3. FOR A LAY READER
The Catechism Today, by Bishop G. Ashton Oldham, D.D.
A book of clearly expressed guidance that will help a layman.
4. FOR A CHURCH SCHOOL TEACHER
Christ and Modern Education, by Charles E. Raven, D.D.
What the average Church school teacher needs is new vistas, higher motives, and a more intelligent devotion to Christ.
5. FOR A COLLEGE STUDENT
The Great Conjecture, by Winifred Kirkland.
A declaration of faith by a person who has never lost her sympathetic understanding of college students.
6. FOR AN INVALID
Grandmother Brown's Hundred Years, 1827-1927, by Harriet Connor Brown.
- A tranquil yet absorbing account of the troubles that some of our ancestors had to face, and the ingenuity with which they met them.
7. FOR THE BUSINESS MAN OR WOMAN
Beauty in Religion, by A. Maude Royden.
Common sense and inspiration, hand in hand.
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Childhood and Character, by Hugh Hartshorne.
Christian marriage involves the responsibility for the spiritual training of children.
9. FOR A NEWLY CONFIRMED BOY OR GIRL
What Christ Means to Me, by Wilfred Thomason Grenfell.
This book helps us to see how the Master of Life wins to His discipleship the strongest and finest characters of our time.
10. FOR A GOD-CHILD
Anthology of Jesus, edited by Sir James Marchant.
A book that it is good to keep by one's side for a lifetime.
11. FOR ANY CHURCHMAN
Faith and Order, Lausanne 1927, Edited by H. N. Bate.
An exposition of the convictions and truths to which we owe our first loyalty.
12. FOR AN AGNOSTIC
Can I Be a Christian?, by James Owen Hannay.
A persuasive and high-minded argument for being a Christian.

Recommended by the Rev. Dr. Charles N. Lathrop.

- 1. FOR A CLERGYMAN
Religion and the Rise of Capitalism, by Richard H. Tawney.
- 2. FOR A THEOLOGICAL STUDENT
Divine Revolution, by W. C. Peck.
- 3. FOR A LAY READER
Christ and Society, by Bishop Charles Gore.
- 4. FOR A CHURCH SCHOOL TEACHER
A New Commentary on Holy Scripture, by Bishop Charles Gore.
- 5. FOR A COLLEGE STUDENT
Property—Its Rights and Duties. Essays edited by Bishop Charles Gore.
- 6. FOR AN INVALID
Christ the Warrior and the Woman, by G. A. Studdert-Kennedy.
- 7. FOR A BUSINESS MAN OR WOMAN
The Church and Industry, by Spencer Miller, Jr.
- 8. FOR A NEWLY CONFIRMED BOY OR GIRL
Of the Imitation of Christ, by Thomas à Kempis.
- 9. FOR A NEWLY MARRIED COUPLE
Men, Women and God, by A. E. Gray.
Sea and Common Sense, by A. Maude Royden.
- 10. FOR A GOD-CHILD
St. Swithun's Prayer Book.
- 11. FOR ANY CHURCHMAN
Personal Religion and the Life of Fellowship, by Bishop William Temple.
- 12. FOR AN AGNOSTIC
Can We Then Believe? By Bishop Charles Gore.

Recommended by Leon C. Palmer.

- 1. FOR A CLERGYMAN
A New Commentary on Holy Scripture, by Bishop Charles Gore.
The Reconstruction of Belief, by Bishop Charles Gore.
- 2. FOR A THEOLOGICAL STUDENT
Basic Ideas in Religion, by Paul Micoiu.
- 3. FOR A LAY READER
The Lay Reader's Manual, by E. R. Beckwith.
- 4. FOR A CHURCH SCHOOL TEACHER
Creative Teaching, by the Rev. John W. Suter, Jr.
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The Certainty of God, by J. C. Gilkey.
The Christian Conviction, by C. B. McAfee.
- 6. FOR AN INVALID
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- 7. FOR A BUSINESS MAN OR WOMAN
Secrets of Effective Living, by J. G. Gilkey.
- 8. FOR A NEWLY MARRIED COUPLE
The Fine Art of Living Together, by the Rev. Dr. A. W. Beaven.
- 9. FOR A NEWLY CONFIRMED BOY OR GIRL
Church Facts and Principles, by the Rev. T. T. Walsh, D.D.
- 10. FOR A GOD-CHILD
The Children's Bible, by H. A. Sherman and C. F. Kent.
- 11. FOR ANY CHURCHMAN
The Faith By Which We Live, by Bishop Charles Fiske.
- 12. FOR AN AGNOSTIC
Beyond Agnosticism, by the Rev. Dr. Bernard Iddings Bell.

Recommended by Bishop Slattery.

- 1. FOR A CLERGYMAN
The Liberty of Prophesying, by Bishop Jeremy Taylor.
- 2. FOR A THEOLOGICAL STUDENT
The Cure of Souls, by Dr. John Watson.
- 3. FOR A LAY READER
Christianity Between Sundays, by Dean George Hodges.
- 4. FOR A CHURCH SCHOOL TEACHER
The Primitive Church, by Canon B. H. Streeter.
- 5. FOR A COLLEGE STUDENT
The Life of General Gorgas, by Mrs. Gorgas and B. J. Hendrick.
- 6. FOR AN INVALID
The Magic Carpet, by Mrs. Waldo Richards.
- 7. FOR A BUSINESS MAN OR WOMAN
The Wanderer's Way, by the Rev. Canon Raven.
- 8. FOR A NEWLY MARRIED COUPLE
The Splendor of God, by Honoré W. Morrow.
- 9. FOR A NEWLY CONFIRMED BOY OR GIRL
A New Prayer Book.
- 10. FOR A GODCHILD
On the Threshold, by the Rev. T. T. Munger, D.D.
- 11. FOR ANY CHURCHMAN
The Life of Alfred Littleton, by his wife.
- 12. FOR AN AGNOSTIC
The Gospel According to St. Luke, by Dr. B. S. Easton.

Recommended by Dr. F. L. Vernon.

- 1. FOR A CLERGYMAN
The Incarnate Lord, by the Rev. Lionel Thornton, C.R.
- 2. FOR A THEOLOGICAL STUDENT
The Incarnate Lord, by the Rev. Lionel Thornton, C.R.
- 3. FOR A LAY READER
The Church and The Sacraments, by Hall.
- 4. FOR A CHURCH SCHOOL TEACHER
The Church Catechism, by Canon Newbold.
- 5. FOR A COLLEGE STUDENT
The Incarnate Lord, by the Rev. Lionel Thornton, C.R.
- 6. FOR AN INVALID
The Way of Fellowship, by F. W. Drake.
- 7. FOR A BUSINESS MAN OR WOMAN
The Bible.
- 8. FOR A NEWLY MARRIED COUPLE
The Mystery of Marriage, by H. P. Denison.
- 9. FOR A NEWLY CONFIRMED BOY OR GIRL
Treasury of Devotion, by T. T. Carter.
- 10. FOR A GODCHILD
Book of Common Prayer, by Oxford, Nelson, Pott, and Morehouse.
- 11. FOR ANY CHURCHMAN
Authority Ecclesiastical and Biblical, by Hall.
- 12. FOR AN AGNOSTIC
Belief in God, by Bishop Charles Gore.

PRIDE is the passion which lures the soul to regard only the gratification, and maddens it to disregard the consequence. Pride imprisons the soul and leaves it to feed upon itself. The child of pride is despair, which plunges the soul into darkness.
—REV. FRANK L. VERNON, D.D., in *Holy Cross Magazine*.

CHECK LIST OF BOOKS

FOR the convenience of readers, all of the books mentioned in this Christmas Book Number of THE LIVING CHURCH, either in the symposium printed on another page or in the advertisements of the several publishers, are listed here under the proper classification, unless they are out of print or cannot be fully identified. We suggest that you check them against your list of persons to whom you plan to give Christmas presents, then take or send the list to the Church bookseller from whom you prefer to buy.

ANTHOLOGIES

- ANTHOLOGY OF RECENT PHILOSOPHY, by S. D. Robinson. *Cranell* \$ 4.00
- ANTHOLOGY OF JESUS, edited by Sir James Marchant. *Harpers* 2.50
- ANTHOLOGY OF WORLD POETRY, by Mark Van Doran. *Boni* 5.00

BIOGRAPHY

- ARCHBISHOP DAVIDSON AND THE ENGLISH CHURCH, by Sidney Dark. *William Morrow* 3.00
- BONNIE PRINCE CHARLIE, by Donald B. Chidsey. *Day* 3.50
- DEAN BRIGGS, by Rollo Walter Brown. *Harpers* 3.50
- ISRAELI, by André Maurois. *Appleton* 3.00
- MRS. EDDY, by Edwin Franden Dakin. *Scribner's* 5.00
- ELIZABETH AND ESSEX, by G. L. Strachey. *Harcourt* 3.75
- EMINENT ASIANS, by Josef Washington Hall. *Appleton* 5.00
- JEFFERSON AND HAMILTON, by C. G. Bowers. *Chautauqua Press* 6.00
- ANDREW JOHNSON, by R. W. Winston. *Holt* 5.00
- LIFE OF ALFRED LITTLETON, by his wife. *Longmans* 2.25
- THE LIFE OF GENERAL GORGAS, by Gorgas and Hendrick. *Doubleday* 5.00
- LINCOLN, by A. J. Beveridge. *Houghton* 12.50
- MARSHALL, by A. J. Beveridge. *Houghton* (2 vols) 10.00
- MARLBOROUGH, by Donald B. Chidsey. *Day* 3.50
- PERE MARQUETTE, by Agnes Repplier. *Doubleday* 3.00
- GEORGE WASHINGTON, by Shelby Little. *Minton* 5.00

BOOKS ON THE BIBLE

- A NEW COMMENTARY ON HOLY SCRIPTURE, edited by the Rt. Rev. Charles Gore, D.D. *Macmillan* 3.50
- THE ABINGDON BIBLE COMMENTARY, edited by Frederick C. Eiselen, Edwin Lewis, and David G. Downey. *Abingdon* 5.00
- THE BIBLE IN THE MAKING, by the Rev. J. Paterson Smyth. *Pott* 1.50
- BIBLE THROUGH THE CENTURIES, by Herbert L. Willett. *Willett, Clark & Colby* 3.00
- THE BRIDGE BETWEEN THE TESTAMENTS, by Henry Kendall Booth. *Scribner's* 2.00
- GOSPEL ACCORDING TO ST. LUKE, by B. S. Easton. *Scribner's* 3.50
- THE PSALMS, OR THE BOOK OF PRAISES, by the Rev. Dr. Herbert H. Gowen. *Morehouse* 3.00

CALENDARS

- CHURCH CALENDAR. *Dutton*20
- CHURCH CALENDAR. *Fow* 1.00

CHRISTIAN UNITY

- THE CATHOLIC-PROTESTANT MIND, by Conrad H. Moehlman. *Harper's* 2.50
- CHRIST AT THE ROUND TABLE, by Eli Stanley Jones. *Abingdon* 1.50
- THE CONFUSION OF THE TONGUES, by Charles W. Ferguson. *Doubleday* 3.50
- FAITH AND ORDER, Lausanne 1927. Edited by Canon H. N. Bate. *Doubleday* 2.50

CHURCH HISTORY

- A BRIEF SKETCH OF THE CHURCH OF ENGLAND, by the Rt. Rev. G. K. A. Bell, D.D. *Morehouse* 1.60
- EARLY DAYS OF CHRISTIANITY, by the Rev. Frederick Grant. *Abingdon Press* 1.40
- RELIGIOUS QUESTS OF THE GRAECO-ROMAN WORLD, by S. Angus. *Scribner's* 4.00
- THE PRIMITIVE CHURCH, by B. A. Streeter. *Macmillan* 2.00

DEVOTIONAL

- BLESSED SACRAMENT DEVOTIONS, by the Rev. Gerard Sampson, C.R. *Morehouse*40
- THE BIBLE, various publishers and various prices.
- THE BOOK OF COMMON PRAYER. The New Prayer Book, with and without the Hymnal, is now available in a wide variety of sizes, styles, and prices, including books for individual use, chancel books, and the altar service. For further information see the advertisements of the various publishers in this issue, or consult them or any Church bookseller. *Oxford University Press, Thomas Nelson and Sons, James Pott & Co., Morehouse Publishing Co.*
- FAMILY PRAYERS, by L. P. Powell. *Jacobs*75
- GOLD, FRANKINCENSE AND MYRRH, by Esmé Ratcliffe. *Morehouse* 1.40
- IN GOD'S PRESENCE, by the Very Rev. Phillips S. Gilman. *Morehouse*60
- MANUAL OF THE HOLY EUCHARIST, by the Rev. John H. MacKenzie. *Morehouse*40
- MARRIAGE SERVICE AND AFTER, by H. C. Parkes. *Morehouse*35
- OF THE IMITATION OF CHRIST, by Thomas à Kempis. *Altemus*75
- OF THE IMITATION OF CHRIST, by Thomas à Kempis. *Oxford* 1.15 to 3.75
- OUR FAMILY WAYS. *Morehouse*25 and .50
- ST. SWITHUN'S PRAYER BOOK. *Gorham* Various prices
- TREASURY OF DEVOTION (Under revision).

FICTION

CHRIST THE WARRIOR AND THE WOMAN, by G. A. Studert-Kennedy. *Hodder & Stoughton* 1.00
 FEAR, by the Rev. John R. Oliver. *Macmillan* 2.50
 GRANDMOTHER BROWN'S HUNDRED YEARS, 1827-1927, by Harriet Connor Brown. *Little, Brown* 3.00
 JOHN BROWN'S BODY, by Stephen V. Benet. *Doubleday* 2.50
 KRISTIN LAVRANDATTER, by Sigrid Undset. *Knopf* 3.50
 ROPER'S ROW, by Warwick Deeping. *Knopf* 2.50
 SPLENDOR OF GOD, by Honoré W. Morrow. *William Morrow* 2.50
 VICTIM AND VICTOR, by the Rev. John R. Oliver. *Macmillan*.. 2.50

FOR CHILDREN

(See also the "Children's Christmas Gifts" on the Books of the Day page, not repeated here.)
 A FIRST PRAYER BOOK FOR LITTLE CHILDREN. *Morehouse* 1.15
 AT BETHLEHEM'S INN, by the Rev. B. Z. Stambaugh. *Morehouse*75
 BOOK OF SAINTS AND HEROES, by L. B. Lang. *Longmans*.. 1.75
 THE CHILDREN'S BIBLE, by H. A. Sherman and C. F. Kent. *Scribner's* 1.75
 CHILDREN'S BOOK OF SAINTS, by W. Guy Pearse. *Morehouse* 1.40
 EVERYDAY HYMNS FOR CHILDREN, by Lesbia Scott. *Morehouse* 1.75
 EVERYMAN'S BOOK OF SAINTS, by the Rev. C. P. S. Clarke. *Morehouse* 2.40
 THE LITTLE COLOR MISSAL. *Morehouse*15
 SAINTS AND HEROES, by George Hodges. *Holt* 1.50
 WHEN THE KING CAME, by George Hodges. *Houghton*..... 1.75

MISCELLANEOUS NON-FICTION

A LITTLE BOOK OF LONELINESS, by P. B. M. Allan. *Morehouse* 1.50
 FATE AND FREEDOM, by H. N. Russell. *Yale* 1.35
 THE FINE ART OF LIVING TOGETHER, by the Rev. Dr. A. W. Beaven. *Doubleday* 1.50
 JOHN BROWN'S BODY, by Stephen V. Benet. *Doubleday* 2.50
 LOVE, by William L. Phelps. *Dutton* 1.00
 NATURE OF THE PHYSICAL WORLD, by A. S. Eddington. *Macmillan* 3.75
 THE NEW MORALITY, by Durant Drake. *Macmillan* 2.50
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 THE PARTY BATTLES OF JACKSON, by C. G. Bowers. *Peroid* 5.00
 PREFACE TO MORALS, by Walter Lippman. *Macmillan*..... 2.50
 THE ROMANCE OF CHRISTMAS, by Kenneth Ingram. *Morehouse*..... 1.00
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 SPANISH SUMMER, by the Rev. George Craig Stewart, D.D. *Morehouse* Intaglio Edition, 5.00
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 THE STAMMERING CENTURY, by G. V. Seldes. *Day* 5.00
 TRAGIC ERA, by C. G. Bowers. *Houghton* 5.00
 WHY I AM A CHRISTIAN, by the Rt. Rev. Arthur F. W. Ingram, D.D. *Putnam* 2.50

MODERN CHRISTIANITY

AND WAS MADE MAN, by the Rev. Leonard Hodgson. *Longmans* 3.50
 ANGLICANISM, by Canon Carnegie. *Putnam* 2.00
 BASIC IDEAS IN RELIGION, by Paul Micou. *Association Press* 2.00
 BEAUTY IN RELIGION, by A. Maude Royden. *Putnam* 1.25
 BELIEF IN CHRIST, by the Rt. Rev. Charles Gore, D.D. *Scribner's* 2.25
 BELIEF IN CHRIST, by the Rt. Rev. Charles Gore, D.D. *Scribner's* 2.25
 BELIEF IN GOD, by the Rt. Rev. Charles Gore, D.D. *Scribner's* 2.25
 BEYOND AGNOSTICISM, by the Rev. Dr. Bernard Iddings Bell. *Harper's* 2.00
 CALL OF THE BLESSED SACRAMENT, by A. C. Buchan. *Longmans* 1.50
 CALVARY TO-DAY, by the Rt. Rev. Charles Fiske, D.D. *Morehouse* 1.00
 CAN I BE A CHRISTIAN?, by James Owen Hannay. *Bobbs-Merrill* 1.50
 CAN WE THEN BELIEVE, by the Rt. Rev. Charles Gore, D.D. *Scribner's* 2.00
 THE CASE FOR CHRISTIANITY, by Clement F. Rogers. *Harper's* 3.00
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 CHRISTIAN BELIEFS AND MODERN QUESTIONS, by Canon O. C. Quick. *Doran* 1.75
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 CHRISTIAN SACRAMENTS, by Canon Oliver C. Quick. *Harper's*, *Morehouse* 3.00
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 THE CHURCH AND THE WORLD, by W. R. Inge. *Longmans* 2.00
 COMFORT OF THE CATHOLIC FAITH, by F. M. Clendenin. *Longmans* 2.00
 CONFESSIONS OF A PUZZLED PARSON, by the Rt. Rev. Charles Fiske, D.D. *Scribner's* 2.00
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 THE EVERLASTING MAN, by Gilbert K. Chesterton. *Dodd, Mead* 3.00
 THE FAITH BY WHICH WE LIVE, by the Rt. Rev. Charles Fiske, D.D. *Morehouse* 1.50

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 MEANING OF GOD, by the Rev. H. F. Rall. *Cokesbury* 1.00
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 MEN, WOMEN, AND GOD, by A. E. Gray. *Doubleday* 1.50
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 THE MYSTERY OF MARRIAGE, by H. P. Denison. *Morehouse*.. 1.75
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 RECONSTRUCTION OF BELIEF, by the Rt. Rev. Charles Gore, D.D. *Scribner's* 2.75
 RELIGION IN SOVIET RUSSIA, by the Rev. William Chauncey Emhardt, Ph.D. *Morehouse* 4.00
 SACRIFICE, by the Rt. Rev. W. J. Carey. *Morehouse*50
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 THE UNIVERSAL FAITH, by the Rev. Dr. Herbert H. Gowen. *Morehouse* 1.50
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CHILDHOOD AND CHARACTER, by Hugh Hartshorne. *Pilgrim Press* 1.00
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 JESUS CHRIST AND THE SOCIAL QUESTION, by the Rev. Dr. Francis G. Peabody. *Macmillan* 1.75
 RELIGION AND THE RISE OF CAPITALISM, by Richard H. Tawney. *Harcourt* 3.50

HUMILITY is the grace by which all things are seen in true proportion and right relations.
 —REV. FRANK L. VERNON, D.D., in *Holy Cross Magazine*.

IN BONDAGE TO THE TEN COMMANDMENTS

BY THE REV. WALTER LEOPOLD BENNETT
RECTOR OF TRINITY CHURCH, LOWVILLE, N. Y.

HERE and there are tantalizing traditional restrictions in the generally accepted ideas and ideals for Christians, whose abolition would be helpful to the advance of the Kingdom. The Jews of our Lord's time were not more truly in bondage to some of theirs than we are to some of ours. The Truth, squarely faced, will help to increase our own self-respect and win the respect of all healthy-minded people. "Whose service is perfect liberty." It is, but we have not gotten into it in some little respects. Why not clear away, for example, our bondage to the Ten Commandments?

This sounds rather startling, but when one comes to look it over thoroughly it is surprising how much there is to it. I shall relate the incident which forced me to review my position in regard to these divinely given laws. Before doing so, however, I would like to say that it is very possible that our timidity in dealing honestly with such problems may be the cause for the separation growing up between the Church and many sensible people. If so, then our Lord suffers. Let us follow Him in His method of dealing with traditions in His day.

IN all warfare it is unwise to abandon positions too readily. The broad advance is always made on the whole line even as Wellington ordered at Waterloo and Foch in the World War. But the question is, Is this a part of the line? Too much has been surrendered by many, many Christian writers today in regard to the Old Testament. There are great mines of spiritual treasures, in the stories of Genesis for example, which will never cease to enrich the Church's ministry. In the evolutionary advancement which glib-tongued scholars have used as an argument to invalidate these ancient books of religion, the material referred to has not been shown to have followed the course of the Neanderthal and Cro-Magnon men. These men are dead, but these books are not dead. The Ten Commandments are not dead. They have too much life in them to please this generation, but they also must be correctly and honestly dealt with if this value is to be extracted.

It was hard for some of us to understand the argument used at Washington at the triennial General Convention for retaining the thirty-nine articles in the Prayer Book. What is ever gained in the long run by the exercise of so much compromising good nature? And consider this in a day when we are attacked along the whole line by the forces of evil intelligence. It was a shame to leave a weak spot like that in our line. But let us be grateful that they have nothing to do with our offices. However, the Ten Commandments confront us at least once every month. There ought to be a clear understanding about them, very clear, in order that they may not bring disrespect for our religion when our worshippers at the Holy Communion after each one, without any intention of keeping the one I shall refer to, pray: Lord have mercy upon us and incline our hearts to keep this law.

Circumstances which arise force upon our minds the consideration of certain situations which we had not thought to think out before. A woman, a Baptist, at an Atlantic Coast resort illustrates this. In conversation she said she had always been opposed to cards and dancing in her family. Now, she admitted, she "believed in dancing." By the way, we were discussing her daughter, Catherine. We asked her why she "believed in dancing." The answer was illuminating: "Catherine dances." Two months ago we listened, on a holiday trip, to a splendid clergyman who delivered a fine sermon. In it he took the customary gibe at Sunday golfers. After church one of his most energetic and kind parishioners told us that he generally went home after Morning Prayer, changed into his golf togs, and played through the afternoon. He never attended Evening Prayer. The rector's points on golf evidently did not enter his cosmos. Neither thought of them in regard to one another; the rector certainly did not, because he treasured him highly and no doubt never dreamed of taking issue with him on the subject; and the communicant, I suppose, just said to himself, if he noticed the remarks about golf at all, that the rector had to say such things as a matter of course. Now there's the question: Did the rector have to say that thing at all?

The rector's position was mine until a month or so after, when the question was thrust on me by my 17-year-old boy.

We have always been so busy on Sunday that we have never had any Sunday problem. Is it not too bad that we have not had this problem? Maybe we would have had more thinking done on it than we have heretofore. It seems small now that we have thought it through, but it is not a small thing in the large. It affects millions of people for or against the Church, and is therefore important. Well, our boy works this summer in a repair gang on the road—a hard job, and it takes all day and is so tiresome that he is glad to roll into bed early every night. Sunday morning a few weeks ago he said to me: "Dad, why couldn't I golf this afternoon?" I looked at him! The more I thought of it, the more nonsensical it looked to say No. "Why," says I, "I don't see why you shouldn't. You certainly have a moral and spiritual right to a bit of change and rest; if this is what you wish. Go to it!" Was I not under bondage to that Jewish, puritan tradition of Moses' Fourth Commandment? Well, you say, No. All right. There is more to it yet.

It is August. We are on our job here keeping the church open. Services for the day are over. My son, after dinner, is starting out alone for the club. I look at him longingly. "I do not know him as well as I should. I like golf. I play very seldom. Gee! I'd like to go, too. Why not?" That's just what I said. When I was a boy my father's voice rang out in stentorian tones from the farthest part of the house if I whistled. He did not keep God's law and never professed Christianity, but he kept that commandment and we kept it with him, perforce. Then the good mistress of the rectory and this rector thought over a lot quickly. It was a new situation into which growing youth had forced us. The Fourth Commandment was reviewed with critical eyes.

Just look at it, *you!* The Church does not keep it at all except on a Holy Day. We keep a different day, as different as light from darkness. We retain the eternal truth of a rest day but we have dropped forever the Sabbath—Remember the Sabbath Day to keep it holy. The expression of it today is nonsensical even though the spirit should be divine. Seventh Day people are blinded by our repetition of it and the Jews are flattered. We have an abbreviated form now, it is true, but the remainder is understood. We keep the Lord's Day, the day on which He rose from the dead, a day of joy and gladness and rest. This old thing has passed away; why live in bondage to it?

Did I go with my boy that Sunday in August? Ask me another. The next day I met one of my men, a vestryman who golfs on Sunday afternoon now. When we came here he golfed during the service hours. Said he: "When I called out to you about that stroke you made, a fellow with me asked who you were. When I told him, he replied that that was the minister for him." I have not asked all the scribes about it yet. I'm waiting for them to find it out. But you know and I know that I did the right thing.

AND there is another step to take. Our Lord never countenanced the destruction of that commandment. He kept it in His own blessed way. When He died, His all-absorbing personality just swept all that was good in Moses' version into His own day of days. Surely one should never suggest a change without providing something better. Our Lord made the Seventh Commandment infinitely broader. Why stick to the old and limited form? Our Lord made the Eighth Commandment infinitely greater. Why stick to that? Why not take a bigger and higher and deeper view? The man-servant and the maid-servant and the ox and the ass do not belong to modern maids and butlers and conveyances, *n'est-ce-pas?* What about it?

What's the solution? Explain those commandments mighty carefully before having the people pray over them lest they lose their respect for themselves or the Church. And pray for no occurrence of waves of good humor when the Book of Common Prayer is revised again so that the Ten Commandments may be placed somewhere else for safe-keeping and study and sermons and the higher law substituted—the Beatitudes. Let the verse read: Blessed are the merciful; and the response be as follows: For they shall obtain mercy.

This commandment is not by any means worn out but a fuller and more beautiful expression of all that is permanent in it has been given to us by the Christian Church. Fear not; enter boldly into possession and the line of battle will not be weaker. It will be stronger. There are lots left. How about this:

"Hear what our Lord Jesus Christ saith: Thou shalt . . ." That's better and that's enough for the abundant life.

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.

GOLDEN RULE SUNDAY

To the Editor of *The Living Church*:

WE, YOUR ASSOCIATES OF THE MINISTRY, desire to call your attention to the educational and spiritual, as well as financial, values inherent in the observance of International Golden Rule Sunday.

The Golden Rule Foundation, as an organization, has no request of any kind to make of you. We do not ask for a Sunday. We do not ask for the use of your pulpit. We do not even ask that you preach a sermon or make announcements concerning International Golden Rule Sunday except as you may recognize in the observance of the day a contribution to the spiritual life and ministry of your congregation.

As you doubtless know, International Golden Rule Sunday, heretofore observed in the interest of the orphans in the Near East, is in the future to be observed on behalf of the underprivileged of the world, with special reference to the needs of little children. It is in a very real sense a test of our religion; a practical application of the Golden Rule. The reflex spiritual and educational influence upon our own congregations, we feel, makes the observance of the day well worth while regardless of financial returns. It is primarily a home observance; a day of plain living, high thinking, self-denial, and self-examination to see how nearly we have attained to an ideal.

Insofar as there are financial returns, you are at liberty to designate them to any denominational, interdenominational, or extra-denominational work that you may deem to be of greatest importance, but we hope that much of the money will be undesignated as an expression of interdenominational philanthropy, to be allocated by the Survey Committee on the basis of a thorough-going survey of the needs of various organizations and agencies.

S. PARKES CADMAN,
FRANCIS J. MCCONNELL,
DANIEL A. POLING,
HARRY EMERSON FOSDICK,
JAMES E. FREEMAN,
J. ROSS STEVENSON,
RALPH W. SOCKMAN,
JASON NOBLE PIERCE,
CHARLES L. WHITE,
F. S. IDLEMAN,

STEPHEN S. WISE,
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CHARLES W. DANIEL,
BENJAMIN BREWSTER,
ALBERT W. PALMER,
LOREN M. EDWARDS,
EDWARD L. PARSONS,
CHARLES A. BROOKS,
F. W. BURNHAM,
A. RAY PETTY.

A CALL FROM THE PHILIPPINES

To the Editor of *The Living Church*:

IN THE corner of a book-shelf in the study of the acting rector of Holy Trinity Church, Zamboanga, Philippine Islands, there is a loose leaf volume which has, among its several hundred white sheets, a number of red and brown and pink ones. As the reader looks at these he will see that they indicate Episcopal families and individuals scattered throughout the Philippine archipelago. And if he asks who these people are he will hear of isolated families on sugar plantations, in logging camps, or in other lonely outposts of Anglo-Saxon business or culture. And then he will hear me bemoan the fact that month after month goes by and I am unable to go to these people and give them the Sacraments for which they long; to give them the cheer of a visit from a friendly white man; to carry on the work I came out here to do.

And if some one asks, "And why do you not go?" I can only say that there is just one reason. There is no priest for Zamboanga. A year ago there was no priest for St. Luke's or St. Stephen's in Manila, and I could not go for that reason. Now there is no priest for Zamboanga, so I must stay and minister to our people here while my own isolated folk throughout the islands are entirely without the ministrations of the Church.

Oh, priests of the Episcopal Church in the United States! Will you not take this matter to heart? Will you not ask yourself, "Is it my work, my privilege, my call?" I do want to serve my isolated people. Will you not come to serve this needy post? Zamboanga, Mindanao, Philippine Islands. (Rev.) BENSON HEALE HARVEY.

VENITE ADOREMUS

To the Editor of *The Living Church*:

MAY I CALL ATTENTION to a mistranslation in the Christmas hymn "O Come, All ye Faithful." The Latin words of the second verse begin:

*"Deum de Deo, lumen de lumine
Gestant puellae viscera."*

There is no hint here of the meaning we have read into it in our English version:

"Lo, he abhors not the virgin's womb."

These words are borrowed from the *Te Deum*, which reads:

"Tu ad liberandum suscepturus hominem: non horruisti Virginis uterum."

In the Christmas hymn there is no idea of abhorrence. It is a simple statement, that the body of a young girl contains, or bears, the Light of Light. It would be a far better and truer translation to sing it thus:

"God of God, Light of Light
Lo, of a Virgin He is born."

Inasmuch as we have translated the *Te Deum* in our American books in a much gentler fashion than the English liturgy, and sing

"Thou didst humble thyself to be born of a Virgin"

it seems to me the simpler and more direct version would be preferable in the hymn.

Chicago.

(Rev.) IRWIN ST. JOHN TUCKER.

CORRESPONDENCE IN BRIEF

DURING THE PAST FEW WEEKS letters to *THE LIVING CHURCH*—many of them excellent and timely ones—have accumulated faster than space could be found to print them. Rather than omit them entirely, they are here briefly summarized:

The Ven. John Cole McKim, Koriyama City, Japan, calls attention to an article in the *Church Times* of October 4th, wherein is reported a letter signed by forty-one Protestant ministers and addressed to the *Christian World*, protesting against the proposed South India Union Scheme. "This pan-Protestant game of urging a reunion which is not really reunion, but only a denial of Catholic principles, in response to a 'native' urge which is unknown to the natives, is very familiar to me," he writes. "At the last General Convention of the *Nippon Sei Kokwei* the only deputy who spoke strongly in favor of entrance into the so-called National Christian Council was an English C. M. S. missionary."

Clarence M. Lindsay, Los Angeles, writes urging the distribution of free literature on the Church, as done by the Christian Scientists, and suggests that the Catholic Congress undertake this work.

The Rev. Frederick William Burge, Lyndonville, Vt., writes further with regard to statues of the Sacred Heart, pointing out that representation of this kind is a modern innovation and that "the real question is whether it is advisable for us to take over this Roman custom. . . . It may seriously be doubted whether it can ever become popular in the Anglican communion."

The Rev. B. Talbot Rogers, D.D., New York, calls attention to a news item in *THE LIVING CHURCH* of November 2d, relating that "the Rev. Dr. Goldenson, rabbi of the Rodef Shalom Temple, Pittsburgh, preached at Calvary Church, Pittsburgh, Sunday evening, October 20th. This is Dr. Goldenson's fifth visit to Calvary Church." "What are the facts?" asks Dr. Rogers. "Is the rabbi a 'Christian man' as intended by the canon? . . . If this is Hebrew-Christian evangelizing, thank God for it. If it is flagrant breaking of Church order, canon law, and ordination vows, it is a serious matter."

J. Clearson, Pittsburgh, takes friendly issue with Bishop Gray on some of his statements concerning Church school teachers, especially in regard to utilizing public school teachers, in the issue of November 16th.

Various writers have contributed letters on sundry phases of the controversy over the form of introduction to the Lord's Prayer in the New Prayer Book, and other details of the revision. We regret that lack of space makes it impossible to print these and other excellent contributions.

BOOKS OF THE DAY

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

UM KIRCHLICHE EINHEIT: STOCKHOLM, LAUSANNE, ROM. By Max Pribilla, S.J. Freiburg, Herder and Co., 1929. Price \$2.85.

THIS is a most important and significant book. An objective and appreciative study, as an "historical and theological presentation of the newer efforts for reunion" (sub-title) by a German Jesuit, of the Stockholm and Lausanne conferences, is at once an interpretation of these movements to continental Roman Catholicism and an interpretation (cf. the third section, pp. 202-304) of the Roman Catholic attitude to non-Roman Christianity. The work is characterized by meticulous care, exhaustive reading, and documentation, and particularly by the fine spirit of sympathetic appreciation and understanding it displays throughout. It should be translated and widely disseminated, for it is of value to those laboring in the World Conference to know that a contemptuous and supercilious superiority to Lausanne is not characteristic of continental Roman Catholicism. It is equally valuable to have an apologetic for the bull *Mortalium animos* (of Epiphany of last year) which is at once persuasive and expository and convincing.

When all that is appreciative shall have been said (and much more could be said than is touched upon here), there still remains the problem, more acute than ever before. With the best of good will on both sides, it is immensely difficult for a modern Roman Catholic, who is "dogma-conscious," and any other Christian—Anglican or Protestant or Orthodox—to come to a common understanding. Our premises are entirely different; our ways of reacting, of looking at things, of approaching a subject, of feeling as well as of thinking, are radically diverse. When, for example, the learned author summarizes his chapter on Lausanne, he says that the biggest lesson taught by it is that a world conference made up of diverse Churches and sects cannot be the means of achieving Church Unity. There is no authority or power (he writes) to make the theoretic unity—largely in fact a kind of Platonic conception—a reality, or to bring it about effectively. He feels that the Churches have actually abandoned nothing of their distinctive differences, for they remain really unmoved. Its chief value may be sought in the possible effect, not upon religious communities, but upon individuals (pp. 199-200). He then passes to a glowing tribute to the devotion, sincerity, and strivings of the leaders and friends of the movement.

The book, with all its devotion, sympathy, and knowledge, demonstrates clearly the grave—if not insuperable—difficulty of securing any common basis for a discussion of the reunion of Christendom between Roman Catholics and other Christians. Underlying all the efforts of the Stockholm and Lausanne conferences were certain premises, real, if undefined, and assumptions, actual and dynamic, if unarticulated. It is precisely here—rather than at any particular point of concrete debate—that the vast difference lies between the great Roman Church and Christians of any other affiliation whatever. To deal with such radical divergencies in assumptions and premises, some similarly fine book should be written from the Roman Catholic point of view. That task is immensely difficult, but those who love the ideal "that all may be one" may not shirk it.

F. G.

THOSE WHO wish for a simple, straightforward account of the life of St. Paul will find one in *St. Paul—A Christian Study of His Life and Letters*, by the Rev. A. R. Whitham, M.A. (London, Rivingstons, 12/6.) Undisturbed by critical discussion the reader may here follow the story of the apostle's labors simply amplified from the book of Acts, with analyses of the Epistles interspersed in the account in their probable chronological positions. The author is telling us a story, and makes little attempt to explain St. Paul's peculiar doctrines or to estimate his specific contributions; and scarcely would one know that there were any critical or historical problems involved, so

easily are traditional results assumed. The question, e.g., of the integrity of II Corinthians, is raised only in a brief footnote, and that of the authenticity of the pastorals only in a couple of paragraphs appended to the final chapter. But the book is interestingly written; it is intentionally elementary; and it may well be useful where an introduction with these qualities is desired.

L. R.

CHILDREN'S CHRISTMAS GIFTS

(First Notice)

CHRISTMAS is coming, the geese are getting fat, and the children will want something to read after they have eaten all their candies!

There seems to be an unusual number of animal stories this year; here are three, all good ones, sure to appeal to the youthful reader: *Scottie: the True Story of a Dog*, by M. Benson-Walker (Crowell, \$2.00); *The Dog that Went to the Doctor*, by C. Geraldine O'Grady (Lothrop, Lee & Shepard, \$1.50), which is a collection of short stories, all true; and *Bing*, by Clarence Hawkes (Lothrop, Lee & Shepard, \$1.50), who was a small dog, but a very brave one, and went through an amazing series of adventures.

Two even better books are *Stay at Home Birds*, by Mae Norton Morris, and *Strange Birds at the Zoo*, by Julia T. E. Stoddart, both published by Crowell at \$1.50. These are two of a series and, having seen several of the others, we can vouch for these being good even before we read them. The large, clear print and carefully executed illustrations are all they should be. Mrs. Nuthatch's informing chat is fascinating; while the colored plates in the *Zoo* volume delighted at any rate one small boy of the reviewer's acquaintance.

The next two books on our list are translations by Helen B. Dole of collections of short stories by Johanna Spyri, the author of the popular *Heidi*, and are also published by Crowell at \$1.50 each. The titles are *Boys and Girls of the Alps*, and *In the Swiss Mountains*, and each volume contains three long short stories. There are good illustrations, but it is to be wished that the translation had been better and the punctuation more carefully watched.

The Six-Year Old's Story Book, by Kathleen P. Stone (Lothrop, Lee & Shepard, \$1.50), is a merry book for the littler ones, full of the doings of cows and chickens and kittens and the other joys of life on a farm. There are several full-page illustrations.

The Shepherd of Jerusalem, by Morris H. Turk (Minton, Balch & Co., \$1.00), is the story of Reuel the Strong, one of the shepherds to whom came the message from the angels on Christmas Day. In spite of the sentimentality which it is difficult to keep out of this kind of tale where fiction plays gently about fact, the book would make a suitable Christmas gift for the older boy or girl.

The Icicle Melts, by Helen E. Waite (Lothrop, Lee & Shepard, \$1.50), is another of those sentimental, unreal stories of a girl's school that rouses a reviewer's worst passions. However, in spite of the crudeness apparent on every page, the story is a harraless one, and the sentimentally-minded schoolgirl is sure to enjoy it.

In another class, but in some ways the most attractive of the batch, is *The Guess Book of Riddles*, written and illustrated by L. J. Bridgman (Lothrop, Lee & Shepard, \$1.50). Most parents go through the "riddle period" with their boys and girls, when they are almost pestered to guess the answer to riddles of many kinds. One can see the seven-, eight-, or nine-year old boy or girl poring over this book. The pictures—at least one on every page—are delightful. This really seems to be the ideal present for the schoolboy, and the giver can always look up the answers beforehand!

E. M. H.

The Living Church

Established 1878

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.

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OTHER PERIODICALS

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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

30. Saturday. St. Andrew.

DECEMBER

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

CATHOLIC CONGRESS CYCLE OF PRAYER

DECEMBER

2. Kent School, Kent, Conn.
3. Christ, New Haven, Conn.
4. St. John's, New Haven, Conn.
5. St. Paul's, Norwalk, Conn.
6. Trinity, Easton, Pa.
7. Grace, New Haven, Conn.

CALENDAR OF COMING EVENTS

NOVEMBER

30. Consecration of the Rev. Harwood Sturtevant, D.D., as Bishop Coadjutor of Fond du Lac. St. Paul's Cathedral, Fond du Lac, Wis.

DECEMBER

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

APPOINTMENTS ACCEPTED

ATKINSON, Rev. F. B., rector of St. Barnabas' Church, Tarentum, Pa., and Episcopal chaplain, U. S. Veterans' Hospital, No. 9 (P.); to be rector of St. John's Church, Sharon, Pa. (Er.) January 1, 1930.

ESSINGHAM, Rev. WALLACE, formerly rector of St. James' Church, Oskaloosa, Ia.; to be rector of St. Luke's Church, Des Moines, Ia. Address, 143 45th St., Des Moines.

GREENE, Rev. FRANK C., rector of St. Paul's Church, Owatonna, Minn.; to be canon of Calvary Cathedral, Sioux Falls, with charge of St. Peter's Church, Sioux Falls, S. D. December 15th.

ROBERTSON, Rev. IAN, formerly curate at Trinity Cathedral, Cleveland; to be rector of St. Stephen's Church, Steubenville, Ohio. December 1st. New address, 521 Logan Ave., Steubenville.

ROWELL, Rev. JOHN E., formerly priest-in-charge of Gethsemane Church, Appleton, and Grace Church, Montevideo, Minn.; to be rector of St. James' Church, Oskaloosa, Ia., and with charge of St. Paul's Mission, What Cheer, Ia. Address, 312 First Ave., East, Oskaloosa, Ia.

SMITH, Rev. G. NAPIER, of Hamilton, Ont., Can.; to be rector of Grace Church, Buffalo, N. Y. (W.N.Y.)

NEW ADDRESSES

FRENCH, Rev. CLIFFORD W., formerly rector of St. Gabriel's Church, Hollis, Jamaica, L. I., N. Y.; 140 West 91st St., New York City.

KINKEAD, Rev. GEORGE B., formerly of Poughkeepsie, N. Y., College of Preachers, Cathedral Close, Washington, D. C.

RESIGNATIONS

KEICHER, Rev. PAUL O., as rector of Church of Our Saviour, Du Bois, Pa. (Er.) Address, Du Bois, Pa.

LOCKE, Rev. GEORGE W., as rector of Church of the Epiphany, Detroit, on account of ill health, and will retire. Mr. Locke intends to spend the winter in California.

DEGREE CONFERRED

VIRGINIA THEOLOGICAL SEMINARY—Doctor of Divinity upon the Rev. ALFRED RIVES BERKELEY, rector of St. Paul's Church, Roanoke, Va.

ORDINATIONS

DEACON

NORTH DAKOTA—The Rt. Rev. John P. Tyler, D.D., Bishop of North Dakota, ordained GEORGE WILLIAM LEWIS to the diaconate on Sunday, October 27th, in Gethsemane Cathedral, Fargo. The candidate was presented by the Ven. H. R. Harrington, Archdeacon of the diocese, and the sermon was preached by the Very Rev. H. S. Brewster, dean of the cathedral.

Mr. Lewis is to be minister-in-charge of St. Stephen's Church, Casselton, and Holy Trinity Church, Lisbon, with address at Fargo.

PRIESTS

MARYLAND—On November 17th, the Rt. Rev. Edward T. Helfenstein, D.D., Bishop of Maryland, advanced the Rev. JAMES MOULTON THOMAS to the priesthood in St. Thomas' Church, Hancock. The candidate was presented by the Rev. R. Ridgely Lytle of Wilmington, Del., and the sermon was preached by the Rev. Charles E. McAllister, rector of St. Michael and All Angels' Church, Baltimore.

The epistle was read by the Rev. William D. Morgan, dean of the convocation of Baltimore, and the gospel was read by the Rev. Walter B. McKinley, dean of the convocation of Cumberland.

The Rev. Mr. Thomas is to be rector of St. Thomas' Church at Hancock.

PHILADELPHIA—On All Saints' Day, November 1st, the Rt. Rev. Thomas J. Garland, D.D., Bishop of the diocese, advanced the Rev. VICTOR E. C. HOLLY and the Rev. ARTHUR C. CARTY to the priesthood in the Church House Chapel in Philadelphia. The Rev. A. R. Van Meter, executive secretary of the diocese, preached the sermon.

The Rev. Mr. Carty, who was presented by the Rev. L. C. Washburn, is to be priest-in-charge of St. Bartholomew's Church, 25th and Lehigh Ave., Philadelphia. The Rev. Mr. Holly, presented by the Rev. Dr. G. H. Toop, is to be priest-in-charge of Holy Spirit Mission in Philadelphia.

DIED

GEAR—MRS. SUSAN (HARRIS) GEAR entered into rest on Sunday, November 10th, in her 76th year. Funeral services were conducted by the Rev. L. D. Hopkins and the Rev. Robert McMurray and burial was in Woodlawn Cemetery, Green Bay, Wis. She is survived by her husband, two sisters, and two brothers; a daughter, Mrs. G. H. Sheffers of Green Bay, where she made her home; and a son, the Rev. E. Croft Gear, St. John's Church, Linden Hills, Minn.

MEMORIALS

Joseph R. Moodey

At the regular meeting of the vestry of the Church of the Redeemer, Morristown, N. J., held on the 12th day of November, 1929, the following minute was unanimously adopted:

We record with sincere sorrow the death of our colleague and friend, JOSEPH R. MOODEY, for nearly thirty-five years an officer of this parish, and for the past fourteen years its junior warden. In common with all who knew him, the members of this vestry realize that here has passed away an honorable and good man who was a conscientious member of the Church, attending its services regularly, giving to its affairs generously of his time, and always ready and willing in acts of kindness and service. To all of us who had the pleasure of his acquaintance or the privilege of his friendship, his death has come as a genuine loss.

We extend to Mrs. Moodey and to her children, all active workers in this parish, our sincere sympathy in the sorrow that has come to her and to them.

CHARLES D. M. COLE,
Secretary.

Augustus A. DeVoe

The trustees of the Cathedral Foundation have heard with much regret of the death of Mr. AUGUSTUS A. DEVOE, one of the charter members of the Foundation. On the afternoon of the Twentieth Sunday after Trinity, October 13th, he passed to his rest and reward.

Mr. DeVoe has been one of the active Church workers in the diocese since his earliest years. When not quite twenty-one he attended his first convention as an alternate from St. Peter's, Spotswood. That was over sixty years ago, and since that time he has been a delegate many times. He was treasurer of the Convocation of New Brunswick before the consolidation of the mission work in the hands of the Cathedral Foundation, of which body he became the treasurer and also the first treasurer of the new Board of Missions. This was as it should be, as Mr. DeVoe has always taken a great interest in the missionary development of the diocese, and contributed many years ago certain stocks, which amounted to ten thousand dollars, the interest of which was to be used for missionary work. Later, at his request, this legacy became part of the endowment of the Cathedral Foundation.

He was a trustee of Burlington College, of which college, when it was functioning, he was one of the pupils, and he always ranked it as one of the privileges of his life to be so connected with the college, and later to be elected a trustee with particular interest in St. Mary's Hall.

Full of years and honors he now rests from his labors.

The trustees desire to express their great appreciation of Mr. DeVoe's character and of his effective work, and have asked the undersigned to prepare and sign this Minute, and to publish the same in the diocesan paper, THE LIVING CHURCH, and to send a copy to his widow and family with their sympathy and affection.

(Signed)

PAUL MATTHEWS,
R. BOWDEN SHEPHERD,
JOSEPH WALTON.

Trenton, N. J., November 19, 1929.

RESOLUTIONS

William J. Golightly

The vestry of St. Andrew's Church, Kokomo, Ind., desires to express in this feeble way their sense of loss to the parish in the death of WILLIAM J. GOLIGHTLY, and their sympathy to Mrs. Golightly with the assurance of their prayers for God's guidance for the living and for eternal rest for the departed.

St. Andrew's parish is keenly aware of the great place which Mr. Golightly held in the industrial and financial affairs of our city. We also know the community-wide generosity and kindness and unusual respect in which he was held. But we feel that the personal religion of Mr. Golightly was the wellspring and source of all the goodness and fairness that came forth from his life. Always faithful in Church attendance, keenly interested in every problem of the little parish, never swayed in his devotion and loyalty by any of the petty occasions which cause the ardour of many to cool, he stuck to his Church through thick and thin, and thereby derived comfort in the difficulties and troubles of life, faith to carry on, zeal to push forward, and increasing strength of character and spiritual life that will remain as a shining example to others for years to come.

The whole parish realizes that the inspiration towards the building of a new church

came largely from Mr. Golightly, and that it was one of his most cherished hopes to see the actual construction begin and the final completion of a place worthy of the worship of Almighty God. This, with many other projects of parochial and diocesan interest, would utterly have failed except for his generous help.

Therefore, be it resolved by St. Andrew's rector, wardens, and vestry, that this token of respect and thankfulness for the life of William J. Golightly be spread upon the records of the parish "being confident that he which hath begun a good work in us, will accomplish it unto the end,"—that we have a living faith for a joyous reunion with those who have fought the good fight, in the sure and certain hope of a resurrection and eternal life.

Be it further resolved that these resolutions be sent to the widow of William J. Golightly, and family, and copies be sent to the local papers, the diocesan magazine, and to our national Church paper, THE LIVING CHURCH.

JOHN THOMPSON,
Clerk.
H. M. KELLAM,
Rector.

Robert Lloyd Windsor

We, the members of the standing committee of the diocese of Los Angeles, do hereby place on record our appreciation of the work of the Rev. ROBERT LLOYD WINDSOR, priest of this diocese since 1904—the year of his ordination. On this date he became the priest-in-charge of St. Luke's Church, Los Angeles, and two years later became its rector. He continued to serve this one parish during his entire ministry—a period of twenty-five years.

In addition to faithful devotion to the affairs of his parish church, he gave freely and generously of his time and strength toward furthering the interests of our diocese. He served several years on the boards of Religious Education and Social Service. For a period of twenty-four years he served as a member of the diocesan board of examining chaplains, seventeen years as the registrar of the diocese, and from 1927 to the time of his death, as secretary of the diocese. In 1919 he was appointed Bishop's chaplain; and served in this capacity until the death of Bishop Johnson in 1928. He was deputy to General Convention representing this diocese in the year 1913. For many years he served as a member of the Committee on Canons and the Committee on Convention Program. He was for the past five years a member of the standing committee of the diocese, and for the past four years chairman of the diocesan committee on the Church Pension Fund.

In the discharge of his duties as a member of so many boards and committees, the Rev. Robert Lloyd Windsor leaves a legacy to this diocese of service conscientiously rendered and cheerfully and freely given. His interest in the welfare of this diocese was as varied and as diversified as the number of boards and committees on which he served. Because of his untiring energy and faithful devotion to the tasks which they enjoined, the members of the standing committee of the diocese of Los Angeles do hereby recognize the work done by this devoted priest of the Church. His entire ministry was given to the work of this diocese and to the work of St. Luke's Church, the only parish he ever knew.

His death occurred September 25th, and he was buried from St. Paul's Cathedral, September 30, 1929.

- REV. ROBERT B. GOODEN, D.D.,
- REV. GEORGE DAVIDSON, D.D.,
- REV. LESLIE E. LEARNED, D.D.,
- DR. JOSIAH E. COWLES,
- MR. COLIN M. GAIR,
- MR. A. W. MORGAN,
- MR. WILLIAM F. KNIGHT.

INDIANS WELCOME PASTOR

THE INDIANS of St. Elizabeth's Mission, Wakpala, S. D., where the church burned last year, have been so pleased with the arrival of the Rev. K. B. Woodruff to be their priest that they appointed a committee of two, Johnson Brown Eagle and Sidney Bearsheart, to write the Bishop about it. In their letter, as translated, they say, "We see that God has given a great gift to the Standing Rock people for which we are very thankful." They gave Mr. Woodruff an Indian name, meaning Iron Star. They gave him also a pig, a horse, a pair of moccasins, and some money. The letter concludes, "We wish to have Mr. Woodruff's parents know all about this."

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

CLERICAL

A PRIEST TO OFFICIATE IN ST. JOHN'S Church, Lafayette, Ind., from December 24th to January 2d. A recently ordained priest preferred. Correspondence solicited. **WILLIAM C. MITCHELL**, Senior Warden.

POSITIONS WANTED

CLERICAL

PRIEST, 45, MARRIED, GOOD SPEAKER and mixer, wide experience, university and seminary graduate, looking for a live parish with opportunities and lots of work. Preferably in middle Atlantic states. Apply H-487, THE LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

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

HIGH CLASS ORGANIST AND CHOIR director desires change. Highest credentials. Correspondence solicited. Address, B-489, care of THE LIVING CHURCH, Milwaukee, Wis.

RECTORS AND MUSIC COMMITTEES seeking highly qualified, experienced organist-choirmaster of superior attainments and proven ability, are invited to communicate with advertiser. Earnest Churchman, recitalls, cantatas, ambitious worker. Address, ORGANIST, 6617 Ogontz Ave., Philadelphia, Pa.

AGENTS WANTED

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

UNLEAVENED BREAD

PRIEST'S HOSTS—PEOPLE'S PLAIN AND stamped wafers — (round). St. EDMUND'S GUILD, care of Mrs. H. J. Reilly, 99 1/2 Garfield Ave., Milwaukee, Wis. Telephone: Lincoln 5604.

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

VESTMENTS

MARJORIE BECKH, OF LONDON, ENG. (20 Thurloe Place, S. W. 7.) 'Phone Kensington 8199. Specialist in Textile Decorations, Furnishings, 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.

WE MAKE CHURCH AND CHOIR VESTMENTS. Give us your order. Proceeds for Building Fund. **ST. GEORGE'S GUILD**, 33 Montgomery Ave., Waynesburg, Pa.

CHURCH LINEN

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

CHRISTMAS CARDS

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

CHRISTMAS SUGGESTIONS

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

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., Clinton Forge, Va.

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.

RELIGIOUS

THE BROTHERHOOD OF ST. BARNABAS offers to laymen seeking the Religious Life opportunity for trying out the vocation, and of caring for the sick poor. Address, **BROTHER SUPERIOR**, St. Barnabas' Home, North East, Pa.

GAMES

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

MISCELLANEOUS

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

TRAVEL

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

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.

THE HOUSE OF THE NAZARENE

GUESTS ACCOMMODATED. DAILY chapel services. Restful home atmosphere. Splendid library. Ideally situated. Write for rates. **Mountain Lakes, N. J.**

BOARDING

Kingston, N. Y.

A NICE QUIET HOME FOR THOSE NEEDING rest and quietness; also for elderly and middle-aged women. \$15 per week. Mrs. GREER, 139 Franklin St., Kingston, N. Y.

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.—MRS. KERN'S DELIGHTFUL home for transient guests, 1912 "G" St., N. W., near the White House. Send for folder.

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.

APPEAL

ST. MARK'S MISSION, HANNA, WYOMING, ask gift of 15 copies of Hutchins' Chant and Service Book, in good condition. Will pay carriage charges.—Rev. F. M. BACON.

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.

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SISTERS OF THE HOLY NATIVITY

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

RETREATS

CHICAGO, ILL.—A QUIET DAY FOR women will be held at St. Mary's Home, 2822 Jackson Blvd., Chicago, Ill., on Tuesday, December 10th. Beginning with Mass at 10:00 A.M., and closing with Vespers at 3:30 P.M. Conductor, the Rev. Winfred H. Ziegler of Elgin, Ill. Will those desiring to attend, kindly send their names to THE SISTER SUPERIOR.

PHILADELPHIA, PA.—THERE WILL BE A day of retreat for the associates and friends of St. Margaret's Community, December 3d, at St. Margaret's Mission House, 1831 Pine St., Philadelphia, Pa. Conductor: the Rev. Franklin Joiner, rector of St. Clement's Church, Philadelphia, Pa. Retreat begins with Mass at 8:00 A.M., and ends at 5:00 P.M. Those wishing to attend will 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 N. La Salle Street
Rev. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M., and Benediction 7:30 P.M. Week Day Mass, 8:00 A.M.
Confessions: Saturdays, 4:00-5:30, 7:30-9.

Massachusetts

Church of St. John the Evangelist, Boston

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

New York

Cathedral of St. John the Divine, New York City

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

Church of the Incarnation, New York

Madison Avenue and 35th Street
Rev. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8, 10, and 11 A.M.; 4 P.M.
Noonday services daily 12:20.

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

Holy Cross Church, New York

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

St. Paul's Church, Brooklyn

(To reach the church take subway to Borough Hall, then Court Street car to Carroll Street. The Church is at the corner of 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.

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.

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

WBBZ, PONCA CITY, OKLAHOMA, 1200 kilocycles (249.9). Grace Church, every third Sunday at 11:00 A.M., C. S. 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.

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

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

WOV, NEW YORK CITY, 1130 KILOCYCLES (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. Philip Davidson, rector of St. James' Church, every Sunday at 4:00 P.M., C. S. Time.

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

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

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

BOOKS RECEIVED

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

American Academy of Political and Social Science. Philadelphia, Pa.

Law and Social Welfare. Edited by John S. Bradley.

Present Day Causes of International Friction and Their Elimination. Edited by Clyde L. King.

The Police and the Crime Problem. Edited by Thorsten Sellin.

Christopher Publishing House. 1140 Columbus Ave., Boston, Mass.

Dumb-Bell. By Anna B. Montreuil. \$2.50 net.

Universal Electromagnetic Hypothesis. By Alpheus J. Roberts. \$1.25 net.

Happyland. By Ola Gates Blagden. \$1.00 net.

Uncle By Gosh of Old South County. By Jennie R. Partelow, author of *Lively Nancy of Old South County*, etc. \$1.50 net.

E. P. Dutton & Co., Inc. 681 Fifth Ave., New York City.

The Money Game: Explaining Fundamental Finance. A New Instrument of Economic Education. By Norman Angel. \$6.00.

Samuel French. 25 West 45th St., New York City.
The Little Town of Bethlehem. A Play for the Christmastide. In Three Parts. By Katrina Trask. \$1.75.

Funk & Wagnalls Co. 354-360 Fourth Ave., New York City.

The New Archeological Discoveries and Their Bearing Upon the New Testament and Upon the Life and Times of the Primitive Church. By Camden M. Coburn, D.D., Litt.D., former Thoburn professor of

Philosophy of Religion, Allegheny College, and member of the Egypt Exploration Fund. Introduction by Edouard Naville, D.C.L., LL.D., F.S.A., foreign associate Institut de France; professor of Archeology, University of Geneva, Switzerland. With Supplement by George W. Gilmore, editor *The Homiletic Review*; associate editor, *New Schaff-Herzog Encyclopedia of Religious Knowledge*; also editor of Dr. Cobern's *New Archaeological Discoveries*. \$4.00.

Harcourt, Brace & Co. 383 Madison Ave., New York City.

Chicago. The History of Its Reputation. By Lloyd Lewis and Henry Justin Smith. \$3.75.

Middletown. A Study of Contemporary American Culture. By Robert S. and Helen Merrell Lynd. \$5.00.

Houghton Mifflin Co. The Riverside Press. Cambridge, Mass.

The Hero of Vincennes. By Lowell Thomas. With illustrations by F. C. Yohn. \$2.50.

The Rigor of the Game: Stories of Harvard Athletics. By Arthur Stanwood Pier. With illustrations by Charles Lassell. \$2.00.

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

Labor Speaks for Itself. A Symposium of Labor Leaders Throughout the World. Edited by Jerome Davis. \$2.00.

Macrae-Smith Company. 1712-1714 Ludlow St., Philadelphia, Pa.

Folk Tales of Brittany. By Elsie Masson. Edited by Amana Pendleton. With Drawings by Thornton Oakley. \$3.00.

Thomas Nelson & Sons. 381-385 Fourth Ave., New York City.

Jesus and the Children. By Ethel L. Smither, elementary specialist, associate editor Children's Publications, Methodist Episcopal Church, writer International Graded Lessons, Syndicate Series. Illustrated by Alice Carsey. \$1.00.

First Bible Stories. By Jessie Eleanor Moore, assistant editor of Children's Publications, Methodist Episcopal Church. Illustrated by H. D. Giesen. \$1.00.

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

Brother Anselmo. By Dorothy Glaser. \$2.50.

Fleming H. Revell Co. 158 Fifth Ave., New York City.

The White House Gang. By Earle Looker, member of the Gang. Illustrated by James Montgomery Flagg. \$3.00.

Summer Sermons. Preached in the Church of the Heavenly Rest and Chapel of the Beloved Disciple, New York City. \$1.00.

Skeffington & Son, Ltd. Paternoster House, St. Paul's, E. C. 4, London, England.

Privilege and Obligation. By the Rev. Alfred Thomas, M.A., F.R.S.L., vicar of St. Barnabas', Jesmond, Newcastle-on-Tyne; author of *Paganism and Christianity, In Christ's Footsteps*, etc.

World Peace Foundation. 40 Mt. Vernon St., Boston, Mass.

The United States and the World Court. By Philip C. Jessup, assistant professor of International Law, Columbia University. Foreword by Elihu Root. \$2.00 net.

CALENDAR

Irving P. Fox. Sudbury Building, Boston 14, Mass.
A Church Calendar. According to the Usages of the Protestant Episcopal Church in the United States of America. 1930. A Weekly Calendar, giving the order of Service for Every Day, with Instructions and Quotations; also Suggestions for Altar Guilds and Special Tables of Lessons, Psalms, and Hymns. Thirty-first Year.

YEAR BOOK

Trinity Church, 233 Clarendon St., Boston, Mass.
The Year Book of Trinity Church in the City of Boston, 1929.

A JOLLY letter has come from the young woman who recently went out from the University Church, Lincoln, Neb., to teach music at St. Margaret's School, Tokyo. The school, with its nearly four hundred girls, is still in the temporary after-earthquake buildings, but hopes to move into beautiful new quarters early in the year. This is the school to which the last United Thank Offering gave \$50,000 for a chapel.

Archbishop of Canterbury Opens Fall Session of Church Assembly

Bishop of Nyasaland Killed in Motor Accident—"Illegal Acts" of Bishop Frere

The Living Church News Bureau
 London, November 15, 1929

THE AUTUMN SESSION OF THE CHURCH Assembly began last Tuesday, a day later than usual, owing to the anniversary of Armistice Day falling on the Monday. The Archbishop of Canterbury presided over a large attendance of clerical and lay members, although several of the diocesan bishops were absent.

The first business was the House of Laity Regulation Measure, which, in allotting to each diocese one representative for each complete 10,000 members on the electoral rolls, allowing nothing for any fraction over 10,000, would reduce the House of Laity, when the election takes place next summer, from 352 members, as at present, to 344, despite a slight increase of the numbers on the electoral rolls. After receiving general approval, the measure was taken rapidly through its revision stage.

Bunnell Burton introduced a measure for giving pensions to those older incumbents, who, having attained the age of 52 before January 1, 1927, are non-contributors under the Clergy Pensions Measure. He announced that a new capital sum of £1,250,000 was to be provided by the ecclesiastical commissioners toward these pensions. No living under this measure would, he stated, be reduced below the value of £300 per annum.

During the course of the debate, Sir Lewis Dibdin announced that the sum of £88,000 would be forthcoming to meet the case of the overseas contributors, whose disabilities under the pensions measure have been on the mind of the assembly. The scheme having been generally approved, Canon Briggs' instruction to the appointed committee, "to amend the measure that the pensions shall not be extended to men who have no reasonable need of it," was lost by a large majority, members being averse to any "inquisition" as to private means. The sympathetic atmosphere of this debate as compared with those on the other pensions measure in 1926 was especially noticeable.

On Wednesday, the Bishop of Chichester brought forward the Transfer of Benefices Measure. This piece of legislation, by which it is hoped to stop the scandal of the present traffic in livings, was heavily attacked by Sir Thomas Inskip, whose desire to abolish sales of advowsons was coupled with his virtuous indignation at the use of the expression, "party trusts." Mr. Needham, another Protestant, deprecated interference with the rights of property, advowsons being in the same category as mining rights and way-leaves—a view effectively demolished by Lord Wolmer. One of the most striking speeches was that of the Bishop of Oxford. After a debate which, in the words of the Archbishop of Canterbury, "may make patrons pay some heed to the aggrieved and indignant conscience of the Church," the measure was carried with only four dissentients.

The Rev. C. E. Douglas has withdrawn his motion regarding the troubles in the Birmingham diocese. This is just as well, as this matter does not come within the

province of the Church Assembly, but should be dealt with by convocation.

"ILLEGAL ACTS" OF BISHOP OF TRURO

The Bishop of Truro (Dr. Frere) has replied to a long open letter in which Henry Fowler, secretary to the Protestant Alliance, referred to "the widespread opposition to your illegal acts," and suggested that the Bishop should resign his office. The open letter was a sequel, no doubt, to the disturbance at Truro Cathedral to which I referred in a recent letter.

Dr. Frere has sent the following reply to Mr. Fowler:

"I have been using the book proposed in 1928 as a standard whereby to decide which of the current divergencies from the strict letter of the Acts of Uniformity can be tolerated, and which not. I am seeking to bring some order out of prevalent disorder, along a line which in important respects is not my own, but is laid down for me by loyalty to the decision of my brother bishops and of the Church Assembly. Anyone who may feel aggrieved by this action has a better method of redress available than either of the two which have recently been tried here, *viz.*, illegal interference in Church and a libellous attack in the press.

"The proper method of redress is through the courts. If this policy with regard to the rubrics of 1662 is heinous, there should be no difficulty in securing a conviction; if the indignation at it is widespread, the costs should easily be forthcoming. The difficulty will be to find prosecutors, either clerical or lay, who themselves 'keep the law.' They would set the courts a difficult task, asking, in fact, for a decision how far some ancient statutory rules are now enforceable, and how far they are to be regarded as obsolete. But this is the real problem in a nutshell."

BISHOP OF NYASALAND DIES

A cable message was received on Monday giving the news of the death, in a motor accident, of the Bishop of Nyasaland, Dr. Cathrew Fisher. It appears—though full details are not forthcoming—that he was being driven by a young engineer named Ronald Smith, who had recently joined the mission, along the Fort Johnston-Zomba road, when something happened to the car, which overturned, crushing the Bishop underneath. Mr. Smith apparently escaped unhurt. The Bishop was buried at Likwenu, a mission station of the U. M. C. A., not far from Zomba. Dr. Fisher was on the point of leaving for England, to be present at the Lambeth Conference next year, and had intended to reach this country in January next.

The death of Bishop Fisher adds one more name to the long list of tragic losses sustained by the Universities' Mission to Central Africa. The news will have come as a great shock to all who are interested in the mission, and still more to the Bishop's many friends in England.

GEORGE PARSONS.

ONE LITTLE MISSION of the Church has started a mission of its own. St. Luke's, Reading, diocese of Bethlehem, found a group of colored people in its neighborhood to whom no one was ministering, and invited them to St. Luke's, where they now have their own services and organizations.

Churches in Canada Observe Armistice Day as Day of National Thanksgiving

Cornerstone for New Training School Laid—Death of Canon Anthony Hart

The Living Church News Bureau
Toronto, November 21, 1929

THIS YEAR THE GOVERNMENT OF CANADA appointed Armistice Day, November 11th, to be also the day of national thanksgiving. Consequently, services on Sunday, November 10th, and on the day itself partook of a double character. Detachments of troops paraded to many of our churches on Sunday and many bishops and clergy took part also in the various open air services before cenotaphs and war memorials, which have now become a permanent institution.

Many Canadian Church people rose very early on Monday to hear by radio the service before the cenotaph at Whitehall, London, England, and distinctly heard Big Ben and the Bishop of London. Many also listened in to the service in the Bethlehem Chapel at Washington Cathedral and the address by Bishop Freeman. Thus does the radio help to emphasize the international character of Armistice Day.

WALKING IN HIS FATHER'S FOOTSTEPS

The senior missionary abroad of the Anglican Church in Canada, the Rev. Dr. Waller of Nagoya, Japan, has now been over thirty years in the field. The missionary tradition is to be carried on by his son, the Rev. W. W. Waller, born in Japan, educated at Oxford, then a curate in London, and who now proceeds to assist his father in Japan under the auspices of the Missionary Society of the Canadian Church.

THE KINGDOM OF ETERNAL CHILDHOOD

The Rev. Dr. S. H. Prince, professor of Sociology at King's College, Halifax, who is also president of the Nova Scotia Society of Mental Hygiene, was selected to give the chief address at the laying of the cornerstone of the Training School for the Feeble-minded just begun at Brookside, Truro, Nova Scotia. He said in part:

"We are here to found a kingdom—a kingdom dedicated to eternal childhood, to the men and women children, who never grow up, who never come of age, the most misunderstood, the most neglected, the most helpless of mankind. And though so small today as the neighboring stream which gives the school its name, this institution will broaden by and by into a wide and beneficent river and Brookside will stand a memorial and testimony to all posterity that a maritime people whose glory it was to found institutions of higher learning, did not forget to provide as well for their sons and daughters of low degree. Like the true mother, the wise state will not fail in the nurture of any of her children, least of all those which most need her care."

DEATH OF ELIZABETH M'MURRAY

The death occurred on Sunday at her residence in Toronto, of Mrs. Elizabeth McMurray, widow of James Saurin McMurray. She was born at the rectory, St. George's Church, Thorold, 1843, and was the youngest daughter and last survivor of the family of the late Rt. Rev. Thomas Brock Fuller, first Bishop of Niagara.

Mrs. McMurray was always interested in Church and philanthropic work, was an

attendant at the Church of St. George the Martyr, John street, of which her father had been third rector. She was also a life member of the Dominion Woman's Auxiliary of the Anglican Church, and a director of the Protestant Orphans' Home.

Mrs. McMurray was a resident of Toronto for more than sixty years, and is survived by four sons and a daughter.

DEATH OF CANON ANTHONY HART

After an illness of six months, Canon Anthony Hart passed away quietly on Monday, in his 85th year, at the home of his daughter in Toronto.

Canon Hart was born in Leicestershire, England, near Loughborough, and attended Loughborough grammar school. In his seventeenth year he joined his elder brother in emigrating to Canada, where they hired themselves to farmers, until, in the following year, 1862, their father came out and bought 400 acres of partly cleared land.

Here the family was reunited, but the eldest brother died in the following year. There were two younger brothers, but they were aged, at that time, but 8 and 12 years, so that for the next ten years the principal work of the farm devolved on Anthony.

He, however, wanted to enter the ministry, and in 1875 matriculated at Trinity

College, the following year being sent on Sundays to take the services of Grace Church, Markham. He was ordained deacon and priest, in rapid succession, and his theological degree was taken some time afterward.

He married immediately after having been ordained, and at once, in January, 1877, entered upon his work at Markham. There he remained until 1888, and in that time made a strong parish of Markham, had the church rebuilt, and created the neighboring parish of Stouffville, and built a small church there.

He was then called to Toronto to establish a church in Dovercourt, then an outlying part of Toronto. The trouble there was not the want of a congregation, but that there were two small congregations worshipping in two separate upper chambers and not desiring to unite. Mr. Hart, however, united them under the name of the Church of St. Mary the Virgin, which was built in the same year, 1888, with a rectory attached to it. Henceforth his record, as far as outward signs go, was one of expansion to meet the needs of increasing population.

A window was erected to be his memorial when he resigned the rectorship of St. Mary's in 1920. Diocesan recognition was given in 1920, when he was made a canon of St. Alban's Cathedral.

Canon Hart is survived by two daughters, Winifred Mary, who is a sister at St. John the Divine, and Mrs. C. G. Clatworthy, literature secretary of the Dominion W. A., with whom he has resided for the past thirteen years.

Executive Committee of Protestant Episcopal Church League Voices Protest

Cornerstone of New Church Laid—Dr. Robbins Declines Election

The Living Church News Bureau
New York, November 23, 1929

THE ACTION OF THE BISHOP OF NEW York in forbidding the Communion service in St. George's Church at which the officiant was to be the Rev. Dr. Coffin, has been followed, so far as public expression is concerned, with a number of critical letters in the papers, several editorials, and, chiefly, by the resolutions passed last Tuesday, by the executive committee of the Protestant Episcopal Church League. The action of the last mentioned seems important, because it is proposed to extend the discussion until the next General Convention, when that body will be petitioned to repeal the present canon and to replace it with one permitting participation in our services by the ministers of the Protestant Churches.

The meeting was held at the rectory of St. John's Church, West Eleventh street, and the rector, the Rev. John A. Wade, who is vice-president of the League, presided. Of the ten who signed the statement and resolutions, three of the priests and one layman belong in this diocese of New York. As will be noted by the text, attention is directed to the Reservation of the Sacrament and to services of adoration and of benediction.

The Rev. Dr. Pyle of the Church of St. Edward the Martyr points out in a press

statement that the Sacrament is reserved in many of our parish churches and also at St. Luke's Hospital, and that the main purpose is to enable communication of the sick and dying at any time. The Rev. Dr. Ray and the Rev. Dr. Delany both maintain that they believe their parochial customs are not illegal and they state, in almost identical words, that if ecclesiastical authority decrees a change they will abide by such decisions.

The text of the League statement, together with the names of the signers, is printed on another page.

DR. ROBBINS DECLINES ELECTION

The Rev. Dr. Howard C. Robbins, elected on November 6th to be Bishop Coadjutor of Southern Ohio, made public last Tuesday his decision to decline. In his announcement letter Dr. Robbins declared that after careful consideration of an invitation that had come with particular attractiveness, he had decided that his new work as professor in Pastoral Theology in training young men especially for the preaching ministry of the Church affords an opportunity he could not see his way clear to relinquish.

CORNERSTONE OF NEW CHURCH LAID

Another evidence of steady growth of the Church in the borough of the Bronx is to be noted in the new edifice for the Church of the Holy Nativity, Bainbridge avenue and 204th street, the Rev. Charles J. Kennedy, rector. The new church, which has been made necessary by the increase in membership, has progressed far enough to permit the laying of the cornerstone.

That event took place last Sunday afternoon, the Bishop of the diocese officiating.

GENERAL SEMINARY NEEDS PRESENTED

Special attention of the laity will be called to the importance and the practical needs of the General Theological Seminary on Sunday, November 24th, when many rectors throughout the diocese will devote part of the morning service and, in some cases, the sermon to the seminary as their text. Eighteen rectors have been appointed as district chairmen in the diocese, who will keep the central committee informed on progress in their district in the collecting of funds for the seminary.

In the nation-wide appeal for \$1,250,000 as an endowment fund, the seminary has allotted \$150,000 to the diocese as its contribution. This New York fund is designated for the installation of a modern central heating plant to serve the entire campus, which is greatly needed, both for comfort and for economy. While the diocese has raised \$40,000 of its allotment, it is the desire of the local leaders to raise the \$110,000 balance within the next few months.

DR. JEFFERSON, CONGREGATIONALIST, APPROVES STAND OF BISHOP MANNING

In his sermon last Sunday morning at Broadway Tabernacle, the Rev. Dr. Charles E. Jefferson, speaking on a phase of the recent Unity Conference, pointed out the loyalty of the Bishop of New York in the discharge of his duty toward the canons of the Church. He said that according to the doctrine of the apostolic succession of the Episcopal Church, which declares that no man may officiate at the services of the Lord's Supper unless a bishop has laid his hands on him, Bishop Manning was right in his order and merely obeying a law of his Church.

"No doubt he increased his unpopularity in a wide section," Dr. Jefferson said. "But bear this in mind: As a Bishop elected to be head of a diocese he took the vow to enforce the law of his Church. As to the right of holding Communion in St. George's, that is a legal point, and the Bishop had a legal adviser to advise him in it. Because the Bishop of New York is one of the most outspoken Episcopalians on the subject of Christian unity it does not follow that he is inconsistent, hypocritical, or bigoted in forbidding something which seems to further the cause of Christian unity.

"The time will undoubtedly come when this doctrine of apostolic succession will be repealed," Dr. Jefferson continued. "But until then the Episcopal Church must uphold it as a law."

MEMORIAL TO DR. JOHN P. PETERS

The present rector of St. Michael's Church in Amsterdam avenue, the Rev. Thomas McCandless, states that the sum of \$12,000 is needed to install, in the west transept of his church, windows which shall perpetuate the memory of John Punnett Peters, priest and doctor, and for many years the distinguished and beloved rector of St. Michael's. Two thousand and five hundred dollars has been received for this purpose, and it is believed that the remainder necessary will be subscribed by the many friends of the late pastor when the announcement of this memorial is brought to their attention.

CITY MISSION SOCIETY APPEAL

At this annual time of widely-expressed generosity the City Mission Society reminds of its effort to distribute at Thanksgiving and at Christmas remembrances to 10,000 lonely people in sixty-three institutions. Truly a task of magnitude! Thirty-five thousand dollars is needed that, at a time when most of us are greatly blessed, these unfortunate ones in "homes," hospitals, penal institutions, and other places for care, may have relief and some expression of friendship.

CHURCH ARMY ANNIVERSARY

On Friday, December 13th, the Church Army in this country will observe its second anniversary as a constituted society among us. So fully and acceptably has it become a part of our national Church work that it is difficult to realize its coöperation here has been of such brief duration. On that day, at 7:30 o'clock, the Rev. Dr. Sutton of Trinity Chapel will be the celebrant at the Eucharist held in the headquarters common room, 416 Lafayette street. From 4 to 6 o'clock will be the

birthday tea, to which friends of the Church Army are invited. On St. Andrew's Day, Army workers here will observe a day of prayer in behalf of the efforts of the organization in the year to come.

ITEMS

On St. Andrew's Day, the Rev. Granville M. Williams, S.S.J.E., rector of St. Paul's Church, Brooklyn, will conduct at Trinity Mission House in Fulton street an all-day retreat for the associates of St. Margaret's sisterhood and for other women who wish to come.

The Rt. Rev. Dr. Burleson, Bishop of South Dakota and Assessor to the Presiding Bishop, will be the preacher tomorrow at the High Mass in the Church of St. Mary the Virgin.

HARRISON ROCKWELL.

Industry and the Social Conscience Discussed at Seminar Held in Boston

Bishop of Winchester Addresses Diocesan Clergy—Elections of Diocesan Altar Guild

The Living Church News Bureau }
Boston, November 25, 1929 }

A TWO DAYS' CONFERENCE AND SEMINAR on Industry and the Social Conscience held in Boston last week was preceded by addresses last Sunday given by labor leaders and industrial experts. The Rev. Dr. Charles N. Lathrop of the National Council's Social Service Department, speaker in the Church of St. John the Evangelist, propounded and answered the question, "Why should the Church involve itself with the world of industry?" His answer included reference to the obligation to help realize the ideals of the Lord's Prayer, and the statement, "Coöperation for the common good requires the right of labor, equally with capital, to effective organization."

The conference was arranged by the Greater Boston Federation of Churches, with the coöperation of the social relations departments of the Unitarian and Congregational Churches and the social service department of the Episcopal Church.

Motives of Men was the general topic for the first session on Monday; and unemployment furnished the topic for the afternoon. The common functions of Church and Labor were dealt with in the evening. The final session of the second day was when Professor Nash of the Episcopal Theological School, Cambridge, spoke on the ancient trait of paternalism in the Church and the mistaken idea that democracy is a by-product of the Christian outlook on the world. It was at the closing session that Dean Lathrop presided.

FORUMS AT OLD SOUTH MEETING HOUSE

A resolution destined to limit the famous forum of the Old South Meeting House to "constructive discussion but not destructive protest" was debated by members of the Old South Association on Monday afternoon. The resolution also limited memorial meetings to be there held to those honoring "men regarded generally as public benefactors." The resolution failed by a vote of 29 to 12, and the liberal policy was advocated by well-known citizens. President Lowell of Harvard,

one of those voting against the adoption of the resolution, pointed out that constructive discussion necessarily involves destructive protest.

BISHOP OF WINCHESTER ADDRESSES
DIOCESAN CLERGY

Every point of the diocese was well represented in Boston last Wednesday when addresses by the Bishop of Winchester, and by his wife, Mrs. Frank Theodore Woods, were the attraction. Bishop Woods preached at the noonday service in St. Paul's Cathedral and emphasized these three points: Hold fast the doctrine; exhibit the Christian way of life; believe in His power. After a luncheon with the clergy of the diocese in the cathedral rooms, Bishop Woods addressed the same body in the new lecture hall of the diocesan house. Bishop Slattery, presiding, made a prayer of dedication of the lecture hall and the building as a whole on this first formal use of the hall for a meeting. Before leaving, Bishop Woods gave his blessing both to the clergy and to the people of the diocese, and laid the same upon this administrative headquarters.

While Bishop Woods was addressing the clergy, Mrs. Woods spoke to a large gathering of the women of the diocese at the monthly meeting of the Church Service League in the crypt of St. Paul's.

Bishop Woods' two days in Boston included, besides the diocesan engagements, an address at a dinner of the English Speaking Union; visits to Harvard University and to Wellesley College; and an address to the students of the Episcopal Theological School in St. John's Memorial Chapel, Cambridge.

ELECTIONS OF DIOCESAN ALTAR GUILD

Miss Rosamund L. Bigelow and Miss Mary Chester Buchan, after devoted service as directress and secretary, respectively, of the Diocesan Altar Guild, have resigned. At the annual meeting of the guild last Wednesday morning Mrs. Reginald Pearce, wife of the rector of the Church of the Epiphany, Dorchester, was elected directress; and Mrs. George Butterworth of St. Andrew's parish, Framingham, was elected secretary. Miss Margaret S. Bush continues in office as treasurer.

This annual meeting of the Diocesan Altar Guild began with a service of corporate Communion in St. Paul's Cathedral with the vicar, the Rev. C. S. Peck, cele-

brant. An address followed in the crypt when the Rev. William M. Bradner spoke of the altar guild from the missionary's point of view, drawing his illustrations from his own former work in the West.

MISCELLANEOUS

Two definite pieces of work were undertaken by the Bishop's Committee of Laymen at the meeting on Thursday evening in Emmanuel parish house, Boston. One was the appointment of a committee to carry out the recommendations for a quiet day; the other was the appointment of a committee to plan the work of coöperating with the clergy in visiting people in the isolated districts of the diocese in an endeavor to interest lapsed members of

the Church and those who have no religious affiliations.

This influential committee of laymen has a total membership of over 200 under the direction of two chairmen in each county, and with several sub-committees of value in specific questions of law, real estate, insurance, and the like.

Bishop Moulton of Utah paid a short visit to the diocese and preached last Sunday morning in St. Thomas' Church, Taunton. In the evening he preached in St. Augustine's Church, Lawrence, formerly a mission started when Bishop Moulton was the rector of Grace Church, Lawrence. The Rev. C. B. Bowser is rector of St. Augustine's.

ETHEL M. ROBERTS.

New Presiding Bishop Stresses Corporate Responsibility of Clergy and Laity

One Day's Income Plan Started in Chicago—Children's Mission Progressing

The Living Church News Bureau
Chicago, November 23, 1929

THE CORPORATE RESPONSIBILITY OF THE clergy and laity in the task of the Church was stressed by the Most Rev. Charles Palmerston Anderson, D.D., Presiding Bishop of the Church, in his first public address since his election. He was the principal speaker at the annual dinner for rectors, wardens, and vestrymen given by the Church Club of Chicago at the Hotel LaSalle Thursday night.

The meeting resolved itself into a tribute to Bishop Anderson in recognition of his election as Presiding Bishop. The Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado, paid high tribute to the Bishop of Chicago, saying it is the Bishop's personality which was the deciding factor in his selection to head the Church. Five hundred laymen attended the dinner.

In opening his address, Bishop Anderson declared a new responsibility has come to the diocese of Chicago as well as himself in his election as Presiding Bishop. He said that because of his added duties, it would be necessary for him to call upon the diocese to give him assistance, indicating he would call for an episcopal election some time soon.

The Bishop discussed the relation between clergy and laity, saying it should be one of mutual help and assistance. "I like the idea of the pastor and his flock," he stated. "As clergy, you should love your people and shepherd them.

"It is the common work of the rector, wardens, and vestry to propagate the Christian religion. The responsibility of the Church is a corporate responsibility. The winning of souls, the evangelizing of the world, is as much the job of the laity as the priest. We must get rid of the idea that the sole concern of laymen is the business of the Church. You, as laymen, are non-commissioned officers in the Church of God, and it is this group of non-commissioned officers who determine the morale of the Church, not the clergy."

The way to human progress, concluded Bishop Anderson, is the way of Christ.

The lack of a sense of personal responsibility in the Church on the part of the laity was brought out by John V. Norcross, Chicago attorney and senior warden of Trinity Church, Highland Park, who also spoke.

ONE DAY'S INCOME PLAN STARTED

Several weeks ago, the department of ways and means considered methods for increasing the expectancies for 1929, so that the obligations of the diocesan council, both within the diocese and to the National Council, might be met in full. The total amount needed is about \$25,000.

Letters were sent to the parishes and missions asking for a ten per cent increase of the assigned quotas and proposing that such might be raised by an offering of one day's income from the men and boys. Fourteen parishes and missions have agreed to remit the additional ten per cent. Twelve have adopted the One Day's Income plan. This offering was to be taken on November 24th.

The plan is an innovation in the Church and is expected to gain in acceptance until it has become general. Speaking of the plan, the Rev. Dr. Edwin J. Randall, executive secretary of the diocesan council, who originated it, said:

"The women of the Church have their wonderful triennial thank offering; the boys and girls of the Church schools have their annual Lenten offering and the birthday thank offering, all of which is devoted to the missionary work of the Church. It seems but fitting that the men

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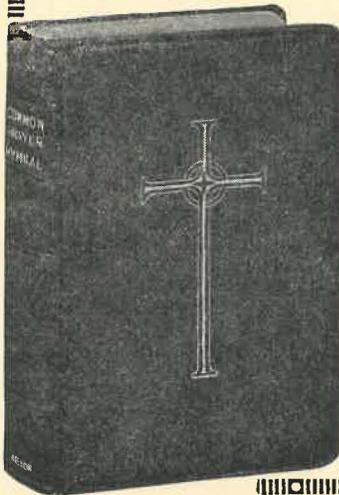
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and boys of the Church should follow these worthy examples."

DIOCESAN CANVASS BEGINS SOON

The Every Member Canvass will begin in most parishes and missions of the diocese next week, according to the Rev. Dr. Edwin J. Randall, diocesan secretary. A diocesan budget of \$116,200 has been adopted by the council and on the outcome of the canvass the success of this program will depend.

CHILDREN'S MISSION PROGRESSING

Nearly half of the Church school enrollment of the diocese has enlisted in the first unit of the program for children, "Adventuring with Christ," according to the Rev. Dr. Hubert Carleton, chairman of the diocesan program. Missions have been successfully carried on at the Epiphany, St. Luke's, Evanston, All Saints', Western Springs, and St. Luke's, Chicago.

The Rev. Dr. George Craig Stewart conducted the mission at St. Luke's, Evanston, at which 170 children were registered and 128 had perfect attendance. Wherever missions have been conducted, they have been reported as successful.

Dr. Carleton recently addressed both the northern and southern deaneries on the program, and it was heartily received by all the clergy present.

NEWS NOTES

The Bishop of Liberia, Bishop Campbell, is scheduled to address the Woman's Auxiliary of the diocese on December 5th, at the State-Lake Building.

The Rt. Rev. Walter T. Sumner, D.D., Bishop of Oregon, formerly of Chicago, has been a visitor in the city during the past week. He is to preach at St. James' Cathedral Sunday morning.

The Rt. Rev. Charles S. Reifsnider, D.D., Suffragan Bishop of North Tokyo, is spending some time in Chicago in the interests of the St. Luke's Hospital, Tokyo, campaign.

Bishop Reifsnider and the Rev. Dr. H. H. Lumpkin of Grace Church, Madison, Wis., are scheduled to address a meeting of the junior and senior diocesan assemblies of the Brotherhood of St. Andrew at St. Paul's Church, Kenwood, Monday night.

PARISH AT TISKILWA, ILL., CELEBRATES ANNIVERSARY

TISKILWA, ILL.—On the last Sunday in October St. Jude's parish, Tiskilwa, celebrated its seventy-fifth anniversary, the Bishop, the Rt. Rev. Edward Fawcett, being celebrant at the corporate Communion of the members of the parish, at 7:30 A.M. On Tuesday evening, October 29th, there was a dinner for the members of St. Jude's and their friends, at which time the Rev. Dr. Francis L. Carrington, of St. Mary's School, Knoxville, was the principal speaker.

St. Jude's was founded in 1854 under Bishop Chase who was at that time Bishop of Illinois. The first church building was erected in 1866, and consecrated by Bishop Whitehouse in 1870. The rectory was built in 1877. In 1891 the church was destroyed by fire, and for more than a year the congregation worshipped in the town hall. The present building was then erected, and consecrated by Bishop Burgess, the first Bishop of Quincy. The present rectory was built in 1901.

In all some twenty-five priests have served St. Jude's. The Rev. C. D. Maddox became vicar in 1922. Many improvements have been made to the parish property and equipment in the last seven years, notable among them being a new pipe organ and a beautiful altar.

When Age Chuckles



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"YOU are the youngest looking grandfather I ever saw. What's the secret?" "My dear, two things. The good health that I have worked for and won—and a keen interest in life. With books, music, sports, travel, inventions—each day brings something new. I want to see what will follow the telephone, radio, automobile, aircraft—what electricity will do next. . ."

No longer do scientists accept the idea of a fixed "span of life". They know that the average length of life is longer in some countries than in others. They know that babies fare more safely in the world—that people everywhere face fewer dangers today from contagious and other diseases.

An annual medical examination for the discovery and correction of physical impairments before they have progressed too far to be remedied will help keep the body sound.

In the United States and Canada there are more than 2,500,000 people between 70 and 80 years of age; more than 600,000 between 80 and 90; fifty-odd thousand between 90 and 100; and about 5,000 past the century mark.

The person who plans wisely to live to a happy and ripe old age never forgets that the mind is a powerful influence and that physical troubles are apt to follow a morbid viewpoint.

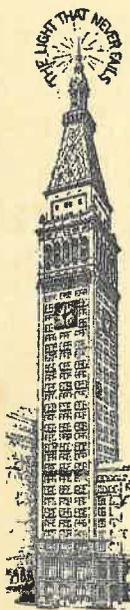
The world is tingling today with promise of future marvels even more wonderful than those we now know. Live to enjoy them.

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While the average length of life has increased by 10 years since 1901, the improvement has been achieved mainly among the younger ages, leaving as our most pressing problem the protection of the lives of those who have passed middle age.

One by one the perils which formerly caused untimely deaths are being conquered. "Witches" are not burned nowadays to stop plagues. On the other hand, sanitation, vaccination, inoculation and other scientific means are employed to prevent most of them.

People are learning the effect of fresh air, sunshine, cleanliness, proper breathing and exercise, sleep and a well-balanced diet.



METROPOLITAN LIFE INSURANCE COMPANY

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Eastern Regional Conference of Catholic Congress Held at Norristown, Pa.

St. Clement's Church Celebrates Festival—Bishop Garland Granted Leave of Absence

The Living Church News Bureau
Philadelphia, November 23, 1929

ONE OF THE HAPPIEST EVENTS WHICH has taken place for some time was the regional conference of the Catholic Congress, which was held in St. John's Church, Norristown, of which the Rev. James M. Niblo is rector, on Wednesday, November 20th. Throughout all the services and meetings the spirit of joy prevailed.

Christ and the Christian Life was the theme of the speakers and leaders of the conference. About seventy-five clergy and nearly 200 laymen were present. There had also been invited a number of clergy who do not belong to the congress, but who had expressed a desire to be present.

The conference began with a solemn celebration of the Holy Communion, at which the Rev. Franklin Joiner, rector of St. Clement's, Philadelphia, was celebrant, and the Rev. Charles L. Steel, rector of Calvary, West Philadelphia, was deacon. The Rev. S. Atmore Caine, rector of St. Timothy's, Roxborough, was master of ceremonies. The sermon was delivered by the Rev. Dr. William Pitt McCune, rector of St. Ignatius' Church, New York, King Hall's *Mass in C* was sung, which added to the beauty of the service.

The Rev. Spence Burton, S.S.J.E., superior of the Society of St. John the Evangelist, spoke at the main conference, which was held in the parish hall of the church, at 2:30. At the conference for clergy at 4 o'clock, the Rev. Clark Kennedy, secretary of the Catholic Congress, was the leader.

A devotional hour was conducted in the church at 4:30 by the Rev. Frank L. Vernon, rector of St. Mark's, Philadelphia, with a meditation by the Rev. Charles C. Edmunds, D.D., chairman of the Catholic Congress committee.

The conference was concluded with Solemn Evensong, which was sung at 8 o'clock. The Rev. Edward H. Schlueter, vicar of St. Luke's Chapel, New York, preached.

A spirit of fellowship and coöperation was felt by all who attended the conference. It was also an opportunity for many to see for the first time the very beautiful improvements and additions to St. John's Church, which have been attained during the past few years.

ST. CLEMENT'S CELEBRATES PATRONAL FESTIVAL

The first celebration of the Patronal Festival of St. Clement's Church began last evening, the eve of St. Clement's Day, with First Vespers and Benediction at 8 o'clock. This morning, St. Clement's Day, Solemn Mass was celebrated at 11, at which service the preacher was the Rev. Julian D. Hamlin, rector of the Church of the Advent, Boston.

Tomorrow, being the Sunday in the octave, there will be Solemn Mass, a festival procession, and sermon at 11 o'clock. The Rev. Spence Burton, superior of the Society of St. John the Evangelist, will preach, and von Weber's *Mass in E Flat* will be sung.

The Rev. Malcolm E. Peabody, rector of St. Paul's Church, Chestnut Hill, will be the preacher tomorrow evening at Solemn Vespers. The annual procession of the parish guilds will be a special feature at this service.

The Rev. Franklin Joiner, rector of St. Clement's, will preach at Benediction next Friday evening, which will be the final service in the week of celebration.

BISHOP GARLAND GIVEN LEAVE OF ABSENCE

By action of the standing committee of the diocese, Bishop Garland has been granted a leave of absence, which will become effective some time in January. In granting this leave, the standing committee has recognized the fact that for the past five years, following the resignation of Bishop Rhinelander, and for a year prior to that time, Bishop Garland has carried on the duties of his office for the entire diocese without aid, until the recent election of Bishop Taft.

It is understood that Bishop and Mrs. Garland will visit the Holy Land during the Bishop's leave of absence. Bishop Garland is a canon of St. George's Cathedral in Jerusalem, being the official representative of the Church in this country. In 1930, Bishop Garland and Bishop Taft will attend the Lambeth Conference.

MISCELLANEOUS ITEMS

At the Free Church of St. John, Emerald and Elkhart streets, Philadelphia, of which the Rev. Lewis Sasse, II, is rector, extensive alterations are being made to the parish house, which will enable it to be of greater service to the parish and community.

Less than six months ago, Father Niblo, rector of St. John's, Norristown, began to hold services for colored people living within his parish district. As a result he was able to present twenty-eight for confirmation to the Bishop last Sunday. They are members of St. Augustine's Chapel, although at present services are held for them in St. John's Church.

The Rt. Rev. Samuel B. Booth, Bishop Coadjutor of Vermont, will preach tomorrow morning in the Church of the Good Shepherd, Germantown.

ELEANOR ROBERTS HOWES.

MEMORIALS DEDICATED AT ALL SAINTS', PROVIDENCE

PROVIDENCE, R. I.—On Sunday, November 24th, the Rt. Rev. William Lawrence, D.D., formerly Bishop of Massachusetts, dedicated in All Saints' Memorial Church, Providence, a Gorham window depicting "Pentecost," and the Foster Memorial tablet. The window was given by the congregation in recognition of seventy-five years under the two rectorships of the Rev. Daniel Henshaw, S.T.D., and the present rector, the Rev. Arthur Morgan Ancock, S.T.D. The tablet is in memory of Louis Tucker Foster, senior warden for many years, and his wife, Mary Henshaw Tucker, granddaughter of Bishop Henshaw, the first Bishop of Rhode Island. It is erected by their children: Miss Mary N. Foster of Providence and Mrs. Albert Lamb of New York, and their grandchildren, the Misses Priscilla and Louise Waterman, twins, of Chestnut Hill, Boston.

The Very Rev. P. F. Sturges, dean of St. Paul's Cathedral, Boston, also took part in the service.

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LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, November 23, 1929

THE THIRD AND LAST OF THE REGIONAL dinner-meetings for laymen was held in the armory in Hempstead, in the archdeaconry of Queens and Nassau, last Monday night. It was the best attended of the three. Four hundred acceptances had been received, 450 places had been prepared, and 708 men came! By crowding a bit, 583 were seated and served, but the rest had to be turned away. The roll-call showed that almost every congregation in the two counties was represented. Bishop Stires' address was received with the greatest enthusiasm, and so was Bishop Larned's. As a result of the meeting, there was a very general demand that it be held annually; and in view of the numbers it was even suggested that a meeting be held in each county instead of one for the two counties.

All this has grown out of the laymen's conference that was held for two days at Easthampton in September. When but sixty attended that conference, it was felt to be a rather disappointing beginning; but the spirit that was breathed into those sixty resulted in three regional dinner-meetings, at which just about 1,000 men have been brought together to hear their Bishops' ideals and plans for the diocese.

DEAN SARGENT ADDRESSES TEACHERS' ASSOCIATION

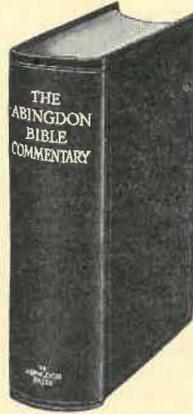
Dean Sargent, of the cathedral at Garden City, was the principal speaker at a dinner of the Protestant Teachers' Association of New York City, held at the Hotel Astor. This association is one of three that band together a large proportion of the teachers of the public schools of the greater city. At the head table on this oc-

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casation were representatives of the other two similar organizations, the (R. C.) Confraternity of Catholic Teachers and the Jewish Teachers' Association. Miss Olive M. Jones, president of the Protestant Teachers' Association, was toastmaster, and in welcoming the guests at the head table said "Our common aim is the religious education of children. As Protestant, Roman Catholic, and Jewish we know no division in that aim."

COURSE IN CHRISTIAN CONDUCT

The General Warren Council, of the Junior Order of United American Mechanics, presented an American flag to the Zovos Club of the Church of the Holy Trinity. The presentation was made at last Sunday's evening service.

St. Ann's Church School, Brooklyn, has secured Lewis Fox, of Hartford, Conn., to teach a course of Christian Conduct for adolescent boys. On a recent Sunday the fathers and mothers of the scholars were invited, and many of them came, to see the school in session.

NEWS ITEMS

Important plans for the Church of St. Mark, Eastern Parkway, Brooklyn, have recently been announced. This church has owned for a number of years a fine plot of land on the east side of Brooklyn avenue, running from the Eastern Parkway on the north to Union street on the south, 208 by 150 feet in dimension. The property was bought and the present building erected when the property formerly owned by the parish was condemned and taken for the Williamsburgh Bridge approach. The building is a combination of parish house and church, and further building has been intended from the first selection of the site. After long hesitation a definite policy has now been adopted and important steps taken. An option has been given on the northerly part of the property—the Parkway frontage, 110 by 150 feet. Seven thousand dollars was received for the option, which runs ten months from last July; the sale price is \$150,000. If the option is used and the property sold, \$100,000 will be set aside for the endowment of the parish, and the remaining \$50,000, together with a building fund of \$20,000 already in hand, and certain other expected contributions, will be used to extend and improve the present building. This would seem to be a very wise plan, particularly the provision for the endowment of the parish. With a fund of \$100,000 to start with, the maintenance of the parish ought to be regarded as reasonably secure, and its building program therefore seems safe and sound.

CHAS. HENRY WEBB.

NEW CHURCH BOARDING SCHOOL AT KNOXVILLE, ILL.

KNOXVILLE, ILL.—Knoxville, for many years the home of St. Alban's School, which a decade ago was removed to another location, once again has a Church boarding school for boys. The new school commenced its operations last September and opened its doors to a capacity enrollment of twenty-four younger boys ranging in age from 7 to 13. Midwest Junior School is intended exclusively for younger boys in the grades, and its special mission is to meet the needs of parents in moderate financial circumstances who find it necessary to place their young sons in a boarding school. The school is military in its discipline, and the youngsters wear an attractive uniform of West Point gray. Midwest Junior is maintained under the auspices of St. Mary's School, and its

oversight is undertaken by the Rev. Dr. F. L. Carrington, the rector of St. Mary's. A number of the cadets have sisters in attendance at St. Mary's. Dr. Carrington has the duties devolving upon the headmaster, and the instructors include Capt. W. Randolph Moore, of Indiana State Normal, Capt. Carleton Saunders and Capt. Wilbur Raatz, both of the Western State Teachers' College, Kalamazoo, Mich. Midwest Junior School has a model plant and equipment with adequate recreational facilities. On Sundays they attend the services in St. Mary's Chapel.

FIRST CONFERENCE IN COLLEGE OF PREACHERS AT WASHINGTON

WASHINGTON—Each autumn, since the work of the College of Preachers of Washington Cathedral began, a group of bishops and priests of the Church have met with the wardens to talk of aims and plans, particularly for the ensuing year. To their counsel and advice, so generously given, is due in large part whatever success has been so far gained.

This autumn the same group met with the same purpose. They were the first to live in the new building of the college, gathering for supper on the evening of Wednesday, November 13th. Early the next morning, together with the family of Alexander Smith Cochran, the donor of the building and of its endowment, they filled the college chapel, named for St. Augustine, when it was dedicated, and the Holy Communion was first celebrated at its altar.

Later on that same morning, in their vestments, they formed the procession which marched singing from room to room for the dedication of the building. For the four following days they sat in council, discussing each morning such matters as: students, teachers, and subjects, schedules, discipline, the program for the coming year, the relation of the college to the general Church, etc. Careful notes were made of the conclusions reached, and these will be of great value in the guidance of the work.

Three things made this meeting of unique importance. First, it marked the initial use of the new building. Each member of the conference felt the thrill of it. Thanksgiving, hope, solemn responsibility—the wonder of a vision wonderfully realized—charged the very atmosphere. We all felt it and were deeply moved by it. Though it may seem bold to say so, it became manifestly easier for all to believe in inspiration!

Secondly, the Bishop of Winchester was the leader. Each morning for two hours he spoke and then answered questions. His general subject was Preaching the Gospel to Men and Women of Today. This was subdivided into such topics as, Obstacles and How to Meet Them;

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Thirdly, the Bishop of Vermont led us each day in meditation, on the requirements and ideals of priestly ministry. He spoke with his rare spiritual insight, of the perfection of the priesthood of our Lord, of the reality of the Spirit's sevenfold gift to us at ordination, and our responsibility for using it and yielding to it; of the Fruits of the Spirit, as given by St. Paul in his great catalogue, which must always be alike for priest and people, the test of character and of our relation to God, to men, and to ourselves.

In taking count of all these recent blessings, one's overpowering impulse is to deep and solemn thanksgiving. No undertaking for God's glory and men's good could have a more lovely home to dwell in. And those who were privileged to be the first to live within its walls were helped, by the grace granted to our leaders, to give this outward beauty something of an inward spiritual counterpart.

P. M. R.

EVANGELISM EMPHASIZED IN WESTERN MICHIGAN

GRAND RAPIDS, MICH.—Personal Evangelism is the great need of the Church today, declared the Rt. Rev. John M. McCormick, D.D., Bishop of Western Michigan, at a gathering of clergy of the diocese in Grace Church parish house, Grand Rapids, on Thursday afternoon, November 21st. The meeting was called under the auspices of the diocesan commission on personal evangelism and opened with luncheon at noon.

In his introduction the Bishop pointed out the value of the Offices of Instruction in the revised Book of Common Prayer in connection with the open confirmation class. He also referred to the movement known as the First Christian Fellowship which he characterized as very similar to the Methodist Class Meeting.

The Rev. L. B. Whittemore, rector of the parish, introduced the Children's Mission, and those clergy who have conducted the "Adventure for Christ" reported very satisfactory results leading up to larger enrolment in the Church school and a larger attendance at Church services.

The Rev. Walter F. Tunks, of Muskegon, introduced The Crusade of Youth. Archdeacon Vercoe spoke regarding the work among adults, emphasizing the need for reviving the sacramental grace imparted at Holy Baptism and Confirmation and the need for better instruction in confirmation classes.

NEED OF PRIESTS STRESSED AT SYNOD OF WINDWARD ISLANDS

St. THOMAS, B. W. I.—"Our greatest need is for more priests, and students in training for the ministry," said the Bishop of the Windward Islands, the Rt. Rev. Alfred P. Berkeley, D.D., in his charge to the delegates to the synod, which was held at the Cathedral of St. George, in St. Vincent, from October 25th to 29th.

The synod was of particular interest, being the first since the diocese of the Windward Islands was separated from that of Barbados, with a bishop of its own, who is also rector of the cathedral. It is hoped that this dual position will soon cease, when the Episcopal Endowment Fund becomes large enough to offer a stipend to a bishop solely for episcopal work.

Two rectories are vacant, and many parishes stand in need of assistant curates. No priests seem to be forthcoming for the former; and there is a lack of funds to provide for the latter. The synod, however, went carefully into the matter of an ordination candidates' fund; and the diocese is now offering a bursary "open to candidates for the ministry, preference being given to those from the province of the West Indies." The amount voted is sufficient to cover the candidate's initial expenses in traveling to Codrington College, Barbados, his tuition, and other necessary expenses, for a period of three years.

One candidate of the required standing has already applied from England, and has been accepted. He goes to Codrington in January next. The synod desires to encourage the idea of a native ministry in the minds of young men, and to increase the number of bursaries in the near future. At the same time, as the need for priests is so great, it might be possible to allocate a portion of the funds either for

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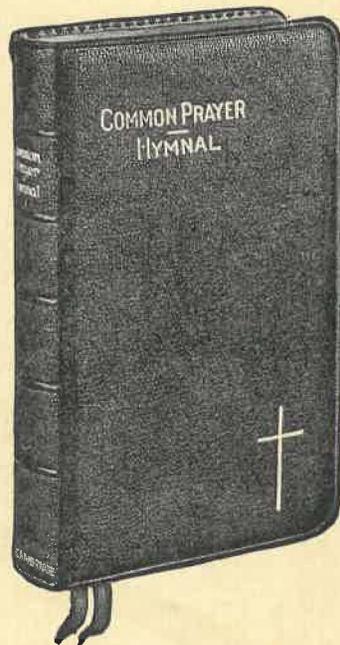
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a curate or to help some poor student to complete his training, and so secure his services for the diocese.

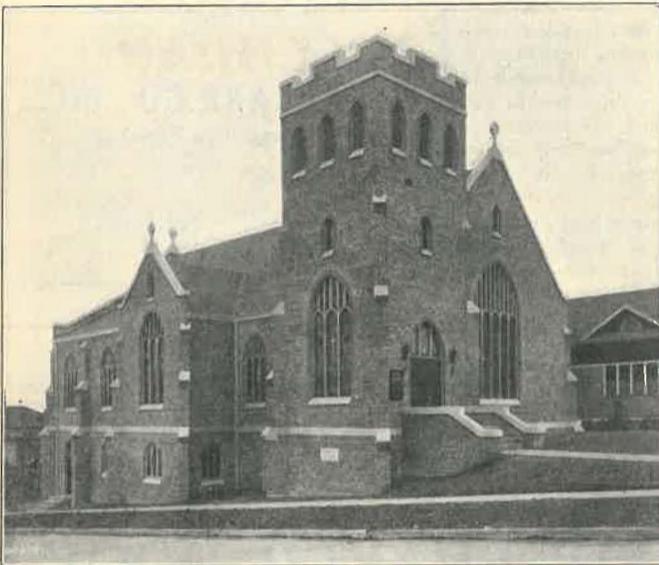
In the canons of the diocese, wherever the expression "Church of England" occurs, the words "Church of the Province of the West Indies" have been substituted; and a new clause has been added providing for the appointment of a coadjutor, or of an assistant bishop, if at any time it be deemed advisable.

The report of the committee on the State and Needs of the Diocese made interesting reading. Dealing first with the more spiritual side of the work, it pointed out that there had been a considerable leakage of Anglicans to other religious bodies, and that morally every part of the diocese appeared to suffer from a lack of a Christian conscience, which condemns moral obliquity, especially in matters of sex. Financially, a large number of Church people have no idea of systematic giving, and expect to receive the ministrations of the Church without recognizing any definite responsibility to contribute to its

The window on the left shows a Bishop in cope and mitre. His pastoral staff is lying on the ground at his side. This represents St. James, who was the first Bishop of Jerusalem, as was Bishop Brent the first Bishop of the Church in the Philippine Islands. In his hands he holds what might easily be interpreted as the Cathedral in Manila and in the background are figures of St. Mary and St. John, patron saints of the cathedral. The inscription on this window is the same: In Loving Memory—Charles Henry Brent, 1862-1929.

NEW CHURCH DEDICATED AT TACOMA, WASH.

TACOMA, WASH.—With fine coöperation on the part of his own parishioners, the Rev. Robert H. McGinnis had the joy of seeing a new Church of the Holy Communion, Tacoma, dedicated on Sunday, November 3d. Founded forty years ago, the parish worshipped in a pioneer building until a few years ago when it was



CHURCH OF THE HOLY COMMUNION
Tacoma, Wash.

funds. It suggested the envelope system for free-will offerings. There was need of one, or more, itinerating priests, not tied to any particular parish, who should be at the disposal of the Bishop for emergencies, and for evangelistic work.

The report described the enlargements of churches and other building operations done since the diocese became a separate see. The committee felt that, as soon as possible, preparations should be made for parochial missions throughout the diocese.

The Bishop declared his intention of resigning the see, after the Lambeth Conference next year, and in an optimistic speech brought the meetings of synod to a close.

MEMORIAL WINDOWS IN MANILA CATHEDRAL

MANILA—There will soon be installed in the Cathedral of St. Mary and St. John, Manila, windows honoring the memories of the late Governor Leonard Wood and Bishop Charles Henry Brent. These will occupy twin positions over the altar.

The window on the right, in memory of General Wood, has a picture of the "soldier saint," St. Martin, holding his sword in one hand, with his divided cloak held over the right arm. Behind the figure of St. Martin is another, that of St. Michael. The inscription is simply: In Loving Memory, Leonard Wood, 1860-1927.

taken down and a parish hall erected. Now a beautiful church in tapestry brick is available alongside it. Of simple, yet graceful gothic design, the new church comprises a wide nave to comfortably seat 300 with solid tower in the northwest and north and south transepts, a lofty chancel with three vestries and organ chamber, and, below, an excellent crypt for Sunday school purposes and a room for the modern heating and ventilating apparatus.

A lovely feature of the interior of the nave is the paneling of the whole of the walls in soft-toned wood. The large west window is the gift of the rector and his wife. The circular window over the altar is in memory of Otis W. Crampton, and is a copy of Hofmann's *Christ in Gethsemane*. The total cost of the building was \$30,000, of which \$10,000 remains to be paid.

It is worthy of record that the altar and rail given many years ago by the Church of the Holy Communion, New York City, have been carefully preserved and used in the new building, together with the memorial pulpit, lectern, litany desk, and bell, and the Bishop's chair.

The new church was dedicated by the Rt. Rev. S. Arthur Huston, Bishop of the diocese, at the morning service, and in the evening the Rev. Sidney T. James, rector of Christ Church, and the Rev. Arthur Bell, rector of St. Mark's, brought greetings.

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STUDIES IN MYSTICAL ELEMENT IN CHRISTIAN FAITH

NEW YORK—Beginning on Wednesday evening, December 4th, and continuing every Wednesday evening through the winter and spring (excepting only Christmas Day) the Confraternity of the Mystical Life will conduct a series of studies in the mystical element in the Christian faith, in the guild hall of St. Thomas' Church, New York. These studies will be a continuance of and supplementary to the addresses given at the conference on the same subject which was held at the Church of the Heavenly Rest in that city on October 21st, and which was reported in the issue of THE LIVING CHURCH of November 2d.

The purposes of the Confraternity of the Mystical Life are to promote the perception of the Presence of God through mystical devotion, to inculcate the practice of the Presence, and to advance the attainment by every professing Christian, of the radiant Christ life.

It is toward these ends that the studies at St. Thomas' Church will be directed. The meetings are open to the public and all who are interested are most cordially invited to attend.

Among those who are expected to conduct the studies are:

The Rev. Dr. Herbert Parrish, special lecturer, Trinity College, Hartford. Chaplain-General of the Confraternity of the Mystical Life.

The Rev. Henry B. Bryan, rector of Grace Church, Van Vorst, Jersey City, N. J.

The Rev. Dr. J. Franklin Carter, rector of St. John's Church, Williamstown, Mass.

The Rev. Leonard Hodgson, professor of Christian Apologetics at the General Theological Seminary.

The Rev. Dr. W. Russell Bowie, rector of Grace Church, New York.

The Rev. Dr. Roelif H. Brooks, rector of St. Thomas' Church, New York.

The Rev. George A. Trowbridge, rector of All Angels' Church, New York.

Captain B. F. Mountford, of the Church Army of America.

Dr. William H. Jefferys, superintendent Philadelphia City Mission.

His Imperial Highness, Grand Duke Alexander of Russia, of Paris, France.

Monell Sayre, executive vice-president of the Church Pension Fund.

ARMY AND NAVY CHAPLAINS MEET IN WASHINGTON

WASHINGTON—The fall meeting of the General Committee of Army and Navy Chaplains was held in Washington on Monday, November 11th. Considerable attention was given to the religious conditions in the hospitals under the veterans' bureau. A study of that situation throughout the country is being made jointly by the bureau and this committee, with the purpose of effecting such improvements as may appear to be desirable and possible. The committee having this matter in charge reported decided progress, and was instructed to continue its activities.

Consideration was given to correspondence from a group of disabled veterans in tuberculosis hospitals, their request being referred to a committee for study and report.

By invitation, the chief of chaplains of the Army was present, together with his executive officer; likewise the chief of the chaplains' division of the Navy and his executive officer. Both spoke about the work being done in their respective departments and extended greetings to the committee.

At the conclusion of the meeting the members journeyed to Arlington Cemetery where wreaths were placed upon the Tomb of the Unknown Soldier and at the Chap-

lains' Cenotaph, with simple services appropriate to the occasion.

On the preceding day, Armistice Sunday was observed in a special service held under the joint auspices of the Federal Council of Churches and the General Committee on Army and Navy Chaplains at the First Congregational Church. An announcement of general interest was made to the effect that the Hon. Alanson B. Houghton, former ambassador to Germany and to Great Britain, had accepted appointment as chairman of the Commission on International Justice and Goodwill of the Federal Council for the ensuing quadrennium, succeeding the Hon. G. W. Wickersham.

W. A. IN MARYLAND HONORS BISHOP MURRAY

BALTIMORE—The Woman's Auxilliary in the diocese of Maryland held a memorial service for the Most Rev. John Gardner Murray, D.D., late Presiding Bishop of the Church and Bishop of Maryland, in Old St. Paul's Church, Baltimore, at 11 o'clock on Thursday, November 21st.

The Rt. Rev. E. T. Helfenstein, D.D., Bishop of the diocese, celebrated the Holy Communion, assisted by the Rev. Arthur B. Kinsolving, D.D., rector of the church, and the Rev. Harold N. Arrowsmith, canon of the pro-cathedral, Baltimore. The sermon was preached by the Rt. Rev. Hugh Burleson, D.D., Assessor to Bishop Murray. The United Thank Offering of the women of the diocese was presented at this service.

In the afternoon the missionary meeting was held in the parish house of the pro-cathedral, at which Bishop Helfenstein presided. The work of the mission's industries schools in the Appalachian Mountains was presented. Dr. John Wood, executive secretary of the Department of Missions of the National Council, spoke on some most important phases of the Church work in the mission field.

NOTES FROM THE PHILIPPINES

MANILA—The congregation of St. Stephen's Church, a mission to the Chinese in Manila, is happy in the homecoming from furlough of the Rev. Mr. Hobart E. Studley, whose return was delayed by ill health, and Mrs. Studley. They have also welcomed the Rev. Henry Mattocks, a British subject, and the Rev. Sham Hon San, of Hongkong. The two deacons will continue their studies for the priesthood, the former for a short time in Amoy, where, according to a writer in the *Diocesan Chronicle*, he will imbibe the dialect, wisdom, and smells of the East.

After a dearth of clergy, St. Stephen's had a refreshing contrast on the occasion of the blessing of a new set of Communion vessels brought by the Rev. Mr. Studley from America—there being present the Bishop, the priest, two deacons, and two catechists.

Brent School, at Bagnio, in the Philippine Islands, is off to a good start for the new school year. The dormitories are all full; the mess hall can hold no more tables. The music department can accommodate no more private pupils.

During a special visit to Balbalasang to confirm one more class before the departure of the Rev. A. H. Richardson, on furlough, Bishop Mosher traveled 332 miles by rail, 130 by motor, and 77 on pony back. He was away from Manila nine days and confirmed a class of twenty. This is the fourth class confirmed in Balbalasang. Previous classes numbered ten, twelve, eighteen, and now twenty.

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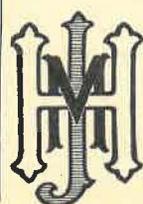
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NEW CHURCH ERECTED IN CANAL ZONE

SILVER CITY, C. Z.—All Saints' Day was the occasion of the opening of the second new Church building erected within two years in the Canal Zone. At a special service at 7:30 p.m., the Rt. Rev. James Craik Morris, D.D., Bishop of the district, with the Rev. E. J. Cooper, rector of Christ Church, Colon, and priest in charge, the Ven. J. L. Sykes, Archdeacon, and the Rev. J. T. Mulcare, rector of St. Peter's Church, La Boca, present, the congregation rejoiced in the realization of their long cherished hope for an edifice in which the spiritual needs of the members of the Church in the rapidly growing town of Silver City might be regularly served.

The beautiful little wooden structure was built at a cost of approximately \$6,000, which was made possible by the corporate gift of the Woman's Auxiliary of \$5,000, the remainder being accumulated donations from friends in the United States. The pews, choir, and clergy stalls are the generous gift of Mrs. Thomas Barbour, while other articles of furniture were obtained through funds collected locally.

G. F. S. OF THIRD PROVINCE HOLDS CONFERENCE

PITTSBURGH—One hundred and twenty-five Girls' Friendly Society delegates from eleven dioceses in the third province met at Pittsburgh, November 15th, for a three-day conference, which opened with a welcome by the Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh. After the business session, the conference broke up into discussion groups to consider program planning, rural work, and worship in personal life and in the branch and diocese.

The Rev. C. E. McAllister, rector of St. Michael and All Angels' Church, Baltimore, talked to about 250 local members and conference delegates on Saturday night, following a banquet given by Trinity Cathedral branch.

The Very Rev. Percy C. Kammerer, dean of Trinity Cathedral, conducted the preparation service for the corporate Communion Sunday morning, at which Bishop Mann was the celebrant. A festival service and special sermon by Bishop Mann at Trinity Cathedral closed the conference.

RESIGNS AS RECTOR OF EPIPHANY, DETROIT

DETROIT—The Rev. George W. Locke, rector of the Church of the Epiphany, Detroit, since 1906, has resigned the rectorship of that parish because of ill health. At a meeting of the vestry a resolution was adopted, expressing regret at the Rev. Mr. Locke's decision, and conferring upon him the title of rector emeritus.

The Rev. Mr. Locke is planning to spend the winter in California.

TO CONTINUE MRS. BURLESON'S WORK

SIoux FALLS, S. D.—Bishop Burleson wishes to announce that in order to meet the many requests from persons interested in the illuminated cards which were the work of Mrs. Helen Burleson, the designs drawn by her have been placed with Mrs. C. S. Pomeroy, 1436 Fourth street, Riverside, California, who will be glad to furnish the cards, illuminated, to any who desire. A list of subjects and prices may be obtained on application.

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MISSION WORK IN THE PHILIPPINES

MANILA, P. I.—The Rt. Rev. Gouverneur Frank Mosher, D.D., Bishop of the Philippine Islands, returned recently from a trip to Upi, in Cotabato province, Mindanao, after visiting several places where members of the Tirurai tribe are living. In order to investigate outstation possibilities. The Bishop confesses that it was the hardest trail he has found in all the islands work, a "cruel trail" as one member of the group described it. One lap of only two and a half hours through the forest, crossing and recrossing something like thirty times a single mountain stream, so exhausted the entire party that they were obliged to call it a day's journey.

Exhibit "A" and "B" at Bishopstod bear evidence to the hardships of the trip, a pair of hobnailed shoes, with one new sole entirely gone during the five days, and nearly all the hobnails worn away from both shoes. Yet so fast is the development of Mindanao that it is possible that the places visited may be easily accessible by automobiles, over a projected highway, within the next few years. The whole Cotabato valley is opening up and new people are crowding in, settling permanently and taking up land with avidity.

As is frequently the case in missionary efforts a work is fast developing at Upi with features that were not expected. The mission was at first started in response to a request to work among the Tirurai. On the visit of the Bishop, referred to above, the confirmation classes comprised Americans, Tirurai, Ilocanos, Bilans, American-Visayan Mestizos, Visayan, and Moro-Zamboangueno Mestizos.

WOMAN'S AUXILIARY OF SOUTHERN VIRGINIA MEETS

NORFOLK, VA.—A very large delegation attended the thirty-seventh annual meeting of the Woman's Auxiliary of Southern Virginia, which convened in St. Luke's Church, Norfolk, October 29th, 30th, and 31st. Japan and Our Diocese were the keynote topics of the convention.

Guests of honor at the sessions were the Rt. Rev. G. S. Reifsnider, D.D., Suffragan Bishop of North Tokyo; Miss Louisa H. Boyd, U. T. O. missionary to North Tokyo; Miss Grace Lindley, national executive secretary, and Mrs. T. K. Wade, national supply secretary, from New York.

Bishop Tucker appointed Mrs. Frank Holladay, of Suffolk, president of the Auxiliary, her term beginning January 1, 1930. The following new officers were elected: Mrs. Joseph Deal, Jr., Norfolk, secretary; Mrs. E. H. Mitchell, Danville, social service secretary.

Mrs. Frank Darling expressed the love and appreciation of Mrs. Walter Whichard, the retiring president, not only from each member of the executive board, but of the membership of the Auxiliary of the diocese. Mrs. Whichard was presented with a Prayer Book and Hymnal by the board.

Mrs. Randolph Barksdale, of Petersburg, who this year completes ten years of service as custodian of the U. T. O., was also presented with a Prayer Book by the board.

A "GIVERS" garden party was held in an English vicarage garden recently, and the contributions of the guests amounted to \$2,000, which goes toward a new church hall.

† Necrology †

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

DAVID S. MAY, PRIEST

BALTIMORE—The Rev. David S. May, a retired priest of Maryland, died in Baltimore on Wednesday, November 13th, and was buried on Friday, November 15th, in Ivy Hill Cemetery, Alexandria, Va. The funeral service was held in the Church of the Ascension, Baltimore, and was conducted by the Rt. Rev. E. T. Helfenstein, Bishop of Maryland; the Rev. Philip J. Jensen of Owings Mills; and the Rev. Robert E. Browning, rector of the parish.

The Rev. Mr. Jensen conducted the service at the grave.

The Rev. Mr. May was born in Halton county, Canada, January 31, 1850, and received his education at the public schools in Canada and at the Virginia Theological Seminary. He was ordained deacon in 1882 by Bishop Whittle, and priest the following year by Bishop Peterkin.

He formerly served at St. Paul's Church, Richmond, Va.; St. Luke's Church, Rockbridge, Va.; Christ Church, Ironton, Ohio; All Saints' Church, Calvert county, Md.; Church of the Ascension, Baltimore; Holy Comforter, Baltimore; Grace Church, Lingamore; Zion parish, Frederick county, Md.; St. Peter's Church, Lonaconing, Md.; Holy Evangelist, Baltimore; and St. John's Church, Western Run parish, Md. Mr. May has been retired for several years. He is survived by his widow.

HORACE ABBOTT GOULD

ST. SIMONS ISLAND, GA.—On the morning of All Saints' Day, Horace Abbott Gould, aged 77, a devoted member of the Brotherhood of St. Andrew, died.

In the seventies and eighties of the last century, with the church building in ruins, and those who returned to St. Simons too poor to rebuild, there was danger that the historical parish of Christ Church might become extinct. To keep up a desire for the Church, Mr. Gould, the oldest son of Horace Bunch and Deborah Abbott Gould, acted as lay reader, and met at the different homes on the Island for Morning Prayers and singing.

When young Anson G. P. Dodge went to the island to visit his father, who was then in charge of St. Simons Saw Mills of the Dodge Lumber Co., he was so interested and deeply impressed by Mr. Gould's earnestness, that he did not forget during his years in the seminary, but as soon as he was ordered deacon he rebuilt the church; and when ordained priest, he became the rector, and put the parish on a firm financial basis.

FANNY HAY WOOD

PHILADELPHIA—Mrs. Fanny Hay Wood, widow of Alonzo Lippincott Wood, priest, died on Monday, November 4th, at her home in Chestnut Hill, Philadelphia, in her 76th year.

Mrs. Wood was the daughter of George and Fanny Bacon Brand, of Lexington, Ky., and the mother of four sons, three of whom are priests: the Rev. Alonzo L. Wood, assistant at St. John's, Norristown, Pa.; the Rev. Edmund B. Wood, rector of St. Mark's, Clark Mills, N. Y.; the Rev. Daniel Smith Wood, rector of St. Mary's,

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Springfield Center, N. Y.; and George B. Wood, of Philadelphia.

Services were held on Thursday, November 7th, at St. Luke's, Germantown, the burial office said by the Rev. Guy L. Wallis, rector of St. Paul's, Staten Island, a lifelong friend and associate of the late Fr. Wood, and Requiem Mass by the Rev. Donald H. Morse, rector of Christ Church, Schenectady, N. Y.

On Friday, November 8th, after Requiem Mass said by her eldest son, the Rev. Alonzo Wood, Mrs. Wood's body was laid to rest in the churchyard of St. John's Church, Tannersville, N. Y., near her house in the Catskills, where she had spent the summers for the greater part of her life, and beside the grave of her husband, who died in 1911. The committal was said by Fr. Morse.

EARTHQUAKE IN HAWAII

NEW YORK—"We are all in a very much upset condition in our homes by these constant earthquakes," wrote Mrs. Douglas Wallace, wife of the rector of Christ Church, Kona, Hawaii, during October, when the island was having a series of shakes more than usually severe.

"Our homes look as if we were ready to run at any minute, which we are, but we cannot get away from the shakes. We sat up all Saturday night. Only six were in church on Sunday, and we have not been undressed for three nights. Our kitchen wall and chimney, which are of stone, have been moved about six or eight inches outward—not inward, I am glad to say. Jars of fruit have been thrown off the shelves and broken, but not many. We have about everything breakable packed in boxes, pictures on the floors and under beds and tables. Heavy pieces of furniture have moved about six inches. Water tanks on our place are leaking and many of our stone walls are down. We have come off very well, when we compare with others who have had their water tanks laid flat, their stone walls, miles of them, down, and their cattle roaming all over."

VISITING LEPERS

THREE YOUNG STUDENTS in the Divinity School in south Japan, too far from home to return there during the Christmas holidays last year, were asked by Bishop Lea to undertake a missionary journey to the island of Tanegashima, where the Japanese Church has mission work. Their special object was to visit the lepers on the island. The climate is supposed to be good for sufferers from leprosy, so that their number is larger than in some other parts of Japan. The island is forty-five miles long and about ten miles wide. The three students divided it into sections and went off separately, meeting at intervals to compare reports.

The lepers live in miserable little huts, and hide themselves as much as possible. They have spent what little money they had on patent medicines, without results. It required much patience and tact on the part of the students to reach them with a Christian message and with the information that new methods of treating the disease hold out some hope. A clergyman on the island some years ago had made arrangements to have the lepers visit a doctor on the island for injections, but through ignorance and fear few have done so. The doctor himself believes that the Christian message must be delivered first, and urged the students to find a Christian worker for these sufferers.

The names of the three students were Paul and Barnabas and John. Two were from the northern island of Hokkaido, and the third came from Brazil.

NEWS IN BRIEF

ARKANSAS—One of the big events of the year's program of Christ Church, Little Rock, was the annual parish dinner held November 20th. At this dinner the largest number of Churchmen were in attendance than ever before at a social function under the auspices of the Church. The chief speaker was the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee. Bishop and Mrs. Winchester were also in attendance.—Thomas E. Wood, the active chairman of the executive council of the diocese, has been touring the diocese in the interest of diocesan and national Church work. He has visited the vacant parishes, of which there are six, and a number of parishes to which he was invited by the clergyman of the parish.

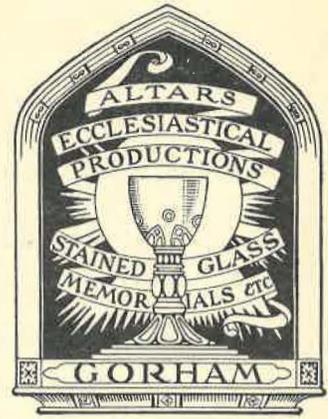
CENTRAL NEW YORK—Randolph H. Miller, president of the Homer National Bank, and prominent in civil affairs in Cortland County, and warden of Calvary Church, Homer, met death in an automobile accident near Schenectady, on November 15th.—The Rev. Elmer N. Schmuck, Bishop-elect of Wyoming, was the speaker at the annual parish dinner of Trinity Church, Watertown, on November 22d.—Mrs. Charles Daboll of Memphis, long a benefactor of Emmanuel Church of that place, died recently.—The new parish house of St. John's Church, Cape Vincent, was dedicated recently by Bishop Coley, assisted by the Ven. A. A. Jaynes, archdeacon, and the rector, the Rev. William J. Fairburn.—Lt. John F. Fiske, son of Bishop and Mrs. Fiske, was married to Miss Katherine Army Faulkner on November 16th, in the historic Emmanuel Church, New Castle, Del. The ceremony was performed by Bishop Fiske, assisted by the Rev. Joseph H. Earp, rector of the parish.

DALLAS—On Armistice Sunday an estimated congregation of 500, including some 250 men in uniform, accompanied by their colors, representatives of many patriotic societies, and a detachment of police officers in uniform, took part in a special form of service in St. Andrew's Church, Fort Worth, prepared by the rector, the Rev. Dr. Edward H. Eckel, and supplied to the congregation in a souvenir leaflet, which secured the vocal and ceremonial participation of the entire congregation. Major Henry W. Stiness, U. S. A., a vestryman of St. Andrew's, was marshal and master of ceremonies; and an impressive sermon was preached by the Rev. J. R. Maceo, deacon-assistant at St. Andrew's, who had been a major of the British Army in Egypt during the Great War.

GEORGIA—At the invitation of the diocesan department of Christian social service, the Rev. Harold Holt, of the National Council, addressed the clergy and a representative group of physicians and social service workers at St. Paul's Church, Savannah, on Friday evening, November 15th, on the matter of establishing a Family Welfare Institute in the diocese to build up the idea of Christian marriage as against the popular, or neo-pagan idea of marriage.

IDAHO—Deanery meetings have engaged the interest of Churchmen in the southern part of the district this fall. The Pocatello deanery held its meeting in Blackfoot in October with representatives from all but one or two missions. The Twin Falls deanery held its meeting in Gooding, with more than the usual number of delegates. The Boise deanery chose Nampa as its meeting place on November 12th, with Individual Responsibility as the main theme.—Armistice Day was marked by two services in St. Michael's Cathedral, Boise; the annual Service of Remembrance was held at noon, and at night there was a service of an international flavor, with the two local chapters of the Daughters of the British Empire attending. Later, there was a social hour in the British Tuttle House, when representatives of England, Scotland, Wales, Ireland, Canada, and Australia made brief addresses. St. Margaret's Hall, the district school for girls, held an Armistice Day service at 11 in the morning.—The Thanksgiving season is observed in Boise as a community season of an offering of fruits and vegetables to St. Luke's Hospital; the evening guild of the cathedral sponsors this, and the results are always most helpful in replenishing the storeroom of St. Luke's.

INDIANAPOLIS—During a large part of the summer the services of St. Paul's Church, Albany, were held in the parish house while the church was closed for extensive repairs and improvements. On St. Michael and All Angels' Day a service of thanksgiving and rededication was held at which the rector, the Rev. Allen P. Bissell, was celebrant. The Rev. Raymond Lemert of Trinity Church, Connorsville, delivered the sermon. The offering taken at this service paid one fourth of the total cost of the improvements.



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LEXINGTON—Bishop Abbott is to hold an eight day mission in Christ Church, Lexington, from January 5th to January 12th, inclusive. Preparation for the mission is already in progress. The Bishop is also to hold a five day mission in Trinity Church, Galveston, Tex., beginning Advent Sunday, December 1st.—A splendid conference of the laymen of the diocese, under the call of the field department, was held in the Phoenix Hotel, Lexington, on Tuesday, November 26th. The speakers were Bishop Abbott, the Rev. William B. Dern, the Ven. Archdeacon Reinheimer of Southern Ohio, and J. Swannell, of Champaign, Ill.

LOS ANGELES—St. Luke's Church, Los Angeles, was crowded on the afternoon of November 3d at the memorial service to its late rector, the Rev. Robert L. Windsor. Memorial addresses were delivered by Bishop Stevens and the Rev. Robert B. Gooden, D.D., chairman of the standing committee.—The Los Angeles clericus and clerica were both guests of the Rev. and Mrs. George Davidson of Los Angeles at luncheon at the Los Angeles Country Club on November 4th. Covers were laid for 120. Dr. Ernest C. Moore, director of the University of California at Los Angeles, was the speaker.—Robert H. Lindsay, senior warden of All Saints' Church, Los Angeles, recently brought back from England a handsome processional cross and four altar vases which he presented to the parish as a memorial to departed members of his family.—The November meeting of the diocesan Woman's Auxiliary, held at St. Paul's Cathedral House on the 12th, was addressed by the Rev. David R. Covell, field secretary-elect for the province of Sewanee of the Field Department of the National Council.—St. Matthias' Church, Los Angeles, is the recipient of the gift of a censer over 200 years old, brought from Barcelona, Spain, by the donor, Miss Marble.

The General Church Program luncheon for Churchwomen of the convocation of Los Angeles was held at the Elks' Club, Los Angeles, on November 19th. Speakers included the Rev. F. B. Bartlett of New York City, Dr. L. W. Glazebrook of Washington, Miss Grace Brady of Shanghai, and Mrs. George Davidson of Los Angeles. Over 300 attended.—St. John's Church, Los Angeles, has inaugurated a Sunday morning nursery during the 11 o'clock service. It is efficiently maintained by the Girls' Friendly Society.—An Episcopal Laymen's luncheon for the convocation of Los Angeles was held at the Hotel Alexandria, Los Angeles, on November 21st. Speakers were Bishop Stevens, the Rev. F. B. Bartlett of New York City, Dr. L. W. Glazebrook of Washington, and Wilmer Hammond of Los Angeles.—The Rt. Rev. Middleton S. Barnwell, D.D., Bishop of Idaho, conducted a preaching mission at All Saints' Church, Riverside, during Thanksgiving week.—Radio station KELW, Burbank, broadcasts "Episcopal Vespers" every Sunday evening at 5 o'clock, various adjacent parishes taking different Sundays of each month.

MARYLAND—The Rev. Charles E. McAllister, rector of the Church of St. Michael and All Angels', Baltimore, was the preacher on Tuesday evening, November 19th, at the opening service of the convocation of Cumberland, in St. John's Church, Hagerstown. The Rev. Dr. Louis G. Wood made a splendid address on the Every Member Canvass and the Budgets of the Diocese and General Church. The Rev. J. Moulton Thomas, deacon in charge of St. Thomas' Church, Hancock, read a paper, The Deacon Looks at the Ministry.

MARYLAND—Bishop Helfenstein, assisted by the Rev. James A. Mitchell, solemnized the marriage of the Rev. William Christian Roberts, rector of St. James' Church, Moulton, and Miss Ruth M. Lauster on Saturday, November 16th, in the Church of the Messiah, Hamilton, Baltimore. The couple left immediately after the ceremony for a trip north.

MASSACHUSETTS—The annual Service of Lights, an event in the calendar of the diocesan branch of the Girls' Friendly Society, was held in St. Paul's Cathedral, Boston, on Sunday evening, November 24th, and made its special appeal of beauty and symbolism. The Rev. Charles Tabor Hall, rector of St. John's Church, Arlington, was the preacher.—The Rev. Robert W. Patton, D.D., director of the American Church Institute for Negroes and member of the national Field Department, recently finished eight days of engagements in various parishes of the diocese.—Dr. John W. Wood of the national Department of Missions spoke in the Church of St. John the Evangelist, Hingham; St. Stephen's Church, Cohasset; and in the Church of Our Saviour, Roslindale, on Tuesday, November 26th.

MASSACHUSETTS—A tie for the largest confirmation class in its history was established on Sunday, November 17th, at St. Mark's Church, Fall River, when Bishop Slatery confirmed sixty-seven candidates, presented by

the rector, the Rev. Paul Micou. The earlier class of the same number was presented about eight years ago by the Rev. Charles W. Findlay, now rector of St. Andrew's Church, Albany, N. Y. Of this year's class twenty were adults.

MINNESOTA—The Rev. Rodney F. Cobb, rector of Trinity Church, Rock Island, Ill., held a mission at St. Paul's Church, Pipestone, Minn., from Monday, October 21st, through Friday, October 25th. One afternoon a sermon was preached to 315 Indian children at the government Indian School.

MINNESOTA—On Sunday, November 17th, at St. Matthew's Church, Chatfield, Bishop McElwain blessed a memorial pulpit given in memory of W. H. Gardner, a late senior warden of the parish, by his wife; refooring of the sanctuary and chancel in memory of U. J. Wright, a former vestryman, by his wife, and a pulpit lamp given in memory of the Rev. J. R. Holst by an unnamed donor.

MISSOURI—The Rev. Charles R. Tyner, rector of St. George's Church, Kansas City, held a unique service on a recent Sunday evening. The rector selected ten scenes from the Old Testament, and the members of the Young People's Society portrayed them in costume. A reader read part of the scripture pertaining to the episode, but deleted vital names that would immediately identify the scene.

Those in the congregation were given slips of paper which were numbered and wrote down the names of the various scenes as they appeared. Out of 168 only three people had the ten correct answers.

NORTHERN INDIANA—The function of the Woman's Auxiliary in religious education was especially evident at the meeting of the Church School Institute of the South Bend district held at Howe on Sunday, November 17th. The discussions were conducted by Mrs. W. J. Cordick, of Plymouth, diocesan U.T.O. custodian, who spoke on The Message of the Master, and Mrs. Robert Happ, of South Bend, diocesan Auxiliary education secretary, who took up the topics, What Christ Should Be Made to Little Children, and How to Teach Juniors About Christ.

Dress parade of Howe Military Academy was witnessed by members of the Institute and chapel services were attended. Forty-five were present, representation being from Elkhart, South Bend, Plymouth, Mishawaka, and Howe.

NORTHERN INDIANA—A gift of \$10,000, unsolicited and unexpected, has been received by Bishop Gray toward the building of a cathedral upon the site which was given a few years ago, and which is located on Lincoln highway and on the banks of St. Joseph River in Mishawaka.—An eight-day mission was conducted by Bishop Gray at St. Andrew's Church, Baltimore, the Rev. Edward R. Noble, vicar. In connection with this, a children's mission was held each afternoon, about 200 children attending regularly.

PITTSBURGH—Bishop Mann was the special preacher at a service arranged at Trinity Cathedral for the Pittsburgh branch of the Canadian League of the British Empire Service League, and for other cooperating British, Scottish, and American organizations on Armistice Eve, November 10th.—Over 200 persons attended the first dinner and meeting of the Church Club of the diocese at the University Club, Pittsburgh. The speaker was Bishop Slatery, who spoke upon the revised Prayer Book.—The Rev. Dr. John Downs Hills, rector of the Church of the Epiphany, Bellevue, for the past twenty years, is slowly recovering from his recent illness. He hopes to resume his duties within a few weeks.

PITTSBURGH—St. Stephen's Church, McKeesport, observed its annual father and son banquet in the parish hall on Tuesday, November 19th. The Rt. Rev. Irving P. Johnson, D.D.,

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Bishop of Colorado, was the principal speaker. Bishop Johnson's subject was: "What Price Joy?"

QUINCY—A handsome oil painting of the Good Shepherd, the work of Miss Lila Marri-gold, has been presented to the Church of the Good Shepherd, Quincy.—The Bishop has sold the property at 1819 Jersey street, Quincy, bequeathed by Mrs. Rosetta Gatchell, for episco-pal residence purposes. With the proceeds he has established the Gatchell Domiciliary Fund to endow the episcopal residence of the diocese, the same being at present at 1661 Jersey street, Quincy.

RHODE ISLAND—Bishop Perry recently blessed the new organ installed at Emmanuel Church, Newport, the Rev. H. St. G. Burrill, rector.—The attractive new plant of the Seamen's Church Institute, at Newport, of which the Rev. R. W. Magoun is the superintendent, is rapidly nearing completion. It is a memorial given in honor of the late Senator Wetmore by his widow and daughters.

SOUTHERN OHIO—Armistice Day patriotic services were held at St. Luke's Church, Mari-etta, and were largely attended by members of patriotic organizations and citizens gener-ally. The church was filled to capacity. Mari-etta Post No. 64, American Legion, Veterans of Foreign Wars, and the Spanish-American War Veterans Association sponsored the pro-gram. Judge A. T. Williamson made the patri-otic address.

VERMONT—On All Saints' Day the Rev. Mor-gan Ashley celebrated his tenth year as rector of Trinity Church, Rutland. There were three celebrations of the Holy Communion that morning with large congregations at each. The Rutland clericus met at the rectory for their regular monthly meeting, after which they and their wives were entertained at supper. At 8 p.m. Evensong was sung in the church, Bishop Hall delivering the sermon. After the service an informal reception was held in the parish house, at which time a purse of gold was presented to the rector and his wife as a token of the love and appreciation of their many friends in the parish.

WESTERN MICHIGAN—The cornerstone of the new parish Church of the Epiphany, South Haven, was laid on November 17th, by the rector, the Rev. F. C. Smith. This completes the parish plant, and is being erected prac-tically without debt. St. Andrew's Church, Big Rapids, has been very much improved by the erection of a beautiful walnut reredos, the gift of Mrs. Matchette, of New York.

WEST MISSOURI—The standing committee of the diocese has been reorganized to fill vacan-cies caused by the departure from the diocese of the Rev. Benjamin M. Washburn. The Rev. Robert Nelson Spencer of Kansas City has been elected president; the Rev. James P. DeWolfe of Kansas City, secretary; and the Rev. Edwin W. Merrill of St. Mary's Church, Kansas City, has been made the new member of the committee.—A successful and well at-tended meeting of the West Missouri diocesan branch of the Woman's Auxiliary was held in St. Mark's Church, Kansas City, the Rev. Oliver F. Crawford, rector, on Thursday, No- vember 14th. The Holy Communion was cele- brated by the Rev. Henry N. Hyde, executive secretary of the diocese, and the rector gave an address on phases of social service in Kan- sas City.

WYOMING—The Rev. Dr. W. J. Loaring-Clark of New York opened a preaching mis- sion in St. Matthew's Cathedral, Laramie, on Sunday morning, November 10th. Dr. Loaring-Clark preached at the devotional services each evening, and also conducted a question box. Unusually effective and inspiring was his ser- mon of Tuesday night based on the parable of the good Samaritan; and also the sermon on Wednesday night on the subject of Faith presented to a congregation that filled the cathedral, and of which over 150 were young people of university age or under.

In addition to the evening services with an evangelistic emphasis, Dr. Clark addressed three different gatherings of students at the Episco- palian Club, also the ninety students of Sher- wood and Ivinson halls, and held three con- ferences on evangelism with a group of clergy and church workers.

His address to the Rotary Club on Thurs- day noon has been announced by the Laramie business men as one of the most helpful and inspiring talks ever delivered before that club. Dr. Clark's mission closed with the evening service, Friday, November 15th, and furnished a very profitable inspiration and experience to the Church members of Laramie.—The Rev. H. W. Foreman, secretary for rural work of the National Council, spent three days, No- vember 12th, 13th, and 14th, in Laramie, con- ducting conferences on the subject of rural work.—The Rev. Mr. Foreman took part also

in the mission conducted in the cathedral by the Rev. Dr. Loaring-Clark; and before the young people gathered for the special service for students on Wednesday evening, he stressed the great need for an indigenous clergy and presented to the young people the great opportunity offered in rural work. The Rev. Mr. Evjen, pastor in charge of Medicine Bow, Rock River, and Fox Park, drove Mr. Fore- man to those fields and then on to Saratoga and Encampment.

FORT VALLEY SCHOOL

FORT VALLEY SCHOOL for Negroes, in Georgia, appealed for \$25,000 as a special fund to mark the twenty-fifth anniversary of Mr. and Mrs. Hunt's coming to the school. A friend offered them \$5,000 if they succeeded in raising \$30,000, and now, except for a few subscriptions not yet paid, the \$30,000 is in hand. It is to be used for the unromantic but urgent building of a sewage disposal plant, ex- tending the water mains for better fire protection, and building an infirmary.

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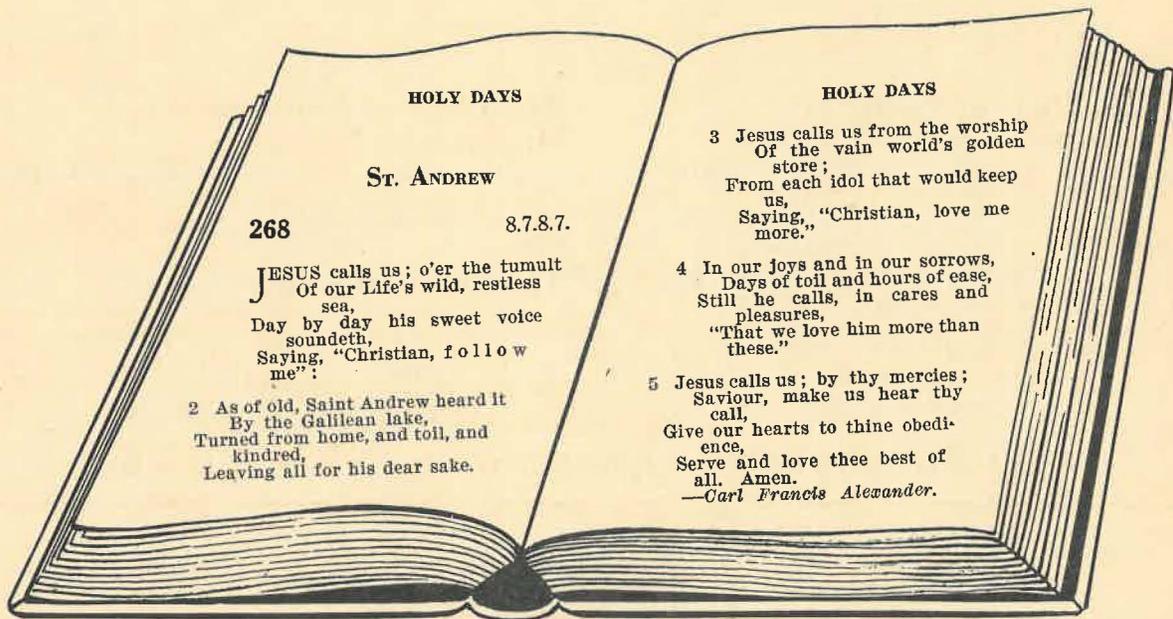
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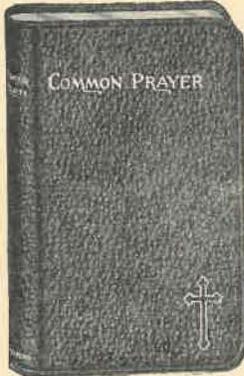
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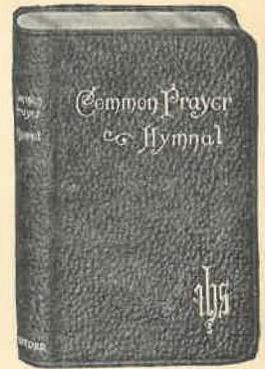
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