



The Living Church

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

VOL. LXXXI. MILWAUKEE, WISCONSIN, SEPTEMBER 28, 1929

No. 22

A Churchman Afield in Mexico

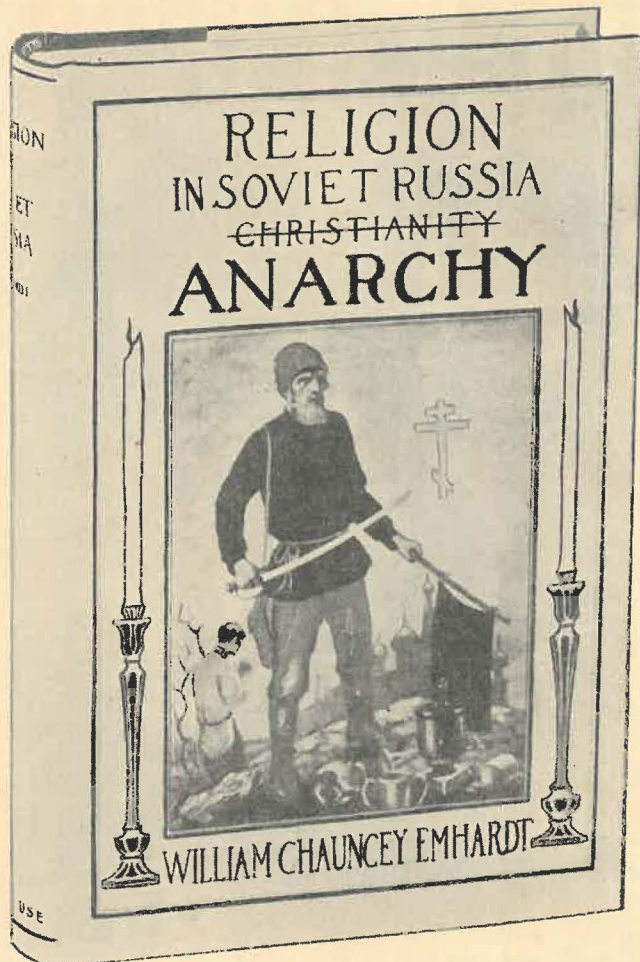
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The Living Church

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VOL. LXXXI

MILWAUKEE, WISCONSIN, SEPTEMBER 28, 1929

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EDITORIALS & COMMENTS

WE HAVE occasionally embraced the opportunity to call attention to friendly and irenic words of some of our Roman Catholic neighbors toward THE LIVING CHURCH and toward the Anglican communion. We appreciate the courtesy and Christian charity of editors who show that disposition more than we are able to tell, and are glad to express this appreciation in our columns whenever occasion permits.

In Defense of
Ex-Roman Priests

Unfortunately there is another type of religious periodical, not confined to any one communion, which seems to delight in attacking not only the views but the good faith of those whose religious expression differs from their own. Scarcely a week goes by that at least one such paper does not openly attack THE LIVING CHURCH for its editorial remarks, not infrequently distorting these out of all semblance to their original meaning. To such unchristian attacks (whether from within or without the Church), the usual reply of THE LIVING CHURCH is—silence. For once, however, we are going to break that silence—just for a moment—not because of an attack on our own good name, for that would be to indulge in recrimination, but to defend the honor of the handful of our clergy who have left the ranks of the Roman Church to exercise their priesthood in the Anglican communion.

The *Catholic Standard and Times*, Philadelphia diocesan weekly, regularly devotes its third editorial column to an attack upon either THE LIVING CHURCH or the Anglican position in general. We are accustomed to look for this column with some interest to see what new foible of ours it has found to demolish, Quixote-like, with the sharp point of its editorial pen. Recently this periodical challenged THE LIVING CHURCH point-blank to name ten Roman Catholic priests since the time of Newman "who entered the Episcopal Church because they thought it was the true Church," and not "because they wished to contract matrimony, to escape discipline, to avoid the sacrament of penance, or to do and to teach anything that they wished to do and to teach."

Of course there is a "catch" in this challenge. Not only are we unable to name ten priests who have passed from the Roman to the Anglican communion because they thought the latter to be the "true Church," but we cannot think of anybody in the Anglican communion who holds such a posterous belief. The writer

of that particular column in that particular paper really has had opportunity to know the Anglican position, so that when he misstates that position, he is not doing justice to his own large fund of knowledge. Romans and Anglicans alike identify the Catholic Church with the true Church simply because history shows that that is the Church founded by our Lord. The Roman holds that only in communion with the Roman see is that Church to be found. The Anglican holds that wherever the historic episcopate is found in conjunction with the historic faith, the historic Bible, and the historic sacraments, there is the Catholic Church, though observation and history alike indicate that there may be local defects in teaching and infelicities in practices in portions of that Church. When a Roman comes to see that that section of the Catholic Church in communion with the see of Rome is only a part of that Church, he may, or he may not, change his allegiance from the one communion to another; he certainly never changes because he concludes that another communion is the "true Church" unless he is thoroughly stupid. When an Anglican comes to accept the Roman position he ought also to accept the Roman allegiance, though in rare instances it appears that he does not, much to the joy of Protestant agitators.

But we can easily name more than ten who have come from the Roman to the Anglican allegiance for good cause and have done or are doing honest, loyal work as Catholic priests in the Anglican communion. We grant that there have been men of the other sort, nor do we assert that the number who come to us is greater than the number that we lose to Rome. On both sides the number is trivial.

The path of those who have come to us from Rome has been difficult. They have regularly been subjected to just such attacks and innuendos as are contained in the editorial in question. We write this editorial to acknowledge publicly our debt of gratitude to these priests who have come from Rome for their courage and loyalty, and to defend them from false insinuations. Seldom, if ever, be it said to their credit, have we heard of one publicly attacking the Church of his baptism. Generally speaking, they are of too fine a calibre for that.

No, we are not going to name ten of them, though we could. But to do so would be to open the way for their critics to attack their motives, and we will not

subject them to the burden of defending themselves. They are not traitors but heroes.

But there is no obligation on our bishops to receive priests who cannot profitably exercise their priesthood under the conditions that prevail in the Anglican communion. We can use some of these; we cannot use others; none has a vested right to say that because he is a priest in Catholic orders, *therefore* the Anglican Bishop of A, B, or C is in duty bound to receive him.

It would help so greatly to promote the Catholic idea in Christendom generally if bad motives were not imputed to men who leave one communion for another. Sometimes, no doubt, this is done for unworthy motives. But to assume that such is invariably or necessarily the case is simply false. And one does not show himself to be a good Catholic when he does it.

AMONG the various forces that have assisted the progress of the Catholic revival in the Church of England, the *Church Times*, of London, has for many years been one of the foremost. Our readers, we feel sure, will join Mr. Frederick Bernard Palmer, its proprietor, who completes fifty years' service with that paper on Michaelmas Day. The journal was founded by his father, the late Mr. George Josiah Palmer, and was built up to its present position by a combination of hard work, vision, courage against odds, and Christian charity which it would be hard to rival.

A Notable
Anniversary

Mr. Palmer was educated at All Saints' School, Bloxham. Leaving school at the age of 16, he passed into his father's office, where he has remained ever since, both to serve the interests of the *Church Times* and to guide its course through the rough seas of English ecclesiastical politics. From 1892 to 1915 Mr. Palmer was associated with two brothers, one of whom, the Rev. Henry Palmer, was editor. They both retired in 1915, when the Rev. E. Hermitage Day took up the editorship until 1924 to be succeeded by the present occupant of the editorial chair, Mr. Sidney Dark. With Mr. Palmer have been associated a brilliant staff of journalists, both clerical and lay, at various periods of the paper's history—Canon T. A. Lacey, the late Rev. G. C. Rawlinson, Dr. W. J. Sparrow-Simpson, the Rev. C. B. Mortlock, the late Canon Benham ("Peter Lombard"), Canon Anthony Deane, Mr. Arthur Reynolds, and many others too numerous to mention. But one and all would admit that it was Mr. Palmer's genius that made the paper what it is, a power in English ecclesiastical circles, read, admired, and feared by high placed dignitaries whose views are widely different.

Mr. Palmer's interests are mainly those of the *Church Times*, but he has been able to spare time for other work in connection with the Church. For thirty years he has been one of the treasurers of the Universities' Mission to Central Africa, he is chairman of the governing committee of his old school at Bloxham and a Fellow of the Lancing Corporation, while he has been associated with a number of churches well known in connection with the Catholic movement. He was baptized at St. Mary Magdalene's, Munster square, and until he married was mainly associated with that famous church.

He is now churchwarden at St. Matthew's, Westminster. But the best part of his life has been spent at the suburban church of St. Peter, Streatham, where he gave loyal and ungrudging service to three vicars, the late Rev. Baron Dickinson, the late Rev. Edward Jervis, and the Rev. H. C. Frith. He was worshipper at this church for thirty years, during which time he was

sidesman, vestryman, and served two years as warden.

Mr. Palmer married a daughter of Sir Thomas Stevenson, M.D., in his day a famous toxicologist. He has one son who, it may be remembered, acted until quite recently as European correspondent of *THE LIVING CHURCH*. The birth of a grandson on September 8th of this year, within a few weeks of his jubilee, was a great delight to him, and augurs well for the future of the paper. Mr. Palmer would always admit that his success in the conduct of the paper has been largely due to the quiet sympathy and gentle criticism of his wife.

A few weeks ago the composing and clerical staffs of the *Church Times* presented Mr. Palmer with an armchair and an illuminated address, in which they expressed the hope that he would be with them for many years yet to guide the course of the paper. Among the signatories to this address was Mr. William Thompson, the former publications and advertisement manager, who retired from his post last year after fifty-three years of faithful service to the paper. Fr. Fryer, writing of the founder of the paper last year, said that Mr. G. J. Palmer "held firmly to the preaching of the whole Faith, of laying true foundations of encouraging spiritual progress rather than excessive care for ceremonial; and of taking care of the poor and needy." Exactly the same could be said of the present proprietor. A remark that he made a few years ago to a colleague who was rather addicted to extreme forms of devotion to the Blessed Sacrament, "You are playing with the Blessed Sacrament," is an exact key to his extremely reverent mind, and nothing more excites his anger and amusement than the silly young men who write letters to the "Answers Editor" asking whether laymen may wear birettas, and similar trivialities.

The *Church Times* has ever aimed at the preaching and practice of the fundamental truths of our Holy Religion.

PRESIDING BISHOP ASKS PRAYERS FOR NATIONAL COUNCIL

October 8-10, 1929

THE first meeting this fall of the National Council and its departments will be held at the Church Missions House, New York, October 8th, 9th, and 10th.

I would be grateful if the clergy and people of our Church would remember us in their prayers that the members of the Council and its departments may be guided to deal wisely in the important matters committed to them by the Church.

JOHN GARDNER MURRAY,
Presiding Bishop and President
of the National Council

ANSWERS TO CORRESPONDENTS

H. S. H.—(1) A clergyman in American orders desiring to accept a position in the English Church is subject to the provisions of the Colonial Clergy Act of that country, according to which license must be obtained from the Archbishop of the province, and an oath of canonical obedience must be taken. So far as we know, there is nothing in that oath that is inconsistent with the position of an American citizen. Temporary appointment may be legalized by the Bishop of the diocese.—(2) Preferment to an English benefice is secured on the nomination of its "patron," which, in ordinary churches, is generally an individual. In the larger and more important parishes, in cathedrals, etc., the patronage is often vested in the Crown, in one of the universities, or in some ecclesiastical corporation.

ACKNOWLEDGMENTS

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DAILY BIBLE STUDIES

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

ANGELS AND MEN

*Sunday, September 29: Eighteenth Sunday after Trinity:
St. Michael and All Angels*

READ Revelation 12:7-12.

THE Collect for this day, when we are asked to remember the ministry of angels, declares that God has "ordained and constituted the services of Angels and men in a wonderful order." The Bible tells us much about the services of angels. They appeared as the messengers of God at a time when men could not understand spiritual messages, and they were associated with our Lord's birth and with His life and resurrection. Though we cannot see them, they are still near us to "succour and defend" us.

Thus, Heaven and Earth are closely united. Angels are even today our guardians, ministering to us.

Hymn 290

Monday, September 30

READ Isaiah 6:1-8.

THE prophet had a vision. He saw the angels worshipping God and heard them singing. One of them came to him, bringing pardon and purification, and after that he was quick to answer God's call. "Here am I; send me," he cried. We join our worship with that of the angels in our service of Holy Communion, and that blessed Service prepares us for the work God has given us to do. Humility, reverence, and active service, as suggested by the six wings of the angels, are the proofs of our consecration; for the Holy Communion, if we are sincere, calls us to offer and present unto God "ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice." If we join with the angels in worship, we should also join with them in doing God's will.

Hymn 289

Tuesday, October 1

READ St. Luke 2:8-14.

WE can never forget in our Christmas joy the angelic messengers who sang to the shepherds on the Judean hills the glorious anthem of redemption. The *Gloria in Excelsis*, with which our service of Holy Communion ends, brings very near to us the precious truth of the Incarnation, and again our hearts and voices join with the angels in proclaiming the Good News of salvation. It is a song which can never grow old, and we will sing it again in Heaven when the full plan of God's redemption through Jesus Christ shall be completed. Meanwhile we should let the blessed message of the angels enter our lives and make us glad, for salvation has to do with our daily living. As the shepherds, inspired by the angelic message, hastened to Bethlehem, so should we hasten to worship and serve the dear Lord Christ who is ever near us.

Hymn 557

Wednesday, October 2

READ St. Matthew 4:1-11.

WE love to think of the angels ministering unto Jesus Christ. They came after His fasting and temptation in the wilderness, and they came when He was agonizing in Gethsemane (St. Luke 22:43). Holy indeed were their ministrations, for they were given to the Son of God. May we not follow the sacred example and minister to our Blessed Lord? If our worship is sincere and our hearts are right, we serve Him when we accept His gracious invitation and "Do this in remembrance" of Him. We minister to Him in caring for the poor and sick, for so He Himself declares. We minister to Him when, in the midst of an unbelieving world, we are loyal to

Him as the world's Redeemer and hold firmly to the Faith once delivered. And we minister to Him when, rejoicing in His pardon and peace, we worship Him and love Him and trust Him even in dark hours of suffering and pain.

Hymn 238

Thursday, October 3

READ St. Matthew 18:1-10.

THAT there are guardian angels of little children has always been one of the blessed and comforting revelations of Christ's love and care. The Master loved children and set them as examples for adults. Their faith, their love, their simplicity and unconscious grace often shame us who have grown a little hardened and cynical and insincere in manner and speech. May it not be that their angels, ever beholding the face of the Father, bring from Him special gifts which make them precious in His sight and precious to all pure-hearted men and women? We reverence the little ones if we are in any measure good men and women. Our righteous indignation is aroused when in any manner they are offended or treated cruelly. A little child, even as Isaiah prophesied of the Christ Child, may often lead the hardened sinner to penitence and peace. Thank God for the little ones! They are the leaven of a sin-burdened world!

Hymn 350

Friday, October 4

READ Hebrews 1:1-14.

THIS splendid chapter, declaring the Christ to be the "First begotten," reveals to us also the ministry of the angels: "Are they not all ministering spirits?" We, ourselves, are both spiritual and material. The spiritual is the God-likeness in us resulting from our creation in God's image (Genesis 1:26 and 2:7). We are higher than the angels (I Corinthians 6:3), and they are God's servants sent forth to help us. The spiritual is the real part of us, and the material is of value only as it is ruled by the spiritual. Hence, the gracious "succour and defense" of the angels coming from our Father, whose service is evidenced by their ministering to the eternal Son of God. Even as they ministered to Him, the Child of Bethlehem and the King Eternal, so by His merciful planning they come to help us, to protect us, to strengthen us. Let us not disregard this gracious proof of divine care and love. In our prosaic life we need this spiritual realization to tell us we are God's children.

Hymn 291

Saturday, October 5

READ Daniel 9:21-23.

THE Bible brings the ministry of the angels before us in many places and the names of two are especially mentioned, Gabriel and Michael. Gabriel was the messenger who announced the birth of St. John the Baptist and who appeared to the Virgin Mary announcing the Holy Incarnation of the Son of God. Michael was the prince who fought against God's enemies (Daniel 10:13, 21, and 12:1) and whom St. John the Divine saw in his vision as casting down the great dragon from the presence of God (Revelation 12:7). These names, so intimately associated with God's will for man's victory through Christ, bring us a message of angelic service. Still Gabriel brings us assurances of God's love, and still Michael, the prince, fights for and with us against the world, the flesh, and the devil.

Hymn 529

Dear Lord, I thank Thee for the angels, Thy messengers, who bring to us comfort from Heaven and who fight for us in the age-long battle with sin. May their ministry bring me courage and inspire me with zeal, even as it calms my fears and tells me of Thy loving care. Amen.

CONTINUING THE WORK OF THE WORLD CONFERENCE

BY THE REV. FRANK GAVIN, Th.D.

Maloja, Switzerland.

AT an elevation of nearly 6,000 feet were conducted the deliberations of the Continuation Committee, August 27-31. The place was inspiring. At one end of the beautiful Lake Silz, an hour further than St. Moritz, with beautiful and magnificent views everywhere, lies Maloja, in the Engadine of Switzerland, with its magnificent Maloja Palace Hotel. The setting could not conceivably have been improved upon.

Delegates began to arrive on Monday, August 26th—a useful precaution for those unaccustomed to the altitude. That evening, under Dr. Garvie's chairmanship, the sessions were organized. The two languages used were German and English, and the astonishing way in which Pfarrer Hermann Sasse interpreted from language to language elicited the writer's continued amazement.

The sessions were marked by frankness, courtesy, and an extraordinary breadth of understanding, on the part of all the speakers, of positions other than their own. There was no time wasted, for all participants showed a keenness and interest in the question at issue which, were it universal in "Conferences," would ensure a larger measure of achievement. Rather more than fifty delegates, alternates, and guests attended, representing in their persons many nations. They did not come, however, as delegates of Churches, but to constitute the Continuation Committee.

After a celebration of the Holy Communion by the Bishop of Gloucester on Tuesday morning at 8, took place the "Service of Commemoration and Thanksgiving in memory of Charles Henry Brent, D.D., Bishop of Western New York and Chairman of the Conference." [Briefly reported in last week's issue, page 708.] The beloved Bishop Brent left not only many friends, but a great cause as the result of one part of his life's work.

At the first meeting of the Committee for the work of the session, the Archbishop of York was unanimously elected to succeed Bishop Brent as Chairman of the World Conference. There could not have been a better choice, and the convergence of sentiment was striking evidence of this conviction.

The fascinating reports on achieved or proposed partial reunion plans served both as a testimony to the new spirit alive in Christendom today, and as earnest of future possibilities. Lord Sands and Dr. Stewart spoke of the recently consummated reunion of the Scottish (Presbyterian) Churches. Bishop Palmer and Mr. K. T. Paul presented the scheme for the South India proposed United Church. The persuasiveness and cogency of the Bishop's speech generated a very powerful argument for a favorable and sympathetic approach to it, on the part of Anglicans as well as of the other communions involved. Dr. T. Albert Morse of Toronto reported on the United Church of Canada, and Sir Henry Lunn on the Methodist union. [The resolution of the Committee was printed last week, page 698.] Various speakers then addressed the Committee on currents of opinion in different countries: Professor Hermelink (Marburg) for Germany; Dr. Cadman for America; Professor Alivisatos for Greece; Dr. William Adams Brown, Prälat Schoell, Bishop Headlam, and Dr. Zankow discussed the future of the World Movement in their own lands.

At the meeting of the Committee of Reference at Hadfield in June there was drawn up a tentative list of "Questions for Study on the Nature of the Church, the Church's Ministry, and the Sacraments," which, after some discussion and suggestion from Dr. W. A. Brown and the Rev. Floyd W. Tomkins, Jr., will be printed with additions and alternatives. A second suggestion from this same meeting was for the appointment of a small Committee of Theologians to study "certain crucial questions—*e.g.*, the meaning of grace, ordination, the episcopacy." A list of thirteen persons with alternates was finally decided upon. At a meeting of this newly-constituted Theological Committee it was decided to apportion the subject of *Grace*—to be chiefly expounded historically—to a number of the members, with the understanding that the individual papers be circulated to all the members and discussed together, before the meeting of the Continuation Committee at Mürren, August

26-29, 1930. This action was, with the election of Archbishop Temple, the most significant thing done at Maloja.

Among other resolutions passed were: to send a letter to every Church represented at Lausanne asking for a contribution towards expenses—estimated at about \$24,000; one apropos of the Lambeth Conference, praying that "God will so guide its deliberations that they may serve to promote the unity of the Church of Christ." Without amalgamation with the Life and Work Movement, a closer coöperation was to be secured. The Reference Committee was given a number of suggestions for the 1930 program: towards securing more discussion, the date of a possible World Conference, the effort to bring Youth into the Movement, and the like. The Committee adjourned at 5 p.m., August 30th.

The session at Maloja is noteworthy for several reasons. The chief would seem to be the definite effort to prepare the way for the settlement of theological questions, disputed for centuries, by means of the work of an international group of theologians. Such work could not have been done at Lausanne, nor could it be achieved at any Conference in the future. Results of a theological study on the proposed plan can form an invaluable element of incalculable importance for future Conferences. Another striking fact is the widespread interest and initiative, on the part of the European Churches, in what was originally an American proposal—the World Conference on Faith and Order. Will the leadership pass across the Atlantic to Europe, or will there be established an increasingly strong bond, by means of the close association between the churches of the Old World and those of the New?

The Theological Committee was appointed as follows:

Chairman—The Bishop of Gloucester.

Secretary—Dr. Whitley.

Members

1. Professor Turner
2. Professor Watson
3. Professor Bartlet
4. Dr. Glubokowsky
5. Dr. Alivisatos
6. Professor Choisy
7. Professor Jundt
8. Professor Aulén
9. Professor Hermelink
10. Professor Wobbermin
11. Professor William Adams Brown
12. Dr. Gavin
13. Professor Milligan

Alternates

1. Professor Goudge
2. Dr. Rawlinson
3. Professor Dodd
4. Professor Arseniew
5. Archbishop Germanos
6. Professor Brunner
7. Professor Ménégoz
8. Professor Nörrgaard
9. Professor Hirsch
10. Dr. Lang
11. Dr. Soper
- 12.
13. Professor Manson (or Professor Watt)

THE PRESIDENT SPEAKS

PRESIDENT HOOVER has never more truly revealed his capacity for leadership and action than in the promptness and decisiveness with which he has spoken in his message to the Senate concerning the evidences of the mean-spirited and hypocritical pretense of patriotism that has covered up the actual motives of personal and business interest and profiteering associated with Big Navy propaganda. It is too early to say how deep and how far such interested motives and activities have gone, but President Hoover is right in demanding an investigation that shall go "to the very bottom."

Making public a letter from E. G. Grace, president of the Bethlehem Shipbuilding Corporation, in which payments of money to Shearer, Big Navy propagandist, were admitted, President Hoover wrote:

"The disclosures of interference with and propaganda against the efforts of the government in its negotiations of international agreements for the reduction of naval armaments are so evident as to require that these matters should be gone into to the very bottom."

The ancient truths concerning God's law and providence, "He taketh the wise in their own craftiness," and "He maketh the wrath of men to praise Him," were surely never more vindicated than in recent events. Selfishness still proves self-destructive; and these revelations of the nature and motive of much Big Navy propaganda (regardless of what may yet be disclosed) come at a time when the reaction may profoundly help President Hoover to give that leadership toward world peace through disarmament which undoubtedly the President longs to give, and is capable of giving, if the American people with uncorrupted mind and heart will support him in every reasonable way.

—Congregationalist.

A Churchman Afield in Mexico

By the Rev. C. Rankin Barnes

Rector of St. James' Church, South Pasadena, California

FOR the first time in my ministry I could enjoy a holiday with the calm assurance that none of my brother clergy could possibly ask me to preach for them! And for the simple reason that it would have been against the law of Mexico. Three American Churchmen only may officiate within the southern republic. These are the Rt. Rev. Frank W. Creighton, D.D., Bishop of Mexico; the Ven. William Watson, Archdeacon of the Federal District; and the Very Rev. F. W. Golden-Howes, dean of Christ Church Cathedral, Mexico City. And these three may officiate only in the community or communities for which they are specifically registered with the Secretaria de Gobernación.

At the present time the American Episcopal Church is the only Christian body in Mexico maintaining specifically English-speaking work. The Union Evangelical Church in Mexico City has no denominational connection, and other churches have gradually withdrawn from English-speaking work, leaving it entirely in the hands of the Episcopal Church.

When a worshipper goes to Christ Church Cathedral in the capital city, he enjoys the unique experience of worshipping in a church administered under an American missionary bishop and consecrated as a memorial to the late Queen Victoria of England. Built by British Churchmen in 1898, it was later

It is a strange sensation indeed for the Churchman trained to follow, either by reading or from memory, the words of the Book of Common Prayer, to hear for the first time the Liturgy in an unfamiliar tongue. The streets of Mexico City were almost deserted as early in the morning I walked from my hotel facing the prosperous Avenida Juarez down to La Iglesia de San José de Gracia, in the poorer section of the city. Its very

location on Calle de Mesones ("the street of the rooming houses") indicates the neighborhood which it is serving. As I approached the attractive edifice I heard a queer mixture of military bugle and sacred bell, for the morning roll call at the barracks next door was almost synchronized with the beginning of the service!

The celebrant, Presbitero Fausto Orihuela, is a veteran Mexican priest, having been ordained in 1896. Copies of the Communion office in Spanish were in all the pews, but I soon realized how little

community of vocabulary exists between the words employed by the tourist in pursuit of food and in those used by the worshipper before the altar! But with close attention to the printed word I was even able to share, despite much mis-pronunciation, in those parts of the service spoken by priest and people together. Perhaps the greatest surprise to an American Churchman would be the



BISHOP CREIGHTON

The Bishop of Mexico, wearing the colorful *zarape* presented to him by his people.



PRBO. SAMUEL RAMIREZ

Priest-in-charge at San Miguel el Alto, Michoacan.



A TYPICAL CHURCH

This one is at Xochitengo, State of Mexico.



AT SAN MIGUEL EL ALTO

Part of the congregation of Pbro. Ramirez.

placed under the direction of the American Bishop of Mexico by the Archbishop of Canterbury. It is ministering today to both American and British Churchmen. The American Prayer Book is used for all services, but in the Prayer for the President there is also mention of His Majesty King George V and of the President of Mexico. Since June, 1928, its services have been in charge of Dean Golden-Howes, whose British birth and American education fit him ideally for his dual responsibility.

sight of a layman acting as server, dressed in street clothes.

The congregation was well proportioned as between men, women, and young people but evidenced the typical Mexican aversion to promptness. The faces of the other worshippers were swarthy and their words were unfamiliar; the architecture was Hispano-American, and the whole setting utterly non-Anglo-Saxon. But the familiar atmosphere of worship, the common devotion to our Lord, gave a unity of feeling far greater than the force of any such unimportant differences. He would

be dull, indeed, who could not catch a fresh thrill at the words of Administration: "El Cuerpo de nuestro Señor Jesucristo que fué dado por ti, preserve to cuerpo y alma para la vida eterna." Together we had been worshipping our Heavenly Father in His Son's way. Together we had knelt in adoration, *El Norteamer-*



AT HOOKER SCHOOL
Presentation of the Mexican flag, last spring.

cano and his fellow Churchmen of another country, race, and speech.

NOT far away from San José de Gracia is the Church's social settlement, La Casa del Sagrada Nombre ("The House of the Holy Name"). Located in an even poorer area of the city, it is truly "an oasis in a desert of poverty and woe," as it was once described by an American Consul-General. Curiously enough it ministers not only to Mexicans but also to Arabs, Russians, Jews, and other "foreigners." Its work includes a day nursery where Mexican mothers may leave their children while employed, and a simple school where are taught the three elementary grades. This work follows the government curriculum, and is under the inspection of the Department of Public Education. The psychological resemblance between Mexican youngsters and American seems great, for when I visited the school the smiling first graders were much more interested in *El Norteamericano* than they were in learning how to count!

In the evenings the classrooms become a center for adult education, and about a hundred grown people are being regularly instructed. Their course includes everything from typewriting to embroidery, from book-keeping to domestic science. There are also nine orphans in residence at the settlement, which is frequently called upon to aid homeless children picked up on the streets at night. When one realizes that few Mexico City newsboys have either homes or a knowledge of their parentage he can gain some slight realization of the opportunities which lie before the House.

BUT you simply mustn't miss Hooker!" This advice came to me alike from the Bishop, the Dean, and the Archdeacon. And I wouldn't have missed it for anything. Things are happening at *Colegio Maria Josefina Hooker*, and it is a joy to see it moving forward. Only a few days before, on July 25th, the Bishop had promoted Miss Martha Boynton to be *directora* of the school. Miss Boynton, a recent graduate of Vassar College, is a daughter of the Rev. Charles H. Boynton, D.D., who has just retired from the faculty of the General Theological Seminary. Miss Boynton will have six American and fifteen Mexican teachers working under her. Miss Mary Ternsted, a communicant of the Church of the Redeemer, Chicago, and a graduate of the University of Chicago, arrived the day of my visit to teach English.

Hooker School is probably the only mission school in the vicinity which has plenty of ground. Within its walls lie ten

acres of ground, giving room enough for tennis and basketball courts and gardens adequate to keep the school supplied with fresh vegetables at all times. And only those who have visited Mexico can appreciate what an asset this is. The school also has its own artesian well, an invaluable possession.

Built to care for 150 girls, Hooker School now has an enrollment of 333. Of these, sixty are *internas* residing at the school, and the balance are *externas* coming in as day pupils. Hardly a day passes that further applicants are not denied admission because of lack of room. The school gives instruction all the way from the kindergarten through the "normal," which is roughly equivalent to the American high school. On July 28th, the "incorporation" of the secondary school in accordance with government specifications was completed and the school officially accredited by the government to the National University. All instruction is given in Spanish except in the American department, which is designed for those children who wish a complete English-speaking as well as Spanish-speaking education.

Hooker is a school which believes in self-help, and the girls themselves perform all the work of the school except for the cooking and gardening. A "work list" for the several classes is posted every week, and the girls perform their respective duties between six-thirty and eight o'clock in the morning. Each group functions under the supervision of a teacher and is held responsible for its own work. I was privileged to inspect the school on a Saturday morning at the time of the general clean-up. Blackboards glistened and floors shone from the obviously recent labor expended by the students.

An interesting smaller feature of Hooker is the school bank. In this are placed occasional small deposits from the parents of the children. This provides each girl with a checking account against which she draws for all of her supplies. One may imagine the dignity with which a check for two centavos is drawn and presented for some youthful purpose!

Younger members of the Church will recall that at the General Convention in Washington a year ago the Birthday Thank-offering of the children of the Church was presented to Bishop Creighton to be used for enlarging the Hooker School plant. The offering amounted to \$35,000. It

will be remodeled for use in whichever of these two ways the new edifice is not used. It has been impractical to start construction during the summer, but as soon as the rainy season is over building will commence.

Raised largely by Mrs. Earl Harding of New York City, the sum of over \$11,000 is also in hand to make possible the erection of an infirmary. Planned to take care of the faculty and



ANOTHER VIEW
The address at the presentation ceremonies.



HOOKER GIRLS
The school has plenty of play room.

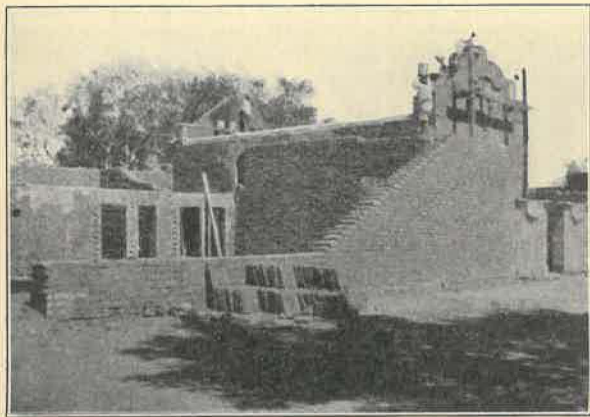
student body, this institution will permit the quick segregation of illness and remove the possibility of epidemic which has always worried the school. The erection of this infirmary will

also give the school the opportunity of extending its usefulness further into the life of its own community, Tacuba, a middle class suburb of Mexico City. If a day scholar were absent it would give the school nurse the opportunity of establishing a contact with that child's home and open the way for simple instruction on diet and personal hygiene. It is expected that the social service program of the infirmary will be placed in charge of Señorita Elena Manjarrez, a graduate of the school, who is now in the last year of her nurse's course at St. John's Hospital, Brooklyn.

American Churchmen will recall that in August, 1926, carrying out its program of divorcing religious instruction and primary education, the Mexican government ordered the dismantling of the Hooker School chapel. All religious pictures within its buildings had to be taken down. At present, however, Hooker is allowed to maintain a "School of Ethics" upon Sunday mornings by virtue of a *permiso* issued both by the Secretaria de Gobernación and the Secretaria de Educación Pública. This *permiso* was granted with the distinct understanding that the school should be conducted "*sin servicio, sin sacramento y sin sacerdote.*" To this School of Ethics, however, outside children may be invited. Quite recently official permission has been given for the erection of a chapel, provided it shall face the street and be walled in such a way as not to be entered from the school grounds. Attendance at its services will, of course, be entirely voluntary. The erection of this chapel would not only serve the members of the school family who desire to attend, but would also be available for the community.

Miss Boynton was on the faculty before her promotion to the position of *directura* for long enough to learn the specific needs of the school. Jokingly I said to her, "Well, now that you are going to have a new building and a new infirmary, you don't need anything else at all!" "Yes, indeed we do," she countered. "I want to have an International Scholarship Loan Fund with which to send some of our picked alumnae to the United States for graduate study. If we could have a number of potential teachers and nurses going to the States every year to round out their education, it would be a genuine impetus to better international relations. Two girls have already gone, another is about to go, and if such a revolving fund were once established, it would keep on doing a tremendous lot of good." Hence, I might add that Miss Boynton's address is 55 Calle Colon, Tacuba, D. F., Mexico.

Nor is the Church's building program limited to educational matters. Through the generosity of American friends, an interesting church has been finished this summer at San Sebastian in the state of Jalisco. Built of a modern type of adobe brick, with an attrac-



NEARING COMPLETION
The Church at San Sebastian, Jalisco.

tive façade, it is well situated to commend the Church in the community. Presbítero José Nicholas Robredo, who was ordained last January, is in charge.

The recent completion of this church is a great source of gratification to Bishop Creighton, who is rapidly qualifying as one of the statesmen bishops of the American Church. He really has responsibility for three types of work, *i.e.*, native churches, congregations of Americans, and groups of British



AT SAN SEBASTIAN
Building the new church at San Sebastian, Jalisco.



NEW CHURCH
The church at San Sebastian, Jalisco, completed in the summer of 1929.

Churchmen. He is "registered" with the Mexican government to officiate in Mexico City, Guadalajara, Pachuca, Tampico, and Vera Cruz. The outstanding opportunity today for English-speaking work is probably that afforded by the city of Monterrey, capital of the state of Nuevo Leon, which is rapidly pushing Guadalajara for second place among the cities of Mexico. As a city, it produces ninety per cent of the structural steel of Mexico, has large smelters, the Quaker Oats factory, and is the site of the projected lamp factory of the General Electric Co. Already a strategic railroad center, it will be the first large city upon the highway now under construction from Laredo, Texas, to Mexico City. At present Monterrey has an American colony of 5,000, and is rapidly becoming bilingual in its business transactions.

On the 16th of June, the New York *Herald-Tribune* referred editorially to Bishop Creighton's work under the caption, "Our Native Clergy." "The pluck of these Indian pastors who are doing their admirable best deserves a 'hand'—with enough pesos in it to make the applause practical. For whoever may doubt 'the power and the glory' of the humble and remote little churches of Mexico has but to go south and see for himself how much a Sunday service once a month can mean."

In the carrying out of his episcopal duties, Bishop Creighton has employed practically every known method of traveling except swimming! By airplane to Tampico, on horseback to Indian villages, by motor in the federal district and on muleback in mountain fastnesses, he has been obliged to develop a versatility which reminds one of the apostolic travels of a Tuttle or a Talbot. I have seen many photographs of this vigorous Bishop who is a Father in God to Churchmen of three nationalities, but there is none as significant as the snapshot showing him on a shaggy Indian pony and wearing, in lieu of a raincoat, the magnificently woven *sarape* presented to him last spring by a grateful people in appreciation of the first three years of his episcopate.

THE LIGHT OF THE WORLD

WHAT IS the meaning of the candles burning on our altars during the celebration of the Holy Eucharist? Like all other sacramental symbols, to the thoughtful Catholic they mean Jesus Christ. They are the sign of the Light of the World—the Light that shone when "the darkness comprehended it not"—the Light that lightened the Gentiles—the Light of Jerusalem the Golden. The *two* lights show His divine and human natures, the perfection of His Godhead and of His Manhood.

—Gertrude Hollis.

THE GREAT AWAKENING

BY THE VEN. F. W. NEVE, D.D.

ARCHDEACON OF THE BLUE RIDGE, DIOCESE OF VIRGINIA

*"Knowing the time, that now it is high time to awake out of sleep."
—ROMANS 13:11.*

CHINA has been spoken of as "a Sleeping Giant"—because from the vast size of its population, between three and four times that of the United States, it could, if properly equipped, as Japan is, for instance, take its place as a world power and hold a dominant position among the nations of the world.

We may also refer to the Church as a Sleeping Giant, not so much from its size as from its tremendous undeveloped resources of spiritual power. It may be said, of course, that the Church is already awake, as it is showing every evidence of great activity in a number of different ways. A city church with its parish house is generally a center of manifold activities. This is perfectly true, and the parish year book of one of such great city churches shows how much money is being given and how many organizations are at work.

But at the same time the Church cannot be said to be awake so far as its higher activities are concerned; for there are passages in the New Testament which reveal possibilities for the exercise of spiritual power such as we know but little of in these days.

If we turn, for instance, to St. Paul's Epistle to the Ephesians, we find such a passage as this: "That the eyes of your understanding being enlightened, ye may know . . . what is the surpassing greatness of His power to usward who believe according to the working of His mighty power which He wrought in Christ when He raised Him from the dead and set Him at His own right hand in the heavenly places far above all principality and power and might and dominion, and every name that is named, not only in this world, but in that which is to come; and hath put all things under His feet, and gave Him to be Head over all things to the Church, which is His Body, the fulness of Him that filleth all in all."

This forms part of a prayer which St. Paul offered up on behalf of his Ephesian converts and must therefore have been regarded by him as an ideal capable of being realized. But if it could be realized then, it can be realized now, and if it were realized now it would make the Church the greatest power in the world, and would enable her to change conditions for the better far more wonderfully even than Natural Science.

The Church, then, is a Sleeping Giant because she is apparently unconscious of the tremendous possibilities which lie open to her at the present time. She is content to spend her time and give her attention to merely minor activities when she could link herself up with titanic forces which would enable her to raise men to a far higher level than is possible under her present plan of campaign.

What do we know, for instance, about being "more than conquerors through Him that loved us," or of the "victory that overcometh the world," or of that assurance which inspired St. Paul in another passage to exclaim: "If God be for us, who then can be against us? He that spared not His own Son but delivered Him up for us all, how shall He not with Him also freely give us all things?"

What could more clearly and more emphatically reveal to us the fact that the full extent of the divine resources are freely pledged to the support of the undertaking which God has given us the privilege of sharing with Him. Should not the prayer go up from every member of the Church that, "the eyes of our understanding being enlightened, we may know what is the surpassing greatness of His power to usward who believe according to the working of His mighty power"?

St. Paul assures us that this power is the same as that which raised Christ from the dead and set Him at God's right hand in the heavenly places. What that same power can accomplish through us we do not know, but we may be sure that it is something far more wonderful and glorious than what we are accomplishing now with our present multiplicity of organizations, which seem rather to be planned in accordance with what can be accomplished by our merely human power and ability.

WHAT is the result? Our missionaries send to their bishops an account of what they feel and realize that God is calling upon them to do and the wide open doors which they could enter into if they could count on the backing and support of their brethren at home. Then their bishops, realizing the limitations under which the National Council is working, prune and cut down their askings to what they consider the actual minimum required.

These reports come before the National Council which, knowing by experience the actual situation in the home Church, prunes still further to a sub-minimum, and then passes on its apportionments to the various dioceses, at the same time asking them to inform the Council what they may expect from them in the coming year. Here again comes another cut, the dioceses in many cases setting their own minimum, which means a descent of three separate steps from the original askings of the missionaries, who stand face to face with the immediate needs of their respective fields. But this last step into the Valley of Humiliation is occasioned by the dioceses having asked their individual parishes what they will pledge towards meeting the apportionments assigned to their diocese by the National Council.

This seems to remind one of the confession of St. Paul, "I can of mine own self do nothing," and reveals the limitations of human power and ability to bring in the kingdom of God. Human enterprises can be carried out successfully by human means and human ability, and man's success along these lines has misled us into thinking that the same means and methods are all that is required to bring in the kingdom of God.

But, as St. Paul says, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," and he continues, "wherefore take unto you the whole armor of God."

The Church is not merely confronted with material obstacles, but with spiritual ones as well, and to meet and overcome them requires spiritual power of the highest order. Here we enter a region where the Church holds a supreme place and can make her power and influence felt to such a degree that all other powers and forces must yield to their control.

That this is so can be proved from the single example of St. Paul, himself. We may say, perhaps, that he was a genius, and attribute the mighty power of his influence to that fact. But his genius consisted in his insight into the possibilities which lay open to the Christian believer through his being linked up through union with Christ with the divine resources. "By the grace of God I am what I am," he said, "and His grace which was bestowed upon me was not in vain, but I labored more abundantly than they all, yet not I but the grace of God which was with me."

Now when we consider the mighty influence which this one individual Christian has exerted throughout the world up to the present time, with the prospect of this same influence becoming more and more powerful and widespread in the future and down to the end of time, it may well be asked whether a similar power, only in far greater volume, would not be brought to bear upon human life if the Church, that is to say, her whole membership, were to use the method employed by St. Paul in regarding the power of God which raised Christ from the dead, and set Him at His own right hand in the heavenly places as the supreme factor in bringing in the kingdom of God, and establishing Christ's reign upon earth in the not distant future?

BROKEN THINGS

IT IS ON crushed grain man is fed; it is by bruised plants that he is restored to health. It was by broken pitchers that Gideon triumphed; on broken pieces of the ship that Paul and his companions were saved. It was by the bruised and torn bodies of the saints that the truth was made to triumph.

When the true story of all things shall be known, then will it appear how precious in God's sight, how powerful in His hands, were many broken things: Broken earthly hopes, broken bodily health, broken earthly fortunes; above all and supremely, the broken Body of His Son, and the broken bread of the Sacrament which commemorates it.

—*St. Mark's Messenger* (Chicago).

Racial Missionary Districts and Negro Leadership

A Negro View

By the Rev. Harry Ellsworth Rahming

Examining Chaplain to the Bishop of Colorado

PROBABLY one of the most interesting and important reports ever produced in the annals of the American Church, so far as its Negro problem is concerned, is the report of the committee of southern bishops, meeting at Atlanta, Georgia, some months ago. The conclusions and suggestions are both interesting and important since they embody the basis of a policy that may be either particular or comprehensive, and place before the whole Church suggested plans for the solution of a most extricate problem that may be the basis of a policy leading to an aggressive program leading to the evangelization of this particular racial group. All that is required is a little fairness on both sides of the Mason and Dixon line.

Certain facts stand out preëminently, and deserve fair and unprejudiced consideration:

First: That the problem of Negro evangelization is the problem of the whole Church, and any policy for its solution must be comprehensive enough to meet the needs of the whole Church.

Second: That each section of the country has its own peculiar social and racial attitude toward the Negro, and any plan looking toward the solution of the problem must take into account these sectional attitudes. Herein lies the major difficulty, the reason for the seeming failure of all previous plans; namely, that policies which have taken into account *only* sectional needs and handicaps have been urged as the only real solution for the problem in the whole Church. This has not been entirely the fault of the southern diocese, but has been largely due to the fact that the North has looked upon the problem as peculiarly a southern problem, in spite of the major fact that the majority of Negro communicants reside in the north. Admittedly, the problem in the northern dioceses is not as acute as it is in the southern dioceses, but the fact that there is apparent contentment on the part of the Negro communicants with conditions in the former dioceses is by no means an indication that no problem exists, or that it might not even become acute in certain northern dioceses, should the Negro communicants attempt to exercise their canonical and constitutional rights.

The chief problem is to devise some ways and means by which intelligent Negro leaders may be used in the service of the Church, not only for the ultimate evangelization of their own group, but also for the welfare and well-being of the whole Church. Under our present policy, the doors are definitely closed against the utilization of Negro leadership, particularly that nourished within our own fold. The result of this policy is that for the faithful Negro clergy there is no hope of diocesan recognition on the score of ability; while lay leadership is often ignored even in diocesan projects where aid is required from the Negro congregation. This leads to the development of parochialism on the part of the Negro communicant in the north, and an intense lethargy, so far as they are concerned, to diocesan and national Church projects; yet, in spite of this, the average Negro communicant in the north is jealous of his canonical and constitutional rights in the diocese, and resents any policy that would deprive him of them. In the northern diocese there is no real barrier to the utilization of Negro leadership, save unfounded fear on the part of those who have the power to use or ignore it. In every diocese there are appointive positions which might be used for the giving of Negro clergy a recognition for work well done, while no one could hardly object to the placing of an intelligent Negro layman on a diocesan committee, dealing with a diocesan project, and expecting the coöperation and support of the whole diocese.

IN the south conditions are quite different. There social and racial attitudes, for which the Church is in no way responsible, have led to the denial of the canonical and constitutional rights of the Negro communicant in most dioceses. Yet, it is no more than fair to say that the Church in this section has through Negro convocations attempted to make some use of the Negro leadership which it has had at its disposal. Yet it is evident that, so far as the southern dioceses are concerned, the result has not been satisfactory; probably not any more so than the suffragan bishop plan.

Anyone studying the history of the South's attempt to deal with this most intricate problem can come to but one conclusion: that it has tried to solve the problem fairly and squarely; that it has tried a plan acceptable to the whole Church which has proven quite unsatisfactory; and that even now it suggests three plans, knowing that only one, the racial missionary district, will solve the problem within its own borders.

All that is required is fairness and justice to all parties concerned, both sides being mindful of the fact that the problem of the Negro communicant in the south is quite different from that in the north, and that the solution of the problem must also be different. In the south it is the problem of restoring to the Negro his canonical and constitutional rights; while in the north it is the problem of devising ways and means by which he can exercise the rights he already has on paper. The first requires the creation of a situation in which these rights can be legitimately restored and exercised; the second demands an attitude of justice and courage on the part of those who can appoint to positions where these rights can be exercised.

Again, the value of the suggestions of the Atlanta conference of southern bishops can only be determined in discovering how they meet the needs of both the Negro communicants and the whole Church. The objective of the Church, as a whole, is to eliminate the parochialism of the average Negro communicant as well as cultivate an attitude of interest and support of diocesan and national Church projects. The Negro clergy and laity have as their objective the privilege of having a voice in the councils of the Church, both diocesan and national, and the proper recognition and utilization of intelligent Negro leadership both in the individual diocese and in the national Church projects and administration.

So far as the South is concerned, the full canonical and constitutional rights of the Negro clergy and laity can only be restored and efficiently exercised in a racial missionary district. The creation of such a missionary district in the south would deprive no one of any rights or privileges, but would restore full canonical and constitutional right to both Negro clergy and laity, give a splendid opportunity for the exercise of intelligent Negro leadership, and give the Negroes of the south both a voice and a vote in the House of Bishops and the House of Deputies.

THE plan of Negro suffragans to the presiding bishop, while interesting, would hardly fulfill the objectives of the Negro communicant, north or south. First, the plan is in no way related to the restoration of constitutional or canonical right and privilege; second, its adoption would bind the whole Church to a policy devised to meet a sectional need; third, if such a plan was adopted, the use of a Negro suffragan is not binding upon any diocesan bishop, and no bishop would intrude a Negro suffragan into his diocese or into a Negro parish without the approval of at least the communicants, if not the rector, of the parish or mission. It would seem that a

safer and better method would be the plan of a provincial Negro suffragan bishop. Such a bishop could be elected by the synod of the province, and his salary fixed and paid by the provincial synod. He would have assigned jurisdiction over the Negro work in the whole province, which would include, of course, the appointment and removal of missionaries. At the same time this would not affect the status of the Negro congregation in any one diocese of the province, nor would the existence and oversight of the Negro suffragan involve an increased diocesan assessment for the Negro congregation since the expense of the project would be borne by the province as a whole—perhaps with some help from the National Council. A Negro suffragan to the presiding bishop would be hardly more than a consecrated field secretary, and such a bishop would add to the problem rather than solve it. At best, he could only arouse temporary interest as an anomaly, which interest would soon wane and disappear, and the fact that he could have no definite jurisdiction, save over the work that receives support from the National Council, almost prohibits his use and value as a permanent influence in the Negro parish. In short, he would be a missionary bishop without assigned jurisdiction or spiritual authority.

THE present policy of suffragan bishops, so far as Negroes are concerned, is slightly unjust. Under the present system, one diocese elects a Negro suffragan, which suffragan is later on assigned jurisdiction over work in another diocese. Here we have an important question in canon law, the answer to which has great bearing on the legality of the acts of the visiting bishop in the other diocese. Under our system no bishop can be the bishop of two dioceses at the same time, nor can two bishops exercise the same jurisdiction at the same time. In the case of bishop coadjutor, jurisdiction is assigned before the election, and may be increased from time to time, but cannot be decreased; while in the case of suffragan bishop, jurisdiction is relative and optional. This, however, applies to suffragans elected for a particular diocese. The fact that our constitution and canons allow for the inviting of other bishops into the diocese to assist in confirmation visitations implies the right of the diocesan to assign the exercise of power and mission to bishops of other dioceses; but, at the same time, the fact that the constitution and canons, also, specifically state that in the absence of the bishop from the diocese, where there is no bishop coadjutor or suffragan bishop, the diocese is to be administered by the standing committee, likewise implies the inability of a bishop to assign specific jurisdiction to anyone, save those elected for and by his particular diocese. On the face of our constitution and canons, and in the light of Catholic faith and practice, confirmation, ordination, and the saying of Mass are matters of power; preaching, an exercise of mission; while the oversight of clergy and congregations, the presiding at diocesan convention and convocation, a matter of authority and jurisdiction. The first two may be assigned to any bishop, the last is restricted in assignment in order to those specifically named in the constitution and canons of the national Church. Again, the fact that our constitution and canons imply the inability of a bishop to hold jurisdiction in two dioceses at the same time, except in vacant missionary districts where the jurisdiction reverts to the presiding bishop who may assign some other bishop to exercise it for him, seems to render irregular, if not illegal, our present policy of electing suffragans for Negro work in one diocese, and then subsequently assigning them jurisdiction in one or more other dioceses.

Assuming that this policy is irregular, it is difficult to see how the adoption of Negro suffragans to the presiding bishop would correct it, since under our system, if the suffragans were to have jurisdiction, it would involve the transferring of the Negro work to the national Church, which would mean the creation of a Negro missionary district, the episcopal authority of which would be the presiding bishop, whose power, mission, and authority would be exercised by three Negro suffragans, and the council of advice of which would be the National Council.

And so, in conclusion, we are driven back to the place from which we started. First, that so far as the South is concerned the only real solution to its problem and the only situation in which intelligent Negro leadership can ever be utilized in a satisfactory manner is the racial missionary district. The

present system of suffragans as used is evidently irregular, if not unconstitutional and illegal; the plan of suffragans to the presiding bishop, in practice, if not in theory, leads logically to a racial missionary district composed of all the Negro work in the United States, if the Negro suffragans are to be more than consecrated field secretaries. Therefore, our only evident solution is the creation of racial missionary districts in the south, and the devising of fair and unprejudiced attitudes looking forward to the utilization of intelligent Negro leadership, both lay and clerical, in those northern dioceses, where racial antipathy and bias, rather than constitutional and canonical barrier, now present the formidable barrier.

CAUSES FOR RELIGIOUS DECLINE

[From the report of a sermon at the Cathedral of St. John the Divine, New York, by the Rev. S. P. Delany, D.D., as printed in the (New York) *Herald-Tribune*.]

ONE rarely meets a Protestant who is enthusiastic about his church," said Dr. Delany. "Scattered over the land are millions of lapsed Protestants who are probably still enrolled as members of some Protestant church, but they rarely, if ever, attend the public worship of their church. No church can long flourish which is composed of absentee pew-holders.

"One of the most potent causes of this dangerous condition," he continued, "is the striking development, during the last several decades, of the institution known as the week end. It has become a commonly accepted axiom with millions of Protestants that the week end is to be spent in some sort of outing or pleasure. As they have never been taught that there was any sort of obligation binding them to attend church on Sunday, church-going has simply ceased to have a place in their lives."

The radio has accelerated the religious havoc wrought by the week end, Dr. Delany said. Because Protestants are inclined to the fallacy that the sermon is the only reason for going to church, he continued, they see no reason why they should not rest comfortably at home on Sunday with a loud-speaker near. He said that the radio has not affected attendance at Catholic churches because Catholics recognize their obligation to go to Mass.

"Another cause of the growing weakness of Protestantism," said Dr. Delany, "is the fact that the children of most Protestant parents are receiving an almost entirely secular education. The average Sunday school is too haphazard and casual in its methods to give any effective training in religion. Moreover, the children of the well-to-do classes never see the inside of a Sunday school. They are sent away from home as early as possible to fashionable boarding schools, in which they may receive a smattering of instruction in the Bible. The chief emphasis is laid on secular subjects and social popularity. Any spiritual training is reduced to a minimum."

Religious intelligence among the laity never will be achieved unless children are given the proper religious instruction and training, said Dr. Delany. He added that the only means to accomplish this were week-day religious instruction conducted by the churches for public school children, or a system of parochial schools. Otherwise, he said, future generations inevitably will be lost to the Church.

"The third cause that is undermining the strength of Protestantism is that it is becoming honeycombed with sceptical modernism," said Dr. Delany. "I am not criticizing conservative modernism, which loyally upholds the articles of the Christian creed and tries to make them intelligible to modern thought. The modernists that I have in mind, who are so common today in the ranks of the Protestant clergy, are the men who say that the facts upon which our faith is based are both true and untrue.

"They tell us that no intelligent man can believe that Jesus is God, that He was conceived of the Holy Ghost and born of the Virgin Mary and that His body rose from the dead. But they say that these things are symbolically true. The trouble with these modernists is that they are trying to eat their cake and have it. They have ceased to believe in the historic Christian faith. But they wish to hold on to their positions as authorized teachers of that faith."

A MINISTRY WHOLLY WITHIN THE DIOCESE OF PENNSYLVANIA

Since the forthcoming consecration of the Rev. Francis Marion Taitt, S.T.D., as Bishop Coadjutor of the diocese of Pennsylvania, scheduled for October 4th, is a subject of Church-wide interest, Samuel H. Warnock, managing editor of the *Church News* of the Diocese of Pennsylvania, has kindly extended to THE LIVING CHURCH the privilege of publishing the following history of the life and work of Dean Taitt, which will appear in the *Church News* in the October issue.

THE election of the Rev. Dr. Taitt as Bishop Coadjutor by the special diocesan convention last June, and his acceptance of the call to larger spiritual leadership, advances to the episcopate one whose entire ministry of more than forty-six years has been in the diocese of Pennsylvania.

Dr. Taitt was born in Burlington, N. J., January 3, 1862, and was baptized in historic St. Mary's Church in that city. When he was a child of eight, his parents moved to Philadelphia, and connected themselves with Old Christ Church. It was in the Mother Church of the diocese, as a lad, that he came under those religious influences and teachings which had so much to do with shaping his character, and leading him, as he grew older, to his decision to enter the ministry. On Easter Day, April 21, 1878, during the rectorship of the Rev. E. A. Foggo, he was presented for Confirmation in Christ Church to the late Rt. Rev. William Bacon Stevens, and was one of a class of thirty-three to whom was administered the laying on of hands. Following his graduation from the old Boys' Central High School, and from the Philadelphia Divinity School, where he graduated with honors, the same beloved Bishop in 1883 ordained him to the diaconate. He was then twenty-one years old and, under the canons of the Church, was precluded from advancement to priest's orders until he had reached the age of twenty-four. In 1885, he was advanced to the priesthood by the late Bishop Scarborough of New Jersey, acting for Bishop Stevens, who was ill.

Throughout his earlier years, before he had reached his decision to prepare for the ministry, young Taitt manifested a deep interest and devotion to the Church. At the close of his junior year in the Philadelphia Divinity School, he was assigned to the Episcopal Hospital, where each Sunday he made five addresses in the wards, and superintended a Sunday school of some 400 children.

Dr. Taitt still speaks with thankfulness of the fact that his ministry as a layman was begun in this way. Each Sunday he felt that he was someone's last chance of hearing the gospel message. Each Sunday he felt it was *his* last chance to reach some soul. It gave a seriousness to his addresses, and he preached as "a dying man to dying men."

At the beginning of his senior year at the divinity school, in addition to his hospital work, he was visitor for a male Bible class of over one hundred, and a female Bible class of like number, at St. Peter's House, Front and Pine streets. The whole section, then, was occupied by English-speaking people, but largely the flotsam and jetsam of the city. Attics, basements, and alleys were his field. Many a man of good family, and of people of wealth, was found by him in these unwholesome quarters; given some little material assistance, helped upward, or prepared to meet his God. Each Thursday night from 7 to 9:30 o'clock found the young divinity student in these haunts.

On graduation from the divinity school in 1883, and following his ordination, he became assistant minister at St. Peter's, Philadelphia, and continued this work. Every Sunday from November to Palm Sunday, an address was delivered at St. Peter's House as a preparation for Confirmation, and there were probably from 100 to 125 persons present. Instruction was exceedingly simple and practical, but it was called "Confirmation Instruction," that it might lead the people to a goal.

In connection with this work, he also had charge of the Church Home for Children at Angora, and that, too, although his regular Sunday routine was 7:15 A.M., Holy Communion at St. Peter's; 10:00 A.M., Morning Prayer and Sermon; 2:30 P.M., Sunday school; 4:00 P.M., Evening Prayer (these at Angora); 8:00 P.M., mission service at St. Peter's House—it was a full day, but a very happy one. Dr. Taitt says one of the best exercises of his life was his constant practice of preaching to children, at 10:00 A.M., the same sermon he preached to the mission congregation at night. There were different illustrations and language used, but it was the same truth; and he says it was

marvelous how children and sinners could alike be interested and helped by the same sermon.

ON Advent Sunday, 1887, he became rector of Old Trinity Church, Southwark, then located on Catharine street, west of Second, and which was the parish immediately adjoining St. Peter's to the south. Old Trinity has long since moved from the Southwark district and merged with the present Zion Church, Broad and Wyoming avenue; but there are scores of those who were among the worshippers at Trinity in the old Southwark district, and now living and worshipping in other parts of the city and its environs, who recall with loving memories the period of Dr. Taitt's rectorship in old Southwark, and his untiring devotion to all, especially the poor and the unfortunate. While at Trinity, he did an outstanding work among the young men of the neighborhood. Under his leadership, a parish house was built and an endowment fund started. In addition to wholehearted interest in his own people, he devoted much of his time to the "submerged."

Within his parish boundaries, in those days, flourished the most notorious "red light" district of the city, where sin flaunted itself brazenly, and where, in police parlance, "hideouts" abounded for desperate and vicious characters. But to the rector of Old Trinity, they were souls to be saved, and to be ministered unto, and the influence of his life and his great sympathy for all in trouble reached into this district, and brought calls on him to minister to the denizens of this sin-stained section. In all the years of his ministry which have intervened since he was rector of Old Trinity, Dr. Taitt never ceases to think lovingly of these people in the one-time "red-light" district, of which old Shippen street, now called Bainbridge, was the heart, and where lived and died those whom the world had cast out. In no place, Dr. Taitt says, did he ever feel safer, or surer of respect.

AFTER five and one-half years at Trinity, Dr. Taitt, on June 1, 1893, became rector of Old St. Paul's, Chester, which dates its organization back to early colonial days. He has greatly loved his people there, and has been greatly loved by them. When he was called, last June, by the diocese to be Bishop Coadjutor, he was entering on the thirty-seventh year of his rectorship of St. Paul's. No enterprise ever undertaken by St. Paul's parish has ever failed. Not a foot of property has ever alienated, and during Dr. Taitt's rectorship it has steadily progressed.

A beautiful church and parish building on a new site; a rectory, and another house adjoining the church; a fine piece of property 150 by 240 feet, on a principal street a mile from St. Paul's, and \$45,000 toward the erection of a church edifice; a small fund (\$7,000) for colored work; and a parish endowment fund of \$100,000 as the first part of a desired \$250,000—these are a part of the material advance of the parish during Dr. Taitt's rectorship.

Devotion of his people for the cause of Christ; the increase of the communicant list from 329 to 815; the respect of the whole community for St. Paul's Church, and the feeling of every individual in Chester, irrespective of color or creed, that the rector of St. Paul's is his friend, and would serve him on any occasion—these are some of the spiritual fruitage of his work at St. Paul's.

Throughout his ministry, he has always found time and opportunity to give himself to the work of the diocese, and has served on many committees and commissions. For more than twenty-six years he has been president or dean of the convocation of Chester, and the extension of missionary work in that convocation district is due largely to his efforts. For many years he has been a member of the standing committee of the diocese, and was deputy to the General Conventions of 1922, 1925, and 1928. He is a member, also, of the board of overseers of the Philadelphia Divinity School. In addition to these, he is a member of the board of managers of the Chester Hospital, a trustee of the Crozer Home for Incurables in Chester, and of the Pennsylvania Military College, at Chester.

In 1904, the General Convention, in session in Boston, elected him as Suffragan Bishop of South Dakota; but he declined that election. In 1911, he was voted for Suffragan Bishop of the diocese of Pennsylvania at the convention which selected Bishop Rhinelander, receiving 81 votes, or 16 less than the canonical majority.

AROUND THE CLOCK

By Evelyn A. Cummins

THE situation in Palestine has entered the stage of controversy. Now the different combatants are, like small boys, endeavoring to prove that "you hit first." Whoever started the trouble, it was not entirely as one-sided an affair as some reports would have us believe. While the property loss seems to have been largely Jewish, one gets quite an erroneous view of the situation if one takes the Hebron Massacre of the Jews as typical. This is shown by an examination of the statistics of casualties issued by the government. According to the sixth bulletin of casualties, there were killed: 87 Moslems, 4 Christians, and 119 Jews; and seriously wounded: 121 Moslems, 11 Christians, and 175 Jews.

If all the Jews in Palestine had the attitude of Rabbi Isaiah Levy of New York City it may seriously be doubted if friction between Jew and Arab would be as intense as it is today. Speaking at a memorial service at his synagogue, he gave voice to a sentiment that all Jews should remember. "Our claim to Palestine, if we have a claim, is a spiritual one first and last. Has this been the first consideration among those working for Eretz Israel?"

WHILE the political troubles of the Jews are occupying the attention of the world, they are not the only problems with which they have to deal. Judaism, in common with most modern religions, has its problem in the impatience of youth with the time-honored forms of religious expression. To meet this spirit on its own ground there has been organized the American Synagogue of New York, which will permit members of the congregation to discuss in open forum at all services whatever topic is chosen by the preacher or rabbi. No longer will youth have to listen to the dogmatic utterances of maturity without an opportunity to ask questions and inquire for reasons. The plan is to have the rabbi preach for ten or fifteen minutes, after which the congregation must discuss the issues raised by the sermon. In conclusion, the rabbi summarizes the results of the discussion. Services will be held in the Pythian Temple on Seventieth street, east of Broadway.

EVEN the Roman Catholic Church does not spurn some aspects of modernity. St. Patrick's Cathedral in New York City has been equipped with amplifiers so that the entire congregation can hear the sermon. The ritual at the altar will not be "amplified."

Cardinal Hayes, at the dedication of the new Vacation Camp of the Carroll Club, an organization of young Roman Catholic business women of New York City, declared that the business girl has become a real necessity to modern civilization. We can't imagine life without her!

IN Chicago, the Board of Education has ruled that pupils may be excused from their studies one hour a week for the purpose of receiving religious instruction. The Board retains the right to insist on a certain grade of education being given by any religious organization taking advantage of this regulation.

WE have been all a-tremble while the psychologists sat in session at New Haven, Conn., lest they publish some new soul-devastating fact about us. We have not been entirely disappointed. Prof. Pleasant R. Hightower, of Butler University, reported that in a test of 3,316 children in two middle western states, those with the highest rating for biblical knowledge also showed the highest rating for cheating. A girl who achieved perfection on the test of biblical information achieved the limit in cheating, while a boy in the same institution, whose rating in biblical information was only two on a scale of a hundred, did not lie or cheat when the opportunity was offered.

This "revolutionary" discovery confirms the belief of many old-fashioned Sunday school superintendents that teachers have a place in religious instruction quite as significant as the lesson material.

WE were decidedly disappointed, not to say shocked, when the *Encyclopaedia Britannica* stooped from its high estate and embarked on a program of high-pressure salesmanship. It may be forgiven if the fourteenth edition, just off the press, measures up to the standard set by previous editions. In its effort to be entirely up-to-date, the presses were stopped to include an article on the accord between Italy and the Vatican.

WHILE we may be proud of the *Encyclopaedia Britannica* with its wealth of scientific and cultural lore, we cannot rest on our oars, satisfied with the twentieth century, while *Voodooism* is still in our midst. From Cuba comes a tale of a frustrated plot to abduct an infant girl for sacrificial purposes.

ACCORDING to a special dispatch to the *New York Times* Little Dorrit's vestry has been restored, and for the first time since it was made famous by Charles Dickens' novel, the Church of St. George the Martyr has been cleaned and painted.

THE Bishop of Moulins, France, in a circular addressed to all the lesser clergy and to all parishioners, has forbidden access to places of worship to women wearing no stockings, or with dresses which do not cover the arms to the elbows, or with skirts which do not extend below the knees.

A MASS which is believed to be an unknown work by Mozart has been discovered in the archives of a parish church at Baden near Vienna. Mozart lived in Baden from June to October, 1791, and was a friend of the choirmaster of the church, for whom he is known to have written *Ave Verum*.

IN justice to Soviet Russia it should be said that while Sunday is to be abolished as a day of rest and the factories are to be run seven days a week, workers are to have a day of rest after every five or six days of labor.

IN an effort to uphold Chinese prestige overseas the Chinese government is discouraging the emigration of Chinese to those countries where they are not desired. Further, it is the intention of the government to expatriate Chinese abroad whose actions have reflected on the good name of China.

On September 28th there begin the dedication exercises of the Henching University, Peking. Franklin H. Warner, associate moderator of the National Council of the Congregational Churches, U. S. A., will participate in these exercises.

MISS MAYO in her flying trip through India saw much that was shocking, and had no compunction about describing in detail, not only what she saw, but what she heard others had seen. In spite of Miss Mayo, not all of India's troubles are due to the perversity of the Hindus. In the great state of Bengal malaria is steadily spreading, taking its toll of scores of thousands, leaving in its wake ruined and stricken villages, emaciated villagers. There are even those who attribute the pessimistic note in Hindu philosophy to the general constitutional debility resulting from infection from the Bengal malaria mosquito. Even a well-intentioned British government has found no solution to the problem.

IN the famine-stricken provinces of China, where forty million persons are on the verge of starvation, typhus has broken out to take its added toll. In one province thirteen American and other foreign missionaries engaged in relief work have already died of the disease.



HEADS CHURCH CLUBS

Charles D. Dallas, Chicago business man, who has been elected president of the Federation of Church Clubs. (Story on page 737.)



TO BE CONSECRATED

Rev. Francis M. Taitt, D.D., whose consecration as Bishop Coadjutor of Pennsylvania will take place October 4th at the Church of the Advocate, Philadelphia. (Story on page 738.)
Photo by Lewis Studio.



BISHOP-ELECT

Rev. Harwood Sturtevant, rector of St. Luke's Church, Racine, Wis., who has accepted election as Bishop Coadjutor of Fond du Lac. His consecration will probably take place on St. Andrew's Day, November 30th.



"PROTESTANTISM DECAYING"

So declared the Rev. Selden P. Delany, D.D., in a recent sermon in the Cathedral of St. John the Divine, New York City. (Story on page 736.)

**News of the Church
in Pictures**

SHRINE OF OUR LADY

The shrine pictured at the right was blessed at St. Andrew's Church, Baltimore, on the feast of the Nativity of the Blessed Virgin, September 8th. Parishioners made contributions to it as thank-offerings for their mothers, if they are living; and as memorials to their mothers, if they are departed. One little choir boy gave the curate a nickel for it, saying, "Father, it is not much, but it is all I have."

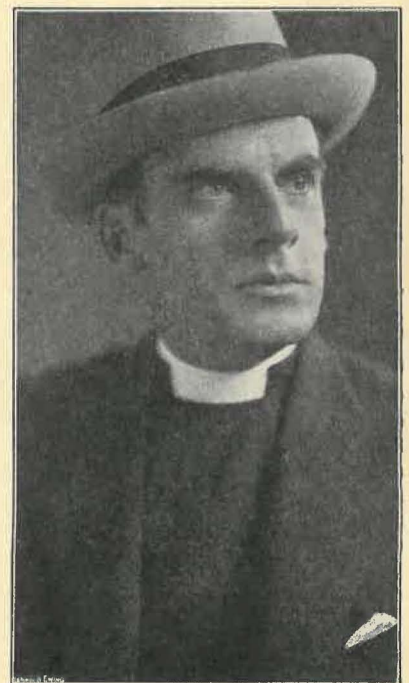


OHIO BOY SCOUTS IN PARIS

This picture was taken on the steps of the Pro-Cathedral of the Holy Trinity, Paris, after a brief service specially held for the sixty-two Boy Scouts from Ohio visiting Paris on their return from the World Jamboree in England. The service was conducted by the Rev. George C. Gibbs, Canon of the Cathedral, who gave the boys a brief address. He was made honorary member of the Youngstown, Ohio, Troop. Attached to this Cathedral is Paris Troop No. 2, American Boy Scouts.

SCORES "CHURCH ROBBERS"

Spiritual robbers, both within and without the Church, were criticized by the Rev. George Craig Stewart, D.D. (right), in his sermon last Sunday in the church of which he is rector: St. Luke's, Evanston, Ill.
(Story on page 737.)



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.

PASTORAL VISITING

To the Editor of *The Living Church*:

PERMIT ME to compliment "An Elderly Priest" for his courage in writing, and you for your courage in publishing the article, *Is Pastoral Visiting Worth While*, in your issue of September 7th.

The status of pastoral visiting has become one of the strangest anomalies in the Church. Until recent years it was as much a part of the priest's duty as was saying the Offices, and was generally discharged with the same fidelity. Now it would seem to be the rare exception for an ordinary parishioner to receive a visit from the rector or one of the curates. Unless there is to be a wedding or a funeral in his immediate family, the average layman must rest content with such acquaintance of his spiritual advisers as he can form by shaking hands with them at the back of the church after the principal service on Sundays.

The most curious feature of the change, perhaps, is the series of reasons advanced for it. It must be obvious that there would have been no change had not the clergy made it, but the responsibility is usually put upon the laymen. They are said not to want priests to visit them uninvited; they are supposed to regard the visits as intrusions; they are charged with putting all sorts of discourteous and unkind constructions upon pastoral visits. So far as my experience goes this is quite incorrect. I have never heard of an instance in which a visit from one of the parish priests was regarded in any other light than as an honor.

The reasons are also advanced that parish calls are inefficient, and that the priests no longer have time to make them. To the first there is, of course, no answer. Efficiency or inefficiency depends on what you are attempting to accomplish. To the second, it may be permissible to ask why "the first pastoral duty" should be neglected for some other occupation. It is clear that the priest of today has the same number of hours at his disposal and far better transportation facilities than his predecessor, and if he has not time to call it must be that he is too fully occupied with other things.

Whether he should allow other occupations to prevent his fulfilling this most vital duty, and whether the constant cry of waning interest on the part of the parishioners is in any degree attributable to apparent waning interest on the part of the clergy, are matters which may be worth while thinking about.

That you and "An Elderly Priest" have thought about them, and have had the courage to make the thoughts public, is a hopeful sign, and I trust the article leads to the expression of other views on this subject, which is much in the minds of many laymen today. As "An Elderly Priest" points out, there is a duty to the whole as well as to the sick, and many parishioners have considerable difficulty in persuading themselves that the reasons advanced for abandoning the pastoral visit are either just or adequate.

NEWBURY FROST READ.

New York City.

EXCOMMUNICATION

To the Editor of *The Living Church*:

CANON 25 contains a "List of Offences for Which Bishops, Priests, or Deacons May be Tried." It is most explicit and deserves the place it occupies in our canons. As a layman of the Episcopal Church for many years, I have often wondered why the Church has no similar "List of Offences" for the commission of which the members of the laity could be tried and, if found guilty, excommunicated. I know that Canon 41, Section II, refers to excommunication of the laity. Still, it must be admitted there is nothing definite in it for which they can be tried.

In talking over the matter with other laymen of a like mind we have thought it well to beg to submit the following list of offences to be seriously considered by the whole Church and possibly in the course of time be added (with changes, of course) to Canon 41. The list follows very closely that applicable to the bishops and clergy.

A communicant of the laity of this Church shall be liable to presentment, trial, and, if found guilty, to excommunication, for the following offences, *viz.*:

- (a) Crime or Immorality.
- (b) Holding any doctrine contrary to that held by this Church.
- (c) Any act which involves a violation of the Confirmation vows.
- (d) Habitual neglect of public worship and of the Holy Communion, according to the order and the use of this Church, and in the parish in which the communicant's name is registered, without cause satisfactory to the rector or the minister-in-charge of the parish of the communicant.

And provided, further, that in every such case the rector, or the minister-in-charge of the parish, shall first give to the accused person reasonable opportunity to appear before and to be heard by the Bishop of the diocese or missionary district, as suggested in Canon 41, Section II.

Philadelphia.

EDWARD MYERS.

EUSEBIUS AND PAPAL CLAIMS

To the Editor of *The Living Church*:

I HAVE encountered recently an interesting example of the way in which a fixed idea colors the treatment of history.

In Melanie Marnas' *Who Then Is This Man*, published in this country with the imprimatur of Cardinal Hayes, this statement is made: "A few days after that memorable Pentecost, James, the cousin of Jesus, who had conciliated the Pharisees themselves by his faithful observance of the Law, was placed by Peter at the head of the little Christian community in Jerusalem" (page 322).

And in the "Notes" the authority for this statement is given as "*Eus. Ecc. Hist. II, 3.*"

Now in II, 3, I find no reference to James, but in Book II, Chapter I, Eusebius says: "This James, therefore, whom the ancients, on account of the excellence of his virtue, surnamed the Just, was the first that received the episcopate of the Church at Jerusalem. But Clement, in the sixth book of his Institutions, represents it thus: 'Peter, and James, and John, after the Ascension of our Saviour, though they had been preferred by our Lord, did not contend for the honor, but chose James the Just as Bishop of Jerusalem.' And the same author, in the seventh book of the same work, writes also: 'The Lord imparted the gift of knowledge to James the Just, to John, and Peter after His Resurrection, these delivered it to the rest of the apostles, and they to the seventy, of whom Barnabas was one.'"

Isn't it to be regretted that both Clement and Eusebius, not knowing the need that Roman apologists would have for their testimony, should have written as they did?

Utica, N. Y.

(Rev.) D. C. WHITE.

THE OLD PRAYER BOOKS

To the Editor of *The Living Church*:

CAN YOU give me any idea as to what disposition may best be made of the current stock of (old) Prayer Books in our churches, when and as the new edition is purchased and placed in the seats? The problem is not at first blush easy of solution; and as a trustee of one of our summer chapels, I am at the moment concerned as to just what to do with the Prayer Books which so soon must go into the discard. I shall be obliged if you or some of your many readers can offer any practicable suggestions in this matter.

Scarborough, Me.

J. HARTLEY MERRICK.

[Our own suggestion is that the old books be destroyed. In few cases can they be in good condition since the new edition has been anticipated for so long, and it would seem to us better not to encourage the continued use of the old book. But others may think differently.—EDITOR L. C.]

DIocese OF CEYLON SELF-SUPPORTING

THE S. P. G. reports that the diocese of Ceylon has become so far self-supporting that no further grants will be requested from the general funds of the S. P. G. The society began work there in 1830.

BOOKS OF THE DAY

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

TWO POPULAR BOOKS ON THE BIBLE

TWO popular books on the Bible are in hand. In the first, the Rev. Dr. George Robinson, of McCormick Presbyterian Theological Seminary, Chicago, deals with the question: *Where Did We Get the Bible?* (Doubleday, Doran & Co. \$2.00.) He tells of the earliest surviving biblical manuscripts; of the process of canonization; of the Old Testament Greek version or Septuagint, used by our Lord; of the Latin Vulgate or Roman version; and of English translations. He gives much useful information, and in an interesting and readable way. Churchmen will need, however, to allow discriminatingly for his pronouncedly Protestant standpoint. He fails to perceive how fully the Bible is the Church's Book—both in the standpoint of its writers and in the fact that the literary contents of Scripture are determined by the Church's Spirit-guided selection and canonization. He feels concerned sharply to distinguish the Protestant from the Catholic Bible; and devotes considerable space to combatting the Church's acceptance of the Apocrypha or Deutero-Canonical Books. Incidentally, it should be noted that his history of the Latin Vulgate stops at 1592, failing to include its notable critical revision, which, under papal auspices, has been carried on since 1907 by a biblical commission headed, until his recent death, by Cardinal Gasquet.

The other book consists of *Outlines of Biblical Criticism*, by the Rev. W. J. Foxell, a London rector (Morehouse. \$1.00). It is very well done, simple, clear, sufficiently informing, but relieved of details and discussions that would distract and puzzle untrained readers. It is just what the inquiring layman needs to give him a dependable and coherent idea of the results of criticism, accepted as such, by most biblical scholars of our time. Its concluding chapter will reassure those who have been disturbed by these results; and will make clear that, if we would understand what kind of a literature—it is a miscellaneous library, though unified by its record of God's gradually unfolding purpose—the kind of a literature God's Word must be, we must study the Bible and accept the results. We should not take for granted, for instance, that it must be a series of divinely and verbally dictated oracles, all inerrant, complete, and on an equal level, regardless of the several stages in God's education of His Church at which they were written. And the accepted results of criticism, so far from reducing the value of the Bible for its divinely intended purpose—of making men wise unto salvation through faith which is in Christ Jesus—bring that value into clearer relief. The book should be procured and read by everybody.

F. J. H.

CAN GOD'S CHURCH BE REBUILT?

THE Church Militant is the earthly part—and a part only—of a great organism, the Head of which is Christ, and the vast majority of whose members have entered another world. In this earthly part evil mingles with the good, so much so that when circumstances of an age like this embolden its nominal and unconverted members to reveal openly the ideals by which they are really controlled, the evil seems to be prevailing over the good, and the Church is thought by many to be failing, to be decadent, and to require rebuilding. J. F. Mozley in *The Rebuilding of the Church* (London: Robert Scott) is convinced that while the Church is a necessity for the world, her present state is unsound in every one of its existing divisions; and that what is needed, as the title of his book indicates, is its "rebuilding."

Beginning with a thoughtful general survey of the state of things in the Church and the world, he proceeds to expound his idea of true catholicity of the Church as an aim rather

than what it is—an intrinsic note, never lost although frequently obscured, consisting of its universal mission and of the comprehensive sufficiency for eternal interests of its faith, order, and sacramental discipline. "Universality of excellence" is no doubt the goal of the Church's efforts, but is not what catholicity means, and is not attainable on earth. The ideal Church Militant is like Utopia, an ideal that cannot, human nature being what it is, be actualized except in the Church Triumphant beyond the grave. The Church Militant is a hospital rather than a society of abounding health. The writer proceeds to show that neither the Latin, the Evangelical, nor the English Church measures up to his conception of catholicity; and then treats of liberty, spirituality, and loyalty, re-enforced by what he calls "The New Puritanism," as lines of rebuilding of the Church.

There is much of value in the book, which is worth the attention of our clergy; but what is needed is not "rebuilding," for a Church which is built on Christ and extends beyond the grave cannot be rebuilt on earth. Two things are especially needed: the recovery of unity by the restoration and purgation from evil accretions of the ancient Catholic system throughout the Christian world; and consequent clearer manifestation of the Church's real mission and functions. But the Church Militant is not the field within which freedom from evil can be realized. It is the incipient dispensation, and for the ignorant and sinful a dispensation which in due course will bring its faithful subjects to the ideal Church Triumphant. And its earthly leveling function involves a mixture of good with evil in the Church which cannot be abolished in this world.

F. J. H.

The Lord of Love: Thirty Meditations on the Life of Our Lord, by the Rev. Karl Tiedemann (Morehouse. \$1.80) is, above all, a practical help for the ordinary soul who is trying to be good. Those to whom spiritual reading is something of a luxury, or who have a turn for theology, will not be interested, for they will find here only a series of brief, suggestive thoughts on certain of our Lord's acts and words—all of which are employed not to provide food for agreeable mental exercise and pleasing imaginings, but to point the narrow way to a truly Christian life. This, of course, is what the elementary practice of meditation is for, and Fr. Tiedemann's book is therefore admirable. The method used is the Ignatian one. Its severe orthodoxy, its emphasis upon the right direction of the will, are just what modern people need.

H. M.

Saints and Leaders, by the Rev. H. F. B. Mackay, is still being talked about as well as read. Now he has another book, *Assistants at the Passion* (Morehouse. \$2.40) which will increase his reputation as a brilliant writer. I know of no other priest of his wide pastoral experience who has his peculiar ability to suggest so much in a few shining words: it is partly a happy literary gift, partly the result of profound meditation upon the truths of our religion added to deep understanding of humanity. In this new volume he deals with some of the minor characters whom the Gospel mentions during the story of the Passion, unimportant people whose lesson can easily be missed and who have their counterparts today. "The portress, the woman who wounds Christ," "the servant with the pitcher," "the centurion, the sportsman on Calvary," are a few of them. Their stories are unfolded with so much insight and power, so strong a sense of the laughter and tears in human affairs, and especially such keen application to our present world, that no one could read them without greatly profiting. The emergence of new aspects of truth, uniquely expressed in this book, makes us realize anew the inexhaustibility of the Gospels.

H. M.

The Living Church

Established 1878

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

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

Managing and News Editor, CLIFFORD P. MOREHOUSE.

Literary Editor, Rev. LEONARD HODGSON, M.A. Social Service, CLINTON ROGERS WOODRUFF. Circulation Manager, HAROLD C. BARLOW. Advertising Manager, CHARLES A. GOODWIN.

Published by the MOREHOUSE PUBLISHING Co., 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

SUBSCRIPTIONS

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

OTHER PERIODICALS

Published by Morehouse Publishing Co.

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

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

THE SHEPHERD'S ARMS. Weekly, 60 cts. per year. Monthly, 15 cts. per year.

Special rates on both of the above in quantities to Church schools or others.

THE BOOKSHELF. An occasional publication. Sent free on request.

Agents also for (London) Church Times, weekly, \$3.50; The Guardian, weekly, to the clergy, \$3.75, to the laity, \$7.50; and the Green Quarterly, the Anglo-Catholic Magazine, \$1.15.

Church Calendar



SEPTEMBER

29. St. Michael and All Angels, Eighteenth Sunday after Trinity.
30. Monday.

OCTOBER

1. Tuesday.
6. Nineteenth Sunday after Trinity.
13. Twentieth Sunday after Trinity.
18. Friday. St. Luke.
20. Twenty-first Sunday after Trinity.
27. Twenty-second Sunday after Trinity.
28. Monday. SS. Simon and Jude.
31. Thursday.

KALENDAR OF COMING EVENTS

OCTOBER

1. Conference of Church workers among colored people in Third Province, Richmond, Va.
2. Special meeting of House of Bishops at Atlantic City, N. J., to elect bishops for Wyoming and Honolulu.
4. Consecration of the Rev. Francis M. Taitt as Bishop Coadjutor of Pennsylvania, Church of the Advocate, Philadelphia.
9. Conference for Church workers among colored people at St. Luke's Church, New Haven, Conn.
15. Synod of Third Province in diocese of Harrisburg.
16. Synod of Midwest, Indianapolis, Ind.
22. Mississippi Valley clergy retreat and conference on Evangelism, Springfield, Ill.
29. Special convention of Western New York at St. Paul's Cathedral, Buffalo, to elect Bishop Coadjutor.

APPOINTMENTS ACCEPTED

BRUSSTAR, Rev. L. MARK, former vicar of Christ Chapel, Waterbury, Conn.; has become chaplain of Seamen's Church Institute of New York City. Address, 25 South St. (N.Y.C.), and 384 Bard Ave. W. New Brighton, Staten Island, N. Y.

DALLINGER, Rev. JOHN RUSSELL, curate of Grace Church, Newton, Mass.; to be rector of Trinity Church, Canton, Mass. October 1st.

FISHER, Rev. GEORGE W., formerly rector of St. Mark's Church, Grand Rapids, Minn., and priest-in-charge Good Shepherd, Coleraine, Minn. (D.); to be rector and principal of an Indian Residential School at Lac la Ronge. Address, Lac la Ronge, Sask., Can.

JOHNSON, Rev. J. HILL, formerly rector of Church of St. Sacrament, Bolton, N. Y. (A.); to be rector of Church of the Holy Cross, Warrensburg, N. Y. (A.) October 15th.

JOHNSON, Rev. WALFRID L., formerly priest-in-charge of St. George's Church, Redfield, S. D.; has become priest-in-charge of St. Stephen's Church, De Smet, S. D. Address, Box 433, De Smet, S. D.

KAIN, Rev. M. I. L., formerly rector of Holy Trinity Church, Covina, Calif. (L.A.); to be rector of All Saints' Church, San Diego, Calif. (L.A.)

KEEDWELL, Rev. ALEXANDER N., formerly assistant at St. Clement's Church, New York City; to be curate of Grace Church, Brockport, N. Y. (W.N.Y.)

LYTLE, Rev. R. RIDGELY, JR., superintendent of Church Extension Society, Rochester, N. Y. (W.N.Y.); to be rector of St. Andrew's Church, Wilmington, Del. Address, 1009 Park Place, Wilmington. November 1st.

MURRAY, Rev. HUGH ST. GEORGE, formerly rector of St. Paul's Church, Navasota, Tex.; to be assistant rector of Christ Church, Houston, Tex. Address, 1117 Texas Ave., Houston.

SAUNDERS, Rev. A. E., D.D., rector of Trinity Church, Tulsa, Okla.; to be rector of St. Martin's Church, Providence, R. I. November 1st.

WINECOFF, Rev. THOMAS E., formerly rector of Church of the Good Shepherd, Scranton, Pa. (Pa.); has become consulting and research scientist to the Pennsylvania State Game Commission. Address, care of the Game Commission, The Capitol, Harrisburg, Pa.

RESIGNATION

MACDONALD, Rev. ERNEST H., as minister-in-charge of the missions at North Billerica and Chelmsford, Mass.

NEW ADDRESSES

HERRICK, Rev. WARREN C., priest-in-charge of St. Paul's Mission, Mt. Lebanon, Pa., formerly 362 Atlanta Drive; Central Square Apts., E. 1, Mt. Lebanon, Pittsburgh.

STEEN, Rev. JOHN F., D.D., rector emeritus of Ascension Memorial Church, New York City, formerly 203 W. 103 St.; 233 West 77th St., New York City.

ORDINATIONS

PRIEST

CHICAGO—On September 21st the Rev. HOLLAND L. CHURCH was advanced to the priesthood by the Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago, in St. James' Cathedral.

The Rev. H. R. Brinker presented the candidate, and the sermon was preached by the Rev. Alfred Shaw of the cathedral staff. The Rev. Mr. Church is to be priest-in-charge of St. Joseph's Church, West Pullman, Chicago.

DIED

BROOKE—Suddenly, September 19th, at her residence in Germantown, Pa., ELEANOR G. BROOKE, wife of Paul G. Brooke. Funeral services were held on Saturday, September 21st, at St. Peter's Church, Germantown.

MCCOY—On September 14th, JOSEPH A. MCCOY, formerly of 1815 Moore St., Philadelphia. Services were held at St. Michael's Church, Philadelphia, on Thursday, September 18th.

MEMORIALS

Campbell Gwyn

In loving memory of a dear boy taken home, CAMPBELL GWYN, September 15, 1918, September 28, 1927.

"Thou art much too fair to be death's conquest."—Shakespeare.

William Henry Young

Entered into paradise, September 28, 1923, WILLIAM HENRY YOUNG.

"And there his servants serve him,
And life's long battle o'er,
Entroned with him their Saviour King,
They reign forevermore."

RESOLUTION

Edward J. Owen

Memorial resolution on the death of Rev. EDWARD J. OWEN, D.D., passed by the vestry of St. John's Church, Sharon, Pa. September 16, 1929.

WHEREAS Almighty God in his inscrutable wisdom having called to himself the beloved rector of this parish, the Rev. Dr. Edward J. Owen, the vestry desire to record our profound sorrow, and to give expression to our overwhelming sense of loss at the passing of Dr. Owen.

For nineteen years he has been the tireless leader of this parish, holding high the ideals of the Church, modestly serving his Lord and Master, Jesus Christ, preaching always the gospel of infinite love and mercy of God. He, long ago, established himself firmly in the hearts of the people of this parish whose affection for him is very deep, and was constantly manifested by them in the ready response made to every request, and the joy they found in following his leadership. Under Dr. Owen's leadership the parish has rapidly risen from obscurity to one of great prominence and influence throughout the diocese, and for his works Dr. Owen was widely known in the Church of the nation. Always active in all social and civic movements for the good of his community, always carrying himself with modest dignity, and always ready to serve in every cause which he conceived to be for the good of the community he endeared himself to all the people regardless of creed or race. The unfortunate found in him a sympathetic and helpful friend whatever the cause of their misfortune. He possessed a rare insight into human nature which enabled him to serve his fellow men with gentleness, helpfulness, and intelligence. He died in the prime of life, in the midst of his work, and at the height of the affection and esteem which had been his during his entire ministry in the parish.

He served the diocese of Erie with the same wisdom and devotion which he showed in his work in the parish. In every department of the work of the diocese his influence and leadership were constructive forces. His whole ministry, in his parish, and outside of it, was inspired by the vision of the world-wide mission of Christ's Church. He believed profoundly that as we are loyal to the Master's Commission to carry His gospel to all the world we shall grow in strength and wisdom for every local and personal task committed to us. His leadership was being widely recognized throughout the Church.

His spirit is with God his Father. His example remains as an inspiration to service of all who came under his influence, and his good works will live beyond this generation to the glory of God and to the service of mankind.

It is directed that these resolutions be spread upon the Minute Book of the parish, and an appropriately engrossed copy be given to his widow, with sincere assurances of the profound sympathy and affection of the entire parish.

A. W. KROUSE,
Senior Warden.
GEORGE MURCHIE,
Junior Warden.
FRANK B. MALLETT,
Secretary.

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. Ivins, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

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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.

POSITIONS OFFERED

CLERICAL

CLERGYMAN TO ACT AS LOCUM TENENS, St. Paul's Church, Kansas City, Missouri, beginning October 15th. Address, M. I. KELLER, 40th and Main Sts., Kansas City, Mo., in care of St. Paul's Church.

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

POSITIONS WANTED

CLERICAL

CLERGYMAN, A MODERATE, NEAR 40, extempore preacher, now teaching, desires work as locum tenens. Prefers six months or more. Address, C. A.-445, care **LIVING CHURCH**, Milwaukee, Wis.

PRIEST-ORGANIST WISHES POSITION, mixed or male choir. Thoroughly experienced and successful in training and organ work. Box F-452, **LIVING CHURCH**, Milwaukee, Wis.

PRIEST DESIRES SUPPLY WORK. AVAILABLE for next two months. Preacher, musical, willing to conform to established custom. Box D-453, **LIVING CHURCH**, Milwaukee, Wis.

PRIEST DESIRES POSITION AS ASSISTANT. Hard worker, musical, sound Churchman. Box G-451, **LIVING CHURCH**, Milwaukee, Wis.

MISCELLANEOUS

CATHOLIC-MINDED YOUNG WOMAN, with secretarial experience, and some religious and social training, interested in parish work, desires position. Address G-457, **THE LIVING CHURCH**, Milwaukee, Wis.

ENGLISH CHURCHWOMAN SEEKS POSITION in institution, assistant housekeeper, matron, or care of linen. References. B-458, care of **LIVING CHURCH**, Milwaukee, Wis.

MIDDLE-AGED CHURCHWOMAN WOULD keep house for a priest, or any small adult family, in, or near New York City. Best of references. Miss JOSEPHINE JOHNSON, Apt. 15, 1286 Stebbins Ave., New York City.

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

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.

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.

UNLEAVENED BREAD

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

VESTMENTS

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.

ST. CHRISTOPHER'S GUILD, INEXPENSIVE Gothic vestments, will reopen October 1st, with some imported materials. 25 CHRISTOPHER ST., New York.

CHURCH LINEN

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

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.

THE NAZARENE LENDING LIBRARY OF literature on Christian spiritual healing. Only return postage asked. For information address, **SECRETARY, SOCIETY OF THE NAZARENE**, Mountain Lakes, N. J.

BOARDING

Kingston, N. Y.

PAYING GUESTS WANTED — PRIVATE home—foothills of the Catskill Mts. Quiet, restful, free from noises. Shady and cool. Modern conveniences. Good table—9 miles out. Terms \$18.00-\$25.00. Address, Miss MILLER, Capstone Farm, 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.

Miami, Fla.

ROOM AND BOARD IN QUIET HOME, refined surroundings. Laundry and garage conveniences; rates reasonable. References exchanged. Mrs. GEORGE DAVIS, 1818 N. W., 17th Ave., Miami, Fla.

Montvale, Va.

DO YOU NEED A GOOD HOME TO RE- cuperate in? Ideal climate, good fare, personal attention. Write, Mrs. A. M. PARKER, The Montrose, Montvale, Va.

New York City

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

Washington, D. C.

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

HEALTH RESORT

ST. ANDREW'S REST, WOODCLIFF LAKE, N. J. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms \$10-\$20. Age limit 60.

MISCELLANEOUS

WANTED: FREE HOME FOR ATTRACTIVE nine-year-old boy. Address, **CHILDREN'S VILLAGE**, 1680 Albany Ave., Hartford, Conn.

SISTERS OF THE HOLY NATIVITY

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

RADIO BROADCASTS

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

KFJZ, FORT WORTH, TEXAS, 1370 KILOCYCLES (213.7). 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.

WEBB, 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 (865.6). Choral Evensong from Christ Church Cathedral every Sunday, 4:30 P.M., C. S. Time.

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

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

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.

INFORMATION BUREAU



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

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

ADVERTISERS in **THE LIVING CHURCH** are worthy of your consideration when making purchases. If you desire literature from anyone who is not advertising in this publication, write his name and address, or the name of the product in which you are interested, and we will see that you are supplied.

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Church Services

District of Columbia

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

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

Illinois

Church of the Ascension, Chicago

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

Massachusetts

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts., near Esplanade
REV. SPENCE BURTON, Superior, S.S.J.E.
Priest-in-charge
Sundays: 7:30, 8:15, 9:00 Low Masses (last with hymns, for children). Matins, 10:15. Solemn Mass, with sermon, 10:30. Solemn Evensong and Sermon, 7:30.
Week-days: Mass, 7:30; Matins, 9:00; Evensong, 5:00. Thursdays and Holy Days second Mass 9:30. Confessions, Saturdays 3:00 to 5:00 P.M., and by appointment.

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.
Daily Low Mass, 7 A.M.
Extra Mass, Thursdays and greater Holy Days, 9:30 A.M.
Confessions: Saturdays 3 to 5 and 7 to 9 P.M.
Church open daily from 6:50 A.M. to 6 P.M.; Saturdays until 9 P.M.
The Mission House, S.S.J.E., 33 Bowdoin St. Telephone: Haymarket 6232.

Minnesota

Gethsemane Church, Minneapolis

4th Avenue South at 9th Street
REV. DON FRANK FENN, B.D., Rector
Sundays: 7, 8, 9:30, 11, and 7:45.
Wed., Thurs., Fri., and Holy Days.

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 first Sunday 11:00 A.M.; Evening Prayer 4:00 P.M. Week days (in chapel): The Holy Communion, 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evening Prayer (choral except Monday and Saturday), 5:00 P.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays, 8, 10 and 11 A.M.

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.

CHURCH SERVICES—Continued

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
Schedule during alterations to the property.
Sunday: Low Mass at 7:00, 8:00, and 9:15. High Mass and Sermon at 11:00. Sermon and Benediction at 8:00.
Daily: Low Mass at 7:00 and 9:30.
Fridays: Sermon and Benediction at 8:00.
Confessions: Friday and Saturday, 3:00 to 5:00; 7:00 to 9:00 P.M.
Priest's telephone: Rittenhouse 1876.

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.

BOOKS RECEIVED

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

The American Municipal Association. Lawrence, Kans.

Proceedings of Fifth Meeting of the American Municipal Association. By John G. Stutz, executive secretary.

Doubleday, Doran & Co., Inc. Garden City, N. Y.

Sigs of These Times. The Ayer Lectures of the Colgate-Rochester Divinity School for 1929. By Willard L. Sperry, dean of the Theological School in Harvard University. Net, \$2.00.

Fort Orange Press. Albany, N. Y.

Forty Years With General Electric. By John T. Broderick, author of *Pulling Together*, etc. \$2.50.

General Board of Religious Education of the Church of England in Canada. 604 Jarvis St., Toronto 5, Ont.

The Christian and His Guide. Manual for Teachers. Christian Truth and Life. G. B. R. E. Series No. 8 (for pupils 11 years of age).

The Christian and His Guide. Pupils' Work Book.

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

The Real Jesus. What He Taught: What He Did: Who He Was. By Charles Fiske, Bishop of Central New York, and Burton Scott Easton, professor of the Interpretation and Literature of the New Testament, General Theological Seminary. \$2.50.

The Catholic-Protestant Mind. Some Aspects of Religious Liberty in the United States. By Conrad Henry Moehlan, Ph.D., James B. Colgate professor of the History of Christianity at the Colgate-Rochester Divinity School. \$2.50.

Harvard University Press. Cambridge, Mass.

Man's Consciousness of Immortality. By W. Douglas Mackenzie, D.D., LL.D., president, Hartford Seminary Foundation. The Ingersoll Lecture, 1929. \$1.00 net.

Houghton Mifflin Co. 2 Park St., Boston, Mass.

The March of Life. By Elizabeth H. Dewart. With an Introduction by Elwood Worcester, D.D. \$1.75.

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

The Lost Child. By Rahel Sanzara. Translated from the German by Winifred Katzin. \$2.50. Publication date October 9, 1929.

Lothrop, Lee & Shepard Co. 275 Congress St., Boston, Mass.

Animal Land On the Air. Photographed and Described by Harry Whittier Frees. \$2.50.

The "Iceicle" Melts. A Story for Girls. By Helen Elmira Waite. Illustrated by Elizabeth Wittington. \$1.50.

Escaping the Mohawks. The Story of a Young Noble of New France. By Orison Robbins. Illustrated by W. F. Stecher. \$1.75.

The Dog That Went to the Doctor: and Other True Stories of Real Animals. By C. Geraldine O'Grady. Illustrated by W. M. Berger. \$1.50.

The Six-Year-Old's Story-Book. By Kathleen P. Stone. Illustrated by Florence Liley Young. \$1.50.

The Guess Book of Riddles. Verses and Illustrations by L. J. Bridgman. \$1.50.

The Boy With the U. S. Aviators. By Francis Rolt-Wheeler. Illustrated from Photographs. \$1.75.

Silver Boy. The Gray Fox of Topanga. By Vance Joseph Hoyt. Illustrated by Charles Livingston Bull. \$2.00.

Bingo. The Story of a Small Dog's Love. By Clarence Hawks. Illustrated by Griswold Tyng. \$1.50.

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

Science and the Unseen World. By Arthur Stanley Eddington, F.R.S., Plumian professor of Astronomy, University of Cambridge. Swarthmore Lecture, 1929. \$1.25.

The Christian God. By Richard Roberts. The Merrick Lectures for 1928. \$1.50.

The Book of Job: Its Substance and Spirit. By W. G. Jordan, B.A., D.D., professor of Hebrew Literature, Queen's University, Kingston, Ontario. \$2.00.

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

Social Aspects of Industry. A Survey of Labor Problems and Causes of Industrial Unrest. By S. Howard Patterson, A.M., Ph.D. \$3.00.

S. P. C. K.

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

Seekers and Saints. Studies of Religious Experience. By W. J. Ferrar. \$2.40.

University of Pennsylvania Press. 3438 Walnut St., Philadelphia, Pa.

An Appreciation of Robert Southwell. By Sister Rose Anita Morton. \$1.50.

PAPER COVERED BOOKS

Committee on Cooperation in Latin America. 419 Fourth Ave., New York City.

Evangelicals at Havana. Being an Account of the Hispanic American Evangelical Congress, at Havana, Cuba, June 20-30, 1929. By Samuel Guy Inman, author of *Problems in Pan Americanism, Intervention in Mexico*, etc. 25 cts. postpaid.

W. Heffer & Sons, Ltd. Cambridge, England.

What Did Jesus Mean? By W. H. S. Jones, Litt.D., bursar of St. Catharine's College, Cambridge.

BULLETIN

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

Twenty-third Annual Report of the President and of the Treasurer. 1928.

PAMPHLET

S. P. C. K.

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

A School of Prayer. By Michael Furse, D.D., Bishop of St. Albans. "The Teaching Church" Papers, No. 11. 20 cts.

OMAHA RECTOR STRICKEN WITH ILLNESS

OMAHA, NEB.—While attending a benefit recital for St. Philip's Church, Omaha, recently, its rector, the Rev. Dr. John Albert Williams, was stricken with a cerebral hemorrhage. Dr. Williams is steadily improving, and hopes to be fully restored. The Bishop of the diocese, the Rt. Rev. Ernest V. Shayler, D.D., is caring for the services of the parish temporarily.

Faith and Witness of Church in This Generation Topic for Lambeth Conference

Express Concern at Modernist Teaching—Canon Head Accepts Archbishopric of Melbourne

The Living Church News Bureau
London, September 13, 1929

INVITATIONS TO THE LAMBETH CONFERENCE, to be held from July 7th to August 9th next year, have been addressed to 370 bishops of the Anglican communion. The invitations are sent by the Archbishop of Canterbury to the Metropolitans of provinces, except, of course, where the dioceses are under the jurisdiction of Canterbury. Assistant bishops and suffragans are invited, but not retired bishops if they hold no commission.

The following is the outline of the agenda for the conference:

THE FAITH AND WITNESS OF THE CHURCH IN THIS GENERATION

(I.) The Christian Doctrine of God: (a) In relation to modern thought. (b) In relation to non-Christian religions and ideals. (c) As determining the character of Christian worship. (d) To be realized throughout the Church by teaching and study.

(II.) The Life and Witness of the Christian Community, individual and corporate, in the fulfilment of the divine purpose, with special reference to questions of: (a) Marriage, (b) Sex, (c) Race, (d) Education and Governments, (e) Peace and War.

(III.) The Unity of the Church: (a) Report of results of the Lambeth Appeal, 1920; World Conference on Faith and Order; (b) Schemes and proposals of Union; (c) Relations of the Anglican communion with particular Churches.

(IV.) The Anglican Communion: (a) Its ideal and future; (b) Its organization and authority, (1) Central, (2) National and provincial, (3) Missionary dioceses, under the jurisdiction of the Archbishop of Canterbury. (Questions of Church Order with regard to Forms of Worship and Rules of Marriage.)

(V.) The Ministry: (a) Supply of men for Holy Orders, and the Church's duty to provide for it. (b) The training of clergy before and after Ordination. (c) Supplementary Ministries. (1) Deaconesses, (2) Voluntary Clergy. Reports: Women's Work, Resolution 54, Lambeth Conference, 1920. Ministry of Healing, Resolution 63, Lambeth Conference, 1920. Communities, Resolution 57, Lambeth Conference, 1908.

(VI.) Youth and Its Vocation.

JEWES AND CHRISTIANITY

At the conference of the Society for Promoting Christianity among the Jews, which was held at Swanwick, Derbyshire, last week, the Rev. W. N. Carter, of the literature and propaganda department, stated that as a result of the war there had been a great dispersal of Jews from western Russia and Poland to practically all parts of the world, and notably to the United States, where they had become dominating factors through their tenacity of purpose and self-confidence. Rabbinism had given way to rationalism, and the Jews were beginning to apply their intellect and reason to their spiritual out-

look. There had never been such a spiritual awakening among the Jewish people in Central Europe as now, and large numbers of them had joined the Christian Church. There was a drift from Orthodox Judaism, and great numbers of Jews were foundering in a spiritual quagmire, trying to find a solid foundation and groping to find some fresh security in sacred things. To Palestine rich intellectual Jews had gone and were founding schools and new seats of learning.

EXPRESS CONCERN AT MODERNIST TEACHING

The Bishop of Oxford (Dr. Strong) writes at length in the *Oxford Diocesan Magazine* on the subject of Modernist Teaching. He says he has received resolutions from several rural deaneries expressing great concern at some recent utterances upon various articles of the Christian faith, and pressing for some formal action in the matter.

The Bishop, after pointing out that neither a synodical judgment nor a resolution of convocation would end the discussion or help it to a decision, quotes as applicable to the present position Canon Gregory's dictum in the debate on *Lux Mundi* in 1891 that "What is wanted now is argument, not authority." He adds that everyone agrees with Dr. Bright's statement in the same debate that the Church "has to re-adjust arguments in view of the needs of each generation to present the unmovable Catholic faith in its proper relation to the questions of each period."

Dr. Strong's remarks have evidently inspired an article in this week's *Guardian* on the subject of Modernism, from which I quote the following:

"The more sagacious minds in the Church of England have never been partial to heresy-hunting. For the Church to rush into formal pronouncements denunciatory of the opinions held and expressed from time to time by some of its members, distinguished or undistinguished, would be unwise and undignified—unwise, because such steps fail to check the movement of the currents of thought against which the formal statements are invoked; undignified, because they would suggest fears and anxieties where fears and anxieties were groundless. This does not mean, however, that the Church should remain supine and quiescent in an age of changing thought, and when the foundations of belief are being re-examined or challenged. The best counter to Modernism is sound learning; the results of study and patient enquiry need not always lead along the paths trodden by modern Churchmen. But wherever enquiry may lead, Modernism may still have its limits within even Anglican comprehensiveness. Whether it is possible or expedient for the Church, in synod or convocation, to seek to arrive at any definition of those limits is a question to which the Church may with advantage address itself on the even of the impending annual conference of Modern Churchmen."

TO BECOME ARCHBISHOP OF MELBOURNE

The archbishopric of Melbourne, Australia, has been offered to, and accepted by, Canon F. W. Head, sub-dean of Liverpool Cathedral. Canon Head, who is 55 years of age, is a conspicuous member of the Liverpool school of clergy who are eager for union with the Nonconformist sects. In a recent lecture he described



CELEBRATES JUBILEE
F. B. Palmer, publisher of the London Church Times for 50 years. [See editorial.]

his ideal as "a united Church working through the British Empire."

The Archbishop-designate was at Emmanuel College, Cambridge, where he had a distinguished career. He gained a first-class in the Historical Tripos, and was Lightfoot scholar and Whewell scholar. He was ordained in 1902, and became senior fellow and chaplain of his college in 1907. He served in the war as a chaplain in the Guards Division, and won the M.C. with a bar. He has been chaplain to the King since 1922, and is on the executive of the Student Christian Movement.

Canon Head has an attractive personality, is a clear speaker, marshalling his arguments in a half apologetic manner that disarms criticism, and his strongest assertions are always made with an air of sweet reasonableness.

DEAN OF CHICHESTER TO RETIRE

Dr. J. J. Hannah, the venerable Dean of Chichester, has given notice that he is relinquishing the deanery next month. The news was not unexpected. Those who have been in close connection with Dr. Hannah have for some time seen that an early retirement was becoming necessary.

Dr. Hannah, who is 85 years of age, is the *doyen* of the deans, having been appointed by the late Lord Salisbury in 1902. He was ordained in 1867, and after holding curacies at Brill and Paddington, went to Brighton, where he was vicar of St. Nicholas' from 1873 to 1888, in which later year Bishop Durnford appointed him vicar of Brighton in succession to his father, Archdeacon Hannah. Here he remained until he went to Chichester, where he has held office under five bishops of Chichester.

At Brighton he continued the self-sacrificing labors of his father in the long and costly process of making the parish church the stately building it is at the present day.

In his retirement, Dr. Hannah will reside at Philpots, midway between East Grinstead and Haywards Heath, Sussex, which for many years has been his country residence. He says he will not take up his pension, and he proposes to present many of his books to the cathedral library.

GEORGE PARSONS.

"Wailing Wall" in Jerusalem Causes International Outbreak in Palestine

Wall Itself is Moslem Property—
Both Sides Blame British Govern-
ment

The Living Church News Bureau
Athens, September 2, 1929

THE FACT THAT "TROUBLE" HAS BEEN renewed at the "Wailing Wall" in Jerusalem, and that the fact has been made the excuse for outbreaks of international jealousy elsewhere in Palestine, makes it desirable to sum up the facts of the situation anew.

There is no question, first, that the wall itself and the street and houses at the foot of it are Moslem property, "Wagf," or "sacred foundations." They have been so since the Khalif Omar captured the city, and must be about as ancient, as well as sacred, an Islamic trust as can be.

There is also no question, by a custom that dates from the Crusades at least, that Jews have the right to go there, individually, and to lament their lost sanctuary. Moslems, however, declare, and Jews do not seem to deny, that this is a right of use, not of ownership. Up to the time of the Moslem conquest in 640, Jews did not go to this wall to lament, but to "the Rock" itself that stands in the center of the "Haram." This rock, the site of the altar of burnt offering in the temple, was then a desolate rubbish heap. The fact that Jews went to it to wail is evidence that they did not feel then their present reluctance to enter the sanctuary, "lest they should enter the Holy of Holies unaware." Omar made the whole area a mosque and a sacred enclosure, a Haram, and barring the episode of the Crusades it has been so since his day.

When the British occupied the city they guaranteed the religious rights of all bodies, and could only say (having the intense jealousy of them all in view) that they would maintain the *status quo* in every case, and only alter it by mutual consent of all concerned. Actually, living bodies do not remain *in statu quo*, and both Moslems and Jews, the two concerned here, are moving and making new demands which may or may not be intended to annoy their neighbors. The accusation is not improbable, we fear, in Jerusalem. The Jews first offered to buy the place, being ready to pay any price Moslems could demand, and were much disappointed when the Mohammedans refused to sell, and the British refused to compel them to do so.

TURN OF MOSLEMS TO ACT

Then it was the turn of the Moslems to act. The *Kauthal Maarbe*, to give the place its Jewish name, has hitherto been a cul-de-sac, a narrow passage between the temple wall, and the boundary walls of the back yards of certain houses, leading to a dead end. The Moslem owners of these houses have got leave to open certain passages "for their own domestic convenience," and have thus converted the cul-de-sac into a right of way for Moslems. As the new passages lead through Mohammedan houses, the right can be refused to others!

If then the owners of them should wish to annoy other folk at their devotions by carrying, say, household refuse along this new way, who can prevent them? Other rival bodies have played that very trick

on one another ere now. One cannot put the nastiest discourtesy past the Oriental controversialist!

The Jews, too, have also asked for trouble. Their right of user of the place was one of individual access for prayer and lamentation. They have tried to extend this to cover regular synagogue services, and if you can leave the furniture of a service in a place for a year, you have the right to keep it there forever! When the services became political demonstrations, all the raw material of a row royal was plainly present!

There were no troops in Palestine, only police. Both parties had requested their withdrawal and rejoiced in the fact. So when racial friction got acute, there were outbreaks in many places, and as usual it was the peacemakers who got the worst of it! One Harold Wiener, a noted Jewish philanthropist, was among the killed in the riots, and all lament him.

BOTH SIDES BLAME BRITISH GOVERNMENT

Both sides can at least agree in blaming the British government, (a) because they withdrew the British troops when begged to do so; (b) because they have now sent

some back; (c) because they did not force an agreement on all hostile parties! A rather hysterical request has been made for an American cruiser, which is to steam up to Jerusalem, apparently, and take all citizens of the United States to safety. Seemingly anybody who first makes a hole and then jumps into it has the right to expect a battleship to pull him out! However, one may prophesy on experience of Oriental riots that all United States citizens in Palestine will be either quite dead or quite safe long before any cruiser can cross the Atlantic!

Others have demanded that the British government shall dispatch "not troops, but good-will and humanitarian spirit" and shall "come to an agreement about the wall" by giving it to the Jews. Well, the spirit in question is abundant in British officials, even if they sometimes show it in their detestable habit of trying to see more than one side of a controversy! If those who urge this course will only say how the "humanitarian spirit"—that they want imported in sealed bottles, as bootleggers do whisky—can be administered to Oriental disputants, and how men who want a good quarrel can be brought to agree—well, the writer has friends in Palestine who will be grateful! At present, both sides are saying, "an agreement is perfectly easy. You have only got to give me all that I want."

W. A. WIGRAM.

Rebuilt Portion of St. Alban's Cathedral, Toronto, Reopened With Special Services

Maurice Cody Memorial Hall Dedi-
cated—King's College, Halifax,
Opens Campaign

The Living Church News Bureau
Toronto, September 18, 1929

THE PORTION THUS FAR BUILT OF St. Alban's Cathedral, Toronto, which was badly damaged by fire last spring, was reopened on Sunday last with stately and impressive services.

Before the celebration of the Holy Eucharist at eight o'clock the Bishop of Toronto offered appropriate prayers and thanksgivings. The celebration was taken by the Bishop of Winchester, as the representative of the Mother Church of England, Bishop Lucas, warden of the Canadian Church Army, was epistoler, the Bishop of Toronto gospeller, and Canon Vernon and the priest vicar, the Rev. F. C. Ward-Whate, assisted in the administration of the Holy Communion.

At the 11 o'clock service His Honor, the Lieutenant-Governor of Ontario, with members of his family attended, and hundreds were turned away for lack of accommodation. The music under the able direction of H. S. Shorse, organist of the cathedral, was excellent. Matins were sung by the priest vicar, the Rev. F. C. Ward-Whate, and the Rev. Professor Pilcher; the lessons read by Archdeacon Warren and Bishop Lucas; special prayers and thanksgivings offered by the Bishop of Toronto; and the sermon preached by the Bishop of Winchester. Many other clergy were in the procession.

"The great need for men and women of this generation is to revise their idea of God. Many have ideas that are flabby, superficial, and unworthy. The reason why there is much non-attendance in the Eng-

lish churches today is because people go to church with such ideas. They need to revise them entirely.

"Today I link you to the great cathedrals of Britain and to a great succession of worshippers—the Bishops of the Cathedral of Winchester," declared, in his sermon, Bishop Woods of the diocese of Winchester, whose see dates to the seventh century. "Through me, insufficient as I am, look out the minds and figures of my predecessors, such men as Ethelwold the Good; William of Wykeham; William Waynflete, the founder of Eton and Oxford; Bishop Andrewes; the learned and saintly Wilberforce who set a new ideal for bishops' work in the nineteenth century; and later Harold Browne and Archbishop Davidson. These link you with a great succession of worship, and I pray that in the days to come this place may be, as are the ancient shrines, a place of worship where all may come and find comfort.

"This service links us also with a present movement in Britain—the great interest taken by people in the worship of God," he said. "It is a movement that has as its spiritual centers the cathedrals of Great Britain. It is a deep and growing interest. And you, by contributing to the building of this cathedral, help men to worship God.

"It is true that people do not go to church as often as they did," he declared. "But the interest in the worship of God does not abate. Then why don't they come to church? Because they do not want to come in a conventional way, and because, if they do come, they do so in a slipshod and superficial manner. But in Great Britain there are today young men and women who are out on a quest for reality, who want something real in religion. It is with them that this great interest in worship lies. Worship of God is a fundamental instinct in man."

In the evening the Bishop of Toronto was the preacher, and in the afternoon

the Rev. F. C. Ward-Whate preached at the service of thanksgiving for the children of the Sunday school. Next Sunday Bishop Lucas will preach at the morning service and the vicar in the evening. The celebration will be continued with harvest thanksgiving services.

St. Alban's has been completely restored and is handsomer than before the fire. The chancel and much of the nave have new woodwork. A greatly improved system of lighting has been installed and the memorial organ restored and replaced.

MAURICE CODY MEMORIAL HALL DEDICATED

The romance of a little wooden church that grew to such proportions that it now affords a \$150,000 building for the accommodation of its senior Sunday school and Bible classes was revealed last Sunday afternoon at the dedication at St. Paul's, Toronto, of the Maurice Cody parish hall.

Nearly a thousand persons, many of whom were friends of the son of Canon H. J. Cody, whose memory is commemorated by the hall, gathered in the new building to take part in the opening service.

H. P. Temple, the people's churchwarden, at the request of Canon Cody, asked the Rt. Rev. J. F. Sweeny, Bishop of Toronto, to dedicate the building. Following the Bishop's prayer, Canon Cody sketched the history of St. Paul's parish.

In 1841 the first church of the parish, which is second in age in Toronto only to St. James', was built of wood on the south side of Bloor street, which then marked the northern boundary of Toronto. Its steeple was remarkable inasmuch as it was taller than the church was long. It was built of four huge pine trees presented by the Hon. William Allan. John G. Howard, who donated High Park to the city, was the architect who undertook the erection of the steeple and he accomplished it in less than one day.

In 1860 a stone church was erected, was later enlarged, and in 1909 the present church was erected. The old church was shortened and is now utilized for Sunday school classes. The new parish hall, which joins the old church, will be used by the senior Sunday school and Bible classes. Classrooms can be shut off from the main hall by means of folding partitions. An athletic and recreational department occupies the basement, and includes gymnasium, showers, and athletic equipment.

In referring to his only son, to whose memory the hall is dedicated, Canon Cody expressed the wish that many a young life would be influenced toward the better things of life within its walls.

Bishop Sweeny congratulated the congregation on its achievement and commented on the peculiar fitness of dedicating the hall to a young man, whom he knew to have had a deep interest in the young people's organizations of the church. He hoped that the name of Maurice Cody would create an atmosphere of example and a personal influence that would be felt by the young people who would use the hall.

The Bishop of Winchester, who is passing through Toronto on his way to the consecration of a cathedral in Victoria, commented on the story of the wooden church's spire related by Canon Cody.

"I have seldom seen such splendid parochial equipment and there are hundreds of clergy in the old church at home whom the sight of this room would turn green with envy," he said. "But then you are people of extraordinary energy—you must be if you could build a spire of a church within twelve hours."

W. C. Smallpiece, former churchwarden and perhaps the oldest surviving pupil, in a short address recalled Sunday school days he had spent in the old wooden church after it had been removed to the north side of Bloor street, where Bay now crosses.

Bishop Lucas, formerly Bishop of the Mackenzie River, and now warden of the Church Army training house, and the Rev. Dr. R. A. Hiltz, secretary of the general board of religious education, congratulated the parish on its achievement.

CAMPAIGN UNDERTAKING FOR KING'S COLLEGE SCHOOL, HALIFAX

At a meeting of the governing body of King's Collegiate School, Windsor, Nova Scotia, yesterday, at the Green Lantern, Halifax, a decision to modernize King's Collegiate School was unanimously taken entailing a campaign for funds during October. Archbishop Worrell presided. A resolution accepting the generous gift from King's College, consisting of its former grounds for buildings, was passed, expressing its sincere thanks to the Board of Governors of the University for the generous conveyance to this body without monetary consideration of the former university property at Windsor, it being understood that the governing body undertake immediately, in coöperation with Old Boys, Churchmen in the diocese, and friends of the school, to raise funds for buildings and equipment to place King's Collegiate in the forefront of Canadian schools.

The chairman explained that the gift, consisting of ten buildings, a well-built solid concrete foundation suitable for a modern school building, and fifty-three acres of land with a total valuation for school purposes of approximately \$200,000, was made on condition that the property be used in perpetuity for educational purposes. The school is now in a position to reconstruct itself completely along modern lines. The diocesan synod at its last session heartily endorsed the proposal of making an appeal for needed improvements and increased facilities, and urged the earnest support of all Churchmen, former students, and friends of education. A comprehensive plan has been prepared utilizing all the present assets to the best advantage. The accommodations that should be provided include a modern, fireproof dormitory, and an athletic building containing an up-to-date gymnasium and swimming pool. When these are provided and the present upper and lower school buildings are remodelled and the old science building demolished King's Collegiate School will be an institution comparable with any in the Dominion.

The Archbishop said in part: "For ten years King's Collegiate School has been hoping for an opportune time to ask its friends for financial help with which to meet the educational needs of the changing times. Something has always interfered with the plans until now when the transfer of the King's College property at Windsor to the school, without monetary consideration, opens the way for bringing the long-felt needs of the school to the attention of its well-wishers everywhere."

It is not generally known that King's Collegiate is the oldest boarding school in the British Empire outside of England. It was founded by Bishop Inglis in 1788, and has an unbroken career of education and leadership training for nearly a century and a half. It is estimated that 3,500 boys have passed through its old halls,

many of them later becoming distinguished in the professions, military, and naval services, in commerce, politics, and the ministry.

A new master plan of buildings and grounds is being drawn including the addition of at least two modern, fireproof buildings, as well as the remodeling of some of the present buildings.

The governing body of King's Collegiate School has since announced that Canon Allan P. Shatford has been appointed as Dominion chairman for the school campaign to be held in October.

FUNERAL OF ARCHDEACON ARMITAGE

Attended by a mourning through the funeral of Archdeacon W. J. Armitage took place from the historic church of St. Paul's, Halifax, where he served so faithfully for thirty-two years. Long before 3 o'clock, the hour of the service, the building was filling with people and by the time the service started the church was packed to the doors and crowds waited outside until it was over.

In the church black and purple draperies and a rich array of floral tributes banking the casket struck a quiet note of mourning. Shortly before the beginning of the service the church bell commenced to toll and in a few minutes the familiar words of the burial service. "I am the Resurrection and the Life, saith the Lord" rang through the church as the officiating clergy and pall bearers filed up the center aisle to the front of the building. The Rev. Dr. S. H. Prince read the 90th Psalm. The Rev. L. J. Donaldson, rector of Trinity Church, and formerly assistant to Archdeacon Armitage, then read the lesson, after which the Very Rev. Dean Llywd recited the Creed. The sermon was preached by His Grace, Archbishop Worrell.

The choir then sang as an anthem an Easter hymn composed by Archdeacon Armitage, "Come See the Place Where Jesus Lay."

Following the anthem, the Rev. J. T. Ibbott recited the lesser litany and the Lord's Prayer, after which the congregation rose and stood as the organ pealed out Chopin's "Marche Funebre." As the last notes died away the church bell again began to toll and as the choir sang *Nunc Dimittis*, the mourners filed from the church and the procession moved away to the cemetery.

On St. Paul's Hill and along the route of the march the streets were lined with throngs of people anxious to pay their last tribute to the figure whose long and faithful service had so endeared him to the city.

At Camp Hill Cemetery the lesser litany and Lord's Prayer were recited by the Rev. H. D. Raymond, and the committal and prayers by the Rev. Canon O. Troop.

His Grace, Archbishop Worrell, pronounced the benediction.

BISHOP SHAYLER HAS ANNIVERSARY

OMAHA—The Bishop of Nebraska, the Rt. Rev. Ernest V. Shayler, D.D., celebrated his tenth anniversary on September 11th by a celebration of the Eucharist at Trinity Cathedral, Omaha, at which time all the city clergy were present. A committee of arrangements had planned dinners at twenty parishes in the diocese to commemorate the event, but for some months the Bishop has been suffering from heart attacks and these plans have been cancelled.

Protestantism a Sinking Ship, Declares Dr. Delany in New York Cathedral

New York Papers Condemn Act of Brooklyn Rector—A Sermon to the Insane

The Living Church News Bureau
New York, September 21, 1929

THE PREACHER AT THE LATE EUCHARIST last Sunday morning at the Cathedral of St. John the Divine was the Rev. Dr. Selden P. Delany, rector of the Church of St. Mary the Virgin. The occasion was utilized for the delivery of a sermon which is likely to have wide quotation for some time to come. The preacher was concerned with the seemingly confessed failure of Protestantism and with the crisis confronting our own communion in the decisions to be made next year at the Lambeth Conference. Dr. Delany declared that the merging of various Protestant denominations may be interpreted as an acknowledgment of failure because in such acts are surrendered the distinctive principles which were in the minds of their founders. [The substance of Dr. Delany's sermon is given elsewhere in this issue.]

The rector of St. Mary's pointed out these three marked weaknesses in present-day Protestantism: the use of the week-end as a time solely for pleasure, the lack of any effective religious training of children, and the growth of skeptical modernism. The abuse of the week-end has come about through the lack of teaching of the obligation to attend church on Sundays and because Protestants have made the hearing of a sermon the chief act of a church service. Dr. Delany stated that only by creation of parochial schools or by the instruction given by churches on week-days to children of the public schools can adequate training be provided.

NEW YORK PAPERS CONDEMN ACT OF BROOKLYN RECTOR

A situation of serious import has arisen in a Brooklyn parish of our communion. While that field is outside the jurisdiction of this correspondent, the comments on the situation which have appeared in Manhattan papers are worth noting. It seems that the Rev. William S. Blackshear, rector of St. Matthew's Church, Brooklyn, has made himself the center of a bitter dispute and the object of widespread denunciation from various directions by his statement that Negroes are not hereafter to be welcomed as parishioners or to be permitted to attend the services at St. Matthew's Church. The conservative *Evening Post* makes the editorial decision that Mr. Blackshear is unfit for the ministry because of the "cruel and unchristian announcement" made from the pulpit of St. Matthew's Church last Sunday. A second editorial in tonight's paper states that the rector acted with the advance knowledge of his vestry and congregation and that he confined himself to reading the following statement from his parish bulletin: "The Episcopal Church provides churches for Negroes. Several of these churches are within easy reach of this locality. They are in need of the loyal support of all true Negro Churchmen. Therefore, the rector of this parish discourages the attendance of membership in this church of the members of that race." The editor of the *Post* adds that the explanation of the Brooklyn rector does not withdraw the offense, and he repeats the

suggestion made in his first editorial: "We know the difficulties of an Episcopal parish in getting rid of an unfitting rector, but we suggest, nevertheless, that this ruthless youngster is entirely out of place in any church, especially in one north of the Mason and Dixon line."

A SERMON TO THE INSANE

This correspondent regards the work of our Episcopal City Mission Society as an achievement of the finest type and all communications coming from the office of that organization are read with interest and care. It was with particular curiosity that their latest article was read, for the heading stated it to be a copy of the sermon preached last Sunday by the chaplain of the Manhattan State Hospital for the Insane on Ward's Island. What sort of a sermon does one preach to the mentally afflicted who have been committed to a hospital for the insane and who are able to attend a religious service? How is our representative, our chaplain there, interpreting Christ and His message to these unfortunates? Is it satisfactory to find

that on Sunday last there was delivered before them this well-expressed, three-page sermon on the subject: "Capital and Labor Can Be Neighbors"?

ITEMS

The Drama League of America, the American Theater Association, and the Church and Drama Association have been merged in a single organization known as the Church and Drama League. The Rev. Dr. Cadman is president, and one of the vice-presidents is Bishop Manning.

Bishop Manning has postponed his scheduled return to New York from Tuesday the 17th to next Thursday the 26th.

Bishop Moreland of Sacramento is the preacher tomorrow morning at the cathedral, and Bishop Remington at All Angels' Church.

During the past summer more than 18,000 persons visited the Church of the Transfiguration (The Little Church Around the Corner), an average of 200 a day. The count covered the months of June, July, and August, when large numbers of people choose New York as a vacation spot.

Dr. Silver has a new assistant at the Church of the Incarnation in the Rev. Earl G. Lier, formerly vicar of Epiphany Chapel, Epiphany parish, Washington, D. C. HARRISON ROCKWELL.

Women From Diocese Meet in Boston for First of Church Service League Meetings

Hold Memorial Service for Winthrop S. Scudder at Cambridge— Other Items

The Living Church News Bureau
Boston, September 21, 1929

FIRST IN IMPORTANCE OF GENERAL MEETINGS in the autumn is the beginning of the inspiring series of Church Service League meetings. Last Wednesday, women from all over the diocese met in the crypt of St. Paul's Cathedral. There were two main events of the afternoon: the tributes to the memory of Mrs. William M. Lawrence of Taunton, chairman of missions for the colored people in the South, and to Mrs. Louis Monteagle of California, whose loss has been felt by the women of the whole Church; the farewell to Miss Alice M. Clark and Miss Caroline Couch, who are about to return to the district of Hankow.

It is hard to convey what a tender and joyous meeting it was, with its gratitude for beautiful lives in spite of the heavy hearts of those mourning their loss. Miss Eva D. Corey was in charge of the meeting, and, in remembrance of Louise Lawrence, who had given so unsparingly of a magnetic personality to her work, she read excerpts from letters by Bishop Brent to a friend in sorrow.

A tribute to Louise Lawrence from the Voorhees School spoke of the fact that "She did big things, but she did not forget the small touches that go so far to make one's little corner brighter. . . . It is the unusual personality that can feel and sense so keenly the small desires of human beings."

The latter half of the meeting included a shower of gifts for the two missionaries about to start for China, returning to their old homes. Both Miss Clark and Miss Couch spoke of their hopes for the future;

and Miss Clark spoke of the foreign students for whom she has labored while in this diocese, and with whom she has accomplished definite results. Miss Clark will sail on October 4th on the S.S. *President Johnson* from San Francisco.

MEMORIAL SERVICE FOR WINTHROP S. SCUDDER

A memorial service for Winthrop Saltonstall Scudder was held in St. John's Memorial Chapel, Cambridge, last Saturday afternoon, September 14th, by Bishop Slattery, assisted by the Rev. Frederic C. Lawrence of St. Peter's Church, Cambridge. Mr. Scudder, who died in New York, had many and strong affiliations with Boston where he was widely known in the field of art criticism; for forty years he was a member of the editorial staff of Houghton, Mifflin Company of Boston, retiring ten years ago.

Richard G. Appel, who had been identified with St. John's when Mr. Scudder had been connected with the chapel, played the organ; the choir of St. Paul's Cathedral, under the direction of Arthur G. Phelps, sang. The ushers were Dr. Charles Palache, Dr. Charles L. Scudder, Henry Newbegin, Howard Slade, and Henry Ward, and the last three had, as boys, worked with Mr. Scudder in the Church school of St. John's. Mr. Scudder was a graduate of Harvard, class of 1870, and he attended the fifty-ninth reunion of his class last June. A great many persons took advantage of this opportunity of paying honor to the memory of their friend.

MEMORIAL DEDICATED AT MATTAPAN

A driveway, terrace, and four granite steps have been given to the Church of the Holy Spirit, Mattapan, by Mrs. Horatio A. Lamb in memory of her daughter, Edith Duncan Lamb, who died about a year ago. This new memorial entrance was dedicated last Sunday morning by the rec-

tor, the Rev. Alan McLean Taylor. The church choir stood upon the church steps during the dedication and then, led by the rector and followed by the congregation and singing a processional, it entered the building for the 11 o'clock service.

PLAN PREACHING MISSION

A preaching mission will be held in the Church of the Holy Spirit, Mattapan, during the first week in November. The missionary will be the Rev. Henry W. Hobson, rector of All Saints' Church, Worcester. Preparation for this important event is being made throughout the parish; the various parish organizations holding meetings in October are planning their programs with reference to the mission and fitting themselves for it.

MISCELLANEOUS

A volunteer motor car corps is a valuable adjunct in any parish. All Saints' Church, Attleboro, is rejoicing in an exceptionally able one, in which twenty-five drivers and their machines are enlisted to carry the infirm and older members of the parish to the services.

St. Mark's School in Southborough will furnish the scene of Governor Leverett and his staff on October 4th, when, as a contribution to the Massachusetts Bay Tercentenary, the town will present a

pageant in the town hall and portray against a background of native Indian life the various aspects of Puritan and Pilgrim character.

Bishop Slattery returned to his new home, 175 Beacon street, early in the month after a summer of many engagements to preach, consecrate churches, and lay cornerstones. Last Sunday afternoon he preached over the radio from Station WBZA. Tomorrow morning he will preach in Appleton Chapel, Harvard University, at a special service to which freshmen and their families are welcome.

The widow of the noted first Bishop of Minnesota has written a book entitled *A Famous Corner in Tuscany*, describing Bagni di Lucca, where she has for many years made her home.

William Milligan, for many years the sexton of the cathedral in Faribault and now the sexton emeritus, paid a visit to Bishop Slattery last week. He is a ninety-year-old veteran of the Civil War and he had come to Portland for the Grand Encampment. He was, as a boy, a member of Dr. Muhlenberg's Sunday school in the Church of the Holy Communion, New York City, and remembers that ancient parish when it was so crowded that the children, coming to the services, had to sit on the chancel steps.

ETHEL M. ROBERTS.

brook, Washington; Edward Hardy, New York; secretary-treasurer, J. E. Boyle, Chicago.

The new president contemplates an extensive program of promotion for the Federation during the coming fall and winter. It is his aim to have every Church Club affiliated with the national organization and to federate, so far as possible, the men's work of the Church.

Headquarters of the Federation have been located for several years at the offices of the Church Club of New York, in New York. With the election of Mr. Dallas to the presidency, however, it seemed best to have the offices close to the president. The Church Club of Chicago therefore offered its facilities to the Federation.

BISHOP OF WINCHESTER TO VISIT CHICAGO

The Rt. Rev. Frank Theodore Woods, D.D., Bishop of Winchester, will visit Chicago in October as the guest of Bishop Anderson. He arrives in the city on October 19th, following a tour of Canada, and will remain until October 22d, when he goes to Cleveland.

The Bishop has been invited to be the guest of honor and speaker at a diocesan dinner, to be given by the Church Club, on the night of October 21st. He will speak before the English Speaking Union at noon on Saturday, October 19th; at St. James' Cathedral, Sunday morning, October 20th; at St. Paul's Church, Sunday afternoon, and at the Sunday Evening Club, Sunday night, October 20th. Monday morning he will address the Clergy's Round Table and Monday afternoon he will visit the University of Chicago.

Dr. Stewart at Evanston, Ill., Scores "Robbers" Within and Without the Church

Calvary Church, Chicago, Celebrates Sixty-first Anniversary — New Mediator Church Under Way

The Living Church News Bureau }
Chicago, September 21, 1929 }

TAKING AS HIS TEXT, WILL MEN ROB God, the Rev. Dr. George Craig Stewart of St. Luke's Church, Evanston, scored what he termed "robbers" both within and without the Church, last Sunday morning when he invited the thieves, who took more than one thousand dollars in collections from the parish safe a week previous, to attend the service.

"There are robbers here this morning," Dr. Stewart asserted, adding that God and the Church are daily victims of thieves and robbers who pose as Christians.

"Why talk about the petty thieves who last Sunday broke into four Evanston churches, as if they were the only robbers of God?" asked the rector. "There are many who are daily stealing from the Church, through unpaid pledges and obligations.

"In our modern craze for material things, if God gets in the way, people do not hesitate to rob and steal from Him to attain their ends."

Dr. Stewart discredited reports that robberies and crime generally are traceable to morons of the city. He pointed to the fact that in one year in Chicago, 430 persons were indicted for 1,762 burglaries and of this number 306 were discharged without punishment, only forty-five being sent to prison and nineteen to reformatories. He criticized trivial technicalities of court procedure, the delays, evasions, and loopholes which, he said, are responsible for such a situation.

St. Luke's Church was filled to capacity for the service.

CALVARY CHURCH CELEBRATES

Calvary Church last Sunday celebrated the sixty-first anniversary of its founding, with special services in charge of the Rev. Francis J. Tromp, new rector of the parish. The anniversary program included solemn High Mass at 11 o'clock, tea and reception at 6 o'clock in the evening, and Evensong and Benediction at 7 o'clock. The Rev. W. C. Downer of the Church of the Redeemer assisted in the services.

The occasion recalled many interesting incidents connected with historic Calvary parish. The church was established in a frame building at Warren avenue and Oakley boulevard, in 1868. During the sixty-one years of its existence, the church has occupied three other locations: the second, a brick structure at Western avenue and Monroe street; the third, a store building on Madison, near Kedzie; and the present location at 3158 West Monroe.

Numerous improvements have been made in the parish property during the past year. It was just a year ago that the church was consecrated.

HEADQUARTERS OF FEDERATION OF CHURCH CLUBS MOVED

Announcement is made by Charles D. Dallas, newly elected president of the Federation of Church Clubs of the United States, of the removal of headquarters of the federation to the offices of the Church Club of Chicago, 664 Rush street, Chicago.

Mr. Dallas also announced the appointment of William Osgood of Kansas City, and Warren Kearny of New Orleans, as members of the executive committee of the National Federation. Other members of the executive committee are officers of the Federation: vice-presidents, Richard M. Everett, Boston; Dr. L. W. Glaze-

NEW MEDIATOR CHURCH UNDER WAY

Excavation work has started on the new \$75,000 Church of the Mediator, Morgan Park. The edifice will be a completely new structure, in place of the remodeled present building as originally planned.

The new church is being erected to the north of the present structure, running east and west, with entrance on Hoyne avenue. It will seat 320 persons, whereas only 250 could be seated under the remodeling plan. Beneath the main church will be a parish hall. The exterior will be of random stone, the interior of face brick.

The old building remains intact and will be used during the building operations on the new. Elmer C. Jensen, of Mundie & Jensen, is the architect for the building. The Rev. G. Carleton Story, rector of the Mediator, recently returned from England where he obtained a stone from the Chichester Cathedral which will be built into the new church.

NEWS NOTES

Bishop Anderson returned to his office the first part of this week, greatly improved in health after spending the summer in northern Wisconsin. Both Bishop Anderson and Bishop Griswold expect to attend the meeting of the House of Bishops at Atlantic City the first week in October.

Clergy of the northeastern deanery will meet at Christ Church, Waukegan, Monday, September 30th, on invitation of the Rev. H. E. Ganster, rector. The speakers will be the Rev. Edward S. White, rector of the Church of the Redeemer, and the Rev. Dr. H. H. Lumpkin of Grace Church, Madison, Wis. The Rev. J. H. Edwards, dean, will preside.

Fifty clergy of the diocese took part in the annual retreat held at Doddridge Farm, Libertyville, Tuesday, Wednesday,

and Thursday of this week. Bishop Booth of Vermont conducted the retreat. Bishops Anderson and Griswold were present.

The Rev. Dr. George Craig Stewart of St. Luke's, Evanston, left Chicago, September 16th, for Washington, where he is to lecture at the College of Preachers on

What Is a Parochial Mission and What Does It Aim to Do?

The Rev. Dr. Hubert Carleton, rector of St. Augustine's Church, Wilmette, has been appointed chairman of the diocesan program for children, "Adventuring With Christ," which is being undertaken this fall throughout the midwest province.

Plans for Consecration of Bishop Coadjutor Of Pennsylvania Near Completion

Episcopal Academy Reopens— Chimes Dedicated at St. Matthew's Church—Other News

The Living Church News Bureau
Philadelphia, September 21, 1929

THE PRESIDING BISHOP HAVING APPOINTED Friday, October 4th, for the consecration of the Rev. Francis Marian Taitt, S.T.D., as Bishop Coadjutor of Pennsylvania, the several special committees of the diocese have proceeded with the necessary arrangements.

In his appointment of the date, together with his announcement of the consecrators and other officials of the consecration service, the Presiding Bishop made it provisional that a majority of the consents of the standing committees of the Church to the consecration will need to have been received in time to permit submission of that action to the bishops, at the special meeting to be held in Atlantic City October 2d and 3d. At this writing, more than the necessary number of the consents from standing committees have been received.

The consecration will take place in the Memorial Church of the Advocate, at 10:30 A.M., and will be followed by a luncheon and reception in the Bellevue-Stratford at 1 o'clock.

In order to provide maximum accommodations for the service, the seating capacity of the Church of the Advocate will be increased to take care of approximately sixteen hundred people. All seats will be reserved until 10:30 A.M. Invited guests include all the bishops of the Church and their wives; the clergy of the diocese and their wives; the lay deputies to the convention; and ministers representing other communions in the diocese.

The Presiding Bishop of the Church, the Most Rev. John Gardner Murray, D.D., will be the consecrator; and the Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania, and the Rt. Rev. William T. Manning, D.D., Bishop of New York, will be the co-consecrators.

The Rt. Rev. Philip Cook, D.D., Bishop of Delaware, and the Rt. Rev. Thomas F. Davies, D.D., Bishop of Western Massachusetts, will be the presenters; and the attending presbyters will be the Rev. Louis C. Washburn, D.D., rector of Christ Church, Philadelphia, and the Rev. Martin Aigner, D.D., rector of St. John's Church, Franklin, Pa., brother-in-law of the Bishop Coadjutor-elect.

BISHOP STEARLY TO PREACH

The preacher will be the Rt. Rev. Wilson R. Stearly, D.D., Bishop of Newark. The Rt. Rev. Philip M. Rhineland, D.D., former Bishop of Pennsylvania, has been appointed to read the gospel; the Rt. Rev. John C. Ward, D.D., Bishop of Erie, to read the epistle; and the Rt. Rev. George W. Davenport, D.D., Bishop of Easton, to read the litany.

The Rev. Richard J. Morris, secretary

to the Bishop of Pennsylvania, is master of ceremonies, and the Rev. Henry M. Medary, rector of St. Thomas' Church, Taunton, Mass., for many years rector of the Church of the Advocate in this city, is assistant master of ceremonies.

The Presiding Bishop also made the following appointments to read the Testimonials: *Declaration of Diocesan Bishop:* The Rev. M. V. Levis, D.D., rector of the Church of the Incarnation, Philadelphia, and dean of the North Philadelphia Convocation.

Certificate of Election: The Rev. Edward M. Jefferys, rector of St. Peter's Church, Philadelphia, and president of the standing committee of the diocese.

Evidence of Ordination: The Rev. H. Allen Griffith, secretary to the Bishop of Washington.

Canonical Testimony: Gen. William G. Price, Jr., St. Paul's Church, Chester, Pa.

Consent of Standing Committees: W. W. Frazier, Jr., secretary of the standing committee of Pennsylvania.

Consent of Bishops: The Rt. Rev. Frank DuMoulin, D.D., rector of the Church of the Saviour, Philadelphia.

The choir of St. Peter's Church, Philadelphia, will lead the processional, which will assemble in the quadrangle north of the church and proceed east to Eighteenth street and west on the north side of Diamond street, entering the church by the west door.

OVER 125 BISHOPS EXPECTED

It is expected that upwards of one hundred and twenty-five bishops will be present at the consecration, based on their being together at the meeting in Atlantic City the day before, thus making it possible for virtually all of those attending that session remaining over for the consecration.

Approximately 600 people will be present at the luncheon in the ball room of the Bellevue-Stratford at 1 o'clock. Bishop Garland will preside. There will be brief addresses by the Presiding Bishop, General Price, former United States Senator George Wharton Pepper, and the mayor of the city. There are also several presentations to be made to the Bishop Coadjutor, after which he will make an address and give the benediction. Following the luncheon, there will be a reception in the room adjoining the ball room.

On Sunday, October 6th, Dr. Taitt will give his entire day to the congregation he served for more than thirty-six years at St. Paul's, Chester. The Church Club of the diocese will give a reception to Dr. Taitt shortly after his consecration, on a date to be determined, and to which invitations will be issued.

STONEHURST CHURCH TO HEAR DR. TAITT

The Bishop Coadjutor-elect will officiate at the laying of the cornerstone for the new St. Giles' Church, Stonehurst, next Saturday at 4 o'clock. He returned from Europe last week.

The ceremony will be his last official act as dean of the convocation of Chester.

The Rev. Walter C. Pugh, rector of St. Giles', said yesterday that one of the units, the parish house, will be completed before

Christmas. The other two units, the church and rectory, will be finished later.

PLANS FOR CEREMONY AT HIGHLAND PARK CHURCH COMPLETED

A meeting of the congregation of the Church of the Holy Sacrament, Highland Park, was held last Monday night, to ratify the building reports of the vestry committee, and complete plans for the cornerstone-laying ceremonies on September 29th. The Rev. George W. Barnes, rector, announced that the services incident to the cornerstone laying will start at 4 o'clock. Bishop Garland will officiate, and addresses will be made by two ministers of other communions in that vicinity, who have been invited to take part in the ceremonies. On Wednesday, September 25th, the women of the parish will hold a special luncheon.

CHURCH TO SHARE IN ESTATE

Of the estate left by Ida Houston Twinning, who died in the Germantown Hospital on August 11th, \$500 is left to St. Luke's Church, Germantown, under the terms of her will, filed today.

The income is to be used by the church for the education of students of the parish for holy orders. She also left \$50 to St. Luke's branch of the Confraternity of the Blessed Sacrament.

EPISCOPAL ACADEMY OPENS YEAR

The Episcopal Academy, Overbrook, began its 146th year at 9 o'clock on Thursday. A new physics and chemistry laboratory in the upper school building has been outfitted during the summer, and will be used this year.

The purchase of the Samuel Robinson property on Latches Lane last year has made possible the establishment of a lower, middle, and upper school, affording advantages somewhat similar to those offered by the public school system of elementary, junior, and senior high schools.

MISCELLANEOUS

The annual homecoming day will be observed by the communicants of the parish of St. John's Church, Lansdowne, on Sunday, September 29th. For eight years, the members of this church have gathered together in large numbers at the beginning of the year's work to make definite plans for strengthening the parish.

The women of St. John's Church held a garden fete on the lawn of Mr. and Mrs. Vernon Phillips on Friday afternoon.

Tomorrow, September 22d, will be West Virginia Day at the Washington Memorial Chapel, Valley Forge. The West Virginia flag, presented to the chapel recently by the Boy Scouts of Huntingdon, W. Va., will be used at the service. It will be carried by a color guard wearing the uniform of Washington's life guard.

The chimes of St. Matthew's Church, Girard avenue below Eighteenth street, will be dedicated tomorrow morning at the 11 o'clock service. The Rev. C. Herbert Reese, the rector, will preach at both the morning and evening services.

In THE LIVING CHURCH, issue of August 24th, it was erroneously reported by this correspondent that the Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity Church, had sailed for London on the *American Shipper*. This was due to a similarity of names, as it was the Rev. Floyd W. Tomkins, Jr., and not the Rev. Dr. Tomkins, who sailed for Europe.

The Rev. Floyd W. Tomkins, Sr., has returned this week to Philadelphia, after having spent the greater part of the summer at Drake House, Rye Beach, N. H.

ELEANOR ROBERTS HOWES.

LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, September 19, 1929

THE CHURCH SCHOOL FOR TEACHERS, under the management of the diocesan board of religious education, begins its sessions Monday evening, October 7th, at 7 o'clock. Supper will be served at 6 o'clock, for such as find it convenient to come direct from business. There will be two courses, each of ten lectures; they will be given, one at 7, and the other at 8:05, each Monday evening from the date mentioned. The Rev. Prof. Burton Scott Easton, of the General Theological Seminary, will give a course on the Life of Christ, and Prof. C. E. Benson, of the School of Education of New York University, will give a course on the Psychology of Teaching and Learning.

The valuable work done by our diocesan board of religious education during the past decade may have something to do with the statistical fact that our diocese, as compared with other dioceses, stands higher in number of scholars and of confirmations than it does in number of clergy or congregations or communicants.

OPEN PARISH HOUSE AT NORTH BELLMORE

The formal opening of the parish house of St. Mary's Church, North Bellmore, took place on Thursday evening, September 12th. The Rev. G. Wharton McMullin, priest-in-charge, presided, and introduced as speakers the Ven. Roy F. Duffield, Archdeacon, the local Lutheran pastor, the Rev. Dr. Dietz, and other neighborhood clergy, also the superintendent of the Church school, Lawrence Crosson. There was also entertainment of both the musical and the humorous variety, and refreshments and dancing.

ST. JOHN'S HOSPITAL RECEIVES GIFT

St. John's Hospital has just received from William M. Greve, a member of its board of managers, a gift of \$10,000 in loving memory of his wife, who was recently called to the eternal life. Mr. Greve requests that this sum be added to the endowment of the hospital, and the income to be used to provide blood transfusions for patients who would not otherwise be able to obtain them.

CHAS. HENRY WEBB.

ANNUAL CONFERENCE HELD AT CHARLOTTESVILLE, VA.

CHARLOTTESVILLE, VA.—Conferences are generally interesting only to those who attend them. But the selection of the Blue Ridge Mountains as a vacation spot by President Hoover has focussed the attention of the nation on that region. Churchmen will be interested to know of the work the Church is doing in the Blue Ridge Mountains.

The annual conference of the archdeaconry of the Blue Ridge, held at Neve Hall, Charlottesville, September 9th to 11th, revealed this work to be one of the most important mission fields in the Church. The conference opened with a celebration of the Holy Communion at which the Ven. W. R. Mason, Associate Archdeacon, was the celebrant, assisted by the Rev. Dennis Whittle, of Covington. The sessions opened with addresses of welcome by the Ven. F. W. Neve, Archdeacon of the Blue Ridge, and the Rev. Noble Powell, of Charlottesville. The Rt. Rev. H. St. George Tucker, D.D., Bishop of Virginia, made an address stressing the necessity for great faith and enduring pa-

tience in missionary endeavor. Mrs. James A. Hill, of Orange, district secretary of the Woman's Auxiliary, pointed out the great work of the Woman's Auxiliary in the parish.

The various phases of the work were discussed, including the Blue Ridge Industrial School, a fully accredited high school, and *Our Mountain Work*, a monthly paper published by the archdeaconry.

The Bishop of Virginia celebrated the Holy Communion to open the second day of the conference, assisted by the Rev. Frederick J. Warnecke, of Luray. An address in preventive medicine and its relation to missionary endeavor was given by Dr. Ennion G. Williams, head of the Virginia State Board of Health. Dr. George Young of Albemarle County gave an address on the work of the County Health Department. The relation of the social worker in the city to the rural missionary was discussed by the Rev. Dr. R. Cary Montague, city missionary of Richmond.

The conference deplored the exaggerated and oftentimes false publicity given to the people of the Blue Ridge by newspaper reporters attached to President Hoover's camp.

NEW CHURCH DEDICATED AT FERNDALE, MICH.

FERNDALE, MICH.—A beautiful new church building for the Mission of St. Luke's, Ferndale, was formally opened and dedicated Sunday afternoon, September 15th, by the Rt. Rev. Herman Page, D.D., Bishop of Michigan.

The building is of Norman style of architecture, and was designed by Muehlmann and Farrar, architects, of Detroit. Organized about nine years ago, St. Luke's has grown so rapidly in the last two or three years through the Church school that the expansion in equipment was necessary. The Rev. Gilbert Appelhof, Jr., is the missionary in charge.

ARIZONA SEEKS SITE FOR PERMANENT CHURCH CAMP

PRESCOTT, ARIZ.—The selection of a suitable site for a district summer school as well as a place for future conferences and other district gatherings was the main event of interest during the annual clerical conference of Arizona, held at Prescott recently. It was generally agreed that Prescott offered the best to be obtained, but of the three fine sites in that city none was definitely chosen. A resolution of the executive council was unanimously carried to give the Bishop authority to conclude the purchase of such site as he may deem best fitted to the purpose.

This year the laymen were included in the conference, particularly the lay readers. The latter were the especial charge of the Ven. J. R. Jenkins, Archdeacon of the diocese, who conceived the plan of bringing them together to discuss the problems of their office, and suggest methods of increasing their numbers.

A visit was made to St. Luke's-in-the-Mountains, one of the three hospitals for tubercular patients, and also to the new Girls' Friendly House recently erected in the pines by the Girls' Friendly Society of Trinity Cathedral, Phoenix.

Papers dealing with the Church and the Community in Rural Field, Small Town, and City Parish were read by the Rev. E. T. Simpson of Wenden, the Rev. F. T. Brown of Flagstaff, and the Very Rev. E. S. Lane of Phoenix. The question of

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possible Church union was also discussed with both sides well in evidence. A lantern lecture covering his mission in Alaska was given by the Rev. W. A. Thomas, which was greatly appreciated.

A resolution of sympathy was sent to the Rev. E. Tuthill of Tucson, who was absent owing to illness. A very successful conference concluded at Dr. Wilson's Sanitarium, where the summer school was held, and which is one of the sites favored as a permanent Church camp.

"THE SEVENTY" FIRST GROUP TO USE COLLEGE BUILDINGS

WASHINGTON—Mt. St. Alban in Washington was the scene during the past week of a gathering epochal in its significance. The group of evangelists, known as "the Seventy," which was created at the last General Convention, held its first meeting in the capital. The meeting also was the occasion for the first use of the new College of Preachers' building in the cathedral close. The Bishop of Washington and Bishop Rhinelander, warden of the college, were hosts to the Seventy. The magnificent building, the gift of the late Alexander Smith Cochran, has reached a stage so near completion that it was possible to use the refectory for all meals during the conference. The formal opening of the building will take place in November.

The meeting of the Seventy brought together a group of bishops and priests from every part of the United States, and representing every shade of theological and ecclesiastical emphasis. Meetings were both inspirational and instructive in character. Clergymen who have already gained wide experience and success in evangelistic work shared their experience with their brethren. A feeling of enthusiastic comradeship in the work of spreading the tidings of the Kingdom of God was engendered by the fellowship of prayer and conference, and breaking of bread.

A list of leaders at the conference was published in *THE LIVING CHURCH* last week. Outstanding among them were the Bishop of East Carolina, chairman, of the National Commission on Evangelism, and the Bishop of Colorado, leader of the Seventy.

ACTIVITIES IN CHENAGO COUNTY MISSIONS, N. Y.

NORTH PITCHER, N. Y.—In visiting the Chenago County missionary field this month, Bishop Fiske formally received and accepted the new church at North Pitcher, diocese of Central New York. This little church was a Congregational place of worship which had been abandoned because of the loss of membership. The trustees of the Congregational parish kindly offered it to the diocese for the mission in North Pitcher.

The year has been a very prosperous one for the Chenago County missions, which are in charge of a missionary supported by the Van Wagenen Fund. The mission chapel at Smithville Flats has been improved, repainted, and furnished with new pews; Calvary Church, at McDonough, has been redecorated and furnished with electric lighting, St. Matthew's Church at South New Berlin has also been improved and the parish house completely renovated.

Other missions in the diocese of Central New York show steady advance. Among the more recent signs of progress are new parish houses at Jordan and Pulaski, as

well as the ones now in course of erection at Cape Vincent and Fayetteville. St. Luke's, at Minetto, has purchased a new property and altered it for church purposes. A modest church has been erected for the Italian Mission in Rome, Boonville has paid off the final indebtedness on its new rectory, the old mother church of the diocese at Constantia has been restored at an expense of \$10,000, and has received an endowment for maintenance and upkeep, and expensive improvements have been made at Canastota and Jamesville.

OPENING OF GRACE HOSPITAL, MORGANTON, N. C.

MORGANTON, N. C.—On September 18th the new Grace Hospital, Morganton, was formally opened by the Bishop of Western North Carolina, the Rt. Rev. J. M. Horner, D.D., assisted by the Rev. L. A. Jahn, rector of Grace Church. Addresses were made by the Rev. Arthur Farnum of Asheville, the Mayor of Morganton, the pastors of the Presbyterian and Baptist Churches, and by the Rev. Edmond N. Joyner, for many years dean of the Morganton convocation.

The original Grace Hospital, a frame building, was founded by the Rev. Walter Hughson in 1906, as a venture of faith. After his death his wife carried on until 1923, when the parish corporation of Grace Church took over the property. The new hospital is a substantial building of brick, able to care for sixty-five patients. It contains steam plant, refrigerating plant, cold storage plant, X-ray room, physiotherapy room, laboratory dispensary, fluoroscopic room, with separate operating rooms for major and minor operations.

Grace Hospital is the only such institution in Western North Carolina operated by the Church, and Grace Church, a parish of about 100 communicants, is undoubtedly one of the smallest parishes in the American Church to maintain a hospital. The hospital has consistently stood for three ideals: constant prayer, no bonded debt, and never turning from its doors a case of real need.

The total cost was \$150,000, of which \$65,000 came from the Duke Foundation.

CONFERENCES AT FRONTENAC, MINN.

FRONTENAC, MINN.—A firm determination to reverse the downward trend of giving in the diocese of Minnesota to the Church's program both without and within the diocese was evidenced at a conference of the clergy held under the auspices of the diocesan field department at Frontenac Inn, Frontenac, September 19th and 20th. Forty-four of the parochial and missionary clergy of the diocese were present at the conference, which was held under the leadership of the Rev. C. E. Snowden, executive secretary of the Field Department of the National Council.

After an opening address on The Purpose of the Conference, by the Rt. Rev. F. A. McElwain, D.D., Bishop of the diocese, the Rev. Mr. Snowden spoke on The Leadership of the Priest.

This was followed by a conference on The Evolution of the Kingdom of God, in which Mr. Snowden presented The Existing Work of the Program, and the Rev. D. H. Atwill of St. Paul presented the Diocesan Program for 1930.

The conference was continued the following morning after an early celebration

BOOK CHATS

from Morehouse Publishing Co.

SELDOM can Your Correspondent take the space to devote to reprinting an entire review of a book, nor, in general, would it be worth while to do so. But the review reprinted below is such an unusually interesting one that he is going to make an exception this week, and quote it in full, just as it appears in the September issue of *Religious Education*. The book is *NEW HORIZONS OF THE CHRISTIAN FAITH* (\$1.50), by the Very Rev. Frederick C. Grant; the reviewer is John A. MacSporran. *Vide*:

"After the third reading of Dr. Grant's Hale Lectures for 1927-28, *New Horizons of the Christian Faith*, dedicated to 'Christian men and women everywhere who by prayer and effort are sharing in the ministry of reconciliation,' one feels that he must do something about it. This is a book that really must not be missed. It is worth a five-foot shelf of the two-dollar-and-a-half tomes that have caused a flutter in the theological dovecotes during the past year or so.

"Your reviewer offers no apology and feels no shame for abandoning his role of critic and joining the Endorsers' Club in this instance.

"*New Horizons of the Christian Faith*—it goes without saying—deals adequately with the frontiers of contemporaneous thinking and the drama of battle on all our fronts. The dean of Western Seminary knows that his place as a soldier of Christ is on the firing line. But it deals with more than that. Our horizons are not all in front. There is a vast hinterland to be considered. We must look behind as well as before if we would possess our heritage and be equipped for advance upon the city of manson.

"This is a book that has that quality of solid scholarship combined with catholic culture and spiritual distinction such as usually come to us from Great Britain. It is a joy to know that *New Horizons of the Christian Faith* is home grown."

To change the subject, the publication department of Morehouse Publishing Co. tells us that the *NEW PRAYER BOOK*, in its Cleartype edition, is almost ready, and that deliveries will begin by the middle of October.

If your church has not yet ordered its new Prayer Books, now is the time to do it. Write Morehouse Publishing Co. today for our Prayer Book and Hymnal catalogue, and draw upon it freely in making up your Christmas gift list.

Speaking of the *New Prayer Book*, Your Correspondent begs to call your attention to Dr. Ludlow's article on that subject in the September *Spirit of Missions* (page 607). The secretary of the Adult Division of the National Council suggests that this is the ideal time for "corporate study of this epitome of the spiritual experience of the Church which, next to the Holy Scriptures, is the bulwark of our faith." He recommends a number of excellent books for this purpose, many of which are published by Morehouse Publishing Co., and all of which (except the one that is out of print) can be supplied by us.

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of the Holy Eucharist in Christ Church, Frontenac. Mr. Snowden, speaking on the topic, Strengthening the Stakes, presented the most effective means of an educational campaign in the parish, leading up to the Every Member Canvass. The Rev. A. E. Knickerbocker, chairman of the diocesan field department, spoke on the topic, Lengthening the Ropes, and the Bishop, summing up the conference, expressed the gratitude of the clergy to Mr. Snowden and sounded the note of advance for the entire diocese.

This conference was preceded by a conference of the rural clergy, under the leadership of Archdeacon E. W. Couper, which resulted in certain definite findings for the strengthening of the rural work. It was followed, on the 21st and 22d, by an important conference of lay representatives from the various parishes, led by Mr. Snowden and Messrs. C. B. Lyon and H. S. Gregg of Minneapolis.

STUDY PROTESTANT CHURCH SITUATION IN EUROPE

BASLE, SWITZERLAND—A conference of the European Protestant Churches was held at Basle, August 23d and 24th, at which eighty-five representatives of the Protestant Churches of Europe and America were present. The conference included delegates from forty-seven different Churches, from twenty-five different countries, and nineteen different races. They had gathered at the call of the Central Bureau for Relief of the Evangelical Churches of Europe to review the situation of European Protestantism. It was as a result of a similar conference held at Copenhagen in 1922 that the relief work of the Central Bureau was inaugurated. During the seven year period, approximately \$1,000,000 had been raised and distributed to the war-torn Protestant Churches. Physical suffering of ministers and other Christian workers had been alleviated; Protestant welfare and educational institutions had been rescued from bankruptcy; new methods of work had been introduced and new leaders trained.

The purpose of the Basle conference was to study the situation of the Protestant Churches once more and to discover whether further aid is needed and, if so, what form it should take. It was generally felt that 1929 marks a turning point in the development of European Protestantism. "Relief work will be needed here and there for some time to come, but for European Protestantism as a whole it is not so much emergency relief that is needed now as constructive plans for the strengthening of the program of the Churches"—such seemed to be the consensus of opinion.

WORK ON DIVINITY SCHOOL OF PACIFIC PROGRESSING

BERKELEY, CALIF.—The work on the Church Divinity School of the Pacific in Berkeley is progressing rapidly. There is still \$10,000 needed of the contract price of \$45,000 for the first unit. As it is the tradition of the divinity school to keep out of debt, it is hoped that this sum will soon be contributed. The plan now is to move the school to Berkeley during the Christmas vacation. It is felt that the change is of great importance, as the divinity school will then be near the University of California and other divinity schools, and thereby make it possible to offer a wider and more complete program.

LAY CORNERSTONE OF NEW CHURCH AT FORT LEE, N. J.

FORT LEE, N. J.—"I urge you to make this a real house of worship and do the things that the House of our Lord invites you to do. A town is judged by its churches because they indicate the community's estimate of God and show what they think of Him. It is neither fair nor just for Christian people to live in beautiful homes while the House of God is barren."

These words, from the address of the Ven. Augustine Elmendorf, Archdeacon of Hackensack, who officiated at the laying of the cornerstone of the new Church of the Good Shepherd, Fort Lee, represent some of the leading thoughts expressed on that occasion. Other addresses were delivered by Mayor Edward A. White, of Fort Lee, and the Rev. Richard P. Pressey, rector of Trinity Church, Grantwood. The Rev. Douglas H. Loweth is rector of the parish.

C. Ellsworth Partridge directed the singing and William Hay, Jr., a vestryman, acted as chairman during the speeches.

BREAK GROUND FOR CATHEDRAL AT RENO, NEV.

RENO, NEV.—Ground was broken on Sunday, September 22d, in the presence of an interested body of Churchmen and citizens by the Rt. Rev. Thomas Jenkins, D.D., Bishop of Nevada, for the first unit of the new cathedral at Reno. The undercroft will be built now, the chapel being planned for next spring. The present contract calls for the expenditure of \$35,000.

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DIOCESE OF SPRINGFIELD FAVORS ONE DAY INCOME PLAN

DECATUR, ILL.—Springfield has just concluded its annual conference of the clergy and laymen. The clergy met together at St. John's Church, Decatur, on Tuesday, September 17th, and the laymen met on Wednesday in the same church. There were twenty-four clergy present with Bishop White, and about sixty laymen. The principal leader on both days was the Rev. Frederick G. Deis of the National Field Department.

At the clergy conference, reports were preliminary plans for the opening of the parishes and missions for the present year, and the prospects of their closing 1929 with a balance on the right side, including the payment to the diocese of the amount for the general Church.

The Rev. Robert H. Atchison, rector of St. Paul's Church, Alton, who is the chairman of the diocesan field department, told of the efforts that his department had made in arousing the parishes and missions to a deeper sense of their obligation toward diocesan missionary work and the program of the National Church.

Franklin H. Spencer, as executive secretary of the diocese, presented in detail the figures covering the financial necessities of the diocese as proposed by the finance department of the Bishop and Council of the diocese for the year 1930. These were carefully considered by the clergy, and with but one or two other minor exceptions the proposed financial program for next year was adopted.

The clergy were much interested in a special plan which it has expressed was going to be put up to the laymen the next day to help the diocese raise its quota in full for New York this year. This was the One Day's Income Plan.

The laymen's conference opened about 3:30 with an informal gathering in charge of Fr. Atchison, who told of the efforts that the field department had engaged in at this time in making sure that the parishes and missions were going to close the year in good shape, and urged the importance of everything being done to insure a real Every Member Canvass this fall for funds for 1930.

Dan G. Swannell of Champaign spoke briefly on the subject of the One Day's Income Plan and of the work that a layman could do. The Rev. Herbert L. Miller was another leader who spoke for the One Day's Income Plan and urged that the parishes and missions do everything possible to raise their full quota this year. He also stressed the importance of the parishes and missions raising their quota for St. Luke's Hospital, Tokyo. The diocese of Springfield has raised half of what is expected of it.

The Bishop closed the meeting with a few well chosen words of appreciation of what had been accomplished by the laymen the past year, and urged them to go forward to the doing of even greater things in the days to come. He was particularly outspoken in his desire that another laymen's conference shall be put on and sponsored almost entirely by the laymen.

The laymen were very much interested in the proposed One Day's Income Plan, and the effort is going over the diocese in good shape, and it is expected that a splendid sum of money will be raised through this, which will be given to the work of the Church beyond the diocese of Springfield.

PLANS LAID FOR OPENING OF CATHEDRAL IN SPOKANE

SPOKANE, WASH.—“Not five per cent of college students fail to attend church because of intellectual doubt or misgivings. It is extra-curricular and social activities that are responsible for students failing to attend church.” Thus declared the Rev. H. H. Mitchell, rector of St. Mark's Church, Moscow, Idaho, and student pastor for the University of Idaho, in an excellent paper on The Priest and Pastor in the Church of God, delivered before the fall clergy conference of the missionary district of Spokane which was held at All Saints' Cathedral, Spokane, September 17th and 18th.

Each morning Holy Communion was celebrated by the Rt. Rev. Edward M. Cross, S.T.D., Bishop of Spokane, who delivered a meditation. After the laying of preliminary plans for the opening of the new Cathedral of St. John the Evangelist, Spokane, on October 20th, conferences and discussion about the Every Member Canvass and the reviving of the district paper occupied the balance of the time.

Bishop and Mrs. Cross entertained the clergy at dinner each evening at All Saints' parish house. All the active clergy of the district were in attendance.

BUILDING PROGRESS IN SYRACUSE, N. Y.

SYRACUSE, N. Y.—The Rt. Rev. Charles Fiske, D.D., dedicated the newest church building in the diocese of Central New York on September 16th, when the new St. Alban's, in Scottholme, a rapidly growing residential section of Syracuse, was formally opened. The church is a modest stone structure, so built that eventually it may be turned into a parish house, while sufficient land has been purchased to provide for the erection of a larger church and a rectory if the growth of the parish warrants it in the future.

In his address, Bishop Fiske called attention to the fact that during the past twelve years there has been a very great increase in Church life and activity in Syracuse. Two years ago St. Andrew's Church, in the southern part of the city, was opened with a building planned, like St. Alban's, to be used later as a parish house if a larger church is built, while there also land has been purchased to cover any additional expansion.

Calvary Church, which was obliged to abandon its old site, has a somewhat larger church in the James street section of the city, with a large house which has been turned into apartments for the rector, with the lower floor given over to parish house purposes. A beautiful church with parish rooms has also been erected for St. Philip's colored mission. Four years ago All Saints' parish erected a new stone church on South Salina street. Subsequent additions have been made, the latest being the purchase of a new organ. The indebtedness has been reduced and the parish is planning for the completion of the structure.

Recent events have called further attention to the progress of the Church in Syracuse. This fall the new parish house of St. Paul's Church, the mother parish of the diocese, will be reopened. During the present rectorship, St. Paul's parish plant has been practically remade, with new altar and reredos, a new vestibule, the church redecorated, a new baptistry built, the morning chapel reconstructed, a memorial cloister built connecting the par-

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ish house with the church and this recent annex to the parish house, erected with entire reconstruction of the old portion of the building, more than doubling its capacity.

This is the latest of a series of improvements to the Syracuse churches, including the erection of a new parish house for Trinity Church; the enlargement of Calvary Church, East Syracuse, with the erection of its parish house; the building of a side chapel for the Church of the Saviour; and the reconstruction of the old rectory of St. Mark's Church, so that it has been turned into apartments for the rector, with additional parish rooms on one floor.

Grace Church has also made some improvements to its parish house, which was the first of these new structures built in the city at the beginning of Bishop Fiske's episcopate.

CLERGY CONFERENCE AT SWEETWATER, TEX.

SWEETWATER, TEX.—A request to hasten to a completion the erection of a monument in Callahan County near Abilene commemorating the first services of the Protestant Episcopal Church in this part of Texas, in 1878, by the late Bishop Alexander C. Garrett, featured the annual clergy conference and meeting of the executive committee of North Texas, held at the Macie Hotel in Sweetwater, September 17th. Bishop Garrett was the first Missionary Bishop of Northern Texas, afterwards first Bishop of Dallas, out of which the district of North Texas for the most part was created in 1910.

The Very Rev. Robert S. Chalmers, of St. Matthew's Cathedral, Dallas, and member of the National Council, was the chief speaker at the executive committee meeting and the preacher at the evening service in St. Stephen's Mission.

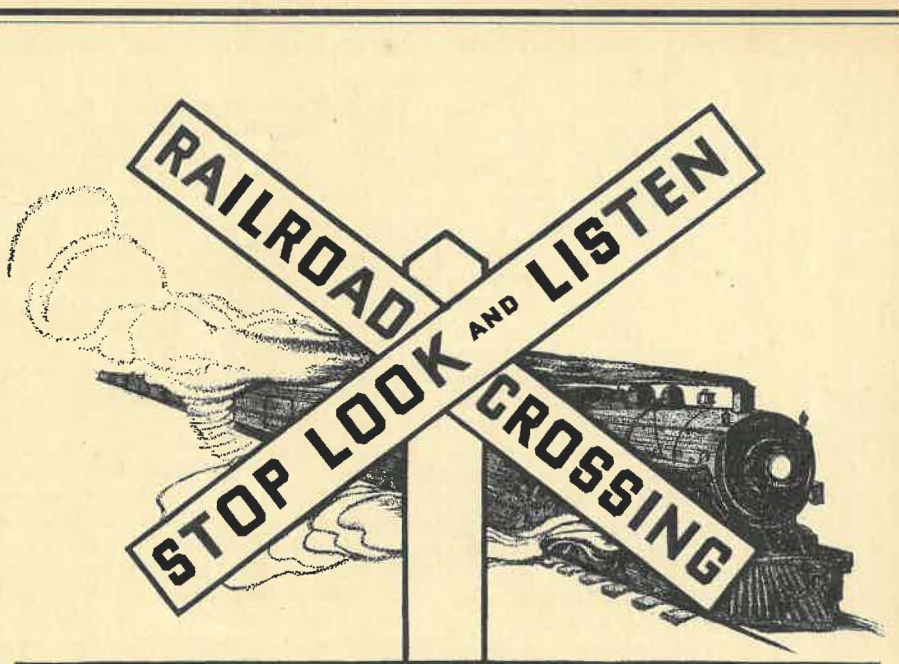
Every clergyman of the district was present and made an address on some phase of the Church's program or the Every Member Canvass as discussed during the spring meeting of diocesan executives at Racine. Two of the lay members of the executive committee came to the meeting and Thomas R. Smith made an address on the Budget Quota. The Rev. J. Hodge Alves reviewed Dr. Block's book, *Our Common Life*.

A budget of \$6,000 was adopted for 1930, including National Council quotas, both budget and advance work, and district budget quotas. The latter included \$500 for student work at Lubbock and a like amount for student work at Canyon, both places having state colleges.

Plans were adopted for the completion of the Every Member Canvass by December 15th.

NEW CHURCH INSTITUTION OPENED AT BINGHAMTON, N. Y.

BINGHAMTON, N. Y.—The new House of the Good Shepherd in Binghamton, erected at a cost of \$100,000, has recently been opened. Through its erection, this home for aged women has been able to double its capacity. While the house has been opened, it will not be formally dedicated until All Saints' Day, when Bishop Fiske will hold the service of Benediction which has been delayed until the completion of the chapel and altar, to be erected as a memorial to Mrs. Wilson E. Tanner, wife of the rector of one of the Binghamton parishes.



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THE warning signs, "Stop, Look and Listen", have become merely a part of the roadside landscape to many an automobile driver. Heedlessly he passes ten, twenty—perhaps fifty of them—safely. At the fifty-first comes the crash.

Last year 8,383 persons were killed outright or injured in automobile accidents at grade crossings in the United States. There are about 235,000 grade crossings in the country; more than 93% of them are unprotected.

With millions of new automobiles on the roads each year, accidents at grade crossings are increasing at an alarming rate, for the reason that most of the States have no organized program for protecting motor traffic which must cross railroad tracks.

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Other States are becoming aroused to this terrible and needless destruction of life and property and are taking steps to prevent it. Canada, too, is taking action.

It will require many years to complete the work. It is estimated that it will ultimately cost twelve billions of dollars. But what railroads and States and communities ought to do is to begin at once with those grade crossings which should be abolished first.

Grade crossings are dangerous not only to automobilists and pedestrians, but to people who are traveling on trains. The first section of a limited train struck an automobile and killed two persons. The train stopped and the second section plunged into it, killing thirty-two passengers in the first section.

Wherever the law provides facilities for eliminating grade crossings, citizens should see that public officials perform their duty and abolish these death traps. Wherever the laws must be amended, people should meet the issue squarely and urge prompt action by legislative bodies.

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CLERGY AND LAY CONFERENCES IN IOWA

AMES, IA.—The annual conferences of clergy and laymen were held in the Y. M. C. A. building on the campus of Iowa State College at Ames, commencing with that of the laymen, Friday, September 13th, to Sunday, September 15th, and followed by that of the clergy, September 16th to 18th. While the attendance was not all that could be desired, a splendid interest was manifested and definite plans adopted for future activities. The laymen made a permanent organization and elected officers to arrange for next year's conference, in addition to pledging their best efforts to putting over the work of the Church's program in the diocese this fall.

The Very Rev. Rowland F. Philbrook, dean of Trinity Cathedral, Davenport, presided at the clergy conference which was very fortunate in having the Very Rev. E. B. Woodruff, dean of Calvary Cathedral, Sioux Falls, S. D., representing the National Council, conduct two conferences on Methods of Parochial Missionary Education and Methods of Education in Giving. The Very Rev. F. C. Grant, D.D., dean of the Western Theological Seminary, gave two splendid and informing addresses on The Intellectual Life of a Parish Priest and A Year's Planned Reading for Busy Priests. Speaking on A Parochial Personal Evangelism Campaign, the Rev. Gowan C. Williams of Des Moines gave some valuable information gained as the result of such an effort in his own parish, and the Rev. C. Dexter Weedon told a first-hand story of the missionary work in Alaska as he had seen it during his vacation visit this past summer. The Diocesan Missionary Program for 1930 was presented in a very comprehensive manner by Bishop Longley; and the Rev. L. H. Matheus, chairman of the field department, presented and thoroughly explained the 1930 Diocesan Budget. The Bishop of the diocese, the Rt. Rev. T. N. Morrison, D.D., gave valuable counsel at every session. The diocese has adopted two budgets for the coming year, the first, an "existing work budget," and the second, "an advance work budget," and apportionments have been made for the several parishes and missions showing the amount they should each contribute in order to bear their equitable share of the work.

DAUGHTERS OF SHEIK ATTEND CHURCH SCHOOL IN ZAMBOANGA

ZAMBOANGA, P. I.—Mustafa Ben Hamid, Sheik of the village of Cawa-Cawa, Zamboanga, has this year sent two of his daughters to the Moro Settlement House School that they may have the advantages of Christian education under Miss Frances E. Bartter, who for twelve years has shown to his village the real character of life completely given to Jesus.

The girls form part of the student body of ninety-seven boys and girls who were enrolled on the first day. The dormitory, built two years ago by the National Girls' Friendly Society, is full to its normal capacity of thirty. Nine of these go to the public high school, seven taking the teacher-training course, and two the general course preparatory to entering St. Luke's Hospital Training School for Nurses in Manila.

During the vacation period a new school building was erected from funds earned by the sales room of Moro arts

and crafts, or given, in small amounts, by interested friends. It is a splendid structure and excited much enthusiasm from all the girls, but especially from those who had either stepped through the floor of the old building toward the ground four feet below, or had been confined to the hospital with feet poisoned by the nails used in the vain attempt to hold the old nipa flooring together.

MANILA CATHEDRAL TO HAVE BRENT MEMORIAL

MANILA, P. I.—The memorial windows honoring the memories of the late Governor-General Leonard Wood and Bishop Charles Henry Brent will soon occupy twin positions over the altar of the Cathedral of St. Mary and St. John, Manila. The executive committee, headed by Mrs. Halsted Dorey, chairman, reports that all but about a thousand pesos is in hand of the amount needed. The larger central window of the group of three over the altar at the cathedral is one of the Christ. On either side are slightly smaller windows, which seem most logical for use as memorials, as the two men were great friends. St. Martin, the Soldier Saint, will be the subject for the window in memory of General Wood, and the Ecclesiastical Saints for that in memory of Bishop Brent. The universal appeal of the present subscription is evidenced by the gifts received from Igorots, Moros, Chinese, Germans, Americans, and British.

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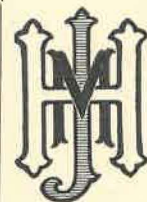
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FABRICS + WINDOWS

NEW PARISH HOUSE DEDICATED AT AUBURN, N. Y.

AUBURN, N. Y.—The new parish house of St. Peter's Church, Auburn, was opened and dedicated Sunday, September 15th, by the Rt. Rev. Edward A. Coley, D.D., Suffragan Bishop of New York. This is one of four new parish houses now in course of erection in the diocese. It was not quite completed on the day of dedication, but will be ready for permanent occupancy on October 1st. So, also, will be the new parish house of St. Paul's Church, Syracuse. Trinity Church, Fayetteville, and St. John's Church, Cape Vincent, both have parish houses in course of erection. The latter will be dedicated by Bishop Fiske the latter part of October. The Fayetteville parish house is the latest of a number of improvements in that parish, including the erection of a tower on the church.

BROTHERHOOD LAUNCHES EXTENSION CAMPAIGN

PHILADELPHIA—A diocesan-wide extension campaign was launched by the Brotherhood of St. Andrew in the diocese of Pennsylvania at a supper conference on September 19th, for the purpose of organizing a chapter, if desired by the rector, in each parish not already organized. The campaign is in charge of a committee composed of representatives of the national and diocesan Brotherhood organizations, with Rev. W. N. Parker, of the Church of the Epiphany, Philadelphia, as chairman; E. H. Bonsall, vice-chairman; and Leon C. Palmer, secretary. The diocese has been divided into ten districts for the purpose of this campaign, and each district is represented by a clergyman and a layman on the general committee.

During the next four weeks a district supper conference will be held in each of these districts, to which the rector of each parish and two key laymen selected by him are invited. At these conferences the new plans and opportunities of the Brotherhood will be presented by its national officials, and those rectors who desire to do so will be given an opportunity to arrange similar meetings in their respective parishes for the purpose of presenting the plans and enlisting their laymen.

It is expected that a similar plan will be followed by the Brotherhood in several other large cities.

CONFERENCE ON EVANGELISM PLANNED AT SPRINGFIELD, ILL.

SPRINGFIELD, ILL.—The diocese of Springfield is making preparation for the holding of the Mississippi Valley Conference on Evangelism, which is scheduled to be held in Springfield City, October 22d and 23d. Eight bishops have signified their intention of being present, as well as a comparatively large number of out-of-town clergy and lay people.

Bishop Johnson of Colorado will conduct the quiet day for the clergy in St. Paul's Church, of which the Rev. Edward Haughton is rector, in connection with the conference on October 22d. That evening there will be a great mass meeting in Christ Church, Springfield, of which the Rev. Jerry Wallace is rector.

Conferences on various phases of Evangelism and how to put it over in the individual parishes and missions will be the program for the next day. All who are interested are invited to share in these meetings.

† **necrology** †

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

LESTER BRADNER, PRIEST

PROVIDENCE, R. I.—The Rev. Dr. Lester Bradner, secretary of the department of religious education of Rhode Island, and from 1914 to 1923 secretary of the Department of Religious Education of the National Council, died of a cardiac disease on Saturday night, September 21st, at his home in this city. He was 62 years of age.

Dr. Bradner was born in Chicago, Ill., in 1867, receiving his education at Yale, the General Theological Seminary, and the University of the South. He was ordained deacon in May, 1894, and priest in December of the same year by Bishop Potter. Dr. Bradner was perhaps best known here as rector of old St. John's, now the cathedral, which he served from 1901 until 1912, when he retired upon advice of his physicians who warned him that it would be dangerous for him to continue active work. After two years' resting period he decided to return to active service in the Church, accepting the office of secretary of the National Department of Religious Education. With the exception of a period between 1923 and 1926, when his health again failed him, Dr. Bradner persisted in his work for the Church. Besides conducting his department for the diocese, he was chairman of the board of education of the Rhode Island Council of Protestant Churches; he also served as dean of the summer conference at Rhode Island College, Kingston. His son, the Rev. William M. Bradner, is secretary of the department of religious education of the diocese of Massachusetts.

The Rt. Rev. James De Wolf Perry, D.D., Bishop of Rhode Island, officiated at the funeral services, held at noon on Tuesday, September 24th, in the cathedral.

CHARLES LAWRENCE MIEL, PRIEST

ALAMEDA, CALIF.—The Rev. Charles Lawrence Miel, a non-parochial priest of California, died in Alameda on July 24th. Mr. Miel was born in Boston in 1857, and was ordained priest in 1882 by Bishop Kip. During the long years of his priesthood he was rector of St. Paul's Church, Sacramento; St. Peter's Church, San Francisco; and Christ Church, Sausalito. From 1917-1919 he was in Siberia as overseas secretary of the Y. M. C. A., and for twelve years he was chaplain of the Second Regiment, California National Guard. A memorial service was held for Mr. Miel at Christ Church, Alameda, on Sunday, August 18th. He had been connected with this parish for over fifty years, and was superintendent of the Church school, at intervals, over a period of fifteen years.

CHARLES ALFRED RICKSECKER, PRIEST

DARBY, PA.—The Rev. Charles Alfred Ricksecker, who since 1905 has served as rector of All Saints' Church, Darby, died early on the morning of Friday, September 20th. Death was due to a heart ailment which had afflicted him for several years, but his illness did not become serious un-

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til last Sunday. He was seventy-five years old.

Mr. Ricksecker was born in 1854, and was ordained to the priesthood in 1885 by Bishop Lee. He began his ministry at the Church of the Good Shepherd, Paoli, and in 1888 became rector of the Church of St. John, Mount Morris, N. Y. From 1893 until 1902, he was rector of Grace Church, Buffalo, N. Y.

Returning to this diocese in 1902, he served for three years as rector of the old Church of the Mediator, then at Nineteenth and Lombard streets. In 1905, he became priest-in-charge of All Saints', Darby, which was then still a mission.

He is survived by his widow, who was Miss Ellen Klapp, and a son. Burial services were held at All Saints' Church, Darby, on Tuesday, September 24th.

JULIA B. MASON

DETROIT—St. Paul's Cathedral, Detroit, has recently lost by death one of its most valued members in the person of Miss Julia B. Mason, who died about the middle of August. Miss Mason was forty-five years a choirwoman, beginning in 1884 under Dr. Clark's rectorship in old St. Paul's on Congress street, when men and boys made their appearance for the first time in this parish in a vested choir, and continuing throughout the tenure of office of four consecutive deans. The services in the cathedral on Sunday, September 15th, were memorials to Miss Mason. Bishop Page made a memorial address at the morning and also at the evening service.

REBECCA LYNN WEBSTER

CAMBRIDGE, MASS.—Rebecca Lynn Webster, who was a great-granddaughter of Noah Webster, the lexicographer, died in Cambridge on September 11th. She was born in Cumberland, the daughter of Capt. William E. Webster of the Confederate Army and of Fanny Webster. Miss Webster had made her home with the Rev. Daniel Magruder, rector of the Church of St. John the Evangelist, Hingham, Mass.

Funeral services were held in St. Anne's Church, Annapolis, Md., on September 13th. She was the last lineal descendant of Noah Webster to bear the family name. One niece, Miss Rosalie Stuart Magruder of Cambridge, and three nephews survive her.

CHURCH CONGRESS OF PEACE TO MEET IN JERUSALEM

FRANKFORT, ILL.—Dr. Shailer Matthews of the University of Chicago presided at a gathering recently held in Frankfort to arrange the world's Church Congress of Peace in Jerusalem next year. The assembly included representatives of not only Roman Catholics, Protestants, and Jews, but Mohammedans, Buddhists, Parsees, Hindus, Shintoists, Bahaists, Jainists, followers of Confucius (Kong Fu Tsze), and other sects.

CHICAGO DAUGHTERS OF KING TO MEET

CHICAGO—The fall assembly of the Chicago Daughters of the King will be held at the Church of the Atonement, Thursday afternoon and evening, October 10th. The Rev. Alfred Newbery will conduct the service at 5 o'clock and preach the sermon. In the evening, following the business meeting, there will be short talks by various members on points which go to make up an ideal Daughters of the King

chapter. The closing address will be made by the Rev. William T. Travis, rector of St. Simon's Church. Mrs. G. E. Hutchinson, president, will preside.

CONSECRATED BISHOP OF LEBOMBO

JOHANNESBURG, SOUTH AFRICA—The Rev. Basil Peacey, who has had six years' experience in the diocese of Lebombo, East Africa, was to be consecrated Bishop of Lebombo on September 26th by the Most Rev. William Marlborough Carter, D.D., Archbishop of Capetown, assisted by other African bishops, at the time of the consecration of the new cathedral of Johannesburg.

The Bishop-elect received his education at the College of the Resurrection at Mirfield, and the University of Leeds, being ordained deacon in 1913 and priest the following year by the Archbishop of York.

NEWS IN BRIEF

NEWARK—At the early Communion service on Sunday, August 25th, the members of the parish unveiled a beautiful brass communion rail in St. John's Church, Avon-by-the-Sea, N. J. The presentation was made by Arthur E. Barlow, senior warden of the parish, the rail being received and consecrated by the Rev. James T. Lodge, rector of St. John's Church, Montclair, in charge of the Avon parish during August. The rail was dedicated in memory of Frank Bolles Adams, and Anna Guild Adams, for many years benefactors of and devout communicants in this parish.

NEW YORK—A marble tablet has been placed in the Church of the Messiah, Rhinebeck, the Rev. Gabriel Farrell, Jr., rector, to perpetuate the memory of the Hon. Levi P. Morton and Mrs. Morton who were devoted members of this parish, and who for many years maintained their home here. The tablet, which was given by their daughters, is of Premier Tavernelle marble, which is the same marble used in the memorial altar recently installed in the church. It was designed by the Bertram Grosvenor Goodhue Associates of New York City, and was executed by McGowan and Conolly of New York.

SOUTHERN OHIO—Mr. and Mrs. Albert Wheeler Shell of Cincinnati, Ohio, and Northport, Mich., celebrated their fortieth wedding anniversary on September 4th, at the latter place. A Eucharist was offered that morning in the Bishop Atwill Memorial Chapel, Northport Point, by the Rev. E. Reginald Williams, rector of St. Mark's parish, Milwaukee, who for several seasons has donated his services toward a weekly service in this lovely sylvan chapel.

WEST MISSOURI—At a meeting of the executive council of the diocese, held September 10th, financial budgets for the year 1930 were adopted. The administrative budget calls for the raising of \$15,800, and the missionary and educational budget calls for \$29,500. The field campaign for the meeting of these budgets will be inaugurated November 1st, and the Every Member Canvass will take place between December 1st and 15th.—The property department of the diocese is undertaking the repair and redecoration of St. Paul's Church, Clinton.

AMONG THE MAGAZINES

A NEW venture in a Churchly magazine is entitled *Theology*, described as a journal of religious thought, and comes with the editorship of the Rev. W. S. Claiborne, D.D., professor of pastoral theology at the DuBose Memorial Church Training School, Monteagle, Tenn. The July number, the first received, contains papers by the Rev. C. B. Wilmer, D.D., the Rev. Lyle G. Kilvington, and the Rev. James H. Flye, as well as a department of correspondence. The magazine consists of twenty-eight pages, and the subscription price is placed at \$1.00.

The papers in the initial number are excellent, but since the title is that of a well-known magazine published in England, we would have supposed that a duplication of that title would be quite misleading.

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