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MILWAUKEE, WISCONSIN, JANUARY 11, 1930

NO. 11

Let Us Seek an Entente

EDITORIAL

The Faith of Christ

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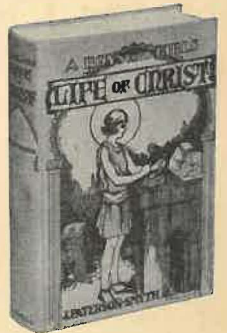


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VOL. LXXXII

MILWAUKEE, WISCONSIN, JANUARY 11, 1930

NO. 11

EDITORIALS & COMMENTS

Let Us Seek an Entente Rather Than a Perpetual Strife of Tongues

PERHAPS the most attractive feature of the New Jerusalem is the promise of the Psalmist as to "them that put their trust" in the Lord: "Thou shalt hide them in the covert of Thine own presence from the plottings of men: Thou shalt keep them secretly in Thy tabernacle from the strife of tongues."

To reach that state of the Church in which there shall be no "strife of tongues" may well be the longing of every Christian; but well we know that not until we are admitted into the joys of the Church at rest can that happy state be realized.

Controversy is not an unmitigated evil, for wisdom must generally be reached by comparing mind with mind; but controversy does easily degenerate into a "strife of tongues."

We have been struck recently with a conciliatory sermon preached by the Rev. Dr. Norwood at St. Bartholomew's Church, New York, in which he distinguished between a "difference of opinion" and a defiance of authority.

"Not long ago," he observed, "there was a little difference between the beloved Bishop of this diocese and some of his clergy over a matter of interpretation. Instantly the papers came out with great headlines: 'Bishop Manning Defied'—an entirely wrong interpretation of the spirit of the men who seek to keep the Protestantism of the Church intact."

Now, differences of opinion in the Church are inevitable. True, Almighty God *might* conceivably have created a Church with such a super-mind as to enable it to speak instantly with absolute authority and finality on any conceivable subject; but with all respect to those who hold the doctrine of Papal Infallibility, He did not. Did the alleged infallibility of the Pope serve to put down instantly the Arian heresy? Or any of the heresies of the early or the mediæval Church? Did it keep the Church free from complicity in the awful horrors of torturing living men and women, burning them at the stake and otherwise mutilating them in horrible forms? No; we must test theories by facts. The experience of the Church through the centuries proves that Almighty God did not constitute His

Church in such wise as to enable it, whether through its chief bishop or in any other way, to pronounce instantly and infallibly even on problems of faith or of morals. There *is* an indefectibility of the Church, so that its teachings are a safe guide for the individual seeking the way of salvation; but it is not a short and easy or certain guide to all knowledge. The leading of the Church by the Holy Spirit into "all truth" is a very slow process, which, so far as the teaching of experience can suggest, may never be completed here below.

THE violent controversy in New York that began, we are confident, through the proposals of men who seriously desired to promote the unity of the Church, though it actually accomplished the reverse, was the subject of discussion by Dr. Norwood in making the distinction between discussion and defiance. Incidentally, speaking only as "innocent bystanders," we cannot escape the feeling that if the thirteen clergymen who signed the "protest" against Bishop Manning had insisted that their protest be couched in more conciliatory language, and had declined to affix their respective signatures until that insistence had been successful, there would have been less ground for any misconception. We confess that we—still being only "innocent bystanders"—did not feel that the newspapers had misrepresented the document when they used the headline, "Bishop Manning Defied," which Dr. Norwood criticizes. We have too much sympathy with the problems of the editors and the headline writers for daily papers to be willing to cast blame upon these for any misunderstandings that may have ensued. If men write so hastily or so carelessly that their language is misinterpreted by the secular papers, whether in headlines or in editorial comments, it seems to us that the responsibility must be assumed by the men who penned the misinterpreted language and ought not to be thrust upon the papers. When Dr. Norwood says in his sermon that "We wish this morning to place St. Bartholomew's among the friends of the Bishop of this diocese and to say that there is no defiance," we are gratified at the assurance, but we cannot join him

in placing the blame for any contrary impression upon the daily papers. We agree with Dr. Norwood, however, in saying that "The evil is not in the difference of opinion; it is in this reckless use of words, and we must be on our guard against being identified with the murmurers." With him, also, "we regret the difference between the Anglo-Catholic party and the Protestant party," and with him "we believe that that difference never will pass away as long as we speak recklessly of one another."

It would seem to us that the time has come for a closer entente between Anglo-Catholics and Protestants in the Church. We have no desire to meet one "round-robin" with another, but we believe that thinking men in the Church ought to be able to agree on substantially the following position:

The Episcopal Church is primarily a branch of the historic Catholic Church, both by reason of its descent, primarily through the Church of England, from the Church of the earliest ages, and because of its acceptance of the historic Catholic faith, Catholic sacraments, and Catholic polity. With respect to that body of teaching commonly termed Protestant, it accepts so much as is consistent with its fundamental Catholicity, and presents in its standards a reconciliation between the two which adequately conserves both. In order that this reconciliation may be understood by the Christian world and that current misconceptions may be avoided, this Church will take steps to alter its name to that of the American Episcopal Church, without intending or implying any change in its attitude toward the historic Catholic Church or any of its branches, or toward that historic movement within the Church of England which is commonly called the English Reformation. And this Church earnestly desires to promote the reunion of all Christians.

If there might be an entente between Catholic and Protestant Churchmen on some such lines as this, we could be freed from the periodical controversies which so often sweep the Church and make its common work more difficult. Then, also, any movement looking toward the change of name would be divested from any element of partisanship and would represent the earnest desire of practically every loyal Churchman, that we can have done with these frequent divisive controversies and all unite in doing the work of the Church.

May not such an entente be welcomed by all the elements in the Church?

ON another page we are printing "A Call to Prayer and Consecration," sponsored by the Federal Council of Churches as a prelude to the approaching London Conference on Naval Armaments, and signed by the presiding officers of more than a score of religious communions, including our own Presiding Bishop. The Archbishop of Canterbury and the leaders of the Free Churches in Great Britain have indicated that the day proposed—Sunday, January 19th—will be similarly observed overseas.

In this connection, we suggest a careful re-reading of the leading article by former Ambassador Houghton in last week's LIVING CHURCH. Mr. Houghton, as chairman of the Federal Council's Commission on International Justice and Goodwill, is one of the principal signers of the present Call.

And in the absence of special prayers set forth for the purpose, we commend to those who wish to observe this occasion the new prayer for the Family of Nations, on page 44 of the revised Prayer Book, as appropriate to the observance of the spirit of the Call.

ACKNOWLEDGMENTS

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OUR HOME LIFE

WHAT ABOUT our home life? A famous American humorist has asked, "What is the use of having a family, if you can't be disagreeable in the bosom of it?" There are fathers who must have unconsciously accepted that as the motto of the domestic circle! Not so many mothers, of course! And there are children who do not understand what a debt they owe to parental love and self sacrifice. Some of you younger people—I beg of you to think of that!

Indeed, think of our home life, in general, in America. It does no good, it "gets us nowhere," merely to complain that steam radiators have replaced hearthstones, or that homes have often become little more than places where we sleep some small part of the night. As plain matter of fact, we can make a home in a top story of a huge apartment house, if we try. This is not, therefore, a complaint. It is a plea to parents and their children alike. It is a plea to parents to try earnestly to make home a real home; to seek seriously to understand the expanding life of their sons and daughters; to enter into their life; to keep pace with their interests. And it is a plea to the young people. You may translate the words of the preacher into your own special vocabulary and pass it on to others. Ask them whether, if they have fairly decent parents, they need always be heady and head-strong. Ask them, if they feel that their parents are not quite what they should be, whether wisdom may not be learned out of the heart of youth as well as from "the mouths of babes and sucklings." Ask them whether, in their craze for reality and directness, for utter sincerity and blunt straightforwardness, in their pardonable impatience with smugness and cant, they are quite sure they are not losing some things fine and beautiful. Isn't the great lack of today the almost total loss of courtesy and thoughtfulness and kindly consideration? Is there any virtue in being "hard-boiled"? Why encase ourselves in a covering of pretended indifference and sophistication? Why not cultivate the finer qualities? Why be ashamed of a family affection that will "let itself go" . . .

That much for sons and daughters. And you mothers—here is a sentence I have copied down for you from some forgotten source. It reads: "Isn't it strange that in modern social life there are so many women who will join half a dozen societies for ameliorating the lot of the unfortunate, and have never yet learned to specialize in the loving care of those who are peculiarly their own?"

I ask another question of the men—two questions, in fact: "Isn't it strange that husbands will study the tastes of those with whom they do business, and forget that the woman at home would possibly be happier if *her* tastes were studied? Isn't it strange how keenly you will try to read the mind of a business rival or associate, without dreaming of the close-at-hand duty of endeavoring to read the mind of your own boy?"

—BISHOP FISKE, in *Calvary To-Day*.

DAILY BIBLE STUDIES

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

THE CHILD IN A CHRISTIAN WORLD

Sunday, January 12: First Sunday after the Epiphany

READ St. Luke 18:10-14.

WE MUST not let the Epiphany-time pass without seeking its message concerning childhood, a subject for adults as well as for youth since Christ tells us we must all become as little children. The Christian world, while far from perfection, can thank God for His revelation of Himself in childhood, for thus He has made forever sacred the years when guidance is necessary. All through our human years we need the directing hand of God. We think we can walk alone, but we soon find we are mistaken. We need God just as the child needs his mother. The error of the Pharisee was self-sufficiency. The approval of the Publican came because he felt his need of God.

Hymn 239

Monday, January 13

READ St. Matthew 18:1-6.

WHAT a blessing it is that we are called to think a little about ourselves and are carried back to our childhood with its simplicity, its naturalness! We easily grow away from the excellencies of childhood and become sophisticated, unreal. James Whitcomb Riley has a sermon in his fine appeal:

Heigh ho, Babyhood! Tell me where you linger;
Let's toddle home again, for we have gone astray.
Take this eager hand of mine and lead me by the finger
Back to the lotus land of the far away.

The childhood of Jesus leads us to a better knowledge of God, for its significance lies in a revelation of the Divine nature. We think of God as wisdom and power, and of His eternal years. But may we not also think of His infinite childhood, since He is love and truth and purity? The Nazareth home opens our eyes and we see God as perpetual youth. There is no time, no age, with God.

Hymn 356

Tuesday, January 14

READ Psalm 8 and St. Matthew 11:25.

IS THERE anything that draws us nearer to God than a child's prayer? Fathers miss much if they do not share with mothers the evening and morning, "Now I lay me," and "Now I awake." Indeed, these prayers are good for us all through the years. A little book of Mary Dixon Thayer, *The Child on His Knees*, suggests some of the conceptions of God held by the childish mind, and they are so rich in trust and love that an adult might well pray them. Here is one:

I talk to God, and angels keep
Their wings around me while I sleep.
I talk to God and tell Him things
All in between the angels' wings,
And God leans down and says, "I know,
I understand. I love you so."

Simplicity and childlike faith are essential elements of true devotion. Christ becomes real when love and sincerity are in the heart.

Hymn 355

Wednesday, January 15

READ St. John 21:15-17.

IT IS significant that Christ said to Peter, "Feed My lambs" before He said, "Feed My sheep." It was not an economic measure suggesting the welfare of the next generation. Rather was it the suggestion of a model, St. John and all teachers gaining more from the child than the child could gain from them. As the new-born infant's eyes seem alight from the brightness of Heaven and the breath fragrant from the holy inbreathing of Him who gives life, so in the midst of worldly confusion he seems to look with a kind of accusing wonder at the nervous antics of his elders as if asking why they

are so excitable in speech and manner. Does the child see the infinite truth and love of God better than men who are made dizzy by a human experience from which God is shut out? Let us pray for childhood's blessedness. He sees God better than we.

Hymn 357

Thursday, January 16

READ Deuteronomy 6:4-9.

WE LOVE to think of our Lord in His Nazareth home being taught by His Mother Mary as God commanded Moses long ago. And we may well believe He questioned her even as He questioned the doctors in the Temple, giving her much to consider (St. Luke 2:51). How often in His teachings Christ quoted from the Old Testament, and how closely He fulfilled the prophecies given centuries before (St. Luke 24:27)! The religion of the home! We are not as faithful as we should be in teaching our children. We forget the example of Christ's early home. Family prayer, childhood's prayers, the Church as a part of the daily life with her creed and prayers and sacraments—what blessings we have to impart while the Holy Spirit guides and cares for the seed sown. The home of the Christian should be a type of Heaven.

Hymn 359

Friday, January 17

READ St. John 10:11-16.

CHRIST'S childhood leads us to think of the multitudes in heathen lands, and some, alas! in Christian lands, who do not know the gospel story. It is well for us to count it a part of our childhood's spirit to pray and give that these loved little ones may learn of Jesus. Even as we teach the children to give that missionaries may go and tell the story, so we also should strive with deep devotion to hasten the day when children everywhere shall know and love the Lord. Thank God for the agencies already employed. The world's daily vacation Bible schools are doing much in China and Japan and India. Sunday schools are nourished by our bishops and missionaries. What are we, who are now meditating as we remember the dying of the Good Shepherd, doing to help spread the glad tidings that the children may be gathered into the fold? I can hear the Saviour calling from the Cross: "Suffer the little children to come unto Me." It is an appeal to you and to me.

Hymn 350

Saturday, January 18

READ Zechariah 8:3-6.

AN OLD hymn of our childhood may not be theologically correct and yet it expresses the cry of the Master's heart: "Around the Throne of God in Heaven thousands of children stand." Zechariah had a vision of the New Jerusalem with boys and girls playing in the streets thereof. It is a happy picture and true to the Blessed Lord's love and life and revelation of Heaven. He said that the angels of the little ones always beheld the face of the Father in Heaven (St. Matthew 18:10). Will it seem like Heaven if the children are not there? Ah, Mother, "refrain thy voice from weeping and thine eyes from tears" (Jeremiah 31:16), for that dear Babe will welcome you in Paradise and be your lasting joy in Heaven. Yea, these sinless ones may well—here by faith and there by fact—bring us to the Saviour who holds them in His gracious arms. A little Child—the Christ-child, and all whom He loves—can lead us even here and now to peace and faith.

Hymn 306

Dear Lord, give me the childhood spirit of love and trust. Keep me in simplicity of life and thought. Lead me, and help me to lead others. I thank Thee for Thy holy Childhood. Draw me to Thyself and make me like Thyself. Amen.

A Call to Prayer and Consecration

To All Who Love Our Lord Jesus Christ:

SUNDAY, JANUARY 19, 1930

WE PROFOUNDLY believe that God is leading our nation and other nations toward an hour of destiny. Among lovers of righteousness and peace in all lands the hope now abounds that mankind may be delivered from the menace of war and preparations for war. The approaching Conference on Naval Armaments in London on January 21, 1930, may well be regarded as one of the turning points of history. A divine significance is attached to this momentous occasion by those who believe that nations, no less than individuals, are subject to God's immutable moral laws. To all loyal citizens and to all lovers of humanity it is a time of opportunity, and especially to those who have seen in Jesus Christ the way toward a warless world.

We look with deep gratitude upon the eventful years that have elapsed since the convening of the Washington Conference on the Limitation of Armament. On that occasion naval armaments were partially reduced. This achievement has been followed by the establishment of the Permanent Court of International Justice and by the negotiation and ratification of the Locarno Treaties and the Peace Pact of Paris. By the terms of this Pact fifty-seven nations, including the United States, have solemnly accepted the obligation to renounce war as an instrument of national policy, and have pledged themselves never to seek the settlement of disputes except by pacific means.

The time has come for the nations of the earth to do further honor to their pledges. It is not enough to profess peace. That has been done before. Peace must now be practiced.

The issues of the London Conference are so momentous for all the moral and spiritual interests of mankind that we unite with our fellow Christians in other lands in prayer and renewed consecration to the ideals of our Risen Lord. In accordance with the action taken by the Archbishop of Canterbury and the leaders of the Free Churches of Great Britain we earnestly recommend that our pastors and the members of our churches and congregations observe

as a Day of Prayer for God's blessing on the conference.

Let there be throughout the Church a spirit of penitence and prayer. Let us condemn the mad folly of developing world policies upon the basis of guns and battleships. Let us proclaim with boldness the imperishable truth that righteousness, justice, and security cannot be established by the violence of military might, and that enduring world peace can be achieved only as nations trust one another and practise the virtues on which peace inevitably rests.

The calling of the London Conference has brought the peoples of the earth to another fork in the highway of human history. To the left lies the old way of jealousy, selfishness, and unrestrained ambitious nationalism; to the right, the path of mutual trust, coöperation, and brotherhood. The one leads to the practical repudiation of the pledges of the Peace Pact of Paris and to increasing reliance on the instruments of slaughter and destruction. The other leads to the practice of the ideals and spirit of the Pact and to increasing reliance on international coöperation, goodwill, and justice. Which road the nations take at the London Conference will depend on the spirit and the will of the peoples and their obedience to their common Father.

Let us pray unceasingly that the Spirit of God may guide our leaders assembled at the conference of the nations, that unselfish motives and wise counsels may prevail. Let us give ourselves courageously to the cultivation of a Christian public opinion so strong that it will make possible the richest results from their deliberations. It is not for us to suggest the specific plans by which the objectives of the conference may be achieved. It is ours, however, to create the atmosphere which alone will make possible the achievement of high and worthy goals.

Let us seek, as a nation, to know and to do God's will. Let us pray for God's blessing upon our President and our delegates to the conference, and also upon those of all the nations.

SIGNED :

(Bishop) FRANCIS J. McCONNELL,
President of the Federal Council of
the Churches of Christ in America.

(Rev.) CHARLES S. MACFARLAND,
Senior General Secretary of the
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The Faith of Christ

Sermon Preached in the Cathedral of St. John the Divine, New York City, January 5, 1930,
on the Occasion of His Installation

By the Very Rev. Milo Hudson Gates, D.D.

Dean of the Cathedral

THIS is my text:

“O Saviour of the world, who by Thy Cross and precious Blood hast redeemed us; Save us, and help us, we humbly beseech Thee, O Lord.”

It will be recognized instantly as a prayer, but it is also more than a prayer. It is a clear, plain, easily understood declaration of our Christian faith.

Besides the beauty of its form as a prayer, it appeals to our reverence and love, because for so long, in the trying and dangerous times of life, human souls have moved human lips to its utterance.

And it has another appeal. It brings to us memories from the glorious and sacred past. It teaches us, also, how many years and centuries have gone to make up the long history of our Church. For hundreds and hundreds of years, as far back as one can trace our Church's history, this prayer has been in our Church service books.

I know of no better way of beginning my ministry as a priest among you than by asking you to offer with me this prayer. I know of no better way of beginning my ministry of preaching among you than by asking you to meditate now for certain moments upon the teaching of this prayer. Already I have said that the text was at once a prayer and one of the profoundest confessions of our Christian faith. For herein is declared our faith in that Saviour, who by His Cross and because of His Cross, and by His blood and because of His blood-shed upon that Cross, shall save mankind. It is unnecessary to proclaim that this faith has been the impelling motive in the life of every Christian, and especially of the early Christian teachers and preachers.

This is the thought, the vision, and the hope which inspired the early Christians. They believed that their Master was the Saviour of the world, and they believed it because He believed it.

Sometimes one thinks too much is said about faith in Christ (and I am saying this with the very deepest reverence, and I would instantly add my absolute belief in Jesus Christ); but here is a faith that is even greater than that, higher than that, more inspiring than that, and more difficult to attain than that, and that is the faith of Jesus Christ. If there is anything clear about the faith of Jesus Christ, it is the fact that He believed that He had come into this world to be the Saviour of the world. There is nothing clearer in the Gospels than His own plain statement, which rings out so clearly when one hears Him say: “I am the way, the truth, and the life.”

This was the faith of Jesus Christ throughout all His earthly life. With that faith He began, when as a boy He said to His puzzled parents: “I must be about my Father's business.” The business which His Father had entrusted to Him was the business of being the Saviour of mankind. We hear it ringing clearly at the beginning of His life. We hear it ringing most clearly at the end of His life. He was so fully convinced of His Saviourhood that He dared to say to His disciples: “Go ye into all the world . . . and, lo, I am with you alway, even unto the end of the world.”

I can find nowhere in the Gospels any trace that Jesus ever had the slightest doubt but that He was the Saviour of the world. What impresses me most about His profound consciousness of this was His splendid idea that He was not the sort of a Saviour who had come to sweep away the whole past, to declare false the religious leaders and inspirers of mankind, who—whether prophet, priest, or poet—had come before Him. All that they had dreamed and hoped for, all that in them had been incompleteness, He now had come to complete. He now had come to be the fulfilment of their visions and of their

hopes. And herein one feels that one need not confine one's self only to the prophets and seers and psalmists of the Old Testament Scriptures, but to the teachers and leaders and seers and idealists of the whole world. He is to be the fulfilment of those covenants exactly as He is the fulfilment and completion of the Old Testament covenant. He is to be their Saviour, just as truly as He is the Saviour of those who were by blood His people.

And this was the faith of all the early Christians. There is nothing clearer in the New Testament than that they all had this faith. This was their gospel. They went out as prophets to proclaim Jesus Christ as the Saviour of the world. There was not the faintest sign that any one of them ever thought that they were to go into the world simply to proclaim the advent of a new religious teacher—no matter how high nor how inspiring they might consider Him to be—in the splendid company of past and present religious teachers.

This was their vision splendid that pointed them on all the way that they went, that made every impossible path passable, that made light all their heavy burdens, that cheered them in every anxiety, that made them, out of rather dull and common clay, into the most inspiring of enthusiasts.

YOU will remember Professor James' great work, *The Varieties of Religious Experience*. I am citing that work because I want to use his phrase. If there ever were varieties of religious experience, and varieties of religious temperament, and varieties of religious capacity, one sees these varieties in the beginning days of Christ's Church. But, underneath all the appearance of variety, both in experience and temperament, one sees a living sameness. The faith of Jesus Christ that He was the Saviour of the world was the faith of every one of Christ's disciples.

Professor Allen wrote a great book called *The Continuity of Christian Thought*. I name that book because I want to use that phrase. There was a continuity of Christian thought—the golden way which Christian feet have trod from the Holy Land to every land. The continuity of Christian thought, that and the way by which every land can become, and shall become, also a Holy Land—the faith of Jesus Christ, the Saviour of the world.

There are those, today, who seem to hold the idea that it is an unimportant and immaterial thing whether you believe in the divinity of Jesus or not. One reads the expressions that come from many sources, with increasing puzzlement and amazement and confusion.

The wail of the sad woman in the Gospel, who said: “They have taken away my Lord, and I know not where they have laid Him,” is not exactly applicable. No one of them takes Him away entirely, but one takes away one characteristic, and another another; one removes one trait, and another another; one removes one power, and another another; and so, when you attempt to discover exactly what—after you have allowed all the subtractions of all this company of those who modestly claim that they alone, in the world of thought, are the possessors of “sweet reasonableness”—there is left . . . alas, I know not! Somewhere, up in their Cerulian nowhere, there seems to be a pale wraith, without parts, or passion, or body, or even soul, without powers, either natural or supernatural, and the Lord is taken away, and no one, not even these, know where He is mislaid.

This preacher is now attempting to make it clear that he is maintaining that it does make a difference whether you believe in the divinity of Jesus or not. It certainly made a difference in history.

In that most interesting book of Dr. Leighton Parkes, *The*

Crises of the Church, there is a suggestive passage, where he is discussing the days, hundreds of years ago, when it seemed humanly possible that Mohammedanism should flood the world, where he shows how, in all those lands where the Christians of the day held the notion that Jesus was just one of the company of religious teachers, an inspired sort of man—but merely a man—the flood flowed over. Why should one be willing to die, just because of a preference for this special one among a number of rival religious claimants? At any rate, it flowed over Arian countries just as it flowed over other Christian lands, where the Christians were spending their energies and their time in academic discussions of all sorts of more or less academic theological questions.

And so the tide flowed on until it threatened to flow over the whole of Europe; yes, it flowed on over those lands, until by and by, it reached the land where men believed that Jesus was God and the Saviour of the world, and the tide was stopped, just as the tide is stopped by the cliffs in Cornwall, or by the granite rocks of Maine.

SOME here will remember, as I remember, in my college days, a slogan, at which we now rather cynically smile. It was the heartening war cry of a group of students in Cambridge and Oxford—and other colleges of England, and of a good many collegians of the United States—led by John Mott and Robert Spear. If I remember correctly, it came from a special group of young men—athletes and fine sportsmen—who were called: "The Cambridge Eleven." The slogan was: "Evangelization of the World in Our Generation."

It is easy to comment cynically upon our vision, which has not become real, but I can remember the splendid fire of enthusiasm which filled one young student's heart, when he thought of what the world would be, when he was warmed by the hope that the world might be Christianized in his own generation! It may be that that vision splendid has faded, but I can tell you that the fire and the hope and the glow of it have never faded.

And so long as the vision of Christianizing the world still shines clearly in the east of the Church's sky, so long there need never be fear concerning any of the Church's days. And if the vision of the Christian youth of our colleges, when I was a youth at college, could have been realized, I need not suggest to this congregation (and it takes no strain on any imagination to realize) that the world, today, would be a different place, a more splendid and glorious place, than it is. Four years of nightmare, from which we have so recently awakened that we can still remember the horror of it, would never have been.

Tomorrow is Epiphany—the Feast of the Appearance of Christ to the Gentiles—and the Epiphany, today, should mean exactly what it meant at the beginning—the appearance of Christ to the Gentiles, not as one of a marvelous faculty of religious leaders and founders, not as, sometimes, alas, today, He is pictured, a beautiful religious enthusiast, who was quite mistaken about who He was, and for what He was here, but as the Saviour of the world, who heard Peter's adoring words, and who did not rebuke Peter when he said: "Thou art the Christ, the Son of the living God."

This is the faith of Christ. This is the faith that shall save the world.

But this is something more than a world faith. This is *fides personae*. This is the faith of each person, and must be the faith of each person who shall be saved.

It is dangerous to use the word "salvation," because it has meant so many different things to so many different sorts of people. Will you pardon me if I tell you what I mean when I speak of salvation? Personally, salvation means to me only this: The bringing to its best of all that is best within me. That idea of salvation seems to me so much greater than any idea of salvation which must needs express itself in pictures of cities, gold-paved as to streets, jewelled as to gates, splendid as to architecture, and felicitous as to atmosphere.

There is something that inspires one in the gospel of evolution, something that appeals to all that is dramatic, adventurous, living, and courageous in the soul. This is the great story of the upward path of life in the world and universe which God hath made. What a long and sometimes dreary way it has been, especially in those eons upon eons and eternities upon eternities, which astronomers, geologists, and zoologists tell us about, when the only impelling forces toward the up-

ward way were environment and heredity! Yet even there the glory and splendor thrills one. The millions upon millions of the incomprehensibly long light years are as nothing to me, when I come to that great day when God sent into this world a new force toward the upward of the way, a new magnet in evolution.

The idea of it is in the description of the first tabernacle, to be made "according to the pattern, which I showed thee in the Mount."

In other words, there came a day in the development of humanity when heredity and environment were no longer enough, when the pupil might even be graduated from the college of heredity and environment, and might enter the great university of the Ideal, when, in other words, the evolution of man no longer should depend upon outside and parent forces, but should come from power within. The day came when there was revealed to us the perfect man, the man, Christ Jesus, the ideal of what a man must be. Jesus is the Saviour of the world because He is the ideal of the world, and the individual men and women shall make themselves according to the pattern revealed to them on the Mount of Calvary. Here is the upward path of future growth, the growth into the measure of the stature of the Man, Christ Jesus.

I do not like the word, "tyrant," but it has an expressive value here. I suppose Emerson did not like the word, "tyrant," either. His essays show in many places that he did not, but in one of them he says: "The ideal will always be the tyrant of the real."

AT THE start of my sermon I said my text was not alone a prayer, but a teaching, and the teaching is clear—that the Saviour of each human soul, as well as of all the world, is the same Saviour for each one of us here, as He was the Saviour of the disciple to whom this cathedral is dedicated—the disciple whom Jesus loved.

Not so long ago one who had been, I suppose, the greatest banker in this city, in many ways the most understanding and appreciative of all our patrons of art and literature, and who in our own Church, for many years, had been a wise and enthusiastic and devoted Church worker and Church supporter, by reason of whose beneficence the first practicable steps toward world Church unity were taken, passed to his reward. I read, at the time, his will as it was printed in the press of the day. I was deeply impressed then, and am still, by the first article of that will, and here I thank his friend and associate, who has sent me a copy of it, which I will now read:

"ARTICLE 1. I commit my soul into the hands of my Saviour, in full confidence that having redeemed it and washed it in His most precious blood He will present it faultless before the throne of my Heavenly Father; and I entreat my children to maintain and defend, at all hazard, and at any cost of personal sacrifice, the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ, once offered, and through that alone."

I do not know the value of his monetary legacies, all the rest of the will I forgot, except this one article, and I suppose this has been remembered because whatever of treasure he may have left to his family and his beneficiaries, I proclaim that I think this article is the greatest treasure of them all.

"Who by Thy cross and precious blood hath redeemed us."

These are great symbols. The greatness of their symbolism is this—that they are not at all the sort of symbols that you might expect to find. They have unpleasant suggestions. They bring up visions of suffering and sacrifice, but there they stand. The Cross and the Sacrament of the Cross are the Christian symbols from which you can not get away, and the teaching of both the Cross and the Sacrament of the Cross is clear.

The "one mile Christian" is not a real Christian. The "two mile Christian" is. The one who can stand buffets on one side, and not upon the other, the one who can forgive a measured number of times, the one who is kind-hearted and friendly to the responsive, the agreeable, the readily-acceptable, is not a real Christian, but the one who can stand the many buffets, can forgive the uncounted times, who can be kind-hearted and helpful to the disagreeable and unresponsive and the unattractive is the one who is the real Christian. There is no lesson clearer from the life of the Saviour of the world and from the Cross than this, and this must be the meaning of

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A Lost Eastern Church

Being Some Account of the Gregorian Thomists of Malapuram, British India

By the Rev. John Raymond Crosby, Ph.D., S.T.D.

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THE following notes on the schismatic Thomists of Malapuram, a dissident branch of the Church of St. Thomas of Malabar, founded about the year 640, and now functioning as an isolated Hindu sect, may possibly be of interest to the members of our Church, not only as bringing to light an obscure piece of Oriental Church history, but as an example of the fate that has overtaken so many Churches and missions left isolated and neglected by the Church at large until they become absorbed by the beliefs and culture of the surrounding country. The memory of this community is still preserved in curious fashion among the local traditions, and the sect itself undoubtedly existed as a distinct unit until the Synod of Diamper in 1599.

The "Christians of Saint Thomas," otherwise known as the "Christians of Malabar," are the indigenous Christian Church of India, and claim to have been founded by the Apostle Saint Thomas, traditionally supposed to have been martyred at Mylapur, a suburb of Madras. However this may be, there is incontrovertible and documentary evidence of a flourishing Christian Church in Southern India by the beginning of the fourth century (*Acta Thomae*. Syriac Trans. Ed. Wright; *Doctrinus Ad-dai*, 1876; *Die Kirche der Thomas Christen*, Berlin, 1837; *Historia Ecclesiae Malabarensis*, Rome, 1745). They were, apparently, by that time a Nestorian Church closely affiliated to the Church at Antioch; and in 1490 we find them sending deputies to the Nestorian Patriarch who furnished them with bishops. From the earliest ages they appear to have obtained their episcopacy in this manner, a proceeding paralleled in many of the smaller Oriental Churches, notably that of Abyssinia (*cf.* Milman's *Oriental Churches*). It was from this community that the Church of Malapuram originated, and as we shall see, held its own as an independent unit for nearly nine hundred years.

About the year 640, a deputation of ecclesiastics appears to have been sent to the Patriarch of Antioch by the Thomist Christians, to request the appointment or consecration of certain bishops, and among the embassy was a certain presbyter named Gregorius. He seems to have been a man of considerable learning and ability, and one who had already attracted favorable notice from his superiors on account of his vigorous criticism of the policy of the Church (*Cosmos Indico-pleustes*. Vol. VI, Ed. 1690). This Gregorius appears to have remained behind on the return of his colleagues, and evidently came into contact with and absorbed the doctrines of one of the many minor branches of the Church, existing at the time in Asia Minor and the Near East. Many of these Churches adumbrated in a surprising way the tenets held centuries later by various post-Reformation bodies, and I have manuscript notes going far to prove that many of our distinctive doctrines and practices are far from being the Reformation novelties that some of our brethren would have us believe. Be that as it may, a few years after his return to India, probably about the year 650, we find him solemnly excommunicated by the Thomist Patriarch, Timotheus, and with his followers to the number of sixty souls, cut off from the society of the faithful. I think that it is fair to assume that he had renounced Nestorianism for a form of orthodox Christianity.

In spite of the latitude of belief and toleration of new and startling faiths that has always been so characteristic of India, we find interesting examples from the Thomist archives, cataloging the property of Gregorius and friends, sequestered by the Church, and the penalties inflicted on the refractory brethren (*Annales Ecclesiae Malabariensis*, Goa, 1527). Gregorius was to have had his tongue out, and, as a delicate allusion to his views on infant baptism, been placed head downwards in a vessel of boiling water. The chronicle states with pleasing naïveté that "not having the courage of his convictions, he fled by night to Malapuram." Welcomed by the Rajah of Malapu-

ram, a tolerant Buddhist, he proceeded to found a religious community, which survived for nearly nine hundred years until, after the Synod of Diamper, it relapsed into heathenism during the religious wars of the seventeenth century.

It is only by chance that the writer was able to accumulate sufficient material to attempt a slight reconstruction of this unique community, and perhaps it would be as well before entering into further details to give some account of the authorities from whom our information is derived.

THE earliest mention of this singular body occurs in the manuscript of one Kuan Kyang, an eighth century Chinese Buddhist, who wandered through Thibet to India and apparently remained as their guest for some time. His MS is, or was, in the Imperial Library at Peking, and has, so far as I know, not yet been given to occidental scholars. It is of interest as treating the Christian religion as a branch of the Buddhist faith, speaking of Christ as an incarnation of Buddha, and for an extremely detailed account of the baptism of three individuals at Malapuram. In the library of the Royal Asiatic Society is a very rare manuscript in Arabic by Hakm Abd-al-Malik, a wandering physician of Alexandria, who visited India about the year 960, and gives an interesting account of the differences between the Thomists and the Malapuram sect; and in the Vatican Library is an account by a Jesuit of Goa—Father Paulinus Pereira—of various efforts made to bring them into communion with the holy see during the years previous to the Synod of Diamper (1599). From these sources with those already quoted, it is possible to reconstruct in part the life and doctrines of this dead Far Eastern Church of a thousand years ago.

Gregorius seems to have formulated a system of theology which was a curious mixture of Orthodox and Latin practices, with a Paulician touch curiously akin to some of the doctrines of the Baptist Church of the present day. He appears to have insisted on adult baptism; on a confession of faith as a preliminary to baptism; and upon the modern Baptist doctrine of individual responsibility. Catechumens were excluded from the church during the celebration of the Eucharist, and confession before Communion was an essential of Church discipline. The peculiar tenets of the sect seem to have been that all adult baptized members were ordained to the priesthood, and that absolution was given in public and collectively by the elders of the Church. The head of the community is spoken of indifferently as the "Father," "Overseer," or "Bishop." I think from internal evidence they certainly possessed the apostolic succession, whether through Gregorius or from one of the other minor Churches of Persia or the Far East. We know that Malapuram had a trading connection with the Island of Socotra, where, according to Comas Indico-pleustes, there was an episcopal see, in opposition to the Nestorians and to the Thomists of Malabar. They certainly insisted on the three creeds, and had a peculiar devotion to the Blessed Virgin.

Absolution for sin was pronounced by the elders of the church after confession, and was followed as a general rule by a term of penitential exclusion from the Church. I came across a collective formula of absolution in the archives of the Dominican library at Goa, which I believe to have been used by the presbyters of Malapuram. If this is so, the words, "We by the authority conferred on us by the laying on of hands, absolve thee from all thy sin, etc.," certainly seems to show that they possessed the tradition of the apostolic succession.

A curious clause which occurs about the middle of the twelfth century allows converts from heathenism to retain their wives, if they possessed more than one, "lest injustice be done to the innocent, and the charity (justice) of God outraged."

A long period of probation was imposed before baptism. Kuan Kyang gives a vivid description of the procession of brethren followed by the white robed neophytes to the baptismal font, and states that the ceremony was performed by the head of the community—he calls him the abbot—and was immediately followed by a ceremonial shaving of the head, and a setting apart to the ministry. It is a singular fact that there is no mention of deacons or inferior clergy.

The site of the community can still be traced in a large natural amphitheater facing the ocean and backed by a circle of low palm-clad hills.

The baptistry, now a tank, faced by a Hindu temple, is square, surrounded by a colonnade and reached by a flight of steps bordered by Ionic balustrades. The columns still show the representations of the Greek cross, and the half effaced effigy of a fish surmounted by a "Tau" can be seen on one of the pillars.

Worship was probably offered, according to the custom of Hindustan, in a grove of giant mango trees to the east of the baptistry. Traces of masonry still seem to indicate that the church was in two circles—after the Abyssinian model—the space between being reserved for catechumens.

The community lived in separate houses, and in early days probably occupied caves in the surrounding hills, some of which still bear the insignia of the cross. The number of the inhabitants must have been very considerable, judging from the sepulchral remains. I could find no trace of the usual tax rolls and census returns in the State records, and it is only once referred to as a monastery of "Holy Men and Women," and was probably placed on the same tax exempt basis as the Hindu and Buddhist communities in the district. They probably derived their means of support from the alms of the surrounding district together with some communal agricultural operations, and would almost certainly be a place of pilgrimage.

That the community existed for so long a time need cause no surprise to those who are acquainted with the unchanging East. Their hereditary doctrines, entailing isolation from the great body of Thomist Christians and later from the Roman Church, would tend to form them into one of those unaccountable castes which so often occur in India, and maintain for centuries a racial isolation after all traces of their origin is lost.

The local Hindus—pariahs—are probably their direct descendants. They still on attaining puberty are ceremonially purified in the sacred tank and, clad in white robes, partake of a solemn religious repast of flour cakes and fermented wine. On Sunday they offer a sacrifice of flowers and rice beside the tank, and in the sacred grove. Vishnu has displaced Christ, but the seed is still there awaiting in God's own good time the revivifying influence of His Holy Spirit.

THE application comes last. What has this to do with the Protestant Episcopal Church of America? Some time ago I was called to a hospital to see if I could make anything out of a supposedly dying East Indian sailor. To my intense astonishment I found that he was a Christian from Malapuram, and that he belonged to the only family who still retained the faith as handed down from Gregorius. He has now gone back to India, with the knowledge that in far away America there are fellow Christians willing and able to extend the ministry of the Universal Church to all the Churchmen of all the Churches irrespective of color, race, or creed. I just quote this example for the benefit of those of our brethren who are unable to see either the need or necessity for the systematic and scientific study of the hundreds of forms of Christianity outside the three great divisions of Anglican, Greek, and Roman.

CATHOLIC PILGRIM

SOME journey in vast crowds, eager for sights,
Dart through great cities, hurry home with facts,
But those whose life is one blest pilgrimage,
Altar to altar, like a gleaming chain
Binding to God, their tranquil holiday
Is as a bridal tour, alone with Him.
They see the look that shone in Mary's eyes
Glowing from her own children everywhere.
And these return as galleons richly fraught,
Imperishable jewels of the heart.

MARGARET E. HENRY.

EUGENIA CARTER CASSATT

BY HER FRIEND, DEBORAH BROCK

SHORTLY after the ending of the World War a group of women war workers were gathered at their headquarters in Philadelphia and were discussing the various women with whom they worked. How difficult many of them had been, and how scheming for notoriety and decorations were even some of the best of them! It was the seamy side of their excellent work. "Well, there's one woman who has come out of it unscathed," said one of the group, "that's Mrs. Gardner Cassatt. She has worked with the most difficult people, and made them work together, keeping them in a good humor with her amusing talk and, when they were unreasonable and trying, with a quick rebuke making them ashamed of themselves. The work no one else wanted to do she quietly did while others were discussing it, and she sought no recognition or reward." To this the whole group agreed.

One of the greatest belles Philadelphia ever had, and always a leader in social life, she stood for what was highest and best, and everyone knew where she stood. The "singular gifts of the Holy Ghost" with which she was endowed (and all who knew her agreed she was a unique personality) she used for the glory of God. The tongue, that unruly member, so often used for evil and to injure others, was by her used to give pleasure. Many were the lives she brightened with her gay and witty talk, and many sad and lonely persons, rich and poor, were made happy by her visits. Busy woman as she was, she always took time for this. Everyone in need was her neighbor, especially the members of her own parish; and how she loved St. Mark's! If there were prayers for the sick and afflicted, she wanted to know who was prayed for, and was the first to call to see what she could do. She never sent. Her hand was always in her pocket to help when such help was needed. "Thank you so much for letting me know. Of course I want to help," was her invariable answer when asked to contribute to something in the parish. And her giving meant sacrifice and self-denial. During the war, when it was difficult, and sometimes impossible, to get coal, she told the worker in the charity organization in her ward and the Sisters at our missions to come to her cellar and get a bucket of coal if they needed it and couldn't get it for their poor people. They did, and she suffered. "Just like the saints," said someone to whom I told this story, and of course it was.

She was a leader in Red Cross work, president for several years of St. Mark's Auxiliary, was chairman of the hospitality committee for the Priests' Convention of 1924, and for twenty-two years assistant to the chairman of St. Mark's League of Intercession. No one wrote as many notes and mailed as many circulars as she did for our days of intercession, but that was the smallest part of her work. Her whole life was a life of prayer and a hidden life. "I hear Mrs. Cassatt goes to St. Mark's every day to pray. I never knew she was that kind of person," said someone who had only known her socially. "That is why she is that kind of person, the most charming and attractive person you know," I replied. This had been her habit for over half a century. "It is not in gloom and hardness, but with a reckless gladness of the saints, the careless and light-hearted glee of children, that we must look for the crashing of ramparts and the fall of Jericho. Dullness will never master the flaming dragons of sin."

A Catholic life, the product of Catholic faith and practice; and when last August the call home came to her I think she answered as usual: "I was glad when they said unto me, Let us go into the house of the Lord."

An ancient writer on the spiritual life has said that a deeply spiritual person will be so pleasant that all persons of good will will want to be continually in his or her company. Such a person was Eugenia Cassatt. May she rest in peace.

SAINTE CHAPELLE, PARIS

IN EMPTY loveliness she vigil keeps,
No more at Pentecost one glad, brief hour;
Widowed, bereft, in bridal pomp she waits
The coming of the Bridegroom to His bower.

MARGARET E. HENRY.

Bibliopsyching Again

By Clinton Rogers Woodruff

MY READERS may recall the use of the word "bibliopsyching" in connection with some sundry comments on current books shortly after the first of last year. Another batch of books has accumulated during recent months and may be treated in the same way. Bibliopsyching is a new word introduced by Amy Loveman of the *Saturday Review of Literature* and means seeking the soul of books, something more than reviewing, critically or otherwise. It is an effort to get at the true meaning and value of books.

In a way it is equivalent to browsing in a library which, even for a few minutes a day, is to the mind what the daily morning bath is to the body: a stimulating healthful performance. "If you haven't tried it often—we mean browsing among books—try it. Try it in the Municipal Reference Library," says its librarian. "Just wander in, walk leisurely along and around the open book-stacks. You won't find any fiction on these shelves, but don't trouble your mind about that. Sample a few of the so-called serious books.

"Here's one, for example, with a title that sounds like an in-the-lead fiction title, *The Great American Band Wagon*, by Charles Merz. If you turn a few pages of this, we warrant no book of romance will get your attention until you have finished it. It is a satirical sketch of America as seen 'on the avenue of pop-stands, gas tanks, water cans, hot dogs, ukulele, kewpie dolls, and chocolate bars that become the broad pulsing artery of a nation.'"

Speaking of browsing brings to mind some lines of Rachel Field:

"Child, since you ask it, fruit's in my basket,
Fairy fruit in my green, green basket:
Apples to keep you fair, plums to make you sweet,
And a little silver sickle pear to give you dancing feet.
What do you choose, child? Which shall it be?"

New books make a gay procession, with bright jackets and endpapers, hinting at wonders within, and bright bindings strong enough for people to handle with strenuous friendliness. Here's a bird's-eye view of a part of the parade.

Lovers of spirituals and gypsy songs will find *Deep Song* (Harper's, \$3.50) a most fascinating book. "Deep Song" means the gay, pathetic, and all too often tragic folksong of the gypsy. Irving Brown, professor at Columbia, has for fifteen years traveled with gypsies of every continent and this book contains a picturesque account of this traveling. Many of the songs are given for the first time to the world, and the book is well indexed, making it not only interesting in itself, but a guide to other interesting material. In a way these gypsies are the modern troubadours, and their work may reasonably be compared.

Found in Bagdad (Walter Neale, \$2.00) is an entertaining volume of essays by a Seattle lawyer, Charles E. Sheppard. The title essay recounts the finding of a new Arabian Nights manuscript in Bagdad during the war, with an ending not heretofore known to scholars. This discovery of this new ending led Mr. Sheppard to a dissertation on the Mohammedan law which makes good reading. The other essays are equally well done and deal with a variety of topics like the Recall: Coke and Bacon, the great lawyers; the nocturnal interview of Jesus and Nicodemus wherein the materialistic lawyer, as might the man of law today, questions the Son of Man on the revelations of the new birth. The volume is certainly worth while and affords profit and pleasure for the evening hour.

AN equally interesting book in the same general line is Oliver Hueffer's *French France* (Appleton, \$3.50), an intimate account of the French people, not those of the big cities, but of those smaller communities where the French live their own lives free from foreign observation. This is not a book of travel or of observation, but of sound understanding based on long and intimate contact with the people in their homes and usual places of activity. In Mr. Hueffer's eyes

the French are neither insincere, excitable, immoral, dishonest, stingy, unreliable, nor militaristic. Whether one agrees with him or not one will find his book intensely interesting.

How many people realize how much land is still owned by the United States? Land for public parks, public recreation, forestation, for reclamation projects, for Indian reservations, wild life reservations, general and national monuments, not to speak of the undistributed public land which is giving the President so much concern. Those who are interested in the extent and diversity of the lands in the possession of the United States will find Robert Sterling Yard's *Our Federal Lands* (Scribner's, \$5.00) full of information. While the federal lands of today are but a remnant of the national estate which once stretched from ocean to ocean, they are of great extent and unlimited value. This book by the secretary of National Parks Association will repay reading.

Those who were interested in the Near East situation during and after the war will find the volume, *The Near East and American Philanthropy* (Columbia University Press, \$3.50), a valuable contribution. Primarily, it is a first-hand study of the situation in that part of the world, and the work that is being done with American money. It presents a very careful study of a difficult situation and is helpful because of the conclusions reached and the recommendations made. It is of value in addition, however, as a handbook of the countries covered, namely: Armenia, Albania, Iraq, Bulgaria, Greece, Turkey, Syria, and Palestine. The investigators are the authors of the book. They are Professors Frank A. Ross and Eldridge Selby of Columbia University, and Dr. Luther C. Fry. The recommendations involve drastic changes in the emphasizing of American philanthropy.

Another important contribution in the field of philanthropy is the report of the National Bureau of Economic Research, entitled *Trends in Philanthropy*, by Willford Isbel King, which considers some of the serious questions and problems that have arisen. The magnitude of the activities of community chests, and of certain other organizations more or less national in scope, has attracted public attention and has led to questions regarding the extent and development of philanthropic giving in the United States. Some of these, selecting those primarily of a quantitative nature, may be listed as follows:

Are more dollars contributed for philanthropic purposes now than formerly, or is it merely true that a few large organizations have taken the place of many small organizations?

When the sums contributed are reduced to terms of constant purchasing power, do they represent real value larger than before the war?

Have per capita contributions, if measured in dollars of constant purchasing power, increased during the last quarter century?

Are people today contributing to philanthropic organizations a larger proportion of their total wealth than they did in pre-war times?

Are earnings and interest on investments becoming a more or less important factor in the revenues of philanthropic organizations?

Do the large or small contributors furnish the bulk of the funds?

What changes have occurred in the objects of philanthropy as indicated by the distribution of the expenditures made by philanthropic organizations?

Are there cycles in philanthropy, or does it follow a smooth trend?

These are discussed, and at length.

Prohibition Still At Its Worst in the opinion of Professor Irving Fisher is better than the old condition, and in the volume bearing this title he gives the reasons why he believes this. It is a sequel to his former book, *Prohibition At Its Worst*. In his preparation he had the assistance of H. Bruce Broughan. It was prepared for the Alcohol Information Committee (150 Fifth avenue, New York City, \$1.75). It is written with all that

finality of the college professor of which Professor Fisher is an exemplar.

JOHN RANDOLPH of Roanoke is a unique figure in American history. He had the making of a statesman, but he exhausted his ability in invective rather than in constructive work so he is chiefly remembered for his erratic ways. He lived the life of a Southern gentleman when not engaged in public affairs. In his book, *Randolph of Roanoke* (Minton, Balch, \$3.50), whom he calls a political fanatic, Gerald W. Johnson seeks to fathom the tragic life of this man. Mr. Johnson, whose *Life of Andrew Jackson* will be pleasantly remembered, has told what he calls a "tragic story of a brave man, of a proud man ashamed, of a strong man doomed. Virginia saw in him a St. Michael, Massachusetts saw in him an Apollyon, but he is merely that most tragic of human beings, a man potentially great, so corroded by grief, so warped by disaster, as never to be able to rise to his true stature."

Young Abe Lincoln (Christopher Publishing House, Boston, \$1.50) is a collection of Lincoln stories as told by "Aunt Ann of Indiana." The author, S. Louise (Cotton) Marsh, herself a pioneer, was one of the first to bring to light stories of the neglected part of Lincoln's life. These stories of his formative years prove of value to all interested in the life of the great Emancipator.

Adoniram Judson was one of the pioneer missionaries of India. In fact, he was the first of the Baptist missionaries to be sent to Burma. He was a typical crusader, and with his clever wife, Ann Judson, made missionary history in that country. The useful and romantic life of Dr. and Mrs. Judson has been made the theme of an entertaining and constructive novel, *The Splendor of God*, by Honoré Willsie Morrow (Morrow & Co., \$2.50).

Stephen Child, now of San Francisco, has a well deserved reputation as a landscape architect. He has given out of the wealth of his experience and study a splendid volume which he calls *Landscape Architecture: A Series of Letters*. (Stanford University Press, Stanford, Calif.) It deals with sundry phases of the development of the landscape and offers helpful reading alike to the general reader and to the student of the problem. It includes a concise, but comprehensive treatment of practically all the more important phases of city planning. Real problems are discussed in a series of letters addressed by Mr. Child to a fictitious person who is undertaking the projects presented. While the addressee may be fictitious, the discussion is serious and very much to the point.

CLEAR HORIZONS

CHRISTIANITY was spread by those who were not ashamed to talk in all places of society. That is our history from the days of Christ. After Christ, the apostles went everywhere talking—talking to people as they found them. After John came Polycarp, of whom Irenaeus wrote: "I can tell also the very place where the blessed Polycarp was accustomed to sit and discourse . . . his conversations with the people, and his familiar intercourse with John as he was accustomed to tell, as also his familiarity with those that had seen the Lord." John had trained Polycarp by personal interviews, just as Polycarp trained Irenaeus. Church history says of Origen: "He was possessed of a certain sweet grace and persuasiveness, along with a strange power of constraint." A writer says of him: "The day I met Origen became to me the first day, the most precious of all days, since which for the first time the true sun began to rise upon me." Our Puritan fathers spread the faith by talking—telling their neighbors the good news. A writer says of one of them: "He talked about another world like one that had been there, and had come as a sort of express from thence to make a report concerning it." The Wesleyans and Quakers were much given to this; and once some Quakers journeyed to St. Petersburg to interview the czar on the subject of religion, and left him deeply impressed.

Today our Churches are suffering a tragic and terrible loss of spiritual power, because the disciples decline to speak, have no witness to give, no experience to talk about. Chesterton wrote of the Franciscan friars that "they were perpetually coming and going in all the highways and byways, seeking to insure that any man who met one of them by chance should have a spiritual adventure." When you leave the door of your church next Sunday, will some one, chancing to meet you, have a spiritual thrill? Jesus is still saying, "And ye shall be . . . witnesses."

—C. H. STULL, in the *Baptist*.

THE FAITH OF CHRIST

(Continued from page 364)

His Sacrament—the sacrament of the Cross and the Blood, the sacrament of sacrifice.

I like the title of Begbie's book, *Twice Born Men*, and I like the title of Shoemaker's book, *Twice Born Ministers*. The Saviour, Himself, said: "Ye must be born again."

I feel sorry for people who have no recollection of any time in their lives, when, like the Patriarch at Bethel, they had a vision of God, which made sacred a place in their lives, to which whenever doubts assail, and disappointments threaten, they can return. But there is something better than this, even. It is something which, more and more, thank God, the Sacrament of the Altar has to give to the world.

IF THERE is a heresy in American Christianity, I think it is the error of casualness. It is not alone of American religious life. It is throughout all American life. We are a casual people, but when you bring casualness into the religious life, it is a great deal more serious than it is in ordinary life.

The old theory was that if the spirit happened to touch you, you were converted and saved. The modern theory is that if you happen to feel like going to church you should go, and if you happen to be attracted by a certain eloquent preacher, you should go—if you are not, "No." This is a dangerous error—the heresy of casualness.

That is why I rejoice in my Church, and especially in the sacramental system of my Church. Religious life needs a system more than any other sort of life. Twice born, yes, but why stop at twice? Again and again born, again and again seeing the vision glorious, and again and again fired and inspired by the presence of the Holy Spirit.

So I uplift the sacraments and the power which comes from them, and herein, especially that which the Holy Spirit gives to us in the Sacrament of the Body and Blood.

They are the memorials of the Saviour. A memorial is more than a memory. There is nothing transitory and ephemeral in a memorial. A memorial stays. Yes, indeed, whenever the Sacrament is offered on the altar, there are the memories, there are the associations, both with the present world and with the world above, both with the militant and with the victorious.

But, there is something more than memories, more than associations. There is something which alone makes memory precious, and association inspiring—there is the Presence.

Attendance at church, listening to sermons, or listening in on sermons, sharing in so-called "church work"—alas, too often pretty casual sharing in church work—can never take the place, and can never do for you what you can do for yourself, and what your Church can do for you, and what the Holy Spirit can do for you, when you accept your responsibility (layman though you be) as of the royal priesthood, and so accepting such responsibility regularly and faithfully take your place in the fine army of those who come, week by week, Sunday by Sunday, to assist in the Holy Eucharist.

For this our cathedral is being built: to help us in this practice of the presence of God. All these shrines, standing as representative of every human activity, shall here be placed, because their place and purpose is to make those who come here feel themselves more nearly and more clearly in the Presence.

The antiphon:

"O Saviour of the world, who by thy Cross and precious Blood hast redeemed us; Save us, and help us, we humbly beseech thee, O Lord," with which, as text, I began by sermon, in the place in the Prayer Book, where it occurs, is followed by a prayer. With that prayer, I close my sermon, and in that prayer I ask you to join. The prayer is:

"O Thou, Almighty Lord, who art a most strong tower and a refuge to all those who put their trust in Thee, to whom all things in heaven, in earth, and under the earth, do bow and obey; Be now, and be evermore our defence; and make us know and feel, that there is none other Name under heaven given to man, in whom and through whom, we may receive health and salvation, but only Thy Name, our Lord and Saviour, Jesus Christ. Amen."

You will find as you look back upon your life that the moments that stand out, the moments when you have really lived, are the moments when you have done things in a spirit of love.

—Drummond.

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.

CANON 23

To the Editor of *The Living Church*:

AT A MEETING of the Akron Regional Clericus a discussion took place concerning Canon 23 on the permissible use of a church.

While recognizing the value of the canon, the idea was expressed that it might be modified without violating the principle underlying it; and with a view to securing opinion on the matter the undersigned were instructed to send the suggestion to *THE LIVING CHURCH* for publication.

It would seem that with the consent of the bishop of the diocese a church might properly be loaned to any recognized body of Christians for the purpose of Christian worship or conference. But the canon governing such action might draw a sharp line between lending the *building* and lending the *paraphernalia*. The seats, lectern, pulpit, organ, etc., can hardly be regarded as paraphernalia essentially connected with the Catholic faith; whereas the altar most certainly is—also the priestly vestments and other things used exclusively for the Church's sacramental services. To use these latter for anything other than for the purpose the Church intends them to be used would seem to some even a sacrilege, and would at least be a violation of propriety. But if a Protestant body, or some group of varied faiths, asked for the loan of a church building, surely that could be given without giving the loan of any sacramental paraphernalia or even the sanctuary. With that understanding the visitors could easily bring their own Communion table and place it at the chancel steps, as was done by the Covenanters, of their own preference, when they had the Church of England properly under their control. And the courtesy of the Church in making such a loan would not compromise any principle that the Church stands for. Or would it? We would like to know.

Akron, Ohio.

(Rev.) GEO. M. BREWIN,

(Rev.) B. Z. STAMBAUGH.

THE PREFACE TO THE LORD'S PRAYER

To the Editor of *The Living Church*:

LIVING as far as I do from "God's own country," and not being constantly under the dominance of our good old American god, I am surprised to see that so many godly people (even a bishop) are protesting against the Preface to the Lord's Prayer which lately was introduced into our Liturgy—and that no champion seems able to justify it fundamentally. It is not fundamentally justified by referring to the fact that it was used in the ancient liturgies, though it may be that the revisers of our Prayer Book had no other reason for introducing it. It would not be fundamentally justified if it could be proved that it was *legally* introduced—nor if the contrary could be proved would it thereby be fundamentally condemned.

To Christians of his day St. Paul dared say to their shame that "some of you have not the least idea of God" (I Cor. 15:34). I, as a mere presbyter, hardly venture to use such words. Yet this challenge is aptly addressed to all who regard "the Fatherhood of God" as a magic formula for uniting all religions, and who count this idea the most obvious there is a God, and than the truth that God is *God*. It might thing in the world—more obvious by far than the fact that he said to be self-evident that God is a father, if we mean no more by it than that He is the Creator, whose eyes open upon all His works. But then that is a thought of no poignant personal interest to us. And if it were self-evident that God is Father, it is very far from self-evident that we are sons. That, however, is the implication of calling upon God as Father, unless we expressly exclude it like the Prodigal Son. The *obvious* thing is that we are *not* sons; we are not like God, we are not even obedient to Him. When we reflect what man is, how human he is, how all-too-human, how equivocal our position is, how questionable our standing before our Creator, we need strong encouragement to make the boast that we are sons of God. That is the highest title Jesus claimed. Nothing is so obvious as that we have no right of ourselves to claim it. To claim it is to claim to be what obviously and

phenomenally we are not. Yet Christ encourages us to such presumption: *praeceptis salutaribus moniti, et divina institutione formati, audemus dicere: Pater noster*. The implication is incredible: phenomenally we are mere men, and none of us good men, yet we claim that substantially we are akin to God! How dare we say that—unless (as St. Paul puts it in Romans 8:14) we are "compellingly led" to say it by the Spirit of God, unless "the Spirit beareth witness with our spirit that we are children of God," unless in the last resort we realize that it is not we mere men who say it but "the Spirit of His Son in our hearts which cries Abba, Father" (Gal. 4:6), that Christ in us is our only hope of such glory. Knowing that, we may be content that our life is hid with Christ in God—that what we are substantially is not yet manifested.

If we think thus, we shall not lightly address God as Father. Though in other offices we recite the Lord's Prayer without a preface, and though using it so often we are prone to treat it as a "vain repetition," we may be glad that in the most solemn places we are reminded that it implies always the prodigious claim that we are sons of God. It is only because Christ has taught us and encouraged us that we are "bold" to say: Our Father.

(Rev.) WALTER LOWRIE.

Rome.

AMERICAN MISSIONARIES IN CHINA

To the Editor of *The Living Church*:

REPORT was made that a special dispatch dated October 18th was sent to a New York City newspaper from Shanghai [see also *THE LIVING CHURCH*, October 26, 1929, p. 880] which said, "Japanese and British gunboats furnished a sanctuary for the foreign residents of Wuhu today. The fifteen Americans who reside at Wuhu, all but three of whom are missionaries, sought the safety of the British gunboat *Cricchet*, which also took aboard other foreigners."

Letters are arriving from United States which indicate that this report has been widely circulated throughout the United States. During a recent visit to the United States, I discovered that there was considerable misunderstanding and a good deal of discussion, pro and con, in regard to the missionaries "leaving their stations and Chinese co-workers in times of danger, especially political and military upheavals" and to the "Gunboat Policy in China in relation to the missionaries."

Since the above report is most inaccurate and unfair, it seems only fair in view of the misunderstanding and discussions of the past few years that a correct statement of the situation in Wuhu, Anhui province, China, on October 18, 1929, should be given.

The report should have read, "The thirty-eight adult Americans and the seventeen American children, of whom all but ten adults and six children are missionaries . . ." On October 18th twelve adults were away attending conferences, etc., and four children were away at school, so that there were thirty-nine Americans in the community.

Further, no member of the missionary community sought safety on any gunboat. The battle or mutiny started at 3 A.M.; about 9 A.M., after a bomb had landed at the back door of the residence, a lady in the Disciples Mission, with her two small sons, went to the residence of the missionaries who were not in the direct line of fire as this residence was—the actual fighting was going on less than a quarter mile away. About noon, a retreat would have placed the residences of three other missionaries in between the two roads by which the soldiers would have retreated—in fact, since the compound had only a wire fence, the soldiers might have retreated through the compound. Hence it was deemed wise to have the three ladies and three small children in these residences remove to the residence of another member of the same mission, which was a short distance away and surrounded by a wall, and out of the direct range of fire. All Chinese women and children were removed at the same time.

But in both cases, an American male missionary remained on the property, as did all Chinese servants. In all other cases the missionaries (men, women, and children) remained in their

own houses and helped to maintain the morale of the Chinese co-workers and their families.

The splendid saneness and calmness of the American missionary women and children, and of the British missionary woman in the community deserves the highest praise, and they did much to calm the fears of the Chinese women and children.

In the face of these facts it hardly seems fair to imply that at the first sign of trouble, the missionaries deserted their residences and co-workers and sought a gunboat. The missionaries do not needlessly risk their lives, but on the other hand they do not run at the least sign of trouble.

I trust that you will make this letter public so that the situation may be correctly understood.

Wuhu, China.

B. WOODWARD LANPHEAR.

TRANSFERRING NON-COMMUNICANTS

To the Editor of *The Living Church*:

IN A RECENT ISSUE the Rev. E. P. Dandridge suggests that there should be provided a form of letter of transfer for use in case any of the baptized persons whom we are now called upon to count and report in our parochial reports are about to move to some other parish, and expresses the hope that the matter may be discussed. He suggests that we ought to have such a form, because "we account all baptized persons as members of the Church." Perhaps and maybe. We are constantly making that statement, but how far do we really mean anything by it in the case of those persons who were baptized as infants, and who have never ratified what was done for them without their knowledge and consent, and have never in any way before any congregation of ours acknowledged themselves bound to believe and do the things their sponsors promised they would? The most that we can say of such persons is that baptism made them *potential* members of Christ, children of God, and inheritors of the kingdom of heaven. To claim that baptism has made them those things permanently, and without any action or undertaking of their own, would be to attribute magic to the sacrament, which is doubtless what some do, but not at all what the Church does. For the Church administers infant baptism only with a later personal undertaking of the obligations by the person baptized, at Confirmation, in mind. Persons who have been baptized, but have never made any confession of faith or promises of obedience may be loosely said to be "members of the Church," but they cannot be truthfully said to "belong to" it, for no one can be said to belong to the Church unless and until he has by his own action publicly dedicated himself to it and its service. As Dr. Rufus Jones has said: "To say a man has 'got religion' means nothing, unless that man's religion has got him." That is precisely the position of the Church, which inquires, at Confirmation, whether the baptized person's religion has got him.

For the fact should not be lost sight of that the baptized adult who is not confirmed, nor even ready and desirous so to be, has *no recognized place* in the system of the Church; he just doesn't "belong"! Sponsors now promise in the baptismal service to see that the child is brought to Confirmation at the proper time. The service for the Baptism of Adults contains the rubric: "*It is expedient that every adult, thus baptized, should be confirmed by the bishop, so soon after his baptism as conveniently may be; that so he may be admitted to the Holy Communion.*" If the General Convention should provide a form for the transfer of baptized persons who propose to remain that and nothing more, it would be recognizing them as a *legitimate group* in our midst, and be acting entirely contrary to the teaching and practice of the Church. If a rector is sufficiently interested in any such person as to wish to write to some other rector about him, he can perfectly well do so without any form, and in appropriate cases he might use the words of our Lord, and certify that the person "is not far from the Kingdom."

The real difficulty about the present classification of the adherents of a parish as "baptized persons," "confirmed persons," and "communicants," is the absence of any authoritative definitions which would enable rectors to decide how to group their adherents. Theoretically, all baptized persons in Nashville are members of the Church, but of course Dr. Dandridge does not report them all in his report for his parish. I used to include all whom I thought the rector of the parish would be called upon to bury when they died. It would be interesting to know how different clergy decide this difficult question. And this uncertainty goes to show how little any certificate that a certain person was one of the baptized people in a parish would amount to. And what is meant by "confirmed persons" as distinct from "communicants"?

Bala-Cynwyd, Pa.

(Rev.) F. C. HARTSHORNE.

CHINESE FAMINE RELIEF

To the Editor of *The Living Church*:

CHILDREN in China are starving. Two cents a day will feed a child.

In this season of the Epiphany or the Manifestation of Christ to the Gentiles, let every Sunday school child bring on some stated Sunday two cents to save the life of a starving child for one day, thus manifesting Christ to the Gentiles, in this case the Chinese, by showing them Christian love.

I think picturesqueness would be added to this effort by giving to every child who brings two cents a small golden paper star. This star would symbolize the fact that the child had manifested Christian love to the Gentiles as the Epiphany star had of old manifested Christ. Such stars may be home-made or bought at a very low cost.

What will become of these *Chinese children* if we do not help them?

What will become of *us* if we do not help them?

In this Epiphany season let us, members of a Church which has such a rich heritage of traditions, show to the world that we respond in practical charities, and by saving the life of a starving child we will continue to manifest Christ to the Gentiles. (Rev.) JAMES S. HOLLAND.

Bridgeton, N. J.

[Contributions for famine relief in China may be sent through THE LIVING CHURCH RELIEF FUND, or directly to China Famine Relief, Inc., 205 E. 42d street, New York City.—EDITOR, L. C.]

"THE GOSPEL OF JESUS CHRIST"

To the Editor of *The Living Church*:

I AM much interested in the compilation of "The Gospel of Jesus Christ," by Miss L. L. Robinson, which appears on the inner front cover of the Christmas issue of THE LIVING CHURCH, and I am writing to learn if there is any possibility of its being reprinted as a pamphlet. Such a reprint, bound in linen and adorned with colored illustrations like your admirable *Little Color Missal*, would be invaluable in educational work among children and adults alike.

(Rev.) E. P. SABIN.

[What do other readers think? If the demand were great enough, the article could be made into a booklet as suggested, though probably not with colored illustrations, as these would make the cost too high.—EDITOR, L. C.]

CONFIRMATION

To the Editor of *The Living Church*:

REFERRING to the interesting article of the Rev. Harold G. Willis, *Where Do We Go From Here* [L. C. December 7th], may I say that I find in a Church of England Prayer Book of the reign of Queen Victoria, now in my possession, the following rubric: "So soon as Children are come to a competent age, and can say, in their Mother Tongue, the Creed, the Lord's Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. *And every one shall have a Godfather, or a Godmother, as a Witness of their Confirmation.*"

MARY CARNAHAN.

New York City.

THE CHURCH ARMY

To the Editor of *The Living Church*:

CONCERNING your sub-leader in THE LIVING CHURCH of December 14th, A Vocational Conference, it is not only for the priesthood and for the sisterhoods that active recruiting is needed. Little Church Army is on the ecclesiastical map and greatly in need of good human material and we need the coöperation of the parochial clergy in locating keen laymen.

Won't you put in a plea? Training is free and pocket money provided. Applicants should be unmarried and between the ages of twenty and thirty. (Capt.) B. FRANK MOUNTFORD.

New York City.

BISHOP BRENT'S MEMORIAL TABLET

To the Editor of *The Living Church*:

MAY I CORRECT a statement in your issue of December 28th? The tablet unveiled to the memory of Bishop Brent is not in Geneva but in Christ Church, Lausanne, where the burial services were held in April, 1929. This tablet was unveiled by the English Bishop of Northern Europe on December 4th.

HELEN C. C. BRENT.

Denver, Colo.

[THE LIVING CHURCH is very happy to carry this correction, and is grateful to Miss Brent for calling attention to it.—EDITOR, L. C.]

BOOKS OF THE DAY

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

THE SAVIORS OF MANKIND. By William R. Van Buskirk. New York: The Macmillan Co. Price \$3.00.

THE preface asserts that "this is the overlooked and untold story of the world's great prophets and their messages"—certainly an exaggerated claim. The facts here recounted, the "story" here retold, may be found, of course, in many learned books such as those from which the author freely quotes. The estimate given of each prophet is impartial and with sufficient originality, but in view of the multitude of treatises on the great religions of the world and their leaders, such a work as this, however admirable, cannot present "an overlooked and untold story."

The prophets chosen are Lao-Tze, Confucius, Gautama, Zoroaster, Aakhnaton, Moses, Isaiah of Babylon ("Deutero-Isaiah"), Socrates, Jesus of Nazareth, Saul of Tarsus, and Mahomet—a notable succession of great religious leaders.

In each case something is told of the prophet's life and times, in the endeavor to make each leader stand out clearly against the background of his own day and place.

While in many cases critical results are presented, in others they seem to be overlooked, as (p. 230) in the reference to the "immense number of people" in the Exodus from Egypt (now reduced to a few thousand), or in retaining the old spelling Mahomet, now better known as Mohammed, or, still better, Muhammad. His estimate of Jesus will not satisfy the conservative, but is most reverent and corrects some recent misrepresentations. The writer's conclusion is that our own age has great need of leaders—whether "statesman, prophet, religious founder, or social expert"—"inspired and self-sacrificing men."

F. L. P.

DISARMAMENT. By Salvador de Madariago. New York: Coward-McCann, Inc. Price \$5.00.

DISARMAMENT has been very much to the front of late and bids fair to occupy a considerable amount of attention because of the London Conference and the discussion of the issues incident thereto. Theoretically, there is a very considerable basis for at least a reduction in armament, if not for actual disarmament. It must be borne in mind, however, that the world has lived under arms from the beginning of recorded time. Recognizing this fact, Señor de Madariago seeks to answer the question, "Why should we moderns, or at least some of us, be so anxious to make the world alter its ways?" This he does in a significant volume from the point of view of the world. I put it this way because the author for five years was a member of the Secretariat of the League of Nations, and though a Spaniard, is a professor at Oxford. In other words, he has, as far as it is possible to do so, disassociated himself from the nationalistic viewpoint and has sought to examine the question from the point of view of world citizenship and world solidarity. Moreover, he views it from the point of view of human essentials rather than that of the technical details involved. He discusses the subject critically, politically, and prospectively. He does it with distinction, with acumen, and caustic wit. He realizes that the existence of armaments was and is a formidable danger to the peace of the world, and he also realizes and states in capitals that *Armament firms are interested in fostering a state of affairs which will increase the demand for Arms.*

Among the obstacles to disarmament he mentions the "slow rhythm" of the League of Nations, a body which he declares "cannot move with the ease and swiftness of the flapper in jazz"; the complexity of nations, and the instability of the political situation.

This book is essentially for the layman, and is written with a view to his enlightenment.

CLINTON ROGERS WOODRUFF.

TWELVE ROYAL LADIES. By Sidney Dark. New York: Thomas Y. Crowell Company. Price \$3.00.

THE sketches which Mr. Dark has given us are very entertaining. The author seems to delight in exploding conventional theories and presenting his data in a novel way; yet his concluding judgments are usually those of the orthodox historians. For instance, he seems to be piling up the evidence for the canonization of Catherine de Medici, when to our surprise he tells us that "no man or woman has ever lived in this world with less conscience and with fewer scruples." We are about to hail Mary Stuart as a martyr when we read that "she was the victim of an overmastering and lustful passion."

As versatile as Mr. Dark undoubtedly is, we do not feel that he is at his best in the field of history. It has been said that the law is a jealous mistress; the same is true of historical writing. Specialization and the most impartial cast of mind are necessary, otherwise the author sizes up situations without adequate equipment and becomes a partisan rather than an investigator. Charm and freshness of style cannot atone for obvious bias.

EDGAR LEGARE PENNINGTON.

In *Science and the Unseen World* (Macmillan, \$1.25) Professor A. S. Eddington reveals himself as a member of the Society of Friends. This little book contains his Swarthmore Lecture, and its message is that there is nothing in science which can destroy religion. Science studies that physical world which in man somehow or other is the substratum of a mind for which notions of right and wrong have significance. "We say that the brain which produces '7 times 9 are 63' is better than the brain which produces '7 times 9 are 65'; but it is not as a servant of natural law that it is better. Our approval of the first brain has no connection with natural law; it is determined by the type of thought which it produces, and that involves recognizing a domain of the other type of law—laws which ought to be kept but may be broken. Dismiss the idea that natural law may swallow up religion; it cannot even tackle the multiplication table single-handed" (pp. 57, 58).

Perhaps the most important passage in the lecture is that on pp. 74-78 where Professor Eddington points out that there ought to be developments of theological study which are as normative for man's religious aspirations as the developments of scientific study are for his questionings concerning the nature of the physical world. This is certainly true, and we need to ask ourselves very seriously: Is Professor Eddington ignorant of the existence of such developments because they don't exist, or for some other reason?

L. H.

THE REV. JOHN WALKER POWELL, special lecturer in English Literature at the University of Minnesota, has written a really fascinating account of the progress of Israel toward monotheistic belief and religion, entitled *In Search of God: An Appreciation of the Ancient Hebrew Literature* (Macmillan, \$1.50). He assumes the truth of the critical results now generally accepted, and on that basis makes his story exceedingly human and illuminating. But he is a Modernist, and entirely eliminates the supernatural. One does not have to be a Fundamentalist, and accept the historical inerrancy of every account of miracles in the Old Testament, however, in order to perceive that such a religious development, of such a backsliding people as the Israelites were, cannot be accounted for by the purely human factors which Mr. Powell so graphically describes. The charm of his narrative does not make the story credible to those who think the problem through, unless the supernatural is presupposed as the overruling factor. If this be borne in mind by the reader, he will find the book helpful for a better understanding of the sacred narrative.

F. J. H.

The Living Church

Established 1878

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

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

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

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

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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.

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

Church Calendar



JANUARY

12. First Sunday after Epiphany.
19. Second Sunday after Epiphany.
25. Saturday. Conversion of St. Paul.
26. Third Sunday after Epiphany.
31. Friday.

CATHOLIC CONGRESS CYCLE OF PRAYER

JANUARY

10. St. Mark's, Jersey City, N. J.
11. Corpus Christi, New York City.
13. St. Saviour's, Sound Beach, Conn.
14. Holy Trinity, Tiverton, R. I.
15. All Saints', Oakville, Conn.
16. All Saints' Memorial, Providence, R. I.
17. St. Mark's, Mystic, Conn.
18. St. Barnabas', Apponaug, R. I.

CALENDAR OF COMING EVENTS

JANUARY

14. Convention of Western Michigan.
15. Conventions of Arkansas and Nebraska. Convocation of Mexico.
19. Convocation of North Texas.
20. Convocation of Texas.
21. Conventions of Milwaukee, Mississippi, South Florida, and Upper South Carolina.
22. Conventions of Alabama, Atlanta, Indianapolis, Kentucky, Louisiana, Maryland, Southern Virginia, Tennessee, and West Texas. Convocation of Oklahoma.
28. Conventions of Duluth, Missouri (to elect Bishop Coadjutor), Pittsburgh, and Southern Ohio. Convocations of San Joaquin and Liberia.
29. Conventions of Dallas, Los Angeles, and Oregon.
- Convention of Florida. Convocations of Porto Rico and Utah.

APPOINTMENTS ACCEPTED

BERGER, Rev. **WILLIAM E.**, formerly rector of St. Paul's Church, Watertown, Wis. (Mil.); has become assistant at St. Saviour's Church, Bar Harbor, with charge of Church of Our Father, Hull's Cove, Me. Address, St. Saviour's Rectory, Bar Harbor, Me.

CHALMERS, Very Rev. **R. S.**, dean of St. Matthew's Cathedral, Dallas, Tex.; to be rector of Grace and St. Peter's Church, Baltimore.

CHILLSON, Rev. **ALBERT F.**, formerly assistant at St. John's Church, Jersey City, N. J. (N'k.); to be deacon-in-charge of St. Bartholomew's Church, Hohokus, N. J. (N'k.)

GAITHER, Rev. **B. W.**, formerly rector of Church of the Holy Cross, Aurora, N. C. (E.C.); to be rector of Grace Church, Hopkinsville, Ky.

HARRIS, Rev. **JOHN U.**, vicar of St. George's Church, Lee, Mass. (W.Ma.); to be rector of that church.

HUNTER, Rev. **JAMES W.**, formerly rector of Holy Trinity parish, Sykesville, Md.; to be rector of St. Andrew's Church, Fort Thomas, Ky. (Lex.)

PEARMAN, Rev. **WILLIAM A.**, formerly rector of St. John's Church, Bedford, Va. (Sw.V.); has become locum tenens at St. Mary's Church, Kinston, N. C. (E.C.)

SIMMS, Rev. **REX C.**, formerly rector of St. Paul's Church, La Salle, Ill. (C.); to be priest-in-charge of St. Ignatius' Church, Antioch, and St. Andrew's Church, Grays Lake, Ill. (C.) Address, Antioch, Ill.

TEISEN, Rev. **TAGE**, formerly canon of Trinity Cathedral, Pittsburgh; has become rector of St. Paul's Church, Troy, N. Y. (A.) Address, 52 Third St., Troy.

WHITTLE, Rev. **DENNIS**, formerly rector of Emmanuel Church, Covington, Va. (Sw.V.); to be rector of St. Peter's Church, Delaware, Ohio (S.O.)

WRINCH, Rev. **HUBERT G.**, assistant rector at Gethsemane Church, Minneapolis, Minn.; to be rector of St. Paul's Church-on-the-Hill, St. Paul, Minn. Address, 1805 Portland Ave., St. Paul, Minn. February 1st.

RESIGNATION

GRISWOLD, Rev. **LATTA**, as rector of St. George's Church, Lee, Mass. (W.Ma.) He will continue as rector of Trinity Church, Lenox, Mass. (W.Ma.)

TEMPORARY ADDRESS

ANDREWS, Rev. **ROBERT W.**, Ph.D., and Mrs. Andrews arrived in New York City on regular furlough from Japan, December 24th, and until further notice may be addressed at 410 W. 110th St., New York City.

ORDINATIONS

DEACONS

CONNECTICUT—**PERCY F. REX** was ordained to the diaconate on December 17th in Trinity Church, Tariffville, by the Rt. Rev. Edward Campion Acheson, D.D., Bishop of Connecticut.

The candidate was presented by the Rev. Raymond Cunningham, rector of Trinity Church, Hartford. Bishop Acheson preached the sermon. The Rev. Mr. Rex is a graduate of Yale Divinity School, and was formerly a member of the Lutheran Church. He is now to be in charge of Trinity Church, Tariffville, and St. Andrew's, North Bloomfield, with address at Tariffville.

COLORADO—Bishop Ingle has ordained three men within a month, **HAROLD T. SHAY**, **JAMES CARMAN**, and **SAMUEL MCPHETRES**, all to the diaconate.

The Rev. Mr. Carman was ordained on December 29th in the Church of St. John the Evangelist, St. Paul. He was presented by the Rev. William J. Spicer of Minneapolis. The Rev. F. D. Butler, rector of St. John's, acted as master of ceremonies. The ordinand is a member of the senior class at Seabury Divinity School, where he continues his studies.

KENTUCKY—On December 24th the Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky, ordained **CHARLES N. LEAVELL** to the diaconate in St. Andrew's Church, Louisville. The candidate was presented by the Rev. John S. Douglas, rector of St. Andrew's, who also preached the sermon. The litany was read by the Rev. W. F. Renneberg, secretary of the diocese.

Mr. Leavell, who is in the senior class of the Virginia Theological Seminary, will continue his work there until his graduation in June when he will be put in charge of Christ Church, Bowling Green.

NEW YORK—On St. Thomas' Day, December 21st, at the Cathedral of St. John the Divine, the Rt. Rev. Arthur S. Lloyd, D.D., Suffragan Bishop of New York, preached, celebrated the Holy Communion, and ordained to the diaconate **EDWARD ROCHE HARDY, JR.**, tutor in the General Theological Seminary.

The candidate was presented by the Rev. L. E. W. Mitchell of the staff of St. Agnes' Chapel, Trinity parish; and the sermon was preached by Bishop Lloyd. The Rev. Mr. Hardy will continue as tutor and graduate student at the General Theological Seminary, with address at 175 Ninth Ave.

TEXAS—On December 30th, the Rt. Rev. Francis M. Taitt, S.T.D., Bishop Coadjutor of Pennsylvania, acting for the Bishop of Texas, ordained **JOHN CRAIG ROAK** to the diaconate in Christ Church, Philadelphia.

The candidate was presented by the Rev. Charles B. DuBell of St. Simon's, Philadelphia, and the sermon was preached by the Rev. Dr. Floyd W. Tomkins of Holy Trinity Church. The Rev. Mr. Roak is to be deacon-in-charge of Resurrection Mission, Mayfair, Philadelphia.

PRIESTS AND DEACONS

LONG ISLAND—On December 29th the Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island, advanced the Rev. **HOWARD FREDERIC DUNN** and the Rev. **CARLETON FRANCIS MILLER SAGE** to the priesthood, and ordained **FRANCIS DE CRISTOFORO** and **RICHARD STAMERS PURDY** to the diaconate in St. Ann's Church, Brooklyn.

The Rev. Mr. Dunn, who has been at St. Ann's, will remain as assistant to the Rev. Dr. Samuel M. Dorrance, rector. The Rev. Mr. Sage will be curate at St. Paul's, Brooklyn. The Rev. Mr. De Cristoforo is to continue his ministry to the Italians in the neighborhood of Grace Chapel, Manhattan, and the Rev. Mr. Purdy will serve St. Michael's Church, Oceanside, where he has been associated since June.

PRIESTS

BETHLEHEM—On St. Thomas' Day, 1929, in the Pro-Cathedral Church of the Nativity, Bethlehem, the Rev. **ALBERT M. HOLLOWAY** and the Rev. **EDWARD G. McCANCE** were advanced to the priesthood by the Bishop of the diocese, the Rt. Rev. Frank W. Sterrett, D.D.

Dean E. G. N. Holmes of Leonard Hall read the Morning Prayer and the litany. The Rev. Royden K. Yerkes, D.D., a member of the faculty of the Philadelphia Divinity School, preached the sermon.

Mr. Holloway was presented by his father, the Rev. W. R. Holloway, rector of St. Andrew's Church, Alden, Pa. Mr. McCance was presented by Dean Gateson of the pro-cathedral, the candidate having been a life-long member of this church.

Mr. Holloway is curate at St. Mark's Church, Frankfort, in the diocese of Pennsylvania. Mr. McCance is the missionary at St. Paul's Church, Minersville, and St. Stephen's Church, Forestville.

ERIE—On Monday, December 9th, the Rev. A. LESTER M. WORTHY was advanced to the priesthood by the Rt. Rev. John C. Ward, D.D., Bishop of Erie, in St. John's Church, Sharon.

The candidate was presented by the Rev. Dr. Martin Agner, rector of St. John's Church, Franklin, and the sermon was preached by the Very Rev. George G. Bartlett, D.D., dean of the Philadelphia Divinity School, of which the ordinand is a graduate. The preface was read by the Rev. D. W. Clarke of Greenville; the litany by the Rev. H. J. Cluver of St. John's Church, Kane; the epistle by the Rev. Elijah H. Edson, a retired priest; and the gospel by the Rev. S. J. Noce of St. Paul's, Farrell.

The newly ordained priest will continue as rector of St. Mark's Church, Erie, and priest-in-charge of St. Mary's, Lawrence Park.

PENNSYLVANIA—On December 23d the Rt. Rev. Francis M. Taitt, S.T.D., Bishop Coadjutor of Pennsylvania, advanced the Rev. **EDWARD EARL MILLS** and the Rev. **WILLIAM HUGH PRYER** to the priesthood in St. Peter's Church, Philadelphia. The Rev. Dr. Edward M. Jefferys, rector of St. Peter's, preached the sermon.

The Rev. Mr. Mills, who was presented by the Rev. E. S. Thomas of St. Barnabas' Church, Germantown, is to be priest-in-charge of St. Cyril's Mission, Coatesville, and Ascension Mission at Westchester. The Rev. Mr. Pryer, presented by Dr. Jefferys, is to be curate of St. Peter's Church.

WESTERN NEBRASKA—On December 22d the Rt. Rev. George Allen Beecher, D.D., Bishop of Western Nebraska, advanced the Rev. **FRANCIS J. PRYOR III** to the priesthood in St. Elizabeth's Church, Holdrege.

The Rev. Mr. Pryor was presented by the Very Rev. Francis R. Lee, dean of St. Mark's

Pro-Cathedral, Hastings, who also preached the sermon. The Rev. Mr. Pryor is an alumnus of Trinity College, Hartford, Conn., and a recent graduate of Berkeley Divinity School. He is now in charge of St. Elizabeth's, Holdrege.

DIED

BARHYDT—Entered into rest eternal on January 3, 1930, the Rev. GEORGE WEED BARHYDT. Funeral services were held at Christ Church, New Haven, Conn., on Monday afternoon, January 6th, at 2:30.

CHAMBERS—At 1129 Garden St., Hoboken, N. J., on December 27th, CHARLES T. CHAMBERS, for thirty-one years former treasurer of St. Ignatius' Church, New York City, also director of the Bell Home, allied to that parish; and, for the past ten years, a trustee and secretary of the Church of the Holy Innocents, Hoboken. Burial was from the latter church on December 30th. He is survived by a widow and two daughters, one of whom is a member of the Sisters of St. John the Divine; also three brothers and a sister. He lived and died a humble, conscientious, and devoted servant of Christ and His Church. R. I. P.

WINSTON—Mrs. MARY E. WINSTON, widow of George Alfred Winston, and mother of Nannie Hite Winston, entered into life eternal at her home in Louisville, Ky., on December 26, 1929.

MEMORIALS

Theodore Downs and Harriet L. Downs
In loving memory of THEODORE DOWNS and HARRIET L. DOWNS, who entered life eternal January, 1913, at Rinehead, Long Island, N. Y.

Belle Bartlett Preston

In loving memory of BELLE BARTLETT PRESTON, who entered into life eternal January 12, 1929.
"Grant her eternal rest, O Lord, and let perpetual light shine upon her."

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PRIEST, 33, MARRIED, SEMINARY graduate, B.A. degree, some business experience, wishes to communicate with vestry seeking rector. Would be willing to serve a reasonable time on trial. B-504, **LIVING CHURCH**, Milwaukee, Wis.

PRIEST, SINGLE, CATHOLIC, AVAILABLE for work. Can any bishop offer small parish or mission? Apply C-507, care of **LIVING CHURCH**, Milwaukee, Wis.

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CHURCHWOMAN DESIRES POSITION AS director of religious education. University graduate, wide teaching experience, interesting Church connections. Supplementary editorial and secretarial references. **REPLY H-500**, care **LIVING CHURCH**, Milwaukee, Wis.

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SEVERAL AMERICAN FRIENDS OF Christ Church, Amsterdam, Holland—where Americans always receive a warm welcome—are planning to give to the church an American window symbolizing International Peace and Goodwill. The text for the window is St. John 15, verse 12: "And this is my commandment, that ye love one another as I have loved you." A beautiful sketch for the window has already been made by an artist who has spent much time studying the famous windows in the Cathedral of Chartres in France. It represents Christ speaking to the representatives of four nations whom He met during His ministry on earth, *i.e.*, Greek, Jew, Canaanite, and Roman; and He is giving to them all this commandment of love. Contributions towards the cost of the window have been received from Virginia, Massachusetts, New Hampshire, Iowa, Washington, D. C., New York, Long Island, Pennsylvania, and Illinois. We should like to receive contributions, however small, from all the states in the Union, thus expressing a truly national feeling of goodwill towards all the world. The contributors will be interested to know that the Rt. Rev. Nathaniel S. Thomas, D.D., in charge of American Church interests abroad, has fixed Whitsunday, June 8th, for the presentation and unveiling service; they are requested to keep the date uppermost in mind when making their itinerary for their spring trip abroad, and thus to be in Amsterdam, if possible, a day or two before, when they will be warmly welcomed.

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SOCIETIES, ORGANIZATIONS, GROUPS, individuals, interested in money-earning plans write for special offer three exceptional fund-raisers. Satisfaction assured. Particulars free. Send name of organization or church, with rector's name and address. **ADA PRODUCTS**, 228 Washington St., Buffalo, N. Y.

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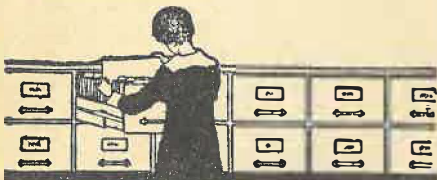
SISTERS OF THE HOLY NATIVITY

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

RETREAT

WEST PARK, N. Y.—A RETREAT FOR priests will be held at Holy Cross, West Park, N. Y., beginning on the evening of February 24th, and ending on the morning of February 28th. Notify GUESTMASTER if you expect to be present.

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.

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

Illinois

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REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M.,
and Benediction 7:30 P.M. Week Day Mass,
7:00 A.M.
Confessions: Saturdays, 4:00-5:30, 7:30-9.

Massachusetts

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

New York

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

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

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

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 Ad-
dress and Benediction.
Masses daily at 7:30 and 9:30.
Extra Mass Wednesdays at 7:00.

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.

Pennsylvania

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

RADIO BROADCASTS

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

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

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

WBBZ, PONCA CITY, OKLAHOMA, 1200 kilocycles (240.9). Grace Church, every third Sunday at 11:00 A.M., C. S. 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. Crosson.

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

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

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

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

WLBW, OIL CITY, PA., 1260 KILOCYCLES (238 meters). Christ Church. Every Wednesday, 12 noon to 12:30, E. S. Time. Rev. William R. Wood, rector.

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

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

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

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

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

WTAR, NORFOLK, VA., 780 KILOCYCLES (384.4). Christ Church every Sunday and Festivals 11:00 A.M., E. S. Time.

BOOKS RECEIVED

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

D. Appleton & Co. 29-35 W. 32nd St., New York City.

A History of the People of the United States During the Lincoln Administration. By John Bach McMaster. \$5.00.

The Bobbs-Merrill Co. Indianapolis, Ind.

The Inside of Prohibition. By Mrs. Mabel Walker Willebrandt. \$2.00.

Lewis Copeland Co., Inc. 119 West 57th St., New York City.

Bernarr Macfadden, A Study in Success. By Clement Wood. \$3.00.

The True Story of Bernarr Macfadden. Illustrated. By Fulton Oursler. \$2.50.

Chats With the Macfadden Family. Illustrated. By Grace Perkins. \$2.50.

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

Aesthetic Judgment. By D. W. Prall, University of California. Illustrated with Eighteen Plates, Three in Color. \$4.00.

Little, Brown & Co. 34 Beacon St., Boston, Mass.
The Story of Government. By Sir Charles Petri. \$3.50.

The Macmillan Co. 60 Fifth Ave., New York City.
Labor Speaks for Itself. A Symposium of Labor Leaders. Edited by Jerome Davis. \$2.00.

Edwin B. Mitchell and Coward-McCann. 425 Fourth Ave., New York City.

King Spider: Some Aspects of Louis XI of France. By D. M. Wyndham Lewis. \$5.00.

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

A Little Book of the Passion. An Anthology of Prose and Verse. Chosen by Kenneth N. Colville. \$1.50.

J. H. Sears & Co., Inc. 114 E. 32nd St., New York City.

The Woman of It. By Clare Ogden Davis. \$2.50.

The Vanguard Press. 100 Fifth Ave., New York City.

The Dissenting Opinions of Mr. Justice Holmes. Arranged with Introductory Notes by Alfred Lief. Foreword by Dr. George W. Kirchwey. \$4.50.

PAPER COVERED BOOKS

Municipal Administration Service. 261 Broadway, New York City.

The Public Works Department in American Cities. By Clarence E. Ridley.

The Secretary, S.S.J.E. Mission House, Marston St., Oxford, England.

The Glory of Life. By Rev. Arthur Pridham, S.S.J.E.

BOOKLET

From the Author. St. John's Theological College, Greeley, Colo.

Aphrodite: and Other Sonnets. By Alexander Hynd-Lindsay, author of *Sonnets*, and *Lyrics*, etc.

BULLETIN

General Theological Seminary. Chelsea Square, New York City.

Catalogue Number, 1929-1930.

INDIAN MISSION IN SOUTH DAKOTA DEDICATED

WAKPALA, S. D.—Appropriate ceremonies on Thursday, December 19th, marked the dedication of the new St. Elizabeth's Church at the Standing Rock Mission which replaces the building destroyed by fire last winter. The dedication of the new building took place just two days prior to the anniversary of the destruction of the old one.

Another disaster from fire threatened the mission buildings on the night of the dedication when a blaze in the boys' building at the school caused \$300 damage. The fire was discovered as the crowd was returning from a Christmas pageant in the new church given as part of the dedication program. It was easily subdued.

The new church building is 27 by 68 feet in dimensions, with full basement. A wing extends from the church proper and will be used as a pastor's study by the Rev. K. Brent Woodruff, director of missions on the reservation.

The Rt. Rev. William B. Roberts, D.D., Suffragan Bishop of South Dakota, consecrated the new building. The Ven. E. E. Ashley, Archdeacon of Indian work in South Dakota, preached the sermon in a combination of English and Dakotan. The Very Rev. E. B. Woodruff, dean of Calvary Cathedral, Sioux Falls, read the gospel, and the Rev. Andrew Whiteface, native Indian priest, read the epistle.

The Rev. C. A. Weed of Mitchell and the Rev. Philip J. Deloria, for forty years a native Indian priest on the reservation, participated in the ceremony.

Representatives Welcomed by Bishop of London to a Diocesan Service of Offering

All Saints', Middlesbrough, Denied Diocesan Visitation—Trouble in Birmingham

The Living Church News Bureau
London, December 20, 1929}

IT MUST HAVE BEEN A SOURCE OF GRATIFICATION to the Bishop of London to welcome over 500 parochial representatives at the London diocesan service of offering, held in St. Paul's Cathedral last week. These representatives brought with them the alms of the week of prayer for the diocese. The Bishop of London was accompanied by the Bishops of Kensington, Stepney, and Willesden, Bishop Perrin, and the Archdeacons of London and Hampstead. The alms offered amounted to over £14,000.

The Bishop, in a short address, said that to his mind the occasion was the most touching service that they had in all the year. It displayed the unity of the diocese. Men from faraway parishes in Middlesex, from Enfield, from the Docks, and from Central London, were gathered together as one family in the house of a common Father. When people tried to make out that the Church of England was as a house divided against itself he loved to think of that service. He was glad that they had different schools of thought within the diocese. They needed them all.

It was a service of offering, continued the Bishop. Their alms symbolized something far more than money—the labor of love, given without grudging, by the diocese to Christ. But it was not an occasion for self-complacency. Their work was only just beginning. They had to care for the new districts of outer London, to build fourteen new churches, and man them; to sweep away that greatest disgrace to their civilization, the slums of London; and also, he thought, to state their ancient faith with greater wisdom, knowledge, and tact than ever before, that they might win to Christ all those multitudes who were at present outside religious influences.

**ALL SAINTS', MIDDLESBROUGH, DENIED
DIOCESAN VISITATION**

The Archbishop of York (Dr. Temple) has announced that he cannot officially visit the church of All Saints', Middlesbrough, or sanction any such visit by the suffragan bishops, or archdeacons, because the vicar, the Rev. P. W. Hill, has declined to comply with the rubrics of the revised Prayer Book, 1928.

It appears that the Archbishop called upon the vicar "to discontinue any practice now adopted in your church which is forbidden by the rubrics of the Prayer Book as proposed in 1928." He claimed that he had "every authority, short of statutory and canonical," for making this requirement, and asked the vicar and his people to make a real sacrifice for the peace of the Church. The Archbishop added: "I do not regard these practices as necessarily indicative of any false doctrine, though I do hold that they are suggestive of a doctrinal emphasis and proportion which seems to me perilous to the due proportion of faith."

The vicar replied that he could not conscientiously discontinue "Adoration," which he described as "a devotion which springs naturally from a belief in the Real Presence," and he complained that Catholics were being victimized. The Arch-

bishop, in intimating his decision, stated that he was not prepared to hinder the good work done in the parish, ninety-nine per cent of which he heartily approved, because of the one per cent of activities which he was bound to censure. He, therefore, confined his action at present to the ruling against any diocesan visitation of the Church, but could not undertake that this limit would be permanent.

THE OPPOSING FORMS OF CHRISTIANITY

Bishop Gore presided last Thursday at the annual meeting of the Society of St. Willibrod—a society which has for its object the reunion of the Anglican and Old Catholic Churches. In the course of his address, Dr. Gore said that in the popular mind there were two opposing forms of Christianity, Catholic and Protestant, the former being identified with the Church of Rome; but Romanism was in reality not the only nor the oldest form of Catholicism, for it rejected the appeal to Scripture as the supreme doctrinal authority, which was universal in the first thousand years of Christianity; while on the other hand the individualism now associated with Protestantism was at that period unknown. It was extremely important that the Churches which were Catholic, but not Roman, should learn to understand one another. The chief representative of non-Roman Catholicism was the Orthodox Church of the East, which, however, had not in the past been able to exert its full influence in the West. But there were also the Old Catholic Churches, both the Church of Holland, which had witnessed against papal injustice for centuries, and the Churches which had followed Döllinger in refusing the dogma of papal infallibility.

Dr. Whitney, who followed the Bishop, gave an account of the English missionaries in Holland, St. Willibrod and St. Boniface, and of the Church which they founded. That Church had survived the Reformation with its national episcopate, which had, however, been almost destroyed, first by the Protestants and then by the Jesuits. The Old Catholic Church of Holland appealed, like the English Church, from papal injustice to a free General Council.

TROUBLE IN DIOCESE OF BIRMINGHAM

The Bishop of Birmingham is not, apparently, to have it all his own way in his persistent refusal to institute any clergyman to a vacant living in his diocese, unless such clergyman would conform to certain stipulations. It is stated that the trustees of the living of St. Aidan's, Small Heath, Birmingham, have issued a writ to be served on Dr. Barnes (under process of *quare impedit* in the High Court), demanding the institution of their nominee, the Rev. G. D. Simmonds, of St. Mary's, South Shields. The trustees are the Bishop of Truro (Dr. Frere), the Rev. J. J. Agar-Ellis, Dr. Notley, Canon Long, and Royle Shore. The Bishop declined to institute Mr. Simmonds because he would not give certain assurances concerning reservation, nor would he undertake to urge the Parochial Church Council to contribute the assessment made by the diocesan board of finance. The trustees appealed to the Council of the English Church Union, which, by a special resolution, promised to give them all the assistance in its power.

GEORGE PARSONS.

Matters of Vital Interest Discussed at Laymen's Conference Held in Vancouver

Golden Wedding of Nova Scotia Priest—Passing of Canon French

The Living Church News Bureau
Toronto, January 3, 1930

UNDER THE AUSPICES OF THE NATIONAL Laymen's Committee a conference of laymen was held in St. James' Church, Vancouver, when matters of vital interest were discussed.

At the afternoon session Prof. F. J. Day opened the discussion on How to Increase the Life and Activity of the Church. He made a strong plea for a democratic form of government for the Church, and urged that greater responsibility be placed on the laity. Archdeacon F. C. Heathcote spoke from the standpoint of the diocese, and A. McC. Creery spoke for the parish. Discussion followed the addresses.

VISIT OF BISHOP OF WINCHESTER IN CANADA

The Winchester *Diocesan Chronicle* for December contains two letters from the Bishop of Winchester—one written in Vancouver and the other in New York. In the former Dr. Woods writes:

"Our time in Canada is over. Looking back, it is a veritable dream of great cities, snow mountains, mighty rivers, the far-spreading prairie with its golden wheatfields and scattered townships, deep gorges with the railway clinging to the cliff, pine-clad hills, and, not least, warm welcomes in every place at which we stopped. Nearly everywhere someone, sometimes several people, would come to us, at the end of a service or meeting, with some Winchester connection. Love of the old country burns steady and strong, and the sense of pride and responsibility in belonging to the British commonwealth is much more vivid and virile than it sometimes is in the old country."

In Canada the Bishop delivered thirty addresses in various places, and Mrs. Woods spoke twelve times at Mothers' Union meetings.

At the evening session the Rev. Canon Wilberforce Cooper spoke on Social Service and pointed out ways in which the churches are working to alleviate distress and suffering. His remarks aroused considerable discussion during which it was pointed out that a large amount of work is undertaken in the diocese, especially in the northern section.

The last address was given by the Rev. Dr. W. H. Vance, principal of the Anglican Theological College, who dealt with the formation of the synod and how to improve its usefulness. Archbishop de Pencier followed Dr. Vance with a short address.

PASSING OF CANON FRENCH

Canon French, well known for many years for his work at the Church of St. John the Evangelist, has passed to his reward at the age of 84.

After Evensong, Miss Tooke of Kingston was taken ill and her unexpected death occurred the following Wednesday. Her sister, Mrs. French, 77 years old and wife of Canon French, was so overcome with grief that she was removed to the hospital, where she died just three days later.

The shock of the sudden loss of his wife and sister-in-law was too much for Canon French. After a few days of illness he, too, passed to higher service. Within the space

of one week the three members of the household were taken.

GOLDEN WEDDING OF NOVA SCOTIA PRIEST

The Rev. R. F. Dixon, the venerable and highly esteemed rector of St. John's Church, Wolfville, N. S., and Mrs. Dixon have just celebrated the fiftieth anniversary of their marriage. In the afternoon a number of the members of the congregation, representing the vestry and Woman's Auxiliary, with other friends, called at the rectory to extend congratulations.

Dr. Gates Ends Ministry at Intercession Chapel to Become Cathedral Dean

Cathedral Nave to Be Opened in 1931—Trinity Church, Mt. Vernon, Reduces Debt

The Living Church News Bureau
New York, January 4, 1930

ON THE LAST SUNDAY OF THE OLD year the Rev. Dr. Milo Hudson Gates brought to a close his notable ministry on Washington Heights. From 1904 to 1907 he was rector of the Church of the Intercession, Broadway and 158th street, and since the latter date has served the Church in a remarkably successful pastorate as vicar of Intercession Chapel, Trinity parish, at 155th street. Tomorrow, by the Bishop of New York, Dr. Gates will be installed as third dean of the Cathedral of St. John the Divine. In this twenty-sixth anniversary sermon last Sunday, Dr. Gates declared that it was not a farewell sermon, but cited that as it is necessary to belong to some parish, and as the cathedral is not a parish, his name would remain enrolled at the Chapel of the Intercession.

CATHEDRAL NAVE TO BE OPENED IN 1931

Speaking at the annual meeting of the cathedral diocesan Auxiliary on St. John's Day, December 27th, Bishop Manning stated that it was the expectation of the builders to be able to open the nave in a little more than a year. If that plan can be fulfilled the prediction places the event some time in 1931.

Among other announcements on the progress of construction are the items concerning the Golden Book of Remembrance and the great doors of the western front. The former will contain the names of the more than 500,000 people who have contributed toward the construction of the cathedral. This book is to be placed in what is described as a shrine, and which will be the gift of Mrs. A. Murray Young of New York as a memorial to her husband. The shrine will be of Belgian marble and of bronze and will rank among the most beautiful objects in the completed edifice. In memory of Haley Fiske, the field force of the Metropolitan Life Insurance Co. will give the great bronze doors for the central portal of the west front. Mr. Fiske was chairman of the business men's division which took for its goal the raising of funds sufficient for the construction of the west front.

On October 1st the Rev. Mr. Dixon rounded out thirty years of faithful service in the parish of Wolfville, and in this connection a handsomely illuminated address on which appeared a well executed picture of the church, founded 111 years ago, was read by Mrs. George A. Pratt.

The address, prepared by Mr. Bernasconi of Halifax, is a work of art that was much admired.

During their thirty years in Wolfville Mr. and Mrs. Dixon have endeared themselves to the people of their congregation as well as to residents generally. They have been ever foremost in all that pertained to community welfare and a host of friends will join in the wish that they may yet enjoy many years of happiness together.

IMPROVEMENTS AT ST. THOMAS' CHAPEL

The Rev. Richard M. Doubs, vicar of St. Thomas' Chapel in East 60th street near Second avenue, has announced that in the near future the interior of his church will undergo improvements in addition to the several such that have recently been made there. The roof and beams of the nave are to be polychromed and new lighting fixtures of unusual design are to be installed, together with several windows given as memorials. During the past year St. Thomas' Chapel has become a beautiful place of worship by the extensive improvements made to the choir and sanctuary of the church and by the provision of a side chapel.

TRINITY CHURCH, MT. VERNON, REDUCES DEBT

Under the direction of its new rector, the Rev. A. T. Phillips, Trinity Church, Mt. Vernon, has made considerable progress since his coming, last Easter, to reduce the parochial indebtedness. By one plan \$3,500 was raised by twenty-three groups who undertook to secure \$100 each. Altogether, in 1929, the parish debt has been diminished \$10,200.

ZION CHURCH, DOBBS FERRY

On the First Sunday in Advent the new pulpit in Zion Church, Dobbs Ferry, was dedicated by the rector, the Rev. Charles E. Karsten, and used for the first time. This was given by the congregation as a memorial to the Rev. Robert M. Berkeley, rector of the parish from 1889 to 1914. Also in Advent this church received a gift of violet altar hangings, lectern and pulpit frontals, burse, veil, and stole from Mrs. A. W. Peter, a member of the parish.

COPE PRESENTED TO THE REV. STRATFORD JONES

A very handsome cope has been presented to the Rev. Stratford C. Jones, by six friends, on his leaving Trinity Church to take up his new work in Utica, N. Y. This gift is in grateful appreciation of Fr. Jones' work while at Trinity. The cope is made from copies of ancient materials with hood embroidered with the Pelican. Another friend is giving a humeral veil and stole of the same materials embroidered with the same emblem. These vestments are being made by St. Hilda Guild, 131 East 47th street, and will be shown at their exhibition on January 22d to the 25th inclusive.

DR. MANSFIELD'S ANNIVERSARY

The following account appeared in the *Herald-Tribune* of Thursday, January 2d:

Back in the old days, when every second building on the waterfront housed a dive and hard-boiled skippers shanghaied men to fill their crews, a young minister set out to help the sailors. Thirty-four years afterward that young man, who celebrates his fifty-ninth birthday and the anniversary of his appointment as superintendent of the Seamen's Church Institute tomorrow, looks back on his work and sees that it was good.

The recently completed annex of the institution's home at 25 South street has replaced one of the most notorious saloons of the old waterfront. Each day 7,000 seamen enter the institute, and for many men who sail the seven seas it is their only home, their only permanent address. The building stands as a tangible witness to the success of that young minister, whom sailormen from Galveston to Calcutta know as the Rev. Dr. Archibald R. Mansfield.

"Thirty-four years ago illicit dives and boarding houses of every sordid description flourished here," Dr. Mansfield said yesterday. "Seamen were exploited and victimized and 'shanghaied' by crimps and landsharks. It is a far cry from this wonderful new annex to that far away past when I became chaplain of the old Pike street mission and went out to fight the crimping system with its own rough-and-ready methods. We obtained a boat and met each incoming ship and offered the seamen wholesome surroundings, friendly protection, and escape from the degrading influences of the waterfront.

"Our work grew, and in 1912 we constructed a thirteen-story building with 500 beds. Then came the war, and we were taxed beyond capacity. In 1925 ground was broken for the new annex, which is now complete. We are endeavoring to raise \$1,400,000 from the public to complete payment on this annex."

Dr. Mansfield has waged war against all those who exploited sailors. In 1901 he established a sailors' savings bank to combat the loan sharks who advanced the men money and went with them to collect wages at the end of the month.

The Seamen's Institute offers lodging and food at reasonable rates, has a post office, reading rooms, game rooms, luggage checking and forwarding service, employment bureau, motion picture show, and tailor shop. All these services Dr. Mansfield has built up from the beginnings of the little floating churches inaugurated by the institute eighty-six years ago.

ITEMS

The Society of the Nazarene is holding a conference this coming week, on Tuesday and Wednesday, at Grace Church, Broadway and Tenth street. Among those scheduled to speak are the director, the Rev. John Gaynor Banks, the Rev. R. E. Browning of Baltimore, the Rev. John S. Bunting of St. Louis, the Rev. W. Fred Allen of Philadelphia, the Rev. J. McV. Haight of Pelham Manor, the Rev. Frank D. Gifford of Mamaroneck, the Rev. Eliot White of Grace Church, Dr. Sinclair Bowen of Washington, and Mrs. Henry B. Wilson of Mountain Lakes.

At the annual meeting of the Churchwomen's League for Patriotic Service, to be held at 3 o'clock on January 13th at the Hotel Delmonica, the guest of honor and speaker will be the Very Rev. Dr. Gates, dean of the cathedral.

At the January luncheon of the Church Club of New York the guests of honor were the Rev. Dr. Selden P. Delany of St. Mary's, the Rev. Harrison Rockwell of All Saints', and the Rev. Thomas A.

Sparks of St. Clement's. The annual dinner of the Church Club is scheduled to be held on January 30th.

The Confraternity of the Mystical Life is sponsoring a series of meetings being held on Wednesday evenings in the guild hall of St. Thomas' Church, at which

studies in mysticism will be presented. The following are scheduled to speak: on January 8th, the Rev. Henry B. Bryan; January 15th, the Rev. Professor Hodgson; January 22d, Prof. E. Allison Peers; and on the 29th, the Rev. Dr. Herbert Parrish. HARRISON ROCKWELL.

Watch-Night Services Held in Most Boston Churches on New Year's Eve

New Rector of Grace Church, Newton, Appointed—Memorials Dedicated at Malden

The Living Church News Bureau
Boston, January 4, 1930

AROUND THE CATHEDRAL ON NEW YEAR'S Eve there surges a perfect ocean of sheer noise. But if you come inside you will find a kind of shining quiet in the hearts of all sorts and conditions of people." This "quiet" to which the leaflet of St. Paul's Cathedral refers was to be found in practically every church in the diocese, for Watch Night services were the rule. In some instances special little ceremonies were included in order that the solemnity and promise of the occasion might be brought home anew. In All Saints' Church, Brookline, for instance, in accord with a custom of some years' standing, trumpeters played Christmas carols for fifteen minutes before the beginning of the service; then, as the old year was passing, taps were sounded by the trumpeters from different parts of the churchyard, and a carol rang out as the New Year entered and while the congregation was kneeling at the service of Holy Communion.

NEW RECTOR OF GRACE CHURCH, NEWTON

A successor to the Rev. Dr. Laurens MacLure, D.D., as rector of Grace Church, Newton, has been found in the Rev. Richard Greeley Preston, at present the rector of Christ Church, Needham. Dr. MacLure will be the rector emeritus of the parish to which he has meant so much during the past twenty-two years. Mr. Preston will assume his new duties on March 1st.

One of the outstanding achievements in the Needham parish has been the increased vigor and enlarged membership of the Church school. Mr. Preston will be accompanied in his move to Newton by his wife and two young sons, and there he may be expected to take as keen an interest in community and civic life as he has in Needham where he has been a member of the school board.

MEMORIALS DEDICATED AT MALDEN

A new altar rail and new Prayer Books were dedicated on December 22d when Bishop Slattery visited St. Paul's Church, Malden, where the Rev. H. Robert Smith is rector. The altar rail is a fitting memorial to the Rev. George P. Huntington, founder and first rector of the parish, 1868-1884, and it is the culmination of a long cherished project. This rail, the work of the firm of Messrs. Cram and Ferguson, aids in bringing out the best of the architectural lines of the sanctuary. The new and complete supply of Prayer Books has come to the parish in every instance as memorials.

DR. ELWOOD WORCESTER GIVES ADDRESSES

The Rev. Dr. Elwood Worcester, freed from heavy parochial demands through



ACCEPTS CALL

Rev. Richard G. Preston, who will become rector of Grace Church, Newton, Mass., succeeding Dr. Laurens MacLure. *Bachrach Photo.*

his resignation as rector of Emmanuel Church, is now able to lend a responsive ear to the many requests for his services. He has just finished giving in St. Paul's Cathedral three Sunday afternoon talks on the First Epistle to the Corinthians, one of the great letters of St. Paul. Dr. Worcester's fame as originator and leader of the Emmanuel Movement has caused many people to be oblivious of the fact that he is a very learned student of the Bible.

Professor Norman B. Nash of the Episcopal Theological School will speak on *Between the Testaments: Four Talks on the Apocrypha* on Sundays during January at 5 o'clock in St. Paul's Cathedral.

MISCELLANEOUS

The Christmas offering on December 22d, and at all Christmas services in St. Paul's Cathedral, went toward the support of the Neighborhood Kitchen, that little house maintained by the cathedral as a health center for children of the south end, and which changes those wan, pale, and often handicapped little children into normal, healthy ones.

The Rev. Luther L. Weller, rector of Christ Church, Somerville, is recovering from a long illness and was able to conduct a midnight service on Christmas Eve. The Rev. W. S. L. Romilly, formerly of Virginia but now making his home in Boston, has taken charge of the services during Mr. Weller's illness.

Fr. Viall, S.S.J.E., assistant superior of the house in San Francisco, will be the preacher at High Mass tomorrow morning in the Church of St. John the Evangelist. Fr. Palmer, S.S.J.E., provincial superior of the society in Canada, will preach at Vespers in the afternoon.

ETHEL M. ROBERTS.

Chicago Clergy Confident That Church Work Will Advance During New Year

Ministry Gaining, Says Dean Grant
—Capt. Earl Estabrook to Chicago

The Living Church News Bureau
Chicago, January 4, 1930

THE OUTLOOK FOR THE CHURCH IN 1930 was termed favorable by several of the clergy in Chicago, voicing New Year sentiments. Confidence in the advancement of the Church's program during the year was expressed.

"As secretary of the diocese, I find a slow but steady gain in every line of Church activity," said the Rev. Gerald G. Moore, rector of the Church of the Advent. "I prophesy that in 1930 money may not be given for religious purposes in such large amounts as last year and some churches may be forced to trim their budgets, but on the other hand there should be a real turning to religion on the part of the general public and an increase in church attendance. In times of great prosperity, people tend to forget religion, but they turn to it again when money and work are more scarce."

Fr. Moore expressed confidence in the results expected from the evangelistic campaign which is to be launched in Chicago on an inter-Church basis late in January.

"The material advance of the Church is only a part of its real progress," said the Very Rev. Frederick C. Grant, dean of the Western Theological Seminary, in his New Year's comment. "Much of its growth is invisible. The spiritual life is not a matter of outward observation in its beginning. I firmly believe that the real strength of religion is on the increase and it is my New Year's wish that this may continue to be true in 1930."

Dean Browne of St. James' Cathedral gave Christian living as the objective for 1930 which will be of greatest value to the Church's growth. The early followers of Christ, he said, were recognized as "the way," and he urged Church people and others to pattern their living after such early disciples.

The Rev. Dr. George H. Thomas of St. Paul's also expressed confidence in the advance of Church projects during 1930, as did the Rev. Edward S. White, rector of the Church of the Redeemer, Hyde Park. Six months as rector of the Hyde Park parish, Fr. White said, convinced him that his people are firmly supporting the Church and her work in an energetic fashion.

MINISTRY GAINING, SAYS DEAN GRANT

The ministry is rapidly coming into its own as a profession, Dean Grant of the Western Theological Seminary declared this week, commenting on a report showing a substantial gain in the number of candidates for holy orders. The increase was attributed by Dr. Grant to a general awakening of interest in the Church and to higher standards in the courses of instruction offered.

"In spite of all that is being said to the contrary, the Church is growing," declared Dean Grant. "Young men no longer go into the ministry simply because their mothers want them to or because their rector urges them on, but because they feel the call of a tremendous future."

"Along with the general growth of the Church has come a further development in the courses of instruction offered at the

seminaries. The standards at most of the seminaries today are as high or higher than those in the average graduate school in American colleges. The Church is making better provision for the education of her leaders and young men are responding."

Coöperation between seminaries and neighboring universities was mentioned by Dean Grant as another reason for attracting larger numbers of young men.

CAPTAIN ESTABROOK TO CHICAGO

Announcement was received this week from Capt. B. Frank Mountford, evangelistic secretary of the Church Army in America, of the appointment of Capt. Earl Estabrook to have charge of activities of the organization in the fifth province, with headquarters in Chicago. Capt. Estabrook takes up his duties next week.

The appointment of Captain Estabrook marks the launching of a larger program of evangelistic work in the middle west, according to Captain Mountford. Captain Estabrook's duties will include preaching missions, assisting in conference work, interviewing candidates for Church Army, and generally engaging in evangelistic enterprises in the province.

Last fall, Captain Estabrook was one of a group of Church Army men who conducted a mission and conference on the west side of Chicago, with headquarters at the Church of the Epiphany. Laymen and clergy who attended the conference and sessions of the mission were impressed with the work and suggested to the advisory board of Church Army in the United States that a regular missionary be placed permanently in Chicago.

Captain Estabrook is a native of Worcester, Mass., and was active in Y. P. F. and general Church work at All Saints' in that city, where the Rev. Henry Wise Hobson is rector. He was one of the first five Americans to volunteer for Church Army work.

FR. SIMMS IS HONORED

Clergy of the diocese gathered at St. Chrysostom's Church, Chicago, on Monday, to pay tribute to the Rev. William A. Simms, rector of St. Mark's Church, Chicago, who left this week to take up his new duties as rector of St. Thomas' Church, Battle Creek, Mich. Unfortunately, Fr. Simms discovered it would be impossible for him to attend the meeting.

However, Bishop Griswold represented the clergy of the diocese in speaking of Fr. Simms and his work in the diocese and of the loss which the diocese sustains in his departure. Fr. Simms' work at St. Mark's, particularly, has been outstanding, said Bishop Griswold. He expressed the hope that the departing priest will return to Chicago.

In connection with his tribute to Fr. Simms, Bishop Griswold mentioned difficulties encountered in promoting and advancing priests in the diocese. He mentioned proposals which are now being drawn up to change the system of controlling elections and appointments to parishes and missions, and asked the clergy for suggestions on this problem.

The Rev. Holland L. Church, of the Church of the Incarnation and St. Joseph's, West Pullman, read a masterly paper on Church Music.

The Rev. Dr. George Craig Stewart

voiced a welcome on behalf of the clergy to the Rev. Stephen E. Keeler, new rector of St. Chrysostom's, and Dr. Keeler responded. A resolution addressed to the Chicago city council, protesting against the proposed reduction in the health department budget, which would force a reduction in the number of visiting nurses and health centers in the city, was adopted.

ST. JAMES' CATHEDRAL TO CELEBRATE

On January 19th and 20th St. James' Cathedral parish will celebrate the ninety-fifth anniversary of its founding. On Sunday morning, January 19th, there will be a special anniversary service at 11 o'clock. In all probability the Rev. Dr. Floyd W. Tomkins of Philadelphia, former rector of St. James', will be the special preacher. An anniversary offering will be taken at this service.

Monday evening, from 5 to 7, an anniversary reception will be held in the community house, given by the rector, wardens, and vestry of the parish. In the receiving line will be Bishop and Mrs. Anderson, Dean and Mrs. Browne. Clergy and laity of the diocese are invited to take part in these anniversary affairs.

TO HONOR FR. CUMMINGS

Clergy of the diocese will meet at St. Mary's Church, Park Ridge, Monday, January 13th, to pay tribute to the Rev. Charles A. Cummings, retired, on the occasion of the fiftieth anniversary of his ordination. On Sunday morning, January 12th, Fr. Cummings will preach his anniversary sermon at the Cathedral Shelter, the Rev. David E. Gibson, priest-in-charge.

Fr. Cummings has been in the diocese of Chicago for thirty-five of his fifty years in the ministry and has performed a faithful work wherever he has been attached. He retired two years ago because of loss of hearing.

NEWS NOTES

Bishop Anderson attended the funeral of the Rt. Rev. Theodore N. Morrison, Bishop of Iowa, at Davenport, on Tuesday, returning to the city Wednesday morning.

The work of the late Charles H. Coffin, prominent Chicago layman, was memorialized at services at Christ Church, Winnetka, last Sunday morning when a tablet was dedicated by the Rev. E. Ashley Gerhard. Mr. Coffin was a member of the diocesan council for several years, a vestryman of Christ Church, and active in other Church work.

Dr. Burgess, of the Foreign-born Division of the National Council, is to address the monthly meeting of the Catholic Club, at St. Michael's Assyrian Mission, January 16th.

St. Michael's Assyrian Church was slightly damaged by fire of unknown origin last Monday evening. The damage was estimated at \$500.

MEMORIAL HOSPITAL PLANNED IN MONTANA

HAMILTON, MONT.—A corporation has been organized in Hamilton by Mrs. Marcus Daly, her daughter, Mrs. J. W. Gerard, and her son, Marcus Daly, Jr., for the purpose of building and endowing a hospital in that city as a memorial to the late Marcus Daly. Mrs. Daly has a beautiful home on her ranch near Hamilton where she spends her summers, and where Mr. Daly had large interests.

Work on the building is to begin in the spring. This hospital will supply a long felt need for this whole region. It will be a splendid memorial to one of Montana's very prominent citizens.

Bishop Taitt Dedicates New Church at Highland Park, Pa.

New Sacristy at St. James the Less Used—Bishop Garland Visits Hospital

The Living Church News Bureau
Philadelphia, January 4, 1930

THE RT. REV. FRANCIS M. TAITT, S.T.D., Bishop Coadjutor of Pennsylvania, officiated at the dedication of and first service to be held in the new Church of the Holy Sacrament, Highland Park, on December 29th. He was assisted by the Rev. Albert E. Clattenburg, rector of St. John's Church, Lower Merion, and Dean Benjamin N. Bird, rector of St. Asaph's Church, Bala, and dean of the Chester convocation.

Twenty years have passed since the little church on Cedar Lane, Highland Park, was built, the first building used by the parish; and each year the congregation has increased. The Rev. George W. Barnes, who has been rector for the past eleven years, with the help of the congregation has enabled the new church to become a reality.

The suburb of Highland Park is located about five miles from Philadelphia, on the main highway to West Chester and Harrisburg, and is one of the most rapidly growing sections in the vicinity.

Every seat in the church was occupied at the dedication service, and it was necessary to place chairs in the aisle to accommodate those present. Bishop Taitt preached the sermon.

NEW SACRISTY USED IN ST. JAMES THE LESS

Christmas Day marked the first great festival on which the new sacristy, at the Church of St. James the Less, Falls of Schuylkill, of which the Rev. Charles Jarvis Harriman is rector, was used.

This beautiful portion of the church, which was dedicated earlier in December, was given by Mrs. Samuel D. Riddle in memory of her parents, John and Sarah Schofield Dobson. On the day of the dedication, the daily parish Eucharist was offered at 7 in the morning in the priests' sacristy on the ground floor, a portable consecrated altar stone being placed on the vesting table. After the gospel, the rector proceeded to the working sacristy in the basement, and the vesting room for choir and servers on the second floor, blessing each in turn.

At 4 in the afternoon, the dedication took place in the church, the officiant standing opposite the open door from chancel to sacristy. This service was attended by clergy of the diocese, vestrymen, and others interested in the church and churchyard, which is one of the most famous, as well as historical, burial grounds in Philadelphia.

In the evening, the congregation took part in a service of thanksgiving, which was followed by a reception in the parish house.

The architect for the new sacristy was Wilfrid Edwards Anthony; the contractor, Irvin S. Grindrod, a communicant of the parish; and the windows are by Valentine d'Ogries, of Center Bridge, New Hope.

BISHOP GARLAND'S VISITS TO HOSPITALS

Before starting on his six months' vacation, Bishop Garland, accompanied by his committee on entertainment and good cheer, made the rounds of more than a

dozen wards in the Episcopal Hospital, Philadelphia.

With the Bishop was the Rev. Frank L. Vernon, rector of St. Mark's Church, who offered prayers for more than three hundred and fifty patients confined to beds and wheel chairs.

A number of carols and hymns were sung for the hospital patients by the boys' choir of St. Mark's, and gifts of clothing and other necessities were given to them by the ladies' committee, headed by Mrs. John A. Brown, Jr.

Following the tour through the wards of the hospital, the group went to the Harrison Memorial Home adjoining, where refreshments were served to more than eighty aged men and women inmates.

CHURCH OF ST. LUKE AND THE EPIPHANY TO OBSERVE FESTIVAL

Tomorrow, being the Eve of the Epiphany, will be observed by a "service of

AT BISHOP SCHMUCK'S CONSECRATION

LEFT TO RIGHT: Bishop Garland of Pennsylvania; Anderson, Presiding Bishop; Schmuck, of Wyoming; and Burleson, of South Dakota. [See THE LIVING CHURCH of December 21, 1929.]



lights" at the Church of St. Luke and the Epiphany, Philadelphia, of which the Rev. Dr. David M. Steele is rector.

At the 4 o'clock service, the entire church will be darkened, and the choir will march up the central aisle, led by eight ushers and eight choir boys bearing lighted candles. Epiphany carols and anthems will be sung, under the direction of H. Alexander Matthews, organist and choirmaster.

CHURCHES AND INSTITUTIONS BENEFIT BY WILLS

Under the will of Josephine Gibbs General, who died last year in Philadelphia, St. Matthew's Church, Eighteenth street and Girard avenue, will receive \$10,000, the Episcopal Hospital will receive \$500, and the Home for Aged Couples is bequeathed \$1,000.

The Home of the Merciful Saviour for Crippled Children is to be given \$5,000 under the will of Mary Rothermel Thompson; and the Memorial Home for Aged Blind will receive also \$5,000.

MISCELLANEOUS

The first of a series of four organ recitals by Ralph Kinder, organist and composer, will be given at Holy Trinity Church, of which the Rev. Dr. Floyd W. Tomkins is rector, this afternoon. This recital marks the beginning of the thirty-first annual series of concerts to be given by Mr. Kinder.

Regular Sunday broadcasts from Philadelphia include the morning and afternoon services from St. Paul's Church, Ogontz, of which the Rev. Philip J. Steinmetz is rector; and the morning service from the Church of the Holy Trinity, Philadelphia, the Rev. Dr. Floyd W. Tomkins, rector.

At the Church of the Saviour, "The Christ Child," by Hawley, was sung last Sunday evening.

Sunday, December 29th, ended the centennial year, which has been observed by members of St. James' Church, of which the Rev. John Mockridge is rector.

ELEANOR ROBERTS HOWES.

WASHINGTON NOTES

The Living Church News Bureau
Washington, January 4, 1930

ADMONISTRATION OF THE COMPELLING interest attaching to cathedral building in present-day America is given by a symposium of opinion recently issued by the authorities of Washington Cathedral. The statements have been made by a wide range of men in public life, and

give evidence of their conviction of the importance of the great shrine in the nation's capital.

Among the names of those expressing opinions are: President Hoover; President McKinley; President Roosevelt; President Taft; President Wilson; President Coolidge; Elihu Root; Newton D. Baker; Frank B. Kellogg; James J. Davis, Secretary of Labor; Andrew W. Mellon, Secretary of the Treasury; Franklin D. Roosevelt, Governor of New York; General John J. Pershing; Frank B. Noyes, president of the Associated Press; George W. Pepper, former U. S. senator; William Green, president of the American Federation of Labor; D. William Holland Wilmer, director of Wilmer Institute, Johns Hopkins University; and a number of others, equally prominent.

The significant note that runs through all the statements is the expressed conviction that the well being of the Republic depends upon the religious faith of its citizens. All agree that a great witness to that faith in the capital is supremely valuable.

LAYMEN TO MEET AT DINNER

The annual dinner to the Bishop by the laymen of the diocese will take place on February 25th. This dinner is usually attended by more than 500 men, and has proved to be of great value as a stimula-

tion to the loyalty of the laymen of the diocese.

CHANGES IN CATHEDRAL STAFF

Certain changes in organization of the clerical staff of the cathedral, looking to the completion of the constitutional provision for the cathedral organization, have taken place by recent action of the chapter. The Rev. Dr. W. L. DeVries, who, ever since the opening of Bethlehem Chapel has been acting as precentor of the cathedral, and who for several years past has been chancellor and secretary of the chapter, has resigned the two latter offices. To succeed Canon DeVries, Canon G. Freeland Peter, D.D., has been elected canon chancellor and secretary of the chapter. Canon DeVries has been elected canon precentor. Two other offices remain to be filled according to the provisions of the constitution, namely, canon missionary and canon almoner.

BISHOP FREEMAN ON MOTOR TOUR

Bishop Freeman, during most of the month of January, is making a motor tour in the interest of the cathedral through the southern cities along the coast as far as Florida. The Bishop on this tour is preceded and followed by representatives of the cathedral who will lecture on the cathedral, and address groups and individuals.

RAYMOND L. WOLVEN.

BURIAL OF BISHOP SESSUMS

NEW ORLEANS, LA.—The Rt. Rev. Davis Sessums, D.D., fourth Bishop of Louisiana, who died suddenly on Christmas Eve, was buried on Friday, December 27th. The Bishop's body was brought to Christ Church Cathedral on Thursday morning and lay in state until the funeral, with four mortuary lights at the corners of the bier and a continuous watch of honor maintained by the clergy, two by two. During this long vigil, except for the small hours of Friday morning, there was a steady flow of people coming into the cathedral to pay their last respects to one who had been for so many years a familiar and well-loved figure in the life of New Orleans. The cathedral was still decked with the flowers and greens of the Christmas array, and just over the choir, where the Bishop lay, the Christmas star burned. Below the choir steps, and filling every available inch of space far out into the transepts, were placed the flowers which came in lavish profusion as the tributes of those who, throughout the state and nation, had loved and respected Bishop Sessums.

At 10 o'clock on Friday morning the Holy Communion was celebrated by Bishop Gailor, assisted by Bishops Mikell and Bratton, as epistoler and gospeler respectively. Some 600 persons attended this requiem which was celebrated without music and in its simple solemnity was the most impressive moment in the obsequies.

As soon as the requiem was completed, at 10:40, the throngs of people who had been assembling for the burial service were admitted and soon filled the cathedral to its capacity.

Five minutes before the beginning of the burial service the body of the Bishop was taken to the west door by the pallbearers, and there awaited the procession of choristers and clergy which was making its way from the chapel adjoining the cathedral. The choir was composed of the full cathedral choir and choristers drawn four each from the other parishes in the city. The choir, headed by its crucifer, proceeded at once to the stalls. In the silence that ensued upon the completion of the

hymn, the second part of the procession moved slowly forward, headed by a crucifer. First came the lay members of the standing committee and the chancellor of the diocese (the honorary pallbearers). Then came the clergy of the diocese and after them the visiting bishops, and behind these the body of the Bishop was again borne slowly back to its place in the choir. Bishop Mikell read the sentences, Bishop Gailor read the lesson, and Tennyson's "Crossing the Bar," a poem very dear to Bishop Sessums. Bishop Bratton read the Creed and prayers. At the conclusion of the service, choir and clergy preceded the body of the Bishop as it was borne for the last time down the aisle of the church which he had so dearly loved. At the grave, Bishop Greene, Coadjutor of Mississippi, read the sentences and prayers, and Bishop Gailor the committal and the blessing.

A memorial service will be held at Christ Church Cathedral, by appointment of the standing committee, on Sunday evening, January 26th.

Bishop Sessums is survived by his wife, formerly Miss Alice C. Galleher; his son Cleveland; and a daughter, Mrs. Walter Goldstein, of New Orleans. He was buried in Metairie Cemetery, New Orleans; and near him rest the bodies of his daughter Alice, who was Mrs. Victor Leovy; and his younger son, Davis.

BISHOP MORRISON BURIED

DAVENPORT, IA.—The Rt. Rev. Theodore N. Morrison, D.D., Bishop of Iowa since 1899, who was instantly killed when struck by an automobile on Friday, December 27th, was buried from Trinity Cathedral, Davenport, on Tuesday morning, December 31st.

The body lay in state in the cathedral on Monday, attended by a guard of priests until 10 p.m., and on through the night by a guard of laymen. The cathedral was filled to capacity on Tuesday morning, at 10 o'clock, for the burial service. Practically every clergyman in active work in the diocese was present in addition to a large number of visiting clergy. Requiem celebrations were held at 6:30, 7:00, 7:30, 8:00, 8:30, and 9:00 by clergy of the diocese.

The Rev. Marmaduke Hare, D.D., rector emeritus of the cathedral, who was associated for so many years with Bishop Morrison, read the opening sentences at the 10 o'clock service. The psalms were chanted by choir and congregation and the Very Rev. R. F. Philbrook, dean of the cathedral, read the lesson. This was followed by a requiem Eucharist with Bishop Longley as celebrant, the Most Rev. Charles P. Anderson, D.D., Bishop of Chicago and Presiding Bishop, gospeler, and the Rt. Rev. Frank A. McElwain, D.D., Bishop of Minnesota, epistoler. The Rt. Rev. Sheldon M. Griswold, D.D., Suffragan Bishop of Chicago, the Rt. Rev. Ernest V. Shayler, D.D., Bishop of Nebraska, and the Rt. Rev. George A. Beecher, D.D., Bishop of Western Nebraska, occupied seats in the sanctuary. As the body of the Bishop was borne from the cathedral, the Rev. James Colletti of Oak Park, Ill., read the psalms from the burial office. Vestrymen from the cathedral, lay officers of the diocese, and trustees of St. Luke's Hospital and St. Katharine's School were honorary pallbearers.

Interment was at Pine Hill Cemetery where, just as the noon hour was striking, the sentences were read by the Rev. R. J. Campbell of Cedar Rapids, and Bishop Longley committed the body to the earth.

BOOK CHATS

from Morehouse Publishing Co.

THE January issue of the *American Church Monthly* contains some excellent reviews of recent Morehouse books, which Your Correspondent wishes to share with his readers.

First is a review of Bishop Fiske's **CALVARY TO-DAY** (\$1.00), signed with the mysterious initials "W. M. V. H., Jr., S.S.J.E."—initials which lose their mystery when one has even a bowing acquaintance with the Cowley Fathers and with American Church history. Nevertheless, it is no small feat these days for any one individual to be able to sport so many initials, and no doubt the sight of them will cause a tremor of suppressed excitement to run up and down the spine of many who, like Your Correspondent, can boast only the three initials of his name, perhaps followed by a meager and somewhat Semitic-sounding "A.B."

But, to return to the business in hand, this much-initialed reviewer writes: "There are few men who can so surely reach the hearts of men and women of today as the Bishop of Central New York. His sermons are moving without being oratorical; stirring, yet without sentimentality. . . . Perhaps his most valuable qualities are sincerity and fearlessness. He tells us what he believes, and he believes what he tells us, with an intensity and conviction which make short work of ecclesiastical conventions or muddle-headed morals. In these seven short addresses on our Lord's seven words from the Cross, these traits are noticeable, and there is a certain simplicity and humility added to directness that is very effective. . . . An excellent bit of spiritual reading."

Another reviewer in the same issue, writing of Dean Gilman's little devotional manual, **IN GOD'S PRESENCE** (60 cts.), describes it as "a useful manual . . . which appears well adapted to the needs of the ordinary man and woman. It contains daily devotions, preparation and suggestions for confession and Communion, and prayers, psalms, and hymns that may be said while present at the Eucharist. Its moderate tone will make it acceptable where offense might be taken at more pronouncedly Catholic aids to devotion."

Those who are interested in the claims of Christian Science will be interested in **CHRISTIAN SCIENCE AND CHRISTIANITY** (paper, 30 cts.), by the Rev. George Longridge, C.R., of which the *A. C. M.* says "its sanity, reasonableness, and truly Christian spirit may strengthen some who are in danger of being affected by the incessant propaganda of this and like sects."

THE LIFE ABUNDANT (\$1.75), by the Rev. Robert B. H. Bell, whose missions throughout the country have gained him a wide and well-deserved following, has recently been revised, and is now more valuable than ever. The author is confident that physical and spiritual health are closely interwoven.

Finally, just a reminder that Dr. Lynch's widely-discussed paper, **IS THE EPISCOPAL CHURCH PROTESTANT?** is now obtainable in Church Booklet form at 4 cents a copy, \$4.00 a hundred, in any quantity.

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MISSOURI TO ELECT BISHOP COADJUTOR

St. Louis, Mo.—The Rt. Rev. Frederick Foote Johnson, Bishop of Missouri, has made formal announcement to the clergy of the diocese that he will ask for a coadjutor at the coming diocesan convention, which opens January 28th, at Christ Church Cathedral. The announcement is given in a letter received by each rector.

Bishop Johnson has not been in robust health for several months. He underwent an operation in St. Luke's Hospital in June, and in the late summer he and Mrs. Johnson went abroad, spending several weeks quietly in Switzerland. He returned home shortly before Christmas, and has taken part in several services at the cathedral, including the reading of some of the prayers at the service of New Year's Eve. He has not, however, regained his full strength.

To elect a coadjutor at the coming convention would be to follow precedent, as Bishop Johnson himself entered this diocese nineteen years ago as a coadjutor. He served as Bishop Coadjutor with the late Bishop Tuttle from 1911 until Bishop Tuttle's death in 1923, when he succeeded to the bishopric. Prior to that, in 1905, he had been made Assistant Bishop of South Dakota, where he continued, succeeding the late Bishop Hare in 1910, and remaining in that office until he was elected in 1911 to the diocese of Missouri.

Bishop Johnson is now 63 years of age. The Bishop's letter gives simply his health as the reason for his request. He states it may be a considerable period before he is able to resume full duties, and he does not wish the diocese to suffer because of his disability.

CONNECTICUT CATHEDRAL OBSERVES CENTENNIAL

HARTFORD, CONN.—The one hundredth anniversary of the consecration of Christ Church Cathedral, the earliest example of ecclesiastical gothic architecture in Hartford, was celebrated Sunday, December 22d, with services attended by leaders in the religious, fraternal, civic, and political life of the city. The Rt. Rev. Edward C. Brewster, D.D., Bishop of Connecticut, was celebrant at the service of the Holy Communion, and the Rev. Dr. Floyd Tomkins, who was rector from 1889 to 1891, preached the commemoration sermon. Canon John F. Plumb assisted in the service and read the epistle, and the Very Rev. Dean Samuel R. Colladay, dean of the cathedral, read the gospel.

Bishop Brewster welcomed the parishioners and visitors, reminding them that for 300 years Christ Church has served men of high distinction. He extended felicitations of the parish to Mrs. W. F. Nichols, widow of the Rt. Rev. William F. Nichols, former rector of the church, and at one time Bishop of California. After the services, friends were given an opportunity to meet the Rev. Dr. Tomkins and Mrs. Nichols at a reception in the parish house.

The cornerstone of the cathedral, the parish of which was first organized in 1762, was laid May 3, 1828. It was consecrated December 23, 1829, and the chancel, chapel, and old parish building on Church street opened December 23, 1879. In 1902 the pinnacles were added, the gift of George E. Hoadley.

In 1908 the Nativity Chapel was placed in the southwest corner of the church by Miss Alice Taintor, in memory of John and Amelia Taintor and Louise Taintor

Kneeland. Chimes of twelve bells rang in the new year 1913, and three years later the old chapel in the rear of the church was made into a spacious choir-room by Mrs. James J. Goodwin, and the altar of the old chapel, with its mosaic reredos representing the good works of Dorcas, was placed in the baptistry of the church.

The new parish house, costing \$250,000 and endowed with \$125,000, the gift of Mrs. James J. Goodwin in memory of her husband, was dedicated October 5, 1917. On June 14, 1919, the church was formally declared the cathedral of the diocese of Connecticut.

BISHOP HALL COMPLETELY RECOVERED

BURLINGTON, VT.—The Rt. Rev. A. C. A. Hall, D.D., Bishop of Vermont, has completely recovered from the fall that he had in St. Luke's rectory, St. Albans. The Bishop made a wrong turn in the dark, fell down twenty steps, and was badly bruised and shaken up. After a week's rest he was able to return to his home at the Bishop's House, Rock Point, in time for Christmas.

FIRE DESTROYS CHURCH AT SANDY HOOK, CONN.

SANDY HOOK, CONN.—St. John's Church, Sandy Hook, was totally destroyed by fire on Saturday evening, December 21st. The fire was noticed at the front of the church about 9:00 o'clock, but this was put out by a bucket brigade. This was but an incipient blaze, however, for soon the entire church was found to be on fire, and although a large number of people did what they could, all was in vain. By the time the Danbury firemen arrived the church was doomed. Other adjoining buildings, however, were saved, including the parish house and Masonic Hall. The church was insured for \$10,000.

Heroic efforts were successfully made to save all the sacred vessels, the bishop's and priest's chairs, the font, and the American flag.

St. John's is connected with Trinity Church, Newton, the Rev. Dr. Richmond H. Gesner, rector. It was built in 1867 as a result of missionary efforts. The Rev.

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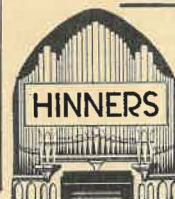


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Fr. Kane, rector of St. Rose's Roman Catholic Church, has offered St. John's parish the use of his church until a new one can be erected. As Sandy Hook is only a mile from Newton, however, it may be that instead of erecting a new church there, the parishes may unite, to the benefit of both.

DEAN CHALMERS ACCEPTS BALTIMORE RECTORSHIP

BALTIMORE—The Very Rev. Robert Scott Chalmers, dean of St. Matthew's Cathedral, Dallas, has accepted the call to the rectorship of Grace and St. Peter's Church, Baltimore. He will succeed the Rt. Rev. H. P. Almon Abbott, D.D., now Bishop of Lexington.

Since Bishop Abbott left Baltimore, the church has been supplied by the Rev. Dr. Arthur M. Sherman of Wuchang, China, and the Rev. Joseph H. Titus of the diocese of Connecticut.

Grace and St. Peter's Church called Dean Chalmers soon after Bishop Abbott went to Chicago, but he declined. They feel most fortunate in having him reconsider the call and are looking forward to a most successful rectorship.

BISHOP ANDERSON MOURNS DEATH OF BISHOP MORRISON

CHICAGO—Regarding the sudden death of the Rt. Rev. Theodore N. Morrison, D.D., Bishop of Iowa, the Most Rev. Charles P. Anderson, D.D., Presiding Bishop of the Church, issued the following statement:

"In the death of Bishop Morrison I have lost a staunch friend and wise counselor of many years' standing. We were closely associated for many years in Chicago and have kept in contact with each other since he went to Iowa.

"During all these years he has been loyal to his friends, to his country, to his Church, and to his Master. He was a thoughtful student, open-minded, charitable and fair in his dealings with men. He was able to give a reason for the hope that was in him. He fought a good fight, finished his course, and kept the faith.

"May he rest in peace. I send my sympathy and condolences to the clergy and laity of the diocese of Iowa."

ST. LUKE'S, BUFFALO, CELEBRATES ANNIVERSARY

BUFFALO, N. Y.—St. Luke's Church, Buffalo, celebrated its seventy-third anniversary recently when a birthday dinner was served to the congregation and many well-known Churchmen paid tribute to St. Luke's progress and growth.

The early beginning of St. Luke's, when it was located on Niagara street, was reviewed by the Rev. Dr. Walter North and the Rev. John L. Short, both of whom are former rectors of the parish.

The principal speaker of the evening was the Very Rev. Wyatt Brown, D.D., dean of St. Paul's Cathedral. He spoke on loyalty to the Church, stressing the fact that so many acknowledge indebtedness to Christ and His teachings but disavow allegiance to the Church.

The Rev. John W. Mulder, rector of St. Clement's Church, and the Rev. John S. Carrie, present rector of St. Luke's, made short speeches at the dinner.

On the Sunday following, the Rev. Mr. North was the celebrant at 8 A.M. and at 11 A.M. the rector preached a special sermon.

SEMINARY PROFESSORS ATTEND FOREIGN-BORN CONFERENCE

NEW YORK—Faculty representatives of seven seminaries attended a unique and important conference December 27th to 30th, at the College of Preachers in Washington. It was under the direction of the Foreign-Born Americans Division. The late Bishop Murray sent out the invitations, last spring, to professors of ecclesiastical history and pastoral theology. As he described it, the purpose of the conference was, "that the faculties of the seminaries may be able better to prepare students to meet the increasing opportunities to serve the foreign-born in their parishes."

The Rev. Dr. Robert F. Lau, assistant secretary of the Foreign-Born Americans Division, acted as dean. The Rev. Dr. William C. Emhardt and the Rev. Dr. Thomas Burgess were present. The subjects, each of which had an hour of lecture and an hour of discussion, were as follows, with those who presented them:

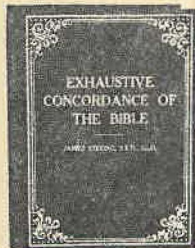
The Scandinavians. The Rev. J. G. Hammaršköld, dean of the Church's Scandinavian work.

Pastoral Care in Greece. The Rev. Pantaleimon Papageorgiou.

The Greek Church in America. The Rev. Leontios Leontiou.

The two foregoing, a priest and a deacon, sent over by the Orthodox Churches of Greece and Cyprus, are taking post-graduate work at the Philadelphia Divinity School and General Theological Seminary.

Russian Christianity. Col. Peter Zuboff, executive secretary of the Russian Church



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Protection Fund, which in the Russian Church in America resembles the Field Department. Since the war, Colonel Zuboff has been largely responsible for the organization of the flourishing autonomous Orthodox Churches of Esthonia and Latvia.

The Minor Apostolic Churches of the East and Our Work in Jerusalem. Canon C. T. Bridgeman, the Church's educational chaplain in Jerusalem.

Italians in America. The Rev. Sisto J. Noce, general missionary, diocese of Erie.

The Christian Approach to the Jew. The Rev. Henry Einspruch, head of the Hebrew Lutheran Mission, Baltimore.

On Sunday morning the conference attended the Divine Liturgy in the Russian Church.

The seminary professors, assembled by themselves, adopted resolutions, saying that "care should be taken that candidates for holy orders should develop a sense of the responsibility of this Church toward the religious well-being of the foreign-born Americans and their children, and that they acquire an intelligent knowledge of the customs and traditions of the various racial and religious groups in America, and be trained in the best methods of fostering their religious life," and recommending that "through the seminary courses in Church history there be presented the historical antecedents of these religious groups and that instruction in pastoral theology include a study of methods of work among the foreign-born."

Representatives of the seminary faculties who were able to be present were as follows: Professors J. C. Ayer, Philadelphia; C. S. Bell, Bexley; Thomas S. Cline, Berkeley; Frank Gavin, General; N. B. Nash, Cambridge; P. V. Norwood, Western; W. C. Seitz, Bexley; W. F. Whitman, Nashotah.

RECONSTRUCTED CHURCH AT ST. LOUIS DEDICATED

ST. LOUIS, Mo.—After more than a year of construction, the Church of St. Michael and St. George, St. Louis, was dedicated on the Sunday before Christmas, four clergymen officiating at the impressive ceremonies marking the entrance of the congregation into its beautiful new towered church. Souvenir programs set forth the ritual of the day, canticles, and prayers. On the final page were inscribed the names of Bishop Johnson; the rector, the Rev. Karl Morgan Block; the assisting ministers, the Very Rev. William Scarlett, dean of Christ Church Cathedral, who preached the sermon, the Rev. Rufus D. S. Putney, and the Rev. Dr. Donald McFayden; and the names of the vestry.

Vast changes were made in the program of reconstruction. The former plant was exquisite but small. The sanctuary was moved east about sixteen feet and a section inserted more than double its size. By this means the communion rail now affords more than double the space available heretofore. An ambulatory was built to the north of the choir, giving easy access to the nave after Communion.

In the south transept a new chapel was constructed. The altar is from old St. George's Church and is now framed in a reredos matching the pattern of the wainscot, the top of which is done in gilt and colors. The chapel contains cathedral chairs and opens into the church through wrought-iron gates that are polychromed. The chairs can be reversed to form a transept connecting with the nave. On the site of the old south porch a baptistry has been constructed.

The west end of the nave is slightly ele-

vated and opens into the new tower, a beautiful and massive structure thirty-two feet square. On the ground floor there is a narthex, and at the extreme west end of the tower are the offices for the rector and his secretary, and a reception room to be used by bridal parties at weddings, etc. The second floor of the tower contains the commons room, a beautiful drawing room in which can be held, in the atmosphere of a home, receptions and meetings of a more intimate and personal character than might be suitable in the dining hall. The third floor contains an apartment for the assistant minister, with living room, two bedrooms, kitchenette, and bath.

As one passes south through the tower, he enters the new parish house, which was opened on January 7th. This building contains an auditorium with ramp floor, orchestra chairs, stage and dressing rooms; a dining hall with open ceiling and clerestory; a modern kitchen electrically equipped; class rooms and meeting rooms for the Church school and various organizations; a gymnasium or playroom with locker and shower rooms for boys and girls; scout rooms; and an apartment for the sexton and his wife.

The cost of the new construction is approximately \$340,000, most of which is already in hand. The Rev. Dr. Karl Morgan Block is rector of the church.

ST. JOHN'S, NEW HAVEN, ELECTS C. L. GLENN RECTOR

NEW HAVEN, CONN.—At a parish meeting held Sunday, December 29th, St. John's Church, New Haven, elected the Rev. C. Leslie Glenn of New York as rector, to succeed the Rev. C. Clark Kennedy, who has accepted a position as secretary of the Anglo-Catholic Congress. Mr. Glenn has also been invited by Dean Ladd to become lecturer in religious education in the Berkeley Divinity School. St. John's Church is located near the Divinity School, and will afford an opportunity for practical training for seminarians.

Mr. Kennedy's resignation takes effect March 1st. It is hoped that if Mr. Glenn sees his way clear to accept this position, he will begin his duties in New Haven at that time.

ST. MARY'S SCHOOL, KNOXVILLE, ILL., LAUNCHES CAMPAIGN

KNOXVILLE, ILL.—With the hearty approval of the Bishop of the diocese, the Rt. Rev. Edward Fawcett, D.D., the rector and trustees of St. Mary's School have commenced a campaign to raise \$10,000 to be used for modernizing the property and adding to equipment.

A letter by the Rev. Dr. F. L. Carrington, sent out with the appeal, says:

"Economic, social, and educational changes the past fifteen years have shaken many Church secondary schools to their foundations. The hearts of Christian people have been saddened by the large number of denominational schools for girls that have been so severely shaken they have had to close their doors.

"St. Mary's, Knoxville, with a glorious history extending over sixty-two years, has been affected by the changes. She has shared, with all such schools, times of stress and strain. But her foundations were so securely laid by Dr. Leffingwell that she has withstood the critical experiences, her doors are still open, and she continues courageously to do the work for God and country which has been her mission since 1867. . . .

"St. Mary's School now appeals to the friends of Christian education for the modest sum of \$10,000 that she may do

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her work the better and make stronger her foundations. The money is needed to improve property and to add to equipment.

"The rector and trustees feel that such a sum spent upon the school at this time, together with the income from the fund established by its founder for endowment, will ensure the safety and prosperity of St. Mary's School for many years to come."

DR. JOHN W. WOOD OBSERVES ANNIVERSARY

NEW YORK—For some weeks past the air of the Church Missions House has been fairly blue with plots to surprise Dr. John W. Wood with a gala celebration on January 2d, which was the thirtieth anniversary of his coming to Church Missions House. Bishop Lloyd, who also began work at the Missions House in January, 1900, came for a celebration of the Holy Communion at 11, when the chapel was filled with the staff and many old friends. After the service, Bishop Lloyd presented Dr. Wood with a watch, the gift of the staff. With Dr. Gray as arch-conspirator, Dr. Wood's mail and cablegrams had been censored, and a great pile that were congratulations were held up until the day arrived. The January *Spirit of Missions*, with Dr. Wood's picture as frontispiece, was withheld from circulation in the building until after the event.

Writing as the newly elected general secretary of the Board of Managers of the Domestic and Foreign Missionary Society, the Rev. (now Bishop) Arthur S. Lloyd says in the *Spirit of Missions* for January, 1900, "The Board has been fortunate in securing as corresponding secretary John W. Wood." In 1904 the Board of Managers became the Board of Missions, Dr. Wood continuing as secretary. In January, 1920, at the third meeting of the new Presiding Bishop and Council, he was elected executive secretary of the Council's Department of Missions, which had replaced the former board.

MEMORIAL DEDICATED AT CHRIST CHURCH, ROANOKE

ROANOKE, VA.—"To the Glory of God and in loving appreciation of George Otis Mead. Arthur Chase Needles, Donor, A. D. 1929."

Above is the inscription on a beautiful altar cross which, with candelabra and vases, were set apart by the Rt. Rev. Robert Carter Jett, D.D., Bishop of Southwestern Virginia, in a service at Christ Church, Roanoke, Sunday, December 22d. These ornaments, all of brass and gold, were given by Mr. Needles, president of the Norfolk and Western Railway Company.

In the chancel with the Bishop were the Rev. Mr. Mead and the Rev. Taylor Willis, present rector of Christ Church. With the exception of announcements, however, the entire service was conducted by the Bishop and Mr. Mead. Mr. Mead, on behalf of the congregation, presented the ornaments to the Bishop, who thereupon accepted and consecrated them. Bishop Jett then preached the sermon, following which he confirmed a class of nine persons.

For fifteen years, from 1913 to 1928, the Rev. Mr. Mead was the rector of Christ Church and one of the most active clergymen in the city, and especially prominent in the various community and philanthropic enterprises. On August 6, 1928, he resigned his charge on account of the state of his health and retired to a farm near Altavista, Va, where he and Mrs. Mead have since had their residence.

CYCLE OF LECTURES UNDERTAKEN IN NEWARK

ORANGE, N. J.—A three year cycle of lectures for lay readers will be undertaken by the diocese of Newark, with three lectures each January at each of three central points. The dates this year are January 13th, 20th, and 27th. In the district surrounding Newark, the lectures will be given at St. Barnabas' Church in that city, and will deal with the history, contents, and use of the Bible, with the Rev. George W. Dawson of West Orange and the Rev. W. Ovid Kinsolving of Summit as lecturers.

In the district centering about Paterson the meeting place will be Grace Church, Rutherford, the subjects will be Church history of the first 300 years of the Christian era, from A.D. 300 to 1500, and from 1500 to 1900. The lecturers will be the Ven. Henry M. Ladd of Rutherford and the Ven. Augustine Elmendorf of Hackensack.

Lay readers from the Jersey City district will gather at the Church of the Ascension, in that city, and will hear discourses on the history, contents, and use of the Prayer Book, by the Rev. John E. Bailey of Glen Rock and the Rev. Charles S. Armstrong of Ridgewood. At each lecture of the series there will be readings by lay readers, followed by discussion. These same lectures will be given the next two years in such a way that each district will have had all the lectures in all three series.

STUDENTS BATTLE NASHOTAH FIRE

NASHOTAH, WIS.—The lower floors of one house of Cloister Hall, a dormitory of Nashotah Mission, were ruined by fire which started early Sunday morning, January 5th. Damages were estimated to be \$10,000, fully covered by insurance.

Warren Fenn, Bridgeport, Conn., received burns on his arms and face while attempting to manipulate the building's fire fighting equipment. Only five students were in the house, the forty-five others who live in the hall being on vacations. They discovered the blaze when smoke seeped into their upper story rooms.

Fire departments from Hartland, Dousman, Delafield, Oconomowoc, and Okauchee answered the alarm. Aided by the students, firemen extinguished the blaze after a three-hour battle.

HALT REMOVAL OF OLD TREES TO WASHINGTON CATHEDRAL

PETERSBURG, VA.—The removal of two historical Irish yews from Blandford Cemetery, Petersburg, which are said to have been bought by All Hallows Guild to be planted in the Bishop's garden of the National Cathedral at Washington, has been halted by the city manager after a ruling by the city attorney.

The mayor has issued a statement protesting against the "desecration" and has declared that Blandford Cemetery shall be protected.

The trees are over one hundred years old.

Equipment brought here for the removal of the trees has been ordered back to Washington.

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SET DATE FOR CONSECRATION OF DR. DAVIS

BUFFALO, N. Y.—The consecration of the Rev. Dr. Cameron J. Davis as Bishop Coadjutor of Western New York has been set for Thursday, January 23d, at 11 o'clock, at Trinity Church, Buffalo.

Dr. Davis was elected Bishop Coadjutor on the fourth ballot at the special convention of the diocese held at St. Paul's Cathedral, Buffalo, on Tuesday, October 29th.

GROUP STUDY AMONG CLERGY

SPRINGFIELD, MASS.—At a spiritual conference for the clergy of Western Massachusetts, held at Christ Church Cathedral House, Springfield, on Thursday, December 5th, the Rt. Rev. Thomas F. Davies, D.D., Bishop of the diocese, proposed an original plan to encourage group study and spiritual progress among the clergy of the diocese, along six helpful lines. These groups or circles of the clergy are to be known as the Cathedral Associates, and are to be divided into the following groups:

1. Study (any subject chosen by vote of members).
2. Preaching.
3. Prayer and Meditation.
4. Study.
5. Evangelism.
6. Pastoral.

Books are to be provided from cathedral funds. The clergy of the diocese took up this plan for systematic training with enthusiasm.

A handsome mansion in the vicinity of Worcester had been offered to the diocese for two years to be used for retreats for the clergy and laity.

HOOVER LAUDS WASHINGTON CATHEDRAL

WASHINGTON—A statement from President Hoover is included in a symposium of opinion on cathedral building, published by the authorities of Washington Cathedral, in which leading citizens express appreciation of the plans and purpose of the church structure now arising in the District of Columbia. President Hoover said:

"In the course of time I hope that Washington may become architecturally an inspiration to the nation. This hope will be achieved when there is beautiful architectural expression of the fundamental aspects of our democracy. Certainly one of these aspects, because it is the deepest spring of our national life, is religion. Therefore, as a wonderfully beautiful expression of religion, I watch with sympathetic interest the growth of the great cathedral on the heights overlooking Washington."

DATE OF MARYLAND CONVENTION CHANGED

BALTIMORE—The 146th annual convention of Maryland will meet January 22d and 23d, instead of the 29th and 30th, as previously announced. This meeting will be held in the Church of the Prince of Peace, Walbrook, the Rev. Christopher P. Sparling, rector.

The evening preceding the convention, Tuesday, the 21st, will be given over to the diocesan memorial service for Bishop Murray. This service will be held in St. Paul's Church, Baltimore. The Rev. Dr. Arthur Chilton Powell and Edward Guest Gibson will be the speakers.

On Wednesday evening, the 22d, there will be several short addresses on Missions—General and Diocesan.

† Necrology †

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

GEORGE WEED BARHYDT, PRIEST

NEW HAVEN, CONN.—The Rev. George Weed Barhydt, who for the past six years has been on the staff of Christ Church, New Haven, died on January 3d, and was buried from Christ Church on Monday afternoon, January 6th. Bishop Acheson read the burial service, assisted by the rector, the Rev. W. O. Baker.

Fr. Barhydt was born in Albany, N. Y. He received degrees from Union College, Yale Graduate School, and the Berkeley Divinity School, being ordained deacon in 1888 and priest the following year by Bishop John Williams. He formerly served at the Church of Our Saviour, Plainville, Conn.; at the Church of the Annunciation, Philadelphia; St. Luke's Church, Brooklyn, N. Y.; Christ Church, Westport, Conn.; Trinity Church, Branford, Conn.; Grace Church, New Haven, and Trinity Church, Seymour, Conn. Fr. Barhydt was chaplain in France during the war, and for a while served as professor of history at Ingleside School in New Milford, Conn.

WILLIAM HENRY JONES, PRIEST

BROOKLYN, N. Y.—The Rev. William Henry Jones, for some time past priest-in-charge of St. Mark's Church, Adelphi street, Brooklyn, died early on Christmas morning in St. John's Hospital, Brooklyn, in his seventy-fourth year. The funeral was in St. George's Church, Brooklyn, Friday morning, December 27th, the Rt. Rev. Ernest M. Stires D.D., Bishop of Long Island, and the Rev. Horace E. Clute, rector of St. George's, officiating. Interment was in Evergreen Cemetery, Brooklyn.

The Rev. Mr. Jones was born at New-castle-on-Tyne, England, November 7, 1856. He was ordained by Archbishop Thompson of York, and served the early years of his ministry with the Rev. Canon Scott, vicar of St. Mary's, Lowgate, Hull. Later he was for several years in Lincoln diocese under Bishop King. Deciding that he preferred literary work, he came to the United States and worked on newspapers, and later was for several years with the Roycrofters at East Aurora, N. Y. Persuaded to take up again the work of the ministry, he was assistant to the Rev. Mr. Clute at St. George's, Brooklyn, and then took charge of St. Mark's Church, Adelphi street, which had been for some time without a rector. He made many friends at St. Mark's, and was much loved. On Sunday morning, December 22d, just as he was about to begin the service, he was stricken with paralysis. He was removed to St. John's Hospital, and passed peacefully to his rest just after midnight of Christmas Eve.

Surviving him are his widow, Mrs. Mary W. Jones, four daughters, and a son.

ROBERT BENJAMIN PARKER, PRIEST

MARBLEHEAD, MASS.—The Rev. Robert Benjamin Parker died in Marblehead on January 2d, at the age of 70 years. Mr. Parker has made his home in that town since retiring from the charge of St. Michael's Church in 1926.

He was born in Shrewsbury, N. J., the

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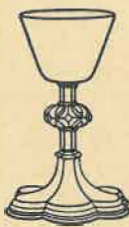
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son of Benjamin Corliss Parker and Mary Wright (Allen) Parker. He received his degree from Columbia University, and was a graduate of the Episcopal Theological School, being ordained deacon in 1884 and priest the following year by Bishop Pad-dock.

He was in charge of St. Paul's, North Andover, when it was a mission; curate in Grace Church, Lawrence; rector of the Church of the Ascension, Ipswich, for five years before becoming rector of St. James' Church, Providence, R. I., for six years; and then returning as rector to Ipswich for eight years more. In 1922 he began his work in Marblehead and continued until 1926.

Mr. Parker is survived by his widow (Sarah Elizabeth Milliken); a son, Robert Jr., of Wayland; and a daughter, Charlotte E., of New York City. Funeral services were conducted by the Rt. Rev. Charles L. Slattery, D.D., Bishop of Massachusetts, and the Rt. Rev. Samuel G. Babcock, D.D., Suffragan Bishop, assisted by the Rev. Sherrard Billings of Groton School, a former classmate of Mr. Parker, on the afternoon of January 4th.

CHARLES MARTER PERKINS, PRIEST

WEST COLLINGSWOOD, N. J.—The Rev. Charles Marter Perkins, rector of Christ Church, West Collingswood, president of the standing committee, and by a margin of sixteen years the senior priest of the diocese, died on Christmas Eve, after a painful illness of a few weeks' duration, at a hospital in Camden. The body rested during Friday morning in the church, where the burial office was said early in the afternoon by the two Bishops assisted by Canon Urban, after which it was removed to St. Andrew's Church, Mt. Holly, where his ministry was begun, and where the office was said again. Archdeacon Shepherd and the rector assisted the Bishops. Interment was made in St. Andrew's Cemetery, near Mt. Holly, where Mrs. Perkins was buried some years ago.

Dean Perkins, as he was affectionately known to all his friends, because of his faithful twenty-one years of service as dean of the former convocation of Burlington, was born in Beverly, N. J., October 12, 1844, and spent his whole life and ministry in the diocese. He graduated from the Philadelphia Divinity School in 1869, having been ordained deacon the year before by Bishop Odenheimer, who advanced him to the priesthood on Michaelmas, 1869. He became rector of St. Andrew's, and served at Mt. Holly for thirteen years, thence removing to St. John's, Salem, for a long and faithful rectorship of twenty-two years. His deanship of the Burlington convocation began in 1890, and his charge at Salem included, for fifteen years, the rectorship also of old St. George's, Penn's Neck. While at Salem he built the present chapel building adjoining the church, and also the mission chapel of the Holy Nativity, Dorothy, some forty miles away. In 1904 he accepted a call to Trinity Church, Vineland, where he built a parish house and cared also for Christ Church, South Vineland. His fourth and last charge was Christ Church, Collingswood, where he served from June 1, 1917, until his death.

Dean Perkins served as secretary of the standing committee from 1890, continuously, until he became its president upon the death of the late Rev. Dr. Alfred B. Baker. He was four times a deputy to the General Convention, namely in 1898, 1901,

1916, and 1919; and upon the death of Bishop Scarborough was unanimously chosen as president of the diocesan convention which elected Bishop Matthews.

Dean Perkins is survived by his daughter, Mrs. J. Wallis Ohl, and her two children, the eldest of them the widow of Major Erwin, the aviator who gave his life in a futile effort to rescue a plane lost on its flight across the Pacific. Her son, now two years old, was born on Dean Perkins' eighty-third birthday.

MINE WILLIAMS BOYER

HUNTINGDON, PA.—Mrs. Mine Williams Boyer, wife of C. H. Boyer, associate judge of Huntingdon County, Pa., died on Sunday morning, December 29th. Mrs. Boyer was president of the Woman's Auxiliary in the diocese of Harrisburg. She took an active part in two triennial conventions, one at Spokane, Wash., and the other at New Orleans, La. The burial service took place at St. John's Church, Huntingdon, on December 31st.

The Rev. W. A. B. Holmes, chaplain of the Pennsylvania Industrial Reformatory, officiated. The Rev. W. D. MacLean, of St. John's Military Academy, Delafield, Wis., assisted.

MEMORIAL SERVICES HELD FOR MRS. EDITH H. STUDLEY

MANILA, P. I.—Memorial services were held for the late Mrs. Edith H. Studley, wife of the Rev. Hobart E. Studley, for many years connected with St. Stephen's Mission to the Chinese in Manila, in St. Stephen's Church, on Friday, November 29th. This service was largely attended by members of the congregation and the Chinese community of Manila. A second service was held by Bishop Mosher on Monday, December 2d, at the Cathedral of St. Mary and St. John, Manila, which brought together a number of friends of Mr. and Mrs. Studley, American and Chinese, both within and without the mission.

Mrs. Studley had been a resident in Manila for over twenty-five years, during which time she had been active in church and school affairs principally among Chinese residents of the city in connection with her husband's work in the Church. She was the first principal of the Chinese Girls' School which was started in 1917, president of the Woman's Auxiliary of St. Stephen's Church, and a member of the cathedral Woman's Auxiliary. Interment was made in the Morning Chapel of the Cathedral of St. Mary and St. John.

LIFE IN PORTO RICO

NEW YORK—The narrow margin of life, the very low standard of living, malnutrition, poverty, and ignorance in the crowded Porto Rican population have been brought home to us repeatedly for many years by our missionaries in Porto Rico. The new governor, Theodore Roosevelt, had been in office only a few months when he called attention especially to the needs of the children, saying, as quoted in the *Times*, "There are in our island now thousands of children who lack the necessities of life. Many are starving. Thousands of our school children have only one meal a day."

Missionaries struggling anywhere to learn a foreign language will have sympathy with Governor Roosevelt, who, speaking bravely in Spanish, recently told his audience that he was "the mother of four."

NEWS IN BRIEF

BETHLEHEM—The Rev. A. K. Fenton, rector of St. James', Jarmyn, underwent a very severe operation in Christ Church Hospital, Philadelphia, last November. He is now able to be about and hopes to begin his work again during January.—The Kiwanis Club of Bangor has instituted the custom of having a religious topic presented to them once a year. For the last two years the Archdeacon was invited to make the address on the subject which they choose. This year it was the Bible.—On December 10th, Mr. and Mrs. Samuel J. Davis were installed as the house father and mother of the Church Home for Children in the diocese. The Davises have had a long experience in this work. For many years they were with the George Junior Republic at Freeville, N. Y. They founded a similar institution at Litchfield, Conn. They came to the diocese very highly recommended and have already shown their ability to do this kind of work in a remarkable way.

CENTRAL NEW YORK—A new pipe organ has been installed in Emmanuel Church, Memphis, and dedicated on Christmas Day, in memory of the late Mrs. Charles Daboll, founder, and for many years benefactor, of the parish. The organ is a gift from members of her family. Mrs. Daboll also left \$1,500 for use of the parish.—A new central heating plant costing \$4,000 has just been installed in Emmanuel

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Church, Elmira; together with complete equipment for the parish house.—St. Luke's Church, Utica, was presented with a new altar service book, appropriately marked, in memory of the services of Thomas H. Brown, senior warden of the parish for many years. The book was presented by his only grandson, a server in the parish, on behalf of the family. New books for the clergy stalls have also been presented. The rector dedicated and used these gifts at the midnight service on Christmas Eve.—Practically every Episcopal Church in Utica and vicinity held services of Holy Communion at midnight, Christmas Eve. A check-up shows attendance at the various Christmas services exceeded expectations.

COLORADO—After a lapse of some ten years, the Church school of St. George's, Leadville, has been resumed with an attendance of twenty-five children. Bishop Ingle visited Leadville for the Christmas midnight service which was perhaps the "highest" in Christendom, since Leadville is two miles above sea level.

CONNECTICUT—What is believed to be an all-time record for the parish and one that few other parishes have equalled in a similar length of time has been established at St. James' Church, Danbury, where the rector, the Rev. Hamilton H. Kellogg, has officiated at 108 baptisms within the past eleven months.

DALLAS—A memorial window has been placed in St. Peter's Church, McKinney, by the children of Mr. and Mrs. William Allen, in memory of their parents. The subject of the window is "Christ Blessing Little Children." The Rev. Benjamin Bean is rector of the parish.

DELAWARE—The Bishop of Delaware, the Rt. Rev. Philip Cook, D.D., dedicated a window of great interest in St. John's Church, Wilmington, Sunday morning, December 22d, in memory of Judge Edward Green Bradford, the gift of his daughter, Mrs. Henry Belin duPont, and of her son, Henry B. duPont. The Bishop referred to the fact that the church was given by Judge Bradford, and was the object of his keen interest and care as long as he lived.

FOND DU LAC—Bishop and Mrs. Weller have departed for the south by motor and will spend several months in Florida. In his absence diocesan affairs, appointments, and visitations have been turned over to the Bishop Coadjutor, who is now in residence at Appleton, Wis.—The annual diocesan council, usually held in January, has been postponed to June 4th.

KENTUCKY—In accordance with a custom of many years standing, on the Sunday after Christmas a special musical service was held at the cathedral in Louisville. The special preacher at the morning service at the cathedral was the Rt. Rev. Henry J. Mikell, D.D., Bishop of Atlanta. Bishop Mikell visited Louisville in order to preside at the biennial convention of the Kappa Alpha fraternity.

LEXINGTON—Christ Church, Lexington, has been the scene of a preaching mission, beginning January 5th, and which will close on Sunday, January 12th. The Rt. Rev. H. P. Almon Abbott, D.D., Bishop of the diocese, has been the missionary.

LONG ISLAND—The Rev. Dr. J. Clarence Jones, rector of St. Mary's Church, Brooklyn, on the last Sunday in Advent kept the fortieth anniversary of his ordination to the priesthood. He was the happy recipient of the congratulations and good wishes of many parishioners and friends. The Rev. Dr. Jones is now the senior priest in active service in this diocese. He has been thirty years in his present cure.—The Rev. Dr. Robert Rogers, rector of the Church of the Good Shepherd, Brooklyn, recently commemorated the thirtieth anniversary of his rectorship, and received the congratulations of many friends.—The fifth anniversary of the rectorship of the Rev. John Lewis Zacker at the Church of St. John Baptist, Brooklyn, was lately signalized by a complimentary dinner to the rector. Two hundred parishioners attended.

MAINE—On Sunday morning, December 22d, at St. James' Church, Old Town, the rector, the Ven. John deB Saunderson, blessed a beautiful altar service book, bound in red Turkey morocco, gilt edges. The book was given in memory of Alexander Grav, who died July 2, 1923, and was presented by his father and mother, Samuel and Bessie Grav. The book was used for the first time at the midnight Christmas service.

NEWARK—William S. Davidson, of Palisades Park, a parishioner of All Saints' Church, Leonia, has placed upon the church building a new cross, doing the actual work and the

gilding himself, with no cost to the parish beyond that of materials.—A baptismal shell has been presented to Christ Church, Newton, by Miss M. Virginia Cummins of Washington, a former parishioner, in memory of her sister, Mrs. Lillie Doreas.—On the third Sunday evening of each month a service for deaf mutes will be held in the annex of St. Paul's Church, Paterson, the Rev. Dr. D. Stuart Hamilton, rector.

NEW JERSEY—Invitations have been issued by Bishop Matthews in cooperation with the committee appointed by the last diocesan convention for a dinner to be given at the Stacy-Trent Hotel in Trenton in the interest of the fund to complete the building of Seabury Hall at the General Theological Seminary. One layman from each parish is included, together with the rector, in the invitation.

NEW YORK—The tellers appointed to count the votes of the alumni of the General Theo-

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logical Seminary, for three trustees of the seminary, to fill vacancies caused by expiration of terms on December 31st, reported that the Rt. Rev. Paul Matthews, D.D., the Rev. Murray Bartlett, D.D., and Dr. Ralph Adams Cram were duly elected as such trustees to succeed themselves and to serve from January 1, 1930, to January 1, 1933.

NORTHERN INDIANA—The wedding of the Ven. Howard R. White of Howe School, Howe, and Miss Mary Edna Johnson of Marion, took place on December 31st, at Gethsemane Church, Marion. Fr. and Mrs. White will make their home in Howe, where he will continue as a member of the faculty of Howe School.—A new altar, erected to the memory of the late Fr. Thomas L. Hines, first rector of the Church of the Good Shepherd, East Chicago, was blessed by the Bishop of the diocese on Sunday, December 22d, at the time of his annual visitation to East Chicago. The altar is of beautiful light oak matching the rest of the sanctuary furnishings and its beauty is enhanced by the richness of a red velvet dossal, a gift of the Woman's guild. The Bishop also blessed the new choir stalls placed in the church as a memorial to the late Mrs. Jennie Meade, who was for years one of the strongest workers in the parish and diocese. The new choir stalls are given by her son, William Meade, in conjunction with the vestry, and are a fitting memorial to her.

QUINCY—The Rev. Franklin C. St. Clair, formerly vicar of St. Stephen's Church, Peoria, has presented to this church new lighting fixtures for the nave and sanctuary. The gift is a memorial to his father.—The Bishop of Aberdeen and Orkney visited and spoke in Trinity Church, Rock Island, the cathedral church at Quincy, and St. Paul's, Peoria, during the week of December 29th.

TENNESSEE—On December 30th the Rt. Rev. Thomas F. Gailor, D.D., Bishop of the diocese, accepted in the name of St. Paul's Church, Murfreesboro, a beautiful memorial window presented to the church by a number of patriotic organizations and friends and admirers of the late novelist in honor of Miss Mary Noalles Murfree, known to literature as Charles Egbert Craddock.

WESTERN MASSACHUSETTS—The Rev. Leigh R. Urban, rector of Holy Trinity Church, Southbridge, was elected dean of the Worcester convocation at a meeting of the convocation, held recently at Christ Church, Fitchburg.—Five new beautiful cloister windows were recently dedicated in All Saints' Church, Worcester, at a Sunday morning service. The windows were given in memory of Dr. Charles Lemuel Nichols, vestryman and warden of All Saints' parish for forty-four years, by his children, Mrs. Caroline D. Gaskill, Mrs. Harriet B. Lincoln, and Charles L. Nichols.—The Bishop of Aberdeen and the Rt. Rev. Hugh L. Bursleson, D.D., made inspiring addresses at the convocation of Berkshire held in Trinity Church, Lenox, recently.

WEST MISSOURI—New gifts to Trinity Church, Marshall, the Rev. Dr. M. B. Williams, vicar, were presented and dedicated on Christmas Eve, namely a processional cross, silver offertory plates, and a ciborium. The interior of this church recently has been redecorated.

WESTERN NEW YORK—The Church of the Ascension, Rochester, the Rev. Dr. William C. Compton, rector, has received a very splendid processional cross which was blessed and dedicated at Christmas time. The cross is given by members of the choir in memory of Elliott Calvin Irvin, choirmaster and organist until his death in 1928.—St. Andrew's Church, Buffalo, the Rev. John E. Wilkinson, rector, will have a mission from February 7th to 16th. The missionary will be the Rev. Granville Mercer Williams, S.S.J.E., assistant superior of the Cowley Fathers, and rector of St. Paul's Church, Brooklyn.—The Rt. Rev. Walter H. Overs, Ph.D., Auxiliary Bishop of the diocese, made the speech of dedication on New Year's Day at the new Y. M. C. A. building in Jamestown.—St. John's Church, Dunkirk, recently announced the gift of \$1,000 to the endowment fund of the parish by Mrs. George R. Nixon in memory of her husband. At the same service the rector, the Rev. Leslie Chard, blessed and used for the first time a fine altar service book conforming to the revised Prayer Book.

WESTERN NEW YORK—On Sunday, December 15th, a beautiful memorial window was dedicated at Christ Church, Hornell, by the rector of the parish. The window, the subject of which is "The Holy Night," is the gift of Mrs. Olive Buisch in memory of her mother, Mrs. Helen M. S. Greenhow. In addition to the window, Mrs. Buisch has pledged \$3,000 to the endowment fund of the parish.

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