



The Living Church

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VOL. LXXXII

MILWAUKEE, WISCONSIN, JANUARY 4, 1930

NO. 10

The Virgin of White Pines

ABOVE a lonely woodway, throned between
 The boughs of russet, Della Robbia's Rose,
 Meek, luminous with tranquil beauty glows,
 Madonna of the Forest, Heaven's Queen;
 No angels through the glimmering poplars lean,
 But frankincense from pine and balsam flows,
 And treasure from the goldenrod that throws
 A shadow on her garments' ivory sheen.

More lustrous than the earth's white lilies shine
 Her sculptured hands which hold the ages' Light,
 More blue than earth's the sky from which she bends,
 That travelers, passing by her wayside shrine,
 May see beyond this dream of day and night
 The Star of Wonder where the dark wood ends.

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—IRVINE GODDARD, in *The Witness*.

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EDITORIALS & COMMENTS

If Apostolic Succession Is Not True

(An Editorial reprinted from the London "Church Times" of October 4, 1929)

[EDITOR'S NOTE.—We are venturing to reprint from our contemporary, the *Church Times*, this editorial, made to apply especially to the South India Scheme for unity, but also valuable on a larger scale and timely in view of recent discussions in this country. In thanking the *Church Times* for the opportunity, we are bound to add that we are doing it with no opportunity for asking the editor's permission.]

THE defenders of the South Indian Scheme are busy with the attempt to throw discredit on the Apostolic Succession as unproved, or else to take for granted that it is not true. There are two ways in which they may be answered. One is the positive way: by producing the evidence in its behalf, the grounds in Scripture on which the doctrine is based, the historic development which confirms it, and the theological principles which are involved. The other is the negative way: by showing the consequences which follow if the Apostolic Succession is not true. Just as St. Paul suggested the consequences which follow if Christ be not risen, so the consequences may be suggested which follow if there is no Apostolic Ministry.

The doctrine of Apostolic Succession is that the authority to minister, which was conferred upon the Apostles by Christ Himself, is transmitted down the centuries through episcopal ordination. The doctrine is concerned essentially neither with methods of organizing, nor with forms of government, nor with threefold, as opposed to twofold, ministries; but with authority originating in Christ and transmitted from ordainer to ordained.

What, then, if this Apostolic Succession is a dream? In that case the Apostolic Ministry became extinct. It died with the death of St. John. Then the Ministry which derived its authority direct from Christ came to an end. In that case it was left to the Church to decide what should happen. The Church had to determine whether there should be any official Ministry at all, and, if that problem was decided in the affirmative, what form the new Ministry should take. There could be no Divine obligation to reproduce the same ministerial constitution everywhere. It was a case for local option. No Church could bind its successors. Each generation was free to revise or reverse the methods of its predecessors. There was no compelling reason why any particular form of Ministry should be permanent, since

God fulfils Himself in many ways, lest one good custom should corrupt the world.

It has been argued by an eminent Nonconformist, and, quite logically, on the assumption that the Apostolic Succession is false, that the very fact that one particular form of Ministry has continued for centuries is in itself abundant reason why we ought to have a change. Ultra-conservatism can have no place in a progressive community. A chief duty of a Church is to adapt itself to the requirements of the age. Moreover, if all spiritual authority is vested in the congregation, it follows that the congregation has the power to ordain. The Presbyterian challenges this. Where in Scripture, it asks, do we find the people ever attempting to ordain? Congregationalism must admit that we do not read in Scripture of any such procedure. True: but that was the time when the Apostles were alive. After the Apostles were dead, there was no other ordainer left.

What, then, does ordination mean? Opinion is here divided. Some say it means that the Church is authorizing a man to be its minister. Others lay all the stress on the man's assurance that he has received a call from heaven. This call from heaven is restricted to no one form of organization. That does not sound exactly conducive to unity. But if the call has come from heaven, it is not within the right of officials to forbid it. Congregational leaders insist that this call from heaven disregards all official lines, and comes to some Christian men as it came to Amos. Amos was no prophet, nor the son of a prophet. He belonged to no priestly or clerical family. But although he belonged to no privileged caste, and was not qualified by any official initiation, yet he was divinely commissioned to deliver the message of the Eternal. What was true of the ancient prophet, it is suggested, is also true of the prophet in Christian times.

That is to say, the Christian Ministry is prophetic, not priestly. That was plainly maintained by a representative of the South India United Church at Lausanne. It was said that the Christian minister is a prophet and not a priest. He is like his Master; for it was argued that Christ was not a priest, but only a prophet. Viewed in this light, if the minister is a

preacher and nothing else, it is perfectly consistent to maintain, and it is maintained very widely, that ordination is simply recognition by the congregation that a man possesses the religious qualities and prophetic gifts suited for a minister, and that as such he is set apart for the service of the Church.

It is clear, therefore, that the doctrines of the nature of the Church, and of the Ministry, and of ordination, and of the Sacraments, are interdependent. They are parts of the same conception of Christianity. If the minister is not a priest, there is no consecration of the Eucharistic Elements, and his ordination is to a prophetic function and not to a priestly, and ordination itself is principally recognition of his qualities.

IF there is no such thing as Apostolic Succession, and there is no Ministry transmitted originating in Christ, then it is difficult to see why one form of government, among the various methods which Christians have created, should be erected into an indispensable condition of reunion. So long as episcopal ordination is recommended solely on the ground of practical utility, it is at least open to criticism, and by no means necessarily convincing. How can it be expected to be convincing to the great communions which regard all ordination as simply recognition of prophetic gifts?

Bishop Palmer has drawn a distinction between Episcopal and non-Episcopal ministers by calling the former the rule and the latter the exception. Whether that estimate will appeal to the Protestant communities we cannot say. They might fairly contend that the exceptions have become rather numerous and effective. They might even go so far as to question whether the rule was one to which the Christian religion was irrevocably committed for all time. If the Church is to exist for a hundred thousand years, and it may for aught we know to the contrary, the precedents of the past two thousand years look rather small in proportion. It is not enough to call Episcopacy the rule. The question is: Who is responsible for the rule? If it is only the Church, then the Church can modify its rule.

If Episcopacy is regarded simply as a form of government, there is much to be said against it, as well as in its behalf. It has been argued that its exclusiveness and prelatial tendencies have been the provocative reason for division. And while conceding that it served some useful purpose during the immaturity of the Middle Ages, it does not follow that it is equally adapted to Christian progress in the modern world. Without the smallest disrespect, we may thank it for its services in the past, and decline to subject ourselves to its dominion for the future. We may conduct it deferentially to the frontiers of Christendom and leave it in the ancient communions to which it belongs, and proceed to create for ourselves a system of government better suited for the world in which we actually live. Such procedure would be entirely consistent if the Apostolic Succession is a fiction.

It is true that, in South India, communities of Wesleyans, Congregationalists, and Presbyterians are prepared to accept Episcopacy as a form of government, always with the express proviso that no doctrinal significance shall be attached. But it is also true that here in England the same communities display no such eagerness. And the reason is quite plain. Here in England they are familiar with what is to them the positively repellent language of the Preface to the Anglican Ordinal, the Anglican formula of priestly ordination; and, what is worse, the form of sacerdotal absolution in the Visitation of the Sick. Confronted at close quarters with official pronouncements of that kind, they are not convinced by Evangelical attempts to explain

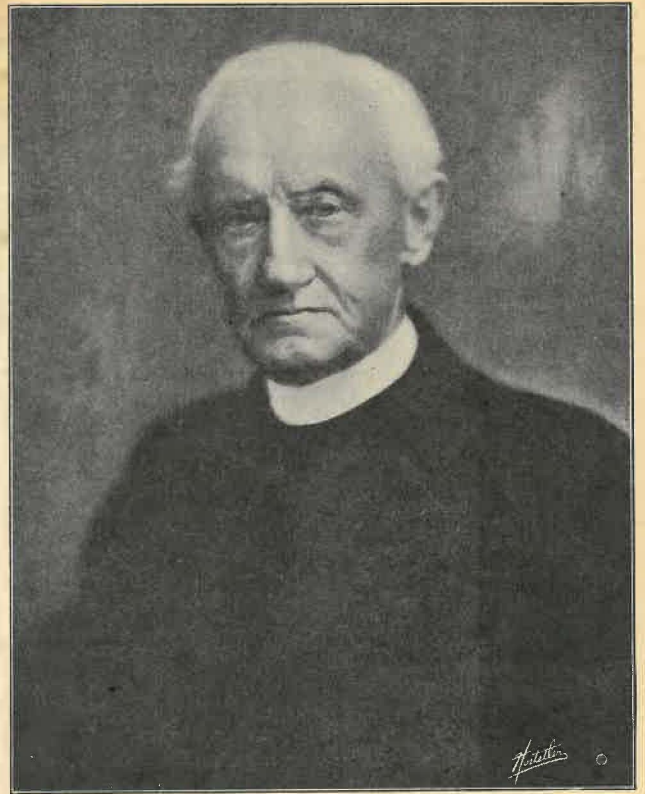
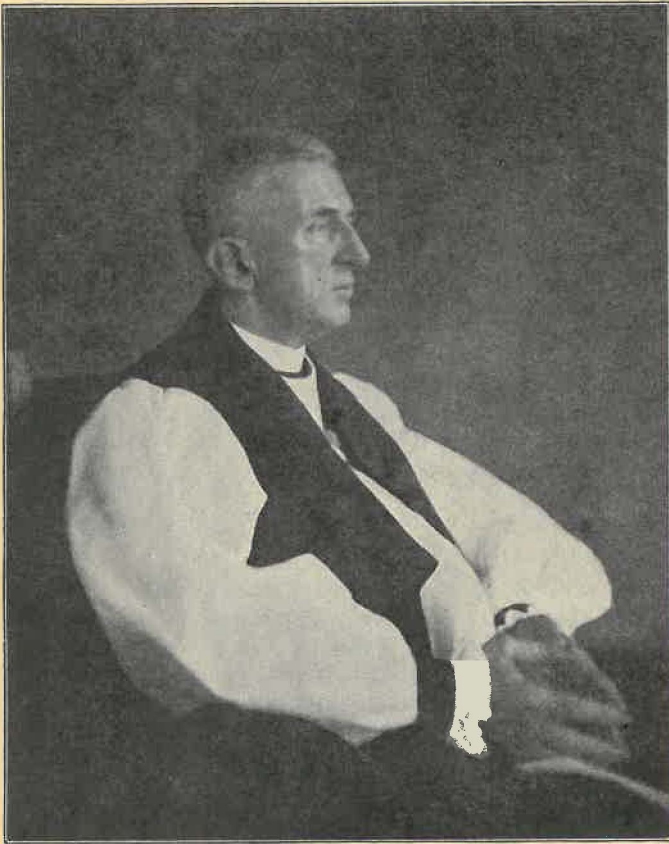
the language away. They feel, and we respect them for feeling, that, so long as such official utterances remain unchanged, the Church which holds to them cannot be a congenial home for those who regard ordination as nothing more than recognition, the Ministry as simply prophetic, and ordination itself as an optional and dispensable ceremony.

Serious attention should be given to the reflections and arguments propounded at Lausanne by those who rejected the doctrine of Apostolic Succession. It was argued that each separate communion might fairly be left to decide for itself what form of organization it prefers, and what it desires to do about ordaining its ministers. That claim on Protestant principles seems unanswerable. It was, however, added at Lausanne that a concession could be made by the non-Episcopal communions for the sake of union—a concession, be it observed, to preferences which they do not share. It was said that, after all, Episcopacy is only a form of Church government or Church organization. Acceptance of it would only be consenting to admit superintendents, like the Methodists in America, under the name of bishops. As “a self-denying ordinance” the Episcopate might be accepted. But, of course, only on condition that no doctrine is attached.

AND here a very significant question was raised. It was asked whether, in case a non-episcopal communion, eager for reunion, and ready to make concessions to the more conservative-minded adherents of the Episcopate, were to confer on some of its ministers the title of a bishop, the Episcopal Churches would be prepared to recognize those ministers as bishops. Can a Church which has no bishops create them? There lies the whole problem of the nature and meaning of Apostolic Succession. Methodism can create a superintendent. Why can it not create a bishop? Unless the Apostolic Succession is true, it will not be easy to give a convincing, dogmatic refutation of that claim. The question is most significant. It illustrates exactly what external conformity to Episcopacy as a mere form of organization means when regarded without any doctrinal basis.

Attention should be given to the remarks recently made by Principal Garvie from the Congregationalist standpoint with regard to Episcopal ordination. He recognizes that “it must be admitted that the early origin, the long continuity, and the wide diffusion of the Episcopate make it an appropriate, nay, the most appropriate, organ for making manifest this universal character of the Christian Ministry.” But he expressly qualifies this by adding: “This is offered as a judgment, not of absolute spiritual, but of relative historical value.” Exactly so. Episcopal ordination is respected as a fact largely prevalent in space and time; but not for any distinctive religious worth. Consequently Dr. Garvie concludes: “To restrict the function of ordination to the Episcopate would be, in my judgment, to obscure the truth that the Ministry is from the whole Church.” The truth is that, if there is no Apostolic Succession, the place historically assigned to the Episcopate in ordaining has been altogether misleading. Whatever supplementary functions the presbyters were understood to fulfil at the ordination of a priest, it was universally agreed that, in the absence of the bishop, no man could ordain, and that the consecration of a bishop could only be by those who themselves were in the Episcopate. But if the Apostolic Succession is untrue, all these historic procedures are based on false conceptions, and there is no essential necessity for the Episcopate to become the only accepted ordainer in the Christian Church.

The advocates of the Episcopal system, while re-



The Church Loses Two Bishops in Week

LEFT: Rt. Rev. Davis Sessums, D.D., Bishop of Louisiana, who died suddenly of a heart attack on Christmas Eve, at New Orleans.

RIGHT: Rt. Rev. Theodore N. Morrison, D.D., Bishop of Iowa, fatally injured when struck by an automobile in front of the episcopal residence at Davenport, Ia.

jecting Apostolic Succession, are drawing conclusions which their premises do not really justify, and which therefore ought not logically to prove convincing.

THE Church was doubly bereaved last week in the death of the Bishops of Louisiana and Iowa.

Bishop Sessums, of Louisiana, was an orator of great ability and was deeply beloved everywhere. As host to the General Convention of 1925 at New Orleans he came into touch with leaders of the Church throughout the country and made great numbers of new friends. He was one of the truly brilliant men in our episcopate.

A Double
Loss

The fatal injuries to Bishop Morrison, of Iowa, through being struck by an automobile in front of the episcopal residence in Davenport, bring a great shock. Bishop Morrison was one of the most lovable of men. Deeply spiritual always, he had read himself into the Catholic position and was a tower of strength on the spiritual side. In feeble health during recent years he was not able to participate on a large scale in the general work of the Church, but no one carried greater influence in a quiet way. He was one of that noble company of Churchmen who are strong in prayer and are largely withdrawn from the turmoil of the necessary controversies in the Church though not oblivious to their importance.

Both these bishops were among the senior members of the episcopate and their passing from the Church militant causes wrenches that are not easily overcome. God grant them ever increasing light and peace!

ACKNOWLEDGMENTS

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BISHOP SESSUMS DIES

New Orleans, December 27, 1929.

THE Rt. Rev. Davis Sessums, D.D., fourth Bishop of Louisiana, died suddenly on Tuesday afternoon, December 24th, at 4:00 P.M., at his home in New Orleans, as he turned from the completion of plans for his personal celebration of the Holy Communion on Christmas morning in Christ Church Cathedral. His death was an unexpected shock to the entire diocese. Aside from the infirmities of his 71 years, his health did not confine him to his home.

Bishop Sessums was born in Houston, Tex., July 7, 1858. He received his education at the University of the South, being ordained deacon in 1882, and priest later the same year by Bishop Gregg. Before his consecration as Bishop, he was rector of Grace Church, Galveston, Tex., in 1882; assistant and later rector of Calvary Church, Memphis, Tenn., from 1883 to 1887; and rector of Christ Church, New Orleans, from 1887 to 1891. He was consecrated Bishop on June 24, 1891, by Bishops Quintard, Tuttle, Garrett, Galleher, Thompson, and Watson.

The funeral was held Friday morning from Christ Church Cathedral.

BISHOP MORRISON KILLED IN ACCIDENT

Davenport, Ia., December 28, 1929.

THE Rt. Rev. Theodore Nevin Morrison, D.D., third Bishop of Iowa, was instantly killed on Friday, December 27th, when struck by an automobile as he was crossing the street in front of his home in Davenport.

Bishop Morrison was born in Ottawa, Ill., February 18, 1850, the son of the Rev. Theodore Nevin and Anna Eliza (Howland) Morrison. He graduated from the General Theological Seminary in 1873, also receiving degrees from Illinois College, the Western Theological Seminary, and the Chicago Law School. He was ordained to the diaconate in 1873 and advanced to the priesthood in 1876 by Bishop Whitehouse. Bishop Morrison served at St. Paul's Church, Pekin, Ill., from 1874 to 1876, and as rector of the Church of the Epiphany,

(Continued on page 332)

DAILY BIBLE STUDIES

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

WALKING WITH THE MASTER

Sunday, January 5: Second Sunday after Christmas Day

READ Isaiah 61:1-3.

THE new Prayer Book gives us an Epistle and Gospel for a Second Sunday after Christmas, and the Collect is especially beautiful:

"Almighty God, who hast poured upon us the new light of Thine Incarnate Word; grant that the same light enkindled in our hearts may shine forth in our lives; through Jesus Christ our Lord. Amen."

We have the message here of a continued Christmas spirit. The Yule candle of olden times, lighted at Christmas, was supposed to burn all through the year. So may we, by the help of the Holy Spirit, seek to follow Christ and grow more and more like Him all our days on earth.

Hymn 493

Monday, January 6: The Epiphany

READ St. Matthew 2:1-10.

THE star which led the "Wise Men" to Christ has a far-reaching message. We think first of the glories of the firmament as speaking to us on earth. So David wrote his inspired 19th Psalm, and lovers of music will recall Haydn's oratorio, *The Creation*, and particularly that great chorus, "The Heavens are telling." We think again of Christ, the "Bright and Morning Star" (Revelation 22:16), who shines upon our way. And then we remember that He, the "Light of the World" (St. John 8:12), bids us also, as we follow after Him, to be lights in the world (St. Matthew 5:14), and that is the Epiphany call to world-wide missionary effort. As we consider the heavens we may be led to nobler Christian service. Our lives should help others. The true child of the Master sheds light upon many a dark way, and leads many weary souls to find the Light of the World.

Hymn 319

Tuesday, January 7

READ Job 38:4-7.

THE morning stars sang at the Creation; the Bethlehem star led the Magi to the Infant Christ. And He who is the "Bright and Morning Star" leads us from earth to Heaven. Thus the glory of the firmament draws the earth upward, and the Christ of the eternal glory comes to bring peace on earth. The new creation has a joyful anthem, even as the first creation, when "all the sons of God shouted for joy," revealed God's love. We must not allow a separation between Heaven and earth, between God and man. The blessed truth of the Incarnation shows us in a wonderful revelation the joy of the heavenly host, reflecting the joy of the Triune God, in all the work of redemption. And it proves to us that God has an interest in each single human child, in his salvation, his growth, his work, his happiness.

Hymn 402

Wednesday, January 8

READ Numbers 24:15-19.

BALAAAM was not a believer and he led Israel astray (Revelation 2:14), but he could not help speaking the words which God commanded him to speak. God gave him, unworthy though he was, a vision, and he saw a star arising out of Jacob and a scepter arising out of Israel. It is the Old Testament shedding prophetic light upon the coming of the true Light of the World. The Magi were not concerned only in astronomy. The astrologers of Persia and other Eastern lands had strong intuitions concerning a world-deliverer, and

they brought, as Balaam prophesied, a vision of future dominion when Christ's Kingdom shall be established. It is not mere romance or the poetic imagination of star-gazers. The star which led the Magi to Bethlehem was a declaration of final victory of light over darkness. Such victory is to be, first, in each of our lives, and then in the life of the world.

Hymn 553

Thursday, January 9

READ I John 1:4-9.

WALKING in the light means walking with Christ, for He is our Light. Perhaps no truer description of a sincere Christian life would be given than this. The association is a sacred one, and yet we need not be afraid. The glory of His face will be veiled because we could not bear its brilliance, even as the disciples on the Mount of Transfiguration could not behold the glory of their Lord. But we will be conscious of His presence and hear His voice and hold His hand and try to walk in His footsteps. Loneliness will be gone. Fear will be conquered by love. Sorrow will be as the shining of the bow in the cloud. We will not ask to see the distant scene. And there will come a peace which can only be found when we walk with Him.

Hymn 224

Friday, January 10

READ St. John 12:27-32.

KEBLE'S hymn for Good Friday opens with a startling declaration:

Is it not strange, the darkest hour
That ever dawned on sinful earth
Should touch the heart with softer power
For comfort than an Angel's mirth?
That to the Cross the mourner's eye should turn
Sooner than where the stars of Christmas burn?

And yet the two seem joined in one. The Crucified draws men to Him, and the Babe in His Mother's arms draws men also. The Light of promise and the Light of fulfilment are one. The Magi by their gifts of gold, and frankincense, and myrrh declared the Holy Child to be Prophet, Priest, and King. The whole Christian world gathers about Bethlehem and about Calvary. We need both. The innocence of childhood comes through the Cross.

Hymn 93

Saturday, January 11

READ St. Matthew 5:14-16.

THESE words are so often used at the time of the offertory that we forget their wonderful meaning. In the Light of God we are made luminous. We shine in His reflected light. But we are not to hide it as if ashamed of our faith. Nay, we need a bit more of daring in our Master's cause. This is God's world. Jesus Christ is King. He has overcome the world and redeemed it. We have no cause to apologize for Christianity or for the Church. Against the latter the gates of hell shall not prevail, and against the former the streams of error and doubt and denial can have no lasting power. We should, with humility indeed, but with courage, be ready to cry, "I am a Christian!" The certainty, the assurance which we have through Jesus Christ, will shine out and draw men, not to us, but to our Father. Hence a telling question: Does my Christianity shine clearly so that men know whose I am and whom I serve?

Hymn 135

Dear Lord, shine Thou within, that all may be light in my heart and soul. And shine Thou upon the path I tread, that the way may be made plain. For the Light within is Thy Light, and the Light without is Thy redeeming glory. Amen.

If We Are to Have Peace^{*}

By the Hon. Alanson B. Houghton

Former Ambassador of the United States to Germany and to Great Britain

WHEN I think back over the years which have come and gone since the war, what seems to me most significant and most pregnant with hope is that great movement among men and women of all nations to transform what is today largely a sort of armed truce into conditions of stable peace. In saying that I am not unmindful, of course, of the specific forms in which that movement, from time to time, has expressed itself—the League of Nations, America's help in European reconstruction—of a spirit of conciliation and good will. The Kellogg Pact now makes peace and peaceful settlements the presumption under which dealings between the nations must hereafter be carried on.

But these agreements, let us remember, must in the end depend upon public sentiment for their support and fulfillment. If that changes, everything changes. If, sooner or later, men's minds turn again to sheer force to provide for their safety and security, then our hope of a more durable peace, now so warm and confident, will, we may be sure, recede into an indefinite future. And there are not wanting those who believe that this will happen. We are witnessing, they say, a wholly natural phenomenon—an emotional reaction among peoples broken and dispirited by the war; and as conditions become more normal and the memories of the war recede, human nature, which changes so slowly, will be found, they assert, to be pretty much what it has always been, and the newer generations be as willing and ready to go to war as their fathers before them. Human nature may change very slowly, Mr. Chairman. I do not know. I hesitate to think that men learn so little from experience and nothing from their mistakes. But I do know that however slowly human nature may change, the political and social and economic conditions in which men and women are living today, and through which they express their common will, have changed vastly.

Democratic peoples, self-governing peoples, do not easily go to war. To make war successful, they must surrender all those rights and privileges and powers which they have acquired so hardly, and subject themselves, if only for the time being, to despotism and despotic control. That is not easy for them. There is among them a natural inertia against the violent and dangerous and costly changes which war inevitably brings in its train. These great masses of men and women do not dream dreams of conquest. They do not seek for splendid adventures. They desire rather to pursue their own immediate interests with quiet minds. Year by year, I believe, that inertia, that resistance to war, grows and becomes more difficult to move, and with the process the danger of war lessens and war itself becomes less a reality. I do not mean to imply that war today is impossible or even improbable. It is not.

I do mean that we are witnessing the slow revealing of a process still incomplete, which is steadily unfolding and which in the end will bring us to the peace we seek. At any rate, that is my own philosophy, my own interpretation of the meaning of the changes which are taking place in international relations. Democracy, I believe, makes a durable peace possible because, by freeing the individual, it puts the decision into individual hands.

WE are, perhaps, inclined to be too contented with our own knowledge of our own good will. It is true that we have managed somehow to get into war once at least during each generation since the birth of the republic. Nevertheless, we have a strong and vivid sense that we do not want to quarrel

with anyone—that on the contrary we wish to live in peace with all the world and, conscious of our own integrity of purpose, coveting neither the land nor possessions of others, we are inclined to believe that peace would even now be permanently established on this earth if other peoples only felt the same way. The fact always interests me and intrigues me because, so far as I have been able to discover, every civilized people feels exactly the same way. Each of them possesses an equal sense of its own good will, each of them is equally conscious of the sincerity of its own desire for peace. So it is wherever one looks. I doubt if ever before the nations were quite so conscious of their good will. That is certainly cause for gratification. I am, I hope, sufficiently grateful for it.

But unhappily, good will alone is not the only factor needed for bringing about the peace of the world. The nations may be, all of them, filled to the brim with good will, but nevertheless still bristle more or less with armaments. Wherefore it follows that at some point, if the growth of armaments is to be reversed and the swords to be turned into ploughshares, there must be acceptance of the good will of others. We already have some of that belief. I know of no magic formula by which it can be created. But I do believe that a little more acceptance of the good will of others, and a little less of that distrust and suspicion which expresses itself in the form of armaments, will be found justified in fact and will increase rather than decrease our security. And I venture to suggest, as one method at least of making their good will more easy of acceptance, a serious effort be made on our own part to understand the problems and difficulties which confront them. It is not a difficult task. But it does involve the elaboration of a plan by which these difficulties and problems can be put clearly and definitely before our own people.

AND, finally, I want just to touch on the matter of armaments. I want to recall to your mind what has become a mere commonplace in our national life. I am thinking of that long frontier line between Canada and the United States or, if you please, between the British commonwealth of nations and the United States. For three thousand miles, or, if the Alaskan frontier be added in, for more than five thousand miles, that line stretches away without a fortification on either side of it, or a ship of war. There are no soldiers and no sailors to guard it. There are no military problems or naval problems involved in its maintenance. No one is scheming to change that frontier. No one is suspected of scheming. Our Canadian friends are on one side of it, and we are on the other. And the fact is accepted by us both with much the same definiteness of mind as if a few thousand miles of sea water divided us. Yet, you will remember, when the earliest frontier was first laid down there was no great disparity between the populations. There were forts on either side. The dangers and horrors of war had been impressed on both peoples by bitter experience. More than once had war come from Canada south into the United States or gone north from the United States into Canada. Reasons enough existed, in all truth, why both of them should have felt that protection was needed and justified—reasons of defense, or of prudence, or even of ill-will—reasons whatever they were, based on all comparative human experience in the past.

If none of those reasons prevailed, and if that frontier is today wholly unprotected and undefended, the resultant fact that our two peoples have nevertheless been able to live side by side in mutual safety and contentment for more than a century, cannot be wholly without significance to the rest of the world.

It is easy, of course, to assert that no useful comparison can be drawn between that frontier and any other frontier you may choose to compare with it. The conditions differ too greatly. Such human factors as differences in race, in degree of civilization, in pressure of population, in historic antagonism, and all the rest of the familiar category, prevent it. And the

^{*} This noteworthy address by an eminent statesman and Churchman was delivered on December 18th, in New York, on the occasion of his accepting the chairmanship of the Federal Council's Commission on International Justice and Goodwill, succeeding the Honorable George W. Wickersham, who recently resigned because of the pressing duties imposed upon him as the head of President Hoover's Law Enforcement Commission. Mr. Houghton finds time among his many activities to serve as a vestryman of Christ Church, Corning, N. Y.

statement has its elements of truth. Such differences do exist. It would be idle to deny them. But, on the other hand, there are similarities which root equally deep in human nature. For that frontier of ours divides two peoples, not one. Each of them is proud and jealous of its independence. Neither of them would permit an infringement of its rights. And the two are vigorously competing forces in every line of human activity—in every line, I should say, but one. They do not compete in armaments. They do not arm against each other. And I can, I think, best express what I have in mind to say to you if I ask you for a moment to consider what would have been the result if the alternative course had been taken and that frontier between Canada and the United States had in fact been protected by fortifications and by ships of war. There are now great cities along that border which might conceivably be subject to attack. They would now be protected—be sure of that. There are physical resources of one sort and another of incalculable value which either nation might covet and might conceivably plan at some opportune moment to seize by force. You may be sure they would not have gone unprotected.

In addition to fortifications and ships, I suspect we should now have general staffs working out, in secret, plans of defense and offense. There would exist, among both peoples, a deeplying unrest of mind and a certain suspicion and distrust of the other's good faith and good intentions. In other words, there would be along that frontier today, in greater or less degree, much the same conditions that exist, or are thought to exist, along frontiers in other parts of the world. Do you think that military experts and naval experts and political experts on either side, feeling themselves responsible for the grave task of ensuring the safety of the vast interests committed to their charge, would now agree that armed protection was unnecessary, and that all their preparations for possible conflicts between the two peoples could safely be thrown aside, and that the dangers conjured up were, after all, imaginary? I doubt it. I think they would be far more likely to approach the matter in good spirit and with a sincere wish that so desirable a result were practicable, but, in view of human experience, would feel compelled to decide that while peaceful settlements should, of course, be sought and every facility given to make them successful, nevertheless armed protection was prudent, and to be really effective ought at least to be doubled. And I dare say that would sound like good sense and the part of wisdom. Yet we know that such a conclusion is false. Those elements of force, whether naval or military, are not necessary for the mutual safety of the Canadian and American peoples. We have demonstrated the fact. We have shown that we are safer and happier without them, and without the burdens and problems which inevitably go with them. I do not want to exaggerate. I do not want to press the point too far. But I ask you, is there not a measure of truth in what I have said? Have we not solid ground for hope that the apparent necessity of maintaining armaments may gradually be found to be less substantial than it now seems? Our own experience at any rate would appear to point in that direction.

BISHOP MORRISON KILLED IN ACCIDENT

(Continued from page 329)

Chicago, from 1876 until his consecration as Bishop in 1899. He was consecrated on February 22, 1899, by Bishops McLaren, Seymour Walker, Nicholson, White, Millspaugh, and Edsall. Before he had spent fifteen years as Bishop, his health began to fail. His diocese sent him to Europe, and although he felt better when he returned, a Coadjutor was consecrated in 1912 to assist him.

In 1879 he married Sarah Buck Swazey, daughter of Dr. Arthur Swazey, for many years pastor of the Third Presbyterian Church of Chicago. They had five children. Mrs. Morrison died in 1913.

Bishop Morrison was largely instrumental in the founding of two institutions near Davenport, St. Katharine's School for Girls and St. Luke's Hospital.

Bishop Morrison is survived by three sons, Arthur, of Chicago; Theodore, of Rock Island, Ill.; and Nevin, of Texas; and a daughter, Sarah, who is editor of the Girls' Friendly Society *Record*, published in New York.

Burial will be from Trinity Cathedral, Davenport, Tuesday, December 31st, at 10:00 A.M.

"CALIVADA" MARRIAGES

BY THE RT. REV. THOMAS JENKINS, D.D.

BISHOP OF NEVADA

DIVORCE is not the only article which makes Reno and other Nevada towns famous. Marriages of California people in Nevada are, I suppose, as numerous as Nevada divorces. Couples come daily, often by airplane. Why they come is usually to escape the publicity required in their own state. Sometimes they come just for a lark, as some have told me. The California law requires three full days to intervene between the issuing of the license and the day of marriage, making five days in all. This is a good law and comports with the spirit of our marriage service, which provides that the banns may be published and that the service be rendered publicly in the presence of "friends and neighbors." These hurrying couples who come over to us usually appear without warning or notice of any sort and with no witnesses, saying nothing of "friends and neighbors." Sometimes they want to be married in the hotel, usually in the minister's house. They often ask whether the minister can furnish witnesses, which some ministers are quite glad to do!

It is all a bad business. Who knows the truthfulness of the stories they tell: whether they have been divorced; whether they are baptized; whether there are other obstacles which bar their marriage by a Christian minister.

But I am particularly interested in couples who come claiming membership in the Church—one or both of them. And they are very many. The whole business, as I have had occasion to study it, points to a lamentable failure on our part to teach our young people the sanctity of marriage and the way of getting married. I am convinced that the less we have to do with marrying such couples the better it will be for the witness of the Church to the soundness of the act and the integrity of the home. In this I fear we are not wholly beyond blame. I grant it is not always easy to turn couples away, knowing that others are waiting to perform the act and get the fee. And with many it is obviously the fee which accounts for the readiness with which all and sundry comers are accommodated.

The California law, so good, ought to be respected at least by us who are bound by the provisions of the Prayer Book. And I have reason to know that with most of us it is. But for our guidance I have asked all my fellow Nevada clergy to observe the restriction and protection put about us by the Church.

The following suggestions, faithfully observed, would enable us to minister to worthy Church couples and to eschew those who come simply to avoid publicity or for the sake of doing something novel and smart:

1. To require a written request from their own priest that one of our clergy solemnize the marriage, and that the respective families are agreeable to it.
2. That such marriages be performed in the Church building.

Inasmuch as these suggestions are being sent to all the bishops and diocesan papers in California, it is not, I trust, too much to hope that our position in Nevada will be known to many, even beyond the readers of the diocesan papers. Such knowledge might save many couples from an unnecessary embarrassment and in some small measure, at least, check the stream of hastily and lightly regarded marriages—the fountain source of very many failures.

THE POTION

LIFE'S burnished grail I take from Him—
A chalice I must drain from brim
Clear down to acid, dreggy stem;

Shall I complain if it be filled
With gall, or brine from tears distilled?
Nay, Lord, I'll drink what Thou hast willed.

But, God, of Thy love give me this sign:
Sometimes let laughter, fragrant, fine,
Make of the draught a bubbling wine.

WINNIE LYNCH ROCKETT.

Pioneering For the Faith in China

How an Important Mission Station Near Hankow Was Opened

By the Rev. S. Harrington Littell, S.T.D.

Bishop-elect of Honolulu

THE place is called Yun Meng, and is about eighty miles northwest of Hankow. We had no church or school in all that region, nor immediate plans for opening such. Quite unexpectedly one day seventeen men from that town and the surrounding country poured into Hankow and called upon the Bishop. As he was out of town, and as I live next door to him on the cathedral compound, they came to see me; and this is what they said:

"We have been reading books and magazines lately which have convinced us that our country is far behind the more progressive countries of Europe and America. This fact has come as a great surprise to us, for we realize that we are about the oldest nation in existence today, and that so far as opportunity for development in all lines is concerned, we have had a better chance than you people of the younger nations of the West. If long unbroken history, if natural resources, if population, ability, climate, or any other outward conditions are considered, China should be the leading nation of the world today, and yet—look at it! In spite of the fact that we have tried during our long history various methods of government, of social customs, of education, and of religion, we find ourselves going backward rather than forward, and we have been wondering what is the cause of it, and why we should be so far behind.

"In the literature in our hands are some Christian books; and we have come to the conclusion that the difference between China and the progressive nations of the West lies chiefly in the one thing which our people, unaided, have been unable to discover, and that is the power which is found in the Christian Faith. At any rate we think that sufficient reason to give it a trial, so we have come here to ask you to send up missionaries. We represent the leading gentry, merchants, and farmers of several counties, and we will put ourselves into your hands as learners of your religion."

Before leaving they bought three large boxes of Christian books to take back with them. This was in 1907; and today in that district we have a mission center and seven "out-stations," with a clergyman, eight catechists (or trained lay preachers), and five day schools with their teachers—the entire staff being Chinese; as well as the good will of people in many towns and villages in that region. Land has been given to us in two places, and houses as well in two other centers. At one of these—Kwan Yan Kang ("Goddess-of-Mercy Hill")—the church is built on the top of the hill, and can be seen from every direction for miles around.

Soon after the work started we met some of the characteristic difficulties of Church work in China. One of the Chinese clergy from Hankow was sent out especially to contradict false ideas which had become current:

1. That the "Holy Catholic Church" receives only men of high rank, or holding literary degrees, because a good many of such were among our inquirers, the rumor spread abroad that unlearned and poor people could not enter the Church.

2. That we admitted only good people. This rumor was not so harmful, but it obscured the fact that the Christian Church is intended to seek and to save that which was lost as its Master did, as well as to educate its children in the ways of a godly, righteous, and sober life.

3. That our Church does not have as strict rules for its members as other Christian Churches do. It was stated that we allow Christians to worship family idols and ancestral tablets at home, provided that they worship God in church. In one place where over a dozen people were to be admitted catechumens, it was found that only three or four had removed the family objects of idolatrous worship. The others had not thought about it seriously at all. It was decided that no one should be admitted a catechumen until all in the group of inquirers had removed the tablets, written charms against devils and disease, amulets, and other objects of superstition, as well as the actual idols from their houses.

4. That mere attendance at services and instruction classes constituted membership in the Church.

That Hankow clergyman surprised the congregation in one village which had been assembling for nearly a year, by saying that there was only one recognized Christian in the place, and that was a child just baptized.

AT the beginning it was necessary to decline several offers of land and buildings because of mixed motives on the part of those who proposed to present such property. In Yun Meng a man offered his house as a gift, but on investigation we found that the house had a mortgage on it; and as the owner could get neither the house nor the interest from the occupant, and had not sufficient influence to oust him, he thought the Church might as well have the house, especially as we could probably remove the troublesome tenant and thus help the owner "get even" with him!

In another case a temple on a hilltop was offered as a mission hall. We had visited the vicinity for a year or two, conducting meetings and services in the houses of people, of whom many were accustomed to walk a number of miles to the nearest place where we had a resident Chinese missionary. That temple is on the border between two robber-infested counties, and had been used for many years as a rallying place for the robbers, who, on being pursued by soldiers from one county, slipped over the border to another, and thus avoided capture because the guardians of peace in the different counties did not work in harmony. The reason for wanting to present that temple to the Church was largely to secure our help in breaking up the robber gang.

While hoping that we would accept the temple and turn it into a church, the people prepared it for our use by getting rid of all idols, tablets, heathen scrolls, etc. Some of them, while perfectly willing to agree to the transfer of the temple to us, thought it safe to show a little final politeness to the departing gods, so they went in state full-dress, kowtowed, burnt incense, set off firecrackers; and otherwise carried out the usual forms of idol worship. Then they threw the idols out, and asked us to take over the building. Later they offered ground and a house in addition, including several fields under cultivation.

Some of us went up from Hankow to investigate more closely before accepting the gifts. We said that if any family in the vicinity which had helped build the temple or had supported its worship, objected, we would not accept it. There were no objectors; but it all seemed so unusual, coming from people who for the most part had scarcely learned anything of the Christian faith, that we decided to wait before giving our answer. It is well that we did, for it was not long before communications came in begging us not to accept, and bringing to our attention facts which showed that there were ulterior motives in the offer. It transpired that the use of the temple by the Church would have served to strengthen the ends of certain elements in the community which were oppressing people in a high-handed manner. The robber gang might have been broken up or driven to another rendezvous, but would have been replaced by a group of ruffians scarcely less violent. So our earnest inquirers from that place have continued to walk, or to ride in sedan chairs, or on wheelbarrows, those miles to the nearest church.

On one missionary journey to this group of out-stations I found at Yun Meng a great commotion, with an atmosphere of festivity. Well-to-do women had raised a large sum of money for three days' theatrical shows in honor of the gods. In addition to ordinary actors, Buddhist priests and nuns and Taoist priests in large numbers had been brought in from every direction around. The culmination of the ceremonies was the "Bridge Crossing." Buddhists teach that everyone after death must cross the Lai Ho Chiao ("No-Alternative Bridge") over a fearful gully in Hades; good and bad being separated in the process. Wicked people fall off the bridge and meet horrible fates below, falling on knives and swords pointed upwards, or among wild dogs and dragons, fierce lions, and other animals. The bridge-crossing is the test of character and the decider of fate, and is a terrible ordeal. The priests had erected a frail wooden bridge, and said that the first person to cross it would

be saved entirely from the ordeal after departing from the scenes of this life, and would go straight to the next stage above in the transmigration processes, one step nearer Nirvana.

For the first person the price charged was 60,000 "cash"; two others might cross also, but with decreasing effectiveness and merit—and price. So great was the rush for first place that they received 188,000 cash from a woman named Wang, and for the second place 70,000 cash. At the time of crossing the bridge a crowd assembled to witness the event, estimated at from fifty to seventy thousand people. The excitement was tense as the woman Wang started on her momentous journey. After a few steps she trembled so violently that she could not walk and, as failure then would have settled her future adversely once and for all, her two sons rushed up to support her, one pulling and one pushing, and helped her over somehow without falling. Shouts of sympathy at her triumphant success arose, and the whole crowd seemed beside itself. Stools and table legs were broken and flung up into the air and came down on people's heads. Many people were trampled upon; and the whole multitude seemed to consider the success of Mrs. Wang's bridge-crossing as a good omen for themselves and for their neighborhood. For those three days shops were closed, business ceased, and people seemed almost bewitched by the affair. Gambling and other evils went on unrestrained. The actors and priests were feasted daily, and large sums were handed over to men and women who preyed upon the credulous and superstitious crowds. I never before felt as keenly the power which superstition holds over the minds and wills of the people whom we commonly call "heathen."

IT was from this vicinity that a curious crusade was organized to attack Hankow on one occasion. It was at the time when electric lights were first introduced into the foreign settlements of this city. At each street corner hangs a large light. There is nothing strange to us "Westerners" in the lighting of street corners by an arc light or by other kinds of electric lamps. When these were first introduced into Hankow, it just happened that the long rainy season which we have in the springtime was on. After the rains, as a rule, the sun comes out bright and hot. That particular year, although the rains ceased, the sky remained cloudy and the sun did not shine up in the country. Someone from Yun Meng who had been visiting Hankow, on his return reported that the foreigners in Hankow had "light in bottles" which they used at night, and that people not only can see their way clearly, but can even read books and papers in the middle of the night under one of these bottles. The ignorant country people decided that the Europeans had appropriated the sun and divided it into small portions which were being used during the night, and they organized a rabble with rakes, clubs, hoes, and other implements to march down to Hankow and to release what they called "the bottled sunlight." They were in dead earnest, for they believed that the sun would not shine again until it was released; and without the sun, of course, their crops would rot in the ground and they might be brought to starvation. The good offices of a missionary, who happened along at the time when excitement was highest and explained the matter, probably averted a serious situation.

These incidents indicate some of the fascinating features of country missionary work in China. There is scarcely any kind of Church work more interesting, and certainly none more needed, for eighty-five per cent of the population of China is made up of farmers and their families, almost entirely illiterate, and while naturally intelligent and hardworking, subject to the superstitions and pitfalls which thrive where ignorance rules.

HUMAN NATURE

IF YOU feel that you are disillusioned as to the possibilities of human nature and think that the idealism of Christianity is "bunk," I say to you in all earnestness that you do not begin to know human nature as Jesus Christ knew it. And yet, though He understood all the weaknesses and sins and follies of human nature as no one before or since has known them, He nevertheless believed in the possibility of redeeming that self-same human nature. . . . There is no pose so cheap as cynicism. I say to the one who assumes it, be sure your pose is not a smoke-screen because you are afraid of the demands that Christ will make on your life.

—Rev. E. H. Eckel, Jr.

ABSENT BUT NOT OFF DUTY

BY THE REV. GEORGE H. THOMAS, D.D.
RECTOR OF ST. PAUL'S CHURCH, KENWOOD, CHICAGO

NO paper, no Church paper, commented on the letter-head of the address to the general Church by the Presiding Bishop. The letter head read "Chicago," not "281 Fourth avenue." It passed unobserved, naturally, because Bishop Anderson's home is Chicago. And it is and will continue to be his home and his residence. The letter head was premeditated.

THE LIVING CHURCH expressed hope that the Presiding Bishop would reside in New York, be the administrator at 281 Fourth avenue, and give undivided attention to the affairs of the whole Church. He will do the latter as soon as he has a Coadjutor. He will not reside in New York.

Are there not compensations? A point is, many in mid-west and west will find new contacts with "281" through a Presiding Bishop who resides west of that line drawn by Jonathan Edwards to keep out Presbyterians, and keep Congregationalists in. And "281" never claims omnipotence. The principal critics of headquarters are headquarters men and members of the National Council. The recent session is an example. They do not spare themselves. They study and think in terms of others. But there is unrest, lack of response, cries of "bureaucracy," criticism just or unjust, and opposition by city as well as by country and missionary clergy, congregations, and individuals, directed at the cost and staff of "281." This irritation does not have its rise on the upper waters of the Hudson, but tends to be aggravated by distance, shows itself in "unwillingness to be dictated to" in a form of quotas, printed matter, and methods. It may be small-town mindedness, which it is, in my opinion, but it is real enough to be felt.

It is not without design and forethought, therefore, that the Presiding Bishop will continue to reside out of New York and visit headquarters a week this month, two weeks in January, etc.

There are personal considerations of health. There are the considerations that Bishop Anderson was elected, following a persisting deadlock, for an interim, a term less than two years, accepting unwillingly and with no shadow of the thought of election in 1931 to a full term. No Presiding Bishop, no administrator of a diocese, should be elected in the late sixties. The Church, like the Nation, needs leaders who can serve long terms. We do not wish our recent bereavement to be habitual. As a malicious wag remarked, "We do not wish to kill off our best Bishops."

These reasons for the non-residence of the present Presiding Bishop in New York and, in particular, the present good that may come, and we hope will come, from a temporary splitting or dislodging the psychological locus of the Church, are sufficient, when explained, to balance a disappointment expressed in the editorial of THE LIVING CHURCH, a paper whose consistent policy is widespread news matter and the interest of the whole Church.

Under ordinary circumstances, the residence of the Presiding Bishop and his Assessor close to headquarters, wherever headquarters are or may be, is most desirable. It is unfortunate that General Convention did not foresee the possibility of the death of a Presiding Bishop and make provision for two vice-presidents, one a bishop. No one, least of all the present and only vice-president, Dr. Franklin, wishes the appearance of a lay head of the Church at headquarters. A bishop should be there always. The way may open for Bishop Bursleson, Assessor to the Presiding Bishop, to be much in residence at the Church Missions House. He is always *persona grata* there.

LIFE'S SACRAMENT

THE morning-red of the year shines clear;
The Soul kneels, flushed with the Wine of Life,
And binds itself to the Eternal Good.

Then on and on through the year with cheer
The Soul shall go in the strength of life,
And serve in mankind the Eternal Good.

For mankind ever needs life's richest wine;
And service is love's Sacrament divine.

GRACE LOUISE ROBINSON.

Silent Recitals in the Mass

By the Rev. C. P. A. Burnett

Vicar of Holy Cross Church, New York

IN ONE of a series of articles recently published in the *Church Union Gazette* (London), the Rev. R. W. Burnie maintains the legality and propriety of saying the Canon, and especially the "Words of Institution," in our English Mass, in a tone of voice inaudible to all save the celebrant himself. Fr. Burnie declares that, "By the old law of the Catholic Church before the Reformation [in Western Christendom] which, as *Escott v. Martin* declares, is the common law of the present Church of England [by which we understand *Escott v. Martin* to mean, law of the Church of England at the present day] there are three voices in which Mass is to be said by the celebrant: (1) The 'loud' voice, to be heard down the church; (2) the voice to be heard by those immediately surrounding the altar; (3) the voice speaking beneath the breath of the celebrant, heard only by himself. The old pre-Reformation custom assigned these three voices to determined parts of the service. . . . Speaking quite generally, and with exception of special passages, the 'Ordinary' of the Mass was said in the first or second voice, the 'Canon' in the third. In some particular cases the old practice (*e.g.*, in the recital of 'Our Father' in Morning and Evening Prayer) is expressly repealed by the Book of Common Prayer; an 'audible' voice, or a 'loud' voice being directed in the Prayer Book. In the Order for Holy Communion there is no new direction in this regard in the Canon at all. Therefore, the common law of the Church of England, identical with that of the Catholic Church in the West before the Reformation, subsists. Under that law the Words of Consecration are always said in the third voice."

The viewpoint is legality. Fr. Burnie is an English barrister-at-law, as well as a priest: He here treats his subject from a legal standpoint. To the law and to the testimony let us go.

But first, in passing, it may be well to point out that the hallowing of bread and wine, the making of the Eucharist, is effected, under God, by a priest's due and orderly recital of the Prayer of Consecration, now called the "Canon," and formerly the "Action," or *canon actionis*. The utterance of the sentences, called the "Words of Institution," has long been regarded by the Church in Western Christendom as the *moment of consecration*; but this determination is as arbitrary as is that of the Church in Eastern Christendom, which makes an invocation of the Holy Ghost, said sometime after the recital of the so-called "Words of Institution," the moment of consecration. Nevertheless, in both East and West, Christian people in their devotional attitude at the said times in the Mass are under solemn obligations to act in accordance with the doctrine of that part of Christendom to which they belong.

Fr. Burnie notes that the "old law," so far as the recital of the Lord's Prayer in the daily Offices of Morning and Evening Prayer is concerned, has been repealed by rubrical directions which call for the use of a "loud voice"; but he declares that no change from the old rules has been made in the Mass-rite. "In the Order for Holy Communion there is no new direction in this regard in the Canon at all." To this statement exception must be taken. Fr. Burnie appears to have overlooked a rubrical direction in the Prayer Book of 1549, which enjoined the priest to "say or sing" the Canon "plainly and distinctly"; thereby repealing the "old law" which called for the use, at that point, of a tone of voice inaudible to any save the celebrant himself.

In the Prayer Book of 1549, the "Canon" consists of what we now commonly call the "Prayer for the Church" (in fuller form than it appears in later revisions and in our own American Prayer Book), together with the form of words called the "Prayer of Consecration" in the Revision of 1662, and the prayers which are found in two paragraphs of our American Canon, beginning, respectively, with the words, "Wherefore O Lord and heavenly Father;" and "We earnestly desire thy fatherly goodness," closing with the Lord's Prayer. Immediately before this long prayer, or series of prayers combined in

one, comes this rubric: *Then the priest, turning him to the Altar, shall say or sing, plainly and distinctly, the prayer following.* The said Prayer was the "Canon"; and by the rubrical direction immediately preceding it, the "old law," which required an inaudible recital of the Canon, was repealed. Thenceforth, as Fr. Frere notes,¹ there was to be "no saying of the Canon inaudibly." This new law has never been repealed; and our practice, most commonly, has been in agreement with it. That such explicit direction no longer appears on the printed page of our Prayer Book does not imply that the Canon may now be said inaudibly. In the English rite, rubrics have never been complete. When existing rubrical direction does not, in this or that instance, specify what is to be done or how some action is to be performed, the officiant must look for guidance to former and unrepealed rules and to traditional usage.

In ordering the Canon to be said aloud, as also in several other instances, the Church of England in the sixteenth century reverted to ancient usage. Up to the eighth century certainly, and probably less generally until the tenth century, it was customary in Western Christendom to say the Canon aloud. That the said custom is not, *per se*, objectionable, seems to be indicated by its use in the Mass celebrated in connection with the ordination of priests, according to the Latin rite. For at such ordination the bishop and the newly ordained priests, concelebrating, say together the words of the Canon in an audible voice.

Commenting on "Silent Recitals in the Mass of the Faithful," the late Edmund Bishop, one of the greatest liturgists in any age, remarks,² "In the year 565, the recital of the Canon aloud was the traditional and still universal practice through the regions of the East comprised in Justinian's wide empire. And it may be added, that it is not alone in Justinian's days and empire that the silent recital of the Mass has been found to offer recommendations other than the promotion of piety and devoutness." So much this wise and holy man, a layman in the Roman Catholic communion, dared to say. Had he been able to speak freely, it is highly probable that he would have written and published impressive and convincing arguments in favor of audible recitals at all times in public worship.

In this connection it may not be amiss, but fitting and congruous to the subject, to add somewhat about the term "Divine Service," and the manner in which, by our rules, we are called upon to say the Lord's Prayer in the daily Offices and in the Mass. According to the rubric immediately before the Lord's Prayer in the Office of Morning Prayer, the people are directed to say that prayer together with the officiant, at that time, "and wheresoever else it is used in Divine Service." It is claimed, in some quarters, that the words *Divine Service* here refer only to the daily Offices; that they are technical, and have no association with the Mass-rite. Now however correct, strictly speaking, this opinion may be when, at the present day, technical distinctions are made between *Office (Opus Dei)* and *Mass*, there is abundant evidence that the persons who were responsible for the rubrical directions in the Prayer Books of 1549 and 1662 did not think that their use of the words "Divine Service," had any such limitation. Dr. Brightman³ deems the words, *The Common Prayer*, on the title page of the said Prayer Books, to be such as have reference to what is "strictly the Divine Service," *viz.*, Offices, and not Mass. But the same author also points out that a wider meaning than this was current in England in the sixteenth and seventeenth centuries. Thus he allows⁴ that in the rubric at the close of the Mass-rite in the Revision of 1662, *viz.*, *After the Divine Service ended, the money given at the Offertory shall be disposed of, etc.*, the words *Divine Service* are used "in an extended sense as includ-

¹ *Principles of Religious Ceremonial*, p. 209.

² *Texts and Studies*, Vol. VIII, p. 124.

³ *The English Rite*, London, 1915, p. lxxxii.

⁴ *Ibid.*, p. ccxx.

ing the Mass." The reference to "money given at the Offertory" makes that clear. Again we find the same term, used as Dr. Brightman says, "in an extended sense as including the Mass," in the rubric which follows the Creed (1662), and in that which has place at the beginning of the "Form for the Solemnization of Matrimony" (1662). Lastly, Dr. Brightman states that the same term (*Divine Service*) "is used in perhaps a still larger sense," in the rubric before the Lord's Prayer in the Office of Morning Prayer (1662). This then is our rule; and it governs the recital of the Lord's Prayer as it now stands at the close of our Canon. In the Greek liturgy the people alone recite the Lord's Prayer, and the priest says the doxology. In the Latin Mass, the priest says the Lord's Prayer as far as the clause, "Lead us not into temptation," inclusive; and then the people say, as a response, "But deliver us from evil." Among us of the Anglican communion, with but few exceptions, it is customary for all, both officiant and people, to join in saying the Lord's Prayer in an audible voice wheresoever it is appointed to be said in public worship. The rubric at the beginning of our Mass-rite provides for the recital of the Lord's Prayer, at that point, by the priest alone. This seems to oppose, or at least to make an exception to the general rubric in the Office of Morning Prayer. But Dr. Brightman tells us* that the "Our Father and the Collect," at the beginning of the Mass-rite in the Prayer Book of 1549, "are private prayers of the priest, said while the choir sings the introit." And Dr. Frere⁶ reminds us of the fact that the Lord's Prayer, in the said position, cannot, with due regard for liturgical propriety, be esteemed as an integral part of the rite: "Its proper position is at the climax of a service." "In the Holy Eucharist it is the climax of the Canon, or Prayer of Consecration, for all other prayers lead up to this."

Formerly the Lord's Prayer, and the Collect, "Almighty God unto whom all hearts," etc., were part of the priest's preliminary *Praeparatio*. In accordance with a custom which had grown up, the Revision of 1662 accepts the said *Collect* as part of the rite. This is indicated by the printing of the *Amen* in italic letters, thus making it a response to be said by the people. The Lord's Prayer, however, still holds its place as a private prayer of the priest. If the celebrant recite it aloud, the publicity of his utterance does not make it, at that point, a common prayer. Fortunately, in our American Prayer Book, rubrical direction no longer requires the recital of the said prayer at the beginning of the Mass. Best, it will be, to omit saying it; but if recited it should be said in a low tone of voice or secretly, and be regarded as the final section of the preparatory forms which have already been said at the foot of the altar steps.

If the priest in celebrating Mass acts reverently (woe be to him if he does not), he will not shout the words which he is called upon to utter, nor will he mumble them; but he will say them with some consciousness that he is speaking to God; or, in other parts, for God, in God's name, to the people.

* *The English Rite*, London, 1915, p. clv.

⁶ *Some Principles of Liturgical Reform*, Ch. V.

EPIPHANY

IN the path of the silver Star,
Three kings rode,
Rode to quiet Bethlehem
Where God that night abode.

One brought him gleaming gold, a gift from a king to a King,
And he bent his haughty head in humble worshipping
Before the living gold that haloed the baby thing.

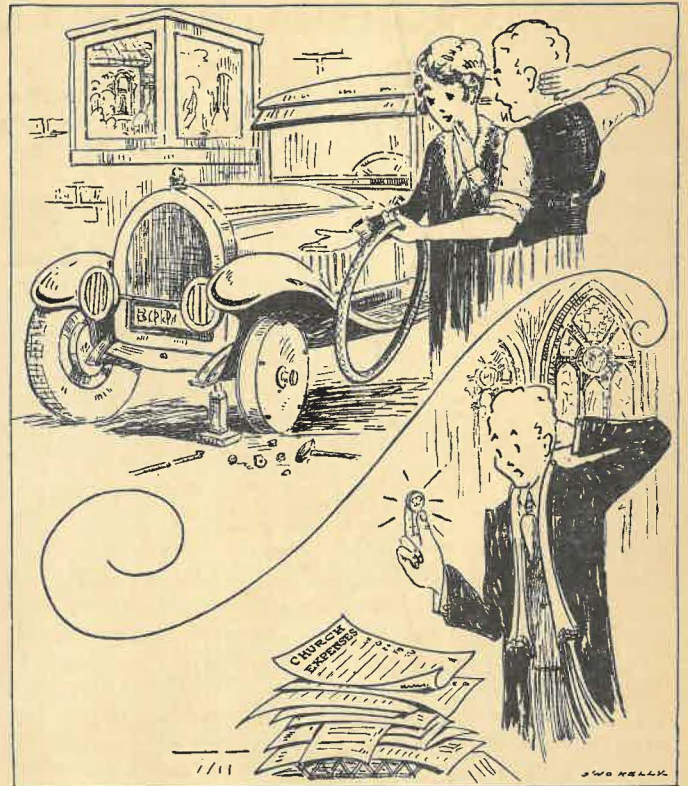
One brought frankincense, and sweet grew the dim low place—
But a rarer fragrance came, like the blessing of infinite grace,
From the little Rose of God, as he lay in His mother's embrace.

And the third gave myrrh to Him—symbol of lordly doom—
But, dark behind mother and Child, weft on no mortal loom,
Deeper than earthly night, sad shadows bordered the room.

Silent the kings rode home,
Theirs the greater gain—
The gifts the Child gave them—
His love and life and pain.

KATHERINE BURTON.

A MODERN PARABLE



YOU WOULDN'T TRY TO RUN AN AUTO ON BICYCLE TIRES

Nor would you expect to purchase auto tires for the same price as you used to buy bicycle tires.

The horse and buggy days are gone and so are the bicycle days.

We are accustomed to the increased cost in living expenses and in amusements, but many of us forget that there has been a similar increase in the cost of maintaining our churches and schools.

When you give that "nickel" to the church on Sunday, you put the pastor in the position of the man pictured above of trying to run an automobile on a bicycle tire. He can't go far on that!

(Reproduced by courtesy of *The New World*, Chicago.)

THE GREAT WITHIN

I AM reminded of a story told me by a Quaker friend in a convention some years ago. We happened to share the same room together and when we retired he told me this story, a story of the creation of the world, as the story goes, by the Greek gods. When they had nearly finished their work, and came to the creation of man, making man in their likeness, they said, What shall we do about our divinity? Where shall we hide it? Unless we hide it, man will be as wise as we are. One suggested some remote part of the world, another said, "No, there is restlessness and inquisitiveness in the man we have made and he will search until he has explored the length and the breadth of the world, and he will surely discover the divine wisdom if we hide it in that way." So the one whose suggestion had been criticized asked the other what suggestion he could offer, and he said, "Let us put it in him. He will never think of looking there."

That little story rightly calls for a smile from us all, because we can endorse its truth. We have been searching for life and love and knowledge and truth, and we have never thought of looking there. We have forgotten that God breathed into man the breath of life, that His child is the temple, the dwelling-place of the Spirit, and because we never thought of looking there, the years have been rolling by, and as we have found to our sorrow, we have made very little headway. Be that as it may, we thank God that at last we have been guided to look there; and that, looking there, we realize that the only strength and goodness and wisdom, the only happiness and joy is when we are consciously dependent upon the inspiration and the sustaining life of the Spirit of God, our Father, making its home within His children.

—*The Healing Church.*

Radiant and Triumphant Faith

By Arnold N. Hoath

THE defiant spirit with which the gifted Canadian poet, Pauline Johnson, struggled against the disease which after two years of incessant warfare brought her brilliant career to an end found heroic expression in a poem written after her doctors had informed her that her illness was her final one:

Time and its ally, Dark Disarmament,
Have compassed me about,
Have massed their armies, and, on battle bent,
My forces put to rout:
But though I fight alone, and fall, and die,
Talk terms of peace? Not I.

They've shot my flag to ribbons, but in rents
It floats above the height;
Their ensign shall not crown my battlements,
While I can stand and fight.
I fling defiance at them as I cry,
"Capitulate? Not I!"

The brave and dauntless attitude towards the undeserved calamities of life to which Pauline Johnson has here given majestic utterance calls out our unrestricted admiration. To fight a hopeless battle without assistance from any comrade, to cry "I am the captain of my soul, I am the master of my fate," to demonstrate the truth of Walpole's penetrating sentence, "Tisn't life that matters, but the courage you bring to it," reveal magnificent courage. One who looks to no one for help as he faces the wild storms of life, and who counts on nothing but his own powers and his own valiant efforts to make his journey through the darkness, will always be deserving of our homage for his gallantry and fortitude. It is superb, sublime heroism.

But there is a nobler way of meeting our personal problems than that of strenuously battling in our own strength. Moreover, it is a more effective way. It is to put off our armor and trust in the name of the Lord, casting ourselves, as Dr. R. J. Campbell puts it, "upon the fundamental and unchangeable good which is one with the righteous will of our Creator."

It was with such a magnificent faith in God as this that the Rev. H. F. Lyte, in the last throes of the same disease which proved too much for Pauline Johnson, wrote what is perhaps the most popular hymn among English-speaking Christians, *Abide with me*. He had preached his farewell sermon to the congregation he had loved so well, and as he walked slowly homeward, stopping now and then to rest, he watched the glory of the evening's sunset and thought upon his own life now setting behind the hills of Time.

Abide with me: fast falls the eventide;
The darkness deepens; Lord, with me abide:
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me.

I fear no foe, with Thee at hand to bless:
Ills have no weight, and tears no bitterness.
Where is death's sting? where, grave, thy victory?
I triumph still, if Thou abide with me.

There is here no straining, self-conscious effort, no physical or mental tension, but a relaxation of mind and body, and a calm and confident faith in God. And, while Mr. Lyte's reliance upon the goodness and power of a righteous and loving God brought him no postponement of that physical dissolution which comes inevitably at some time to all flesh, it relieved him from all mental struggle and distress, and gave to him the spirit of one who had already conquered and could enter upon the immediate enjoyments and rewards of victory.

DOCTORS and psychologists warn us that, if we would retain physical and mental health, or if we would give nature every opportunity to build up what has been torn down, we must learn the art of relaxation, and of letting go the worries, anxieties, and tormenting perplexities which harass us beyond endurance. Experience has taught us also that, if we would accomplish the necessary work of the every day with thoroughness and accuracy, we need the calm judgment and the alert mentality of a rested and unruffled spirit. Nothing destroys efficiency, effectiveness, and inner peace like conflicts and disturbances within the mind.

Years ago Jesus told us the same thing. He asked us to consider the birds of the air which are like so many of us in that they are unable to foresee or provide for all the emergencies of the future. Yet they do not spoil the happiness of the day by worrying about the morrow. He asked us also to consider the lilies who put forth no strenuous all-consuming effort and yet worked out lives of surpassing beauty. Jesus did not mean that we were to achieve complacency through indifference to trouble, or through a refusal to look at all the facts squarely and honestly. The birds did not shirk the daily hunt for food. The lilies did each day's work without one moment's evasion of that moment's duty.

But there was no fear driving them on to hurried ineffectiveness and increased confusion, no thinking that everything depended upon them and their unassisted efforts. God feedeth the birds, and they had confidence that they would be fed. God provides the necessary conditions for the growth of the lilies, and the lilies quietly made use of the sunshine, air, rain, and nutriment in the soil that were provided. This, Jesus taught, is the attitude of faith; to approach the problems of life with the knowledge that God cares and that He will provide us with spiritual strength to meet all our problems victoriously; to look at all the facts and to hide from ourselves nothing that is distressing or unpleasant, and yet to be undismayed and unafraid; to know God's hand is there in the dark waiting for us to put our hand in His; to do what is within our power to do, without anxiety or terror, and then to look to the resources of God's love and to say with Mr. Lyte:

I fear no foe, with Thee at hand to bless:
Ills have no weight and tears no bitterness.

Sublime as is the heroism that seeks by strenuous self-conscious effort to overcome troubles and disasters, looking neither to man nor to God for help, this attitude that faces difficulties quietly, steadily, with a calmness born of faith in God is more sublime. This is the faith that has done magnificent things. This is the faith that overcomes the world. Even if problems continue to press upon us, even if they increase in number and in severity, we shall enter into the meaning of Canon Streeter's great sentence: "The primrose path of dalliance is early overrun with briars; and, if we must be pierced with thorns, it is more kingly to wear them as a crown."

And he who overcometh all the fears and worries and mental conflicts which come from lack of faith in God will finally wear as the reward of his faithfulness the shining crown of eternal life and happiness.

FAITH

CLEAR, holy star, shining to every age,
Light of the sages past and saints to be,
Gleaming from altar and from sacred page,
Lead us across our life's uncertain sea.
When born upon the great world's heaving tide,
Or on the lonely desert's dusky dunes,
It is to man the one unfailing guide,
The light that can outshine all suns and moons.

Blessed are they, who, seeing from afar,
Fear not to seek the grace that waits for them,
But, choosing this to be their guiding star,
Follow the three wise men to Bethlehem.
What matter though the way is long and wild?
For in the end they find the Holy Child!

DIANA KEARNY POWELL.

A SCHOOL-HOUSE NIGHT

BY THE RT. REV. GOUVERNEUR FRANK MOSHER, D.D.
BISHOP OF THE PHILIPPINE ISLANDS

PRIMITIVE man cannot understand that civilized man likes to be lonesome.

"The Chief called them to come, so that you would not be lonesome here tonight," said Bernardo, our very faithful Tirurai companion and helper.

* * *

WE HAD come to Zamboanga, which seemed to us to be a long way off. If one looks at a map of the world the lone city on the extreme southern end of that peninsula in Mindanao appears to be about as far away as one can get. And yet, from there we had gone another eighteen hours across the Moro Gulf, anchored well outside the mouth of the Rio Grande, and then in a small launch gone another seven miles to the city of Cotabato.

Now, at least, we had attained remoteness—a day (especially if a night is added to it) in the streets, the shops, the lodging house, and the Oriental restaurant leaves no room for doubt. One cannot expect, anywhere, to find a city so certainly in "the beginnings" as Cotabato.

And one doesn't. But beyond the last city there still is country. Thirty-two kilometers of the hottest, most unprotected, trail through sun-heat absorbing and radiating cogon grass bring one at last to Upi, where the Government Bureau of Education is now developing an Intra-Provincial Agricultural School—and two kilometers beyond which the Church is now in her fifth year of carrying on one of her most unusual, and withal one of her most rapidly developing missions.

Cotabato may be the end of things and Upi may be a long, hard day further beyond. Yet Upi is a center. After a few days of Church services, with forty-one confirmations by the Bishop, the need was felt of visiting places still further on into which the Church and Christianity should be carried.

For four and a half hours the trail went on, to Sibutu. Through a valley it went and over the crest on the further end into other valleys—the jungle sometimes several hundred yards away on either side, sometimes pressing closely on both sides, so thick that one cannot see what it contains even, and could never get into it himself without having bolo-men go ahead to hew a path. Red-headed hornbills fly about, with their mournful cry—and make one so full of pity for them and of a desire to do something to make life a bit more cheerful if only one could think of how to do it; green parrots also are seen, and occasionally a white one—that do *not* say "Polly wants a cracker" or anything else that marks them as truly parrots. Perhaps they speak only Tirurai, and like all primitive people only talk when they have something to say. Wild pigs and deer, we are told, are plentiful here—also monkeys and egrets or the carabao birds. But it happens that none of these are seen; nor crocodiles that are said to be plentiful in some of the mountain rivers.

For more than two hours, after a while, the trail leads through the dense jungle—up and down, down and up, in and out, out and in—sometimes over slippery mud, again over sharp rocks, and for many a mile through wet grass nearly knee-high that is in those parts where the cutting of the trail has let the sky be seen through the tree-tops. For trees here are on a grand scale—a hundred feet of trunk as straight and smooth as a flag-pole before the first branches appear; others covered with parasites—not one to a tree but many of various kinds, that hide the entire trunk of the tree and even dispute the right to the sun claimed by the branches at the top. Orchids are common, as always in thick jungle. And everywhere, everything covered with oozing moisture, and the ferns and moss that ooze begets.

Emerging into the sunlight, finally, there is another hour or more over low-lying hills, through cogon grass that sometimes is short and easily passable, sometimes hangs over the trail so that one walks ahead on faith and hopes it will also be smooth and good foothold, and the grass again so high that a companion is invisible at a distance of ten yards.

Down a sharp hillside, after a while, there appears a fair-

sized plain, and in the middle of the plain at the side of a little stream of cool and sparkling water, stands one lone building. It proves on inspection to be a school-house—but all the inspection in the world, from the school-house porch as a vantage ground, will not disclose the reason for placing a school in that location. Two small grass houses are positively all that can be seen in any direction from the school.

A MISSIONARY early learns well one lesson—and he keeps his learning late. Conditions everywhere are not the same as they are in New York City, and situations are not to be judged on the New York basis. This lonely school-house is new; school has been opened only three weeks, and yet already there were thirty-nine boys in actual attendance. Incidentally it may be added that every one of the thirty-nine, and two babies more, were baptized the next morning in the river at the side of the school. Among the Tirurai there are no settlements: all Tirurai houses are built by themselves, oftentimes a long way from the nearest neighbors. Likewise, all schools are built where they are known to be accessible to a large circle of houses, even though no house may be in sight. It is so in Upi; it is so here in Sibutu; it is so everywhere.

Throughout the Philippines travelers are always welcome to spend their nights in the school-houses. All they need is bedding and food, and no traveler of experience is ever caught without them—that is, unless his *cargadores* fail to appear as quickly as the night does; a thing which has been known. When the children have gone home after the day's sessions, and when the teacher has retired to Teacher's House across the campus, the traveler is in full possession; and that quiet and solitude, so valued by the American, are his to the full.

That is—unless the Chief feels responsibility. Then the case is altered.

AFTER school had closed at Sibutu nearly all the boys scattered to their homes. Two or three men who had "dropped in," as it were, still remained, but it was fully expected they would go away as the dark came in. However, before they had gone a few others had come—singly, and from different directions. Why didn't they go? Why were more coming? Could it be that the rain that had begun to fall was driving them in—would they stay the night? The school-house was too small: primitive and civilized don't mix well in a bed-room. Turning and shifting of humanity on a board floor is noisy—who can sleep in noise? The lamp without which no primitive man will entrust himself to the night with his eyes shut is another thing that keeps civilized man awake—as do tightly closed windows and too many persons breathing the insufficient air.

And still they came. Suddenly a party of five arrived. Then seven. Then five again. And many were women. Then a man brought the wooden frame for a *kulintan*—and another the seven brass gongs of different sizes that turn it into a xylophone to be played by a young girl with a wooden stick in each hand; another brought the drum; another the big gong that hangs from the ceiling.

Bernardo heard us guessing what it all meant; it was already after 7 o'clock—and 8 o'clock, trail time, is time for bed. "The Chief called them to come."

The night was by no means lonely. Her of the pink bodice and the heavy brass spiral bracelets that extend from wrist to elbow sat down at the xylophone and the night was on. It stayed on—for a long time and until sleep had come, waited patiently, and finally gone away in disgust and despair. With the music came dancing—or what more accurately would be described as *posturing*. To one who has never cared for it—and who has seen both—it was just as interesting as Pavlova, though not so elaborate.

And suddenly, with no warning, there was a snicker and a shuffle—and it was all over. The men turned their faces to the wall where they lay on the floor, the women (at least, most of them) went into the small room on the other side of the bamboo-mat wall, the two Americans crawled under the mosquito nets hung above their cot beds, undressing as little as possible, for primitive eyes simply cannot remain away when this most elaborate and unusual proceeding begins right before them—and the silence, if not the darkness, of the night settled down.

Civilized man was not lonesome that night, thanks to a thoughtful Chief.

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.

TO REBUILD ONEIDA MISSION

To the Editor of *The Living Church*:

ON OCTOBER 11, 1929, the home of the missionary on the Oneida Reservation, with all its contents, was destroyed by fire, and I regret to have to add that there was no insurance upon it. As there is no other house at Oneida in which the missionary can live, he is now living at Green Bay, ten miles distant from the center of his work, which, of course, is an impossible situation.

The mission to the Oneidas is the oldest of our missions to the Indians in this country and I think much the strongest numerically of any single mission. Of the twenty-five hundred Oneida Indians, sixteen hundred belong to us, nine hundred of them being confirmed persons and, of course, the majority of these are regular and devout communicants.

The people are farmers, the land very poor, and they are utterly unable to rebuild a home for their pastor. I am therefore asking that all friends of our Indian work help me in raising the necessary money immediately to rebuild that house. It will require at least five thousand dollars at the present cost of building materials and labor.

All contributions for this purpose should be addressed to the Rt. Rev. Harwood Sturtevant, D.D., Bishop Coadjutor of Fond du Lac, 629 North Leminwah street, Appleton, Wis.

✠ REGINALD H. WELLER,
Bishop of Fond du Lac.

Fond du Lac, Wis.

[THE LIVING CHURCH is glad to endorse Bishop Weller's appeal, and will be happy to transmit contributions from readers through THE LIVING CHURCH RELIEF FUND, to which checks should be made payable, marked "For Rebuilding Oneida Mission House." The work of the Church among the Oneidas in Wisconsin is one of its oldest and most successful missionary enterprises, and the present missionary, the Rev. Laurence H. Grant, is doing a valuable piece of work which merits the wholehearted support of Churchmen everywhere.—EDITOR, L. C.]

"CHURCHMANSHIP AND UNITY"

To the Editor of *The Living Church*:

THIS week's LIVING CHURCH has just come to me, and I read in it the astonishing news that the Christian Unity League plans to defy the Bishop of New York next year, and to carry out its original intention of holding an interdenominational communion at the altar of St. George's Church, from which it was excluded recently.

Surely there is an error somewhere. No association of men bent on promoting Christian unity, and no clergy of our own Church, would lend themselves to such an act of defiance, and of bad manners, as that.

We are glad to be told of its intentions thus far in advance, and we have no hesitation in saying that if such a program should be attempted, the men involved will be speedily covered with the shame and contempt they deserve.

Such an exhibition of bad manners and ungentlemanly behavior will be resented throughout the Church, and the brave Bishop of New York will take care of the situation when the time arrives. We have no fear; but we do deplore the lack of *esprit de corps* on the part of a handful of our clergy.

Berlin, Md.

(Rev.) PERCY T. FENN.

To the Editor of *The Living Church*:

MR. OPIE's warm-hearted letter on the Christian Unity League occurrence [L. C. December 7th] is a very good example of the need of understanding your opponent's point of view. Nobody is presuming to judge the comparative holiness of ourselves and other Christians; that is God's business. The point at issue is simply this:

Would Mr. Opie consent to the holiest layman or laywoman in his parish celebrating the Holy Communion in his place?

If not, why not?

If so, why did he himself ever need to be ordained?

Staten Island, N. Y.

FRANCES J. SHRIVER.

"IS THE EPISCOPAL CHURCH PROTESTANT?"

To the Editor of *The Living Church*:

As a Churchman I must congratulate you on publishing the article, *Is the Protestant Episcopal Church a Protestant Church?*, in your issue of December 14th, by the Rev. Frederick Lynch, D.D., and the congratulations should go further in your approval of that article in your editorial comment. This article should be read and digested by every member of the Church in the United States.

The Church in this country has always been handicapped by her ill-advised name, by the use of the word "Protestant" in her title, for it has not only been misleading to those not of the Church's faith, but to hundreds of her members who have never given due consideration to her teachings and beliefs, but rather followed blindly the ideas suggested by the word "Protestant," when in reality that word has not any bearing whatever upon the Church's teachings and beliefs, as suggested by Dr. Lynch.

Perhaps the suggestions made by the Doctor in his article will have a more wholesome effect upon those not of the Church and perhaps some in the Church, coming from an outsider, than pages written by an intelligent and well informed Churchman would make, for surely it cannot be said that Dr. Lynch is prejudiced in favor of the Church, as might be charged had the article been written by a Churchman.

It does certainly appear to be incongruous to a true Churchman, and rather embarrassing also, that such a true statement of the Church's position on such an important matter should be found necessary to come from one outside the Church.

The controversy that has arisen over the position taken by Bishop Manning in not permitting Canon No. 23 to be violated by the officiating of a Presbyterian minister in one of our churches, whether in the administering of the Holy Communion or otherwise, when to have allowed the same to have been done would have violated both the spirit and letter of that canon, is simply a reopening of the old question of "the open pulpit," that agitated the Church several years ago in this country and which really caused the passage of the canon as it is today. While this canon or one similar to it has been in existence in the Church for over 140 years, yet before that time Bishop Seabury was confronted with much the same question, for in a communication, dated September 12, 1791, to a vestry of one of his parishes, which had asked permission to let ministers, not of Episcopal ordination, use the parish church on week days for services, he says: "That, though it will always be a pleasure to me, when it can be done consistently with duty, to gratify your inclinations, and the inclinations of those who wish to have the use of your church, with whom it is my desire to keep up the best terms of good neighborhood and charity, yet, in the present case, to have the church opened for public worship and preaching to any but clergymen of Episcopal orders is against the rules and constitution of the Episcopal Church, of which you profess to be members." (P. 396, Beardsley L. & Cor. of Bishop Seabury.)

Again in an address he made in 1790 to "Ministers and Congregations of the Presbyterian and Independent persuasions," he also says: "It would be of great satisfaction to me to be able to join in worship and communion with all Christians with whom I have intercourse; and I would do so occasionally with you, gentlemen, notwithstanding your extempore prayers, as much as I am attached to forms, were it not for two considerations: the one is, that I should thereby depart from the unity of Christ's Church, and become an abettor of an unjustifiable separation from the true branch of it; the other is, the doubts I have to the validity of the ordination of your ministers, and consequently of the sacraments they dispense." (*Ibid.*, p. 397.)

The position taken by Bishop Seabury, as announced above, in my opinion, applies now as it did then. To cast aside, for the sake of unity, the heritage of the Episcopal Church of its apostolic priesthood, and the three orders of the ministry, would be to surrender that distinctive feature that makes the Episcopal Church "so different" from the denominations, and it appears inconceivable that any true Churchman could, for even one moment, consider such a thing.

Individual members of the Church cannot change a canon to suit their particular or peculiar ideas of what should be done or not be done, for canons are made to be obeyed and for the good of the whole Church in America. The General Convention has the power to change or make canons only, for the Episcopal Church does not recognize individual or congregational government. To obey is to be loyal; to disobey is to be disloyal.

(Hon.) CHAS. D. JAMES.

Eureka Springs, Ark.

To the Editor of *The Living Church*:

DOUBTLESS with thousands of others, I want to express my sincere thanks to the Rev. Dr. Frederick Lynch for his most admirable and lucid article in the recent issue of *THE LIVING CHURCH*. His definition of "Protestantism" ought to settle the question whether the teachings of the Book of Common Prayer are of a Protestant or Catholic character. He certainly sets forth clearly the essence of Protestantism. Good old Dr. Brand once declared to the present writer, in substance, that one who believes that our Lord Jesus Christ, having come to earth, simply changed his fleshly body to His Body Mystical, and by means of it is ever "God with us," is a Catholic; while one who believes that our Lord flew away from the world He came to save, leaving behind simply a memory that He was once here, is a Protestant. At any rate, the line between Protestant and Catholic has been admirably sketched by Dr. Lynch, and, for one, I am most grateful for his contribution. Of course, there are Protestants and Protestants, and Catholics and Catholics. I have just finished reading a greeting from one of the most prominent Roman Catholic priests of the country. I feel greatly honored in numbering him among my warmest friends. Says he: "May the good Saviour grant to you many consolations at the holy Christmastide. I shall then certainly remember you in my prayers and services; and will ask Him to grant you many more and many happy years of fruitful and cheerful life, that you may continue your message of good will, and your work for the honor of God. Let us pray, then, for one another, and pray that these good works may be carried to a successful conclusion, in which so many persons, from so many points of view, have taken part."

Christian Unity is on its way, because, unknown to publicity, many there are who "pray for one another."

Baltimore, Md.

(Rev.) GEORGE F. BRAGG, JR.

"A PLAN OF REORGANIZATION"

To the Editor of *The Living Church*:

I FIND myself in a quandary. Ten years ago I rejoiced at the action of General Convention in recognizing the threefold mission of the Church on earth.

Our Lord defined His mission as that of bringing to mankind a super-abundant life; and the Gospels afford proof of the fact that, in applying His mission, He ministered to physical and mental well-being as well as to spiritual. These three objectives are closely interwoven; so much so that, in certain cases, it is difficult to determine which one He had primarily in mind, or whether one was an end in itself or only a means to an end. His works of healing were, in most cases, a means of reaching the soul through the body, but sometimes they seem to have been done out of sheer pity for human suffering. His thought-provoking teaching was given to all who would listen, but most of His time during the period of His active ministry was spent in arousing the mental activity of twelve ignorant men along religious lines. His mission was a mission of life, but it was man's threefold life which interested Him. Wholeness was His aim.

We Church people think of the visible Church as Christ's body on earth. If we are right, then her mission cannot be in any sense or degree different from His. It is one mission, yet threefold. How it begins depends on circumstances. In a non-Christian land, it may begin with a school, or the initial step may be a hospital, or it may be a preaching-place; but the mission is not complete until it includes the equivalent of a school, a hospital, and a church. In a Christian land, where the Church still has a definite mission, the *principle* must be exactly the same even though its *application* may be different. The Church, as a *body*, must have the ideal of one mission composed of the three essential elements—Christian Social Service, Christian Education, and Church extension—physical well-being, mental well-being, spiritual well-being.

This was the principle of the apostolic Church; there it was lost to sight. It came to light again in the Church of the Middle Ages; and then was completely obscured by the Reformation. Once more it emerged at the meeting of General Con-

vention in 1919; and there this Church, for the first time, recognized, accepted, adopted, and adapted herself to the fundamental principle of a threefold mission, and imbedded it in her very constitution and organization.

I do not mean that other Churches than ours are not actively interested in education and social service; they are, abundantly and effectively. But I do mean that in all other Churches the educational, the social, and the spiritual activities form three separate and more or less voluntary departments *within* the Church; whereas, with us and only since the year 1919, these three coordinate activities form the *one mission* of the *whole body*. They are constitutional to the Church, they are inseparable and interdependent, they form the body of her National Council, they are housed under the same roof, they all have "interlocking directorates," the funds (such as they are) for enabling the Church to fulfil her complete mission are derived from the whole body of her membership. In this, the Episcopal Church is unique. With the possible exception of the Church of England in Canada, there is no Church in Christendom which is absolutely organized on this basis of one threefold mission, pertaining to the whole body. In this respect, the Episcopal Church has gone back to Christ.

Is it any wonder that many of us regarded the year 1919 as forever memorable; or that we saw, in that act of General Convention, one of the most significant events in Church history for many centuries? We thanked God that it was our Church which first saw and applied the principle there enforced. For myself, I have been teaching it to my fellow-laymen ever since, with the result that literally hundreds of them have, for the first time, seen the logic of the Church's mission, have realized its meaning and its implied obligations, and have set themselves to observe it and to enable the Church to fulfil it.

Now there are those who would persuade us that we are all wrong, that we should discard this newly-seen principle and, as suggested by the Rev. Latta Griswold in a recent issue of *THE LIVING CHURCH* [December 7th], "abolish all departments of the National Council save that of Missions and Church Extension . . . and confine the activities of the National Council to the work which it is primarily concerned to do." I have taken the liberty of italicizing this last phrase because I want to emphasize the fact that if this statement be correct then my interpretation of our Lord's definition and practice of His mission is fundamentally wrong, and action based on such a mistaken interpretation is a diversion of prayer, service, and money from their primary objective in the Church.

Mr. Griswold, it is true, accepts the threefold principle as applicable to the mission of the Church, but he proposes that two of the three coordinate departments of the National Council be abolished as expressions of the corporate activity of the whole body, and subjected to voluntary recognition and acceptance on the part of the provinces. Quite apart from the practicability of this proposed change, the result, it seems to me, would be not only again to obscure a great principle which has just begun to dawn in the minds of us laymen, but actually to give emphasis to a very different principle. The question in my mind is this: Are we, as a Church, to continue educating our people toward a view of the Church's mission such as conforms to the ideal and practice of our Lord and of the apostolic Church, or are we to lead them back to the narrow ideal and practice of the Reformation period?

Washington, D. C.

WILLIAM C. STURGIS.

HALE LECTURES WANTED

To the Editor of *The Living Church*:

WILL YOU do us the kindness of calling the attention of your readers to the fact that several of the Hale Lectures and Sermons delivered under the auspices of the Western Theological Seminary and freely distributed to libraries and members of the Anglican episcopate and bishops in communion with them throughout the world are now out of print? Unfortunately some of these have disappeared from the library of the seminary and we are exceedingly anxious to secure copies.

The following volumes are particularly needed:

Rt. Rev. John Wordsworth, *The Church of Sweden*.

Rev. S. A. B. Mercer, *The Ethiopic Liturgy*.

Rev. Frank Gavin, *Contemporary Greek Orthodox Thought*.

Rev. Frank V. Hoag, *Week-Day Religious Education*.

If any of your readers can spare copies of these volumes, the seminary will be glad to receive them, and if the owner wishes reimbursement, the seminary will be very glad to pay for them.

(Very Rev.) FREDERICK C. GRANT.

Western Theological Seminary,
Evanston, Ill.

MISSIONS AND MONEY

To the Editor of *The Living Church*:

THE WRITER was very much impressed with an editorial which appeared recently in *THE LIVING CHURCH*, concerning the uncertainty of the National Council being able to carry out its present program on account of the uncertainty of the necessary funds to do so. To halt our activities in the onward march of the Church would be a calamity; but to recede from the positions already gained would be a deadly blow indeed.

If the Church is not to go forward in her missionary effort to Christianize the world, it had been better to have dropped from our revised Book of Common Prayer that dictated by our Lord, or at least that clause which petitions for the coming of our Father's kingdom. To use that prayer while having the ability but not the willingness to carry out, in coöperation with the Saviour of mankind, the eternal purposes of God is to proclaim to the world our common hypocrisy.

The case set forth in the editorial above referred to was, I think, much aggravated by the diagram published by the National Council in a later issue of *THE LIVING CHURCH*, which set forth, in black and white, the vast amount gathered annually by the Church for all purposes and the meager—little and belittling—proportion designated "for others." In view of these incontrovertible facts the great wonder is that the whole Church itself does not get "sick of the whole business"—this annual begging and annual dunning, and all with such niggardly results.

Let us fully realize the fact that the Christ came not to earth and to Calvary to establish His Church, which so many of us seem to think, picturing to ourselves ornate buildings, luxurious pews, and elaborate music; and not forgetting the modern parish house with its well appointed kitchen, and so forth. He who had not where to lay His head established His Church only as a means of seeking and saving that which was lost. His one command was that we should love one another even as He had loved us; and that command should be quite sufficient to carry the Banner of the Cross forward unto the uttermost parts of the earth. But while we are bending heaven and earth to bring into unity the Protestant bodies around us who may be serving His purpose, the saving of the lost, better than we, we are neglecting the bringing of the heathen into His inheritance.

Apart from that one command He made two requests, the first: "Do this in remembrance of Me," in the night in which He was betrayed, with the shadows of death gathering around Him, with the cross before Him and the curse burdening Him; the curse which called forth the bitter exclamation, "My God, my God, why hast thou forsaken me?"—the bitter cry answered in the rending of the veil and exposing the Mercy Seat for all time and for all mankind.

The other request—a loving commission—at the time of the Ascension: "Go ye into all the world, and preach the gospel to every creature", "Teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And now, after nineteen hundred years, millions of our fellows are without the one fold and the one Shepherd. Is the Church leaving her first love? Surely she is sick!

If the one supreme excuse for the existence of the Church, the Christianizing of the world, is admitted, there can be no true fellowship among its component members without a corresponding sympathy in the purpose for which it exists; and there can be no true sympathy without a corresponding effort to carry out its Divine Commission. The Church must sooner or later take upon itself in General Convention assembled to determine and decide as to what proportion of all funds gathered and dedicated to God and to His service is acceptable to our risen Lord for the gathering in of all God's children. There need be no criticism of our beautiful cathedrals and parish churches, magnificent in all their appointments, dedicated to the glory of the God we worship, but these things must not be at the expense of our struggling missions. The Church, to move like a mighty army, must be followed by a reasonable and efficient commissariat.

Only when we have done all, unprofitable servants though we be, will the world respect the Church at home and magnify it abroad, taking knowledge of us that we have been with Jesus.
Birmingham, Ala. J. JONES.

THE CHURCH MISSIONARY CALENDAR

To the Editor of *The Living Church*:

I HAVE been asked to call attention to the Church Missionary Calendar, issued by the Mission Study Class Alumnae of Philadelphia, price fifty cents. It is a very practical as well as instructive calendar, and I am glad to indorse it heartily.
(Rev.) FLOYD W. TOMKINS.

THE CONFERENCE AT CONCORD

To the Editor of *The Living Church*:

THE matter of the Conference on the Ministry for college men, to be held at St. Paul's School, Concord, N. H., has been on my mind for some weeks. Your editorial in *THE LIVING CHURCH* of December 14th moves me to voice a suggestion.

I believe that the light registration for this conference is due in part to its location. I have in mind four college students from my parish whom I desire to have attend this conference; but the single item of railway fare will be \$50 each, not including berths or meals. It will cost \$250 to send these four young men to Concord. They cannot very well afford this outlay themselves, nor can our parish finance them. It will be possible, owing to a fortunate circumstance, for one of them to attend.

The men in charge of the St. Paul's Conference are most admirably fitted to give young men an adequate conception of the opportunities and satisfactions of the ministry; and I am wondering if it would not be possible next year to arrange for several such conferences in other places more accessible to young men who might be glad to attend. The College of Preachers at Washington, D. C., might be available for one, and another at Racine, Wis., and maybe a third on the Pacific Coast.

Could not the National Commission on Evangelism undertake the arranging of such conferences? It is too good an idea to let fail for mere geographical reasons.

My experience leads me to believe that the majority of our young Churchmen in colleges would be glad of an opportunity to hear a sane, logical, broad-voiced presentation of the Christian Ministry as a worthwhile investment for their life. Would it not be well worth while to make such conferences as that at St. Paul's School more easily available to our college students generally?
(Rev.) J. M. B. GILL.

Petersburg, Va.

"THE MAN WHO DARED TO BE GOD"

To the Editor of *The Living Church*:

AFTER READING Dr. Norwood's book, *The Man Who Dared To Be God*, I wish to ask whether there is any limit to which a priest may go in his abandonment of the Faith and yet remain in the ministry of this Church? I find it hard to believe that the conscience of any man who could write that preposterous book could remain quiet after seeing it in print.

Men and women of the Anglican communion are streaming to Rome because of the denial of the Faith which the bishops do not seem able to check, and of which most of our bishops seem to be unaware.

Laymen are not only losing faith in the Church but in the integrity of the clergy. If the influence of this book were limited to one parish or one city we might well ignore it; but with all the advantage of scientific advertising it goes forth everywhere, especially at this book-buying season.

Puyallup, Wash.

(Rev.) FRANCIS R. BATEMAN.

NEW YEAR GREETINGS

To the Editor of *The Living Church*:

WHERE there are so many societies within the Church doing ever-wonderful work in behalf of the true spirit of Christianity, it would seem to be creating unjust distinctions to record one's gratitude toward two of those societies.

My objection in expressing my utmost gratitude to the Church Periodical Club and to the Girls' Friendly Society at the present joyful season is because they especially have contributed most wonderfully of their encouragement to me to carry on under stupendous difficulties at various times. Since it would be impossible for me to express my gratitude to each member of those societies by a personal letter, as I should like to do, I am writing these few lines for publication in *THE LIVING CHURCH*.
(Rev.) JOHN E. SHEA.

Ada, Okla.

DIVIDING the world into daily portions in one's prayer is found by many people to be a help both in praying and in forwarding the Church's mission. The Bishop of Arkansas says that he thinks on Sunday of the Anglo-Saxon people, the Church of England, the dioceses in the United States, especially his own. On Monday, Africa, especially Liberia, and also the Church's work among colored people at home. On Tuesday, India. Wednesday, Japan. Thursday, China and Korea. Friday, Palestine. Saturday, all the islands where our Church is working, Hawaii, the Philippines, Cuba, etc., and the Canal Zone.

BOOKS OF THE DAY

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

THE ART AND CRAFT OF STAINED GLASS. By T. W. Twining. New York: Isaac Pitman & Sons, 1928. Price \$12.50.

THIS handsome quarto volume, bound in bright blue cloth, with many fine color plates and photographs and innumerable drawings, presents a curious fusion of the spirit of the Renaissance and of the twentieth century. Not even Cellini wrote of the technique of his craft with greater zeal, while no one, surely, before this day of Edison, could give such a wealth of "laboratory-tested" directions for each step in an art of infinite complication. The author, T. W. Twining, Esq., is a member of the British Society of Master Glass-Painters, a title whose implications are almost lost to us with our accepted code of the specialization of labor: painter, draughtsman, chemist, and mechanical engineer rolled into one; with the additional aptitudes of architect, glass-blower, and blacksmith!

The book starts with fundamentals, the composition of antique and Norman-slab glass, and a full summary of the process and equipment for making a window. There is no attempt to give the history of the subject, that has been done by others, but Mr. Twining does lay down a few rules of good taste, outlining briefly the good and bad periods, the various sorts of canopy, grisaille, etc., suitable to different types of architecture. His plea is for windows which shall admit *light*, and avoid eccentricities of style. He is not a medievalist, but a modernist with a genuine appreciation of the work of his great predecessors. One feels that we might have been spared many of the mistakes which fill our churches with glare or gloom, or the discordant note of ill chosen subjects, had the reading of this book been required of every window-donor and building committee. The author's purpose, however, "to stimulate latent talent and provide instruction in the little understood firing of glass," allows scant time for history or criticism. The surprising thing is that the text should prove genuinely interesting to the lay reader. From the first step, of making a sketch and taking templets, drawing and coloring the cartoon, making the outline and cutting the glass, aciding out, waxing up, painting, firing, cementing, and banding the glass, and finally fixing the completed window in place, he explains how it is done, and *how to do it*, with such careful analysis of tools and method, and of how to meet any possible emergency, that it seemed to the reviewer that any artist with a modicum of mechanical skill should be enabled actually to achieve a window, single-handed; and that few such, reading the book, would be able to resist the attempt!

The book is crammed with drawing and diagrams of a practical nature, ranging from an illustration of the neatest way to shave down and bind together two pencil ends to give an evenly spaced double line, to complete specifications for building a new and improved type of kiln, designed by Mr. Noel Heaton for the firing of glass, and never before available to the public. The exposition throughout is admirably lucid and straightforward, yet the author's enthusiasm for the perfection of every detail illumines the whole work. One feels indeed that, like Cellini, Mr. Twining might see his house burn above his head unlamented, from the heat of his furnace (were that eventuality not rendered impossible by the careful fire-proofing of the Heaton kiln!) and the household pewter sacrificed at need without a moment's hesitation. There is a special chapter on the construction of an easel for glass painting, and one on the best method of photographing stained glass windows, which should be of considerable value to amateur and professional photographers. There are any number of cases in which he explains shortcuts and economies, devising his own tools, etc. The book should save many times its purchase price on that count alone for any class or individual using it.

Another important element both in interest and practicability is the constant reference in each stage of the text, to a par-

ticular window of the author's own creation, depicting the Holy Grail. It is his generous intention that students use the cartoon and drawings of this window, folded into the text upon large working sheets, for their initial or practice effort. We shall have reason, no doubt, in the next decade or so, for a book of this kind is not likely to be supplanted for considerable time, to be thankful that this model is beautifully conceived and executed, for it is liable to be copied many times. Indeed, as a "project," it offers practice in so many of the subjects in our preparatory and college curricula that it cannot long escape the notice of the modern project-ridden pedagogue. It is to be hoped that our Church schools and guilds may be among the first to profit by the opportunity and stimulus which this volume presents.

OLIVE REMINGTON GOLDMAN.

CHRISTIAN AND JEW: A SYMPOSIUM FOR BETTER UNDERSTANDING. Edited by Isaac Landman. New York: Horace Liveright. Price \$3.00.

THIRTY-SIX writers, many of them well known, Jews and Christians about equally divided, have here said a good word for better relations between the members of two great religions. Thus Rabbi Stephen S. Wise discusses "the policy of calculated unfriendliness toward the Jew," and its remedy; Dr. Frank Gavin writes of "Pride and Prejudice," and shows that "there is no religious ground for anti-Jewish or anti-Christian prejudices." Channing Pollock, author of the notable modern morality play, *The Fool*, discusses "Barriers to Be Broken Down." He asserts that "the Jew is too self-conscious—too sensitive. There are twenty-eight Christians in *The Fool*, and most of them are pretty unpleasant Christians. I have had no protest from the Christians, but when in the printed play I described one of the dishonest labor agitators as 'faintly Semitic', I had dozens of letters from all over America."

Elsewhere in this volume it is pointed out by Christian writers that prejudice and unfriendliness are not limited to Jew *vs.* Christian. There is equal lack of understanding between Protestant and Catholic, sometimes between American and Englishman, Frenchman and German. And the cause of much of this unfriendliness is simply lack of knowledge of one another. "Ignorance is the mother of prejudice."

Again, how often offense is given unwittingly. On the first page of the Foreword of this volume, prepared with the express purpose of promoting better understanding, is the unhappy clause, "ever since Christianity started as a sect in Judaism." Rabbi Landman takes this for granted; some Christians today would perhaps admit it; but to others the assertion is sure to give serious offense. Many statements in this book are provocative rather than irenic. To see ourselves as others see us is well-nigh impossible, but it is possible slowly to overcome prejudice by acquaintance, and to increase sympathy and understanding. Let us hope that this endeavor is earnest of a better day.

F. L. P.

THE NEW YEAR brings the new edition of *The Living Church Annual* (Morehouse. Paper \$1.00, cloth \$1.50), as welcome and indispensable as ever. The outstanding events of the past year in the Church's life are, as usual, conveniently summarized alphabetically in the "Annual Cyclopaedia of the Church"; and from the summary of statistics in the editorial we learn (1) that it is difficult to say definitely whether the Church is or is not growing in numbers, and (2) that the last year has seen an increase in the number of ordinations and of men offering themselves for ordination. There are portraits of the Presiding Bishop and of the seven bishops consecrated during the year 1929. All the other familiar features remain, brought up to date for our assistance in 1930.

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.

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OTHER PERIODICALS

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

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

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

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

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

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

Church Calendar



JANUARY

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

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, Southern Virginia, Tennessee, and West Texas. Convocation of Oklahoma.
28. Conventions of Duluth, Missouri, Pittsburgh, and Southern Ohio. Convocations of San Joaquin and Liberia.
29. Conventions of Dallas, Los Angeles, Maryland, and Oregon.
- Convention of Florida. Convocations of Porto Rico and Utah.

APPOINTMENTS ACCEPTED

BAXTER, Rev. T. M., formerly rector of St. John's Church, Preemption, vicar of Grace Church, Osco, and Trinity, Geneseo, and rural dean of Rock Island, Ill. (Q.); has become rector of Christ Church, Austin, Minn.

BENNETT-HAINES, Rev. ALFRED T., formerly curate of Trinity Church, New York City; has become rector of St. George's Church, Bismarck, N. D. Address, 314 Mandan Ave., Bismarck, N. D.

BOVILL, Rev. J. T., priest-in-charge of the Church of the Holy Apostles, Ellsworth, Kan. (Sa.); to be rector of St. Mark's Church, Hope, Ark.

CASH, Rev. ARTHUR E., rector of St. Mark's Church, Anaconda, Mont.; to be rector of St. George's Church, Detroit.

GENTLE, Rev. RALPH E., formerly priest-in-charge of the churches in Rutherfordford, N. C. (W.N.C.); to be priest-in-charge of St. John's Church, Dickinson, and St. Matthew's Church, Beach, N. D., with address at Dickinson. January 15th.

JONES, Rev. BAYARD H., rector of All Saints' Church, Watsonville, Calif.; to be dean of Trinity Cathedral, Reno, Nev. Address, 325 Flint St., Reno. January 25th.

JONES, Rev. STRATFORD C., formerly assistant at Trinity Church, New York City; has become chaplain to the Sisters of St. Margaret, Utica, N. Y. Address, 1431 Genesee St., Utica.

KEMPSTER, Rev. FREDERICK, D.O., formerly rector of Trinity Church, Boonville, N. Y. (C.N.Y.); has become rector of St. Mark's Church, Pittsburgh. Address, 307 Wilbur St., Knoxville, Pa.

MADDUX, Rev. EARLE HEWITT, formerly assistant at Church of Transfiguration, Evergreen, Colo.; to be assistant at St. Mark's Church, Denver, Colo. Address, 1160 Lincoln, Denver.

RIPPER, Rev. STANLEY C., formerly rector of Church of the Good Shepherd, Barre, Vt.; has become chaplain to the Rt. Rev. Samuel B. Booth, D.D., Bishop Coadjutor of Vermont. Address, Bishop Hopkins Hall, Rock Point, Burlington, Vt.

SHARPLEY, Rev. GLEN H., formerly rector of Christ Church, Davenport, Iowa; to be priest-in-charge of St. Andrew's Church, Waverly, and St. Mary's Mission, Oelwein, Iowa.

SHAW, Rev. G. A., formerly rector of Trinity Church, Canaseraga, N. Y. (W.N.Y.); to be rector of Trinity Church, Fredonia, N. Y. (W.N.Y.)

SODERSTROM, Rev. PHILIP T., formerly priest-in-charge of St. Mark's Mission, Oakes, N. D.; to be priest-in-charge of Trinity Mission, Fallon, Nev. Address, 507 So. Churchill St., Fallon, Nev.

TARTT, Rev. ELNATHAN, JR., formerly in charge of Chapel of the Cross, Rolling Fork, Miss.; to be rector of St. Paul's Church, Batesville, Ark.

WILSON, Rev. FRANCIS JOHN, formerly vicar of St. Luke's Church, Hawkinsville, Ga.; has become vicar of Christ Church, Cordele, Ga.

RESIGNATIONS

HIGSON, Rev. JOHN W., M.D., as rector of Church of the Holy Innocents, St. Louis, and has retired.

MACLURE, Rev. LAURENS, D.D., as rector of Grace Church, Newton, Mass.; to be rector emeritus of that church. New address, 61 Grasmere St., Newton.

MOORE, Rev. ALLEN, as priest-in-charge of St. John's Church, Durant, Okla.; and will be engaged in work near Cambridge, England.

NEW ADDRESSES

GRIFFIN, Rev. ALFRED W., retired priest of the diocese of Eau Claire, formerly Plainfield, N. J.; 74 Church St., Montclair, N. J.

STONE, Rev. WILLIAM H., curate at Trinity Church, Trenton, N. J., formerly 240 N. Warren St.; 146 Pennington Ave., Trenton, N. J.

CORRECT ADDRESS

EDWARDS, Rev. FREDERICK, North Boulevard and Tangerine Ave., De Land, Fla., November until May; St. George, New Brunswick, Can., May until November.

DEGREES CONFERRED

LIBERIA COLLEGE, MONROVIA, LIBERIA—Doctor of Laws *honoris causa* upon the Rev. THOMAS E. WINECOFF, in charge of research for the Pennsylvania State Game Commission.

UNIVERSITY OF CHICAGO—Doctor of Philosophy upon the Rev. DANIEL ARTHUR MCGREGOR, professor of Dogmatic Theology in Western Theological Seminary, Evanston.

ORDINATIONS

DEACONS

HARRISBURG—In St. Paul's Church, Bloomsburg, on Wednesday, December 18th, FREDERICK VERNON HOLMES was ordained to the diaconate by the Rt. Rev. James H. Darlington, D.D., Bishop of Harrisburg.

The candidate was presented by the Rev. Thomas J. Heistand, rector of St. Paul's, and the sermon was preached by the Rev. Lewis G. Morris, D.D., rector of Calvary Church, Germantown. The litany was read by the Rev. Robert T. McCutchen; the epistle by the Rev.

A. G. E. Jenner, and the gospel by the newly ordained deacon.

MINNESOTA—On St. Thomas' Day, December 21st, the Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota, ordained ELLIOTT D. MARSTON to the diaconate in St. Paul's Church, St. Paul.

The candidate was presented by the Rev. E. H. Eckel, Jr., rector of St. Paul's Church, who also preached the sermon. The ordinand will continue his studies at Nashotah House until May, 1930.

MINNESOTA—DONALD CECIL MEANS was ordained to the diaconate in the Church of Gethsemane, Minneapolis, on December 23d, by the Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota. The candidate was presented by the Rev. Don Frank Fenn, rector of Gethsemane Church, who also preached the sermon. The Rev. George Buzzelle of St. Andrew's Church, Minneapolis, read the litany, and the Rev. H. G. Wrinch, assistant rector of Gethsemane, read the epistle.

The ordinand will continue his studies at Nashotah House until May, 1930.

PRIESTS

HARRISBURG—On Friday, December 20th, the Rev. ORRIN FRANCIS JUDD was advanced to the priesthood by the Rt. Rev. James H. Darlington, D.D., Bishop of Harrisburg, in St. Paul's Church, Harrisburg.

The candidate was presented by his father, the Rev. A. M. Judd, rector of St. Paul's Church, and the sermon was preached by the Rev. Harry D. Viets of Carlisle. The litany was read by the Rev. Alan H. Tongue; the epistle by the Ven. A. A. Hughes; and the gospel by the Rev. Hollis W. Colwell. Other priests joining in the laying on of hands were the Rev. Dr. Oscar F. R. Treder, the Rev. E. W. Foulkes, the Rev. Herbert Connop, the Rev. Charles S. Sedgewick, and the Rev. Squire Schofield.

The newly-ordained priest will continue as curate at the Chapel of the Mediator, 51st and Spruce streets, Philadelphia.

INDIANAPOLIS—In All Saints' Cathedral, Indianapolis, on Sunday, December 22d, the Rt. Rev. Joseph M. Francis, D.D., Bishop of Indianapolis, advanced to the priesthood the Rev. CHARLES SPENCER HECKINGBOTTOM and the Rev. ROBERT CLOYD ALEXANDER. Both candidates were presented by the Ven. William Burrows, Archdeacon of the diocese, who also preached the sermon.

Mr. Heckingbottom is a business man of Terre Haute, who some years ago gathered together a group of English coal miners in West Terre Haute. Under his ministrations as lay reader, the group grew in numbers and interest until they built for themselves a substantial chapel, most of the work of building being done by the members themselves. Mr. Heckingbottom will continue to be in charge of the miners' mission, St. George's, with address at 2611 So. 6th street, Terre Haute. He gives his services without recompense, and it is interesting to note that his ordination and his work as a minister in the Church have not only the approval but the hearty commendation of the corporation of which he is an officer.

Mr. Alexander was formerly the pastor of the Cumberland Presbyterian Church in Evansville, Ind. At his ordination to the diaconate, he was attached to the staff of All Saints' Cathedral where he will continue, with address at 1559 Central avenue.

KANSAS—On Sunday, December 22d, the Rt. Rev. James Wise, D.D., Bishop of Kansas, advanced the Rev. OSCAR J. P. WETKLO to the priesthood in St. James' Church, Wichita. The candidate was presented by the Rev. Otis E. Gray, rector of St. James', who also preached the sermon.

The Rev. Mr. Wetklo was a captain in the German Army during the World War. Besides being priest-in-charge of St. Augustine's Mission (colored), Wichita, he is professor of modern languages in Friends University of Wichita.

KENTUCKY—The Rev. CHARLES F. WULF was advanced to the priesthood by the Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky, on Wednesday, December 18th, in the Church of the Advent, Louisville.

The candidate was presented by the Rev. Harry S. Musson, rector of the Church of the Advent, and the sermon was preached by the Rev. Richard D. Brown, rector of St. Stephen's Church, Louisville. The litany was read by the Rev. Ralph L. Kendall, priest-in-charge of St. Stephen's Church, Eutaw, Ala. Others in the chancel who united in the laying on of hands were Canon Frank W. Hardy, who read the epistle, and Dean Richard L. McCready, who read the gospel.

The Rev. Mr. Wulf is to be priest-in-charge of St. Mary's Mission, Madisonville, and St. John's Mission, Uniontown, with address at Madisonville.

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CLERICAL

CLERGYMAN, DEACON, WANTS SMALL parish or mission about January 15th. Will consider supply. Seminary graduate, single, sane, "Catholic" in sympathies, considers himself a good preacher. Address, T-492, care of **LIVING CHURCH**, Milwaukee, Wis.

PRIEST AVAILABLE AS LOCUM TENENS. Highest recommendations. EXPERIENCED-503, care of **LIVING CHURCH**, Milwaukee, Wis.

MISCELLANEOUS

BY CHURCH WOMAN, MIDDLE AGED but active, a place in school, hospital, or as companion. Mrs. L. PHILLIPS, Baldwin Ave., Norwood, N. Y.

ORGANIST SEEKS CHANGE TO TOWN IN eastern or northeastern states. Canadian, educated Churchman, conservatory graduate. Male or mixed choir. Modern organ preferred, fair salary. Address, T-498, care of **THE LIVING CHURCH**, Milwaukee, Wis.

RECTORS AND MUSIC COMMITTEES seeking competent, experienced Organist-Choirmaster of superior attainments and proven ability, are invited to write advertiser. Earnest Churchman. Recitalist. Ambitious, enthusiastic worker. Address, ARTHUR EDWARD JONES, 6617 Ogontz Ave., Philadelphia, Pa.

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

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

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

LENDING LIBRARY

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

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ST. ANDREW'S CONVALESCENT HOSPITAL, 237 E. 17th St., New York. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

BOARDING

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LADY, ALONE, WOULD SHARE COTTAGE with one or two visitors. Low rates, with use of kitchen if desired. Garage. Near churches, park, theaters, and shopping center. **MISS BYRNE**, 206 Cedar Ave., Tampa, Fla.

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

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

New York City

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

Washington, D. C.

THE WASHINGTON NATIONAL CENTER of the Girls' Friendly Society, 1533 New Hampshire Ave. The National House of the G. F. S., open to all Churchwomen and their friends who may be transients in Washington. Send for our folder.

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

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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.

Church Services

District of Columbia

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

Illinois

Church of the Ascension, Chicago

1133 N. La Salle Street
REV. WILLIAM BREWSTER STOSKOFF, 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.

Minnesota

Gethsemane Church, Minneapolis

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

New York

Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 111th Street
Sunday: The Holy Communion 8:00 A.M.; Morning Service (Church School), 9:30 A.M.—The Holy Communion (with Morning Prayer) except 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.)
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Thurs., Fri., and Saints' Days, 2d Mass at 10.

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REV. WILLIAM NORMAN GUTHRIE, Rector
Holy Communion throughout the year at 8:00 A.M.
Other services: 11 A.M., 4 P.M., 8 P.M.

St. Paul's Church, Brooklyn

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

CHURCH SERVICES—Continued

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 Vesper and Sermon at 8.
 Daily: Mass at 7, 8, and 9:30.
 Friday: Sermon and Benediction at 8.
 Confessions: Friday, 3-5; 7-8. Saturday,
 11-12; 3-5; 7-9.
 Priest's Telephone: Rittenhouse, 1876.

RADIO BROADCASTS

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

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

KSCJ, SIOUX CITY, IOWA, 1330 KILO-
 cycles (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.

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

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

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

WKBW, BUFFALO, N. Y., 1470 KILO-
 cycles (204). Church of the Good Shep-
 herd. Morning service every Sunday at 9:30
 E. S. Time.

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

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

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

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

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

SISTERS OF THE HOLY NATIVITY

HOUSE OF RETREAT AND REST, BAY
 Shore, Long Island, N. Y. References re-
 quired.

BOOKS RECEIVED

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

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

The Book of Sonnet Sequences. Edited by
 Houston Peterson, author of *Havelock El-
 lis: Philosopher of Love.* \$3.50.

One Lord, One Faith. An Explanation, by
 Vernon Johnson. \$2.00.

Meador Publishing Co. 27 Beach St., Boston,
 Mass.

What is the Unpardonable Sin? By A. Well-
 ington Clarke, Th.B. \$1.00.

S. P. C. K.
 The Macmillan Co. 60 Fifth Ave., New York
 City.

The One Sacrifice. By the Rev. C. P. Hankey.

William Albert Broder. 120 West 74th St., New
 York City.

The Natural Year. DECEMBER. One of a series
 of twelve volumes. By Frederick Edwards.

PAPER COVERED BOOKS

S. P. C. K.
 The Macmillan Co. 60 Fifth Ave., New York City.

The Romance of Marriage. By the Rev.
 Canon Spencer H. Elliott, vicar of Mans-
 field.

Church Union in South India. The Story of
 the Negotiations. By E. H. M. Waller,
 Bishop of Madras. With a Map.

From the Author. 1926 Broadway, New York City.

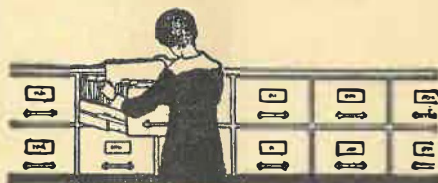
Before Thine Altars. A Twenty-fifth College
 Reunion Reverie. By Ralph Welles Keeler.

YEAR BOOK

Press and Publications Board. Church Assembly,
 Church House, Westminster, London, S.W.1,
 England.

Official Year-Book of the Church of England.
 1930.

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CARRY FLOWERS TO SICK

LITTLE CHILDREN of Holy Trinity School,
 Kyoto, march in solemn procession once
 or twice a year to carry flowers to poor
 patients in one of the city hospitals. The
 congregation of Holy Trinity Church now
 shares the building with about six hun-
 dred girls and teachers of St. Agnes'
 School, but it has purchased land in a bet-
 ter location and looks forward to having
 a building all its own, leaving the present
 one for the school services.

**BISHOP KNIGHT
 OBSERVES ANNIVERSARY**

TRENTON, N. J.—On St. Thomas' Day
 the Rt. Rev. Albion W. Knight, D.D.,
 Bishop Coadjutor of New Jersey, observed
 the twenty-fifth anniversary of his conse-
 cration. At the service in Christ Pro-
 Cathedral, Trenton, he was the celebrant,
 Bishop Matthews, gospeler, and Archdea-
 con Shepherd, epistler. The Bishop of
 Newark, the Rt. Rev. Wilson R. Stearly,
 D.D., assisted in the administration. The
 sermon was preached by the Rt. Rev.
 Frederick F. Reese, D.D., Bishop of
 Georgia, who stressed the importance of
 the work of a Bishop in the Church of
 God and recalled many instances of per-
 sonal relationship with Bishop Knight.
 The heart of the service seemed to be in
 the singing of the hymn, Lord, Speak to
 Me, That I May Speak. This had been
 chosen by Bishop Knight to be sung at his
 consecration as his hymn of aspiration;
 sung twenty-five years later it seemed his
 hymn of accomplishment and the secret
 of the marked success of his episcopate.

At the luncheon following the service
 Bishop Matthews was toastmaster. Bishop
 Stearly brought the "esteem, respect, and
 admiration of the sister diocese in New
 Jersey"; Dr. John W. Wood, representing
 the Department of Missions, expressed his
 regard for the man and admiration for the
 varied work the Bishop had done. The
 Rev. Clarence S. Wood of Roselle read the
 testimonial of the love and respect of the
 entire diocese of New Jersey. This was
 engrossed in book form and signed by all
 who were present. Mrs. Arthur S. Phelps
 and the Rev. Gordon D. Pierce "said it
 with flowers" to both Bishop and Mrs.
 Knight with the love of the men and
 women of the diocese. The gift of the dio-
 cese to its Bishop Coadjutor was a case
 containing a set of episcopal vestments.
 The Rev. Dr. L. E. Hubbard of Elizabeth
 spoke for the clergy of the diocese, and
 the Hon. Edward L. Katzenbach for the
 laity. With Bishop Knight's expression of
 appreciation and his blessing, a happy
 celebration came to a close.

**CELEBRATES SIXTY YEARS IN
 HOLY ORDERS**

LOS ANGELES—On the morning of De-
 cember 19th at St. Paul's Cathedral, Los
 Angeles, the Rev. Erasmus J. H. Van
 Deerlin, D.D., celebrated the sixtieth anni-
 versary of his ordination to the diaconate.
 Ordained in Winchester Cathedral in 1869,
 he is now the senior priest of the diocese
 of Los Angeles in point of ordination.

In the presence of a congregation of
 congratulating friends, Dr. Van Deerlin
 was celebrant at the Eucharist, being as-
 sisted by the Very Rev. Harry Beal, D.D.,
 dean of the cathedral. The Rt. Rev. W.
 Bertrand Stevens, D.D., Bishop of Los An-
 geles, pontificated.

Dr. Van Deerlin preached on Peace in
 the Church, emphasizing the complimen-
 tary contributions to be made by Evange-
 lical and Catholic Churchmen. After the
 service the Rev. Douglas Stuart, president
 of the clericus, presented Dr. Van Deer-
 lin with a handsomely bound Prayer Book
 and Hymnal, and a check for the purchase
 of further books on behalf of his clerical
 brethren.

After a colorful ministry spent in Eng-
 land, British Guiana, Hawaii, and various
 parts of the United States, Dr. Van Deer-
 lin came to southern California in 1904.
 At 83 years of age he is in excellent
 health and officiates every Sunday in some
 church in or near this city.

London Celebrates Fourteenth Anniversary of Founding of Toc H

Archdeacon of London Resigns — Hostel Dedicated at Clerkenwell, London

The Living Church News Bureau }
London, December 13, 1929 }

LAST WEEK-END, IN LONDON, WAS celebrated the fourteenth anniversary of the foundation of Toc H. On Friday afternoon Archbishop Lord Davidson unveiled a memorial window at All Hallows, Barking-by-the-Tower, the spiritual home of Toc H. The window is a memorial to the late Canon A. W. Robinson.

Friday evening was a "guest-night" at the royal Albert Hall, when Stanley Baldwin and the Founder Padre (the Rev. P. B. Clayton) gave addresses. The ceremony of lights, simple but profoundly moving, was observed, and then followed the first performance of a Christmas mime, *At the Sign of the Star*.

On Saturday afternoon thanksgiving services were held in Westminster Abbey, St. Margaret's, Westminster, and St. Martin's-in-the-Fields. The service in the abbey was attended by the Prince of Wales, patron, and Lord Plumer, president of Toc H, and was conducted by Dean Foxley. A special order of service had been prepared by the Rev. P. B. Clayton. This was a meditation called "The Upper Room." It was composed in blank verse and, while the congregation remained seated, its several sections were read aloud by some of those most closely associated with the activities of Toc H. Presently the Prince of Wales, who had followed the service from a choir stall, went to the chancel steps, and there, assisted by Lord Plumer, he presented the two wooden crosses of Gilbert Talbot to delegates from All Hallows and Leeds; and other Flanders crosses "known unto God" to delegates representing branches by which they had been won. Then, while hymns were sung, the clergy led a procession through the abbey, and each of the bearers of the banners of Toc H dropped a Flanders poppy on the tomb of the Unknown Soldier as they passed it. About the tomb the crosses which had just been presented were grouped. Remembrance and thanksgiving were thus combined.

On Saturday evening the Prince of Wales presided at the festival evening at the Albert Hall, when the principal events of the program of the night before were repeated. The Prince lit from the flame of his own lamp, which he gave in memory of his friends who fell in the War and which burns constantly in All Hallows Church, new lamps of maintenance for branches at home and overseas. There followed the ceremony of light; and "The Crib" and "At the Sign of the Star" were given again.

On Sunday there were celebrations of Holy Communion, arranged denominationally, in churches about Tower Hill. At 11:30 there were services in All Hallows, Barking-by-the-Tower, and St. Margaret Pattens, Eastcheap. In the afternoon there was the remarkable event, half meeting, half reception, officially called a "family gathering," held in the People's Palace, Mile End. The building was filled far beyond its comfortable capacity. The speeches were few and to the point. The enthusiasm was fervent. Tea brought an

interval and the opportunity for reunions and informal chat. Prayers were said at about 5 o'clock, and the gathering and the festival came to an end.

ARCHDEACON OF LONDON TO RESIGN

The Archdeacon of London, the Ven. E. E. Holmes, has announced that, in obedience to doctors' orders, he is obliged to resign the archdeaconry, and with it the canonry of St. Paul's. The resignation will probably take effect early in the New Year. Archdeacon Holmes has long been in bad health, which he has accepted with splendid patience and courage.

The duties of the Archdeacon of London are many and arduous. He has the responsibilities of a member of the chapter of St. Paul's, and he has varied and most important duties to perform for the Bishop. A man of humor and kindness, a convinced Catholic, an excellent preacher, and a "man of affairs," Archdeacon Holmes will be sadly missed in many a harassed East End vicarage, as well as in St. Paul's Cathedral. And difficult it will certainly be to fill his place. The Archdeacon, who is in his 77th year, qualified for his work in London by serving as chaplain to the Bishops of Cape Town and Oxford. For fourteen years, and until her death, he was domestic chaplain to Queen Alexandra.

CHURCH ARMY IN ADVENT CRUSADE

During the last fortnight the Church Army has been engaged in an Advent crusade in that unlovely part of southeast London, Bermondsey and Rotherhithe, on the Surrey side of the Thames. The crusade opened with a service in St. James' Church, Bermondsey, attended by all the clergy of the deanery and by a large congregation. The Bishop of Woolwich was present to commission and bless the missionaries. After the service a procession of about a thousand people walked through a downpour of rain to Bermondsey town hall, where all were welcomed by the mayor. For weeks previously each parish in the deanery had been visited by captains, sisters, and cadets, and much preparatory work had been done. This preparation created a keen and widespread interest, the results of which were seen in the packed town hall meetings and increased Sunday attendance at the churches.

HOSTEL DEDICATED AT CLERKENWELL, LONDON

Yesterday (Thursday) a hostel for "down and outs," dedicated to the late Rev. G. A. Studdert-Kennedy ("Woodbine Willie") was opened in Clerkenwell, London. The body responsible is known as the S. O. S. Society, and was founded about a year ago, with Mr. Studdert-Kennedy as its first vice-president. The aim of the S. O. S. Society is to establish a chain of hostels for the free accommodation of the genuine unemployed working-man who is "down and out." The hostels will be run on community fellowship lines, and a part of the organization will be devoted to endeavoring to find work for the men and to restart them in life.

OFFICIAL YEAR BOOK ISSUED

The forty-eighth issue of the *Official Year Book of the Church of England* contains a great mass of information which cannot be found in any unofficial publica-

tion. Ordinations, for the year ending Advent, 1929, show a very welcome increase over the declining figures for 1928. In the year just ended, 439 men were admitted to deacons' orders, as against 385 in 1928. The figure is higher than that for any year in the past decade, with the exception of 1923, when it touched 463.

The figures for Confirmation relate to the year 1928, and here is to be noted some falling-off, the total being 200,838 against 213,040 for 1927. There is no doubt of a general tendency in these figures to show a decline. Thus the total for the ten years 1918-1927 amounts to 2,109,666, and that for the ten years 1908-1917 to 2,211,271.

In 1928 there were 26 fewer incumbents than in the preceding year, 12,864 against 12,890, and 18 fewer assistant curates, 4,287 against 4,305. Baptisms show little change, the figures for 1928 being, in the case of infants, 433,435, as compared with 432,487 in the previous year. The number of Easter communicants remains practically stationary at two and one-third millions. Sunday school children dropped from 1,841,359 to 1,811,014.

Voluntary contributions for the maintenance of the clergy, in the form of Easter offerings and other contributions, show an improvement, though in the total there is a slight decline in the parochial contributions for the maintenance of the ministry generally. Though the grand total of voluntary contributions in church for all purposes declined slightly, there was a notable increase in the money given for day school construction.

Twenty-one new churches were built or rebuilt in 1928, bringing the total for the past ten years to 111. The year book includes a very useful summary of the Lambeth Conferences, and in particular of the resolutions relating to Christian reunion. There is a "Who's Who" of members of the Church assembly, and details of all organizations which are held to be, in any sense, connected with the Church Assembly.

GEORGE PARSONS.

ANNUAL SERVICE OF LIGHTS IN POUGHKEEPSIE, N. Y.

POUGHKEEPSIE, N. Y.—The annual Service of Lights—the most beautiful of all the Christmas pageants presented in Poughkeepsie—was held at Christ Church Sunday night, December 22d, as one of the opening religious services in commemoration of the birth of Christ. A thousand candles flickered in every corner and recess of the church and a gorgeous processional chorus added to the myriad of lights symbolic of the Light of the World.

Each year the Rev. Dr. Alexander Cummins, rector of the church, conducts the Service of Lights at Christ Church. Only candles illuminated the fine old church and flickered and shone against the rich background. And to open the service a long ecclesiastical and lay processional filed through the church, each member bearing a candle. A quartet of trumpeters headed the processional, which included clergymen, the augmented church choir, the Girls' Choral Society, and a chorus of representative men from various churches and organizations of the city. Official, religious, and civic life was represented in the processional.

More than a thousand people attended the colorful ceremonial. District Attorney Reynolds read the Scripture, in the absence of Mayor Sague.

The Rt. Rev. Herbert Shipman, D.D., Suffragan Bishop of New York, preached the Christmas sermon.

Movements in the Orthodox Church—the Bulgarian Question

Negotiations to Heal "Bulgarian Schism" Continue—Division Begun in 1870

L. C. European Correspondence] Wells, England, December 5, 1929]

THE NEGOTIATIONS WHEREBY IT IS DESIRED that the "Bulgarian schism" in the Orthodox Church may be healed, still continue, but have for the moment encountered a definite hitch, which, it is hoped, may be got over. The schism, as readers may remember, began in 1870 over the question of the "autocephalous status" that the Bulgarians then assumed, irregularly, under their "Exarch." They built their new cathedral in Constantinople—at that time they were still Ottoman subjects—and put that new and singularly ugly building just where the Orthodox Patriarch could hardly avoid seeing it every time he left the door of his own palace in the "Phanar." Since that date much water has run under the bridges and so many autocephalous churches have been fully recognized among the Orthodox that the patriarchate of Constantinople has adopted a rather different attitude toward that national spirit that it once called "the phyletic heresy." Hence there is a movement for the ending of this quarrel, and it is the Rumanian Church that is trying to act as mediator between the parties.

Rumanians are able to do this, because their own autocephalous status is unchallenged, and they have, with their heritage of Latin blood, always been able to stand aloof from the quarrels of Greek and Slav, Orthodox though they are. Now, they are in full communion with both parties to the schism. That is, of course, an absolute anomaly, but it is one that exists notwithstanding, and is not of recent date. The Russian Church, while in a position to act, took the same line. Unkind people said that it was Russian intrigue that led the Bulgarians to take action at all, and that they were too big then for the patriarchate of Constantinople to put them under discipline. It is certain that Russian politicians set Bulgaria free from the Turk in order that she might be their subject ally, and give a road to Constantinople—and that they then found that a free Bulgaria preferred to play her own political game.

Anyhow, Rumanians are now in communion with both parties, and however anomalous the position may be, the Oecumenical Patriarch finds no difficulty in the fact that his brother of Bucharest sends the "Sacred Chrism" regularly to the "schismatic" Bulgarians. It is a precedent that the Church of England may find it convenient to remember.

They are trying to act as mediators then, and end the schism, and the Patriarch of Constantinople declares frankly that he will accept the Church of Bulgaria as an autonomous sister most readily, so soon as she asks pardon for the schism that her action caused. Unfortunately, the Bulgar is a dour creature, a trait that men say that he owes to his trace of Mongol blood. He has a peasant's virtues and vices, and the peasant power of nursing a grievance when he is sore—and just now he is very sore at the treatment he received from the world generally in 1919.

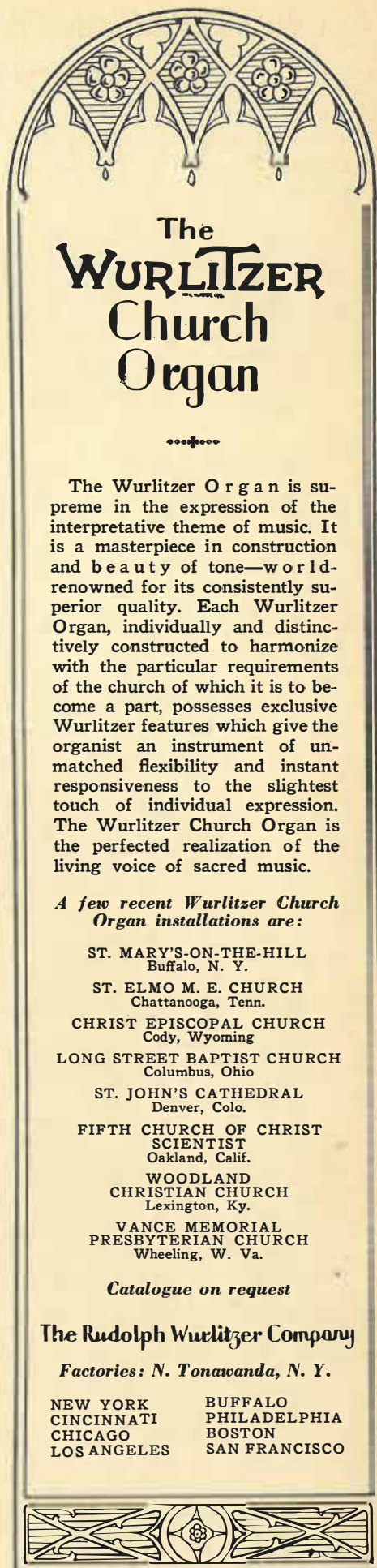
So the Bulgar is much inclined to say that he will not ask pardon. He does not admit that what he did in 1870 was any way beyond his right, and he has done nothing that requires forgiveness. Furthermore, he has some grievances of his own, and he wants to have them redressed, before he can admit the Orthodox world at large to his communion. There are some Bulgars in Constantinople and villages of them in Turkish territory just outside the capital that were of importance in 1878 when the Turco-Bulgarian frontier line had to be defined, and were then the occasion of some nice diplomatic fencing. "I will accept the line you Turks have drawn," said the Russian diplomat. "We draw it there, then," said the Turks, pointing far to the north. "The line you have drawn, not that you want to draw," said the Russian. "Where you have burnt the villages for being Bulgarian, I will take that as proof that the districts are inhabited by Bulgarians."

Now these villages become important diplomatically once more, for they are clearly in the patriarchate of Constantinople, and the Bulgars want them recognized as an "enclave" and given special clergy and Bulgarian services. More important, however, is the question of "Bulgaria irredenta" in Macedonia, now the southern district of Yugoslavia. Here lies the real problem. The Slav stock, in medieval days, crystallized into nationhood in two types, Serb and Bulgar. In most of the Balkan peninsula, folk were clearly either one or the other, but in this district, far from the centers of both—though containing shrines that both coveted—and containing also other stocks like Greek, Vlach, and Albanian, people could not make up their minds. The province remained debatable—the debate being conducted by methods that did not shock the robust conscience of the period, but seem horrible now—and was still being debated when the Turk came and overwhelmed all.

OLD QUARRELS TAKEN UP AGAIN

While the grip of the Turk was firm, there were no quarrels, for both were under the Greek bishops from the Phanar, whom both hated, and had a common grievance. When the grip relaxed, the old quarrel was taken up again, just where it had been left five centuries before, and the old methods were used. Europe was now shocked at them, but out in Macedonia nerves were stronger and life cheaper, for there things do not alter much.

The lands changed hands more than once. Serbia got them after the Balkan war of 1912, and Bulgaria joined the Central Powers in the Great War in order to get her revenge. She got Macedonia then and "annexed" it, telling all folk that they were Bulgarian and would remain so, and making it a crime even to spell your name in Serbian wise. Naturally, when her day came in 1918, Serbia took the province back again. Now, we hear, Bulgars agree to recognize the political boundary (on the whole), but claim that all who say they are Bulgarian in the districts must be recognized as members of that Church, with their own services, bishops, and clergy. Americans may feel that is not much to ask. Germans in America have their own services, not to say their own



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newspapers. Still, we remember something being said about "Hyphenated Americans," and let us suppose for a moment that Germany was Canada, and had recently overrun and "annexed" all the states west of Chicago, only being turned out by force. One fancies that then the feeling against "German-Americans" might be quite pronounced. Religion determines nationality in these lands, and Serbia has natural fears of political intrigue.

Also, there is a general feeling that what you ask for yourself, you should be ready to grant to others. Putting actions in time of war aside, folk remember that

there was, not so long ago, a group of villages near Philippopolis in Bulgaria that was admittedly a Greek enclave, recognized as such by the government, though Bulgarian subjects. Yet, all the Greek clergy were expelled, the Bishop with them, and that with some violence. The Bishop in question was a devoted and energetic man of the name of Photius, and he is now the Oecumenical Patriarch, with whom the Bulgarians have to negotiate! When Father Time prepares a revenge, he can do so very neatly, and give a Christian man a great opportunity.

W. A. WIGRAM.

Holy Cross Church, Kingston, N. Y., to Be Consecrated and Children's Home Dedicated

Rector of All Souls' Church Instituted — Episcopal Actors' Guild Services

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

FROM HOLY CROSS CHURCH, KINGSTON, comes the announcement of three important parochial events which are to occur in the month of January.

On Sunday, January 5th, at 3:30 o'clock, the Rt. Rev. Dr. Herbert Shipman, junior Suffragan Bishop of the diocese, will preside at the dedication service of the new House of the Holy Guardian Angels for Children. This home is directed by the nuns at the Convent of St. Anne, Kingston, of which the rector of Holy Cross Church is warden. Four years ago Fr. Mabry, the present rector, founded the Kingston Convent of the Order of St. Anne. It now owns one of the finest properties along the Hudson, including the House of the Holy Guardian Angels, which has been completed within the past month.

On the same afternoon at 5 o'clock the wardens and vestrymen of Holy Cross Church will give a reception in honor of the rector, the Rev. Gregory Mabry, who in January will observe the tenth anniversary of his rectorship. The speakers at the reception include Bishop Shipman, the Rev. Dr. McCune, rector of St. Ignatius' Church, New York, and the Hon. Albert S. Callan, former Commander of the American Legion, Department of New York.

The program of the day will also include a corporate Communion of the parish at 7:30, and at 10:30 the sermon at the Solemn High Mass will be preached by the Rev. Dr. J. O. S. Huntington, O.H.C., Father Superior of the Order of the Holy Cross.

And on the Feast of the Conversion of St. Paul, Saturday, January 25th, there will take place at Holy Cross Church an event of much interest both in and beyond the parish. On that morning the Bishop of New York, the Rt. Rev. Dr. William T. Manning, will officiate at the consecration of this church. It will be the thirty-eighth anniversary of the first service held in the old church. Such an event, having to do with an outstanding Anglo-Catholic parish, will doubtless bring many visitors. Such will be a visit to one of the most beautiful and best-equipped of our churches. In Fr. Mabry's rectorship not only has the debt been removed from the property, but the parish house has been remodeled and enlarged. And of the church its entire interior has been rebuilt. Under the direction of Angelo Lualdi this

work has been executed. Holy Cross Church has now one of the most beautiful high altars in America; a chapel dedicated to St. Joseph has been built; two shrines erected, one in honor of the Sacred Heart and the other of our Lady; the sanctuary has been refurnished, a choir gallery built at the west end, the organ has been rebuilt, and a new entrance added. Last summer a new floor was laid throughout the church, and sacristies for the clergy and altar workers provided. And in addition to these costly improvements an endowment of \$15,000 has been raised.

RECTOR OF ALL SOULS' CHURCH INSTITUTED

On Sunday morning, December 29th, the Rt. Rev. Arthur Selden Lloyd, D.D., senior

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Suffragan Bishop of the diocese, acting for Bishop Manning, instituted the Rev. Rollin Dodd as rector of All Souls' Church, St. Nicholas avenue. The service marked the formal induction of the new rector, who began his duties at All Souls' on May 1st of this year. Prior to that date, Fr. Dodd had served for eleven years as an assistant priest on the staff of St. Agnes' Chapel, Trinity parish.

All Souls' Church, in a prominent location, is not so well known as some parishes in more remote sections of the city. This is likely due to the marked change that has taken place in its neighborhood. Situated a short distance north of Central Park, at St. Nicholas avenue and 114th street, the excellent parish plant of All Souls' has for many years been in the midst of one of our most predominantly Jewish neighborhoods. Hence, the institution of a rector is a most encouraging sign for the future of this work; and it is, at the same time, an evidence of the courage and vision of the new priest directing it. Such instances deserve special mention.

The present parish represents two consolidations, the first with the Church of the Holy Spirit in 1889, and the second with the Archangel in 1906. The location on St. Nicholas is the third site occupied by the parish, the second being on Madison avenue. The first rector was the Rev. Edward Anthon.

Lovers of historical documents would be interested with a few in the possession of the parish. The first is a tablet on the wall of the church near the chancel, and reads as follows: "A memorial of this congregation for the Rev. Henry Anthon, D.D., to whom this parish, under Divine Providence, owes its existence. He entered into rest January 6, 1861, in the sixty-sixth year of his age, the forty-fifth of his ministry, and the twenty-fifth of his rectorship of St. Mark's Church in the Bouwerie." The second is a deed under date of April 30, 1866, which transfers a church and property on 48th street between 6th and 7th avenues from the "rector, church wardens, and vestry of the Protestant Episcopal Church of St. Mark's in the Bouwerie" to the "rector, church wardens, and vestry of the Memorial Church of the Rev. Henry Anthon, D.D." Another is the certificate of incorporation of the Memorial Church of the Rev. Henry Anthon, D.D., in 1861. In 1881 the title was changed to read "All Souls' Church, Memorial of the Rev. Henry Anthon, D.D.," hence "All Souls' Church (Anthon Memorial)."

EPISCOPAL ACTORS' GUILD SERVICES

In order to bring the work of the Episcopal Actors' Guild before the people of our parishes as widely as possible, a series of vesper services in its interest to be held in local churches has been arranged. The schedule includes the following, beginning with the 24th of last November at St. Paul's Chapel; First Sunday in Advent at the Church of the Incarnation; Second Sunday in Advent, Church of the Heavenly Rest; First Sunday after Christmas, All Angels' Church; First Sunday after the Epiphany, 4 P.M., St. Thomas' Church; Third Sunday after Epiphany, 4 P.M., St. Bartholomew's Church; Septuagesima 4 P.M., Church of St. Mary the Virgin; and on the First Sunday in Lent, 8 P.M., at Grace Church. At the last two churches listed the rectors will be the preachers; at the others, the Rev. W. H. Weigle, Jr., resident chaplain of the guild, will speak.

NEWS NOTE

On Sunday, December 22d, at 4 P.M., a memorial service for the Rev. Robert Ellis Jones, canon bursar since 1920, and a member of the cathedral staff since 1905, was held. Bishop Manning delivered the address.
HARRISON ROCKWELL.

BISHOP OF ABERDEEN VISITS SOUTH BEND, IND.

SOUTH BEND, IND.—The Rt. Rev. Frederick Llewellyn Deane, D.D., Lord Bishop of Aberdeen, Scotland, was the guest of St. James' parish, South Bend, from December 18th to 22d. He has been touring the United States for several months, and came here from Sturgis, Mich. Many social functions have been given in his honor. Wednesday morning he was escorted on a brief tour of inspection through the Studebaker plant by the secretary of the chamber of commerce.

On Sunday morning Bishop Deane was celebrant at a corporate Communion of the parish, was presented to the Sunday school, and preached the sermon at the 11 o'clock service.

In the afternoon he continued his trip, going to Chicago.

CHRISTMAS AT CATHEDRAL IN ST. LOUIS

St. LOUIS, Mo.—The Christmas services in Christ Church Cathedral, St. Louis, began with Dr. Russell Bowie's beautiful Christmas pageant, *The Holy Grail*, on Sunday night before Christmas, given by the members of the Church school, and was followed by the customary manger service. On Christmas Eve the candle-light service was held at 5 P.M., preceded by an organ recital. An additional service was held this year, the first in the cathedral at midnight, with the full choir singing Gounod's *Credo* and the *Sanctus*. On Christmas Day the customary three morning services were held.

New Year's Eve there will be a service of the Holy Communion at 11:30 P.M. Following a custom of several years, the different parishes of the city will hold a union service in the cathedral on New Year's Day.

A member of the cathedral has presented the cathedral with a very lovely hand carved processional cross.

The inscription on the cross is as follows: "To the glory of God and in loving thanksgiving for this Cathedral and Chapel and for the faithful services of Carroll M. Davis, sometime Dean."

ST. CLEMENT'S, BUFFALO COMPLETES CAMPAIGN

BUFFALO, N. Y.—St. Clement's Church, Buffalo, has recently completed a campaign for \$35,000 and has arranged to pay off all indebtedness which the church has been carrying for many years. The pledges were all made by members of the congregation and mark a big step forward in the life of the parish. There has also been presented to St. Clement's a number of memorials and gifts. A complete set of violet altar hangings, a complete set of eucharistic vestments to match the violet hangings, a missal for the altar, a new Prayer Book for use in the chancel, a new hymn board, a new hymnal bound in red morocco for the chancel, 200 pew editions of the new Prayer Book, and a font cover of oak and brass. The rector of St. Clement's parish is the Rev. John William Mulder.



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AMERICAN CHURCH MONTHLY

The Rev. CHARLES CARROLL EDMUNDS, Editor

January, 1930 Vol. XXVII, No. 1

EDITORIAL COMMENT

A Substitute for the Ten Commandments—Is It an Improvement?—Why Episcopalians Hinder Union—The Real Difficulty—A Shift of Position—Perhaps We May Learn from This—How to Help—The Fall in Stocks—The Sin of Gambling—Justice and Peace.

THE DOCTRINE OF THE TRINITY
Sister Hilary, C.M.S.

THE OUTBREAK OF THE REFORMATION
Shirley C. Hughson, O.H.C.

THE SOUTH INDIA PROPOSALS FOR UNION
Francis J. Hall

OUR MISSIONARY WORK IN ST. THOMAS, V. I.

FAITH IN THE RISEN CHRIST
Clarence Augustus Manning, Ph.D.

"CORNERS"
Alice Bowne

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Diocesan House in Boston Welcomes Many Parishioners on Christmas Eve

Parish in Cambridge Gives Thank Offering Pledges — Scottish Preacher Visits Cathedral

The Living Church News Bureau)
Boston, December 28, 1929}

BOSTON PRESENTED A VERY LOVELY SPECTACLE on Christmas Eve, with the maximum of beauty centered in the narrow streets flanked by the old-world houses of Beacon Hill. The candles, carolers, bell-ringers, the windows with a crèche therein, or some lovely treasure exhibited to give pleasure to the throng in the street—the picturesque façades with green garlands on the graceful iron railings, and the happy, reverent people, a thousand of them filling the roadways, free of wheeled traffic for one glorious evening, presented a unique and valued picture. There was the amusing side, too, in the naïve ardor with which we one and all pressed our faces against strange windows with the full approval of the householders, and gazed our fill at the scenes arranged for our delectation. This Christmas Eve was a perfect one, with a bit of hard snow underfoot, the air stinging and clear so that everyone was bright-eyed and rosy-cheeked and appreciative of hot coffee in the many places where open-house was being kept.

The Diocesan House at 1 Joy street welcomed at least 600 persons. Among the guests were parishioners from all quarters of the diocese and representatives of many foreign countries, especially from China, Japan, and the Philippine Islands. Carols were sung by a chorus recruited from the Diocesan House staff, augmented by the countertenor of the cathedral and the violin of Miss Louise Serra. Bishop and Mrs. Slattery and Bishop Babcock received; prominent women of the diocese presided at the coffee urns.

Two particularly beautiful scenes depicting the Nativity were those in St. Paul's Cathedral and in the Church of St. John the Evangelist. The former, in use now for about five Christmases, differs from the usual Christmas crèche on account of there being a very fine arrangement of perspective for, while one's attention is held by the manger scene, one is conscious of the houses in the hills of Bethlehem, of the lights in the inn itself where the inmates are unconscious of the supreme event in their midst, and, over all, are the stars softly glowing in the deep blue sky. This Christmas crib, a special gift to the cathedral, was the handiwork of two young artists of Rome. The Christmas Shrine in the Church of St. John the Evangelist was designed by Angelo Lualdi and so arranged as to benefit by the setting of one of the altars before which it has its place.

CHRIST CHURCH, CAMBRIDGE, GIVES
THANK OFFERING PLEDGES

The parish of Christ Church, Cambridge, without its faithful rector of twenty-eight years' standing, the Rev. Prescott Evarts, made the pledges for the support of parish and missions a thank offering pledge for the love and service given during the past years by the Rev. and Mrs. Evarts. Properly, a substantial gain has been shown in comparison with last year's record, for everyone has been anxious to

add a little more as a tangible emblem of appreciation. The pledge cards were placed in the alms basin and offered at the appointed time in the morning service on Christmas Day. A brief prayer of thanksgiving for the increase was made and also a prayer of blessing upon the Rev. and Mrs. Evarts, the former happily recovered from a recent illness, and both now making their home, together with a daughter, at Saranac Lake.

The beautiful silver alms basin upon which the pledges were carried to the altar had been dedicated earlier in the service, for it was the gift of Mr. and Mrs. Henry R. Brigham and presented by them to the parish in honor of Mr. Evarts. Bishop Slattery wrote a prayer of dedication especially for the occasion.

The Ven. Ernest J. Dennen preached the sermon and the Rev. Cuthbert Fowler, curate, conducted the service. A telegram, previously sent to Mr. Evarts, was read aloud; it expressed the greeting of the parish as well as word of a Christmas gift and the fixing of the salary of the beloved rector emeritus for the next two years.

SCOTTISH PREACHER VISITS CATHEDRAL

The Rev. A. Herbert Gray, D.D., a Scottish preacher who is pastor of the Crouch Hill Presbyterian Church, London, England, preached in St. Paul's Cathedral on the evening of December 15th. Dr. Gray is spending six months visiting the colleges and universities of this country. He is a leader of the British Student Christian Movement, and he is also one of the chief exponents of the social interpretation of the Gospel, for he has labored in Manchester, in one of the poorest districts of Glasgow and, at the request of his government, he did his best combatting evil in the army camps during the war.

Beside preaching in the cathedral, Dr. Gray spoke in King's Chapel, choosing Fear for his topic.

MISCELLANEOUS

On Christmas Day in Grace Church, Medford, the Rev. Dwight H. Hadley, rector, dedicated a memorial window given by the senior warden, Edwin D. Richardson, in memory of his wife, Fanny Richardson, and of his daughter, Lilian N. Richardson.

A beautiful cross on All Saints' Mission, East Lynn, has been given in memory of Morris H. Andrews by his widow. This rapidly growing mission is under the jurisdiction of St. Stephen's Church, Lynn, and is served by the Rev. J. Clemens Kolb, one of the curates of St. Stephen's.
ETHEL M. ROBERTS.

CHURCH AT STERLING, ILL., RECEIVES BEQUEST

STERLING, ILL.—Mrs. J. K. Chester, who died recently, left \$5,000 to Grace Church, this city, in memory of her daughter, Mrs. Sophie L. Kilgour. She also left a similar sum to her own church, the Congregational, \$10,000 to the Sterling public hospital, \$10,000 to the Y. M. C. A., and made other charitable benefactions.

Mrs. Chester was the widow of a prominent merchant who preceded her in death by several years. She was a leader in women's activities of a civic and charitable nature.

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Bishop Garland of Pennsylvania to Leave on World Cruise January 8th

Work at Galilee Mission Outlined— Churches Present Christmas Pageants

The Living Church News Bureau
Philadelphia, December 26, 1929

HAVING BEEN GRANTED A LEAVE OF ABSENCE by the standing committee of the diocese, Bishop Garland, accompanied by Mrs. Garland, will start Wednesday night, January 8th, on a trip which will take them entirely around the world.

They will go overland to Los Angeles, taking the steamer *Belgianland* from California for Honolulu, where they will stop for a week or ten days. They will also visit Japan and China, the Philippines, Siam, Ceylon, and Egypt.

The Bishop plans to spend several weeks in the Holy Land in order to study the various developments which have been

live a better life, would be compelled to live in rooming houses where the surroundings were such that they soon resumed their old mode of living. Now, they are cared for until able to face the world.

In the Galilee home they are provided with home-like accommodations under the supervision of the mission, and are given work in the industrial department until such time as they are able to secure a position outside. Both skilled and unskilled labor is used in this department. There is also a printing department, known as the "Galilee Press," where a number of parish papers are printed; and a weaving department, where rugs are made, which are used in several of the Church's institutions.

The superintendent, George W. Wilkins, has devoted over twenty-two years to the building up of the institution.

During the month of November, which was an "average" month, 755 men were



CHURCH OF THE REDEEMER, BRYN MAWR, PA.

Where a ten-bell carillon, the gift of Mrs. Jessica Davis Catherwood, was dedicated Christmas Day.

made there during the past few years. Bishop Garland is a canon of St. George's Cathedral in Jerusalem, being the official representative of the Church in that country.

From the Holy Land, he will visit Switzerland, Italy, and other countries on the continent, which will bring him to London about the end of June, in time for the Lambeth Conference. The Bishop Coadjutor of Pennsylvania, Bishop Taitt, will join Bishop Garland at the conference.

During Bishop Garland's absence, Bishop Taitt will have the ecclesiastical authority of the diocese. He will be assisted by the Rt. Rev. Julius W. Atwood, retired Bishop of Arizona, who will take confirmation appointments.

RECONSTRUCTION WORK AT GALILEE MISSION

Three days have been set apart, January 25th to 27th, inclusive, to commemorate the thirty-third anniversary of the founding of an institution which is the oldest, largest, and best equipped work of its type in the entire Church.

In the January issue of *The Church News of the Diocese* there will appear an article describing the wonderful work of the Galilee Mission in Philadelphia. Although this is officially termed a "rescue mission," it is actually a spiritual workshop or laboratory for the reconstruction of human lives.

Its chief object is to care for and build up broken men; those who from poverty, illness, or sin have reached the hopeless stage of abandonment of all but a roving life in the streets. The Galilee Mission ministers to these men physically, mentally, and spiritually.

In past years, men of this type, after being found, and converted to wishing to

taken care of by the mission. They represented all types—homeless men coming into the city; men of the city with no place to lay their heads; men looking for work; convalescents discharged from hospitals but not ill enough to remain in these institutions; and very old men. During this month employment was found for 122 men, most of the jobs being permanent, and work which was suitable for the men who took the positions.

On Christmas Day the board of managers, as is their usual custom, gave a dinner to over 400 homeless men.

SEVERAL CHRISTMAS PAGEANTS GIVEN

Quite a number of the Philadelphia city churches are having their usual Christmas entertainment in the form of a play or pageant.

The Mystery of the Incarnation, a mystery play, was given at the Church of the Annunciation on St. John's Day. This was accompanied by carols and the singing of anthems by the choir.

Instead of the usual Sunday evening service at the Chapel of the Mediator on Sunday evening, December 22d, a pageant called "Joy to the World" was presented. This was written and arranged by Miss Mary Simms, who taught the class in pageantry at the Diocesan Normal School.

"The Little Boy Nobody Wanted," a modern dramatic form of the medieval legend of the passing of the Christ Child on Christmas Eve, was presented by the members of St. Stephen's Sunday school on December 20th, and was held in the community house of that church. This is one of the most beautiful stories of the middle ages, and in its symbolism is preserved much that is true.

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Bishop Anderson to Ask for Bishop Coadjutor at February Convention

Chicago Church Club Entertains 500 Children—Church School Institutes Elect

The Living Church News Bureau
Chicago, December 27, 1929

ANNOUNCEMENT THAT HE WILL ASK FOR the election of a bishop coadjutor of the diocese at the ninety-third diocesan convention to be held at St. James' Cathedral, February 4th and 5th, was made by Bishop Anderson in a letter addressed to clergy, vestries, and finance committees this week.

The Bishop's letter follows:

"Dear Brethren:

"I think I ought to say to you that I expect to ask the convention of the diocese at its next meeting to elect a Bishop Coadjutor, 'who will have the right of succession.'

"If my request is granted, I expect to assign to the Bishop Coadjutor a large part of the jurisdictional and administrative duties of the Bishop of the diocese.

"Although it is not canonically required that any formal notice be sent to the clergy and laity of my intention to ask for a Bishop Coadjutor at our next annual convention, nevertheless it seems to me that my intention should be made known so that the clergy and lay delegates may have time to reflect upon the solemn and far-reaching responsibility which will be placed upon them. I ask the clergy and laity to pray for the diocese that it may be wisely guided.

"With sincere affection, I am

"Faithfully Yours,
"C. P. Anderson,
"Bishop of Chicago."

In public statements after his election as Presiding Bishop of the Church, Bishop Anderson indicated his intention of calling for a coadjutor, because of the added duties which he was assuming.

This will be the first election of a bishop coadjutor in the diocese of Chicago since Bishop Anderson himself was named to that office thirty years ago. In 1905, he became the Diocesan by virtue of the death of Bishop McLaren.

The annual convention will open at St. James' Cathedral, Tuesday morning, February 4th, and continue for two days. The pre-convention dinner will be under supervision of the Church Club, and will be held the evening of February 3d at the Hotel Sherman. The program for the convention proper as well as the pre-convention dinner has not yet been completed.

CHURCH CLUB ENTERTAINS 500 CHILDREN

A most impressive affair was the Christmas party for under-privileged children which the Church Club conducted at the Hotel Sherman, Monday night. Approximately 500 children were present and, in addition, more than 100 adults.

Bishop Griswold gave the children a Christmas message, and the Rev. Dr. Edwin J. Randall, diocesan secretary, related the Christmas story and spoke of the meaning of Christmas. Charles H. Burras, prominent Chicago business man, acted as toastmaster.

Following an extended program of entertainment, each child was presented with useful gifts and toys. There were groups of children present from the Municipal Tuberculosis Sanitarium, Chase House, House of Happiness, University of

Chicago Settlement, St. Luke's Hospital, as well as parishes. The Church of the Atonement boys' choir furnished a program of Christmas carols.

John D. Allen, president of the Church Club, was responsible for the management of the party.

BISHOP OF ABERDEEN IN CHICAGO

Christmas is the "Magna Charta of Humanity," the Rt. Rev. F. L. Deane, Lord Bishop of Aberdeen, Scotland, declared, speaking before the Chicago Sunday Evening Club at Orchestra Hall last Sunday evening. Bishop Deane spent Christmas week in Chicago and will return to the city the week of January 26th. He will preach at St. Luke's Church, Evanston, the morning of the 26th, and address the clergy's round table at St. James' Community House, Monday morning, January 27th.

"Christ speaks to us as little children, and it is only when we consider Christmas with child-like hearts that we may really appreciate the meaning of it," said the Lord Bishop. "Unhappiness, restlessness, dissatisfaction are all caused because we do not have the true spirit of the little child whose birthday the whole world is celebrating."

On the program with Bishop Deane was the Rev. Herbert L. Prince, rector of the Church of the Holy Spirit, Lake Forest, and C. Ward Seabury, junior warden of Grace Church, Oak Park, and a great-great-grandson of the first American Bishop, Bishop Seabury. Bishop Deane is in this country in the interests of a memorial to Bishop Seabury in Aberdeen.

ATTENDANCE LARGE AT CHRISTMAS SERVICES

In spite of one of the worst snowstorms in years, a large attendance at Christmas services was reported generally from churches of the diocese.

The Cathedral Shelter experienced one of the busiest seasons in its history. It is estimated that the Shelter remembered in one way or another approximately 7,500 persons. More than 800 baskets were sent out to poor families. For this purpose, Gamma Kappa Delta of St. Luke's packed 150 baskets. Others came from Grace Church, Oak Park; St. Martin's, and Christ Church, River Forest.

The young people's society of St. Paul's-by-the-Lake, Rogers Park, staged a pageant and party for children of the parish. When the Master Came was the title of the children's pageant at the Church of Our Saviour. Children of the Church of the Atonement presented the Nativity pageant under direction of Miss Evelyn Spickard. The annual manger service was held at St. Paul's, Kenwood.

Midnight Communion services were held in most parishes on Christmas Eve. St. James' Cathedral was an exception. Dean Browne was the celebrant at Communion on Christmas morning. Another feature of the Christmas program at St. James' was the children's candlelight service Christmas Eve.

CHURCH SCHOOL INSTITUTES ELECT

Elections have recently been held by two of the sectional Church School Institutes of the diocese. The Rev. Holland L. Church, priest-in-charge of the Church of the Incarnation, is the new president of the South Side Church School Institute,

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succeeding the Rev. F. R. Nitchie, formerly of Christ Church, Woodlawn. The Rev. Walter C. Bihler of Christ Church, River Forest, is the new president of the West Side and West Suburban Institute, succeeding the Rev. Walter S. Pond.

These institutes are devoted to promoting religious education in their various sections and embrace clergy and laity of Church schools of their communities.

NEWS NOTES

The Rev. Robert Holmes, rector of Grace Church, Chicago, is confined to his home in Evanston with neuritis. In his absence, the Rev. J. H. Parsons has been taking the services at Grace Church. The Rev. Edwin J. Randall, diocesan secretary, took the Christmas services.

Mrs. Paul Humphrey Barbour, of South Dakota, will be the speaker before the diocesan Woman's Auxiliary at the State-Lake Building, Thursday morning, January 9th.

St. Chrysostom's Church, Chicago, is preparing to go on the air regularly with an Evensong service each Sunday afternoon at 4 o'clock over station WGN, the *Chicago Tribune*. Carillon music will be one of the features of the service.

Chicago chapters of the Daughters of the King have presented Bishop Anderson with a silver chalice and paten, to be loaned to new missions for their use until they have Communion vessels of their own.

The Men's Club of St. Luke's, Evanston, entertained 250 under-privileged children of Evanston at their annual Christmas party, Monday night. Employees of two of the large department stores in Evanston who were away from home on Christmas were entertained in the homes of St. Luke's parishioners.

RECTOR AT ASHEVILLE, N. C., OBSERVES ANNIVERSARY

ASHEVILLE, N. C.—The Rev. Arthur Wadsworth Farnum, dean of the convocation of Asheville, and rector of St. Mary's Church, celebrated the twenty-fifth anniversary of his ordination to the priesthood on St. Thomas' Day. At the Missa Cantata, the Rt. Rev. Junius Horner, D.D., Bishop of Western North Carolina, pontificated, and the Rev. J. Preston Burke of Hendersonville was also in the sanctuary. Breakfast followed in the rectory. All but two of the clergy of the convocation were on hand to extend their felicitations.

Fr. Farnum's priesthood has been divided almost equally between his present and former dioceses. Before coming to Western North Carolina in 1917, he had served in Minnesota, West Missouri, and Duluth.

BISHOP OVERS CELEBRATES ANNIVERSARY

JAMESTOWN, N. Y.—The Rt. Rev. Walter H. Overs, Ph.D., retired Bishop of Liberia, celebrated the tenth anniversary of his consecration on Wednesday, December 18th. In the morning the Bishop celebrated Holy Communion in St. Luke's Chapel, Jamestown, when there were present besides his family many of his friends of the city. In the evening a dinner was held at the Hotel Jamestown, when there were present the Rt. Rev. John C. Ward, D.D., Bishop of Erie; the Rev. and Mrs. Francis B. Blodgett of Erie; the Rev. and Mrs. W. E. Van Dyke of Smethport, Pa.; the Rev. and Mrs. Lewis E. Ward of Jamestown; and many lay people.

LAY READERS MEET AT NEWARK, N. J.

NEWARK, N. J.—A diocesan conference of lay readers met at St. Barnabas' Church, Newark, the Rev. Marshall F. Montgomery, rector, on December 15th. There was first a service of Evening Prayer, read by the Rev. Canon William J. White and three lay readers, after which those present listened to a very interesting and helpful address by the Rev. G. Warfield Hobbs of the National Council.

Mr. Hobbs pointed out three channels of service for lay readers, namely, religious education, evangelism, and social service. He stressed the need of the Church for teachers and for laymen who will undertake evangelism. The speaker advised his hearers each to select one of the three kinds of service he had mentioned and to put their leadership into it.

At the business session of the lay readers' organization two matters of especial importance were brought up. The executive committee was authorized to add to its number, as advisory members, representatives from the Young People's Fellowship, the Brotherhood of St. Andrew, and similar organizations. An outline for a series of lectures for lay readers was distributed. This, if carried out, will cover three evenings each January for three years.

Bishop Stearly, who presided, briefly addressed the conference toward the close of the session.

Ladies of the parish served refreshments following the adjournment of the meeting.

SPARTA, WIS., CHURCH OBSERVES FIFTIETH ANNIVERSARY

SPARTA, WIS.—St. John's Church, Sparta, the Rev. H. G. Purchase, rector, celebrated the fiftieth anniversary of its consecration on St. John's Day, December 27th.

The first service of the church was held in Sparta in the summer of 1857, by the Rev. John B. Pratt, and the first Confirmation was held by Bishop Kemper in 1859.

The church building (now the oldest public building in Sparta still being used for its original purpose) was erected in 1863, since enlarged, and was consecrated by Bishop Wells in 1879.

On St. John's Day the Holy Eucharist was celebrated at 7:30 and 9:30, and the religious features of the day ended with Solemn Evensong at 7:30, when the sermon was preached by the Rev. Dr. E. J. Randall of Chicago, who was born in Sparta and baptized in the church, and whose mother organized the first Sunday school in 1860.

Several memorial gifts were dedicated at Evensong by the Bishop, the Rt. Rev. Frank E. Wilson, D.D.

VOCATIONAL CONFERENCE HELD

NEW YORK—On December 30th a vocational conference was held at Windham House, New York, the graduate training center for women preparing for Church work. Among the leaders were the Rev. W. Russell Bowie, the Rev. C. Leslie Glenn, Miss Eleanor Bicknell, Prof. Adelaide R. Chase, Miss Olive Dutcher, Miss Winifred Kirkland, and others.

Individual and general invitations were sent to senior girls who might be interested in answering the question of "After College What?" with one of the many types of service which the Church now offers.

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EMILY BORIE RHODES

ARDMORE, PA.—Mrs. Emily Borie Rhodes, a member of an old Philadelphia family, died at the Bryn Mawr Hospital on December 23d. Mrs. Rhodes, who was the widow of the late James Mauran Rhodes, was in her 78th year.

Mrs. Rhodes was an active and devoted member of St. Mary's Church, Ardmore. For years before the building of the church she and her husband were interested in the mission, which later became St. Mary's. They were the donors of the first organ in the church.

Mrs. Rhodes was also very active in the development of the Dorcas Society of the church, which provided employment for needy. When the mills of Mill Creek Valley, nearby, closed down, she founded and directed St. Mary's Laundry as an extension of the relief work of the church. It has continued to serve the community for a number of years.

She is survived by seven children, seventeen grandchildren, and three great-grandchildren.

Funeral services were held December 26th from St. Mary's Church, Ardmore.

NEWS IN BRIEF

CONNECTICUT—Six copper and bronze doors at the main entrance of St. James' Church, Danbury, were dedicated on a recent Sunday by the rector, the Rev. Hamilton H. Kellogg. On successive Sundays Mr. Kellogg dedicated a silver wafer-box given by Mrs. David P. Wright, in memory of her husband, and a beautiful bronze altar rail given by the Settle family in memory of their grandparents, John B. Parslow, and Sarah Chambers Parslow.

GEORGIA—Morton Wright, who was so badly injured in an automobile accident recently while riding with Mrs. Angus Crawford and Mrs. Hugh Worthington, near Lynchburg, Va., has developed pneumonia. Hospital authorities state that, while critically ill, he is holding his own. Morton is the young son of the Rev. and Mrs. David Cady Wright, Dr. Wright being rector of Christ Church, Savannah.—St. John's Church, Savannah, the Rev. C. C. J. Carpenter, rector, will continue to broadcast Vespers every Sunday during the winter at six o'clock, Eastern Standard Time, over station WTOG. The Church of the Atonement, Augusta, the Rev. Jackson H. Harris, rector, has just concluded a most helpful and successful mission, the Rev. Julius A. Schaad, rector of St. Paul's Church, Augusta, being the missionary.

KENTUCKY—At the December meeting of the Louisville clericus the program was given over to Mrs. D. D. Taber, national field worker for the Woman's Auxiliary, who has spent the past three months working in the small towns and among the scattered communicants of the rural districts. She presented a full and interesting report of her work. Mrs. Taber also gave the principal address at a supper conference recently held at the Cathedral House under the auspices of the diocesan committee on social service.—On the third Sunday in Advent, in the Church of the Advent, Louisville, a complete new lighting system, which has just been installed, was dedicated. The lanterns, which were personally designed by the rector, the Rev. Harry S. Musson, and executed under his supervision, are the gift of various members of the congregation, some being given as a memorial to Mrs. Frances Adele Pirtle, by her daughter.

NEW YORK—On Sunday, December 22d, at the 11 A.M. service at Calvary Church, New York, of which the Rev. S. M. Shoemaker, Jr., is rector, two windows were dedicated in the chapel. One was dedicated to the memory of Charles Loring Brace, founder of the Children's Aid Society, given by Mr. and Mrs. Robert N. Brace. The second window is in memory of Evert Wendell, given by one of his old friends.

NEWARK—Repairs made during the summer to the heating plant of the Hospital of St. Barnabas, Newark, have resulted in the provision of adequate heating for the entire hospital, even on the coldest days of the present season. In addition to making these repairs, there has been built a new vault outside the hospital for the storage of X-ray films.—The Sunday school of St. Andrew's Church, South Orange, has this year sent gifts to 217 children in Alaska. Some of these gifts went to St. John's Mission, Ketchikan, and others to St. Mark's Mission, Nenana. In addition, \$50,000 was sent to the former place to aid in clothing two children.—The Rev. Charles J. Child, rector of Trinity Church, Paterson, has been elected president of the Paterson Ministers' Association.—A luncheon meeting for the clergy who are ministering regularly in institutions in the diocese will be held at the Hospital of St. Barnabas, Newark, on January 20th. It is hoped to have a thorough discussion of this work and to make plans for further effort along this line. At present fifteen men are on record as being engaged in it.

OKLAHOMA—All Saints', Miami, the Rev. LaRue Witmer in charge, is undertaking to build a new church at a cost of approximately \$15,000.—Before the arrival of a new rector, Trinity parish, Tulsa, is undertaking to raise \$150,000 on its building indebtedness. The success of the campaign, under the senior warden, the Hon. James B. Diggs, seems to be assured.—Bishop Casady has appointed to membership on the provincial council of the province of the southwest the Rev. Robert M. Botting, priest-in-charge of Trinity Church, Guthrie.

WESTERN NEW YORK—The annual quiet day for the churches of Rochester and vicinity was held at St. Andrew's Church, Rochester, on Wednesday, December 18th, the Rev. Frederick C. Lee, rector of the parish, presiding. The day began with a celebration of the Holy Communion at 7:30 A.M. Meditations followed during the day.—Christ Church, Hornell, blessed and dedicated a memorial win-

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dow, on Sunday, December 15th. The window is in memory of the late Mrs. Helen M. S. Greenhow, and was designed by Tiffany's.—A splendid set of chimes has been installed in the organ of St. John's Church, Buffalo, and were played for the first time at a Sunday morning service recently. They are the gift of Fred O. Bissell and his sister, Mrs. Frank G. Webster, in memory of their mother—Trinity Church, Canaseraga, has recently become one of the missions in the Allegany County Associate Mission, and will be in charge of the Rev. Samuel Hale.—Extensive alterations and repairs are under way at St. James' Church, Rochester. Excavations underneath the church are being made so that the basement may be fitted up for parish house purposes. The present building, used as a parish house, will be torn down. The interior of the church has been decorated throughout and a new lighting system has been installed. The rectory has also undergone extensive alterations and repairs. The work at St. James' is in charge of the Rev. John Dennis.—The Rev. James R. Skinner, rector of St. Paul's Church, Mayville, has been granted several months' leave of absence. He and Mrs. Skinner are spending the winter in a warmer climate and expect to return to Mayville in the spring.

BECOMES DEAN OF NEVADA CATHEDRAL

WATSONVILLE, CALIF.—The Rev. Bayard H. Jones, rector of All Saints' Church, Watsonville, since 1918, will become dean of Trinity Cathedral, Reno, Nev., on January 25th. His new address is to be 325 Flint street, Reno.

ONE WHITE MAN ON ISLAND OF CAGAYAN DE SULU

MANILA—If relativity is to enter into the matter of the isolation of Churchmen, the canon missionary of the Philippines, the Rev. B. H. Harvey, believes that he has several "last words" to say. One member of his congregation is the only white man on the island of Cagayan de Sulu, which, while it has radio communication, is otherwise shut off from the world save when, once a month, a boat comes from the nearest port which is three days' journey distant.

Even for the Philippines this is an extreme case; but there are many of Canon Harvey's congregation who are from eight to thirty-six hours away from their nearest white neighbors.

Is the Episcopal Church Protestant? By the Rev. Frederick Lynch, D.D.

THE demand for reprints of Dr. Lynch's article in THE LIVING CHURCH of December 14th has been so great that we have published it as a Church Booklet, in which form it will be found valuable for distribution by mail or through the parish tract case. Dr. Lynch, a leading Congregational minister, contends that the recent fiasco in New York, when a Protestant minister was asked to celebrate Holy Communion in an Episcopal Church and the service was later forbidden by the Bishop, was due to the general misunderstanding about the nature of the Episcopal Church, which is not Protestant but Catholic. He concludes with a plea that the Church drop the word "Protestant" from its title and so clear the issue. Church Booklet No. 305. \$4.00 per hundred; 4 cts. per copy.

Other Church Booklets

- At the same time we are publishing new editions of certain other Church Booklets of current interest, as follows:
- No. 101. *The Book of Common Prayer. A Guide to Its Meaning and Use.* Revised in accordance with the latest Prayer Book revision\$.04
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- Don't mimic their broken English. Help correct it.
- Don't call them offensive nicknames. How would you like it yourself?
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