



The Living Church

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

VOL. LXXXIV MILWAUKEE, WISCONSIN, NOVEMBER 29, 1930

No. 5

“Both Catholic and Protestant”

EDITORIAL

A Pioneer Bishop

THE PRESIDING BISHOP

Four New Prayer Books

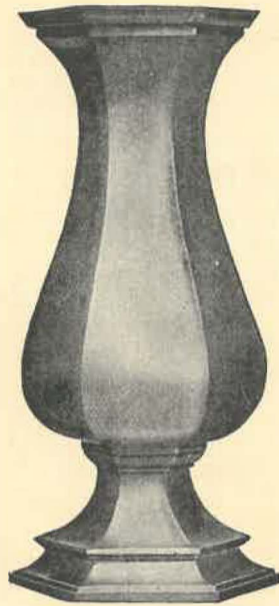
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REV. FREDERICK K. HOWARD

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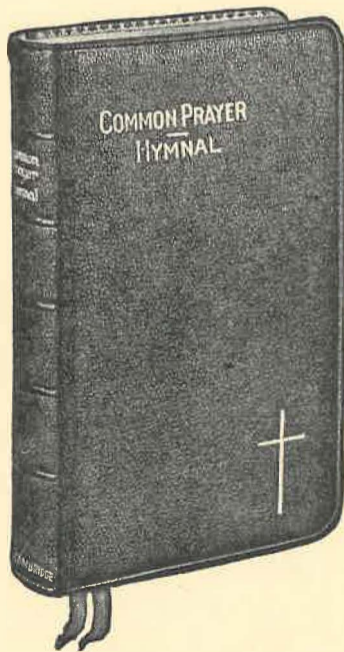
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The Living Church

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VOL. LXXXIV

MILWAUKEE, WISCONSIN, NOVEMBER 29, 1930

No. 5

EDITORIALS & COMMENTS

“Both Catholic and Protestant”

WE APOLOGIZE in advance for writing on so hackneyed a theme. The phrase that we have placed in quotation marks is taken from the declaration of thirteen New York clergymen which was read from the chancels and distributed through the congregations of eleven of our churches of that city two weeks ago, and was printed in *THE LIVING CHURCH* last week. Though no criticism of Bishop Manning or of his sermon at the consecration of Dr. Gilbert which had been under criticism in that city is contained in the language of the declaration, it is quite generally conceded that that sermon was the immediate cause that produced this statement.

And we fully recognize that the statement is thoroughly courteous. That is why we can discuss it. Bishop Manning had declared that the “Faith and Order of the Episcopal Church” “are fundamentally and definitely Catholic.” These city clergymen, all being definitely of the school of thought that delights to consider itself Protestant, do not venture to deny that statement, though evidently considerably perturbed by it. We could wish that if they deemed this a fitting time and their manner a fitting way of declaring their Protestantism, they would have made it a little more clear whether they rejected the statement that Bishop Manning had made and the declarations of the recent Lambeth Conference that led up to it, or whether they felt it important that the declaration that he made should be supplemented merely by a declaration of the “Protestant nature” of the Church as well. Be that as it may, Bishop Manning promptly made known his acceptance of the statement of these clergymen and declared that he would have signed the statement if it had been submitted to him for the purpose. That statement, on his part, makes it possible for us to consider the general subject without seeming to be descending into personalities, which are most distressing to us.

We have so much respect for most of the signers of the clergymen’s declaration that we desire to do full justice to the view that they have published and to treat it sympathetically; though at the same time we are bound to say that we believe it an unnecessary and rather tactless thing, at least unnecessary for them to publish at this particular time.

There are two things that Catholic Churchmen

and Protestant Churchmen can do when any local circumstance seems to make their differences unbearable. One is to fight each other, especially in the daily papers. The other is quietly to sit down with each other, talk over the situation, and see what can be done about it.

While perhaps in the group of thirteen clergy, and certainly in some partisan quarters outside that group, there may be some who prefer the former plan, our confidence in some of the clergy of the group is such that, we can say confidently, there must be some who prefer the latter.

WE have had “round tables” in this Church before. We can recognize that those who feel that sympathy with the Reformation is the most outstanding note of the Church to be recognized today may probably feel some anxiety as to the future of the Church. On the one hand the entire episcopate of the Anglican communion has committed the communion to the desirability of close relations with the Orthodox East, which undoubtedly means, in Bishop Manning’s language, standards “fundamentally and definitely Catholic.” The East, having not passed through the throes of a Reformation, naturally has little appreciation of the strong hold which the Reformation has upon the spiritual and intellectual life of the Anglican West. With a partisan society functioning in the avowed interest of Protestantism but whose sole conception of a *modus operandi* seems to be to urge on Catholics, especially when they are discouraged, that they “go to Rome,” it is not strange that other Protestants, who have a better idea of psychology and who know that constant iteration of a single idea of that sort will sometime produce results, it may not be unnatural to wonder, at times, who is to have the responsibility of seeing that the *spirit of the Reformation* is preserved in the Church. True, we have large congregations that are definitely Protestant; but for the most part they are so devoid of leadership, except in so far as this group of thirteen clergy can give it, and their background has been so very partisan, that they have not been able to counteract the perfectly obvious trend of thought in the Church toward a definite Catholic Churchmanship. When Anglican Protestants, in the past, opposed with *equal* fury every sort of

improvement in the services of the Church, from colored stoles or vested choirs to Benediction of the Blessed Sacrament or a Solemn High Mass with incense and with abundant personal genuflections, they necessarily committed their movement to a policy of simple opposition and to inevitable failure, as the successive triumph of item after item which they had assailed as "Romish" won approval and an honored place in our services—and theirs. Since these clergymen are bound to admit that Protestants were wrong on the issues of fifty and seventy-five years ago, how are the rest of us to know that they are right today? How many years does it take for wrong to become right?

Then we read Bishop Parsons' letter, published in this issue, and we are not sure that he wholly understands the position of Catholic Churchmen, though undoubtedly he comes nearer to it than do those New York clergymen who can only reply to a statement of the Catholicity of the Church, Yes, but we are Protestants too. Perhaps there is no real distinction between the Catholic position as asserted by Bishop Manning and "the sense in which we use the word when we speak of Anglo-Catholics." We who use the term to depict *wholeness* in the Church can scarcely acquiesce in a partisan use of the term that means less. But when Bishop Manning wrote, "When our Lord founded His Church in this world He Himself appointed a ministry," etc., we understand only what is clearly implied by the texts that he quoted: "Upon this rock I will build My Church"; "As My Father hath sent Me, even so send I you"; "Ye shall be witnesses unto Me"; "Lo, I am with you alway." Is it partisan language to maintain that these and other like texts certainly imply, perhaps assert, that our Lord was then building His Church? Was not the appointment of the twelve the appointment of a ministry, and has not "this ministry come down to the present time"? That is all that Bishop Manning declared, and we should be very sorry to think that these postulates are deemed partisan by the thirteen clergymen.

Moreover Bishop Manning finds himself in rather good company. In a review by Bishop Gore of Canon Streeter's *The Primitive Church*, which we find in the *Church Times* of November 7th, he (Bishop Gore) writes:

"Its contention (the contention of the Catholic Church) has been, and is, that Jesus Christ founded (or re-founded) the Church, or so far organized it as to constitute therein an authoritative ministry in the persons of His Apostles, which was intended to be permanent, and which did in fact propagate itself in various grades of ministry, so that the three-fold ministry of Church history is, in fact, by succession, the only representative of the original apostolate."

And the sermon by our own Presiding Bishop in commemoration of Bishop Darlington, which is printed in this issue, undoubtedly takes the same ground as did Bishop Manning. And there are multitudes of like precedents. We very much fear that the thirteen estimable presbyters are guilty jointly of an act of supreme partisanship, which is wholly indefensible from any point of view.

BUT there is yet more to be said. These thirteen "believe it is now, as it has always been, the glory of this communion to call itself not 'Catholic' as distinguished from 'Protestant,' but 'both Catholic and Protestant.'" Well, do they know of any representative Churchmen who controvert that position? True, there are some who would like to remove the word Protestant from our legal title. But that is not because we deny that this Church is "Protestant" in the sense of non-

Papal, but because we have reached the conviction that that is not the best term to use to state that fact. How generally this view is being accepted by Anglican scholars throughout the world is evident from the fact that from beginning to end, so far as we can discover from a rather cursory survey—and we may somewhere have failed to observe an instance—the recent Lambeth papers—Encyclical, Resolutions, and Reports—do not once use the word Protestant as referring to the Anglican communion or any of its parts, except in connection with the legal title of the Church in the United States. Do these thirteen priests then conclude that the entire Anglican communion has repudiated the Reformation? Bishop Manning's sermon did but use the terminology that is common to the entire Anglican episcopate—shall we say, to all Anglican scholars—leaving these thirteen precisionists, with, perhaps, their ally, the Protestant Episcopal League, practically the sole representatives of sixteenth century thought who still survive. Cannot at least some of these catch up with the scholarship of the twentieth century?

We do hold, undoubtedly, that the Church is "fundamentally and definitely Catholic"; do not these thirteen hold it as well? Because we recognize some of them as scholars, in spite of their present lapse, we are confident that they must give an affirmative answer to that question. Why, then, do they not state any partisan issue that there may be in the Church in a little more scholarly language? If they have differences with their Bishop, but yet he can state his willingness to accept the language that they have framed, though they cannot accept his, how can we feel that they have used scholarly language in stating the issue? Just what is it that led these thirteen clergymen to feel that it was timely to make their declaration?

WE very much wish that the Church generally could acquiesce in the fact that the Church is not bound permanently to discuss and re-discuss the issues of past centuries. If Protestant Churchmen could only feel that the Reformation was a bigger thing than merely an attempt to keep stoles black, and altars dark, and worship dull and unpicturesque, and combined monastic offices of prior importance to our Lord's own service on our Lord's day; if they would join hands with modern Churchmen in an attempt to deal with real issues and real abuses and real irreligion in the twentieth century; and would stop worrying over details that were incidental to the intellectual movements of the sixteenth century and on which we have as much right to differ with Archbishop Cranmer as he had to differ with Archbishop Peckham; if they would try to escape from the intellectual bondage of being rubber stamps for men who did the best that they knew how to do amidst the difficulties of four centuries ago but who were no more infallible than is Pius XI, a long, long step would be taken toward a religion that could satisfy the cravings of men and women in the twentieth century. When Dr. Robbins will expound to us what Dr. Robbins thinks and has learned; when Mr. Shoemaker will tell us how men are able to be twice-born in this twentieth century; when Dr. Nichols will talk to us about almost anything, we listen with absorbed interest; but when any or all of them hide behind the Protestantism of four centuries ago and seem afraid of the modern thought that has so emancipated at least some of us that we dare to talk about the Church as "fundamentally and definitely Catholic," whether Cranmer thought it was or not—he probably did—we wonder at the strange inferiority complex that has come over men who are intellectually as able as any man who lived in the

fifteenth century. Then we can only reply to them, Why don't you speak for yourself, John? Why be perpetually tied to the thought and the manners of four centuries ago?

It is difficult, too, for us to discover why Christian men should deem that they are doing God service when they use abusive language in a religious controversy. Thus, the *Christian Century*, which calls itself A Journal of Religion, prepares for unity, in its issue of November 26th, by saying that "Bishop Manning chooses to be a pharisee," and that "a church that tolerates a canon which such a bishop can hide behind is itself a pharisaical church." One must be very confident that he is charged by Almighty God with the power and the duty to pronounce infallible judgments on his brethren before he could venture to use such language as this.

We could wish that Protestant Churchmen and Catholic Churchmen—yes, even in New York where they sometimes seem to us who inhabit the outer darkness to talk or write first and think afterwards—wanted to come together. There are men who honestly think that Catholic Churchmen are trying to undo all that Protestant Churchmen sincerely stand for. We should like to try to reassure them. But we should do it while maintaining strenuously that the Church is fundamentally and definitely Catholic, and we should expect the *scholars* on the Protestant side to agree with us when they saw what we really meant by those words.

Yes, and we should also defy little men who could only chirp back to us, "Then you'd better go to Rome." The world has advanced far, far beyond their ken, but they do not know it.

We are sincere in wishing that Catholic Churchmen and Protestant Churchmen in New York would try to understand one another and to sympathize with one another. Everywhere else in this country they are able to live together in peace. If Dr. Nichols could be asked to preach at St. Ignatius' and Dr. McCune at St. George's it would be worth a trip to New York to witness it. And there must be some way to avoid these constant clashes. Will not our good fathers in New York try to find that way?

And as THE LIVING CHURCH does not repudiate whatever is legitimately termed Protestant in Anglican history, neither, we venture to believe, does Bishop Manning. But we cannot put what is local and incidental above what is fundamental, or even on a level with it. We do not think that even the scholars who think of themselves as Protestant Churchmen, even in New York, ought to ask us to do so.

But we do desire to live in peace with them; and we have a suspicion that it could be done if they would do their part.

IN connection with the foregoing controversy we observe a statement in the daily papers from Dr. Bowie giving notice of Sunday evening sermons by a group of non-Churchmen and also the statement:

"In view of the discussion which arises from time to time in our communion, I count it a happy privilege that we in Grace Church can express that which has always been the spirit and tradition of this parish: namely, that recognition of the validity of other ministries, which shows our church to be really 'catholic.' We believe that 'catholic' is a word that has to do not with the past only but with the present and the future; and we remember that what it literally means is 'universal,' and that wherever the Holy Spirit is manifesting itself, there the Catholic Church of Jesus is."

But many of us remember that the "spirit and tradi-

tion" of Grace Church were largely formed by Dr. Bowie's distinguished predecessor, Dr. Huntington, and that Dr. Huntington had a large part in the framing of the Quadrilateral by the General Convention of 1886, in which the Historic Episcopate was named as one of the four essential positions of the Church, on the acceptance of which the Church was ready to discuss steps toward unity. Indeed it has been stated that Dr. Huntington was himself the author of that section of the instrument and that he himself coined the phrase, "The Historic Episcopate." Dr. Huntington was also well known to be a stickler for exact observance of the canons, and when a canon grants exclusively to the Bishop of a diocese the authority to license a person not a "minister of this Church" to deliver an address in a church, those who knew Dr. Huntington cannot conceive of his assuming the authority of the Bishop of his diocese by inviting men to "preach" without first having asked and received the license of the Bishop to do so.

Perhaps Dr. Bowie has not been sufficiently informed of the precedents that have been set in his parish.

THE following statement made by an actor, whose name is not given, in the *Masonic Supreme Council Bulletin* is worthy of a little thought:

"For twenty-seven years," he writes, "I have been an actor, and at least eighteen of those years have been in stock where we do a new play each week. I have a record of 545 plays that I have worked in. I venture to say that at least fifty or more of those plays had a minister or a priest as a central character, and in all instances, with the exception of two, the ministers have been weaklings, men with feminine characteristics, men used for comedy relief. Never were they to be taken seriously, and usually put up to ridicule. . . ."

What does this indicate? Are playwrights and producers "giving the public what they want"?

ANSWERS TO CORRESPONDENTS

T. E. D.—So far as we know, the forms of ordination in the Eastern Churches are nowhere published in English.

ACKNOWLEDGMENTS

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

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GOD'S WISDOM

BEYOND OUR own ignorance, we find the refuge of God's wisdom. Our very knowledge, what is that but the first round of a ladder which reaches from earth to heaven? To change the figure, let us say that human knowledge is simply the window through which we see how ignorant we are! And the larger the window of our knowledge the larger is that vision of the Unknown, which makes us shrink back and humble ourselves in the dust at the feet of the all-knowing God.

—*Methodist Protestant-Recorder.*

DAILY BIBLE STUDIES

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

"I WILL COME AGAIN"

Sunday, November 30: The First Sunday in Advent

READ St. John 14:1-3.

THIS blessed Advent season always comes to the Christian with a breath of new life. It is the beginning of the Christian Year when we start our annual and loving revolution about the Sun of Righteousness (Malachi 4:2), studying Him and His messages with ever increasing joy. And it brings us once more the assurance that He, the Christ, is coming again to this earth, and that cheers our languid spirits and urges us to new energy in the fulfilment of His will for us. The "Armor of Light" makes us the advance guard, as it were, so that we go forward with the cry, "Behold, He cometh," undismayed by the delay because we know He will keep His promise, and eager to sing "Hosanna" in anticipation of His glorious presence. Our need goes out to meet His love. "O come, Emmanuel!" we cry. "I will come again," the dear Christ answers.

Hymn 66

*Monday, December 1: St. Andrew's Day
(transferred from November 30)*

READ St. John 1:35-42.

THAT dear old story of Andrew's bringing Simon Peter to Jesus Christ still has its inspiring message, and the Brotherhood of St. Andrew in our churches is nobly following the patron saint. The Advent message is in full harmony with it, as it calls not to idle watching but to active service in the Master's vineyard. We must not appear before the Lord empty (Deuteronomy 16:16), and the fruit most pleasing to the Master is the brother whom we may present to Him. "Where is thy brother?" we may well hear Him ask, even now as we enter our Advent time. Next to the joy at His coming will be the great gladness of having by our side someone to whom we have told the story of divine love and who has learned to love Him and to look for His appearing. Yes, and the even larger missionary service to which the Master calls can be heard in the glad cry: "Behold, I, and the children whom the Lord God hath given me" (Isaiah 8:18; Hebrews 2:13).

Hymn 268

Tuesday, December 2

READ St. Matthew 21:1-11.

OUR Lord's triumphal entry into Jerusalem the Sunday before He died has ever been considered as a suggestion, in contrast, of His glorious coming to judge the world. The humility of His triumph was a type of His supreme love and sympathy, and the enthusiasm of His disciples in human fashion suggests the gladness of the multitude who will greet Him when He fulfills His precious promise. Moreover, the lesson teaches that we should welcome His constant coming into our hearts and lives to encourage and comfort us as we struggle with temptation and sorrow. For our glad hosannas should not be reserved for the great Advent—the true and believing heart loves to remember that He is ever with us to uphold and strengthen and bless. It is the joy of His presence that makes our worship, whether public or private, so dear, for we adore and speak to One who never leaves nor forsakes His own.

Hymn 53

Wednesday, December 3

READ St. Luke 12:35-40.

THE watching and waiting urge not to idleness, but to activity. The "loins girded" mean an earnest and loving contest to make the world ready for Christ's coming, and the "lights burning" call for a faith which shall shine in earth's darkness and show the way to righteousness and peace. Our

Lord's parable of the "Wise and Foolish Virgins" (St. Matthew 25:1-13) has a double message, first, of a faith undimmed, and second, of a growth in righteousness. The lamps and the supply to keep them burning show how we are to go out to meet Him, relying upon His grace to make us endure. And the very loyalty which bids us to the high ideals in living which we are to urge upon the world demands a consecration of heart and effort such as they only know who long with a spiritual hunger for righteousness. It is for us to answer our Lord's cry: "When the Son of Man cometh shall He find faith on the earth?" (St. Luke 18:8).

Hymn 61

Thursday, December 4

READ Acts 1:7-11.

WE DO not know the particular order of events connected with our Lord's coming and it is well for us not to speculate. We have our Lord's own declaration given many times both directly and in parable, and here we have the angels telling the apostles that Christ would "come in like manner" as they saw Him go into Heaven, when a "cloud received Him out of their sight." What a blessing it is that the Master gave no definite time or place for His second coming! For we are so human that we would lose the full meaning of our lives if we knew when and where to look for Him. The silences of Christ are most merciful. We can rely upon His word and go on our way, growing in grace and working in accord with His righteous will, and not be worried or anxious. We are ready for His coming when we are trying to be and to do what He asks of us.

Hymn 67

Friday, December 5

READ St. Matthew 26:63-64.

OUR blessed Lord's answer to Caiaphas at the trial seems to connect His crucifixion with His final coming in glory. The two are one in the mysterious counsel of God. Christ died for our sins, He rose again for our justification, He ascended into Heaven to make a place for us, and He will come again to judge the living and the dead. At one time in the history of the Church the thought of Christ's coming to judgment was clouded in terror and fear, and indeed the wicked who do not believe or care will be terrified. But even as the Crucifixion is to the Christian a glory, for it establishes human redemption, so the Second coming is a joy, for then at last righteousness shall be established and Satan will be banished forever.

Hymn 518

Saturday, December 6

READ Revelation 3:10-12.

ST. JOHN the Divine heard the Lord speak many times concerning His coming as he received messages while in the Isle of Patmos. In particular His words to the Church in Philadelphia, "Behold, I come quickly," are comforting to us as we live in the midst of a ceaseless battle. Following this blessed assurance of a speedy coming, He spake these words: "Hold fast that which thou hast, that no man take thy crown." While on earth the Master said, "He that shall endure unto the end, the same shall be saved" (St. Mark 13:13). Perseverance is a word with great meaning. We grow weary with the endless struggle. We see so many bright things pass away. We long for rest. And then the Master calls: "Behold, I come quickly. Only do thou endure and persevere. Do not give up!" It is at once a warning and an inspiration.

Hymn 167

Dear Lord, I rejoice in Thy promise and I look for Thine appearing. I know not the day or hour, but I know Thee and I trust Thee and love Thee. Help me to be always ready by living under Thy guidance. Grant me grace to persevere. And as Thou comest to me spiritually, daily and hourly, may I find new courage and hope! Amen.

A Pioneer Bishop *

By the Most Rev. James DeWolf Perry, D.D.

Presiding Bishop, Bishop of Rhode Island

"For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the Gospel."—I Corinthians 4:15.

THE episcopates on which we like to dwell are those of bishops whose lives tell the story of new beginnings in the Church: St. Paul, the first Apostle to the Gentiles; Augustine, the first Archbishop of the English, who blazed the trail for Christ through the forests of Germany; and Seabury, the first to cross the seas as a bishop of the Anglican communion; Kemper, the earliest of the American missionary bishops in the West; and one after another of the men who laid the foundations of new dioceses. For each of these the title of Father in God carried with it also the designation of a Father in a new household of faith.

One of them we hold today in sacred remembrance. The diocese of Harrisburg can trace its ecclesiastical lineage through godly men in many generations and in many lands. It may count by thousands the lives of those who have prepared the way for it, have directed and inspired it. Their voices seem to blend with ours in a chorus of glad thanksgivings, but through them all one voice may be heard claiming a relationship in which he stands alone: "Though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you."

The spirit of the pioneer is inherent in the episcopate. The bishops first were the Apostles going out to bring forth in every land God's new creation, the Christian Church. That was what happened in Corinth where a new order came to supplant the old, and an infant Church could keep and venerate the name of its founder, St. Paul. That was what happened where the Apostle of Love was to be forever remembered as the first Bishop of the Church in Ephesus. That was what happened in East Syria and India where through the preaching of St. Thomas there was given the hope which is yet to be fulfilled through faith in Christ Jesus. However many centuries may pass, the successors of the Apostle still stand as heralds of a new day, pioneers of Christ laying foundations upon which the Church is forever to be built. It is in this character of an adventurer for Christ that we may see and understand the life of James Henry Darlington, founder, as first Bishop of the diocese of Harrisburg.

In one aspect, and that perhaps the most commonly accepted, the episcopate is a conserving force. It lives to perpetuate an unending tradition. It reaches back into the past to gather the treasures of a spiritual heritage making them available to each new generation. It pours into the channels of the future the accumulated gifts of grace bestowed upon past ministries. It is historic, not only in the sense of an unbroken succession, but in respect of the rich experience that it transmits. A bishop newly consecrated moves from the solemn scene of his ordination, conscious first of the hands and voices which have drawn him into association with all the past. But he is aware next, if he be true to his mission, of the same hands opening doors as yet unentered, and of voices charging him with duties still untried. In the conditions which confront him and in the special problems through which he must make his way to a solution, he is a pioneer.

HOW literally true this transformation from an older order to a new in the experience of your Bishop, the veteran members of the diocese of Harrisburg well know. It was ground, this which he entered, long occupied and cultivated by the Church. Previous episcopates had followed one another and had flourished here. Bishops of Pennsylvania and of Central Pennsylvania had found it hospitable soil and fruitful, though sometimes difficult, ever since the time when 250

years ago it had been granted by the British Crown to William Penn. This doughty Quaker followed the example first offered by Roger Williams in Rhode Island, and constituted a colony under the rule of religious liberty. The consequence was an influx of many races and men of varied ecclesiastical allegiance. Though the Society of Friends predominated here, as the Baptists in Rhode Island, yet the Scotch Presbyterians, the German Lutherans, and the Moravians followed in large number. With them were English Churchmen who were quick to avail themselves of the freedom granted to episcopal government and worship. So it was that when William White had been consecrated at Lambeth as first Bishop of Pennsylvania, he found here both a territory ready for his jurisdiction and a people for his pastoral ministrations.

There followed him an illustrious succession—the masterful Alonzo Potter and the saintly Samuel Bowman, once rector of St. James' Church in Lancaster. After them came Bishop Stevens, in whose administration the diocese of Central Pennsylvania was set off. Then spanning the years between that event and the creation of the diocese of Harrisburg, there followed in succession Bishops Mark Anthony, DeWolfe Howe, Rulison, and Talbot. Beginning with Bishop Stevens I knew them all in their homes and in their work, respectively as my first Bishop, my kinsman, my friend, and my senior in the episcopate, and I would wish with many others to offer them a grateful tribute of sacred and loving remembrance. They were all inextricably associated with the history of the Church in Pennsylvania, but, as concerning the see of Harrisburg, they were engaged in a work of preparation, laying foundations on which another was to build.

The setting apart of a diocese is not unlike the beginning of a home. Traditions of successive generations are gathered into it. Household names of long association are entwined about it. Numberless sources of truth and inspiration are drawn upon to illumine and strengthen the members of the family who constitute it. Yet they have but one Father in whose name and character the living structure stands.

So James Henry Darlington, entering on this spiritual heritage, made it his own, not as falling heir to a possession, but as founding a household of faith. Himself the product of godly antecedents and the successful rector of a metropolitan parish in Brooklyn, he moved to a new field as forgetting the things which were behind and pressing forward with the spirit of a pioneer. The circumstances of the population in his diocese became for him a study in ecclesiastical and racial relations sounding the depths of his sympathy, exercising the spirit of reconciliation. What had been regarded as puzzling problems on the borders of the former dioceses now became the center of his administrative care. The diverse groups with whom he had to deal appealed to his genius for diplomacy in religion, and prepared him for a service which was to crown his ministry.

AT THE time of his consecration the situation of the Old Catholics, through their congregations in the Middle West and in Switzerland, came to the attention of the House of Bishops. This was followed by approaches on the part of the Eastern Orthodox in many dioceses. The opportunity this offered for closer fellowship with these historic communions kindled the imagination of Bishop Darlington and called for his leadership. He was made by the General Convention chairman of a commission to confer with the authorities of the Eastern Orthodox and Old Catholic Churches. Ten years of study and patient effort were rewarded in 1920 by a Concordat signed in the Bishop's presence by the Holy Synod in Constantinople. It was one of the important steps which led to the rapprochement between these two branches of the Church Catholic. How characteristic it was of the Bishop's career and of his determined purpose, that he should have lived until the very week

* Address in eulogy of the Rt. Rev. James H. Darlington, D.D., late Bishop of Harrisburg, delivered at a memorial service in St. Stephen's Church, Harrisburg, Pa., November 18th.

when at the Lambeth Conference the representatives of the Eastern Orthodox, his long-time friends, and the bishops of the Anglican Church met to find the way open for inter-communion.

After my return from Lambeth I received from the Metropolitan of Corinth, writing for the Ecumenical Patriarch, a letter extending the sympathy of the Holy Synod. "Be sure," the latter runs, "that not only the Church of Constantinople, but also the Church of Greece, as well as all the Orthodox Churches in the East, have learned with great sorrow the departure from this world of our ever memorable brother. The feelings of the departed Bishop for them were well known to these Churches which have greatly esteemed his noble endeavors for the cultivation of a brotherly fellowship between the Eastern Orthodox and the Episcopal Church in America."

Again it was the spirit of the pioneer which would not rest content before border lines separating Church and Church, and held East and West in suspicion and disunion. It was his indomitable faith and loving heart which sought so earnestly to heal the wounds of the Body of Christ. The movement in America for unity between the Eastern and Western Church may count ten thousand leaders and supporters; it will have had one Father who gave it life and moving power.

A FEARLESS mastery of diverse elements in ways which serve to unify them is the mark of paternal leadership wherever found. In statescraft it describes the Father of one's country. The world of science remembers equally with filial devotion a Newton or Pasteur. It is the same quality which gives to the Church a Father in God. The spirit of reconciliation which, in the heart of Bishop Darlington, worked for inter-communion between Christian bodies and which dispelled the differences of a nationality, availed in more intimate pastoral relationships to make of this diocese a family in Christ. His whole nature responded, as his episcopate bore witness, to the words of consecration spoken over him with the laying on of hands—"God hath not given us the spirit of fear but of power and love." The atmosphere which pervaded his own home and won three sons to the priesthood has been felt by the great company of communicants who have grown up as his spiritual children in a household of faith. A diocese which in a quarter century has added one for every year to the number of parishes tells a story of more than administrative force. It speaks of personal devotion and of apostolic grace; the making of disciples, whether they be individuals or congregations, soon achieved by conforming to rules of religious propaganda or to the religious habits of a community. It means an uncompromising zeal for Christ—or it means nothing.

One who has worked in close association with your Bishop during many years, in many places, has said of him, "There is no one with whom I have more often disagreed, yet there is no one to whom I would more instinctively turn for understanding sympathy and help in time of trouble." Such testimony to a life of loving leadership and friendship need come from no individual experience. It is rehearsed today in the silence of your own hearts. It rises as in a sacrifice of thanksgiving before God for one to whom this diocese shall ever turn in grateful and sacred and loving remembrance. For

"It was given to thee
Many to save with thyself
And at the end of the day
O faithful shepherd to come
Bearing thy sheep in thine arms."

THE PERFECT LIFE

IF WE ARE to live the perfect life, which consists in perfect correspondence with the will of God, we must become saturated with the character of our heavenly Father, and there is no better means of becoming familiar with that character than from the pages of the Holy Writ; the more familiar we are with its teaching, the more familiar we shall be with the heart, the mind, and the will of God. It is quite true that the Church must teach and the Bible must prove, but it is equally true to say that what the Bible has proved, that the Church teaches; we cannot separate the one from the other, nor can we set one above the other, or give precedence to either; they stand forever together, and what God has joined together no man can put asunder.

—*The Commonwealth.*

THE SACRAMENT OF MONEY

BY THE RT. REV. ELMER N. SCHMUCK, D.D.
MISSIONARY BISHOP OF WYOMING

IN THE mind of many persons, money is essentially evil. They misquote St. James and say, "Money is the root of all evil," whereas the writer stated, "The love of money is the root of all evil"—a very different thing. Money in itself is not evil. The misuse of money results in evil; a right and good use of money results in good.

Thus, it is evident, money is sacramental in its use, as it becomes "an outward and visible sign" of the inward and invisible spirit of its possessor according to the use to which he devotes it.

The key to this thought is found in the service of the Holy Communion. Some would abolish the offering in that service as out of place because it interjects money in the highest spiritual worship. They are wrong. The rubric says, "The Deacons, Churchwardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other Offerings of the People, in a decent Basin to be provided by the Parish, and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table." The Bread and Wine are placed on the Altar, in one sense, because they symbolize and by consecration become the channels of Christ's life given for us. That is God's gift of the divine life to man. Our life is laid down alongside of His life in our gift of money. The offering in that service is Christ's challenge to lay our lives down with His to redeem the world in this our day. He gave *all*. How much "all" does our money represent, which we lay down with Him?

Thus money is not only sacramental, *i.e.*, a channel of expression of the personality of the user, but it is also the coined life of the person who earns it. Earning money is more than simply possessing so much gold, silver, paper, or copper. If by my labor or efforts I have earned a dollar, five dollars, ten dollars, or more in a given time, I have done something more than become possessor of a stamped piece or pieces of mineral. I have stored up in that money so much of my ability, my personality, my effort—in short, something of *my life*. The way I use it is the way in which I release my life for good or ill.

It is the same as coal. Coal is a mineral in which is stored the light, power, and heat of the sun of eons long past. We light our homes by electricity. All we are doing is, by a process, releasing the light of the sun stored in the coal ages past. We turn the wheels of industry by steam and get wealth and pleasure. All we are doing is, by a process, releasing the stored-up energy of the sun of prehistoric times. We warm our houses with coal. All we are doing is, by a method, releasing the stored-up heat of the sun of eons of the past. As coal is the storehouse of the sun's light, power, and heat, so our money is the storehouse of our labor and personality.

As disciples of Jesus Christ, we are to devote our whole life to Him in service and love. In the words of the Prayer of Consecration in the Communion service, "And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee." We are called to serve God with our lives everywhere, because His Kingdom is to be built everywhere. We are commanded to go "into all the world" by Christ and do His work. How can we do that? Physically, it is impossible, because I can be in only one place at a time and I am under the necessity of producing an income that my family and myself might live and discharge the responsibilities of life. I am in a quandary because my life is claimed by Christ for His service in His Kingdom, and, on the other hand, I cannot go physically into every place in the world and do this work to which I am committed. How can I do both of these things which seem so contradictory in their demands? The answer is through my money. As I labor at my trade or profession, doing "my duty in that state of life unto which it shall please God to call me," by my gift of money for the missionary work of the Church I am releasing my coined and stored-up life to do Christ's work in Alaska, Liberia, China, Japan, this country, and the isles of the sea, in mission churches, in schools, in hospitals and orphanages, bringing souls to the knowledge of our Lord and building them into the Kingdom of Heaven.

(Continued on page 159)

Four New Prayer Books

By the Very Rev. John C. Du Buisson

Dean of St. Asaph, Wales

Reprinted from *Theology*

THE Prayer Books recently put forth by three Churches of the Anglican communion—the English, Scottish, and American—present an interesting comparative study, a kind of Synoptic problem. Analogies are proverbially misleading, but one is tempted to liken the Free Church Book of Common Prayer¹ which has also lately appeared, to a Fourth Gospel, starting from a tradition different from that of the Synoptists, but on many points coinciding with it and showing a considerable amount of agreement in detail.

The publication of this book is a remarkable sign of the times. It covers a wide area, drawing its material from sources as far apart as the Liturgy of St. Clement on the one hand, and the late Dr. Martineau on the other. It begins with ten Orders of Worship, two of them early identical with our Matins and Evensong, the rest framed on other models, one of them even being "boldly designed so that it may be used by non-Christian as well as by Christian theists."² But the startling feature of the book is its recognition of doctrines and practices which Protestantism has hitherto vehemently repudiated. The Order for the Celebration of the Eucharist contains Benedictus, the Agnus Dei, and a space for silent adoration. There are Holy Days in abundance, among them Corpus Christi and All Souls. Provision is made for the Unction of the Sick and for Communion from the Reserved Sacrament. The Offices of Prime and Compline are given. There are many prayers for the departed.

When Athene sprang fully armed from the head of Zeus, heaven and earth are said to have trembled. A similar commotion now in the Free Church world at having given birth to so strange an offspring as this would not cause surprise. The book, of course, claims no official authority, and one can hardly suppose that it will be used by more than a small section, but should it represent a growing movement—and it is significant that a second impression was called for within a month of publication—its effects will be far reaching, not least on the problems of reunion. If in what follows we do not deal with it in the same detail as with the others, this is from no lack of respect, but because it is not easy for the most part to bring it into line with them, and because it deserves separate treatment.

THE title page of the new Prayer Book of the Church of England bears witness to its present lack of full authorization: "The Book of Common Prayer with the additions and deviations proposed in 1928." The Episcopal Church of Scotland has neatly adapted the 1662 title page to her own use, by adding the word Scottish before "Book of Common Prayer" and omitting "according to the use of the Church of England." The American Church likewise follows the 1662 wording as far as "Psalms of David," substituting for "the Church of England" "the Protestant Episcopal Church in the United States of America." Although not mentioned on the title page, the Ordinal is included in the book.

As regards prefatory matter, the Scottish Book is the most concise and up-to-date, giving simply the two present-day canons of the Episcopal Church which deal with worship and the administration of the sacraments. America retains the preface to her original book of 1789, and England adds a new one to the three already existing.

In the Calendar all add the Transfiguration (August 6) to the red-letter days. Here America led the way as early as 1886. England alone restores St. Mary Magdalen (July 22), which was included in 1549 and dropped in 1552. Five national saints are raised to red-letter rank in the Scottish book, St. Kentigern, St. Patrick, St. Columba, St. Ninian, and St. Margaret of Scotland.

Of black-letter days the American book is as bare as the First Prayer Book of Edward VI, and the Calendar looks

distressingly meager. The Scottish list contains almost all the entries in the English, and is far richer, with 108 commemorations as against 87. It is also racy of the soil, and some of the names look strange to southern eyes, such as Kessog, Maelrubha, Devenic, and Drostan. The traditional loyalty of Scotland to the Stuarts comes out in the observance of January 30th as the Beheading of King Charles I. This was removed from the English Calendar by the King's Printers without authority in 1859, when the service of commemoration was discontinued. It was not reinstated by English authorities.

The new Lectionaries all follow the ecclesiastical instead of the civil year. The outstanding feature of the Scottish one is a three years' course of Sunday Lessons, an admirable plan of enlarging the amount of Scripture heard by the regular worshipper. It avoids the subjectivity of the English Lectionary, where the choice between two or sometimes three possibilities encourages the minister to adapt the Lessons to his sermon instead of his sermon to the Lessons.

THE English and Scottish books print the Introduction to Morning and Evening Prayer separately from the Offices. The American follows the 1662 arrangement, but in the Orders themselves makes several important departures, mostly dating from 1789, and reflecting a liturgical outlook which is now somewhat obsolete. The Venite is an amalgam of Psalms xcvi and xcvi. Only the first four verses of the Benedictus need be used, except on the Sundays in Advent; this, indeed, has the practical advantage of making it the same length as the Jubilate, and so less liable to be superseded by it. The Gloria in Excelsis may be sung at Evensong at the end of the Psalms, and in each office the Nicene Creed is given as an alternative to the Apostles'; these are surely needless interferences with eucharistic associations of long standing. On the other hand, an excellent addition to the Canticles has been made in the Benedictus es, printed as the first alternative to the Te Deum, which, like the Benedicite, is taken from the LXX of Daniel iii. (vv. 29-34). This has been copied in the Scottish book, and, as the Dean of Edinburgh in his admirable companion to that work informs us is, besides the note explaining the meaning of hell in the Apostles' Creed, practically the only American contribution to it. In the Canticles, except the Te Deum, and in the Psalter the American book marks the second half of each verse with an asterisk, an irritating innovation. If such a help to orderly recitation is really needed, would not a capital letter or a bar have served the purpose?

An improvement on the earlier American forms is seen in the restoration of the Lord's Prayer after the Creed, when it has not already been said, and at Evensong the full form of the Versicles and Responses has been given since 1892. The last Response but one reads, "F'or it is thou, Lord, only, that makes us dwell in safety." The English book has, "Because there is none other that ruleth the world, but only thou, O God." These changes mark a widely felt difficulty about the old Response, but the Scottish book, which perhaps takes less account of modern scruples than the other two, makes no alteration here.

The Scottish Matins is practically identical with the English as far as the third Collect, except that the Benedictus es takes the place of the incongruous Psalm li, as the second alternative to the Te Deum. A composite prayer for the King, the Royal Family, the Ministers of the Crown, and Parliament, is given as an alternative for the State prayers. In Evensong the Psalms formerly allowed in place of the Gospel Canticles are happily dropped. A second ending to the service is added with seven intercessory prayers. Compline follows Evensong instead of being relegated to an appendix as in the English book, but there is no Order for Prime. The Quicumque Vult is given in the revised translation only, and is ordered to be used on Trinity Sunday. England has abandoned the obligation to

¹ J. M. Dent & Sons, 1929.

² A *Free Church Book of Common Prayer*, Foreword, p. ix.

recite it, and the formulary itself has never appeared in the American book, having been discarded as far back as 1785.³ The mention of it has been cut out of the 8th Article.

The Scottish and American Litanies agree in dropping "miserable sinners" from the opening clauses, and all three books make the supplication after the Lord's Prayer optional. The Scottish adds two other Litanies, the first an abbreviation of the old, and the second a still shorter one, founded on the Greek model, with the response, "Lord, have mercy." These provisions are far more satisfactory than the English permission to the officiant to leave out almost as much as he likes.

In occasional prayers Scotland leads the way with 57, England having 48, and America 36. Some 20 of those in the Scottish and English books are the same. Few of the newly added prayers in any of the books seem to stand out as having special excellence.⁴ One of the most beautiful, Bishop Wilson's prayer for the conversion of the Jews, unfortunately appears only in the Scottish book, where the author's name is attached to it. Scotland and America have done well in providing a Bidding Prayer.

TO pass to the Liturgy. The American and the Free Church Prayer Books have made a welcome departure in placing this before the Collects, Epistles, and Gospels instead of after. One would naturally expect the main Order to precede the variable parts, and it is easier to find these by looking on rather than back.

A word as to the history of the Scottish and American rites may be in place. The former owes several of its distinctive features to the so-called Laudin Liturgy of 1637,⁵ but more to those of the English Nonjurors. After going through various intermediate stages, the rite as revised by Bishops Falconer and R. Forbes in 1764 became the recognized Scottish Communion Office, but mainly owing to English objections it was but little used while the Episcopal Church was striving to free itself from its legal disabilities. It has gradually won its way back to favor, and is now of equal authority with the English Office of 1662, which it precedes in the new Prayer book.

The American rite, originally drawn up in 1789, is nearer than the Scottish to that of 1662, but owing to the influence of Seabury, the first American bishop, who had received his episcopal Orders from the Scottish Church, the Scottish form of consecration was adopted with one alteration, which will be mentioned later.

A COMPARISON of the three Liturgies suggests a recent process of assimilation modifying an earlier tendency to diverge. All provided a shortened form of the Commandments and our Lord's Summary of the Law as an alternative. This has been traditional in Scotland. According to Bishop Dowden⁶ it came from the Nonjurors' Office of 1718. All contain the threefold Kyrie in English (in the American rite as an addition to the Summary), England alone restoring also the original *Kyrie eleison*. All omit the Collect for the King as out of place here; America, of course, has done so from the beginning, and has substituted the second of the post-communion Collects with its reference to laws and commandments. All give the greeting, "The Lord be with you," before the Collect for the Day. Scotland alone requires the Nicene Creed on all occasions: England authorizes its omission on ferial days; America clings to the old bad permission of the Apostles' Creed as a substitute, but allows the Creed to be left out if it has just been said in Morning Prayer.

At the Offertory divergencies begin to increase. The Scottish rite, after the presentation of the alms and the elements with the formula "Blessed be thou," an adaptation of I Chron. 29:11

³ Procter and Frere, *A New History of the Book of Common Prayer*, Additional Note to chap. viii, on the Prayer Book in U. S. A., pp. 237 f.

⁴ See *The Occasional Prayers in the 1928 Book Reconsidered*, by E. Milner-White, S.P.C.K., 1930.

⁵ Dowden, *The Scottish Communion Office, 1764, with Introduction*, etc. (new edit., 1922), p. 33.

⁶ *Op. cit.*, pp. 144 f.

⁷ *Op. cit.*, p. 82.

⁸ *First Apology*, chaps. lxv, lxvii.

⁹ *Theology*, March, 1927; *Church Quarterly Review*, July, 1927.

¹⁰ It was due to the influence of the delegates from Maryland. Procter and Frere, p. 245; Dowden, *Op. cit.*, p. 103.

¹¹ Dowden, *Op. cit.*, p. 11; cf. p. 165.

¹² *Op. cit.*, p. 98.

¹³ Quoted by Dowden, *Op. cit.*, p. 15.

f., proceeds at once to the Sursum Corda and the Canon, the Prayer for the Church following the Consecration, and incorporating at its close St. Matt. 25:34, as in 1549 and 1637. England has lengthened and enlarged the Prayer for the Church, which now contains a direct petition for the departed and a commemoration of saints. America, like the others, omits the words "militant here on earth" at the bidding and adds one clause about the departed, "beseeching thee to grant them continual growth in thy love and service." In theory the Scottish plan of placing the Intercession after the Consecration is amply justified; in practice it is inconvenient, and, as the Dean of Edinburgh point out,⁷ is one of the causes which hinder the general use of the Scottish Liturgy, the unbroken sequence of the two long prayers being a severe strain on the attention of the worshipper. The familiar English arrangement can at least claim the precedent of the earliest account of the Celebration of the Eucharist which we possess, since Justin Martyr (c. A.D. 150) twice over describes the consecration and communion as taking place after the prayers are ended.⁸

WE come to the vexed question of the Invocation, which in all three rites holds the same position, after the Words of Institution:

<i>English</i>	<i>Scottish</i>	<i>American</i>
<p>"Hear us, O merciful Father, we most humbly beseech thee, and with thy Holy and Life-giving Spirit vouchsafe to bless and sanctify both us and these thy gifts of Bread and Wine, that they may be unto us the Body and Blood of thy Son, our Saviour, Jesus Christ, to the end that we, receiving the same, may be strengthened and refreshed in body and soul."</p>	<p>"And we thine unworthy servants beseech thee, most merciful Father, to hear us, and to send thy Holy Spirit upon us and upon these thy gifts and creatures of bread and wine, that, being blessed and halowed by his life-giving power, they may become the Body and Blood of thy most dearly beloved Son, to the end that all who shall receive the same may be sanctified both in body and soul, and preserved unto everlasting life."</p>	<p>"And we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood."</p>

The English form has been criticized on the ground that the words "sanctify and bless" bear a different sense in relation to ourselves and to the gifts.⁹ The American, following the precedents of 1549, 1637, and the Scottish form up to 1912, speaks of "thy Word and Holy Spirit," which raises the question as to the meaning of "Word." Is it the personal Logos as in Serapion's liturgy? Also the petition "that we receiving them," etc., which was worked into the Invocation in 1789 from the English Prayer of Consecration (1552 and onwards) might be thought to indicate a receptionist bias, although it is not clear that this was the motive of the change from the Scottish form.¹⁰ Before 1912 the Scottish form ended abruptly with the words "dearly beloved Son," and in its nakedness and baldness was, as Bishop Dowden said,¹¹ without precedent or parallel. The addition of the last clauses, suggested by the bishops¹² has restored the balance of the sentence, and makes the Scottish Epiklesis on the whole the most satisfactory of the three.

The Free Church Prayer of Consecration, which is somewhat jejune, has the following Invocation in the 1549 position, before the Words of Institution: "We beseech thee to send down the Holy Spirit and sanctify these creatures of bread and wine which we now consecrate to their sacred use, that they may become unto us the most blessed Body and Blood of thy dear Son Jesus Christ our Lord."

As regards the general rationale of the Invocation the wise words of the Bishop of Moray cannot be too constantly borne in mind: "We ask God to cause the Sacrament to be that which our Lord made it at the Last Supper. No one would wish to ask for more than our Lord signified when He instituted the Eucharist; no one surely would ask for less."¹³

The restoration of the Pax is a welcome feature of the English and Scottish rites, and the addition in the latter of "Brethren, let us love one another, for love is of God" may well become one of the most impressive features of the ser-

vice. It will be interesting to notice whether this call to realize one of the prime objects of the Sacrament spreads elsewhere.

Another admirable feature of the Scottish rite is the series of Post-Communions for certain festivals and seasons, corresponding in the main to the Proper Prefaces. These short Collects reach as high a level as anything else in the book.

WE NEED not here discuss the English provisions for Reservation. The Scottish rubric authorizing it, "according to long-existing custom of the Scottish Church," appeared first in the revision of 1912. Mr. F. C. Eeles has told us how its use went back to the penal laws of the eighteenth century, and was common even when the surplice had not been introduced.¹⁴ It does not seem to be recognized by the American Church, as the sentence relating to it, which was contained in some of the earlier drafts of the proposed changes, is no longer in the rubric about the consumption of the elements.

The Black Rubric has never been found in the authorized American Prayer Book, nor has it ever been appended to the Scottish Liturgy, but in the Scottish book of 1912 it kept its place at the end of the 1662 form. In the new book it has disappeared altogether.

According to the Scottish Canon XXIII the English Alternative Order of Holy Communion may be substituted under certain conditions for that of 1662 (not for the Scottish Liturgy), "if and when the Episcopal Synod is satisfied that it has been authorized in the Church of England." Should the bishops decide that it has sufficient authority in England to justify them in sanctioning it in Scotland, a piquant situation would arise; for then the only quarter in which the revised Liturgy of the English Church could be used without suspicion of illegality would be in the sister communion whose own Liturgy was for a century or more practically proscribed owing to English influence. There is, of course, nothing to prevent the Church in Wales from adopting the new English Prayer Book, or any part of it, if it chose to do so, but the Welsh bishops have not as yet given a lead in that direction.

There is little difference between the English and Scottish baptismal rites. America has telescoped the Order for the Public and Private Baptism of Infants and for the Baptism of Adults into one form with variations, a procedure of doubtful advantage. All three books happily agree in inserting the *Sursum Corda* and *Vere Dignum* as the prelude to the Blessing of the Water, thus restoring the ancient prelude to an act of Consecration. England and Scotland have done the same thing in the Ordinal.

The English Catechism remains unaltered. The Scottish book has modernized some expressions, added notes to explain "quick" and "hell" in the Creed, and "generally necessary" as meaning "necessary for all where they may be had," and has usefully placed before the clauses in the "Duty" the numbers of the Commandments to which they correspond. How many people realize that "to serve Him truly all the days of my life" refers to the fourth? The American expands the Catechism into three Offices of Instruction, adding sections on the Church and the Ministry, but strangely omitting an explanation of the Lord's Prayer. The Catechism in its original form is also given at the end of the book.

THE American Order of Confirmation has a Presentation of the Candidates and a Lesson (Acts viii. 14-17) in place of the old Introduction, but otherwise makes little change in the 1662 form, even perpetuating the unfortunate phrase "ratifying and confirming," which has caused so much misapprehension of the meaning of Confirmation. The Scottish Order contains the new introduction to the English form, and also restores from 1549 the prayer, "Sign them, O Lord," and the signing with the Cross which has long been in use in Scotland. The English alone has before the Blessing the admirable formula of dismissal beginning, "Go forth into the world in peace," one of the best things in the whole book.

The English and Scottish Orders of Marriage agree closely, and both provide a section headed "The Communion." The Scottish includes the Blessing of the Ring, and also appends a form of Benediction of persons who have only received civil marriage. The rule of the Scottish Church (Canon XXX)

¹⁴ Report of Farnham Conference on Reservation, pp. 110-112.

¹⁵ So called, but it seems to be really a cento. See Julian's *Dictionary of Hymnology*, s. v. *Veni Creator*.

¹⁶ Procter and Frere, p. 247.

is that marriage must take place in church, except with the written sanction of the Bishop. The brevity of the American rite, which contains the Blessing of the Ring, but provides no procession to or prayers at the altar, is perhaps accounted for by the prevalent custom of having weddings in private houses. "The Church . . . or some proper house" is mentioned in the introductory rubric. A Collect, Epistle, and Gospel at a marriage are, however, provided among those for special occasions. It may be noticed as a sign of the times that in none of the three forms does the wife promise obedience to her husband. The vows taken by both are equal.

The Order for the Visitation of the Sick has been much enlarged and enriched. The English and Scottish forms are nearly the same, but the latter alone adds a short Office of Anointing and Laying on of Hands, "if the sick person so desire it." The American makes the same provision, but does not follow the others in giving a form of Confession and Absolution. It retains, in a shorter form, the prayer "O most merciful God," which, in fact, represents the older absolution in vogue before the *Ego absolvo te* appeared in the twelfth century. In the Scottish book the form for administering Communion from the Reserved Sacrament is conveniently printed in full.

In the Order for the Burial of the Dead the three books mark what we may hope is the final disappearance of the prejudice against prayers for the departed. The Scottish service is on the whole the best arranged. It increases the amount to be said in church, and diminishes that at the grave, with the proviso that any of the prayers may be transferred to the latter point. There is a bewildering choice of lessons, eight as against four in the English and three in the American rite, and also of prayers, many of which are taken from other parts of the Prayer Book. The seeming superfluity is doubtless explained by the rubric that the service in church may also be used at Memorial Services. The thanksgiving, so often unreal, for the deliverance of "this our brother out of the miseries of this sinful world" is omitted from the first of the 1662 prayers, which in the American book is also remodeled. A prayer for those in sorrow, to be used also at any time of calamity, is exactly what is needed in disasters such as that of Paisley, which darkened the close of 1929. It contrasts favorably with the shorter prayer of the same type in the English form.

There seems a general feeling that the Commination Service has had its day. America retains the latter part of it, from Psalm li, onwards, with slight alterations as a Penitential Office for Ash Wednesday. Scotland does likewise, prefixing the Ten Commandments and the Beatitudes and Woes of St. Luke vi. England provides an alternative Commination with "God shall judge," substituting for "Cursed is he." But far better than any of these is the "Exhortation whereby the people are put in mind of the Law of Christ," which is found at the end of the English book. In view of the excellence of this, the Commination might well have been dropped, the latter part of it being kept as a separate service for special occasions, as in the American plan. It may be remembered that in the course of the Prayer Book debates a well-known divine related with what delight he had listened to the Exhortation when read experimentally in the Cathedral of which he was a Canon. A new Cranmer must have appeared, he told the dean afterwards. It was all so good, except one sentence. "Oh," said the dean, "I put in that myself."

AS REGARDS the Ordinal, America provides a short special Litany for use at Ordinations, a much better plan than the English one of making the Litany optional. The difficulty of reconciling with modern ideas the question put to deacons about unfeigned belief in Holy Scripture is got over by the substitution of the first part of the corresponding question in the Ordination of Priests. In the Ordination of Priests, Caswall's¹⁵ version of the *Veni Creator*, "Come Holy Ghost, Creator blest," is given as an alternative to Cosin's, and an alternative form of conferring the Priesthood is added, beginning "Take thou authority to execute the Office of a Priest," and omitting the reference to the forgiving and retaining of sins. It is said that Bishop Seabury was very reluctant to sanction this form.¹⁶

The English and Scottish Ordinals deal in a more excellent way with the question referred to above, which now runs as

follows: "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament, as given of God to convey to us in many parts and in diverse manners the revelation of himself which is fulfilled in our Lord Jesus Christ?" This welcome alteration should remove many scruples. Both Ordinals also, as already mentioned, restore the *Sursum Corda* as the Eucharistic opening to the Ordination prayer for the deacons from the end of the service to its right place before the laying on of hands.

The American Prayer Book has since the beginning of the nineteenth century appended to the Ordinal forms for the Consecration of a Church and for the Institution of Ministers. A recently proposed form of Admission to the Office of Deaconesses has been dropped. Many members of the American Church, have, owing to their isolation, but scanty opportunities of attending her worship, and all along she has acted wisely in providing a form of Family Prayer. To this, which breathes an atmosphere of old-fashioned domestic piety, a shorter form has now been added. There follows a series of over twenty Additional Prayers, some of which might well have been placed in a more prominent position. It is to be hoped that they will be discovered and used by many in private devotion.

In all three books a Revised Psalter is still a desideratum. The American makes no provision for omitting parts which are not suitable for public recitation. The English and Scottish print them within not very conspicuous brackets. A note at the beginning of the Psalter explains that the bracketed passages may be omitted. The English books adds, "at the discretion of the Minister;" another instance of the tendency to invest him with a power which is unwholesome for himself and confusing to his congregation. It would be better to omit the passages altogether, as in the Bishop of Truro's *Liturgical Psalter*, or to follow the Free Church Prayer Book in printing them in a different type with a note that in the public use of the Psalter they are to be omitted. The Free Church Book, it may be noted, makes an interesting departure by giving the Authorized Version of the Psalms pointed for chanting, with an explanatory Introduction and a short commentary Foreword by Sir Walford Davies.

The Scottish Book ends with the Psalter. England and America continue to append the Articles, which, with some slight alterations, were adopted by the American Church in 1801. If the Prayer Book is, as it has been called, the Church's best missionary, one may doubt the wisdom of incorporating with it a document redolent of the controversies of the sixteenth century, and inevitably out of touch with the needs of today. When the somewhat slow-growing tree of the Archbishops' Commission on Doctrine has borne fruit, we may hope for a clear and balanced statement of the teaching of the Church, but unless all controversial matter is rigidly excluded, it had surely better be kept distinct from her manual of public worship.

AN IMPARTIAL survey of the Prayer Books issued by the three sister Churches would, so it seems to the present writer, place the Scottish first in richness of content, in style, and in scholarship. This may be said without any disparagement of the other two, each of which has, of course, its own special excellences.

The Episcopal Church of Scotland is a small body, which has the advantage of knowing its own mind and of inheriting a liturgical tradition. Cut off though it has been for the last three centuries from the main stream of the national life, it has produced a wonderful succession of liturgical experts, from Laud's contemporaries, Maxwell and Wedderburn, through Rattray, Falconer, and others in the eighteenth century, down to G. H. Forbes, Bishop Dowden, and the present Bishop of Moray. Their labors have resulted in a Prayer Book which is as near the ideal for an English-speaking Church as we are likely to get for some time, and is a notable contribution to the science and art of Christian worship.

A STRANGER recently entered one of the churches in a large city, and was allowed to stand a while in the aisle. At length he was approached by one of the brethren, when he ventured to inquire, "What church is this?" "Christ's Church, sir!" "Is He in?" The Churchman took the hint and gave the stranger a seat.

—*Family Circle.*

WHAT THEY READ IN CALIFORNIA *

BY THE REV. FREDERICK K. HOWARD
CHAPLAIN, SEAMEN'S CHURCH INSTITUTE, SAN FRANCISCO

THROUGH the kindness of over one hundred librarians, I am able to throw some light on the question, "What writers and books on religion are mostly read in our California communities?" A large number of books and authors were listed; in one communication, "*The Bible—author—God*," in another the books of Henry L. Mencken and Harry Elmer Barnes. Between these extremes are to be found all sorts and conditions of books in request at the libraries, by children and adults, singly and in study groups. The following list shows some variety of religious expression, and experience, too, maybe.

The books of Bruce Barton lead the list, which is what might be expected in a capitalistic civilization in which the business man is the leader and oracle. An answer to the question, "What can a man believe?" is, "Anything, by one who can believe that the book *The Man Nobody Knows* is a valid picture of the Jesus of the Gospel." It was an agreeable surprise, to me at any rate, to find that the writings of Stanley Jones followed close in popular demand because no one would anticipate that two such unlike interpretations of Jesus as *The Man Nobody Knows* and *The Christ of the Indian Road* would have similar popularity in the same communities. *Christ of the Indian Road*, it is to be noted, was the most circulated book, though the demand for Barton's three books slightly exceeded those for the three by Jones.

Next in numerical demand are the writings of four authors, one of whom has already honored our Round Table by giving our librarians a "religion"—a great service I am sure in these days when many are all at sea and asking, "What can a man, especially a librarian, believe?" Of these four books, *This Believing World* is the leader, followed closely by the writings of Fosdick, *The Life of Christ* by Papini and *The Son of Man* by Ludwig. Here again the same variety of taste is shown by California readers. As variety is the spice of life, maybe Mencken's *Americana* and Lewis' *Main Street* have selected their material from other states than California, since standardized Babbitts would not show so much diversity of taste. Browne and Ludwig are very modern, one with a touch of idealism that leaves more in this believing world; the other who leaves less of divinity in the Son of Man, who only imagined he was the Son of God. On the other side, Papini, to whom the modernist is anathema, portrays Jesus in religious councils and in theological garments. Between them stands the liberal Fosdick, trying to evaluate the Bible and our religious heritage and to help us to hold and use them in the light of modern learning.

Another group of four follows with a similar line-up of two—Mrs. Eddy's *Science and Health* and Ralph Waldo Trine's *In Tune With the Infinite*—both trying to answer the question, "What is mind?" with the answer, "Never matter," and Van Loom's *Story of the Bible* in his assumption rather than in direct statements, telling us, when we ask, "What is matter?"—"Never mind." Between them, Basil King in his fiction and non-fiction writings, trying to give us a middle way between the faith which does not need any mind and the mind which does not require any faith.

Next comes a group of five writers who cannot be aligned. First, Keable's *The Great Galilean*, a pathetic attempt to salvage some of the values of a youthful faith which was shipwrecked in the materialism of the great war. Readers of *Simon Called Peter* will recall the tragedy. Second, Murry's *Jesus, Man of Genius* does justice to its subject in a way that many modern lives do not. It reminds one of Seeley's *Ecce Homo*, one of the first books to emphasize the humanity of Jesus. Third, Booth's *Background of the Bible* and *Between the Testaments*, both moderate, critical writings that were mostly of local circulation. Crane's *Why I Am a Christian* is a pre-Barton-Babson writing that reminds one of Lincoln's well known saying, "For those that like that sort of a thing that is about the sort of a thing that they like." Fifth, Dakin's *Mrs. Eddy*, a keenly critical study of Mrs. Eddy and the rise of Christian Science.

*Abridged from a talk given at the conference of the American Library Association in Los Angeles, June, 1930, and printed in the Bulletin of the A. L. A., September 1930.

Trattner's *Unraveling the Book of Books* and the *Autobiography of God* are both interesting studies in the Scriptures which are listed. Potter's *Story of Religion* is told by a rather radical theologian. Next, Barnes' *Twilight of Christianity* is the attempt of a historical critic to discredit the past and play the role of a prophet of the future with the usual excess of zeal and lack of good judgment characteristic of violent partisans.

NEXT in popular demand are three books by clergymen: Norwood's *The Man Who Dared to Be God*, and Bishop Fiske's *The Real Jesus*. The third book by Grenfell, *What the Christ Means to Me*, is like a wholesome sea breeze, blowing away the smugness and fogginess alike and giving one a clear faith of loving service.

Dropping down another notch, we come to a group of seven authors. First, Lodge's *Why I Believe in Immortality*; Maude Royden's *Prayer as Force*, and two other books which give the much needed feminine point of view and make one wish for more such women writers. Stelzle's *If I Had Only One Sermon* makes some thankful that he has only one. Lippmann's *Preface to Morals* is the attempt of an intellectual to furnish moral guidance apart from religious faith. Begbie's *Twice Born Men* tries to make the exceptional experience of the few the norm of certitude of the many and meets with the usual result. Slosson's *Sermons of a Chemist* may impress some readers as too sermonic for the laboratory and too chemical for the pulpit. Barrett's *While Peter Sleeps* is an effort of an ex-Jesuit to wake up the Roman Catholic Church from what he believes to be a sleeping sickness.

Lower still come twelve books of the same circulation. Pratt's *Pilgrimage of Buddhism*, Douglas' *Those Disturbing Miracles*, Gordon's *Quiet Talks on Prayer*, Cadman's *The Christ of God*, Case's *Historicity of Jesus*, Barbusse's *Jesus*, Bell's *Beyond Agnosticism*, Mencken's *Treatise on the Gods*, Randall's *Religion and the Modern World*, *Humanity at the Cross Roads*, *Our Changing Civilization*, and Browne's *Beliefs That Matter*. With the exception of Pratt's *Pilgrimage of Buddhism*, most of these books are the usual run of apologetics for or against the Christian religion. Mencken's *Treatise on the Gods* is about what one would expect from the editor of the *American Mercury*. Randall's books are essays in humanism in the modern use of that word.

THE authors and books with the smallest circulation, each listed only once, constitute two-thirds of the religious books circulated by the librarians. Page's *Jesus or Christianity* shows how the Church has failed and is still failing to teach and practise the social Gospel, a much needed message. Mather's *Science in Search of God* is the work of one who, like Osborn, Pupin, and Milligan, thinks of religion and science as complements and not as antitheses in the full meaning of life. Klausner's *Jesus of Nazareth* is a picture of Jesus by a modern Jewish scholar of the liberal group. Simkhovitch's *Toward Understanding of Jesus* gives one an excellent background for viewing the Gospel story. Frazer's *Golden Dough* is an authority on the rise of religion out of the magical past of humanity. It shares the defect of the modern way of judging religion by its lowest source, rather than by the highest attainment and its future promise. Sheppard's *The Impatience of a Parson* voices the opinion of many that the institutional in religion is always tending toward the letter that killeth unless corrected by the free spirit that giveth life. Some librarians, like the one mentioned in the beginning of this paper, list the Bible and Bible stories as much in request.

Books on religious drama are also in demand since we have discovered what the medieval Churchman knew, that acting impresses the memory more than learning or reciting. The *Koran* and the *Book of Mormon*, as well as the sacred books of the East, are listed by some librarians.

Religious books, by which is meant books treating on religion, seem to circulate in most communities. However, some seem to be out of the current of reading. One librarian writes, "It is a rare event for anyone to call for a religious book. During the years at this library, *The Christ of the Indian Road* is the only one to have any real popularity." (There are possibilities in that community.) Another writes, "I am afraid we are not a very religious community. We have hardly

any call for books in that class." Some librarians find it difficult to know how to list some books. Maybe a broader classification might give a different estimate as to the taste for religious reading in the above-mentioned communities. This is well expressed by one librarian who writes, "It is hard to keep within the realm of books classified as strictly religious, as that portion of our patrons who read the usual kind also demand such books as Lippmann's *Preface to Morals*; Durant's *Mansions of Philosophy*; Riley's *Men and Morals*; Browne's *This Believing World*; Bjerre's *Death and Renewal*, and Duncan's *Preacher and Politics*. The books mentioned are widely in demand and are out continuously." Then she adds this note of encouragement, "The point that strikes me in our particular community is the spirit of tolerance and a search for truth and explanation."

Tolerance and a search for truth make a good bridge to pass over to the college librarians which were included in the questionnaire to learn if there are many books common to both lists. Among such were Williams James' *Varieties of Religious Experience*; Pratt's *Psychology of Religion*, and Ellwood's *Social Reconstruction in Religion*. The scientific approach to religion is the characteristic of all books listed by the college libraries.

THE SACRAMENT OF MONEY

(Continued from page 154)

Thus the light of the gospel, the heat of Christ's love, the divine power of the Sun of Righteousness in my life are being released through the "process"—the ministries of the Church to the needs of mankind everywhere, and I am helping build a new order—the Kingdom of God. So we are able to do the impossible—accomplish two things at once, serve God in the narrow sphere of our workaday world and at the same time by witnessing and serving Him through our stored-up life in our gifts and money in the dark places of the earth.

Thus the Every Member Canvass for missions and the parish is not merely "again money" with which to materialize the Church and its activities. It is the channel and opportunity for you and me to be faithful servants of our Lord, by releasing our lives to serve Him at home and in all the world, that His Kingdom be built and mankind saved. Only by so giving can we be truly Christ's followers, and do His will.

THE ALTAR A MEETING PLACE

THE altar throughout biblical history was the meeting place of man's sacrifices and God's spiritual blessings. Man put his gifts to God on the altar and God let His presence be known at the altar in token of His looking with favor on the worshipper who had made his gifts. Christ came as our Mediator, standing between sinful man and holy God. He bridged the chasm that made it impossible for man unaided to get to God. He was the Lamb of God. He was sacrificed on the Cross. As human and belonging to all humanity He was man's gift to God, a means of seeking God's favor for sinners. God accepted Him as our sacrifice. God's promised redemption was made possible through Christ's sacrifice. The cross stands today on the altar as a witness to the meeting of the sacrifice offered for us and our reconciled God. It tells what was offered on our behalf and what we were offered in return. The cross on the altar symbolizes man's greatest gift to God, which was Jesus Christ incarnate, in human flesh, and thus the representative of all humanity; and it symbolizes the acceptance of Christ by God and the bestowal on us of right to approach God in the name of Jesus.

The antipathy for the cross that is held by some persons frequently arises from prejudice or ignorance. They may have been told that the cross is Roman Catholic and that to make any use of the cross is to be like the Catholic Church. They may have no information at all about the meaning and use of the cross. In either case they may reach erroneous conclusions about it. But there is certainly no reason for repudiating the use of the cross because the Catholics, or any other Christian group, use it. The cross is older than any denominational group. It is the common heritage of the believers, and when rightly used brings helpful means of closer fellowship with Jesus.

—The Lutheran.

BOOKS OF THE DAY

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

Timely New Books for Christmas Gifts

HERE is a Bible among the books sent in for review in THE LIVING CHURCH. It is a timely reminder that while new books on religion come and go, the Christian's faith is renewed from generation to generation by further study of the Book of books. Once upon a time almost everyone possessed a Bible as a matter of course: it is very doubtful whether this is still the case, and it is worth while considering whether among our friends—especially our child friends—there may not be some who would treasure a Bible which had come into their possession as a Christmas present from someone whom they loved. Bibles may be obtained, of course, in many sizes, styles, and prices; the one before us is a beautiful edition, which suggests a presentation copy. It is the authorized version of 1611 in the "Oxford Self-Pronouncing" edition, with center references. Bound in full leather the price is \$5.25, and the publishers are Oxford University Press, 114 Fifth avenue, New York.

JOHN RICHARD GREEN transformed history by directing attention away from the doings of "thrones and kings" to "the people." The Rev. Francis G. Burgess has done a similar work for the history of the Prayer Book in *The Romance of the Book of Common Prayer* (Morehouse, \$1.50). His little book is no dry chronicle of liturgical texts; it is the story of the expression of man's devotion to God in Christ down the ages of the Christian Church. Many a church-goer of today will find his worship enriched by learning of this "Romance": every Sunday he will remember with gratitude the friend whose Christmas gift opened his eyes to it. L. H.

BIOGRAPHY

THOUGH the name of Phillips Brooks is known almost everywhere, few people know much about the man. It is true that Dr. Allen's exhaustive two volume biography was issued thirty years ago, but comparatively few people own it or have read it. But at last we have what we have all been looking for, a delightful and brief *Life of Phillips Brooks*, by Bishop Lawrence (Harpers, \$2.00). The object of this book is not to tell all about the events in the life of Phillips Brooks, but rather to present the man himself. Bishop Lawrence has done this with masterly skill. From the first page to the last, we are brought into personal contact with Phillips Brooks, and we almost touch that radiant personality. This reviewer has read many biographies of late, and he can say without hesitation that this is one of the very best. Bishop Lawrence has written much that is valuable, but he has never done anything better than this life of the great prophet of the American Church.

Another interesting biography comes to us from England, of another bishop, another preacher; *G. H. S. Walpole. A Memoir* (Wells, Gardner, Darton & Co., 3s. 6d.) It will be of especial interest not only to those who remember Dr. Walpole as a professor at the General Theological Seminary, but also to the vastly larger number who have profited by his book *Vital Religion*. The book is twofold, an account of the Bishop written by W. J. Margetson, one of his clergy, and a shorter impression by the Bishop's son, Hugh, the novelist. The latter is a real portrait, in Hugh Walpole's best style. A short collection of letters is included, but the gem of the book is an appreciative sketch of Mrs. Walpole, again by Hugh. It is a beautiful tribute to the woman who understood such diverse characters as her husband and her son.

A little volume comes from the pen of the late Bishop Brent, *Victor. Nathaniel Bowditch Potter* (Marshall Jones Co.,

\$1.50). Though good, as anything Bishop Brent wrote would be, it does not quite succeed in making Dr. Potter a vivid personality. One really needs to have known Dr. Potter first, so as to be able to appreciate this sketch of his life.

The Religion of John Burroughs, by Clifford H. Osborne (Houghton Mifflin, \$1.25) is very interesting to all admirers of John Burroughs. Mr. Osborne writes to counteract the opinion that Burroughs was more or less of an atheist. It seems that Burroughs' idea of organized religion was gathered from the unfortunate experiences of his youth, and he retained the idea that the Christian Church was based primarily on the fear of punishment hereafter. So he found his religion in a sort of mild pantheism and a never ending quest for the best in life. He was by no means consistent in his opinions, as the many quotations from his writings indicate, but Mr. Osborne clearly shows he was a deeply spiritual character, with a good deal of the mystic in him.

All four of these books are to be commended for their brevity. Too often the writer of biography succumbs to the temptation to tell all he knows, and the result is a mass of uninteresting material in which the subject of the biography is hopelessly lost. In each of these books the writers have grasped the fact that what people want to read about is the man, and that the chronicle of events is valuable only as it illustrates character. A. S. L.

POETRY

MORE than a Christmas card, less than an elaborate present—perhaps "token" is the best word to describe the *Little Treasuries of Poetry and Art* published by the publishers of THE LIVING CHURCH. Three little booklets, bound in stiff paper covers, each contain an anthology of verse illustrated by reproductions of famous paintings. Two of them contain specifically Christmas verse, the third lyrics of more general character. The booklets cost 40 cts. each; the set of three, most attractively boxed with a Christmas greeting label, sells for \$1.00. L. H.

Beyond: An Anthology of Immortality, edited by Sherman Ripley (D. Appleton & Co., \$2.50), contains many poems which have been written about death and the future life down the ages from Catullus to Eleanor Wylie. Many of these poems have become familiar to us by their beauty and it is a pleasure to have them collected between the covers of one volume. Without carping it may be said that some of the sentiments expressed by the lesser poets are trivial and even shallow; on the other hand, there are lines written by comparatively unknown poets which are well worth reading and remembering. E. M. H.

FICTION

WEARIED as we are by the recent crudities which so many contemporary writers have perpetrated as amateur Christology—the Ludwigs, Durants, Van Loons, Lewises, Powyses, Harry Elmer Barneses, and the like, of the passing hour—it is with almost inexpressible gratefulness that we open *The Splendour of the Dawn* (Longmans, \$2.00), a brilliant, reverent, and compelling work from John Oxenham's able pen. It is a daring deed, to try to write as a story the experiences of one who figured in the mighty events of Good Friday, Easter, Pentecost, the martyrdom of St. Stephen, and the Conversion of St. Paul, but it is remarkably achieved in these fascinating pages. All the skill which John Oxenham has developed in

writing his forty-two novels, and his twenty-two other works, poems and essays, is lavished upon the task, and the result is a thrilling success. We doubt if anyone could read again the calm accounts in the New Testament, after feasting upon these dramatic chapters, without realizing anew the sublime restraint of the Scripture narratives, their intense vividness, and their majestic scope.

Mr. Oxenham, as the publishers' "jacket" reminds us, "is one of the most interesting figures in the contemporary literary world." He is "traveler, business man, Alpine climber, poet, and novelist, orange-grower, and sheep-farmer." Above all he is a convinced Christian and writes as such. If this unusual book wins the circulation it deserves, he will also win the thanks of a very widespread multitude of Christian readers.

JOHN HENRY HOPKINS.

ON THE BANKS of the St. Lawrence River three cultures come in contact with each other, when Americans from the south and men and women of British stock from further west take their vacations among the French Canadian *habitants* of the neighborhood. This is the setting of Dr. Oliver's new novel, *Rock and Sand* (Macmillan, \$2.50). Dr. Oliver knows and loves the country, and he knows and loves and understands the people who meet there. As the various strands of his story are interwoven, one is conscious of the interweaving of the influences of race upon race; the good and the bad in each are seen making their contribution to the development of character in the others. It is a tale of great beauty, told by one who is a master of his art, who makes his readers share his love of his characters and his interest in their lives. This is a book which should be a welcome Christmas gift in many homes this year.

L. H.

MISCELLANEOUS

ALL Americans who know and love the Church of All Saints', Margaret Street, in London, will be pleased with the *All Saints Almanack and Engagement Calendar* (Morehouse, \$1.50). As the compiler, C. R. Gant, says in his Note at the beginning: "Although the quotations are mostly taken from the Church and Parish Paper of All Saints, Margaret Street . . . this Calendar is not designed to be connected with any specific Church dedication; rather it is intended to keep before the eyes of those who use it the glorious possibilities within the reach of all who endeavor . . . to follow in the footsteps of our Divine Master, the King of Saints."

E. M. H.

THE H. W. GRAY COMPANY (159 E. 48th street, New York) has now published *The American Psalter*, that is to say, the Psalms, Canticles, etc., of the 1928 Prayer Book set to music. This is an official publication, "prepared by the Joint Commission on Church Music under authority of General Convention."

The Preface (signed by Winfred Douglas, Miles Farrow, Walter Henry Hall, T. Tertius Noble, and Walter Goodrich) contains a wholly admirable instruction on the right method of singing Anglican Chants. In spite of my constitutional hatred of standardized official Hymnals and Psalters. I cannot shut my eyes to the fact that this *American Psalter* is immeasurably superior to most of those in use, and that its widespread introduction—if the Preface is studied and obeyed—will effect a much needed reform in many places. The price in cloth is \$2.00, and special terms may be had for quantities. May there be many applications for special terms!

L. H.

I SHOULD like to recommend very strongly *The Village Eucharist*, by R. H. Nottage (Mowbray, Morehouse, 60 cts.). The author has a country parish in England, and has wisely pondered the question of how to preach about the Blessed Sacrament to people ignorant of Catholic faith and practice. Every word he writes is inspired by real pastoral love of his people—that love which will find out a way to help where everything else fails. He has tested out his theories in his experience, and his little book is admirably definite in its suggestions. It well deserves the commendation which Father Paul Bull gives in a preface; and the more deeply its counsels sink into the minds of our clergy of the Episcopal Church, the better it will be for our congregations.

L. H.

CHRISTMAS BOOKS FOR THE CHILDREN.

IT MUST be confessed with some shame that the present reviewer has never before encountered *Polly Cologne* or *The William Henry Letters* by Mrs. Abby Morton Diaz, though the publishers (Lothrop, Lee & Shepard) describe one as a recognized classic and the other as having been one of Theodore Roosevelt's favorite books as a child. Their acquaintance is well worth cultivating, even at this late day, and mid-Victorian as they are, they could hardly fail to captivate any child. The original illustrations add to the charm. Price, \$2.00 each.

Rather a come down is *One Girl's Way*, by Edith Vezolles Davis (same publishers, same price), a modern story for girls. As one of the older characters remarks, the young people seem to be over-developed in some ways, under-developed in others. Not far from the state of primitive peoples, in fact. The descriptions of Damascus, however, show skill, and the moral is excellent.

From Dutton's come two attractive books: *Freedom's Daughter* (\$2.00), by Gertrude Crownfield, and a really well-done and satisfying translation of the Indian *Ramayana* under the title of *Rama: The Hero of India* (\$2.50). The rendering into English has been done by Dhan Gopal Mukerji, and of the illustrations by Edgar Parin d'Aulaire it is enough to say that they suit the letterpress excellently. A splendid gift for a boy and worthy to take rank on his bookshelf with *The Jungle Books*.

Mabel Pugh's silhouette illustrations to *Girls of Long Ago*, by Ida Donnally Peters (Crowell, \$2.50) are very pleasing. Here we have scenes, imaginatively described, from the early lives of American women who afterward became famous—Martha Custis, Dorothy Madison, and others.

Following this comes *Famous Events in American History*, by Inez N. McFee, illustrated by photographs and after old prints (\$2.00). *Stories from the Poets* (\$1.50) and *Stories of the Youth of Artists* (\$2.50), may be placed together as companion volumes. The first is by Winifred B. Pern and the second by Mary Newlin Roberts. Crowell is the publisher of all three volumes and they serve as good introductions to the more serious study of poetry, art, and history later on.

Lastly comes *Jerry and Grandpa*, by Hilda Wickstéed (Crowell, \$1.50), the story of a delightful old gentleman and a delightful little dog for younger children. This tale is simply and charmingly told.

E. M. H.

AMONG the new books for boys are several volumes of the "vocational" sort. One of these, *The Wonderful Story of Industry*, by Ellen Friel Baker (Crowell, \$2.50), covers a surprising number of trades, in story form. The young hero of the book goes with his uncle to factories of many kinds, observes the whole process in each one, and asks leading questions. Indeed the book reminds one of the famous old *Rollo Books*—but only as to method: the book is modern enough in all other respects. Boys who like to know how things are made will be delighted with it. Two other such books for smaller boys are *Playing Airplane*, by J. F. McNamara (Macmillan, \$2.50), and *The Picture Book of Ships*, by Peter Gimmage and Helen Craig (Macmillan, \$2.00).

There are the usual "school stories," also. Norman Brainard contributes one, *The Cadet Sergeant* (Lothrop, Lee & Shepard, \$2.00). This is the tale of a boy who faces disgrace in order to protect a weaker boy. All the boys in the story are natural, attractive young people and the plot is good.

Two dog books will be welcomed. *Rusty*, by Nason H. Arnold (Lothrop, Lee & Shepard, \$1.50), the story of a black cocker spaniel, is for younger boys. *Slipper*, by M. Benson Walker (Crowell, \$2.00), is the tale of a fox terrier, and is for older boys—and grown-ups. The story is told by "Scottie," the collie of an earlier dog story by this same author.

Among the "gift books," there are two of special interest. One is the new book by Eric P. Kelly, who won the Newbery Medal last year, for *The Trumpeter of Krakow*. This new story is also about Poland; *The Blacksmith of Vilno* (Macmillan, \$2.50) takes place in a later period than the first book; but it is as romantic and picturesque. The second "gift book" is a small volume, *David's Star of Bethlehem*, by Christine Whiting Parmenter (Crowell, \$1.00). It is seldom that a book of this kind appeals to boys; but this one will.

E. McC.

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.

BISHOP MANNING'S SERMON

To the Editor of *The Living Church*:

BISHOP MANNING'S SERMON, "The Apostolic Ministry," preached at Bishop Gilbert's consecration, which has now appeared in pamphlet form, calls for protest not especially upon the part of those who differ with him theologically (that is an entirely different matter) but upon the part of all, whether of Bishop Manning's school of thought or not, who value the comprehensive character of the Protestant Episcopal Church and the Anglican communion.

No one, however Protestant in sympathy, denies that we are a part of the holy Catholic Church and hold the Catholic faith. But what we do deny, simply because it is not true, is that that destroys our Protestantism or that our standards are to be interpreted as committing us to what is called the Catholic position in the sense in which we use the word when we speak of Anglo-Catholics. Bishop Manning has an entire right to his own position if in his own mind he can square it with the New Testament and the facts of history. But if I understand his sermon correctly, he states his own very definite Anglo-Catholic view of the ministry and claims that that is the position of the Episcopal Church. He says, "When our Lord founded His Church in this world He Himself appointed a ministry and this ministry has come down to the present time through the succession of bishops." Later on he speaks of the episcopate as "the visible living witness of God's coming into the world in the Incarnation." Now there are loose symbolic ways of interpreting such phrases which might make them acceptable to any one of us; but the Bishop evidently regards them as adequate interpretations of the position of the Episcopal Church.

I submit that the formularies of the Church to which he appeals say nothing of the kind. The Thirty-nine Articles are silent on the subject. The historic creeds make no reference to the ministry. The ordination services are full of seriousness of the obligations undertaken by bishop, priest, or deacon, but never anywhere imply that the historic ministry is a matter of faith. The only statement covering the matter is the famous Preface to the Ordinal in which the Church of England and our own assert that these orders, bishop, priest, and deacon, have been in the Church since the Apostles' time (that may mean only the last decade of the first century—something which no one disputes) and that the Church proposes to continue them.

The Church has left entirely open the question of the doctrinal interpretation of this matter; and it is because it has left this open that it has held together the opposite poles of theological thought. The ground of its comprehensiveness is freedom of interpretation of an historic situation. Take away that freedom, commit the Church either to Bishop Manning's interpretation or to mine, and schism must follow.

All this is perfectly familiar. Everybody knows it. The Lambeth Conference assumed it. That conference gave its approval to the South India Plan in which it is expressly asserted that the acceptance of the episcopate involves no acceptance of any theory of it. All this I say is perfectly familiar and would need no repetition were it not that the great position of the Bishop of New York gives his words weight and wide publicity. He is entitled to hold and state his own position. He is not entitled to claim that it is the position of the Church.

I would like to add something about the Lambeth approach to the matter of the episcopate and something also about the deaning of priesthood, but I have already written enough and made the main point clear. For the sake of our own unity and for the wider unity of the whole Church of Christ toward which we are all working and for which we are all praying, we must hold fast to the historic position of the Anglican communion and its sane comprehensiveness.

San Francisco. (Rt. Rev.) EDWARD L. PARSONS.
(Bishop of California.)

To the Editor of *The Living Church*:

SIR, AS A READER of your good paper, may I be permitted to express through its pages my highest admiration and respect for the great Bishop of New York? . . . I believe that I am expressing the common opinion of many thousand

people of our Church and throughout Christendom when I say that the present Bishop of New York, because of his earnestness in the work of the Church, and for the peace and unity of the Christian world, has already proved himself one of the world's great Church leaders. His ability as an administrator, as a good pastor, and as a man of great achievements can't be disputed. . . .

Bishop Manning, in his sermon at the consecration of the Rt. Rev. Charles K. Gilbert, merely stated the facts of the truth which the whole Anglican communion, including the Episcopal Church, has always claimed, believed, and taught. The Bishop said nothing that was not known, he only stated what every bishop of this Church, whether a Low or High Churchman, has preached. . . . (Rev.) LORENZO DRISANO.
New York City.

To the Editor of *The Living Church*:

IT HAS ALWAYS seemed to me that the heat of controversy and hard feeling aroused from time to time over the subject of episcopal ordination, relation of the episcopacy to authentic and valid ministry, and the relation as to mutual self-respect between ourselves and the Protestant ministries, would be abated in the minds of many by the following considerations:

1. The founders of the Protestant ministries heartily and conscientiously rejected prelacy, episcopacy, and the notion of Catholic priesthood.

2. The present Protestant ministers must surely have also considered that they had good reasons for rejecting these doctrines.

3. These ministers also evidently not only reject but also consider episcopal and priestly claims not able to effect that which is involved, *i.e.*, objective sacramental grace.

4. This being the case, why should they be intrigued by episcopacy to the extent that they envy it; or, more especially, that they feel any reflection upon themselves by its continued existence?

5. For, note, that if we consider the matter of narrowness, or possible denial to another of the reality of that for which he stands, the situation comes out this way:

(a) We freely admit that for which the Protestant ministries stand—they teach men about God; they lead men in moral and ethical progress, they teach the importance and authority of the Bible; they minister in sickness and trouble and death. That they do not offer a priestly sacrifice, beget children by spiritual generation, prepare people for confirmation, absolve from sin, is patently a matter upon which both they and we agree. In a word, we admit their claims for themselves.

(b) But they do not allow us that which we believe: though the historic and spiritual case for episcopacy and priesthood is so impressive, and, to us, compelling, that it might well be thought natural for us to be somewhat impatient with their refusal not only to seek it themselves, but to try to induce us to interpret it so loosely as to rob it of its reality.

Actually, they deny us, we admit them; which is the narrow and bigoted position? . . . (Rev.) PAUL ROGERS FISHER.
Elizabeth, N. J.

To the Editor of *The Living Church*:

THIS IS WHAT some of us would like to know: Is *that* the most important thing the Episcopal Church in New York can think of to do just at this time? How can the Church obey her Lord's command to preach the Gospel to every creature, to build the Kingdom, as long as her leaders stop by the wayside to wrangle and dispute? In a world of pain and perplexity, of physical and spiritual hunger, in a time when men so sorely need the peace and assurance to be found in Christ, the spectacle exhibited by the leaders of the Church in New York is an amazing and a saddening thing. Let us have peace.
Georgetown, S. C. (Rev.) H. D. BULL.

[Many other letters on this subject are omitted through lack of space—EDITOR, L.C.]

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, D.D.**
Social Service, **CLINTON ROGERS WOODRUFF.**
Advertising and Circulation Manager, **D. A. IVINS.**

Published by **MOREHOUSE PUBLISHING CO.**, 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis.

SUBSCRIPTIONS

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

OTHER PERIODICALS

Published by Morehouse Publishing Co.

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

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

Agents also for (London) *Church Times*, weekly, \$3.50; and *The Guardian*, weekly, to the clergy, \$3.75, to the laity, \$7.50.

Church Calendar



NOVEMBER

30. First Sunday in Advent.

DECEMBER

1. Monday. St. Andrew.
7. Second Sunday in Advent.
14. Third Sunday in Advent.
17. 19, 20. Ember Days.
21. Fourth Sunday in Advent.
22. Monday. St. Thomas.
25. Thursday. Christmas Day.
26. Friday. St. Stephen.
27. Saturday. St. John Evangelist.
28. Holy Innocents. First Sunday after Christmas.
31. Wednesday. New Year's Eve.

CALENDAR OF COMING EVENTS

NOVEMBER

30. Nation-wide Corporate Communion of Men and Boys of the Church.

CATHOLIC CONGRESS CYCLE OF PRAYER

1-5. St. Michael and All Angels', Philadelphia, Pa.

APPOINTMENTS ACCEPTED

BAIRD, Rev. ROBERT LEE, formerly rector of Christ Church, Red Wing, Minn.; has become rector of St. Paul's Church, Muskegon, Mich. (W.M.)

BELL, Rev. THEODORE, formerly rector of St. Stephen's Church, San Luis Obispo, Calif.; to be vicar of Trinity Church, Hayward, Calif. Address, 184 Castro St., Hayward. January 1, 1931.

GILLEY, Rev. E. SPENCER, formerly assistant at Intercession Chapel, Trinity parish, New York City; to be priest-in-charge of St. Paul's Church, Providence, R. I.

HYDE, Rev. HENRY NEAL, formerly executive secretary of diocese of West Missouri; to be rector of All Saints' Church, Portsmouth, Ohio (S.O.) December 11th.

JEWELL, Rev. EARLE B., formerly rector of Good Samaritan Church, Sauk Centre, Minn. (D.); to be rector of Christ Church, Red Wing, Minn. January 1, 1931.

McKENZIE, Rev. JOHN R. V., formerly student at General Theological Seminary, New York City; has become vicar of Emmanuel Church, Springdale, Conn. Address, Palmer St., Springdale.

SMITH, Rev. PHILIP S., formerly priest-in-charge at General Theological Seminary, New York City; has become vicar of Emmanuel Church, Florence, N. J. New address, Box 376, Florence.

STEMBRIDGE, Rev. ARTHUR P., formerly a member of City Mission of Philadelphia; to be priest-in-charge of Trinity Mission, Rupert, and St. James' Mission, Burley, Idaho. Address, Rupert.

VAN KEUREN, Rev. FLOYD, rector of Christ Church, Indianapolis, Ind.; to be executive secretary of the Social Service Department of the diocese of New York. Address, 297 Fourth Ave., New York City. January 1, 1931.

RESIGNATION

LEMERT, Rev. J. R., as vicar of Trinity Church, Connersville, Ind.

TEMPORARY APPOINTMENT

YARDLEY, Rev. THOMAS H., of the diocese of Maryland; to be temporarily on the staff of Trinity Cathedral, Trenton, N. J. Address, Trinity Church parish house, Academy St., Trenton.

NEW ADDRESS

SCRATCHLEY, Rev. H. P., formerly of Murray Hill, N. J.; 4 Salem Ave., Asheville, N. C.

ORDINATION

DEACON

CALIFORNIA—On November 14th the Rt. Rev. Edward L. Parsons, D.D., Bishop of California, ordained **EBERTS MILLS MCKECHNIE** to the diaconate in Grace Cathedral, San Francisco. The candidate was presented by the Rev. Dr. H. H. Powell and the sermon was preached by the Rev. John Barrett, rector of St. John's Church, Oakland.

The Rev. Mr. McKechnie is to be on the staff of St. John's Church, Oakland, with address at 2451 Ridge Rd., Berkeley.

DIED

MOLLER—The Rev. **CARL NELSON MOLLER**, at St. Luke's Hospital, New York, on Sunday, November 16th. Beloved husband of Venette S. and father of Katherine (Mrs. Dudley A. Williams) and Joseph A.

SHEDD—**ELLEN SUSAN WHITNEY, SHEDD**, widow of Henry Thayer Shedd of Willsboro, N. Y., died at her home in Willsboro on August 30th. Funeral services were held in St. Mary's Chapel, Willsboro, on September 2d, by the Rev. William H. Cole, priest-in-charge of St. John's Church, Essex, N. Y., and St. Mary's Chapel, and the Rev. Hobart B. Whitney, of Athens, N. Y.

WORTHINGTON—Entered into life eternal on November 3d, **BEALE WORTHINGTON**. For many years he was vestryman, registrar, and treasurer of All Hallows' Parish, Anne Arundel Co., Md.

"Make him to be numbered with Thy saints in glory everlasting."

NEWS IN BRIEF

MISSOURI—A "fellowship dinner" was given the clergy of the diocese and their wives by Bishop Johnson and Bishop Scarlett on Wednesday evening, November 19th, at the Jefferson Hotel. Short talks were given by the Rev. Carl R. Taylor, the Rev. Dr. Karl M. Block, the Rev. Dr. E. S. Travers and Mrs. Travers, Rev. W. W. S. Hohenschield, the Rev. David Coombs of Louisiana, Mrs. A. E. Woodward, wife of the rector at Palmyra, and Bishop Johnson. Bishop Scarlett acted as toastmaster.

WESTERN MICHIGAN—The Every Member Canvass of Grace Church, Holland, has just been completed with very excellent results. The rector, the Rev. D. D. Douglas, appointed a young man from the congregation to assist each vestryman and a team. When the final reports was made November 14th it was found that a gain of thirteen per cent was made over the previous year, with the expectation that before the end of the year it would reach fifteen per cent. With this present increase, Grace Church has made a one hundred per cent increase in pledges during the past six years.

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APPEALS

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MISCELLANEOUS

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Mountain Lakes, N. J.

THE HOUSE OF THE NAZARENE. GUESTS accommodated. Daily chapel services. Restful home atmosphere. Splendid library. Ideally situated. Write for rates. Mountain Lakes, N. J.

RETREATS

A DAY'S RETREAT FOR WOMEN WILL be held at St. Mary's Home, 2822 Jackson Blvd., Chicago, Ill., on Friday, December 5th. Beginning with the Mass at 10:00 A.M., and closing with Vespers at 3:00 P.M. Conductor, the Rev. Howard Hoyt. Will those desiring to attend kindly send their names to **THE SISTER SUPERIOR**.

THERE WILL BE A DAY OF RETREAT for the associates and friends of St. Margaret's Community on Wednesday, December 10th at St. Margaret's Mission House, 1831 Pine St., Philadelphia. **Conductor:** The Rev. Royden K. Yerkes, D.D. Those desiring to attend will please notify the **SISTER IN CHARGE**. Retreat begins with Mass at 8:00 A.M., and ends at 5:00 P.M.

HOUSE OF RETREAT AND REST

SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y. References required.

Church Services

California

St. Mary of the Angels, Hollywood
4510 Finley Avenue, Olympia 6224
THE REV. NEAL DODD, Rector
Sunday Masses, 7:30, 9:30, 11:00 A.M.

St. Matthias' Church, Los Angeles
Washington and Normandie Ave.
THE REV. IRVING SPENCER, Rector
Telephones: Republic 5527, Empire 6660.
Low Mass, 7:30 Sung Mass, 9:30 High Mass, 11.
Solemn Vespers and Benediction, 7:30 P.M.
Daily Mass, 6:55 A.M., also Thursdays, 9:15.
Confessions, Saturdays, 4:30-5:30, 7:45-8:45.

District of Columbia

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

Illinois

Church of the Ascension, Chicago
1133 N. La Salle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses: 8:00, 9:15, 11:00 A.M., and Benediction 7:30 P.M. Week Day Mass, 7:00 A.M.
Confessions: Saturday, 4:00-5:30, 7:30-9.

Massachusetts

Church of the Advent, Boston
Mt. Vernon and Brimmer Street
REV. JULIAN D. HAMLIN, Rector
Sundays: Holy Communion, 7:30 and 8:15 A.M.; Young People's Mass, 9 A.M.; Church schools, 9:30 A.M.; Matins, 10 A.M.; High Mass and Sermon, 10:30 A.M.; Solemn Evensong and Sermon, 7:30 P.M.
Week-days: Matins, 7:15 A.M.; Mass, 7:30 A.M., and 8:15 (except Thursdays); Evensong 5 P.M. Thursdays and Holy Days, additional Mass, 9:30 A.M. Confessions: Fridays, 7-8 P.M.; Saturdays, 11-12 A.M., 3:30-5 P.M.

Church of St. John the Evangelist, Boston
Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sundays: Masses, 7:30 and 9:30 A.M.; High Mass and Sermon, 11 A.M. Sermon and Benediction, 7:30 P.M.
Week-days: Masses, 7 and 8 A.M. Thursdays and Holy Days, 9:30 A.M., also.
Confessions: Saturdays from 3 to 5 and 7 to 9 P.M.

Nebraska

St. Barnabas' Church, Omaha
40th and Davenport Streets
REV. ROBERT DEAN CRAWFORD, Rector
Sunday Masses: 7:30, 9:45 and 11:00 A.M.
Solemn Vespers and Benediction, 5:00 P.M.
Week-day Masses, 7:00 A.M., except Wednesdays at 9:00.

New York

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

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. H. FRACY SILVER, S.T.D., LL.D., Rector
Sundays: 8, 10, 11 A.M.; 4 P.M.
Week-day Services Daily 12:20.

CHURCH SERVICES—Continued

New York

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

Church of St. Mary the Virgin, New York
 139 West Forty-sixth Street
 REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
 (The Cowley Fathers)
 Sundays: Low Masses, 7:30 and 8:15.
 Children's Mass and Address, 9:00.
 High Mass and Sermon, 10:45.
 Vespers, Benediction and Sermon, 4:00.
 Week-day Masses, 7:00, 8:00 and 9:30.

IMMACULATE CONCEPTION,
 BLESSED VIRGIN MARY
 Patronal Festival, Monday, December 8th.
 High Mass and Sermon, 10:45. Preacher:
 Rev. Robert Scott Chalmers, Rector, Grace and
 St. Peter's, Baltimore.
 Haydn's Imperial Mass (Full Choir).

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

Pennsylvania

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

Saint Mark's Church, Philadelphia
 Locust Street, between 16th and 17th Streets
 REV. FRANK L. VERNON, D.D., Rector
 SUNDAYS:
 Mass for Communion, 8:00 and 9:00.
 Solemn High Mass and Sermon, 11:00.
 Evensong and Sermon, 4:00.
 DAILY:
 Low Mass, 7:00 and 7:45.
 Matins, 9:00.
 Holy Days and Thursdays, 9:30.
 Intercessions, 12:30.
 Evensong, 5:00.
 CONFESIONS:
 Saturdays, 4:00 to 5:00, and 8:00 to 9:00.
 TELEPHONE:
 Clergy House—Pennypacker 5195.

RADIO BROADCASTS

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.

KHQ, SPOKANE, WASHINGTON, 590 KILO-
 cycles (225.4). Cathedral of St. John the
 Evangelist. Evening service every Sunday from
 8:00 to 9:00 P.M., P. S. 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 Sunday at 11:00 A.M., C. S.
 Time.

WBBZ, PONCA CITY, OKLAHOMA, 1200
 kilocycles (240.9). Grace Church, every
 third Sunday at 11:30 A.M., C. S. Time.

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 re-
 cital 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.

WISJ, MADISON, WIS., 780 KILOCYCLES
 (384.4 meters). Grace Church. Every Sun-
 day, 10:45 A.M., C. 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 P.M., E. S. Time.
 Rev. William R. Wood, rector.

WPG, ATLANTIC CITY, N. J., 1100 KILO-
 cycles (272.6). St. James' Church, every
 Sunday at 4:00 P.M., E. S. Time. Rev. W. W.
 Hlathford, rector.

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

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.

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.

WMAL, WASHINGTON, D. C., 630 KILO-
 cycles (475.9). Washington Cathedral, the
 Bethlehem Chapel or the Peace Cross every
 Sunday. People's Evensong and sermon (usu-
 ally by the Bishop of Washington) at 4:00 P.M.,
 E. S. Time.

WGO, SAN FRANCISCO-OAKLAND, CALIF.
 790 kilocycles (380 meters). Grace Cathed-
 ral. Morning service, first and third Sunday,
 11:00 A.M., P. S. Time.

WOR, NEWARK, N. J. 710 KILOCYCLES
 (422.3 meters). Diocese of Long Island,
 beginning October 29th, between 7:30 and
 7:45 P.M., including dates of November 5th,
 12th, 19th, and 26th.

BOOKS RECEIVED

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

The Bobbs-Merrill Co. Indianapolis, Ind.
Ancient Life in the American Southwest.
 With an Introduction on the General His-
 tory of the American Race. By Edgar L.
 Hewett, D.Soc., LL.D., director of the
 School of American Research of the
 Archaeological Institute of America. Il-
 lustrated. \$5.00.

The Century Co. 353 Fourth Ave., New York City.
County Government and Administration.
 By John A. Fairlie, Ph.D., and Charles M.
 Kneider, Ph.D. The Century Political Sci-
 ence History.

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

Bible Stories: and Miscellaneous Verse. By
 Charles E. Richmond. \$1.50 net.

The Phantom of Big Stone Lake. By Henry
 Luge, author of *The Wonders of Applied
 Mathematics.* \$1.50 net.

Tales and Tangles. By Maude Alexander
 Snyder, author of *Near to Nature in the
 North Country,* etc. \$1.25 net.

Let Us Say Grace. By Mary Sture Vasa. \$1.25
 net.

Daddy Davy: or David Brauer, Master. By
 G. W. Marque Maier. \$1.50 net.

Cokesbury Press. 810 Broadway, Nashville, Tenn.
Junior Worship Material. In Program Form.
 By Nellie V. Burgess. For Use in Junior
 Church Congregations, Junior Departments,
 Vacation Church Schools, Week-day Classes
 and other Junior groups, and for occasional
 use in the small or one-room Church
 School. \$1.50.

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

England Under Queen Anne. Blenheim. By
 George Macaulay Trevelyan, O.M., regius
 professor of Modern History in the Uni-
 versity of Cambridge. With maps. \$7.50.

*The Tale of the Warrior Lord, El Cantar
 de Mio Cid.* Translated by Merriam Sher-
 wood. Decorated by Henry C. Pitz. \$2.50.

The Macmillan Co. 2459 Prairie Ave., Chicago, Ill.
*Our Economic Morality and the Ethic of
 Jesus.* By Harry F. Ward, professor of
 Christian Ethics in Union Theological Sem-
 inary. \$1.35.

Twenty-four Views of Marriage. From the
 Presbyterian General Assembly's Commis-
 sion on Marriage, Divorce, and Remarriage.
 Edited by Clarence A. Spaulding. \$3.00.

The Second Twenty Years at Hull House.
 By Jane Addams. \$4.00.

The Carthusian Order in England. By E.
 Margaret Thompson. \$7.00.

The Eucharistic Canon. With suggestions for
 a possible revision. By John Blomfield.
 \$3.00.

Morehouse Publishing Co. 1801-1817 W. Fond du
 Lac Ave., Milwaukee, Wis.

The Romance of the Book of Common Prayer.
 By Francis G. Burgess. \$1.50.

J. H. Sears & Co. 114 E. 32nd St., New York City.
Side Lights on Queen Victoria. By Sir
 Frederick Ponsonby, G.C.B., C.C.V.O. \$5.00.

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

A Kingdom That Cannot Be Shaken. By
 B. B. Smyth, M.A. With Foreword by the
 Very Rev. the Dean of Canterbury. 2/- net.

Richard R. Smith, Inc. 12 E. 41st St., New York
 City.

English Monasteries in the Middle Ages. An
 Outline of Monastic Architecture and Cus-
 tom from the Conquest to the Suppression.
 By R. Liddesdale Palmer, associate of the
 Royal Institute of British Architects. With
 Seventy-six Illustrations.

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

Chicago Surrenders. By Edward Dean Sul-
 livan, A sequel to *Rattling the Cup on
 Chicago Crime.* \$2.00.

*The Social and Economic Views of Mr.
 Justice Brandeis.* Collected, with Intro-
 ductory Notes. By Alfred Lief. With a Fore-
 word by Charles A. Beard. \$4.50.

PAPER-COVERED BOOKS

The American Library Association. 520 No.
 Michigan Ave., Chicago, Ill.

Ten Pivotal Figures of History. By Ambrose
 W. Vernon. 35 cts.

Americans from Abroad. By John Palmer
 Gavit. 35 cts.

Frontiers of Knowledge. By Jesse Lee Ben-
 nett. 35 cts.

Psychology. By Everett Dean Martin. 35 cts.

Philosophy. By Alexander Meiklejohn. 35 cts.

Religion in Everyday Life. By Wilfred T.
 Grenfell. 35 cts.

Life of Christ. By Rufus M. Jones. 35 cts.

Sociology and Social Problems. By Howard
 W. Odum. 35 cts.

Conflicts in American Public Opinion. By
 William Allen White. 35 cts.

International Relations. By Isaiah Bowman.
 35 cts.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Ox-
 ford Circus, W. 1, London, England.

Morehouse Publishing Co. 1801-1817 W. Fond du
 Lac Ave., Milwaukee, Wis. American agents.

Little Treasuries of Poetry and Art. Three
 booklets, *Under the Greenwood Tree, I
 Heard the Bells on Christmas Day, and
 It Was the Winter Wild.* Boxed, \$1.00 per
 set. Separately, 40 cts. each.

BULLETINS

The Commonwealth of Massachusetts. Department
 of the Secretary (Public Document Division),
 State House, Boston, Mass.

*Annual Report of the Department of Public
 Welfare for the Year ending November 30,
 1929.* Public Document. No. 17.

Department of Publicity. Church Missions House.
 281 Fourth Ave., New York City.

*Theological Text Books for Candidates for
 Holy Orders. Edition of A. D. 1930.* Recom-
 mended by the Commission on the Ministry.
 Issued by the Department of Religious
 Education. Bulletin No. 66. *Official Bul-
 letins of the National Council of the
 Protestant Episcopal Church.*

CALENDAR

The Alaskan Churchman. Box 6, Haverford, Pa.
The Alaskan Churchman Calendar, 1931. 50
 cts. postpaid.

YEAR BOOK

Rev. Charles J. Burton. 46 Burgess St., Silver
 Creek, N. Y.

*Year Book and Church Directory of St.
 Alban's Protestant Episcopal Church, Lake
 Ave. and Buffalo St., Silver Creek, N. Y.,
 1930-1931.*

Archbishop to Name Members of Commission On Relations of Church and State

New Bishop of Rochester Enthroned —Restoration of Chingford Old Church, Essex

The Living Church News Bureau
London, November 14, 1930

AT NEXT WEEK'S SESSION OF THE Church Assembly, the Archbishop of Canterbury will announce the names of the members of the Commission on the Relations of Church and State. The commission, it may be recalled, is one result of the rejection by Parliament of the revised Prayer Book, and follows upon the declaration, by the late Archbishop Davidson, of the fundamental principle that "the Church must retain its inalienable right . . . to formulate its faith . . . and to arrange the expression of that Holy Faith in its form of worship." There are those who consider that such a right is inconsistent with the existing relationship of Church and State, and that no such liberty can be attained without disestablishment. It will be for the commission to discover whether there are reasons making such a relationship impossible in England while quite acceptable in Scotland. The situation is undoubtedly very irksome to Churchmen. The difficulty and delicacy of the position is indicated by the length of time that seems to have been needed to find the right members for a commission which the assembly considered it desirable to appoint so far back as last February.

As regards other business before the assembly—the cathedrals measure should pass the revision stage without difficulty, and will probably receive final approval before the session ends. The education report is likely to prove controversial, especially the proposal to "socialize" the National Society as a Central Council of the Church for Religious Education. It will be urged that practical action of this kind should not be decided upon without separate inquiry.

Two other special reports are announced for consideration—on pensions for widows and orphans of the clergy, and on the principles of Christian giving. The subjects are more or less connected, but, until the reports are issued, the reception of either is difficult to forecast.

Unemployment as a non-political problem is also on the agenda, and an appeal is urged to the Crown for the appointment of a day of prayer that the moral issues involved may be realized by the nation, and divine guidance sought.

CANON ALEXANDER TO OBSERVE ANNIVERSARY

Canon Alexander, who is now the senior member of the chapter of St. Paul's Cathedral, and who was appointed to succeed Canon Holland as treasurer to the chapter in the beginning of 1911, will shortly complete twenty years in this responsible office. Among the chief works of his treasurership have been the maintenance of the cathedral staff and finances during the war, and the starting, superintending, and completion of the preservation of the fabric. During the seventeen years which this scheme has taken to carry out, a sum of £400,000 has been raised from all parts of the Empire, and has not only secured the safety of the building, but enabled the cathedral fabric fund to be put upon a permanently sound basis.

NEW BISHOP OF ROCHESTER ENTHRONED

The new Bishop of Rochester, Dr. M. Linton Smith, formerly Bishop of Hereford, was enthroned in Rochester Cathedral on Wednesday. The service opened with a procession to the west door, headed by the archdeacon of Canterbury (the Ven. E. H. Hardcastle), and including the dean of Hereford, the archdeacons of Rochester and Tonbridge, and the cathedral chapter. The Bishop, from without, having knocked three times to demand admission, the doors were unbolted, the Archbishop's mandate read, and the Bishop was conducted to the choir. In the absence of the dean through illness, the archdeacon of Rochester administered the oath, and the enthronement and installation of the Bishop followed, the ceremony, as usual, being performed by the archdeacon of Canterbury.

DEATH OF BISHOP TROLLOPE

As I informed you in my last letter, a cable was received by the S. P. G. on Thursday, November 6th, stating that Dr. M. N. Trollope, Bishop of Corea, had died suddenly on board the Japanese liner *Hakusan Maru*, which had come into collision with another vessel in Kobe harbor. The passengers were naturally alarmed, and it is surmised that Dr. Trollope, who had long been suffering from a weak heart, was so overcome that he had a seizure, from which he did not recover.

Bishop Trollope left the shores of England for the last time on Sunday, September 14th. He viewed his return to Corea with considerable foreboding, and regarded the tasks which lay before him with some anxiety.

It is no secret that Bishop Trollope was so opposed to Resolution 42—which related to Intercommunion—that he absented himself from the final week of the deliberations of the Lambeth Conference. His strong and determined action so impressed the responsible bishops, that a special session was convened, at which the explanatory note was framed. It was not till this explanatory note had been adopted that Dr. Trollope found himself able to come back and attend the final service of thanksgiving at Westminster.

VACANCY AT ST. AIDAN'S, SMALL HEATH, BIRMINGHAM

It is understood that the Archbishop of Canterbury will shortly present a new incumbent for the living of St. Aidan's, Small Heath, Birmingham, which has been vacant since the Bishop of Birmingham first refused to induct the clergyman presented by the trustees last year. The Rev. G. D. Simmonds was presented to Dr. Barnes for induction on November 3, 1929, by the trustees, among whom is the Bishop of Truro. The reason given by Dr. Barnes for his refusal to induct was that Mr. Simmonds was unwilling to give certain undertakings as to the conduct of Anglo-Catholic forms of worship. An order to induct was obtained by the trustees against Dr. Barnes in the Chancery Court in April, but he refused to obey it. In May the patronage lapsed to him, but he has not filled the living. With the passing of a year the patronage now lapses to the Archbishop of Canterbury.

RESTORATION OF CHINGFORD OLD CHURCH

Chingford Old Church, which crowns Chingford Mount, on the borders of Ep-

ping Forest, in Essex, has been rescued from dereliction and restored to something of its ancient glory. The church's history is a venerable one. Late in the thirteenth century an Early English church was built on the site of a Norman church, the new building consisting of nave, aisle, chancel. The tower was added in 1400, and later in the same century the chancel was rebuilt. The next century's contribution was the beautiful south porch of moulded Tudor brick.

Early in the nineteenth century subsidences caused anxiety, and by 1844 the church had become unsafe, and the congregation went to the new church on Chingford Green. The old building was allowed to fall into ruin, the roof of the nave collapsing in 1904. Two years ago, however, the generosity of a parishioner enabled the restoration to be taken in hand, and today the church stands intact and beautiful within and without, retaining its ancient characteristics and atmosphere. It is thus fitted to play its part in providing for the spiritual needs of the numbers of people whom the new housing schemes are bringing into the district.

In the presence of a large congregation the Bishop of Chelmsford dedicated the restored church on Monday in last week, giving it the name of All Saints'.

GEORGE PARSONS.

ARMISTICE DAY AT ST. JAMES', WICHITA, KANS.

WICHITA, KANS.—Armistice Day had been designated as founder's day at St. James' Church because it was the birthday of the late Otis Earl Gray who would have been fifty years old had he lived, and also because it was so close to the tenth anniversary of the founding of the church. The Rev. Mr. Gray was the founder and the first rector. He died on January 15th, and the services on founder's day were largely of a memorial nature.

The opening service was a corporate celebration of the Holy Communion held at seven o'clock. It was the first time that the Holy Communion had been celebrated at the new altar. Bishop Wise was the celebrant and was assisted by the Rev. O. J. P. Wetklo of Wichita, the Rev. Oliver Crawford of Pittsburg, and the rector, the Rev. Samuel E. West. After the processional hymn, the Bishop blessed a beautiful white super-frontal, a linen credence cloth, and a eucharistic stole.

The main service of the day was held at 10:45 A.M. The first address was given by Dr. Fred O'Donnell of Junction City, who was divisional surgeon of the 89th Division and as such was closely associated during the war with the Rev. Mr. Gray who was chaplain of the same division.

Dr. O'Donnell was followed by Bishop Wise who took for his theme *The Building of the City of God*.

After the singing of a hymn, the new altar, reredos, credence, and wainscotting were formally presented by the senior and junior wardens of the church. The gift was accepted in the name of the church by the rector who requested the Bishop to proceed to the dedication.

The altar was made possible by the voluntary gift of members of the church and friends of the Rev. Mr. Gray through a fund which was started immediately after his death. The entire cost had been met before the service of dedication. The Rev. Mr. Gray's ashes are deposited beneath the altar.

Consecrate Church for Russian Congregation Of Eastern Orthodox Church, Toronto

Athabasca Expresses Appreciation of Bishop's Work—Central Council of G. F. S. Meets

The Living Church News Bureau
Toronto, November 21, 1930

LAST SUNDAY WILL ALWAYS BE REMEMBERED by the Russian congregation of the Eastern Orthodox Church in Toronto, marking as it did the consecration of their church on Glen Morris street, formerly used as a Lutheran church and after being purchased by the Russian congregation made over and equipped, mainly by the voluntary labor of the people themselves. The consecration services were performed by Archbishop Platon, of New York, Metropolitan of the Russian Church in North America, and Bishop Arseny, of Winnipeg, Bishop of the Russian Church in Canada. On Saturday evening at a special service a Union Jack had been presented to the congregation by the Daughters of the Empire.

On Sunday morning the Russian congregation, headed by their priest, the Rev. Alexander Pyza, and the Russian band and carrying their sacred furniture, began their procession from the temporary edifice where they had worshipped, to the church which had been for several years a dream. As they passed on Spadina Crescent the memorial to the Unknown Soldier they paused, paid their tribute in *Vechnaia Pamit* (Glory to the Dead), and marched on. At the church they were met by the Archbishop and the Bishop and other clergy and after the sacred furniture had been placed in its new home, the solemn service of consecration began. A solemn feature was the making of the sign of the cross on all the walls with the sacred oil.

The Archbishop was assisted by Archdeacon Semoff of New York. The local Greek and Bulgarian priests also attended. Places of honor in the sanctuary were given to Canon Hartley, rural dean of Toronto, who brought the greetings and good wishes of the Bishop and diocese of Toronto, Canon Vernon, general secretary of the Council for Social Service, which has a special committee on research and friendly relationships with the Churches of foreign-born new Canadians; and the Rev. Gordon Hern, secretary of that committee.

At the conclusion of the ceremonies the Divine Liturgy was commenced and at the customary place the Rev. E. S. Davidoff was advanced from the diaconate to the priesthood.

During the service addresses in Russian, followed by brief words of thanks in English, were made by Archbishop Platon and Bishop Arseny. Canon Hartley read the letter of greeting from the Bishop of Toronto, which referred to the growing understanding between the Eastern and Anglican Church and the work accomplished at Lambeth. Canon Hartley said that the greetings of the Bishop of Toronto, 146 priests, and 86,000 communicants of the Church of England assured the new congregation of the brotherly feeling existing between two branches of the great Catholic Church.

The Rev. Gordon Hern, of the Church of the Nativity, in a brief address extended congratulations.

Bishop Arseny said: "I thank those Canadians who helped build our church

and ask your hand to help me and my people. In the old land our bishops are in jail and our clergy have been killed, but if the Church be safe in Canada, we can bring back that great religion for which they suffered and further cement the beautiful relationship we see today."

The services extended until nearly 2 o'clock. The church was packed with a devout congregation who stood throughout.

SYNOD OF ATHABASCA EXPRESSES APPRECIATION OF BISHOP ROBINS' WORK

The synod of Athabasca, having learned of the resignation of the Rt. Rev. E. F. Robins, D.D., of the bishopric of the diocese, passed a resolution, recording its sense of the loss which the diocese and the whole Church in Canada is about to sustain thereby.

For over twenty years, first as archdeacon and later as bishop, Bishop Robins administered the affairs of the diocese, working tirelessly for the upbuilding of its resources, spiritual and material. He brought the finances of the diocese to their present very satisfactory condition; and the Bishopric Endowment Fund now amounting to about \$85,000 is very largely his creation.

MEETING OF CENTRAL COUNCIL G. F. S.

The annual meeting of Central Council of the Girls' Friendly Society in Canada was held in Montreal, the diocesan councils of Toronto, Niagara, Huron, and Montreal being well represented. The business sessions took place in the parish hall

of St. George's Church, opening prayers being conducted by the Rev. Canon A. P. Gower-Rees. Encouraging reports were heard from the secretary, treasurer, and finance committee, also from the committee on Girls' Work, the convener of the G. F. S. booth in the exhibit of the Nation Council of Women at the Canadian National Exhibition, and the Travelers' Aid representative. Mrs. Gilbert Ferrabee, president of the Woman's Auxiliary, expressed the interest of that body.

DOMINION CONFERENCE OF A. Y. P. A.

The annual conference of the Dominion Anglican Young People's Association was held in London, Ont. A rally service was held in St. Paul's Cathedral, the preacher being the Rev. Canon C. E. Riley, rector of St. George's Church, St. Catharines. Following this, delegates assembled in Cronyn Hall and addresses of welcome were given by the Archbishop of Huron, the Mayor of London, manager of the Chamber of Commerce, and the president of London District Council.

The opening of the conference took place in the Masonic Temple. After the usual business splendid addresses were given by members of the A. Y. P. A. The evening was devoted to a campers' exchange of camp photographs.

Reginald G. Towne, of Merriton, Ont., was elected president for the coming year. Dominion Life Memberships were conferred upon Miss Nora Powell, Toronto, and the Rev. H. T. Collier of Hamilton.

The conference banquet was held in the Masonic Temple, Col. W. F. Cockshutt of Brantford being the special speaker.

Special Young People's services were held in all the local deanery churches on Sunday.

Next year the conference will be held in Regina.

Bishop of Colorado to Conduct Preaching Mission in Trinity Church, New York

St. Clement's Church Celebrates Centennial—The New York Controversy—Other Items

The Living Church News Bureau
New York, November 22, 1930

AN ARRAY OF DECIDEDLY PERTINENT TOPICS is given in the announced schedule of conferences which the Bishop of Colorado is to conduct in Trinity Church, New York. It is described as a midday mission. The services are to be held each day, Monday through Friday, in the two weeks of December beginning with the 1st and the 8th. From noon to 12:30 Bishop Johnson will explain what the Christian Religion is, speaking on, What do we believe about God, about Christ, about the Holy Spirit? What is the Holy Catholic Church, What are the promises of Christ; and in the second week: What is Baptism, the Laying on of Hands, the Holy Communion, Holy Matrimony, the Sacrament of Penance? And from 12:30 to 1 o'clock the subjects to be discussed are: Is God a Myth? Was Christ an Impostor? Is Sin a Reality? Is Religion a Hypocrisy? Is the Kingdom of Heaven an Illusion; and in the second week: The Child and the Man, the Savage and the Saint, the Man and Society, Sons or Robots, the Cradle and the Grave. The Bishop also will be the preacher at 11 o'clock in Trinity Church on Sundays,

November 30th, December 7th and 14th. On each week-day of the mission there will be an additional Eucharist at 11 o'clock. A folder giving these details in ordered form can be obtained from the church at Broadway and Wall street. As pointed out last week, these services are for the people of the city and their influence is bound to reach a great many of our parishes.

THE NEW YORK CONTROVERSY

On page 134 of THE LIVING CHURCH, issue of November 22d, there appeared the reprint of an item from last Monday's New York Times. This had to do with the statement signed by thirteen priests of the diocese of New York, and which, in letter form, was handed out to parishioners after the services of last Sunday in some of the churches of which the signers are rectors.

Also on Monday, Bishop Manning issued a statement by way of reply and which was printed in Tuesday's papers. The declaration was as follows:

"I have noticed in the papers this morning a statement signed by several of our clergy of the diocese of New York. To avoid all possibility of misunderstanding in this matter, may I say that if this statement had been brought to me I should have been quite willing to add my signature to it.

"My agreement with what is contained in this statement is made quite clear in the sermon that I preached at the conse-

cration of the Rt. Rev. Charles K. Gilbert. As a matter of fact, more than half of that sermon is devoted to a similar insistence upon the evangelical as well as Catholic character of the Episcopal Church. Copies of the sermon can be obtained from the cathedral or from my office."

CENTENNIAL AT ST. CLEMENT'S

The Rev. Thomas A. Sparks will come back tomorrow from his new rectorship at Rosemont, Pa., to preach in St. Clement's Church, 423 West 46th street. Not only is it St. Clement's Day, but this year marks the one hundredth anniversary of the establishing of this work. First services were held in July, 1830 in a room in Barrow street, and in that same year St. Clement's Church was incorporated, the Rev. Lewis P. Bayard becoming the first rector. For many years the work was located in West Third street near Sixth avenue where one of the remembered rectorships was that of the Rev. Maurice Britton. Following the condemnation of the edifice, services were held for a time in a nearby dwelling-house. Then, with the coming of the Rev. Thomas Ayres Sparks, the future of the work became assured. A merger was effected with the congregation of St. Cornelius' Church, the present location in 46th street, and removal thereto was made in 1920. Four years later the congregation of St. Chrysostom's chapel of Trinity parish, then worshipping at Seventh avenue and 39th street, was received into St. Clement's parish, the three congregations making a strong unit for effective work. Fr. Sparks resigned this autumn to become rector at Rosemont, and he has been succeeded at St. Clement's by the Rev. Leonel E. W. Mitchell, formerly assistant priest at St. Agnes' Chapel.

BAPTISTERY AT ST. IGNATIUS'

On Sunday morning, November 2d, the Rev. Dr. William Pitt McCune, rector of the parish, dedicated the new baptistery which has been placed in the transept of St. Ignatius' Church. This is a memorial to John Schureman Sutphen.

ITEMS

The Rt. Rev. Hugh John Embling, Anglican Bishop of Rhodesia, Africa, will be the preacher tomorrow evening at Intercession Chapel.

The Rev. Dr. J. Wilson Sutton of Trinity Chapel will speak on the work of Seabury House, Mendon, Mass., at the meeting on December 3d of the Church Club for Women.

Grace Church at Hastings, the Rt. Rev. Dr. W. H. Overs, rector, has been moved from its long time location on Main street to the new and splendidly situated property of the parish at Main and Broadway.

Albert F. Robinson has become organist and master of the choristers at Holyrood Church, filling the vacancy caused by the recent death of Professor Bond.

The date of the annual benefit of the Episcopal Actors' Guild has been changed from November 25th to Friday, December 19th.

HARRISON ROCKWELL.

NEW YORK CATHEDRAL TO SHARE IN ESTATE

NEW YORK—The Cathedral of St. John the Divine, St. Luke's Hospital, and the Loomis Sanatorium at Loomis, N. Y., will share the residue of the estate of Mrs. Emma W. Scott. The estate totals around \$250,000.

The Cathedral of St. John the Divine also received \$5,000 to erect a memorial to Mrs. Scott.

Social Service Agencies in Massachusetts Report Returns to Appeals Are Good

Work of Two Altar Guilds in Diocese—Memorials Dedicated at St. James', Fall River

The Living Church News Bureau
Boston, November 22, 1930

WIDESPREAD PREPARATIONS FOR PARISH canvasses and the financial issues of parish magazines emphasize the general anxiety to end the current year with apportionments paid and to start the new one with parish obligations well underwritten. Times are hard, especially in the mill towns and cities, so it was all the more interesting at the last monthly conference of representatives from social service agencies to hear that monetary returns to appeals for membership enrolment and gifts are good. Why? Because the social consciousness of the many has been awakened by the present distress, and a multiplicity of small gifts is taking the place of the fewer munificent gifts. This finding of a group of experts in active contact with the problem of financing worthy causes has a message of cheer in connection with parish support.

With regard to parish apportionments, Bishop Sherrill has sent a letter to the clergy of the diocese stating that all apportionments for 1931 have been determined by arithmetic based on current expenses. All parishes are assessed on the same basis. While it is recognized that no method is perfect, at least this method is the best yet devised and every parish is asked to do the very best possible. Late yesterday afternoon, the wardens and treasurers of parishes met with Bishop Sherrill in the lecture hall of the Diocesan House for an hour during which the financial program for 1931 was explained.

ALTAR GUILDS OF DIOCESE

Massachusetts has two altar associations: the Massachusetts Altar Society, long established under the leadership of Miss E. Trevor Bush and renowned for its embroidery workshop whose profits are used in providing sanctuary furnishings, hangings, and vestments for missions at home and abroad; and the Diocesan Altar Guild, whose activities are inspirational and educational and whose membership embraces the parish altar guilds. The Diocesan Altar Guild held its annual business meeting last Wednesday after a service of corporate Communion in the cathedral. Among interesting items reported was one from the altar guild of the Church of the Epiphany, Dorchester, for this guild has just completed a white set, consisting of altar frontal, burse, veil, and stole, for an adopted mission in Oklahoma.

WORKERS TO RETURN TO FIELDS

Miss Charlotte Brown, a U. T. O. worker from All Saints' parish, Brookline, is known to a great many through her former work in South Dakota and her more recent labors with Bishop Remington in Eastern Oregon. At the first of the year, she will begin work under Bishop Jenkins of Nevada by going to St. Philip's in the Desert, Hawthorne, where there has never been a church. Miss Brown has spoken in many parishes about her work and will complete a short period of rest before returning to the West.

Miss Mildred Hayes, a Massachusetts missionary whose work has been with

the industrial classes of St. Andrew's Mission, Mayaguez, Porto Rico, will return to the island at the end of this month. With Bishop Colmore's consent and approval, Miss Hayes is about to assist in a larger work under civil auspices—the fostering of island industries in a way to enhance the well-being of the native workers, an activity very near to the heart of Mrs. Theodore Roosevelt, Jr. This new activity has a distinct social service and missionary aspect.

CHURCH SERVICE LEAGUE MEETS

"Putting the diocese of Massachusetts into our program" was the general subject of the monthly meeting of the Church Service League last Wednesday. Miss Marian Smith, of the House of Mercy, and Ralph Barrow, new executive secretary of the Church Home Society, were the guest speakers. The two activities represented by them are the two diocesan institutions dealing with emergencies in the lives of our children and adolescents.

MEMORIALS DEDICATED AT ST. JAMES', FALL RIVER

St. James' Church, Fall River, of which the Rev. Burdette Lansdowne is rector, dedicated certain memorial gifts upon the occasion of its forty-fifth anniversary earlier in the month. These gifts included a lectern in memory of Mrs. Robert Bateson; eucharistic candlesticks in memory of John Vernon who lost his life in the Pinthis, June 10th; chalice veils commemorating the forty-fourth anniversary of the parish branch of the Girls' Friendly Society; and altar linen from Mrs. Hugh Moss in memory of her daughter. The Rev. George D. Harris, former rector of the parish, returned to preach during the observance of the anniversary.

MISCELLANEOUS

The autumn number of *The Lamp*, a little folder devoted to the recommendation of books that deepen religion or enrich life, has made its appearance and is being distributed freely. The November number of *The Observer*, the organ of the diocesan department of religious education, has appeared in new guise, printed instead of being mimeographed.

Limiting the Load on One's Mind, Dr. Gilkey's sermon which made so great an impression when delivered in St. Paul's Cathedral, and also when published in the Cathedral *Quarterly*, has now been added to the cathedral publications as a separate booklet.

The Rev. C. F. Andrews of England, friend and associate of Gandhi and Tagore, preached in St. Paul's Cathedral last Sunday morning and in Trinity Church on the evening of the same day. Dean Nichols of St. John's University, Shanghai, preached in the cathedral last Sunday evening.

A memorial service for Mrs. Frances Groves, for many years the matron of the Mothers' Rest, Revere, was held in St. Matthew's Church, South Boston, on the evening of November 9th.

ETHEL M. ROBERTS.

A YOUNG man who had been a clown in a circus but had been spending some time in jail was baptized by a prison chaplain in Michigan recently. News of this event so affected the young man's foster parents that they resumed going to church, which they had neglected for years.

Bishop Stewart Outlines Plans for Extension Of Missionary Activities in Diocese

Church School Leaders Meet—Plan Special St. Andrew's Day Service—Other Items

END SEEMS IMMINENT FOR BISHOP GRISWOLD

Chicago, November 25th (Special)—Bishop Griswold is considerably weaker this morning. The fluid injections which have virtually kept him alive for four weeks have had to be discontinued because of failure of the system to assimilate the fluids. The end seems imminent unless a definite improvement comes shortly.

CHICAGO, NOVEMBER 22—Bishop Griswold has been slightly improved this week, according to daily bulletins from Dr. Dwight F. Clark, the Bishop's physician. While the Bishop continues very low, he has taken a slightly larger amount of nourishment than previously. He is still in a comatose condition and it is only during brief moments that he is at all conscious.

The Living Church News Bureau
Chicago, November 22, 1930

HOLD THE LINE; THERE MUST BE NO retrenchment; we must go forward!"

That was Bishop Stewart's charge to the laity of the diocese of Chicago at the annual meeting of clergy, wardens, vestrymen, and finance committeemen, under auspices of the Church Club, at the Sherman Hotel, Monday night. The Bishop Coadjutor laid down certain plans and suggestions which are expected to be cardinal points in his program for the future of the diocese.

In the first place, Bishop Stewart stated that he intends to ask for provision of several archdeacons who would have supervision over the missionary work of a specified section of the diocese. This will be part of his program for the extension of the missionary activities. In the second place, he declared himself firmly in favor of a plan for the regular advancement of clergy in the diocese, as against drawing clergy from the outside. He called upon the laity to assist him in this plan. Thirdly, he expressed himself as opposed to unbusiness-like methods in the financing of parochial projects, terming such "cannibalism" and "stupid self-destructiveness." Finally, he asked the laity to give him their undivided support in going forward in the diocese, in supporting the diocesan and general Church work as well as parochial activities.

A feature of the meeting was the formal presentation by Frank O. Salisbury, English painter, of his portrait of the Most Rev. Charles Palmerston Anderson, D.D., late Presiding Bishop and Bishop of Chicago. Bishop Stewart unveiled the painting, Mr. Salisbury then formally presented it to the Bishop, and Bishop Stewart in turn placed the piece in custody of Dean Grant of the Western Theological Seminary for placement in the seminary's new buildings in Evanston, where Bishop Anderson is buried.

The Rev. Dr. Stephen E. Keeler, rector of St. Chrysostom's, represented the clergy on the program, telling of the sectional meetings held recently. John A. Bunnell,

president of the Chicago Board of Trade, speaking on behalf of the laity, urged larger emphasis upon the spiritual in Church work.

Approximately 300 clergy and laity were present at the dinner.

CHURCH SCHOOL LEADERS MEET

The primary function of the Church school is worship; all else is a footnote, the Rev. John W. Suter, executive secretary of the Department of Religious Education of the National Council, declared Friday night speaking before clergy and Church school superintendents at St. James' Community House.

The teacher's association with the child in the Church school should be a spiritual fellowship, declared Dr. Suter. He emphasized the fact that a child should be made to feel that he has a part in his Church school life, rather than that he is being imposed upon by having to go to the school.

The meeting was sponsored by the Church school directors' association of the diocese.

DR. NORWOOD ADDRESSES ROUND TABLE

While Henry the Eighth was guided by reasons far from noble, he saved England from prolonged religious wars and rendered a notable service to English Christianity, the Rev. Prof. Percy V. Norwood, Ph.D., of the Western Theological Seminary, told the Clergy's Round Table Monday morning. Henry was largely responsible for making the Anglican communion the "bridge Church" to reunion, Professor Norwood stated.

CALVARY CHURCH UNDER THE REV. D. E. GIBSON

Calvary Church, Chicago, has been placed temporarily under direction of the Rev. David E. Gibson, priest-in-charge of the Cathedral Shelter. The Rev. F. J. Tromp recently went from Calvary to St. Ambrose's Church, Chicago Heights.

Bishop Stewart also has assigned the Rev. George Edwin White, who is doing graduate work at the Western Theological Seminary, to the Shelter staff and Fr. White is taking the services at Calvary under Fr. Gibson's direction.

SPECIAL ST. ANDREW'S DAY SERVICE

A special service in commemoration of the founding of the Brotherhood of St. Andrew will be held at St. James' Cathedral, birthplace of the Brotherhood, next Sunday afternoon, November 30th, St. Andrew's Day. In invitation to all Brotherhood members as well as men and boys generally to attend the service has been issued by James L. Houghteling, son of the founder and a national councilman of the order.

The service will be held at 5:30 P.M. Following the service, there will be a supper served in St. James' Community House.

NEWS NOTES

Special Thanksgiving Day services will be held in churches throughout the diocese. Union services will be held in Hyde Park, St. Paul's Church participating, and in Lake Forest, the Holy Spirit Church co-operating. Children's Thanksgiving Day offerings will be collected tomorrow and their gifts of food and clothing distributed to institutions and poor next week.

The Rev. Richard Cox of St. Paul's, Savanna, and the Rev. T. N. Harrowell of

NURSE NEEDED FOR WORK IN ALASKA

New York—The Hudson Stuck Memorial Hospital at Fort Yukon is in a desperate plight. Two epidemics during the late summer and early autumn swept the Indian Village and wore out the staff. The first, of intestinal flu, affected nearly every Indian home and was followed by an equally virulent streptococcal throat. One nurse has broken down and has been obliged to come out of Alaska. Both the other nurses have been ill, although fortunately not at the same time.

A wireless message informs the Department of Missions that Dr. Grafton Burke has been ill for over a month with a septic throat but has been obliged to keep going night and day doing a great deal of nursing as well as doctor's work. He is now on the verge of a breakdown because of work and worry. Efforts are being made to bring a physician from Fairbanks by airplane for consultation with regard to Dr. Burke's condition.

The Department of Missions is seeking a thoroughly trained nurse, in vigorous health, a communicant of the Church, ready to face frontier conditions and an abundance of hard work, and willing to fly the 250 miles from Fairbanks to Fort Yukon. The only other means of reaching the hospital at the present time would be by dog sled over the winter trail, which would take as many weeks as the airplane trip would take hours.

The associate secretary of the Department of Missions, the Rev. A. B. Parson, 281 Fourth avenue, New York, will be glad to supply information to anyone willing to consider helping out in this emergency for the next eight months or longer.

Holy Cross-Immanuel, both of whom have been seriously ill, are reported on the way to recovery.

Bishop Ivins of Milwaukee was the speaker before the Catholic Club of Chicago at St. Luke's Church, Evanston, Wednesday night. Bishop Stewart also spoke briefly.

The Rev. John R. Pickells of Trinity Church was the preacher at patronal festival services at St. Edmund's Church this week. The Rev. S. J. Martin, priest in-charge, assisted in the service.

Hon. Ross C. Hall, who was elected to succeed the late Judge Jesse Holdom in the superior court of Cook County at the recent election, is a member of Grace Church, Oak Park. Judge Holdom was for many years an active and devoted Churchman.

TO WORK IN THE LIBERIAN HINTERLAND

SISTERS FROM an English Order, the Community of the Holy Name, are to undertake work at the Holy Cross Mission in the Liberian hinterland. This is the outcome of a long-standing need for women to work among African girls and women while the Holy Cross Fathers are carrying it forward among boys and men. Five Sisters, it is hoped, may go out to Liberia in February. News of this prompted a friend of the Order of the Holy Cross to send a check of \$1,000 for the new work, and another friend sent an immediate pledge of \$25, paying it in weekly instalments.

St. Clement's Church, Philadelphia, Observes Annual Patronal Festival

Service for French Veterans in Holy Trinity Church—Presiding Bishop Visits City

The Living Church News Bureau
Philadelphia, November 22, 1930

WITH THE FIRST VESPERS OF THE Feast of St. Clement, P.M., which will be sung this evening at 6 in the chapel of St. Clement's Church, the annual patronal festival of that parish will begin.

Fr. Joseph, Superior of the Order of St. Francis, will be the preacher tomorrow morning at Solemn Mass, at which time there will be a festival procession. Thanksgiving for the Catholic Faith will be offered.

At Solemn Vespers tomorrow evening, the Rev. Thomas Ayres Sparks, rector of

Veterans, proceeded from Rebyburn Plaza to the church before the service. More than a dozen patriotic organizations were represented. The French flag and other standards were massed in the chancel. At the close of the service, the procession marched from the church to the strains of the French national anthem.

PRESIDING BISHOP HONORED BY CHURCH CLUB

The Most Rev. James DeWolf Perry, D.D., Presiding Bishop, who is a native of Philadelphia, was the guest of the Church Club of the diocese at a reception given in his honor on Thursday evening, November 20th, in the parish house of Holy Trinity Church.

The Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania, extended an invitation to the National Council, through Bishop Perry, to occupy the Roxborough



ARMISTICE SERVICE IN PHILADELPHIA

French veterans entering Holy Trinity Church, Philadelphia, at a special Post-Armistice Day service held there on November 16th.

the Church of the Good Shepherd, Rosemont, will preach. There will be a corporate Communion of the congregation at the early Masses.

On Tuesday in the Octave, November 25th, a parish tea will be held in the parish house, with a reception and entertainment for all members of the church and congregation. On Thanksgiving Day, there will be a Solemn Mass at 11. On Friday evening, the rector, the Rev. Franklin Joiner, will preach at 8, and Benediction will be held following the sermon.

The Rev. Shirley C. Hughson, superior of the Order of the Holy Cross, West Park, N. Y., will be the preacher next Sunday morning, November 30th. The Rev. Thomas Burgess, rector of All Hallows' Church, Wyncote, will preach at the evening service, when there will be a procession of the guilds, Solemn Vespers, and *Te Deum*.

On St. Andrew's Day, Monday, December 1st, there will be a Solemn Mass at 11.

SERVICE FOR FRENCH VETERANS HELD IN HOLY TRINITY CHURCH

A Post-Armistice Day service was held last Sunday in Holy Trinity Church, Rittenhouse square, for the Federation of French War Veterans.

The Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity, preached a sermon on Universal Peace. He was assisted in the service by his son, the Rev. Floyd W. Tomkins, Jr., the Rev. B. Janney Ruderow, vicar of Holy Trinity Chapel, and the Rev. Victor Rahard, rector of the French Chapel of St. Sauveur.

A parade of the French Veterans, as well as British, Polish, and Italian War

Cathedral site as its future home. This site is on a very high point, overlooking the city of Philadelphia.

CORPORATE DEDICATION DAY AT OLD CHRIST CHURCH

Tomorrow, November 23d, will be corporate dedication day at Old Christ Church. Many members of the parish, who have moved out of the city, will return for the morning service, at which the rector, the Rev. Dr. Louis C. Washburn, will preach.

A parish meeting will be held in the neighborhood house on Monday, and a young people's meeting on Wednesday evening. Next Sunday, November 30th, there will be a gratitude service.

THE EPISCOPAL HOSPITAL

In making his annual appeal for the Episcopal Hospital, Bishop Garland, in a letter written to all the parishes, requests that the Thanksgiving Day Offerings be given to the hospital.

On account of the critical unemployment conditions, the income of the hospital from pay patients has shown a great decrease. During the past year, 7,000 patients were admitted, of which less than fifty per cent of the total number were able to pay anything, and over eighty per cent were unable to pay the full cost of treatment.

NEW RECTOR CALLED TO ST. PAUL'S, SOUTH PHILADELPHIA

The Rev. Herbert L. Johnson, of the Church of St. John the Evangelist, Haverhill, Mass., has accepted a call to the rectorship of St. Paul's Church, South Philadelphia. He will succeed the Rev. Stanley

New Books

The Radiant Life by JOHN S. BUNTING

Introduction by Joseph Fort Newton, D.D. A book which, as Dr. Newton says, "is wise with a wisdom that is gentle, and overbrooded by a spirit of serenity." Throughout the author is concerned with the factors which minister to the heart and feed the springs of the spiritual life. \$1.50

Marriage and Romance With Other Studies by J. PATERSON-SMYTH

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Awarded gold medal by Panama Pacific Exposition

V. Wilcox, who has now become rector of St. Paul's, Chester.

CHURCHES AND INSTITUTE TO BENEFIT
BY WILLS

By the will of Miss Helen Huber, who died in Germantown on November 9th, the Seamen's Church Institute is bequeathed \$5,000. This gift is to be a memorial to her nephew, Commander Jay Hale Sykes, U. S. N.

St. Thomas' Church, Whitmarsh, is to receive \$1,000 upon the death of a beneficiary, under the terms of the will of George Herbert Miller, who died on November 8th at Holmesburg.

William H. Iredale, who died on November 15th, bequeathed \$500 to the Endowment Fund of St. Paul's Church, Chester.
ELEANOR ROBERTS HOWES.

STUDENTS ENDORSE STAND
TAKEN BY BISHOP MANNING

NEW YORK—The attacks upon Bishop Manning and the criticisms and "declarations" recently published have had the inevitable result of producing a flood of sympathy for the Bishop and of appreciation of his position. The *Diocesan Bulletin* of New York states that a committee of students of the General Theological Seminary recently called in person upon the Bishop and presented these resolutions, signed by a large part of the student body:

"We, the undersigned members of the General Theological Seminary, wish to take this opportunity of expressing our approbation of the sermon preached by you in the Cathedral of St. John the Divine on the occasion of the consecration of the Rev. Charles Kendall Gilbert. We regret exceedingly the unpleasant criticism that has been leveled against you and are unable to understand the attitude of those who hold that a Bishop of the Church should not preach the faith of the Church in his own cathedral.

"All of us look forward to the time when the prayer of our Lord, *ut omnes unum sint*, may be fulfilled, but we are convinced that any scheme of organic union which involves a sacrifice of principle for the sake of a mere outward amalgamation, based apparently on motives of numerical and material gain, is not only futile, but constitutes a breach of a sacred trust.

"We beg to tender our admiration for the way in which you have always proved yourself a champion of the Church's faith, and to give our assurance that you have our support and our prayers.

"May you long continue to proclaim the faith of the Church and to exercise your office as chief shepherd of this portion of Christ's flock."

The *Diocesan Bulletin* also discloses that the archdeaconry of Ramapo, which is in the northern part of Bishop Manning's diocese, has adopted and sent to him the following resolution:

"Resolved: The archdeaconry of Ramapo sends affectionate greetings to the Bishop of the diocese and takes occasion to express to him our high appreciation of his definite presentation of the Church's fundamental doctrine of holy orders as held and taught by this Church in our Prayer Book and Ordinal, so admirably set forth by him in his sermon at the consecration of Bishop Gilbert, October 28, 1930.

"Resolved: That the secretary enter these proceedings on the records of the archdeaconry with a copy of the Bishop's sermon."

A letter sent to Bishop Manning by the Rev. Dr. John Robertson McMahon, pastor of the Westminster Presbyterian Church, Grand Rapids, Mich., is printed in the *Bulletin* and says:

"As a Presbyterian minister I should

like to assure you that outside of your own communion there are many who have nothing but admiration for you. Your definite stand for the doctrines of your Church makes a tremendous appeal to us.

"Not only have I read the sermon you preached at the consecration of Bishop Gilbert, but I have reread it; and I have reread it again. And I fail to see anything in it to which even a Presbyterian minister might take exception. If the position of the Episcopal Church with regard to the Catholic faith and the ministry is not as you have stated it, then, to some of us at least, words have no meaning at all."

The Bishop's mail has been flooded with letters from bishops, clergy, and lay people from all parts of the country expressing appreciation of his sermon on The Apostolic Ministry.

SYNOD OF FOURTH PROVINCE
MEETS AT JACKSON, MISS.

JACKSON, MISS.—The synod of the fourth province, held at Jackson November 11th to 13th, though somewhat smaller in numbers than that of 1929, was marked by deep earnestness and enthusiasm. The address of welcome was given by the Bishop of Mississippi, the Rt. Rev. Theodore DuBose Bratton, D.D., and the response by the president of the synod, the Rt. Rev. Henry J. Mikell, D.D., Bishop of Atlanta.

A valuable addition to the usual program was a quiet hour conducted by Bishop Bratton on the first afternoon. The opening sermon was preached by the Rt. Rev. Hugh L. Burleson, D.D., Bishop of South Dakota. The synod devoted itself to the consideration of the important tasks which face the Church in the South. Under the leadership of the Rev. Gardner Tucker, excellent work has been done along the line of religious education, and it was planned to make a fuller use of the opportunities afforded by the summer conferences and schools at Sewanee and at Kanuga. Practical social service work was also discussed at length.

The most important thing considered by the synod, however, was the need of strengthening and deepening the spiritual life of the Church. It was finally decided to appoint a committee to work out a "mission for missions," to strive to evolve a plan for the whole province. In connection with this, the Rev. Malcolm S. Taylor spoke of the retreat for clergy to be held at DuBose School in February.

A special conference for college workers was held Thursday afternoon, under the leadership of Bishop McDowell, and at night the synod was addressed by the Rev. W. Brooke Stabler and the Rev. T. H. Wright on College Work.

DECLINES DEANSHIP OF
NEW MEXICO CATHEDRAL

VICKSBURG, MISS.—The Rev. Gordon M. Reese has declined the election of the chapter of St. John's Cathedral, Albuquerque, N. M., to become dean of the cathedral and will remain as rector of Holy Trinity Church, Vicksburg.

During the rectorship of the Rev. Mr. Reese at Holy Trinity the church has been redecorated and seventeen new memorials have enhanced the beauty of what is considered one of the most beautiful churches in the South. The public schools and people of every denomination in the community petitioned the Rev. Mr. Reese to remain. Nearly six years have passed since the Rev. Mr. Reese became rector of Holy Trinity and the parish is looking forward to the building of a much needed parish house.

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**BISHOP AND MRS. BEECHER IN
AUTOMOBILE ACCIDENT**

HASTINGS, NEB.—The Bishop of Western Nebraska and Mrs. George Allen Beecher were victims of an automobile accident near Ansley, Saturday night, November 15th. Bishop Beecher's car and a car driven by an unknown party collided head-on during a severe snow-storm. The Bishop sustained a fracture of the leg



IN AUTOMOBILE ACCIDENT

The Rt. Rev. George Allen Beecher, D.D., Bishop of Western Nebraska, who, with Mrs. Beecher, was the victim of an automobile accident on November 15th.

between the knee and hip, and Mrs. Beecher was greatly bruised and received an internal injury.

Both were hurried to the Mary Lanning Hospital in Hastings, where medical and surgical aid were immediately rendered. Their condition is quite favorable and hope is entertained for the recovery of both the Bishop and his wife.

November 30th will mark the twentieth anniversary of the consecration of Bishop Beecher. Western Nebraska had made all plans for the celebration of this event. The anniversary services, however, on Sunday morning, November 30th, will be held as planned. The Very Rev. Francis R. Lee, dean of the pro-cathedral, will be in charge, and will be assisted by many of the district clergy. The Rev. Dr. Frederick Clayton, rector of All Saints' Church, Omaha, will be the preacher.

**CHURCH AT JAMES ISLAND, S. C.,
OBSERVES 200TH ANNIVERSARY**

JAMES ISLAND, S. C.—On November 9th St. James' Church observed the 200th anniversary of its founding by a memorable service conducted by the rector, the Rev. Wallace Martin, which was attended by a large congregation containing many visitors from near and far, and at which a historical sermon was preached by the Bishop of the diocese, the Rt. Rev. Albert S. Thomas, D.D.

The first St. James' chapel was built as a chapel of St. Andrew's parish in or before the year 1730. In 1756 it was established as a recognized chapel-of-ease by an act of the provincial legislature. The original building was burned during the War of the Revolution, and a new one erected in 1787. In 1831 the mother parish transferred the chapel and glebe lands to St. James' on condition that they would revert to St. Andrew's if at any time the chapel should not be able to support a minister for three successive years. In the same year St. James' Church

was incorporated and its first vestry elected. In the years 1852-1853 the old chapel was torn down and a new and larger building erected in gothic style and having a seating capacity of between two and three hundred. This church was accidentally burned in 1864, the conflagration being started from a forest fire.

In the spring of 1862 there was a general exodus of white families from the island, being necessitated by the military operations then in progress. Many of these people returned in 1866, but due to the general condition of distress which characterized the reconstruction period, no permanent arrangements for holding

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HEADS SOCIAL SERVICE COMMISSION

The Rev. Floyd Van Keuren, rector of Christ Church, Indianapolis, who has accepted his election as executive secretary of the social service commission of New York. [See THE LIVING CHURCH, November 22d.]

Photo by Bachrach.

religious services were possible until some years later.

In 1884 the glebe lands were reclaimed by St. Andrew's Church, as St. James' had been for more than three years without a resident minister. In this crisis, however, the vestry exerted themselves to raise the sum of \$708.60 which the vestry of St. Andrew's parish accepted as in full satisfaction of the claim. There has been no further interruption in the regular services at St. James' from 1896 to the present time. Services were held once a month to 1913, and since that time twice a month. The present building was erected in 1899. In 1914 the mission became organized as a parish church, and the present rector has served continuously since 1921.

MEMORIAL SERVICES FOR THE LATE BISHOP DARLINGTON

HARRISBURG, PA.—Characterizing the late Bishop Darlington, first Bishop of Harrisburg, as "an adventurer for Christ" and attributing to him "the spirit of a pioneer," the Most Rev. James DeWolf Perry, D.D., Presiding Bishop of the Church, paid a glowing tribute to the accomplishments of the late Bishop not only in developing his own diocese, but in his successful effort to bring about closer relations between the Episcopal Church and the Old Catholic and Orthodox Churches. As evidence of the impression made on other communions, Bishop Perry alluded to the presence at the services of Bishop Francis Hodur, of Scranton, Pa., head of the Polish National Catholic Church in America, and nine of his priests.

The memorial services for the late Bishop Darlington were held in St. Stephen's Church, on Tuesday, November 18th. At 11:00 A.M., a Requiem was celebrated by the Rev. A. George E. Jenner, of Danville. The service was attended by the late Bishop's family and a large number of the clergy and laity. At four o'clock in the afternoon, another service was held at which Bishop Perry, Bishop Taitt, Bishop Sterrett, Bishop Jenkins, Bishop Ward, and Bishop Hodur, of the Polish National Catholic Church, were vested and seated in the sanctuary. In the procession were more than fifty vested clergymen, and 125 lay delegates. Bishop Perry made the memorial address after

a special program of music. He spoke of the late Bishop's many talents, his ability as an organizer, his power as a minister, his work in the World War for humanity, and his activities in charity work.

The service closed with the blessing pronounced by the Presiding Bishop, and the hymn, *O Quanta Qualia*.

Present in the congregation were the Bishop's widow, Mrs. Darlington, the Bishop's three sons who are priests of the Church, the Rev. Dr. Henry V. B. Darlington, the Rev. Gilbert S. B. Darlington, and the Rev. Elliott C. B. Darlington, all of New York City, and a daughter, Mrs. J. Ellis Fisher, of Long Island.

In spite of the fact that extra chairs had been placed in every available place in the church there was a congregation which reached out into the street. In addition to this an overflow service was held in the Central Y. M. C. A., where the service at St. Stephen's was heard over the radio.

RECTOR AT WILLIAMSTOWN, MASS., RESIGNS

WILLIAMSTOWN, MASS.—At a recent vestry meeting, the Rev. Dr. J. Franklin Carter tendered his resignation as rector of St. John's Church, after thirty years of service in that parish. Dr. Carter preached his last sermon, for the fall, in St. John's on November 2d, and has now taken up his residence at 101 East 74th street, New York.

In accepting his resignation, the vestry honored Dr. Carter by electing him associate rector of the parish.

Dr. Carter has been succeeded by the Rev. Gardiner M. Day, who was unanimously elected rector. The Rev. Mr. Day was called to Williamstown in May, 1929, as student pastor for Williams College and assistant at St. John's, and has done very fine work among the Church students since he has been there.

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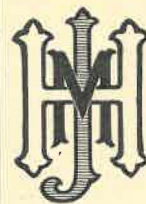
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BISHOP JOHNSON OF MISSOURI OBSERVES ANNIVERSARY

ST. LOUIS, Mo.—The twenty-fifth anniversary of the Rt. Rev. Frederick F. Johnson's consecration to the episcopate was quietly celebrated by the clergy of the diocese at the Church of St. Michael and St. George on Wednesday, November 19th. Bishop Johnson was the celebrant at the service of Holy Communion assisted by the Rev. Dr. J. Courtney Jones of Webster Groves.

A luncheon followed and several speakers gave short talks. The Rev. David Coombs of Louisiana presided, and the Rev. Dr. Karl M. Block, rector of St. Michael and St. George's, gave the address of welcome to the clergy. The Rev. Dr. Jones and the Rev. J. Boyd Coxe, rector of Trinity Church, were the principal speakers.

Bishop Johnson was presented with a purse of gold given by the clergy of the diocese as a token of their appreciation and affection. The presentation was made by the Rev. Mr. Coombs and was responded to with great feeling by the Bishop.

BEQUESTS TO CHURCHES BY MRS. DRURY

NEWPORT, R. I.—Francis S. E. Drury of New York and Newport receives during life the bulk of the estate of his wife, by the terms of her will. On Mr. Drury's death the Newport property goes to St. John's Church, Newport, R. I. Furniture and linens are given to the Sisters of the Holy Nativity of the same church.

On the death of Mr. Drury the following bequests become effective:

\$10,000 each to the Rev. Dr. Wallace J. Gardener of Brooklyn, and the Rev. Dr. J. H. Randolph Ray, rector of the Church of the Transfiguration of New York.

\$20,000 to the General Theological Seminary.

\$15,000 to the Church of the Transfiguration.

\$25,000 each to the Sisterhood of St. Mary of Peekskill and the Altar Guild of New York.

\$5,000 to St. John's Church, Newport.

\$4,000 to the Rev. Edward H. Schlueter, rector of St. Luke's Church, New York City.

LAYMEN MEET AT NEW BERN, N. C.

NEW BERN, N. C.—A meeting of the associate members of the department of missions and Church extension was held in Christ Church, November 9th.

The entire membership attended the morning service and heard an inspiring sermon by the Bishop. He reported a deepening of the spiritual life throughout the diocese.

A business meeting was held in the afternoon with George B. Elliott, president of the A. C. L. Railroad and chairman of the department, presiding.

W. G. Gaither, a prominent banker and member of Christ Church, Elizabeth City, recommended to the meeting the establishment of a foundation to consist of three or more trustees, to be authorized and empowered to receive gifts, donations, and bequests by will, to be administered for the benefit of the Church in the diocese. After discussion, a resolution was adopted, requesting Mr. Gaither to outline in detail his ideas and plans for the establishment of a foundation, and submit the same to the department of missions and Church extension

of the executive council, with request that the department put the matter in shape for recommendation to the annual convention of the diocese, to be held in January, 1931, at Greenville.

LAY CORNERSTONE FOR MISSION FOR THE DEAF IN DURHAM, N. C.

DURHAM, N. C.—An event of unique interest in the history of the Church in the South took place on Wednesday, November 19th, when the Rt. Rev. Joseph B. Cheshire, D.D., Bishop of North Carolina, laid the cornerstone of Ephphatha Church for the deaf in Durham. Many visiting clergy and a large congregation were present. In his address, Bishop Cheshire reviewed the history of the work among the deaf in the diocese, and spoke of the significance of the new church as the center of work for these people.

Work among the deaf was begun in Durham in 1906 by the Rev. S. S. Bost, rector of St. Philip's. He found in the city a goodly number of deaf people, so he learned the sign language, and formed a Bible class. The work grew, and finally Roma C. Fortune, himself a deaf mute, offered himself for the ministry. He was ordained deacon in 1921, and was put in charge of the work. He ministers not only to the large colony in Durham, but also to other smaller colonies in other parts of the diocese. He was advanced to the priesthood in 1929.

The new church will be completed, it is hoped, by Easter. The whole diocese has taken part in the project, as practically every parish has contributed to the building fund.

SERIES OF SERVICES AT BUFFALO CATHEDRAL

BUFFALO, N. Y.—St. Paul's Cathedral has arranged for a series of services during the Advent season which began on Monday, November 24th. The dean of the cathedral, the Very Rev. Wyatt Brown, D.D., who has arranged these services, hopes to make them the preparation for the coming of Christmas and also the mark of a beginning of services at the cathedral as a center of worship for the whole diocese. The preacher on Monday was the Rt. Rev. Cameron J. Davis, D.D., Bishop Coadjutor of the diocese; on Tuesday, the Rev. Lewis E. Ward, rector of St. Luke's, Jamestown; Wednesday, the Rev. James Cosbey, rector of the Church of the Good Shepherd, Buffalo; and on Friday, the Rev. Dr. Henry Zwicker, Grace Church, Lockport. All these preachers are members of the cathedral committee.

G. F. S. REPRESENTED AT WHITE HOUSE CONFERENCE

NEW YORK—Because of the interest of the Girls' Friendly Society in the welfare of children and young people, it was asked to send a representative to the White House Conference on Child Health and Protection, at Washington, D. C., November 18th to 22d. Miss Florence L. Newbold represented the society, serving on the conference committee on recreation and physical education.

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JOY AND SORROW FROM JAPAN

TSUCHIURA, JAPAN—A further step forward in the equipment of the country churches in Japan was taken when, on Saturday, October 25th, the new building for St. Barnabas' Church was consecrated at Tsuchiura, in the field centering in Mito. Tsuchiura is a small city of some 20,000 inhabitants, but of much importance from its proximity to the great naval flying station of Kasumigaura. For ten years past the work here has been carried on under the greatest of difficulties in a couple of rooms in the small Japanese house which was the residence of the Japanese priest in local charge, although the first missionary efforts were made here more than thirty years ago. In all that time efforts have been made continually to secure funds for a suitable building, and finally through the help of Bishop McKim and Dr. Wood, the fund was completed and the congregation is at last able to worship in a consecrated and fitting building substantially built in concrete with a dark wood interior finish, with a tower rising to hold aloft the cross where it challenges the attention of all the citizens and visitors to the city.

The service was conducted by the Rt. Rev. Charles S. Reifsnider, D.D., Suffragan Bishop of North Tokyo, assisted by the Rev. James Chappell and the Rev. Charles H. Evans, both priests having had charge of the work in the Mito field for long periods, and the Rev. Messrs. Tagawa, Yamagata, Shiga, Tsuchida, and Yuki. The Rev. P. O. Yamagata, who preached the sermon, has been for many years professor of Church History in the Central Theological College in Tokyo.

A reception followed the service, at which was given a short history of the Church and its progress, and tributes paid to those whose service had there been rendered. Then the congregation and visitors inspected the plant, which comprises a fairly commodious parish hall and a comfortable home in Japanese style for the pastor.

A shadow was, however, cast upon the event by the serious illness of the Rev. T. Chikashige, for some thirteen years priest of this church and the surrounding country districts under the supervision of the missionary priest at Mito. The Rev. Mr. Chikashige, just 70 years of age, and the senior priest in the district, had been working very hard in the supervision of the building operations until their very completion, in spite of continuing high blood pressure since last spring, anxious to see that all was properly done, and the strain was too much for him at the end. He was stricken with apoplexy in the midst of his sermon at Evensong on Sunday, October 12th, and was unconscious for one whole day. From that time some recovery has been shown, especially since the day of the consecration when his anxiety ceased to be distressing, and hopes are entertained that a measure of restoration may take place, but at his age it is probable that his days of activity are over. However, he knows that work was well done, and was completed before he was stricken, and that it will be a great help to all those who follow him in this field.

CORNERSTONE FOR CHURCH IN
TOKYO LAID

On All Saints' Day was laid the cornerstone of the new All Saints' Church in Tokyo, almost the last of those destroyed by the 1923 earthquake to be restored.

Bishop Reifsnider officiated, assisted by the rector, the Rev. T. Sugai, and the function was well attended by the parishioners and their friends. It may be remembered that this was the church in Tokyo with which Bishop Tucker, now of Virginia, was long connected as priest-in-charge, during his period of service in Tokyo.

ANOTHER SENIOR PRIEST ILL

As we write, word comes to us that the Rev. Y. Sugiura, another of our senior priests, is lying in the shadow of death in St. Luke's Hospital, from cancer of the liver, with little hope held out of any rally. The Rev. Mr. Sugiura is well known to many in America for his long self-denying efforts on behalf of the submerged classes in the slums of Tokyo, and many will mourn the ending of his labors.

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† Necrology †

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

ROBERT ATKINSON MAYO, PRIEST

WEST RIVER, MD.—The Rev. Robert Atkinson Mayo, a retired priest of the diocese of Maryland, formerly rector of Christ Church, West River, died on Saturday, November 15th, and was buried from Christ Church on Monday, November 17th. Bishop Helfenstein conducted the funeral services and was assisted by the Rev. Reno S. Harp, Jr., rector of the parish, and the Rev. Dr. E. D. Johnson, rector of St. Anne's Church, Annapolis, and dean of the convocation of Annapolis. Burial was in the Christ Church Cemetery adjoining the church.

The Rev. Mr. Mayo was ordained deacon in 1885 and priest in 1886 by Bishop Paret. He was assistant at Emmanuel Church, Baltimore, 1885-1887, and in charge of the Church of Atonement, Baltimore, 1887-1890. From 1890-1901 he was vicar of Holy Trinity Chapel, Philadelphia, and was rector of Christ Church, West River, from 1901 to 1927.

CARL NELSON MOLLER, PRIEST

NEW YORK—The Rev. Carl Nelson Moller, who was vicar of St. Chrysostom's Chapel, 39th street and Seventh avenue, from 1918 until it was demolished in 1924, died late Sunday night, November 16th, at St. Luke's Hospital after a short illness. He was 67 years old. The Rev. Mr. Moller, whose missionary work in the middle west made him known in several cities there, spent the greater part of his career in furthering the interests of the poor and conducting missions among them.

After he was graduated from the Western Theological Seminary he worked among the poor in Chicago, for several years, building a mission house. He later went to St. Louis as a pastor and subsequently served in La Crosse, Wis. He came to New York in 1910 and for fourteen years was connected with Trinity parish.

For the last six years he had carried on missionary work in Harlem, establishing a mission on 127th street, where he served two congregations, one of colored people and the other of white. He was forced to give up his work a few weeks ago on account of illness.

He is survived by his widow, Mrs. Venette S. Moller; a daughter, Mrs. Durley A. Williams; and a son, Joseph A. Moller, a builder. The Rev. Dr. Caleb R. Stetson, rector of Trinity Church, conducted the funeral services Wednesday morning in the Chapel of the Intercession. Burial was in Trinity Cemetery.

WILLIAM M. MORGAN, PRIEST

CHARLESTON, S. C.—The Rev. William M. Morgan, missionary in charge of St. Stephen's Church, died on Sunday, November 9th. His funeral was conducted at St. Stephen's Church on Tuesday, November 11th, by the Rt. Rev. A. A. Thomas, D.D., Bishop of South Carolina, assisted by the Ven. E. L. Baskervill and the Rev. C. A. Harrison.

The committal service was held near Columbia by the Ven. J. B. Elliott. The Rev. Mr. Morgan came into the church with his congregation from the Union Methodist Church in 1922.

J. THOMAS MURRISH, PRIEST

AVON PARK, FLA.—The Rev. Dr. J. Thomas Murrish, a non-parochial priest of the diocese of South Florida, died at his late home in Avon Park on Sunday, November 16th, in his 83d year.

Dr. Murrish was a native of Cornwall and a former Methodist minister, having been ordained to the priesthood of the Church by Bishop Fawcett of Quincy in 1910. In 1913 he assumed charge of the Church of the Redeemer, Avon Park, having formerly been rector of St. James' Church, Cedartown, Ga. He retired in 1923. His funeral was held on Tuesday, November 18th, in Avon Park, and was conducted by the Rt. Rev. John D. Wing, D.D., Bishop Coadjutor of South Florida, assisted by the Rev. Harcourt Johnson.

HENRY HERBERT SMYTHE, PRIEST

FALMOUTH, MASS.—The Rev. Henry Herbert Smythe, rector emeritus of St. Barnabas' Memorial Church, died in that town on the southern shore of Cape Cod on November 15th.

He was born in Columbus, Ohio, July 12, 1854, receiving his degree of A.B. from Kenyon College in 1878, and graduating from the Episcopal Theological School, Cambridge, in 1881. Bishop Paddock ordained him priest in 1882. After nine years as rector of St. Mark's Church, Adams, Mass., he became, in 1890, rector of St. Barnabas' Memorial Church, Falmouth. Here he served until 1923 when he resigned and became rector emeritus.

The Rev. Mr. Smythe was a member of the American Academy of Political and Social Science and president of the Falmouth Historical Society. He was a descendant of John Howland and Stephen Hopkins of the Mayflower and of the Rev. John Lothrop of Scituate and Barnstable. In 1882 he married Lydia Charlotte Wilbor of Oberlin, Ohio, whom he survived. The couple had two daughters, now Mrs. Ralph Grinnell of Long Island, N. Y., and Mrs. Edward Hamlin of Falmouth, Mass.

The funeral services on November 18th were conducted by the Rt. Rev. Henry K. Sherrill, D.D., Bishop of Massachusetts, assisted by the Rev. Leslie F. Wallace, present rector of the Falmouth parish, and the Rev. George Stanley Fiske, rector of St. Andrew's, Orient Heights. Burial was in the cemetery in Falmouth.

ARTHUR G. THOMPSON

NEW YORK—Arthur G. Thompson, junior member of the Thompson Lumber Co., died on Tuesday, November 18th, of heart disease at his home on Benedict Road, Dongan Hills, S. I. He was 54 years old and a lifelong resident of Staten Island.

Mr. Thompson was a member of the Staten Island Chamber of Commerce, the Staten Island Club, Rotary Club, Staten Island Lodge of Elks, Tompkins Lodge, F. and A. M., and the Royal Arcanum. He was a vestryman of St. John's Church, Rosebank, for many years.

His widow, a daughter, and two sons survive him.

CHARLES W. TRENARY

WINCHESTER, VA.—Charles W. Trenary, city revenue commissioner and a leading business man and citizen of Winchester, died of an attack of angina pectoris at the Kavanaugh Hotel, Harrisonburg, on Friday, November 7th. The funeral was held in Christ Church, where Mr. Trenary was treasurer and a vestryman. The ser-

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vice was conducted by the rector, the Rev. Robert B. Nelson. At the conclusion of the services in the church, Winchester Free and Accepted Masons took charge of the body and escorted it to Mount Hebron Cemetery, where interment was made with Masonic honors.

EDMOND WALTERS, PRIEST

LOS ANGELES—The Rev. Edmond Walters, non-parochial priest of the diocese of Los Angeles, died in this city on November 14th after a long illness. He was 82 years of age.

The Rev. Mr. Walters was born in Swainwick, England, August 2, 1848. He was graduated from Oxford University in 1871, being ordained deacon in 1873 and priest in 1874, both by the Bishop of Norwich. He married Miss Annie Elizabeth Browne of Sydenham, England, in 1873.

After his ordination, the Rev. Mr. Walters was appointed curate of Somerleyton, Suffolk, and served as such for three years. From 1876 to 1885 he was rector of March Baldon, Oxfordshire. In the latter year he became vicar of Langford, Berkshire, and remained there for seven years.

Coming to Southern California in 1892, the Rev. Mr. Walters became vicar of Trinity Church, Escondido, serving that mission four years. From 1897 to 1901, he was vicar of Grace Church, Oceanside. His last active work was as vicar of St. Paul's Church, Santa Paula, from 1901 to 1907. He was one of the few surviving priests who worked in Southern California before the creation of the diocese of Los Angeles in 1895.

A priest of scholarly attainments, the Rev. Mr. Walters wrote *The First Principles of the Faith*, *The Doctrine and Practice of the Holy Eucharist*, and *The Way of Life*.

The Rev. Mr. Walters is survived by nine children, two of whom are priests, the Rev. Arthur L. Walters, vicar of the Church of the Good Shepherd, Reedley, Calif., and the Rev. Hubert M. S. Walters, rector of St. John's Church, Boulder, Colo.

The burial was held from St. John's Church on November 17th. The Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, officiated, assisted by the Rev. Dr. George Davidson, rector of the parish. Interment followed at Hollywood Cemetery.

OPEN NEW VICARAGE AT WISCONSIN RAPIDS

WISCONSIN RAPIDS, WIS.—A "house warming" was held in the new vicarage of the Church of St. John the Evangelist on October 29th, at which the Rt. Rev. Reginald H. Weller, D.D., Bishop of the diocese, presided.

In the last five years St. John's has acquired almost the entire block in its new location, spent \$8,000 in remodeling the old mansion acquired into a modern parish house, erected the new church, and now has completed the vicarage.

The building program has been made possible by the growth in numbers as the result of a continued effort of lay evangelism. The Rev. J. M. Johnson is vicar of the parish.

THE BOY SCOUT movement has been introduced among the prisoners in some of the jails in and around Madras, India, with fine effect, it is reported. There is at least one reform school in the United States where scout work is done.

NEWS IN BRIEF

CENTRAL NEW YORK—Addresses by Miss Ann E. Prophet, executive secretary of the Church Mission of Help in the diocese of Western New York, and by Prof. Jean S. Davis, Ph.D., professor of sociology in Wells College, featured the joint meeting of the convocation and the Woman's Auxiliary of the second district which was held in St. James' Church, Clinton, in October.—A new altar rail, given by William Baldwin in memory of his sister, Helena Munson Baldwin, was dedicated by Bishop Coley in St. Peter's Church, Auburn.—A new Church school has been organized at St. Luke's Church, Harpursville, under the leadership of the Rev. E. W. Churchill. The men of the parish expect to install an electric blower for the pipe organ in the near future.—The interior of St. John's Church, Chenango Forks, has been entirely refinished and decorated during the summer, the expense provided entirely through the efforts of the women and other members of the parish. The church was reopened at a special service by Bishop Coley, with the choir of the Church of the Good Shepherd, Binghamton, furnishing the music.—A beautiful new window has been dedicated in Trinity Church, Binghamton, the gift of W. W. Sisson, in memory of Eva Sisson Chittenden.

GEORGIA—Miss Edith D. Johnston spoke on Racial Relationships at the Savannah district meeting of the Woman's Auxiliary, held in St. Paul's Church, Savannah, on November 5th.—The Rev. Samuel Bailey McGlohon, on Sunday, November 16th, very quietly celebrated, at the 8 o'clock celebration of the Holy Communion, his twenty-third anniversary as rector of St. Paul's Church.

INDIANAPOLIS—Dr. Lewis B. Franklin, treasurer of the National Council, spent a busy eight days in the diocese. Beginning with conference at St. Paul's Church, Evansville, on Sunday, November 9th, he visited and had

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conferences with Churchmen, Churchwomen, and vestries at St. James', Vincennes; St. Stephen's, Terre Haute; St. John's, Lafayette; Christ Church, Indianapolis; and St. Paul's Church, Richmond; finishing his visit with Sunday, November 16th, spent at Grace Church, Muncie. On Thursday the 13th he led a conference of women in Indianapolis and on the evening of that day he was the guest and speaker at a dinner of a hundred laymen of the city of Indianapolis.

LOS ANGELES—The convocation of San Bernardino held its fall meeting on November 13th in the new Church of St. Andrew's-by-the-Lake, Elsinore. Speakers included Bishop Stevens and Bishop Gooden. A feature was the showing of a movie film depicting the last year's work at St. Stephen's Church, Beaumont-Banning.—Senor Rafael de la Colina, Mexican consul at Los Angeles, addressed the men's club of St. Luke's Church, Monrovia, on the evening of November 14th.—Fifty parishes and missions of the convocation of Los Angeles had representatives at a general Church program dinner held at St. Paul's Cathedral House, Los Angeles, on November 17th, and limited to picked delegates. The Rt. Rev. Walter Mitchell, D.D., Bishop of Arizona, was the principal speaker. The diocesan Men's Club tendered a large birthday dinner to Bishop Stevens at St. Paul's Cathedral House, Los Angeles, on the evening of November 19th.

NEWARK—Mrs. Philip Botzong has presented to Trinity Church, Hoboken, two altar vases in memory of her mother, Mrs. Susan Thorne, a faithful communicant for many years. The gift was dedicated on November 2d.—The Ven. Malcolm A. Shipley, archdeacon of Jersey City, made the principal address at the fall meeting of the Jersey City district of the Woman's Auxilliary, which was held at the Church of Our Saviour, Secaucus, on October 31st.—On November 13th there was a quiet day for the altar guilds of the diocese at the House of Prayer, Newark, conducted by the Rev. Herbert S. Hastings, curate of St. Luke's Chapel, Trinity parish, New York City.—One of the clergy who took part in a union Armistice Day service at Midland Park on November 9th was the Rev. William L. Cadman, vicar of Christ Chapel, Wortendyke. Other churches represented at this time were the Methodist, Reformed, and Christian Reformed.—The fourteenth anniversary of the Rev. Edwin S. Carson as rector of Christ Church, Ridgewood, occurred on All Saints' Day.—A group of seven memorial flags, honoring those parishioners of St. Peter's Church, Morristown, who died in the service during the World War, was dedicated by the rector, the Rev. Dr. Donald M. Brookman, on November 9th. The service which was used at the dedication of the English tablet at the Cathedral of Notre Dame, Paris, furnished the basis for the service at St. Peter's.—At Ridgewood the American Legion post and the Ridgewood Council of Churches jointly commemorated Armistice Day by a service at the high school on November 9th. The speaker was the Rev. Dr. Basil Mathew, who served Great Britain as the secretary of its Ministry of Information at the time of the World War. The benediction was pronounced by the Rev. Edwin S. Carson, rector of Christ Church.—The evening of November 11th witnessed the first annual Armistice Day dinner of the Men's Club of St. Paul's Church, Paterson, with 350 men in attendance, including a number from St. Clement's Church, Hawthorne.

QUINCY—The diocesan advance work project is a new parish hall at Las Vegas, Nev. Thanksgiving Day has been chosen for receiving the larger gifts. The general offering will be taken in January.—Bishop Jenkins of Nevada visited the larger towns in the diocese the week of November 23d.—The clergy held a conference with the Bishop at the cathedral on Tuesday, November 11th. Budgets for 1931 were formulated and these will be presented to the next diocesan synod for adoption.—The Bishop conducted a quiet day in the cathedral at Quincy on Wednesday, November 12th. The theme was the Beatitudes. About a dozen of the foremost Protestant ministers of the city joined with the priests of the Church in the quiet day.—The semi-annual meeting of the diocesan Laymen's Association was held at St. John's Church, Kewanee, on Wednesday, November 19th. The purpose of the association is to develop corporate responsibility for the work of the whole Church.

TENNESSEE—On Sunday, November 9th, a special service of remembrance for the late Rev. Dr. Arthur Howard Noll was held in the Church of the Good Shepherd, Memphis, of which Dr. Noll was rector for the last ten years of his active ministry. Bishop Gallor was the officiant, assisted by the Rev. Canon Hiram K. Douglass, who is now in charge of the parish. The Bishop preached the ser-

mon.—The people of Holy Trinity Church, Memphis, celebrated the eighth anniversary as rector of the Rev. M. L. Tate with a reception to Mr and Mrs. Tate, at which congratulatory addresses were made by representatives of the parish organizations and also by clergymen from other parishes in the city.—Recent gifts to the Church of the Advent, Nashville, are a white festival veil and burse in memory of Elizabeth Swift Cartwright, which were blessed by the rector at the late Eucharist on All Saints' Day and are to be used for the first time at the Christmas Midnight Eucharist; the reconstruction of the sanctuary rail and the addition of gates, given as a thank offering for the ministry in the parish of the present rector, the Rev. Prentice A. Lugh, by Mrs. S. I. Bolton; and a new lighting system for the chancel, given by Mrs. H. E. Parmer.—The diocesan custodian of the United Thank Offering announces that the total for this triennial, to November 1st, is \$6,947.42. This is considerably more than half of the total presented at Washington, and as it includes very few remittances from the offering of this fall, is ground for hope that the 1928 offering will be exceeded at Denver.

WESTERN NEW YORK—The department of religious education of the diocese is planning a rural meeting for January 12th which will be held in Buffalo, and will be open to everyone interested in rural work. The program is in charge of Miss Clarice Lambright of Rochester and Mrs. Lewis E. Ward of Jamestown.—The diocese rejoices to welcome home a representative at Bontoc, P. I., Deaconess Kate S. Shaw. Her letters have been a great inspiration to the diocese in the past years and the diocese will have an opportunity of hearing of her experiences at first hand. Deaconess Shaw has already spoken at five district meetings of the Woman's Auxilliary and in October was the speaker at a large missionary gathering held in St. Luke's, Jamestown. She expects to return to the Philippines the latter part of February.—Each year the boys and girls in the Church schools in the diocese are given an opportunity to learn about the diocese and to share its activities through the Advent offering. It has been the custom of the department of missions to suggest as an object some part of the mission work which would appeal to the boys and girls. This year instead of taking only one object the boys and girls are to study the whole diocese and an attractive booklet with pictures has been issued by the department of religious education showing the work which is being done in the different fields.—The Rev. James C. Crosson, rector of St. Mary's on the Hill, Buffalo, has been elected national chaplain of the American Business Clubs. The Rev. Sigfred W. Sundin has been chosen superintendent of the Buffalo Church Extension Society in succession to the late Rev. Alfred S. Priddis.—Mrs. Peter Cole, wife of the treasurer of Hobart College, died at Geneva and was buried in that city recently. Mrs. Cole's death was very unexpected and was the result of an operation.—The Rev. William C. Compton, rector of the Church of the Ascension, Rochester, held a very successful mission at St. John's Church, Dunkirk, recently.—Mrs. Anna Bacon Rice, wife of the Rev. Kenneth Rice, who is temporarily serving on the staff of the Allegany County Mission, is slowly recovering from a serious accident.—The Rev. Dr. Charles R. Allison, rector of Wyoming-Genesee County Associate Missions, will celebrate the twenty-fifth anniversary of his ordination on the fourth Sunday in Advent.—The Girls' Friendly Society of the Rochester district held a special service in Christ Church, Rochester, on Sunday, November 16th, for the associates, members, candidates, and friends of the district. The preacher was the Rev. Dr. Murray Bartlett, president of Hobart College.—The 121st Cavalry, New York National Guard, held a Church parade at St. Paul's Church, Rochester, Sunday, October 26th, at the 11:00 o'clock service. The Rev. Dr. George E. Norton, rector of St. Paul's, is chaplain of the regiment.

WESTERN NEW YORK—A diocesan meeting of the Young People's Fellowships was held on Saturday, November 8th, at St. James' Church. Most of the Fellowships were represented at this gathering and after the business meetings and addresses, dinner was served and a social evening enjoyed. On November 9th, Buffalo and Rochester had the privilege of a visit from Dr. Adelaide Case of Teachers College, Columbia University, and L. Thomas Hopkins, curriculum specialist in the Lincoln School of Teachers College. The gatherings were held as a means of helping the clergy, teachers, and all persons doing religious educational work to become better acquainted with the new trends and developments in the field of education. They were under the direction of the diocesan department of religious education.

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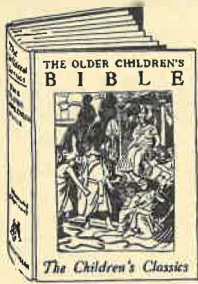
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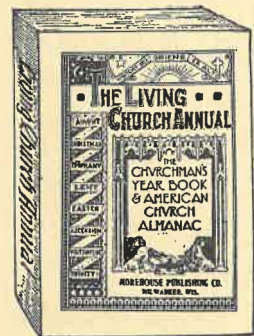
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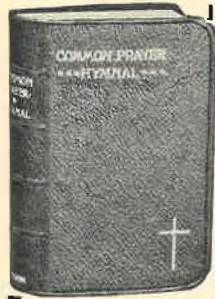
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