

The Living Church

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MILWAUKEE, WISCONSIN, NOVEMBER 8, 1930

No. 2



BISHOP GILBERT'S CONSECRATION

A view of the sanctuary of the Cathedral of St. John the Divine, New York City, during the ceremonies. Dr. Gilbert is standing before (left to right) Bishops Manning (New York), Perry (Presiding Bishop), and Lloyd (Suffragan, New York).

Wide World Photo.

Ready November 11th

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Addresses and papers delivered at
the Anglo-Catholic Congress,
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Addresses and Papers delivered at the Fifth Catholic
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VOL. LXXXIV

MILWAUKEE, WISCONSIN, NOVEMBER 8, 1930

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EDITORIALS & COMMENTS

The Catholic Congress at Buffalo

IF GOD came in thunderings and lightnings, He would still be outside, and it would be devastating."

It was the Bishop of New Jersey speaking in the opening address of the fifth Catholic Congress at Buffalo; and scarcely had he completed the sentence when a peal of thunder from outside gave the applause of the heavens to his cogent reasoning as he spoke on Christ, the Head of the Body.

There had been rather considerable misgivings as to the timeliness of this year's Catholic Congress—it is now, officially, the "Catholic Congress of the Episcopal Church," so that there may be no possibility of misunderstanding. Many are poor, this year, and many others are anxious lest they be poor before the year is out. The knowing ones declare that this is a bad convention year, and point to the statements of those who know, in many cities, who say that the conventions of 1930 have had scarcely forty per cent of their normal attendance. The Catholic Congress was undoubtedly affected by the general financial conditions, but yet the paid registration at Buffalo ran considerably over twelve hundred names, and their owners were largely in actual attendance.

The Elmwood Music Hall had been fitted up as a church, for the Solemn High Mass that was the central act—the *raison d'être*—of the Congress. The use of a music hall was an innovation and an experiment, and in advance it seemed one of very doubtful propriety. But Buffalo is not blessed with a church of great size such as alone could accommodate the throngs, and the management accepted the music hall as the best available substitute. And it was a surprise to everybody to see what a successful substitute it was. The platform had been converted into a real sanctuary, with its well made altar and its Churchly settings. The nave was given an ecclesiastical appearance by a series of pennants that were hastily brought from the scene of the Evergreen (Colo.) conferences, when Canon Douglas, arriving from somewhere, saw the need for them and hastily responded. There had been very much and very admirable work done by the national and the local authorities of the Congress in hastily transforming the music hall into a good semblance of a church; but the need was an eloquent testimony to the need of great cathedrals in our larger cities so that such extra-

parochial needs as this may be adequately supplied.

One is prone to over-estimate the size of a crowd; but by actual machine-count there were more than two thousand people in the improvised church and the number seemed larger, when the long and dignified procession of choristers and clergy entered the edifice and moved by a side aisle up to the improvised chancel and to their reserved seats in the front of the nave. Processional crosses and lights led the long column and a considerable array of bishops, properly vested in cope and mitre, gave dignity at the procession's end. Conspicuous among these were the Bishop Coadjutor of Milwaukee, who pontificated at the Eucharist and presided throughout the Congress; the Bishop of South Dakota, who preached the Congress sermon, assessor to the Presiding Bishop and his personal representative, because the change of date of the New England provincial synod, after every attempt had been made to see that the date of the Congress conflicted with no great ecclesiastical event anywhere, had compelled the Presiding Bishop to cancel his engagement to be present and to preach the Congress sermon; and finally the Bishop Coadjutor and the Bishop of Western New York, who acted together throughout the sessions as the gracious hosts of the Congress. Among the bishops it was a pleasure to see the Bishop of Algoma, who, with a considerable delegation from Canada, had come to testify to the sympathy of the Church in Canada and to participate in the event. Many, remembering that the presiding officer at the last Congress, held two years earlier in New York, had been Bishop Griswold, then suffragan, now Bishop of Chicago, felt a touch of sadness at his absence by reason of grave illness.

THE Solemn High Mass was admirably rendered with great dignity and with an entire absence of the nervous fussiness that so often attends great functions, ecclesiastical as well as civil. The celebrant was the Rev. William B. Kinkaid, of Trinity Church, New York, and his admirable intonation penetrated into every part of the huge building. The Rev. Edmund Sills as deacon and the Rev. Henry P. Veazie as sub-deacon gave admirable support to him, while the perfect rendering of all the details of ceremonial was due largely to the intelligent supervision of the Rev. Vivan A.

Peterson, of Cleveland, as master of ceremonies, and his careful assistants. The perfection of the music was partly due to its simplicity—chiefly the well known *Missa Marialis*—and partly to the direction of Canon Douglas and the intelligent handling of the organ by Becket Gibbs, Mus.Doc., of New York. The service was devotional throughout and in no sense a mere spectacle. Bishop Burleson's sermon was a masterpiece, well adapted to the unique occasion.

We are making no attempt in these pages to furnish abstracts of the several addresses, because, in marked contrast to the usual delays in such publications, the Congress report was ready for distribution at the close of the sessions.* A very high standard was maintained through all the papers. As usual, in none of them was there anything divisive with respect to other schools of thought in the Church. The Catholic Congress, indeed, has reached that happy condition of being simply a cross-section of the Church. It grew out of a "Priests' Convention" and is promoted by a clerical organization—the Central Conference of Associated Catholic Priests; but the laity far outnumbered the clergy in attendance, and the considerable proportion of young men and women was a matter of comment. The interest was maintained throughout, partly because the days were not too crowded to cause physical exhaustion from the mere attempt to continue in attendance to the end, and partly because of unbroken interest; and the final session, Thursday night, was almost as well attended as any that preceded it. Those who came to Buffalo for the Congress came for a serious purpose and let nothing stand in the way of it. They were from east and west and south, with a sprinkling from Canada, and they bore no marks of provincialism such as could identify their home sections. It was impossible to tell how largely the Churchmen of Buffalo and near-by towns participated since there was nothing to distinguish them from others; but the wholly unpartisan list of "Congress churches" in the Handbook—those city churches that had arranged for daily celebrations during the Congress and that had offered the facilities of their conveniences where they might be needed—showed that the Church in the whole city was participating. In each of these churches a series of Eucharists during the earlier morning hours, frequently two or more celebrations proceeding consecutively, showed that the opportunities were gladly seized by the clergy. As hosts, certainly, the clergy and laity of Buffalo showed to all the Church that they were one united family. Whatever differences there might be among them did not prevent their cordial working together to ensure the success of the Catholic Congress, and the city clergy, with the Bishop, the Bishop Coadjutor, and the Dean of the Cathedral, Dr. Wyatt Brown, as their leaders, were constantly in evidence. The wholehearted hospitality and the splendid outpouring of fellowship testified to the fact that Catholic Churchmen are no longer "suspect" or viewed as "freaks," but are recognized as a large and important part of the Church, perhaps the most representative section of it. Certainly no other section secures such an attendance of the laity at any of its conferences, and they came here chiefly to worship in the Solemn High Mass which always occupies the central place in the Congresses, and only incidentally to listen to addresses, many of which, necessarily, are over the heads of a considerable part of every audience.

* *The Body of Christ*. Addresses and Papers delivered at the Fifth Catholic Congress of the Episcopal Church, Buffalo, N. Y., October 28 to 30, 1930. Morehouse Publishing Co., Milwaukee. Paper, \$1.00. Cloth, \$1.75.

The Congress dinner is an innovation into the sessions of recent years, and it is an undoubted success. It gives the opportunity not only for social amenities (which the early Church recognized as a definite feature in the Christianity of the day), but also for illuminating addresses in a lighter vein than would be appropriate to the formal papers. Two laymen and two bishops were called upon for these post-prandial talks, and when the Bishop of Maine, as one of these speakers, observed that in his earlier episcopate he would not have found himself in sympathy with the objects of the Congress but that he had frankly changed his mind, one recognized that the Catholic Movement has entered upon a new phase, as it is now the representative voice of the Church where once it was only tolerated. If those who conceive of themselves as apart from that Movement could only bring themselves to study it and to see what principles underlie and animate it, we are confident that it would have few opponents from within the Church. It tries not to sanction an element of partisanship but rather to present Churchmanship as it is and should be—not as a continuance of the thought of the sixteenth century, but yet as thoroughly sympathetic of that thought; just as it is sympathetic with the thought of the twelfth, the twentieth, and every other century. A contrast between the three systems of Catholicity, of Romanism, and of Protestantism, given in a striking address by Professor Dunphy, of Nashotah, himself one of the younger clergy, whose thought is that of the twentieth century, must surely have reassured any who may still cherish the oldtime idea that Catholics are simply paving the way toward Rome. Paving the way toward an ultimate reunion that shall not wish to leave Rome out it certainly is, but it is a Catholic reunion and not a weak surrender to a modern Papacy that, in many respects, is but a particular form of Protestantism.

SOME particular reflections on subjects connected with the successful Congress are these:

1. Sensible Churchmen are ready to think of themselves as Catholics when Catholicity is adequately presented to them as the spirit of the Church itself and not as a form of partisanship. Catholic Churchmen, of course, are not a group of men who think alike in every detail, and they differ among themselves as other men do. Some may entirely misunderstand it; but they are agreed in cardinal principles, which are the historic principles of the Catholic Church. They repudiate no historic movement in the history of the Church—certainly not the Reformation nor the urgent need for it—but they seek to view such movements in their true proportions.

2. Perhaps the Congress Movement is not well named (few things are in this Church), for its more important feature is not its occasional Congresses, but its cycles of prayer. Propaganda by means of prayer is vastly more important than propaganda through controversy.

3. People seem not always to recognize that memberships are annual, and should be renewed whether one expects to attend a particular Congress or not. The one dollar a year secured through the greatest number of memberships is scarcely more than a printing and postage fund, and the separate "sustentation fund" (also badly named) is also needed for the proper carrying on of the work and of the very modest office expenses.

4. The fact that a particular Congress is well managed and that services and addresses attain to a high plane is due, under God, to the prior fact that the movement is well managed, and it is not always

clear to whom credit is due. Probably to a good many. Certainly it is right to single out the retiring president, Dr. Edmunds, and Father Hughson, as well as the effective secretary, Father Kennedy, as certainly chief factors in this excellent management. But some day some chosen speaker will say something unfortunate, or some trusted devotee will "go to Rome" or will lapse into practical indifference. In such cases, let not the Catholic Movement be blamed. It cannot guarantee the wisdom or the good sense of those who are associated with it—even of their chosen speakers. In rejecting the infallibility of the Pope we are not promoting ourselves to a position of infallibility.

5. Finally, Catholicity is not a particular form of partisanship. It is *wholeness* in the Church, or it is nothing. It can be inclusive of special devotees of the Reformation, but it cannot, for itself, stand for any one phase of Christian history or experience. The whole Church in the whole world in all time affords its necessary point of view.

WE HAVE heretofore noted the request that the American Church would establish one or more missionary districts in India and a letter from an eminent priest, printed in this issue, comments favorably upon the suggestion.

A Mission
to India?

Our own feeling is that a little caution is necessary. It would, in the first place, require some negotiations

in advance of General Convention, for in Canon 14, treating of foreign missionary districts, the authority is expressly limited to provide for such districts "in territory belonging to the United States . . . or in territory beyond the United States not under the charge of Bishops in communion with this Church." The latter provision would seem to require the definite arrangement as to territory before the American Church could act.

But there are also other considerations that raise difficulties. In the first place there is British civil legislation to be reckoned with. Acts of Parliament, such as that fixing the position of British chaplains in India, and other acts, do not leave a free hand to the Church either in England or in India to negotiate in the matter.

And then there is the matter with which the recent Lambeth Conference was obliged to deal. In treating of the proposals for unity in South India the Conference felt obliged to rule that under certain rather probable contingencies, portions of the missionary work in India would cease to become Anglican work. We doubt whether the American Church cares to become involved in questions of that sort, or to have official missions in the midst of territory that would be involved. If bishops and others in South India deem it right to experiment in matters that at least involve the possibility of their own exclusion from the Anglican fellowship, it seems to follow that they must assume the entire responsibility for the experiments that they sanction. We cannot feel that the American Church can rightly assume work that might easily be embarrassed by such experiments, at least so long as all of India is included in one province.

That we ought to help the Church of England in its missionary work at this time of shift in money power we quite recognize, but, first, we should like to be reassured that the rank and file of the American Church would support their officials by the necessary increase in offerings, and second, it is quite possible that such assistance could be given where these particular questions do not arise.

On the whole, it is clear that the question is a difficult one, requiring careful thought from a number of angles.

THE twelfth anniversary of Armistice Day suggests some rather sad reflections. The plan to unite the world in an international organization to create a substitute for war and to compel the substitute to be used has not received universal acceptance.

Armistice
Day

More than fifty nations have signed a pact to outlaw war but we are constantly told of the elaborate preparations that are being made in Europe for the "next war." Armies are, in many cases, larger than they were at the time of the outbreak of the war. The various conferences looking toward partial disarmament have not been very successful. The war spirit undoubtedly possesses a large part of mankind.

War never will stop until we are determined to stop it. Formal resolutions are of some value, but not much. American public opinion, were it definite, would have almost coercive value throughout the world, but in its divided state it is worse than useless.

The Church can place a strong emphasis upon peace. But it cannot go beyond that. Agreements of individuals that they will not take up arms, even if their government calls upon them, are worse than useless. War will continue until a substitute for war is generally accepted. Is there not sufficient statesmanship in the world to find such a substitute?

Armistice Day stands, indeed, for a continual recollection of sacrifices already made; sacrifices of nations and of families and of individuals. But it does not yet stand for a universal determination that like sacrifices shall never be necessary again. God speed the day when it may!

ACKNOWLEDGMENTS

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MASTERS OF FATE

FEAR GOD, and take your own part. There's Bible in that, young man: see how Moses feared God, and how he took his own part against everybody who meddled with him. And see how David feared God, and took his own part against all the bloody enemies which surrounded him—so fear God, young man, and never give in! The world can bully, and is fond, provided it sees a man in a kind of difficulty, of getting about him, calling him coarse names, and even going so far as to hustle him: but the world, like all bullies, carries a white feather in its tail, and no sooner sees the man taking off his coat, and offering to fight its best, than it scatters here and there, and is always civil to him afterwards. So when folks are disposed to ill-treat you, young man, say, "Lord have mercy upon me!" and then tip them Long Melford, to which, as the saying goes, there is nothing comparable for shortness all the world over. . . .
—George Borrow.

THE EPITAPH

DIE when I may, I want it said of me by those who knew me best, that I always plucked a thistle and planted a flower where I thought a flower would grow. —Abraham Lincoln.

DAILY BIBLE STUDIES

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

"PARDON AND PEACE"

Sunday, November 9: Twenty-first Sunday after Trinity

READ I Timothy 2:1-4.

OUR Collect for today is greatly beloved by many. It appeals for the two chief necessities of life, pardon and peace. We cannot be spiritually healthy unless we are cleansed from the stains of sin, and we cannot do our work and live happily unless we have peace within. This pardon is a free gift, for Christ died to take away our sin (I John 3:5), but it must be constantly given because we are so weak and exposed to evil in thought, word, and deed. And this peace comes from Him who is the Prince of Peace, and He longs to have us rest in quietness and confidence. These two blessings constitute the fulness of Christianity. In the perfect life to come they will abide. In this life we are to seek them and hold them as the necessities without which we cannot endure.

Hymn 390

Monday, November 10

READ St. John 15:3-11.

THE grace that sought and found me alone can keep me clean"—so speaks our beautiful and favorite hymn. But that grace can only come as we abide in Him who gives it. It is not a mere repetition of words but the unceasing and necessary declaration of revealed truth which leads us to say so often, "The grace of our Lord Jesus Christ." We are to seek that grace. If our bodies need constant cleansing, how much greater and more important is it that our souls should be kept clean. Hence we pray constantly all through the day as we lift up our hearts and cry, "Grant me pardon," and as a result peace comes. Not once for all, but in frequent and real and spiritual supplication, even as Christ unceasingly responds, the Christian life goes on, in a blessed friendship with our Lord and a gaining of new strength through pardon and peace.

Hymn 149

Tuesday, November 11

READ St. John 14:27-31.

WE ARE sometimes perplexed because peace does not seem to come even though we know we are pardoned. But Christ says: "Not as the world giveth, give I unto you." The world's idea of peace is freedom from stress. Our Lord's truth is freedom *in* stress. It is significant that He ends this part of His blessed message with the words, "Arise, let us go hence." The upper room was to give place to the walk to Gethsemane and to the garden conflict, but the peace already given was to go with the Master and His disciples. It was to be peace of the heart even in the hour of trial, a peace built upon faith in Him who gives in a divine way, a peace which bids us to the conflict with a knowledge that victory will finally come. In the world we shall have tribulation, but Christ has overcome the world and in the assurance of final victory we can be glad.

Hymn 379

Wednesday, November 12

READ St. Luke 7:44-50.

GO IN peace." Yet this woman doubtless was to meet temptation and find the battle severe. Her life, though the burden of sin was lifted, was to be made stronger through conflict. But the Master's words must have been like a breath of pure air from the mountain, reviving her soul and making her heart glad with a peace which the world could never take away. Indeed, the battle of life gains a new interest when pardon and peace are granted. The enemy may wound, but he cannot frustrate the victory which God has already decreed.

It is this that makes the Christ-given peace so real. The heart cries, "I know whom I have believed!" And as we come to the Holy Communion we hear His gracious voice, "This is My Body which is given for you. This is My Blood which is shed for you for the remission of sins." And the resulting peace is beyond all human expression or understanding.

Hymn 334

Thursday, November 13

READ Haggai 2:4-9.

HOW richly our public worship in God's House fulfills the prophet's inspired message: "In this place will I give peace, saith the Lord of hosts." We are reminded that God is in His Holy Temple. We confess our sins and are assured of pardon. We sing, we pray. We hear the gospel message, and we are dismissed with a blessing of peace. In the Holy Communion especially is the promise fulfilled. We hear God's commands and confess our guilt and receive pardon. The gospel brings glad tidings. We draw near with faith and take the Holy Sacrament to our comfort. And then the great High Priest, through His humble servant, with extended hand as when He ascended to Heaven (St. Luke 24:50), gives the eternal blessing: "The peace of God which passeth all understanding." Oh, blessed Christian Temple! Oh, blessed hour of worship!

Hymn 45

Friday, November 14

READ Ephesians 2:13-17.

THE story of redemption is a divine story. God's love, from the day when sin entered into the world and death by sin (Romans 5:8-17), was eager to save. But sin separates man from God, and man alone cannot bridge so awful a chasm. Only by divine sacrifice can atonement be made, and God's love led to the sacrifice: "A full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world." We cannot for a moment think that such a redemption was a light thing. The mystery of divine love will never be known in its fulness until we enter Heaven, but we can rely upon it and accept it and praise God for it, and bend the knee in the name of Jesus, and worship, and believe, and so find pardon and peace.

Hymn 159

Saturday, November 15

READ Revelation 1:4-6.

WHAT a blessed revelation will come to us, by the mercy of God, when pardon and peace are forever sealed in Heaven! Yet we have something to do to prepare for that glad day. We are to seek pardon and peace here on earth, and while we are continually to seek and never grow discouraged, we are to bear in mind how these blessings come—even by the Cross of Christ. It was a Cross of Pardon and Peace upon which our Saviour died. He shed His blood for the cleansing from sin (I John 1:7), and He stretched out His loving arms that He might give to all who accept His pardon a blessing of peace. That is why we glory in the Cross of Christ, and that is why the Cross has become the holy power to fit us for eternal peace which shall know no ending. "Peace from Him which is, and which was, and which is to come"—that will be an anthem indeed, sung by those who have washed their robes and made them white in the blood of the Lamb.

Hymn 298

Dear Lord, I thank Thee for the simplicity and holy message of this prayer. I need Thy pardon and Thy peace. Only Thou canst cleanse me and make my restlessness to cease. Come, blessed Saviour, and wash my sins away, and then I can serve Thee with a quiet mind. Amen.

"Upon This Rock I Will Build My Church"

Sermon at the Consecration of the Rev. Charles Kendall Gilbert, D.D.
as Suffragan Bishop of New York

By the Rt. Rev. William T. Manning, D.D.

Bishop of New York

"Upon this rock I will build my Church."

—ST. MATTHEW 16: 18.

"As my Father hath sent me, even so send I you."

—ST. JOHN 20: 21.

"And ye shall be witness unto me . . . unto the uttermost part of the earth."—ACTS 1: 8.

"And, lo, I am with you alway, even unto the end of the world."—ST. MATTHEW 28: 20.

THOSE passages of Holy Scripture bring before us briefly, but vividly, the mind of our Lord Jesus Christ as to His Church in this world and as to the nature and commission of its ministry.

And we are here to take part in a service in which we believe that we are simply and faithfully carrying out His Will. It is an act of august significance in which we are now to engage and one which must appeal to the imagination as well as to the faith of all of us. For this service connects us outwardly and visibly with the life of the whole Catholic Church on earth from the first days.

Our purpose and intention here today is to do what the Catholic Church has done always in consecrating a bishop.

The belief of the whole Anglican communion, and of our own Church in this land, in regard to the ministry is made quite clear in the Book of Common Prayer. There has just now been much discussion as to the origin of episcopacy. In the light of all this discussion the Report presented to the Lambeth Conference by the Committee on the Unity of the Church says, "Without entering into the discussion of theories which divide scholars, we may affirm shortly that we see no reason to doubt the statement made in the Preface to our Ordinal that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons." "What we uphold," this Report says, "is the episcopate maintained in successive generations by continuity of succession and consecration as it has been throughout the history of the Church from the earliest times."

In common with all the ancient Catholic communions, which include today three-fourths of all Christendom, the Episcopal Church believes that when our Lord founded His Church in this world He Himself appointed a ministry, and that this ministry has come down to the present time through the succession of the bishops. The Episcopal Church stands, and rejoices to stand, in a relation of warm and brotherly fellowship at many points with Protestantism. But her own Faith and Order, as judged by the standards of the early, undivided Church, are fundamentally and definitely Catholic. Her distinctive beliefs are those which have been held and taught by the Catholic Church throughout the world since the Apostles' days.

The conception of the ministry held by the Protestant Churches is in important respects different from that held by the Episcopal Church. The Episcopal Church holds the Catholic doctrine of the priesthood. No one who reads and understands her Prayer Book can be in doubt as to this. It is this which constitutes the difference between the ministry of the Episcopal Church and that of the Protestant Churches. not that one is a real ministry and the other is not, the Episcopal Church holds no such view, but that one is a ministerial priesthood and the other does not so regard itself and definitely rejects the doctrine of the priesthood. This explains the fact that a priest of the Roman Catholic Church or of the Holy Orthodox Eastern Church or of any Catholic

communion who comes into the ministry of the Anglican communion is not re-ordained, whereas a minister of any Protestant communion, however great his attainments or holy his life, and however greatly and justly he may be honored and beloved among us, if he enters the ministry of the Anglican communion, must be ordained to the priesthood through the laying on of hands by a bishop. This belief as to the ministry is not, as those unfamiliar with her teachings sometimes suppose, a mere opinion or view held only by a party in the Church; it is the Church's own official teaching expressed clearly in her Prayer Book, in her Constitution and Canons, and in her practice. The Report presented to the recent Lambeth Conference on the Anglican communion says: "We hold the Catholic Faith in its entirety, that is to say, the truth of Christ contained in Holy Scripture stated in the Apostles' and Nicene Creeds, and safeguarded by the historic, threefold order of the Ministry."

THE Church which Christ Himself founded, and which His Apostles and disciples continued, evolved the New Testament, the Creed, and the historic ministry all under the promised guidance of the Holy Spirit. We see in this simply the way in which God the Holy Spirit acted. As the Lambeth Conference Report says, "The episcopate occupies a position which is, in point of historic development, analogous to that of the Canon of Scripture and of the Creeds." The unbroken succession of the episcopate coming down to us from apostolic times is the visible, living witness of God's coming into this world in the Incarnation, for the episcopate is the successor of the Apostolate and the Apostolate was the direct representative of the Risen and Ascended Christ.

As today we consecrate another in that long living line, we stand in the presence of those divine events which brought the Christian Church into being, we hear our Lord's own voice saying, "As my Father hath sent Me even so send I you"; "Ye shall be witnesses unto Me . . . unto the uttermost part of the earth"; "And, lo, I am with you alway, even unto the end of the world."

It is the divine institution of the Church, and its present divine mission and commission, which the unbroken succession of the episcopate speaks to us of, and brings home to us. But while the Episcopal Church bears her witness to the great fact of apostolic order she stands also and with her whole soul for Evangelical Truth. As one of our greatest bishops in this Church, John Henry Hobart, so clearly proclaimed, she is as truly Evangelical as she is truly Catholic, both of these truly, and both equally. She holds that the very soul of the Christian religion is conversion, conscious, personal, conversion to Jesus Christ. The priesthood, the sacraments, the Church itself, are all means to an end. Their one purpose is to bring us to Christ and make Him real to us. Without conversion to Christ, knowledge of Him as a Person, conscious experience of Him and of His power to change our lives, there can be no true discipleship. If Jesus on the Throne of God is real to us this gives meaning to all that we say and do in the Church. If Jesus on the Throne of God is real to us this carries with it all that we say about Him in the Creed, everything that the Scriptures tell us of Him, everything that is taught about Him in the Prayer Book, the worship, and the sacraments of the Church.

The Church from the beginning has given the supreme place to the sacraments; they hold their great central place in our Prayer Book, for this very reason that in them we feel the touch of Christ Himself. And on the other hand, history seems to show, and the religious situation today seems especially to

show, that where men lose hold on the sacraments of Christ they tend toward loss of faith in the supernatural, and in the gospel as a divine revelation. And so in this Church we hold fast to our Catholic heritage, to the divinely instituted Church and ministry and sacraments, not because they are historical, or venerable, or orderly, but because they are from Christ Himself and if we use them faithfully they bring us to Christ and keep us near to Him.

We are living in disturbed and confused times. Men are defying all the laws of earth and heaven, casting aside all the hard-won experience of our race, denying those things upon which the dignity and worth of life depend, tearing away the sanctities, and the very decencies, of human life. We are seeing now that there is no other foundation for society, for morals, for conduct, but faith in God and reverence for Him and for His law. The greatest and deepest need of human life today is a new vision of the supernatural, an awakening to the presence and the power of the Living God. It is Christ who can give us this. It is Christ alone who can save the world. But unless we know Him as a Person, unless our lives are surrendered to Him, and changed by Him, we cannot make Him known to the world. Our one great need in the Church today, all of us, bishops, priests, and people, is real and full conversion to Christ.

MY DEAR Brother, it is for this that you are called to the office of a bishop in the Church of God, not to bring men to know a doctrine, or a system, but a Person, no other than the Redeemer of the world. You are called to strengthen the faith of men, to show them the Way of Life. Through your own experience of Christ, your own personal knowledge of Him, you are to bring men and women and children to Christ, that they may know Him, and carry Him to others. This is the chief work of a bishop, to be a pastor, a shepherd, a guide, to the souls of men, to bring them to the knowledge and the love of Jesus.

You and I have labored together in Christ's work for many years, and during the time, now approaching ten years, that I have served as bishop our relations have been still closer. I know your brotherly spirit and wide sympathy, your patience and good judgment, your deep interest in questions of social righteousness and human welfare and I know how true and sincere is your desire to be faithful in the office in which you are now to serve.

With full trust, and with true affection, I welcome you to your place as Suffragan Bishop, and to your share in the life and work of this great diocese. Help me to make our work in this diocese a more living power for Christ. Our time here will not be long. Let us pray more earnestly than ever, you and Bishop Lloyd and I, that we may be given strength from above, that we may be more wholly converted, that we may ourselves be drawn nearer to Christ and so may draw others nearer to Him.

Let us pray, and let us strive, along with all our brethren of the clergy, so to bring our people to the knowledge of Christ that we may help to make His Church to be more truly what He means it to be, the Body in which He still lives and speaks and acts, the manifestation of Himself in the lives of His members. A Church truly and fully converted could bring this world to Christ in the present generation.

And let us keep always before us the fact—the fact beyond all words to utter—that He in whom we believe is God Himself and that to Him is given all power in heaven and in earth.

He invites us into His fellowship, He gives us the unspeakable privilege of sharing in His work, but the fulfilment of His mighty purpose is not dependent upon our use of our great privilege.

Whatever we may do, Christ's purpose in coming into this world will be fulfilled; His Kingdom will come, His will be done on earth as it is in heaven. His truth does not depend upon what we think, or feel, or choose to accept. Whether we are faithful or unfaithful, Jesus Christ reigns on the Throne of God; whether we believe in Him or not, He reigns; whether the thought of our time will receive Him or not, whether our present civilization may be saved and redeemed or not, Jesus Christ reigns and will reign, fully, and forever and ever.

THE FIRST EASTERN ORTHODOX SERVICE IN NORTH AMERICA

ON MARCH 3, 1865, the New York *Times*, then an eight-page paper, half full of advertising, was much occupied with items about the Civil War—"News from Rebel Sources"—"Sherman Said to Be Marching for Raleigh"—and also with preparations for Lincoln's second inauguration. In spite of this plethora of news, the *Times* gave a column and a half to a story about a service held the previous day in Trinity Chapel, New York, and had more than a column editorial about it.

The headlines ran: "Novel Religious Service, Celebration of the Liturgy of the Orthodox Oriental Church at Trinity Chapel. Anniversary of the Accession of the Emperor Alexander II to the Throne of Russia. A Remarkable Event in History. Inauguration of the Russo-Greek Church in America."

This, said the reporter, was "the first public celebration of the Russian (or Greek) Church, not only in this city, but on the American Continent." One feels a bit dubious about the continent. In the days of Gertrude Atherton's *Splendid Idle Forties*, were there no clergy and no services among those spectacular Russians of the far Northwest? In any case, the notable public service on Thursday, March 2, 1865, was the first in a long series which have been drawing the Anglican and Eastern communions nearer to their eventual unity.

The ostensible occasion of this service was the anniversary of the accession of Alexander II to the Russian throne. The Rev. Dr. Morgan Dix, rector of Trinity Church, with the cordial sanction of the Bishop of the diocese (Horatio Potter), "extended the hospitality of Trinity Chapel as a token of international as well as religious sympathy." The *Times* editorial, while it did justice to the religious aspect of the occasion, was chiefly concerned with developments then current in Russia and with the friendly relations existing between the two great powers, Russia and the United States, "each in the gristle of its youth." The editorial makes lively reading at the present time.

A few years before, at General Convention of 1862, a committee had been appointed to promote closer relations with the Orthodox Church. The Rev. J. F. Young, a member of that committee, was in charge of the service in Trinity Chapel.

The celebrant was the Rev. Agapius Honcharenko, who had just previously come to this country, accredited by the Metropolitan of Athens and the Holy Synod of the Kingdom of Greece, to serve the Orthodox who were otherwise without a priest. Mr. Young, who had visited Russia, had brought copies of the Russian liturgy from St. Petersburg, and had transliterated the Slavonian words into English sounds, "working day and night for three weeks," as well he might. He arranged the music in parts and trained a small choir of American men, "six of the Chapel vocalists," to sing it. Everyone was deeply impressed with the beauty and dignity of the service.

Some sixty Greeks and twenty Russians occupied special seats; more than fifty clergy from the diocese and from neighboring communities were present, and the rest of the great church, both aisles and galleries, "was crowded with ladies and gentlemen to its utmost extent." "The altar was that ordinarily used at Trinity Chapel," says the reporter, "and was lighted at both ends with gas."

The *Times* account includes considerable information as to "Russo-Greek" faith and customs and describes in detail the procedure of the liturgy.

The event came to special notice lately in preparing for the seventy-fifth anniversary of Trinity Chapel, celebrated early this month.

MARY'S CHOICE

I WANT dear God always with me,
Companionship continually.
Ah, I shall need no other friend
If Christ's love once I comprehend.

Yet friends and ease and all success
My every day will come and bless,
For if I take Christ in my heart
I shall have Mary's Better Part.

MARTHA YOUNG

The Catholic Congress

By the Rev. Lewis E. Ward

Buffalo, N. Y., October 31, 1930.

THE Church—the Body of Christ was the subject for the Fifth Catholic Congress which met in the Hotel Statler, Buffalo, N. Y., on the 28th, 29th, and 30th of October. From the very beginning to the end this idea carried the Congress through on a very high plane and even in the smaller groups which met to discuss different subjects pertaining to the Congress one could feel this high spiritual level always.

All the meetings of the Congress, save the Masses, of course, were held in the headquarters, which was the Hotel Statler. The hotel was excellent for size, location, and equipment for the Congress. Many exhibits of vestments and Church literature were given in the hotel during the gathering.

The registration covered representatives from practically every diocese in the country and witnessed to the fact that whereas the Catholic Movement was a generation ago a rather isolated and persecuted part of the Church, today it has grown and is growing in every part of the country.

I am sure that all those who were at Buffalo would describe the Congress as a very successful one in showing the devotion and worship of not only priests of this movement but of the hundreds of laymen and laywomen who came from long distances to be present. A splendid spirit of fellowship characterized the Congress, and the dinner on Wednesday night developed this spirit even more. The Catholic Church is no longer on the defensive, there is no thought of apologizing for the faith. These gatherings are again the time for the greatest of thanksgivings for the faith which we enjoy and that set forth in the real missionary spirit and in a way so that the Catholic position can be better understood and more readily accepted.

Following the registrations, which kept a staff of secretaries busy Monday afternoon, there was a special gathering

for the young people held at St. Luke's Church in the evening. This service consisted of Evensong with an address by the Rev. Father Carver of Christ Church, Rochester, N. Y. This service was held as the result of a request from the young people themselves that they be given some part in the Catholic Congress. On Tuesday morning Low Masses were held in all the Congress churches, and at 10:30 A.M., the Missa Cantata was held at St. Paul's Cathedral, closing the service of a nine days' preparation of prayer and devotion for the Congress. The informal reception and tea was held in the ball room of the Hotel Statler Tuesday afternoon.

In the evening the opening of the Congress and first session took place with an address of welcome by the Rt. Rev. David Lincoln Ferris, D.D., Bishop of Western New York, who was the honorary president of the Congress. The Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, was the chairman of the sessions. Bishop Ivins, who is well known to Catholic Churchmen throughout the country, made an excellent presiding officer at all of the sessions. The papers read at these sessions have been published in book form.*

The Solemn High Mass on Wednesday morning was held at Elmwood Music Hall as there was no church large enough to hold the congregation which wished to be present. It was possible for your correspondent to be present at this and other services of the Congress and the spirit of devotion at these services was very apparent as the congregations left the different services. The Bishop Coadjutor of Milwaukee pontificated at the High Mass on Wednesday morning, and the celebrant was the Rev. William B. Kinkaid, assistant priest at Trinity Church, New York City; deacon, the Rev. Edmund Sills, rector of St. Peter's Church, Westchester, N. Y.; sub-deacon, the Rev. Henry F. Veazie, rector of St. Peter's Church, Peekskill, N. Y.; master

* *The Body of Christ*. Morehouse Publishing Co., Milwaukee. Paper, \$1.00; cloth, \$1.75. Now ready.



CONGRESS PREACHER

Rt. Rev. Hugh L. Burleson, D.D., Bishop of South Dakota and Assessor to the Presiding Bishop.



AT THE SOLEMN MASS

LEFT TO RIGHT: The Rev. Henry F. Veazie, sub-deacon; the Rev. William B. Kinkaid, celebrant; the Rev. Edmund Sills, deacon, at the High Mass in Elmwood Music Hall.



IN THE PROCESSION

The Rt. Rev. Rocksborough R. Smith, D.D., Bishop of Algoma, with his deacons of honor and followed by other dignitaries at the Catholic Congress.

of ceremonies, the Rev. Vivian A. Peterson, rector of St. James' Church, Cleveland, Ohio; and the preacher, the Rt. Rev. Hugh L. Burleson, D.D., Assessor to the Presiding Bishop.

WEDNESDAY afternoon the second session of the Congress was held, at which time the Rev. J. Gregory Mabry, Kingston, N. Y., read a paper on "Priesthood and the Body of Christ," and the Rev. Franklin Joiner, St. Clement's, Philadelphia, Pa., "The Eucharist and the Body of Christ." On Wednesday evening the Congress dinner was held in the ballroom of the Hotel Statler, Mr. Frank Baird presiding, and the speakers were Professor Chauncey Brewster Tinker of Yale Divinity University, and Mr. A. du Pont Parker of Philadelphia, with short addresses by other prominent laymen.

Thursday morning, Low Masses were said in all the Congress churches, and at 10:30 A.M. the Solemn High Mass was said at St. Andrew's Church with a special intention for Religious orders. The preacher at this time was the Rev. Shirley C. Hughson, superior of the Holy Cross Fathers, and on Thursday afternoon the third session of the Congress was held, with papers by the Rev. Cecil M. Stewart, M.C., of Toronto, Ontario, on "The Scripture of the Body of Christ," and the Rev. William H. Dunphy, Neshotah House, Wis., on "The Faith of the Body of Christ." In the evening the fourth session of the Congress was held, with papers by the Rev. Robert Scott Chalmers, Baltimore, Md., on "The Moral Witness of the Body of Christ," and by Fr. Hughson, O.H.C., on "The Body of Christ and the World Today." The closing address was made by the chairman, and on Friday Low Masses were held in all the Congress churches.

It is to be hoped that the excellent qualities of these papers which were read at the different sessions will make many who were unable to attend the Congress wish to have the published papers. Their high spiritual tone is worthy of preservation after reading and study, and as we know that many were prevented by distance from being present at this Congress we assume that there will be a large sale for these.

Is it not true that with the growth of the Catholic movement to such an extent as was clearly shown in Buffalo that we need Congresses in different parts of the country? While almost every diocese was represented still we cannot help but feel that in many cases the distance was too far to allow attendance and should these Congresses be held in different sections of the country it would do much more to care for those who are interested in this movement.

Contrary to the fourth Catholic Congress, there were many young people present, as evidenced by the request for the service on Monday night. I am convinced that young people do care very much for this movement and that even more should be done in giving them a part in its program.

A Prayer for Peace

The Presiding Bishop suggests the following prayer for use on November 9th, the Sunday before Armistice Day

BLESSED JESUS, Saviour of mankind, at whose birth the night was filled with heavenly radiance: Lighten the thick darkness of the world, and the gloom of our miseries and fears; have compassion upon the peoples of the earth stumbling in confusion, and guide their feet into the way of peace: Who art with the Father and the Holy Ghost one God, world without end. Amen.

MASS EDUCATION IN CHINA

THE Rt. Rev. P. Lindel T'sen, D.D., Assistant Bishop of Honan, China, passed through New York recently, returning to China from the Lambeth Conference. He is quoted as follows in an interview concerning the mass education movement in China:

"The people of China as a whole do not understand that as a people they have any part in the political life of their country. The government of China, ever since the revolution, has been in the hands of a few, and we all know that no political civilization can survive without a sufficient common education for all to give them a proper sense of their responsibility. A great deal has been done already for the adult Chinese who did not go to school when young; but now this mass educational movement which is under the direction of Dr. James Yen—a Christian, by the way—is beginning to make headway.

"The plan is simple enough. A limited vocabulary of a thousand Chinese words has been formulated, which, it is claimed, anyone can master in ninety hours of study. Beginning with the young children, the movement seeks to have this vocabulary mastered as a first step. Thereafter, as rapidly as possible, literature dealing with history, specially the history of China, political theory, civic administration, hygiene, etc., is being printed in terms comprehended in the thousand-word vocabulary and distributed broadcast throughout the republic. This movement is not identified with any faction. It has the support of the government without being a direct part of any government department. In recent years the movement has been taken up by the Christian churches. It seems to me to hold out great hope for the future China. Certainly it is leading China away from any possibility of going Bolshe-

vik. If there was ever any danger of China going Bolshevistic, I think that danger is now past. Probably the next step will be to stop the intermittent warfare, and this, in the circumstances, can alone be brought about through education."

Discussing the educational situation in China with respect to the restrictions placed upon teaching Christianity in the public schools which are registered with the educational department, Bishop T'sen pointed out that these restrictions hold only in the lower primary, higher primary, and junior middle schools, which include the first nine years of school life. "The restrictions do not apply," he said, "to the universities and colleges. And even though it is forbidden in registered schools to teach Christianity to the children in the three divisions named, there is nothing to prevent Christian missions from teaching these children Christianity in Christian Sunday schools. I think that possibly points the way out of the difficulty."

Bishop T'sen, who was born in Wuhu in 1885, is a graduate of Boone College and Boone Divinity School, Wuchang, and has studied in the Virginia and Philadelphia seminaries. Trinity College, Hartford, gave him the degree of Doctor of Divinity in September, 1930. His work in China has included distinguished service as first general secretary of the Chinese Church's board of missions, organized in 1915. He was also dean of the Cathedral of Our Saviour in Anking. His diocesan, Bishop White of the Canadian diocese of Honan, has assigned to Bishop T'sen the special care of the Chinese missionary district of Shensi.

MY HEART is full of praise to God: "All things are yours." . . . I have claimed the heart that enjoys. . . . He who has shod his feet with the preparation of the Gospel of Peace has heart-leisure to enjoy God's works, and to praise their Maker. I felt God loves to have it so—to have His masterpieces appreciated.—*Temple Gairdner*.



CONGRESS GUEST
Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee.

How Good Is the Christian Nurture Series?

By the Rev. John Wallace Suter, Jr.

In Two Parts. Part II.

AN educational conference had just closed. Speeches had been made, round-table discussions held, exhibits shown. In all this I had had a part. As I was about to leave the hall, a man button-holed me, drawing me aside for a few words. Lowering his voice and looking the picture of guilt, he began, "I suppose I ought not to say this to you, Mr. Suter, but in my school we do not use the Christian Nurture Series. Do you think, though, that you could give me some advice about our eighth-grade boys?"

Another educational conference had adjourned. Discussions and speeches were over. I was putting on my overcoat and making for the door when a lay Sunday school superintendent intercepted me. "I can see," he whispered, "that you won't approve, but the fact is that in my school we are benighted enough to use the Christian Nurture Series. But what do you really think I ought to do in a case like this: here's a teacher . . . etc."

Each of the above experiences, almost word for word, has occurred to me more than a dozen times. I wish I had kept score. It would make an entertaining game. *X* equals the fact that I approve of the Christian Nurture Series and of nothing else. *Y* equals the fact that I have no use whatever for the same Series. On October 1st, *X* is three up and four to go.

Which only goes to show that in the Church at large there are widely differing notions as to my opinion of the Christian Nurture Series.

What of it? Is my opinion important? Perhaps not personally; but officially it must have a certain significance, and it is for this reason and from this angle that people often ask me what I think of the Series. It is both a natural and a fair question. The Christian Nurture Series was originated, and is being added to, by the national Department of Religious Education, and I am that Department's Executive. In the September 27th issue of *THE LIVING CHURCH* I explained the relation between the Department and the Series, and outlined our policy toward textbooks in general, emphasizing the fact that we do not carry on our work from the point of view of publishers eager to push their wares, but rather as advisors who study the needs of each parish and recommend whatever educational materials seem best to meet the needs of each. There are no books whose use we urge exclusively, and there is no publisher to whose products we give special preference. We are not in business; we are a service department. All this I said at length in the former article. But nowhere in that paper did I say anything about the *value*, in my judgment, of the Christian Nurture Series. I did not give any appraisal of it, any estimate of its worth. It is to this latter task that I address myself now.

I BEGIN with a digression—an historical one. My connection with the Christian Nurture Series began in 1914. Having studied under Professor Coe during the winter of 1911-1912, and having the following winter given in Massachusetts a teacher-training course based on the outline he had taught us to use, I found myself in 1913-1914 the lay superintendent of a Church school in Brookline, where one of the older, wiser teachers, formerly a day-school teacher, urged me to read Dr. Gardner's *Children's Challenge to the Church* (The Young Churchman Co., 1913) and to consider the possibilities of the curriculum-outline, known as Christian Nurture, contained therein. The following year, 1914-1915, Dr. Gardner did me the honor to make me one of the few members of a committee whose duty it was to prepare and construct one of the Courses (*i.e.*, for a single grade) in the Christian Nurture Series. With this project I was associated for more than three years. Well do I remember

the large sheets of brown wrapping-paper divided into vertical columns into which we pasted typewritten clippings and long-hand notes: one column headed INFORMATION, another MEMORY WORK, another DEVOTIONAL LIFE, and so on. When all the columns were completed for the thirty or forty lessons of the school year, another clergyman and I were detailed to write, in collaboration, the Teacher's Manual and the Pupils' Materials that should embody what the brown-paper columns had implied—in other words, to produce a textbook (with accessories) based on the adopted schedule or skeleton for that grade. This we did. But the fruits of our labors were not left unchanged. The Department itself, and no individual or pair of individuals, was to be author of the Series. Consequently many committees revised, shortened, lengthened, polished, remodelled, and generally transformed our work until it was "in shape" for publication.

In 1916 the Series began to appear in print and was put on sale. At that time, and even earlier (for the courses had enjoyed a circulation in mimeographed form) I engaged in an activity which occupied much of my "spare" time for several years: the public advocacy, on the platform and in writing, of the new Series, and the exposition of the various courses therein—their aims, their method, their educational philosophy. In teachers' conventions, ministers' meetings, summer conferences, parishes, and other groups large and small, in season and out of season, in more than a dozen dioceses, I was one of those who "introduced," "explained," and "demonstrated" the Christian Nurture Series to a waiting and inquisitive, and sometimes puzzled, Church. In 1919 Dr. Gardner sent me to the Detroit General Convention to conduct a class in this subject—where, by the way, Dr. Harry Nichols did a characteristically gracious thing by attending my group and applauding my efforts. I was made a member of the national Teacher Training Committee under Dr. Bradner of blessed memory, I wrote the Department's textbook *Church School Administration*, and one chapter in its *Church School Ideals*. In 1920 I organized in the diocese of Massachusetts a series of coaching-classes taking up the various Christian Nurture Courses one by one.

Thus the experience of championing the Christian Nurture Series is one which I have known at first hand. It taught me several things. Through it I met many minds and entered into a variety of educational experiences. My connections with the original Series were early and many, intimate and wide. And to my friend Dr. Gardner I have always been grateful for having given me, at the beginning of my ministry, these opportunities to watch, and in a small way to have a hand in, the unfolding of a new process of religious education in the Church.

WITH certain features of the Christian Nurture Series, I was always in disagreement. When certain of the decisions were reached in committee-rooms, mine was a dissenting voice. The movement as a whole, however, won my enthusiastic admiration. Of some of the characteristics of the Series which appeared to me at the time to be defects, the experiences of a decade have confirmed my disapproval. On the other hand, some of its virtues I now believe to have been more important than I then realized.

Clear thinking will be possible only if we distinguish carefully between the original Curriculum Plan, or Outline, and the textbooks and other materials which later embodied that Outline. The Outline itself, sometimes called "The Standard Curriculum," was a chart. It occupied only a page or two for the entire school, indicating, by title only, what was to be learned and experienced by the pupils grade by grade. The

Morehouse series of courses was a working-out in detail of what the Outline implied or called for. Dr. Gardner always hoped that there would be *other* workings-out, that is, other sets of textbooks issued by the same or other publishers, exemplifying and embodying the educational ideals sketched in the Outline.

It is my opinion that the Series of books never lived up to the Outline on which it was based, never fulfilled the promise of the curriculum-schedule. Lately, in reading discussions of the Christian Nurture Series I have noticed a peculiar fallacy: when one writer faults the courses for some defect, another writer, springing to their defense, cites the admirable intentions expressed in the original Outline. But surely that is no answer. The Outline was a blue-print calling for a structure of graded textbooks. (If the roof of your house leaks, it may comfort you to show, on the blue-print, that it shouldn't have leaked; but the blue-print will not keep the water out.) In my judgment the Outline was the best thing the General Board of Education produced. The first set of embodying books and materials was a fairly good job, highly creditable in the circumstances and considering the date of its appearance. The revision of 1924 was less worthy, departing still further from the original Outline in letter and in spirit.*

BUT such statements as the above are vague. Let us be specific. Here is a simple and frank list of the things I like about the Series, and the things I do not like.

The things I like about it.

- It is religious.
- It emphasizes the fellowship of the Church.
- It makes worship prominent.
- It deals with living learners, not merely with static facts.
- It contemplates the learner's whole life, not just his Sunday life.
- It has definiteness.
- It contains a number of fine stories and historical accounts. Much of it is really interesting.
- It expects original work on the part of the teacher.
- It has made many educational leaders uncomfortably aware of their inadequate training

The things I do not like about it.

- Its detailed methodology—step-by-step classroom procedure suggesting the long-outgrown style of Herbart.
- Its format and physical arrangement, *e.g.*, the pupils' materials in Courses 5, 6, and 7.
- Its attempt to force five mechanical blocks-of-purpose into almost every class session.
- Its pictures.
- Its questions.
- The poverty and perfunctoriness of many of its suggestions under the head of "Christian Service."
 - E.g.*, "Tell of boys who sing in choir. . . . Always help the blind in any way you can. . . . Discuss missionary signals. . . . Be not critical, but receptive to what you hear. . . . Proper attitude towards all sacred things."
- Its inadequate view of world issues, world movements, and the Church's Mission. James Thayer Addison's *Our Expanding Church* (National Council, 25 cts.) is a good antidote, and should be read by every teacher of the Christian Nurture Series.
- The triviality and impotence of a number of its stories.
 - I happen to know some nine-year-old boys. They are regular healthy American boys who come home from school every day (usually late) with blackened hands and towseled hair. Not remarkably bright, they are just average in intelligence. I know what games they play, what language they talk, what books they like. Pyle's *Robin Hood*, for instance, and Salten's *Bambi*, and of course *Treasure Island*. Could I possibly interest them in the story of Polly and Jack as told on pages 64-67

*The "revision" of 1930 is not a revision at all in the sense of that of 1924. In 1924 certain Courses were re-written almost in their entirety from a new point of view. In 1930 the Introduction to each Manual was re-written, but the body of the book in each case remained virtually unaltered except for minor matters of phraseology.

in Course Four? It seems as if the writer of that story had never met these boys or their like. Between them and the author there is a great gulf fixed. And is the diagram of three concentric circles on page 67 a true or useful picture of what the Catechism's summary of the creed means? If the Son hath redeemed all mankind (middle circle), how is it that the Holy Spirit, who spake by the Prophets and who proceedeth from the Son, sanctifieth *only baptized Christians* (inner circle)? "The class prayer," runs the next sentence, "should be said quietly." This prayer asks that "in all our joys we may never forget to be kind to Thy other children." A glance at the diagram shows that this means other *Christian* children (inner circle). But is all this really to the point? Is it good? Is it even true? Does it bear the stamp of that great venture of faith known as the Christian Religion?

None of these adverse criticisms is made in an unfriendly spirit. I look for far better things in the new courses with which the Board of Editors will enrich the Series. For one thing, each new book will have an author. That in itself should bring finer results. When a man writes a book he can put his heart and soul into it, and can achieve a unity which is beyond the reach of a committee. A freedom and a fervor will be found in the new books. Each will be loved into existence; each will glow with one person's devotion to our blessed Lord. Each will be a creative work.

FINALLY, I must answer this much-asked question: How should textbooks be used in a church school? What is their function?

Textbooks in the sense of manuals which interweave detailed rules for classroom procedure with subject-matter will soon not exist. You can't teach religion that way. What we need, and what in fact some of the present Christian Nurture books already provide if you overlook certain interrupting paragraphs, is Source Material. That is, Readers. Books that contain the best stories, passages of history, explanations of Church ways, and illustrations of Christian idealism, that can possibly be secured. These for the most part should be for children to read to themselves. They should contain meat. They should not look like textbooks, least of all Sunday school textbooks. They should be *books*—and good ones.

The second thing we need is cheap pamphlets for the teachers, giving them all sorts of hints and helps and directions, month by month, on how to set a handful of children to work now along this line and now along that, building up useful experiences of social-religious living in their present environment. Such pamphlets would refer to the readers and would proceed upon a knowledge of their contents. It would not be necessary to have all the members of a given class read the same Source Book at the same time. Each could contribute to the joint enterprise in his own way, according to what the teacher or the class assigns to him. The point is that as far as *books* are concerned, these should be of permanent value, well written and bound, a worthy addition to the library of any child or parish. Different publishers, even local dioceses or parishes, could issue their own inexpensive teaching-guides, giving to the Source Materials whatever interpretation, and putting them to whatever use, they wish.

On this basis, the Christian Nurture Series can be judged (if you wish) *as source material*. Does it contain (when you have subtracted the pedagogical devices with which many of its pages are burdened) good subject-matter that can be referred to when some worthwhile religious enterprise is on foot? Happily it does. A considerable portion of the "meat" between its covers is good meat. Here, then, is a formula which may be said to convey to those who can read it my general estimation of the Series as a whole:

Take the whole Christian Nurture Series, strain out its detailed pedagogical apparatus and most of its pictures, and separate the good meat from the not-so-good where subject-matter is concerned; then keep the "good meat," the religious flavor, the sense of God, the enthusiasm for the Church, and bind these four into the few volumes that would be required to hold them. That, in a word, is what the Series boils down to in my opinion—and it is no mean contribution. It is a real deposit. The Church is richer for it.

Lambeth and Reunion*

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

Presiding Bishop of the Church

"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation."—II CORINTHIANS 5:18.

IN THE majestic scene which opens the drama of *Siegfried*, the young hero in his prison cave is found demanding of his jailor the broken pieces of his father's sword. Since his birth it has been kept from him while the powers of darkness held their sway. As a child he has watched the pretended efforts to mend the blade. At last the boy, full grown, his spirit burning with the call to carry forward the conquest which awaits his weapon and himself, seizes the two fragments from his captor's hand and measuring his song of the forge to the blows on the anvil, welds the sundered pieces into one—then goes out armed for the rescue of his race.

Christian folk who look and listen feel in the drama more than the thrill of a pagan legend. A parable is there. It wakes in us a sense of something that is inherent in our faith. It symbolizes in language, however foreign to the gospel, the essential meaning of religion—the binding together, the welding into one of what human hands and human wills have sundered. The New Testament gathers from the experience of all the ages the material which is wrought into the story of broken unity restored. From the Incarnation to the Cross, we watch the divine process of the salvation of mankind by an at-one-ment between the things which God hath joined together and which men can only at their peril, and then but vainly, put asunder.

Wherever the Church may meet, as in its provincial synods, in general sessions of national extent, or in ecumenical assemblies such as we have witnessed recently, one thought dominates all others. It is the responsibility we have as Christians for the consolidation of the Church which our Lord has committed to us as the instrument of His redeeming work. "Where it is divided reunite it," is a prayer which arises from the altars of all Christendom. It is more than an expression of desire for peace and concord among those who profess one name and who are marked with a single sacred sign. It is the inevitable condition of the world-wide mission of the Church. It is the vision of that oneness which Christ prayed for His body on earth as it reflects the unity which He has with God—"As Thou Father art in Me, and I in Thee, that they may be one in Us."

Three months ago a few of us at Lambeth saw an almost miraculous fulfilment of this hope of union restored. Bishops of the Orthodox and of the Anglican communion, twelve of each, led by the Patriarch of Alexandria, met, day after day, to take into full consideration all the implications of our belief so long professed, in one Catholic and Apostolic Church. These two portions of the Body of Christ are heirs of the same faith, the same historic orders, the same sacraments. Separated for fifteen centuries by political and racial conditions, now, through the guiding of the Holy Ghost, they are coming together in a spirit of understanding and counsel, to take account of their positions and to discover how readily they may be reconciled when once the healing forces are allowed to have their way. The story of our conference, continuing for a fortnight, cannot be told in a moment. It will be a subject for years of study, and a foundation for new *rapprochements* between the Eastern and the Western world more immediate in their effect, and far-reaching in their consequences, than we have yet dared to anticipate.

This is but one incident in the whole process of reconsolidation which Lambeth represents. It illustrates the spiritual energies by which differences of race and nation, and the changes wrought by time, are reconciled. The Anglican communion is itself a proof of the power inherent in the Church

to overcome the divisions caused by past conflicts. It reaches across borders at once to encourage, yet to counteract the separation of autonomous nations and of localized Churches embracing within one family of Christ those who acknowledge one Lord, one Faith, one Baptism, one God and Father of all.

Shall our Church in America ever forget the time, three-score years ago, when it stood alone among the religious organizations of our land proving its unity unbroken by the stress of war, bearing witness to the single spiritual heritage of the Anglican communion in the North and South?

SUCH is the ministry of reconciliation committed to the Church. It is hers by tradition, long maintained. It is hers by the intention of our Lord. How earnestly the responsibility has been regarded by our own Church is proved by the fellowship into which we have been led with Christians of all names. It is proved by the ecumenical events which are beginning now to promise rich results.

There is, however, another aspect of the matter, which may concern us most. It is not in the councils met for the promotion of Unity, nor in the relations which we form with other bodies, that our first contribution to the cause must be made. If we are to enter into those negotiations wholeheartedly, we must come with singleness of mind and of conviction. The proof of our devotion to Christ's purpose that His Church may be one will be the evidence of unity among ourselves.

Nay—more—the service which we seek to render in Christ's name, our witness to His saving power, and our attempts to reconcile the world to God, can only issue from a spirit of reconciliation in our own body, which makes us one in Him. Differences of outlook there must be, diversities of interpretation and of expression, among the members of one household, as between the separated parts of the whole Church of Christ. But the same Spirit whom we invoke to bring union out of division will avail to hold us who are bound by one allegiance in unity of thought, in singleness of aim, and in sincerity of love.

When we shall have turned our minds from the extensive to an intensive aspect of unity, it will be possible for us to answer the charge so often heard that this Church harbors in one body two distinct religions, one sacramental, the other Evangelical, one seeking the Presence of the Incarnate Christ in acts of worship, and the other setting forth His power through the spoken word. Yes, my brethren, if these two conceptions of the faith are found in conflict, to be decided by the triumph of one or of the other, the charge is just, and the danger to the Church in either case disastrous, but if the two schools of thought be joined in a ministry of reconciliation they shall prove themselves to be as necessary to the body of Christ as the right hand and the left are essential to the human body. Neither of the schools can say to the other, I have no need of thee. Together they fulfill a mission which would be incomplete without the sacerdotal office of the priesthood and the prophetic ministry of the word. Never can the cause of Christ prevail while it is led by standards which divide the host into contending camps. The hearts of men are ready to give heed and to respond to the call, but it must be a call for faith and service, not the voice of controversy. Who will enlist for battle if the trumpet give an uncertain sound? Only a message so complete as to reconcile all factions and to compel conviction will prepare the way for the assured victory. . . .

Christ waits to bring His work to its completion here in America as once on Calvary. This consummation He has promised, but on condition of the part that He requires of His Church. It is for us to manifest His truth, His saving power, His love to all the world. "If I be lifted up," "I, if I be lifted up, will draw all men unto me."

* From a sermon preached at the synod of the province of the Southwest.

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.

THE CATHOLIC CONGRESS

To the Editor of *The Living Church*:

DOUTBLESS the accomplishments of a Catholic Congress are numerous. To one who attends for the first time, however, it has one effect which overshadows all others. That effect is the inspiration of those who attend.

Perhaps this is felt less keenly by those who have attended several congresses, especially if they reside in thoroughly Catholic parishes. Probably the hymn beginning "Ye who own the faith of Jesus Sing the wonders that were done," was not on the day after the congress running so wildly through the minds of those to whom it has long been familiar as it was through the minds of those who had never before sung or even heard it. It was gracious and proper of Professor Tinker at the dinner of the Catholic Congress at Buffalo to recognize the situation of the isolated Catholics. Some of them are much better acquainted with Catholicism in books than they are with Catholicism in action and in life, particularly where Catholic worship is concerned. A well-conducted Mass, accompanied by the incense which they, like the Prophet Malachi, would like to see offered with it, is in the lives of some of them a rare event.

To such a one it is far from being an indifferent matter that at the Congress dinner he found that he had been seated with the editor of *THE LIVING CHURCH* and the celebrant of the Solemn High Mass, and it was with pleasure that he learned later that the genial young priest who sat at his left was he who is building on the foundation of Catholicism laid during eighteen years by a faithful priest, recently departed, in one of the few really Catholic parishes of his diocese. To catch glimpses of the good face of Father Huntington and to see the Bishop of Algoma look over the corner of his glasses in his good-natured way were privileges. Seeing a young man part with price of four or five "movies" for the benefit of the cathedral at Washington was not without significance. He was inquiring if there were daily Masses and worrying about when he would get his first copy of the *Cathedral Age*. It was encouraging to see bishops at the Mass clothed like bishops, in copes and mitres. When they come to realize how well they look in them, the use of the cope and mitre will be assured.

At least for isolated Catholics the Fifth Catholic Congress was not a disappointment. It was an enheartening experience.

Buffalo, N. Y.

WILLIAM T. LAIDLAW,
Associate Professor of Law,
University of Buffalo.

To the Editor of *The Living Church*:

THE COMMITTEE of the Catholic Congress, now being held in Buffalo, may be interested to know how much the arrangements made to broadcast some of the meetings are appreciated by Churchmen at a distance who were unable to attend. In this French Canadian village in the province of Quebec, we were able to listen to the speakers at the meeting at the Hotel Statler, and no doubt there were many other interested "listeners in" in Canada as well as the United States.

Longueuil, P. Q., Canada.

A. G. M. MILLER.

MISSIONS IN INDIA

To the Editor of *The Living Church*:

I MOST sincerely hope the National Council will give very favorable consideration to the second invitation from the Church of India to the American Episcopal Church to share in the Anglican work in that country.

There can be but three reasons for the refusal of the urgent request and need; first, a policy of "watchful waiting" to see what is to become of the whole missionary undertaking during and after these days of stress and strain; second, the primary British responsibility and dominancy in the political life of India (not in the religious life, as Bishop Westcott says American missions already share about one-half of that life); third, because we cannot raise sufficient money to care for our accepted obligations.

Against these deterring factors are the following reasons

for accepting the invitation of the Archbishop of Calcutta:

1. The Church of England through its missionary societies pioneered the cause of Christian evangelism in our land and the West Indies which we subsequently took over. A taking over of a part of her work when she is hard pressed is fine Christian reciprocity.

2. The Church of England and the American Episcopal Church have already established an organic unity in the national Episcopal Churches of China and Japan, which in both cases has strongly impressed the countries concerned and the Christian world in general as an association of wisdom and strength. A third national association would be equally impressive as well as a strengthening of the present Indian work.

3. Many of the great Protestant Churches of the United States have strong missions in India. So has the Roman Church. It is quite anomalous that the one Church—our own—which is most closely related to the British Church, should be conspicuous by its absence.

4. It is many years since our Church entered a major new field. Our work has been stationary too long. We need the spur of a new country, a new field, to expand the vision, deepen the faith, and test the strength of our Church and people.

5. The acceptance at the present time of the responsibility offered us would be marvelously heartening proof to England and the Church of India of our sympathy and good will in most critical and trying times.

6. Whether we are or are not raising sufficient funds to maintain our accepted work we are in a far better position to do so than is the Church of India.

Do not these reasons for acceptance far outweigh those for rejecting the earnest appeal of the Archbishop of Calcutta?

Lake Forest, Ill.

(Rev.) HERBERT W. PRINCE.

THE LORD'S PRAYER

To the Editor of *The Living Church*:

BEING in England this summer, and hearing there and on the Continent services conducted by clergymen of the English Church, I noticed that the punctuation of the Lord's Prayer as they used it was different from that which I had always heard at home. I refer to the third petition which, in England reads, "Thy will be done, on earth as it is in heaven." In our Prayer Book, until the last revision, it has always been printed and read, "Thy will be done on earth, as it is in heaven," but in our new book the punctuation has been changed to that of the English use. In *Blunt's Annotated Book of Common Prayer* the petition is punctuated as in our former book, and in the English Proposed Book there is a semicolon after "done," and no comma after "earth." In the Prayer Book of Edward VI the whole petition is one sentence without punctuation.

The form we now have, and the one in use in England, is manifestly correct, for Heaven (as distinct from the heavens) and earth are not the whole of the universe, and we should not speak of the divine will as if its operations were confined to those two places or states, especially in these days when the inconceivable vastness and complexity of the universe is being brought home to us by science and is becoming more fully appreciated. We know that there is opposition to God's will on earth, and, according to some theories, there once was in Heaven, and we know not but there may be obstacles even in the universe, so that it is appropriate that we should first pray for the fruition of God's purposes *everywhere*, and then, as to earth, let His will be done there as it is assumed to be in Heaven. The revised punctuation tends to put us in the mood of the Psalmist:

"When I behold thy heavens, the work of thy fingers,
the moon and the stars, which thou didst establish,
What is mortal man, that thou art mindful of him,
and the son of the earth-born, that thou visitest him?"

May I respectfully suggest to my clerical brethren that, if they have not already done so, they read the prayer as now arranged, and call the attention of their congregations to the change? It might remind them that—

"The spacious firmament on high
And all the blue, ethereal sky,
And spangled heavens a shining frame,
Their great Original proclaim."

Bala-Cynwyd, Pa.

(Rev.) F. C. HARTSHORNE.

BOOKS OF THE DAY

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

THE COUNTRY CHURCH AND PUBLIC AFFAIRS. Edited by Henry W. McLaughlin. New York: The Macmillan Co. Price \$2.00.

THIS stimulating volume is the outgrowth of one of the Round Tables held in connection with the Institute of Public Affairs at the University of Virginia, organized several years ago by that progressive leader, Charles Gilmore Maphis. The opening chapter, bearing the title of the book, is by Dr. W. Russell Bowie of Grace Church, New York, who points out that we "may admit the value of religion as inspiring public affairs, but what of religion *in* public affairs? There may be the rub. Can religion mix in practical matters—in prohibition and politics and peace propaganda and the rest—and not lose its purity and its distinctive power?" While he does not directly answer this question, he does say a little later on "to organize truth, and to organize religion may seem to be merely mixing it with clay. We wonder whether, after all, religion must not be kept separate from every day affairs of the world. . . . A right religion will not stoop to corrupt alliances."

This also seems to be the trend of the discussion and of the editorial mind. The book is divided into eight parts, no one of which is devoted to politics or prohibition. It aims to point out the need of the systematic assembling and use of necessary information. It urges that elaborate technique and abstruse researches be left to sociologists and statisticians.

There are certain things we are told that a Church needs to know about itself and its people, certain things of proved utility and practical value. The technical requirements for ascertaining them are relatively simple; "the time and strength required are no more than should be invested by an earnest minister in the pastoral work of his church."

There are three prevalent weaknesses, we are told, of the country church to the correction of which this volume endeavors to make some contribution. The first is that generally speaking the Protestant Church (and only Protestant and Episcopal writers contribute to its pages) has no theory of a parish based upon a study of the area to which it ought to attempt to minister. "Its parish is not in a strict sense a geographical concept at all, but is no more than the sum of its supporters and adherents." This is not altogether accurate so far as the Episcopal Church in Virginia goes, but is very nearly true elsewhere.

Another weakness is pointed out akin to the first and springing from the same causes. It is that "generally speaking the Protestant Church thinks in terms of constituencies rather than of populations. Most churches are class churches appealing only to a particular social level or perhaps to an intellectual or again an emotional type. Few of them are community churches in the sense that they actually serve all the elements in the community and all aspects of community life." The various writers strongly stress community churches, not necessarily "Union" churches, but religious bodies that have community needs constantly in mind and seek to serve them.

In the third place we are told that the most amazing thing about the country church is on how meager a program it can keep itself alive and satisfied. Thousands of churches exist on not much more than a preaching service a month and a make-shift Sunday school. Adaptation is a word not yet sufficiently well entrenched in the vocabulary of the average church. "To ascertain by study to what particular needs of its people it might profitably minister for the advancement of the Kingdom has until recently been no part of its thought or practice."

To offset and remedy these weaknesses Editor McLaughlin (who is the director of Presbyterian country church work) and his collaborators direct their interest and thoughtful attention with a large degree of success. The Rev. F. D. Goodman, rector of St. John's Church, Warsaw, Va., now Bishop Coadjutor of Virginia, contributes a highly suggestive paper on the training of the rural minister.

CLINTON ROGERS WOODRUFF.

BEHAVIORISM: A BATTLE LINE. Edited by William P. King. Nashville: Cokesbury Press. 1930. Price \$2.25.

AT FIRST glance this large volume of 375 pages might seem to be merely a polemic in old-fashioned controversial manner against Behaviorism and all its works. On examination it proves to be a serious treatise by many competent scholars recognizing the several merits and criticising severely the many defects of Behaviorism. The seventeen essays are arranged under three heads: The General Principles of Behaviorism; Behaviorism and Value; Behaviorism and Metaphysics. Thus Dr. William McDougall writes of *The Psychology They Teach* in New York, a keen criticism; Dr. Herbert C. Sanborn discusses *Methodology and Psychology*; Rabbi Julius Mark writes of *Behaviorism and Religion*; and Dr. Rufus M. Jones asks *Have Souls Gone Out of Fashion?* There is space here for a single quotation—from Professor Winfred Ernest Garrison of the University of Chicago: "Behaviorism is not really a form of psychology. At its best it is a supplement to it; at its worst a substitute for it. At its best it is a study of how bodies work; at its worst a theory that nothing exists and works except bodies."

Dr. Garrison also suggests that a better term for what is usually called Behaviorism would be the "terrible word," Behavioriology. Behaviorism is in danger of becoming a cult rather than a scientific study. The volume is heartily commended to all who are interested in psychology.

FRANCIS L. PALMER.

It is a great relief in these days of debunking biographies to find one written by a man who is qualified through sympathetic insight to deal justly with his subject. Rufus Jones is obviously the right man to write about *George Fox, Seeker and Friend* (Harper's, \$2.00). It is a pleasure to see with his eyes the life and adventures of this singularly zealous and courageous seeker for divine truth and companionship. He shows him to be a true prophet in the proclamation of the fact that the Kingdom of God is within. "George Fox," he says, "must be reckoned to be one of the religious leaders of the modern world who have most clearly and steadily seen the truth of that principle and who have been most ready to labor and suffer in order to make it an actual way of life among men."

But no biographer, however sympathetic he may be, can reveal a man so truthfully and delightfully as the man's own words. Consequently, the excerpts from Fox's own journal relating the story of his travels and spiritual pioneering in this country stand out as they should. One can scarcely help contrasting our own strenuous efforts to gather large numbers of people together for their souls' good, through the medium of our rather noisy evangelical methods, with Fox's naive statement of his own tranquil success: "We had much service. There was a great conviction, and many received the Truth. We had many meetings there (Jamaica, N. Y.), which were large and very quiet."

Whether we be Quaker or no, George Fox has much to teach us today.

R. T. FOUST.

TWO TREES

THE bright leaves of an autumn tree
Like blood upon the ground were shed . . .
I saw the cross of Calvary,
Where drops from Holy hands fell red.

WINNIE LYNCH ROCKETT.

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.

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OTHER PERIODICALS

Published by Morehouse Publishing Co.

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

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

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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

9. Twenty-first Sunday after Trinity.
16. Twenty-second Sunday after Trinity.
23. Sunday before Advent.
27. Thursday. Thanksgiving Day.
30. First Sunday in Advent.

CALENDAR OF COMING EVENTS

NOVEMBER

11. Synod of Second (New York and New Jersey) Province at Atlantic City, N. J. Synod of Fourth (Sewanee) Province at Jackson, Miss.
18. Special Convention of Harrisburg at St. Stephen's Church, Harrisburg, to elect Bishop.
30. Nation-wide Corporate Communion of Men and Boys of the Church.

CATHOLIC CONGRESS CYCLE OF PRAYER

NOVEMBER

7. St. Luke's, Germantown, Pa.
8. Good Shepherd, Rosemont, Pa.
10. Grace, Ridgewood, Pa.
11. St. Paul's, Norwalk, Conn.
12. St. Andrew's, Newark, N. J.
13. Grace, White Plains, N. Y.
15. Holy Cross, Kingston, N. Y.

APPOINTMENTS ACCEPTED

BAILEY, Rev. CHARLES, formerly assistant at St. Paul's Church, San Diego, Calif. (L.A.); has become priest-in-charge of St. John's Mission, Bostonia, Calif. (L.A.) Address, Bostonia, San Diego Co., Calif.

BOVILL, Rev. JAMES T., formerly rector of St. Mark's Church, Hope, Ark.; to be archdeacon of Western Kansas (Sal.). New address, 732 E. Sherman, Hutchinson, Kan.

BROWN, Rev. CHARLES O., formerly rector of St. Cornelius, Dodge City, Kan. (Sal.); to be rector of Trinity Church, Haverhill, Mass. Address, 7 William St., Haverhill, Mass. November 25th.

BYRON, Rev. JOHN I., assistant at St. Paul's Church, Pawtucket, R. I.; to be rector of Church of the Redeemer, Providence, R. I.

HALE, Rev. CHARLES STUART, formerly rector of Church of the Good Shepherd, Lexington, Ky. (Lex.); to be rector of St. Luke's Church, Memphis, Tenn. New address, 19 South Auburn-dale St., Memphis. December 1st.

MILLER, Rev. HENRY SCOTT, formerly assistant at Trinity Chapel, Trinity parish, New York City; to be rector of St. James' Church, Skaneateles, N. Y. (C.N.Y.) Address, St. James' Rectory, Skaneateles, N. Y. November 30th.

MITCHELL, Rev. LEONEL E. W., formerly curate at St. Agnes' Church, New York City; has become rector of St. Clement's Church, New York City. Address, 423 West 46th St., New York City.

MURPHY, Rev. DU BOSE, secretary of the diocese of Texas; to be also rector of Christ Church, Tyler, Tex. New address, 500 West Ferguson St., Tyler, Tex.

NEWMAN, Rev. M. F., formerly rector of St. Matthew's Church, Louisville, Ky.; to be priest-in-charge of St. John's Church, Tyler, Tex. Address, P. O. Box 592, Tyler.

PRICE, Rev. ALFRED W., curate at Christ Church, East Orange, N. J. ('k); to be rector of St. Philip's Church, Brooklyn, L. I., N. Y., (L.I.) Address, 1063 81st St., Brooklyn. December 1st.

REDENBAUGH, Rev. ROBERT M., formerly assistant at Church of the Heavenly Rest, New York City; to be rector of St. John's Church, Mason City, Ia. Address, 317 N. Georgia Ave., Mason City.

TROMP, Rev. F. J., formerly rector of Calvary Church, Chicago; to be priest-in-charge of St. Ambrose's Church, Chicago Heights, Ill.

WEIGLE, Rev. WILLIAM HAROLD, formerly chaplain of Episcopal Actors' Guild, New York City; to be rector of St. Paul's Church, Eastchester, Mt. Vernon, N. Y. November 16th.

WHITMEYER, Rev. GEORGE LEE, formerly priest-in-charge St. James' Church, Union City, Tenn.; to be chaplain of Joliet State Penitentiary, Joliet, Ill. (C.) Address, Joliet State Penitentiary, Joliet, Ill.

WILLIAMSON, Rev. JOHN S., formerly rector of Christ Church, Corning, N. Y. (W.N.Y.); to be rector of St. John's Church, Sodus, and head of the Wayne county associate mission, New York (W.N.Y.)

NEW ADDRESSES

GILBERT, Rt. Rev. CHARLES KENDALL, D.D., Suffragan Bishop of New York, office, Synod House, Amsterdam Ave. and 110th St., residence, 21 Perry St., New York City.

HANDEL, Rev. HARRY A., chaplain of the New York Fire Department, Boroughs of Brooklyn and Queens (L.I.), formerly 34 Jefferson Ave.; Buckingham Hall, 769 St. Mark's Ave., Brooklyn, L. I., N. Y.

MCCABE, Rev. FRANCIS D., rector of St. Matthew's Church, Indianapolis, Ind., formerly 51 N. Bolton Ave.; 5630 Lowell Ave., Indianapolis.

PIELOW, Rev. E. L. B., priest-in-charge of St. Paul's Church, Mt. Lebanon; 225 Academy Ave., Mt. Lebanon, Pittsburgh.

TEMPORARY ADDRESS

KIRKUS, Rev. FREDERICK M., D.D., rector emeritus of Trinity parish, Wilmington, Del.; The Drake, Philadelphia, until February 1st.

DEGREES CONFERRED

NORTHWESTERN UNIVERSITY—Doctor of Philosophy upon the Rev. Prof. PERCY V. NORWOOD of the Western Theological Seminary.

SEABURY DIVINITY SCHOOL—In the chapel of Seabury Divinity School, in connection with the matriculation services, the Bishop of Minnesota, as president of the board of trustees of the Bishop Seabury Mission, conferred the degree of Doctor of Divinity upon the Rev. BENJAMIN T. KEMERER, Bishop Coadjutor-elect of Duluth, on Tuesday, October 28th.

ORDINATIONS

PRIESTS

SOUTH FLORIDA—On October 26th the Rt. Rev. John D. Wing, D.D., Bishop Coadjutor of South Florida, advanced the Rev. JOHN ROBERT VANCE MCKENZIE to the priesthood, in Holy Trinity Church, West Palm Beach.

The candidate was presented by the Rev. William P. S. Lander, rector of Holy Trinity Church, West Palm Beach, who also preached the sermon.

The Rev. Mr. McKenzie will continue his post-graduate work at the General Theological Seminary, during which time he will be in charge of Emmanuel Chapel, Springdale, Conn.

VIRGINIA—On October 27th the Rt. Rev. H. St. George Tucker, D.D., Bishop of Virginia, advanced the Rev. J. WALTER REYNOLDS to the priesthood in St. Paul's Church, Richmond. The candidate was presented by the Rev. Dr. Beverley D. Tucker, Jr., of St. Paul's Church, who also preached the sermon.

The Rev. Mr. Reynolds will continue as priest-in-charge of Weddell Memorial Church at Richmond.

DEACONS

SOUTHERN OHIO—On Friday, October 24th, the Rev. Henry Wise Hobson, D.D., Bishop Coadjutor of Southern Ohio, ordained STANLEY PLATTENBURG and LUMAN J. MORGAN to the diaconate in Church Church, Dayton. The Very Rev. Charles E. Byrre, dean of Bexley Hall, preached the sermon.

DIED

HAYES—At her home, 311 Mt. Prospect Ave., Newark, N. J., on Wednesday, October 22d, ANNA KING HAYES, youngest daughter of the late Jabez W. and Mary Antoinette Hayes. Requiem in All Saints' Chapel, Grace Church, on Friday, October 24th, at 7:30 A.M. Burial office in the church at 2:00 P.M. Interment Woodland Cemetery.

ROBERTS—JANE E. (FISHER) ROBERTS, widow of the Rev. William J. Roberts, entered into rest at Sioux Falls, S. D., on the eve of All Saints' Day. Services were held in Calvary Cathedral, Sioux Falls, on All Saints' Day, and interment was in Cedar Hill Cemetery, Hartford, Conn., November 3d. She was the mother of Miss Elise A. Roberts, the Rev. Paul Roberts, Joseph B. Roberts, and the Rt. Rev. W. Blair Roberts, D.D.

RESOLUTION

RESOLVED that the death of BISHOP LEONARD will bring sorrow to many persons and many households in this diocese, but there are few who will feel his loss so deeply as the members of this executive committee of the chapter of his cathedral, many of whom have grown to manhood during his long episcopate, and every one of whom was his devoted and affectionate friend.

We shall remember with pride the great achievements of his administration, and the position of distinguished honor which he held both in the Church and in the community; we shall cherish the memory of his saintly life and the high qualities of his mind; his wisdom, his statesmanship, and his steadfast courage; and our thoughts will often dwell, in more intimate fashion, upon his kindly ways and the charm of his manner.

He was a great Prelate and a great gentleman, and, while we mourn his loss, we should thank God that such a man has lived among us.

RESOLVED that we dedicate ourselves anew to the service of this cathedral church which he loved, which was built by the power of his influence, and has always been the object of his fostering care.

RESOLVED that these resolutions be printed in the Cathedral Bulletin, in Church Life, and in THE LIVING CHURCH, and that a copy of them be sent to Miss Sullivan, the Bishop's niece.

(Signed)

SAMUEL MATHER,
ANDREW SQUIRE,
WILLIAM G. MATHER,
ROBERT H. CLARK,
JAMES R. GARFIELD,
S. LIVINGSTON MATHER,
CHESTER C. BOLTON,
SAMUEL LEWIS SMITH,
HENRY G. DALTON,
WILLIAM P. BELDEN,
IRVING BOLTON,
LAWRENCE HITCHCOCK,
W. TREVOR HOLLIDAY.

MEMORIALS

Arthur Lacey-Baker

In loving memory of ARTHUR LACEY-BAKER, Mus.B., who entered life eternal November 8, 1921. R. I. P.

Miss Anna King Hayes

Miss ANNA KING HAYES, daughter of the late Jabez W. and Mary A. Hayes, died Wednesday at her home, 311 Mt. Prospect Ave., in her eighty-ninth year. Miss Hayes was widely known and highly esteemed by reason of her outstanding Christian character and her long life of service in Church and charitable causes. She was one of a group of devoted women who toiled heroically and gave freely to St. Barnabas through the many long years of its early struggles, and as an associate

of the Sisterhood of St. Margaret she continued her active labors at the hospital until the recent withdrawal of the Sisters from that work.

Miss Hayes was also deeply interested in girls and girls' work and for more than forty-five years was the active head of St. Agnes' Guild for Girls in Grace Church, of which parish she was a life-long member. In this guild she established countless friendships with girls and young women through which her strong Christian character impressed itself for good upon succeeding generations of girls who will always cherish and bless her memory.

The Rev. Father Gomph said of her on Thursday:

"Miss Hayes was a staunch and devoted Churchwoman, who never hid her light under a bushel. For many years she and her sister, Miss Phoebe Harris Hayes, who survives her, attended the daily services at Grace Church morning and evening, every day of their lives. She was a gentlewoman of the old school, strong, fearless, unswerving in her loyalties, generous in her giving, dependable in every emergency, gracious and kindly—a striking personality of a kind rarely found in these days." The funeral services were held in Grace Church on Friday afternoon and interment was made in Woodland Cemetery.

MAKE YOUR WANTS KNOWN
THROUGH
CLASSIFIED DEPARTMENT
OF
THE LIVING CHURCH

READERS desiring high class employment; parishes desiring rectors, choir-masters, organists, etc.; and persons desiring to buy, sell, or exchange merchandise of any description, will find the classified section of this paper of much assistance to them.

RATES for advertising as follows: **DEATH NOTICES** (without obituary), free. **MEMORIALS AND APPEALS**, 3 cents per word. **MARRIAGE AND BIRTH NOTICES**, \$1.00. **BRIEF RETREAT NOTICES** may, upon request, be given two consecutive insertions free; additional insertions, charge 3 cents per word. **CHURCH SERVICES**, 20 cents a line. **RADIO BROADCASTS**, not over eight lines, free. **CLASSIFIED ADS**, replies to go direct to advertisers, 3 cents per word; replies in care **THE LIVING CHURCH**, to be forwarded from publication office, 4 cents per word, including names, numbers, initials, and address, all of which are counted as words. **Minimum price for one insertion, \$1.00. NO DISCOUNTS FOR TIMES OR SPACE.** Copy should be sent to the publication office so as to reach there not later than Monday for the issue of any week.

NO SINGLE ADVERTISEMENT INSERTED IN THIS DEPARTMENT FOR LESS THAN \$1.00.

ADDRESS all copy *plainly written on a separate sheet* to Advertising Department, **THE LIVING CHURCH**, Milwaukee, Wis.

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

POSITIONS OFFERED

CLERICAL

Position OPEN. **CHAPLAINCY** in a boarding school for boys. Salary \$1,500 a year and board, lodging, and laundry. Notify S-452, care **THE LIVING CHURCH**, Milwaukee, Wis.

MISCELLANEOUS

WANTED—A **YOUNG WOMAN** to teach the Primary grades and assist with the sewing. Apply to **THE SISTER-IN-CHARGE**, St. Marguerite's Home, Ralston, N. J.

POSITIONS WANTED

CLERICAL

CULTURED **WOMAN**, **HAVING FRENCH** and Italian education, acquired during long residence in Europe, with teaching experience in this country, seeks post as teacher, governess, companion (home or traveling), or hostess. References given and required. Reply, J-452, care of **LIVING CHURCH**, Milwaukee, Wis.

PRIEST **DESIRES PARISH, CURACY, OR** locum tenency. Address, D-636, **THE LIVING CHURCH**, Milwaukee, Wis.

MISCELLANEOUS

CHOIRMASTER-ORGANIST OF OUT-standing ability and background, desires change. L. S-487, care **LIVING CHURCH**, Milwaukee, Wis.

GOOD **COOK, MOTHER'S HELPER, HOUSE-**keeper. Refined, middle aged, Church worker. State salary. Address, **VANDER VEER**, East Ave., Atlantic Highlands, N. J.

ORGANIST AND **CHOIRMASTER, UNDER-**stands boys and their voices. Successful with mixed choirs. Mature, reverent, devotional results. Highest New York references. Address, Box H-630, **LIVING CHURCH**, Milwaukee, Wis.

RECTORS AND **MUSIC COMMITTEES** seeking competent, experienced organist-choirmaster of superior attainments and proven ability are invited to write advertiser. Earnest Churchman. Rectalist. Ambitious, enthusiastic worker. Address, **CHOIRMASTER**, Box 5841, Roxborough, Philadelphia, Pa.

REFINED **CHURCH WOMAN, WIDOWED,** alone, formerly school teacher, desires position, home-maker or companion. Willing to travel. Moderate salary over living. Excellent references. Can do parish work. Address, Box R-643, **THE LIVING CHURCH**, Milwaukee, Wis.

THEOLOGICAL **STUDENT DESIRES POSI-**tion as private secretary or companion. Experienced stenographer and book-keeper. References. Box 451, care of **LIVING CHURCH**, Milwaukee, Wis.

UNLEAVENED BREAD

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

VESTMENTS

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

EMBROIDERED **VESTMENTS; ALTAR AND** Chancel Hangings, Burses, Veils, Stoles, Markers, Dossals, Embroidered Altar Linens. Damasks, Altar Laces, Linens for Altar and Vestments. Materials stamped. Embroidery supplies, Embroideries remounted. Miss M. C. **ANDOLIN** (formerly with Cox Sons & Vining), 45 West 39th St., New York. Hours 9 to 1. Penn. 6288.

INEXPENSIVE **MASS VESTMENTS, STOLERS,** Hangings, etc, made to order by Guild of Churchwomen. Complete Mass sets as low as \$20.00. Especial attention paid to the orders of those who must economize. Satisfaction guaranteed. Write, stating your needs, for samples, descriptions, etc., to **AMERICAN CHURCH NEEDLEWORK GUILD**, 419 Elm St., Chillicothe, Mo.

MESSRS. **J. WIPPELL & CO., LTD., NOW** have a Resident Agent in America, Mr. **CHARLES NORMAN**, 392 Sherbourne St., Toronto, phone Randolph 4135, who can attend to all enquiries and orders.

CHURCH LINEN

WE **IMPORT DIRECT FROM THE WEAVER** and specialize in extra fine quality Pure Irish Linen for Altar and Vestment use. Lengths cut to order. 10% discount on orders over \$25.00. Sample and prices on request. **MARY FAWCETT Co.**, Box 146, Plainfield, N. J.

LENDING LIBRARY

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

APPEALS

TO **MEET SOME OF THE NEEDS OF ITS** parishioners in the unemployment crisis of the coming winter, All Saints', Henry St. (our only parish church in the extreme lower east side of New York City) aims to establish a Relief Fund of at least \$100. This is to be secured by 100 gifts of \$1.00. Who will send such a thank-offering? Address, 292 Henry St.

REST HOUSE

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.

HOUSE OF RETREAT AND REST

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

HEALTH RESORT

ST. **ANDREW'S CONVALESCENT HOS-**pital, 237 East 17th St., New York. **SISTERS OF ST. JOHN THE BAPTIST.** For women recovering from acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

BOARDING

Los Angeles

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

New York City

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

Washington, D. C.

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

MISCELLANEOUS

MAGAZINES **AT LOWEST PRICES WITH** efficient service and guarantee. Estimates gladly furnished. **BENJAMIN MORGAN**, 427 N. Main St., Norwich, Conn.

MONEY **FOR CHRISTMAS—SEARCH YOUR** old trunks and send all envelopes used before 1900. Highest prices paid. **GEORGE HAKES**, 290 Broadway, New York.

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

SHAKESPEARE, **BEGIN THE YEAR** studying Shakespeare by playing the game "A Study of Shakespeare." Best game on subject. Price 65 cts. **THE SHAKESPEARE CLUB**, Camden, Maine.

WANTED **TO BUY: SECOND HAND** cottas and cassocks for junior choir. Sizes from 14 up. Write **ALL SAINTS' EPISCOPAL CHURCH**, at Appleton, Wis.

WANTED **TO SELL: A DELINEASCOPE** projector manufactured by the Spencer Lens Co. Just the thing for use in church and Church school. Takes any size slide and fits any light socket. Only used a few times. Price very reasonable. Address, U-642, care of **LIVING CHURCH**, Milwaukee, Wis.

CHURCH LITERATURE FOUNDATION, INC.

THE **ABOVE-NAMED CORPORATION, OR-**ganized under the laws of the State of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interests of the Christian religion, and specifically of the Protestant Episcopal Church, according to what is commonly known as the Catholic conception thereof and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of **THE LIVING CHURCH** they shall be paid from the income of the Foundation, if a majority of the trustees deem that a "suitable medium for the accomplishment of the purpose of the Foundation." Three trustees represent **THE LIVING CHURCH**, six the Church at Large. President, Rt. Rev. B. F. P. IVINS, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis.

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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.

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
Sundays: Holy Communion, 7:30 and 8:15
A.M.; Young People's Mass, 9 A.M.; Church
school, 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.; 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)
SUNDAY SERVICES
Low Mass and Holy Communion, 7:30 and
9:30 A.M.
Morning Prayer, 10:30 A.M.
High Mass and Sermon, 11:00 A.M.
Evening Prayer, 7:15 P.M.
Sermon and Benediction, 7:30 P.M.
WEEK-DAY SERVICES
Mass, daily, 7 and 8. Also Thursdays and
Holy Days, 9:30.
Confessions: Saturdays, from 3 to 5 and
7 to 9 P.M.

Minnesota

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

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 Wednes-
days at 9:00.

New York

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

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

CHURCH SERVICES—Continued

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

Church of St. Mary the Virgin, New York
139 West Forty-sixth Street
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
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.

The Transfiguration, 1 East 29th Street
"The Little Church Around the Corner"
REV. RANDOLPH 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 11:00.
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.
CONFESSIONS:
Saturdays, 4:00 to 5:00, and 8:00 to 9:00.
TELEPHONE:
Clergy House—Pennypacker 5195.

Rhode Island

St. Stephen's Church, Providence
114 George Street
THE REV. CHARLES TOWNSEND, Rector
SUNDAYS:
Mass for Communions, 7:30 and 8:30.
Children's Mass, 9:30.
Sung Mass and Sermon, 11:00.
Solemn Evensong and Adoration, 5:30.
DAILY:
Mass at 7:00, Wednesdays and Holy Days
also, 9:30.
Confessions: Saturdays, 4:30 to 6:00; 7:30
to 8:30 P.M.
Priest's telephone: GASpee 5627.

RADIO BROADCASTS

K FOX, 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.

K HQ, 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.

K SCJ, 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.
Blatchford, 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 (usually
by the Bishop of Washington) at 4:00 P.M.,
E. S. Time.

WGO, SAN FRANCISCO-OAKLAND, CALIF.
790 kilocycles (380 meters). Grace Cath-
edral. 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 Art Extension Society, Inc. 65 East 56th St.,
New York City.

Famous Paintings. Madonnas. Interpretations
by Henry Turner Bailey. Ten Plates in
Color from the Original Manuscripts. Com-
piled by Francis H. Robertson. \$1.00.
Postage 10 cts.

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

Food for the Soul. By Samuel P. Britts.
\$3.00 net.

Inspirations. By Nellie Rosilla Taylor, author
of *Heart Messages from the Trenches.*
\$2.00 net.

I Will Not Be a Fool, and Fighting and Win-
ning. By Elsie Wren. \$1.25 net.

E. P. Dutton & Co. 286-302 Fourth Ave., New
York City.

Gratitude. By Henry Van Dyke. \$1.00.

Edwin S. Gorham, Inc. 18 West 45th St., New
York City.

Meditations on the Lord's Prayer. By the
Rev. J. G. H. Barry, D.D., rector emeritus,
Church of St. Mary the Virgin, New York
City.

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

The Story of Religions in America. By Wil-
liam Warren Sweet, University of Chicago.
\$4.00.

Worship Through Drama. By Rullis Clair
Alexander and Omar Pancoast Goslin.
\$5.00.

Sindiga the Savage. By Eric A. Beavon. \$2.00.

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

Sterilization for Human Betterment. By E. S.
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Dr. L. C. Carr, Bishop of Coventry, is Nominated to Bishopric of Hereford

Difficulties in Parish at Pelton, Durham—Thanksgiving Service at Windsor Castle

L. C. European Correspondence
London, October 24, 1930

THE RT. REV. C. L. CARR, BISHOP OF Coventry, has been nominated to the bishopric of Hereford, vacant by the translation of Dr. M. L. Smith to the bishopric of Rochester.

Dr. Carr, who is 59, was educated at Liverpool College, and St. Catharine's College, Cambridge. After training at Ridley Hall he was ordained to the curacy of Aston, Birmingham, one of the largest of English parishes. With the exception of a few years on the staff of Ridley Hall, Cambridge, his ministerial work has lain among large populations—Blundellsands and Woolton, in Lancashire, Great Yarmouth, where he was archdeacon of Norfolk and then of Norwich, and Sheffield, where he was also archdeacon. In 1922 he was appointed to the bishopric of Coventry, and there he has worked hard to provide more churches for the developing of industrial districts, while keeping touch with his rural parishes.

Dr. Carr's relations with Anglo-Catholics in the diocese of Coventry have been happy on the whole. Although an Evangelical, he has supported any Catholic parish where good work is being done. Incumbents who reserved the Blessed Sacrament in their churches before convocation and the Church Assembly approved of the new Prayer Book, have been permitted to continue doing so, although Dr. Carr has not allowed any extension of the practice of perpetual Reservation.

DIFFICULTY AT PELTON, DURHAM

Certain parishioners of Pelton, Durham, recently petitioned the chancellor of the diocese for the removal of various ornaments introduced into the parish church by the vicar, the Rev. T. A. Merryweather, who was appointed to the living in July, 1929. The ornaments in question included a tabernacle, a thurible, and portable lights for processions. An order was made for the removal of the articles complained of, which had been introduced without a faculty.

The judgment, however regrettable it may have been from the vicar's point of view, was strictly legal, and the matter might ultimately have been amicably settled, as regards some of the ornaments, by applying for a faculty, especially as the chancellor seemed sympathetic toward the vicar. Unfortunately Mr. Merryweather took the high-handed course of pronouncing a sentence of "excommunication" on three parishioners who had given what he considered to be false evidence at the Consistory Court. This brought the following letter from the Bishop (Dr. Henson):

"Sir—I understand that on Sunday last, October 12th, in the course of the morning service at your parish church, you purported to pronounce a sentence of excommunication against three of your parishioners and to expel them from the congregation of the church for a certain period. Such a proceeding on your part is entirely unauthorized and contrary to Ecclesiastical Law, and as your Bishop and Ordinary I hereby enjoin you at the service next Sunday morning, October 19th, to give notice that such sentence of

excommunication is wholly null and void, and I hereby forbid you to proceed on the footing that such sentence is of any force or validity by attempting to exclude the three parishioners against whom it was directed from attending public worship at your church or otherwise."

The vicar was not present in the church last Sunday, and in his absence the services were conducted by Dr. F. H. Jackson, rector and rural dean of Chester-le-Street, who is patron of the benefice. Before the sermon at the morning service Dr. Jackson read the following declaration, which had been signed by the vicar:

"I hereby give notice that the sentence of excommunication pronounced by me in this church last Sunday morning is wholly null and void, and that no step will be taken by me to exclude the three parishioners from attending public worship in this church."

The sequel to this unhappy dispute is that Mr. Merryweather has now tendered his resignation. As a parish priest he had entirely overstepped his proper powers, and little sympathy can be felt for him, even though one may deplore the hindrance to Reservation.

THANKSGIVING SERVICE AT WINDSOR CASTLE

On the occasion of the reopening of St. George's Chapel, Windsor Castle, two thanksgiving services for the completion

of the restoration, which has occupied ten years, will be held on Tuesday, November 4th. These will be followed by special daily services until November 15th. The King and Queen will attend the reopening service on November 4th, which, appropriately enough, will be a sung Eucharist. The clergy at this service will include the Bishop of Winchester (Prelate of the Order of the Garter), the Bishop of Oxford (chancellor), the Dean of Windsor, Dr. Baillie (registrar), Canons J. N. Dalton, A. Nairne, and A. C. Deane, and Minor Canons B. C. S. Everett and S. G. B. Exham. The senior minor canon, Dr. E. H. Fellowes, will be away on a lecture tour in America.

On Monday, November 3d, a festival Evensong will take place. This service is reserved solely for those who are, or have been, closely associated with the chapel. An organ recital will be given by Sir Walford Davies after the service.

At all the services during the period named, the music will be chosen from the works of those who have been connected with St. George's Chapel.

FESTIVAL SERVICE FOR YOUTH

The final service in connection with the reopening of St. Paul's Cathedral will take the form of a festival service for youth, to be held on All Saints' Day, Saturday, November 1st. Representatives of every parish in the diocese are expected to be present. The Bishop of London and the Bishop Suffragan will attend, and the Bishop of Kensington will give an address. Some 3,000 young people, it is anticipated, will take part in this act of thanksgiving.

GEORGE PARSONS.

Improvements in Russia; Religion Tolerated and Allowed to Exist

Administrative Oppression of Priests —Reconciliation With Schismatic Body

L. C. European Correspondence
Wells, Somerset, England, October 14, 1930

THEORETICALLY, things in Russia have improved of late, in that officially religion is at least tolerated and allowed to exist. That is to say, if you are so foolish as to be an official teacher of the doctrine that there is a Power above you, higher and more benevolent than even the Soviet government, you are no longer killed for that reason only, or even because the teacher of such dogmas is sure to be an anti-Revolutionary.

Of course, a priest, as such, belongs confessedly to the accursed class of the "intelligentsia," creatures who work with their brains instead of with their hands only, and as such is liable to all the disabilities that the law decrees for such. It makes no matter that he may be utterly poor, and actually dependent for his bread on the labor of his hands. Priesthood implies intelligence, and that is known to be dangerous!

If, however, the priest has a legal right to draw breath in the blessed land of Russia, he is subject to all sorts of administrative oppression, and the Russian official seems to have little to learn from even the Turk in that respect. You may take the testimony of one who has lived in Turkey that no higher compliment can be paid to that perverted form of human ingenuity! Lately, we published

in these columns a formal complaint of the Russian Patriarch on that subject, and now it may be worth giving an instance or two, in addition to those given there, to show how the thing can be worked.

In Leningrad, there is, or was till lately, a church on what is known as the "New Quay," which was in charge of a priest who had the power of attracting the sailors who live thereabouts, so that the place was crowded at every service. So an order for the destruction of the church was issued, just for that reason, though nominally on the thin excuse that it was "not required." English and American influence pointed out the undeniable facts, and the order was revoked for very shame's sake. Then, however, "administrative influence" got to work, and the church, which had previously been rated at £30 per annum or its equivalent in rubles, was now, under the new assessment instituted for its benefit, rated at £1,200 per annum, and the men in charge of the building were told that they might either pay or go. That, it will be seen at once, is not religious persecution—is not Russia a tolerant country now?—it was merely the enforcement of legal local dues. What objection can there be to that? At the same time an "anti-religious university" is established, at the public cost, in Moscow, and the great Cathedral of St. Isaac, in what used to be Petrograd, has been turned into an "anti-religious museum," with atheistic banners to adorn the original altar.

We have heard something, though by no means all the truth, about the patient and

heroic endurance of the priests in Russia who keep the flag of religion flying in this long continued and searching test. While giving them their meed of homage due, we may spare some also for another branch of the "intelligentsia," the professors of the old universities, and the curators of the museums that were once the glory of the old empire. In hundreds of cases these gentlemen have refused to leave Russia, though there was no obstacle to their leaving, and good berths could be obtained for them elsewhere in Europe. Many a continental and British university would have been only too glad to secure the services of men who are acknowledged as European masters in their own lines.

Instead of that, they live on in Lenin-grad and Moscow, existing on a salary of perhaps one ruble per day, and sheltering, on sufferance, in the cellars of the libraries and museums where they once ruled. The reason that they give is this, "It is ours to pass on in Russia the heritage of knowledge and culture that our fathers gave to us. This madness must pass at last, and if when it has gone all the culture against which it has warred has gone too, then all of our poor Russia will have to go to school abroad and the great tradition of our land will have perished. Therefore, in these days of darkness we must keep things going somehow." It is confession as fine, in its way, as that rendered by the bishops and priests of the land, and we are glad to say that it is having its effect, even on the Soviet government. Men of brains there say, or are beginning to say, now, "If we destroy education, then the young men who need it will have to go elsewhere to get it; and if they go to Germany, France, or England, they come back imbued with non-Bolshevik ideas and ideals. That must not be and must be avoided, even if we have to treat the professors decently as the price of it."

GOOD OUT OF EVIL

According to the Greek Church papers—though we must own that they give the report as a report, and with all reserve—the persecution of the Russian Church has had at least one good effect in bringing about a reconciliation between the Church of Russia and at least one of the old schismatic bodies in the country. The body in question is that known as the "Rasolniks," or "Old Believers," who were separated from the Church as far back as 1667, over what seems to us a question of very minor importance—though it is just that sort of question that does cause schisms in the East! In this particular case the then patriarch, Philaret, had introduced some very small liturgical and devotional reforms, giving orders as to the way in which, for instance, a real believer ought to sign himself with the Cross, and so on. The Old Believers (to give them the name they used for themselves) declared that even these tiny divergencies from the accustomed use amounted to absolute apostasy, and excommunicated the Church in Russia on account of them. After long efforts at reconciliation, the Church declared the recalcitrants schismatics, and excommunicated them accordingly. They preserved an almost underground existence for centuries, till the declaration of absolute toleration in the very early days of the Revolution, as far back as 1907, enabled them to come out into the open and revealed their strength as being far greater than had been expected. Now, the common danger to which both are exposed

has made them realize that those who use the Christian Creed at all have so much in common that they may be able to forget small divergencies in the face of real "apostasy," and the Old Believers are said—we hope with truth—to have sought a reconciliation with the Church of Russia. If it be true, then good is being brought out of evil.

MODERN GOLIARDS

In medieval days, the "Gyrovagi" or "Goliards," the wandering scholars and enthusiasts, formed a most picturesque nuisance, though it is to be feared that authority saw the nuisance rather than the picturesqueness! In those times they even got so far as to form themselves into a burlesque order, with rules that were an elaborate parody of those of more respectable bodies. *Ordo noster*, says the model Goliard, strictly forbids any loyal brother to get up in time for Matins, seeing that there are spooks about in the small hours, and if he gets up then *non est mentis sanae*. No worthy brother could possibly be lord at once of a shirt and pair of breeches, and if he came by a cloak in addition he must at once gamble away the superfluous garment. To own two pair of boots rendered a Goliard excommunicate, *ipso facto!*

To see a delightful nuisance reproducing itself in this twentieth century is a joy for an observer who is not expected to do anything to keep the said nuisance in order, and it seems that this is what is now happening in the nearer East. Wandering monks, who represent themselves as belonging to the great monasteries of Mount Athos, are now presenting themselves in Hellenic and Balkan monasteries, and remain there in a fashion that puts a strain on even oriental hospitality. In theory, no monk is allowed out of his monastery without written permission and has to return by a given date. In practice, these fellows are reproducing, not indeed all the picturesqueness, but at any rate most of the vices, of the medieval "Gyrovagus."

In Russia also (where the minds of men still work on medieval lines) the "Masaliani" that once disturbed the mind of respectable bishops in the sixth century have appeared again. These "men of prayer"—which is what the word means—used to wander from place to place, living on charity and chance jobs, and uttering wild and disturbing prophecies.

Similar phenomena are now appearing in southern Russia, where they disturb the minds of the Soviet authorities by preaching repentance, and the advent of the speedy end, either of the Bolshevik regime or alternately of the world. Government naturally dislikes them, and tries to stop them, but to catch "either one beggar or one flea" is a difficult thing in the East, and when the beggar is a wandering religious enthusiast, the effort to catch and intern him in a land where every peasant is inclined to reverence him and shelter him from authority is apt to be beyond the powers of any official.

W. A. WIGRAM.

BISHOP SHAYLER ILL

OMAHA, NEE.—The Rt. Rev. Ernest V. Shayler, D.D., Bishop of Nebraska, who has been ill for the past two weeks at his home, has been sent by his physician to Clarkson Hospital for observation and treatment. He is to undergo a tonsilectomy some time next week. It is expected that he will be able to resume his engagements, some of which have had to be postponed, within three weeks.

TORONTO CHURCH IS 83 YEARS OLD

Is Third Oldest Church in City—Two Other Parishes Celebrate Anniversaries

The Living Church News Bureau
Toronto, October 30, 1930

FESTIVAL SERVICES, ONE OF WHICH WAS attended by His Worship the Mayor and members of the City Council of Toronto, Chief of Police Draper, and officials of the Police Department, marked the eighty-third anniversary of the consecration of Holy Trinity Church, Trinity square, Toronto. The old grey church in the square, hedged about by lofty commercial buildings and warehouses, is the third oldest church in the city, and within a stone's throw of the City Hall. During recent years invitations to special services have been issued by the rector, the Rev. Canon W. M. Loucks, to his "parishioners" in the municipal building.

On Friday night the dean of St. Paul's Cathedral, Buffalo, the Very Rev. Wyatt Brown, D.D., was the special preacher at the first of the thanksgiving services, which was attended by clergy and representative laymen of many churches in the city and the surrounding district.

The Very Rev. W. W. Craig, D.D., rector of St. George's Cathedral, Kingston, and dean of the diocese of Ontario, delivered the sermon at the celebration of Holy Communion on Sunday morning.

Choral Evensong Sunday was attended by the civil representatives, when the preacher was the Rev. Philip Carrington, dean of Divinity at Bishop's University, Lennoxville, Que.

CELEBRATION AT DIGBY, NOVA SCOTIA

The fiftieth anniversary of the consecration of Holy Trinity Church, Digby, Nova Scotia, was celebrated last week. There was an early celebration of Holy Communion. At the morning service the lessons were read by His Excellency, Lord Willingdon, the Governor General of Canada. Lady Willingdon was also present at the service. The clergymen taking part in the service were the Rev. Dr. Frederick M. Kirkus, of Wilmington, Del.; the Rev. Messrs. Harley, Rand, Ambrose, and A. E. Gabriel, the latter rector of the church. At the special anniversary service in the evening the Rev. G. M. Ambrose was the preacher. A reception was held at the Sunday school session, following the evening service.

ANNIVERSARY OF CHURCH AT STREETSVILLE, ONT.

Last Sunday Trinity Church, Streetsville, Ont., celebrated its eighty-fifth anniversary. At the morning service the rector, the Rev. R. J. W. Perry, reviewed the history of the parish, while the evening service was taken by the Rev. A. C. McCallum of York Mills.

In the choir stalls on this occasion three generations of the McClintock family took their places. George McClintock has been a chorister there for the last sixty-four years, while Mrs. McClintock has sixty-two years service to her credit. Their son, George, and their grandson, John, represent the other two generations. Mrs. H. F. Staley, who has a seventy-year record as a communicant, was also in attendance.

In the present building there are many relics of bygone years, including a solid silver Communion set purchased by the parishioners fifty years ago, after the original set had mysteriously disappeared.

Dr. Charles K. Gilbert Consecrated Suffragan Bishop of New York

Bishop Manning Appeals for Funds —Memorial Dedications in Three Parishes

The Living Church News Bureau
New York, November 1, 1930

RECEIVE THE HOLY GHOST FOR THE Office and Work of a Bishop in the Church of God. . . ." (And) by the audible prayer of the Presiding Bishop, in conjunction with eleven assisting bishops, voicing the solemn and significant sentences of the Ordinal, that which

Bishop Stearly of Newark and Bishop Stires of Long Island were the presenting bishops. The preacher was Bishop Manning, and the litany was sung by Dean Gates. Other bishops present and participating in the consecration were Bishop Oldham of Albany, Bishop Coley, Suffragan of Central New York, Bishop Larned, Suffragan of Long Island, Bishop Sterrett of Bethlehem, Bishop Freeman of Washington, Bishop Knight, Coadjutor of New Jersey, and Bishop Atwood, formerly of Arizona.

The sermon by the Bishop of New York,



BISHOP MANNING GREETES SUFFRAGAN

On the steps of the Cathedral of St. John the Divine, following the consecration of the Rt. Rev. Charles K. Gilbert, D.D., Bishop Manning congratulates his new Suffragan.
P. & A. Photo.

the Church believes and teaches was begun at Pentecost was extended to still another. And Charles Kendall Gilbert, priest, was set apart forever as a Bishop in the Church of Christ. The diocese of New York was given again a junior Suffragan; the membership of the American House of Bishops was made to number 150, and the 374th was added to the episcopate in the American succession.

There is no need of describing the service itself. The office for the consecrating of bishops is, or should be, familiar to all Churchmen. By reason of its setting, last Tuesday morning's service was bound to be impressive; the great cathedral of New York and the large number of parishes eligible to representation by their clergy and laymen guaranteed that, and a clear day and one unusually warm for late October permitted an out-door procession from synod hall along Amsterdam avenue to the west doors of the cathedral. Beyond outward appearances, however, was the great and manifest interest shown in the significance of the occasion. The greatest honor of the Church was being bestowed upon one who especially by his kindness of manner and desire for friendship, has won the esteem and affection of all those who know him. Bishop Gilbert has assumed his new office under the most favorable auspices for an effective ministry therein.

The chief consecrator was the Presiding Bishop, Dr. Perry; and the co-consecrators were Bishop Manning and Bishop Lloyd.

printed in this issue, has been published in pamphlet form and may be obtained from the cathedral. Because of its clear-cut and forceful statements on the position of the Church touching its ministry the sermon has been the subject of considerable comment. Your correspondent has been asked by a number of local clergy, men of conservative stand and in influential positions, to urge the publication of this sermon in THE LIVING CHURCH. Because of more than one recent event in the Church, Bishop Manning's statements are seen to have unusual value in their timeliness.

Mention should be made of the well-ordered arrangements for this consecration service. The great number taking part, especially in the several processions, and the vastness of the cathedral presented difficulties. Owing chiefly to the thoroughness with which the Rev. Dudley Hughes, precentor at the cathedral and master of ceremonies, together with his aides, and assisted by the Very Rev. Dr. Gates, the dean, planned the details, the service was characterized by ease and precision.

Bishop Gilbert began his episcopate by confirming a small class on Wednesday morning at the Church of the Ascension, New York.

BISHOP MANNING APPEALS FOR \$250,000 TO AID UNEMPLOYMENT AND NEEDY

Under date of October 30th the Bishop of New York has sent out an appeal to

the clergy of the diocese in behalf of those suffering from unemployment. It is planned to use the diocesan City Mission Society of New York as the chief agency for administering the funds. The sum of a quarter of a million dollars is asked for. The Bishop designates its use as follows: \$75,000 for direct relief to people in parishes and for use by the nineteen chaplains in the fifty-six hospitals and institutions ministered to by the City Mission Society; \$60,000 to re-roof St. Martin's chapel in Lenox avenue (the former Holy Trinity Church partly destroyed by fire six years ago), three-fourths of the amount to go for employment; \$30,000 to enlarge the capacity of St. Barnabas' House, Schermerhorn House and the Edgewater Crèche; \$38,500 to cover the present relief work of the City Mission Society to the end of 1930; \$15,000 to enlarge Goodwill Industries, furnishing both employment and needed clothing; \$10,500 for 3,500 days' work on buildings of the Society, providing employment to unskilled labor; \$15,000 to care for dependent and needy children beyond the provision of the Department of Public Welfare; and \$6,000 for noonday lunches for undernourished children in three centers.

The acuteness of the present situation is too evident to require any explanation of the importance of the above items. We have a splendid agency in the City Mission Society, the experienced representatives of the Church in reaching the destitute. Contributions for this great humanitarian undertaking in the name of our Church may be sent to Bishop Manning at the cathedral, or to the Rev. Dr. L. E. Sunderland, superintendent of the City Mission Society, at 38 Bleecker street.

MEMORIAL DEDICATIONS IN THREE PARISHES

Tomorrow at the Church of the Heavenly Rest, Fifth avenue and 90th street, the rector, the Rev. Dr. Henry Darlington, will unveil a pulpit, the gift of Percy Hance, a memorial to his sister, Mabel Lamont Hance. The stone carving was done by Malvina Hoffman, the sculptress who executed the group known as "Sacrifice" and which stands in St. Ansgarius' Chapel in the cathedral. On the pulpit Miss Hoffman has carved a symbolic interpretation of "Vision."

At St. James' Church, Madison avenue, the Rev. Dr. F. W. Crowder will dedicate two clergy seats for the sanctuary. These have been given in memory of Mr. and Mrs. Alonzo A. Alvord by their daughter, Mrs. Edward J. Brown.

The memorial gates of wrought iron and bronze, placed at the entrance to the mortuary chapel of St. Joseph of Arimathea in the Church of the Transfiguration, will be dedicated by Dr. Ray at the afternoon service tomorrow. The gates and the richly colorful redecorating of the chapel are a memorial to Edwin Clarence Moller, sometime a vestryman of the parish, and have been given by his sister, Miss S. Adelina Moller.

INTERCESSION CHAPEL NOTES

At Intercession Chapel, Broadway and 155th street, the vicar, the Rev. Dr. Frederic S. Fleming, has added to the service schedule, beginning today, a Eucharist each week-day morning at 10 o'clock. This provides for two celebrations of the Holy Communion daily, the first service being at 7:15.

The Rev. Dr. Charles H. Boynton, for many years professor of Pastoral Theology at the General Seminary, and during the past year on the staff of St. George's Cathedral, Jerusalem, Palestine, has be-

come an assistant to Dr. Fleming and enters upon his new work today.

The Rev. E. Spencer Gilley of the chapel staff has resigned and is succeeded by the Rev. H. H. Walsh. Mr. Gilley is considering several invitations to other work.

ITEMS

The Rt. Rev. Dr. Cameron J. Davis, Bishop Coadjutor of Western New York, was the preacher on Thursday evening at the chapel of the General Seminary, delivering the annual sermon at the time of matriculation.

The Rev. Robert S. W. Wood, rector of St. Mary's Church, Tuxedo, has been elected a trustee of the cathedral to fill



DR. SUTTON

Rev. J. Wilson Sutton, D.D., vicar of Trinity Chapel (Trinity parish), New York City, which is celebrating its seventy-fifth anniversary.

the vacancy caused by the death of Bishop Shipman.

The Rev. Dr. John W. Nichols, dean of the School of Theology at St. John's University, Shanghai, and a son of the late Bishop of California, is a visitor in New York at the present time.

The Macmillan press has recently published a new biography of Mary Baker Eddy, the author of which is the Rev. Dr. Lyman P. Powell, rector of St. Margaret's Church, New York City.

The Churchwomen's League for Patriotic Service announces that its annual bridge party will be held at the Hotel Roosevelt on Tuesday, November 18th. The proceeds of this benefit will go to the several divisions of the league's interests: Home Playyards, Child Protection, Greer Club Association, St. Cyprian's Chapel, hospitals, relief work, and army posts. The headquarters of the league are at 130 East 57th street.

HARRISON ROCKWELL.

CHURCH OBSERVES FIFTIETH ANNIVERSARY

MECHANICSBURG, PA.—St. Luke's Church, the Rev. Earl M. Honaman, vicar, observed the fiftieth anniversary of the parish on its patronal feast on St. Luke's Day. The church was crowded, and the parish is taking on a new lease on life. The property has been put in excellent condition, and this year the U. T. O. and corporate gift were the largest in the history of the parish. Not only are the services being well attended, but the people are responding financially in spite of the business depression.

Trinity Church, Boston, Welcomes New Rector, the Rev. Arthur L. Kinsolving

Matriculation Service at Theological School—Bishop Matsui of Tokyo Visits Boston

The Living Church News Bureau
Boston, November 1, 1930

TRINITY CHURCH WITH EVERY SEAT taken and persons standing throughout the service was the state of affairs last Sunday morning when the new rector, the Rev. Arthur Lee Kinsolving, preached his first sermon in the parish to which he has been called as successor to the Rt. Rev. Dr. Sherrill, now Bishop of Massachusetts.

A little introductory address gave the Rev. Mr. Kinsolving the opportunity of speaking with great appeal and great modesty about what Trinity and its leaders had meant to him, of how earnestly he wishes to serve God and the parishioners of Trinity by giving the very best that he can. One felt the declaration that of a personality replete with great spirituality and infinite personal kindness; in it, youth and a very fine strength glowed forth.

Using a little copy of the New Testament which had been carried by Sir Wilfred Grenfell for many years along the Labrador coast and which had been presented to the Rev. Mr. Kinsolving for this important entry upon important duties, the preacher took his text from the Epistle to the Hebrews, 12:1. Referring to Trinity Church itself, where tradition means so much, he said:

"Is there any spot in the new world where the cloud of witnesses hovers so near? No stranger can come into this house of prayer without remembering those who have gone before, and more especially that buoyant person who once from this pulpit breathed Christian optimism into the hearts of men."

MATRICULATION AT THEOLOGICAL SCHOOL

The matriculation service at the Episcopal Theological School, Cambridge, was held yesterday afternoon at 5 o'clock when thirty new men attended. Dean Washburn took the first part of the service including memorializing founders and benefactors of the school; Bishop Lawrence conducted the latter part of the service. Bishop Sherrill preached a short sermon emphasizing the opportunities before the students for the training of the mind, for the privilege of friendship, for the enlarging of the spiritual life.

At the dinner which followed and over which Dean Washburn presided, the speakers were: Bishop Lawrence, Mr. Fay of the senior class, B. Preston Clark of the board of trustees, the Rev. Cornelius P. Trowbridge of Grace Church, Salem, Professor Murdoch of Harvard University, and Professor Wood of the Episcopal Theological School.

OBSERVE BIRTHDAY OF DEAN ROUSMANIERE

The birthday of Dean Rousmaniere is remembered annually at a cathedral service. Last Sunday evening was the occasion of this service in St. Paul's where Bishop Sherrill, making his first visit there since his consecration, spoke of Dean Rousmaniere, with whom he had an intimate and affectionate friendship.

Another service of remembrance and thanksgiving was that for William Arthur Gallup, who died in Paris on August 9th. Mr. Gallup was an important factor in

the life of North Adams, Western Massachusetts, for more than fifty years; during the latter part of his long and active life he was closely connected as a devoted and helpful Churchman with the life of St. Paul's Cathedral.

SPECIAL SERVICE AT CATHEDRAL

All Hallows' Eve and All Saints' Day itself have been the occasion of special services by the churches throughout the diocese. The day has been suitably chosen for dedication of certain memorials. St. Paul's Cathedral family met together last night for a common act of remembrance and worship. The service was preceded by a supper in the crypt to which any member sharing the cathedral work and worship was welcomed.

BISHOP MATSUI VISITS BOSTON

The Rt. Rev. Peter Y. Matsui, Bishop of Tokyo under the Holy Catholic Church of Japan, is a visitor in Boston for the next few days. Bishop Matsui will preach in All Saints' Church, Brookline, and in Christ Church, Fitchburg, tomorrow, and during the first two days of next week he will address groups in St. Paul's, Brookline; St. Mary's, Newton Lower Falls; and in the Episcopal Theological School.

MISCELLANEOUS

The Bishop's Committee of Laymen, a group which was so ably organized and so loyal in service during Bishop Slattery's lifetime, met with Bishop Sherrill in St. Paul's Cathedral on October 24th. It will be remembered that this committee pledged its support to Bishop Slattery's successor in the resolutions drawn up at the time of Bishop Slattery's death. The organization and development of this committee, in which he placed great confidence, was one of the many fine achievements of Bishop Slattery.

The Guild of St. Barnabas, of which we have a diocesan branch, opened the autumn season with a special service for nurses on Wednesday evening in Trinity Church. Archdeacon Dennen, one of the chaplains, gave the address.

The Rev. Dr. William G. Thayer and Mrs. Thayer have sailed for Egypt. Dr. Thayer resigned last summer after thirty-six years as headmaster of St. Mark's School, Southborough.

ETHEL M. ROBERTS.

DEDICATE CHAPEL AT TOWACO, N. J.

Towaco, N. J.—The dedication of the recently completed chapel of the Transfiguration on October 11th brought out a large number of people, both from the immediate vicinity and from other sections of the diocese.

Bishop Stearly officiated. Addresses were made by the Ven. William O. Leslie, Jr., archdeacon of Newark, the Rev. L. Harold Hinrichs, of St. John's Church, Boonton, and vicar of the chapel, and the Rev. Dr. Charles P. Tinker, rector of Grace Church, Nutley.

The chapel, in which services are read by Walter Class, formerly of the Church Army, who plans to study for the ministry, is very well appointed, having a main hall, a vestry room, a complete kitchen, and an oil burner. For this last the efforts of the Woman's Auxiliary of the Montclair district are principally responsible.

Bishop Stewart Dedicates New Church of the Mediator, Morgan Park

Dr. Arthur Rogers Retires From St. Mark's, Evanston—Fire Damages St. Andrew's Church

The Living Church News Bureau) Chicago, November 1, 1930

DON'T BE "SHILLY-SHALLY" CHURCH-men and don't be mere ornaments in the Church, Bishop Stewart urged in his address at the dedication of the new \$75,000 Church of the Mediator, Morgan Park, last Sunday morning. The Bishop Coadjutor dedicated the church and confirmed a class at the 11 o'clock service which marked the climax of a week of festivities in connection with completion of the edifice.

The dedicatory exercises began Monday, October 20th, with a play given by the young people's society in Sherwood Hall, the auditorium of the new plant which is named in memory of Mr. and Mrs. Frank Sherwood, faithful members and benefactors of the parish. Following the play, a reception was given and open house held for all who contributed to the building fund, for the pastors of neighboring Morgan Park churches, and their congregations.

Wednesday night, October 22d, the dedicatory dinner was given. The rector, the Rev. G. Carlton Story, under whose guidance the building program has been carried forward, acted as toastmaster. The Rev. Alfred Newbery, rector, Church of the Atonement, was the speaker of the



RECTOR

The Rev. G. Carlton Story, rector of the Church of the Mediator, under whose guidance the building program has been carried forward.

rial to W. H. Fowkes and Mrs. Walter Hemmens. The rose window is a memorial to Mrs. Emily King Hammond.

The new church is a gothic structure and has a seating capacity of 325. The old church, which adjoins the new, is



NEW CHURCH DEDICATED

The new \$75,000 Church of the Mediator, Morgan Park, dedicated on Sunday morning, October 26th.

evening. A feature of Wednesday evening's program was the presentation of a gold watch to Edwin Hill, vestryman of the parish and builder of the church, by the rector, wardens, and vestrymen. The third event in the dedication week program was the presentation of a pageant Friday night by children of the Church school. The dedication program was concluded Sunday afternoon when St. Bartholomew's choir sang Evensong.

Memorials blessed by Bishop Stewart at the dedication included the six Office lights on the altar and the rose window in the east. The lights are a joint memo-

being retained for meetings and similar purposes.

RECTORS' AND VESTRYMEN'S DINNER NOVEMBER 17TH

Bishop Stewart has been asked to outline his program for the future work of the diocese at the annual rectors', warden's, vestrymen's and finance committeemen's dinner, to be given by the Church Club at the Hotel Sherman, November 17th. He will be the principal speaker of the evening.

Dr. Stephen E. Keeler, rector of St. Chrysostom's and newly appointed chair-

man of the department of ways and means, and John A. Bunnell, president of the Chicago board of trade, will be the other speakers.

Invitations have been issued to the dinner to all rectors, wardens, vestrymen, finance committeemen, and Church Club members in the diocese. The meeting is for men only and is intended as a time when the laity and clergy can get together and talk business. Last year nearly 500 laymen attended the dinner.

DR. ROGERS RETIRES FROM ST. MARK'S

Today marks the retirement from active ministry of the Rev. Dr. Arthur Rogers, for seventeen years rector of St. Mark's Church, Evanston. He is succeeded by the Rev. Harold L. Bowen, rector for the past nine years of St. Peter's Church, Chicago.

Dr. Rogers was the guest of honor at a reception and dinner given in St. Mark's parish house Monday night. At the same time, Fr. Bowen was welcomed to the parish. Dwight F. Clark, M.D., junior warden of the parish, presided. Speakers included Dr. Clark, Bishop Stewart, the Rev. E. Victor Kennan, now rector of Grace Church, Freeport, and for several years curate to Dr. Rogers; Fr. Bowen, and the retiring rector. Present were a number of the clergy, including Dean Grant of the seminary and other members of the seminary faculty.

Last week, Dr. Rogers was guest of the clergy at a farewell luncheon in St. Mark's parish house, given by the Clergy's Round Table. The Rev. W. B. Stoskopf presided and speakers included Bishop Stewart, Fr. Bowen, and Dr. Rogers, who was presented with a set of chessmen as a token of esteem on the part of the clergy. Dr. Rogers expects to return to his old home in Rhode Island to live.

DR. LUDLOW SPEAKS

Vestrymen of parishes often are looked upon by clergy as "financial despots," the Very Rev. Theodore R. Ludlow, head of adult education of the Department of Religious Education of the National Council, declared Monday, speaking before the Clergy's Round Table in session at St. James' Community House. He spoke on Of What Use Are Vestrymen? before the clergy. Monday night he addressed the West Side Church School Institute at the Holy Communion, Maywood; Tuesday afternoon, a group of Church school leaders; and Tuesday night, the South Side Church School Institute at the Church of the Redeemer.

DR. THOMAS HEADS FINANCE COMMITTEE

Announcement is made by Bishop Stewart of the appointment of the Rev. Dr. George H. Thomas, rector of St. Paul's Church, as chairman of the finance committee of the diocese. Associated with Dr. Thomas in his work will be Joseph A. Rushton, appointed by Bishop Stewart; George F. Hardie, *ex-officio* a member of the committee as treasurer of the endowment fund, and Edward J. Rogerson, the diocesan treasurer.

FIRE DAMAGES ST. AMBROSE'S CHURCH

First of undetermined origin damaged St. Ambrose's Church, Chicago Heights, early today, causing damage estimated at \$10,000. The fire started in the basement and burned up through the church, gutting it and damaging it probably beyond repair. The church and contents were insured.

NEWS NOTES

The Rev. F. G. Deis, field secretary of the National Council in the mid-west, will hold a series of meetings over the diocese,

HOPE WANING FOR BISHOP GRISWOLD

Chicago, Nov. 4—Marked improvement in the condition of Bishop Griswold was reported today by his physician. The Bishop has been conscious for brief periods during the past twenty-four hours. Recovery remains problematical, however, the physician said.

CHICAGO, Nov. 1—(SPECIAL)—Little hope is held out for the recovery of the Rt. Rev. Sheldon Munson Griswold, D.D., Bishop of Chicago, today. The Bishop has been in a comatose condition for two days, and according to his physician, Dr. Dwight F. Clark, is slowly growing weaker.

For three days now, the Bishop has taken little nourishment, Dr. Clark said. This, coupled with the condition of his heart and kidneys and the Bishop's weakened condition because of previous sickness, makes recovery unlikely.

"Only a miracle can save him," Dr. Clark stated today.

Throughout this week the Bishop has clung to life when his physicians virtually despaired of it. His resistance is described as miraculous.

"It seems to be only a question of how long his strength can hold out," said Dr. Clark.

The Bishop is in Evanston Hospital, where he has been since October 10th.

beginning November 14th and closing November 30th, in the interests of the program. He will visit fifteen parishes and missions.

The Rev. Prof. Percy V. Norwood of the Western Theological Seminary has just received the degree of Doctor of Philosophy from Northwestern University. His work for such was in the field of history and his thesis was on the subject, English Relations With German Protestant Princes from 1558 to 1583.

The Rev. Ray Everett Carr, newly elected rector of St. Peter's Church, and the Rev. Harold L. Bowen, who left St. Peter's this week to go to St. Mark's, Evanston, were guests of honor at a parish reception at St. Peter's Wednesday night.

BISHOP WISE GIVEN ANNIVERSARY RECEPTION

KANSAS CITY, KANS.—On Tuesday, October 28th, the clergy of Kansas gave a surprise reception to the Rt. Rev. James Wise, D.D., and Mrs. Wise in the parish house of St. Paul's Church.

The rector of the parish, the Rev. Carl W. Nau, who is chairman of the standing committee, acted as toastmaster. Greetings from the parish were brought to the Bishop and his lady by the senior warden, W. T. Maunder; Frederic Robinson, chancellor of the diocese, spoke in behalf of the laymen; the Ven. L. W. Smith of Topeka for the missions of the diocese; the Very Rev. John Warren Day for the parishes; and the Rt. Rev. Robert H. Mize, D.D., Bishop of Salina, for the guests from out of the diocese.

At the close of the short addresses the Rev. Robert K. Pooley, of Leavenworth, senior priest of the diocese, presented the Bishop and Mrs. Wise with a lovely silver tea service, the gift of the diocesan clergy, to commemorate the Bishop's fourteenth anniversary of his consecration to the episcopate.

St. James' Church, Philadelphia, Begins New Era as a City Church

Dr. Mockridge and Dr. Newton Co- Rectors—Layman Provides \$500,- 000 for New Church

The Living Church News Bureau }
Philadelphia, November 1, 1930 }

AN EXPERIMENT IN MODERN CHURCHMANSHIP unique in this country will be launched tomorrow morning, November 2d, when the Rev. Dr. Joseph Fort Newton assumes co-rectorship of St. James' Church. This is the third step to be accomplished in the program for making St. James' a city parish, rather than a parish or family church.

Dr. Newton has been rector of St. Paul's Church, Overbrook, for the past five years, and will be succeeded there tomorrow by the Rev. Dr. Chauncey E. Snowden, formerly of the National Council.

The Rev. Dr. John Mockridge, the other co-rector of St. James', who has been rector for fifteen years, will continue his services, and will carry into further effect the idea of a "city church" to meet the problems of the present day, as conceived by him several years ago.

With the new conditions which have to be met at St. James', the situation has arisen whereby the services of a priest whose sole function will be that of a preacher, and of another who can attend to the many details of administration connected with the successful operation of a large central city church, are both needed.

An advertisement in all the Philadelphia papers for today, entitled "The City Church," reads, in part, as follows:

"St. James' Church, Walnut and Twenty-second street, is inaugurating a new type of ministry. The election of the Reverends Joseph Fort Newton and John Mockridge as co-rectors means that the church intends to take its place as a strong witness for God in Philadelphia's 'new day.' Its seats are all free. It is open all day and every day. A program of weekday services, lectures, recitals, etc., will be gradually put into effect, which, together with the Sunday services, will contribute toward the development of the church as a great center of spiritual life in the heart of the vast new cultural, educational, artistic, and commercial center so rapidly developing.

"St. James', founded in 1806 by William White, is but following along with other Philadelphia institutions in its new undertaking. . . .

"The Church does the same work now as it did a century ago; but for it, as for them, there must be a new vision and new methods. In moving out upon its great adventure for God, St. James' aims to help in solving the 'problem of the City Church.'"

The Rev. Dr. Newton will preach in St. James' Church every Sunday in November, both at the morning and evening services, and also at noon each Wednesday.

LAYMAN DIES, LEAVING \$500,000 FOR NEW CHURCH

The will of George W. Nevil, philanthropist and retired business man, who died on October 29th at his home in Haverford, provides for the establishment and maintenance of a \$500,000 church.

The church was planned by Mr. Nevil several months ago as a memorial to his family, of which he was a last member. Under the direction of A. Raymond Raff, a lifelong friend, work was started on the

new building during the summer. Mr. Nevil had hoped to see the work completed during his lifetime.

It is expected that the new church, which is being erected at Darby road and Ardmore avenue, Haverford, will be one of the finest around Philadelphia. It is being built of Chestnut Hill stone, trimmed with limestone. The ceiling will be of heavy oak beams, which will be set off by wood carvings depicting episodes of biblical history.

The church will seat about 600 people, and will be of pure gothic style, with a tower ninety-two feet high, containing a set of fourteen chimes. One of the features will be an acousticon installation to aid the deaf, which will be attached to the organ, altar, lectern, and chimes, so that all will be audible to deaf worshippers.

There will also be a parish house and rectory, all of which will be completely furnished. As this is a new parish, no selection of the priest who will be in charge has been announced.

Provision was also made in Mr. Nevil's will for a home for deaf and dumb people. In addition, more than twenty hospitals in Philadelphia will have beds endowed under the terms of the will.

The Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania, conducted the funeral services for the late Mr. Nevil this morning.

MISCELLANEOUS ITEMS

The Rev. Stanley R. West, rector of Calvary Church, Conshohocken, and dean of the convocation of Norristown, will preside at the fall meeting of the convocation, to be held next Thursday at St. James' Church, Evansburg.

Delegates attending the fifty-fifth annual meeting of the State Association of Directors of the Poor, which was held this week in Allentown, heard Clinton Rogers Woodruff deliver an address. Mr. Woodruff's subject was A Layman Looks at Poor Relief. During a trip abroad last summer, Mr. Woodruff had an opportunity to observe the new laws governing the administration of poor relief in England, and the result of his study was included in his address.

Progress Toward Peace will be the subject of an address to be delivered by the Rev. Dr. Frederick Flinchbaugh, rector of St. Stephen's Church, Wilkes-Barre, at the morning service in the Church of Our Saviour, Jenkintown, on November 9th. A special Armistice Day service will be held.

ELEANOR ROBERTS HOWES.

BISHOP OF WORCESTER DIES

LONDON—The Bishop of Worcester, Dr. Ernest Harold Pearce, collapsed and died in Parliament square on October 28th while walking with a friend to attend the opening of Parliament. His death was believed due to heart disease. The tragedy occurred in full view of the great throngs assembled to watch the approaching royal procession.

Dr. Pearce, who was born in London, was known as the "singing Bishop," because he always sang in the chorus at the Worcester three choirs' festival. He was assistant chaplain-general at the War Office during the war and chaplain to King George in 1918 and 1919. He was 65 years old.

LONG ISLAND NOTES

The Living Church News Bureau
Brooklyn, November 1, 1930

THE FIRST OF THE SERIES OF RADIO broadcasts, arranged to synchronize with parochial preparation for the every member canvass, was an October 29th, over WOR, from 7:30 to 7:45. Bishop Stires was the speaker. His theme was Do Men Need God? He made a forceful through very plain address, and an excellent epitome of it was found in several of the metropolitan newspapers the following morning. At the end of the address, the radio announcer referred to a phrase the Bishop had used, "ancient forms of prayer," and offered to send a copy of the "Prayer Book of the Episcopal Church" to any who might write for it. Requests were to be sent to the "Episcopal House, 170 Remsen street, Brooklyn," and 5,000 books are ready to be distributed without cost. These radio addresses are to continue every Wednesday evening through November. The speaker next week is the Hon. Mortimer W. Byers, judge of the Federal Court for the Southern District of New York, churchwarden of the Church of the Messiah, Brooklyn.

DIGEST OF DIOCESAN CANONS

The treasurer of our diocese, Raymond F. Barnes, was requested, by resolution of the recent laymen's conference, to prepare a digest of the new canons of the diocese, so far as they affect the duties of lay officers of parishes, and send a copy of such digest to each lay officer. Mr. Barnes' reply has been circulated this past week. It is a brief but comprehensive summary, and ought to secure more prompt and uniform compliance with the requirements of the canons.

Among the things Mr. Barnes explains are the fiscal year, the parochial report, the diocesan assessment, the missionary quota, the Church Pension Fund premium, the standard account books, the required professional audit, the treasurer's liability bond, and the availability of the Trustees of the Estate belonging to the diocese as depository for parochial endowment or other special funds. The trustees are at present paying five and one-half per cent on all funds entrusted to them.

Mr. Barnes gives references to particular canons for each statement in his summary.

DEATH OF MRS. GEORGE M'B. SMYTH

The diocese mourns the loss of Mary Elizabeth (Mrs. George McB.) Smyth, editor of the diocesan paper, the *Church Militant*. She died in St. John's Hospital, just before midnight last Saturday night, after an illness of several months. She had been for years the secretary of the Woman's Auxiliary in the diocese, and was widely known and much beloved. The funeral was on St. Simon and St. Jude's Day, in the Church of the Incarnation, Brooklyn, Bishop Larned and the rector, the Rev. A. W. Carrington, officiating.

The Priests' Fellowship of this diocese met at St. John's Church, Fort Hamilton Parkway, Brooklyn, on Monday, October 20th. At 11 a requiem was offered for the late Archdeacon Clark, at which the rector of the parish, the Rev. Gerald D. Viets, was celebrant. Afterward there was a very interesting paper read by the Rev. Harry J. Stretch on the Outlook for the Priests' Fellowship in This Diocese.

Officers for the coming year were elected.

The next meeting will be a pre-Advent retreat, to be held in St. James' Church, Brooklyn, and conducted by the Rev. Fr.

Joseph, O.S.F., of Little Portion. Plans are preparing for a day of devotion on January 26th under the leadership of one of the Holy Cross fathers.

CHAS. HENRY WEBB.

PORTO RICO RECEIVES ROMAN BISHOP

Bishop Colmore Accepts Bolivian Prelate as Priest in American Church

[SPECIAL CORRESPONDENCE]

San Juan, P. R., October 20, 1930.

THE RT. REV. JULIO GARRETT, FORMERLY Bishop of the Roman Catholic diocese of Cochabamba, Bolivia, has renounced his former allegiance and will be formally received into the ministry of the Episcopal Church, it was announced here today by the Rt. Rev. Charles B. Colmore, D.D., Bishop of Porto Rico, following a meeting with his council of advice. It is understood that Fr. Garrett will be received as a priest, rather than as a bishop, and will continue for the time being as assistant at St. Andrew's Church, Mayaguez, of which the Rev. F. A. Saylor is priest-in-charge.

At the meeting of the council of advice today a resolution was passed recommending the reception of Fr. Garrett, who has served in this district for a trial period of ten months. The Bishop and the members of the council of advice have made careful investigation, and are thoroughly satisfied in regard to Fr. Garrett's credentials and character.

NATIVE OF BOLIVIA

Julio Garrett was born in Sucre, Bolivia, December 20, 1888, the son of Don José Carlos Garrett and Doña Estaurófila Delgado Ayllón. He studied in the Seminary of San Chistobal, Sucre, and was ordained in that city December 21, 1911, by the Most Rev. Sebastian Pifferi, Archbishop of Sucre. Following his ordination, Fr. Garrett was professor of religion and prefect of discipline in the Lyceum of Padres de Familia, and also professor of religion, philosophy, and morals in the College of Junin. He also taught theology and canon law in the seminary of Sucre. Subsequently Fr. Garrett served as priest-in-charge of the parish of Sagrario de Guadalupe of that city, afterwards being transferred to Potosi as *Vicario Foráneo*.

While at Potosi, Fr. Garrett was in 1918 awarded the Vatican degree of *Protonario Apostolico ad instar participantium*. He was elected by the people as deputy for Potosi and was a member of the Bolivian legislature for four years. Afterwards he was again removed to Sucre, where he acted first as parish priest of the Sagrario of San Miguel and then as secretary and chancellor to the Archbishop. During this time he was named Canon of the Metropolitan Cathedral of Sucre.

While serving in this capacity, Mgr. Garrett was in 1923 named Bishop of La Paz by the Vatican, an honor which he renounced for reasons of health. Finally, on November 5, 1924, he was elected by decree as Bishop of Cochabamba, and was so proclaimed in the Roman Curia on the 13th of the same month. He was duly consecrated to the episcopate in 1924, and as Bishop of Cochabamba ruled an immense territory, with more than a million souls and over a hundred priests under his charge.

CONVERTED AT ROME

It was as Bishop of Cochabamba that Mgr. Garrett visited Rome about a year

ago. While there he came to doubt the papal claims of infallibility and universal jurisdiction and, through contacts with the Rev. Walter Lowrie, then rector of St. Paul's Church in Rome, became interested in a non-papal Catholicism. This led him to renounce his episcopate in the Roman Church and apply for reception into the American Church. At that time he did not speak a word of English, though he has a natural facility for languages and his grandfather was an American who migrated to South America.

Fr. Lowrie at first attempted to dissuade Mgr. Garrett from the step he contemplated, but finally referred the matter to the Department of Missions at New York. On their advice, Fr. Garrett went to Porto Rico, where he was accepted on trial by Bishop Colmore, and, at his own request, began his study of the ways of this Church as a curate at St. Andrew's Church, under the direction of Fr. Saylor.

In the ten months he has been in Porto Rico, Fr. Garrett has become very popular among the clergy, both Spanish and English-speaking.

BISHOP LaMOTHE MEMORIAL

HONOLULU—It has been definitely decided that a memorial to the late Bishop, the Rt. Rev. John D. LaMothe, D.D., take form in a permanent endowment for Iolani School for Boys. This school was very near to the heart of Bishop LaMothe; in fact almost the last words he uttered on earth was in reference to this institution. The plan calls for a fund of \$300,000. Bishop Burleson, temporarily in charge of the district of Honolulu, proposed in April 1929 to convocation that the district make an effort to raise the sum mentioned to be used to pay indebtedness on the Davies property, to erect permanent buildings and to start an endowment fund to be a memorial to Bishop LaMothe. The convocation of 1929 approved this recommendation and it was heartily supported by Bishop Littell. The present plan calls for a school chapel, called "S. Alban's," to be the center of the school life, and will be the particular memorial building honoring Bishop LaMothe.

The library is to be named Restarick Hall in honor of Bishop Restarick, the first American Bishop of Honolulu.

The assembly hall is to be named after Sun Yat-Sen, a former pupil of Iolani. The Chinese are asked to erect this unit.

Other buildings may be given by individual donors or groups, and may be named as memorials.

\$55,000 has already been contributed, \$50,000 of this sum coming from the Church people in Pennsylvania, and \$5,000, a bequest left by the late Mrs. Walbridge of St. Andrew's Cathedral Parish.

SIXTIETH ANNIVERSARY OF CHURCH AT LITCHFIELD, MINN.

LITCHFIELD, MINN.—Trinity Church celebrated the sixtieth anniversary of its founding on Sunday, October 26th. The Rt. Rev. Frank A. McElwain, D.D., Bishop of Minnesota, dedicated memorials and preached at the morning service, and in the evening the Rev. Don F. Fenn, rector of Gethsemane Church, Minneapolis, the mother parish of Trinity Church, preached, and the choir of Gethsemane Church sang.

Representatives of parishes and missions in Western Minnesota, which were established by the Litchfield parish, assisted in the service. The rector of Trinity parish is the Rev. W. E. Harmann.

ENGLISH BISHOP TO PREACH IN DENVER

Bishop of St. Albans Will Deliver 1931 General Convention Sermon

DENVER, COLO.—The Rt. Rev. Michael Bolton Furse, D.D., Bishop of St. Albans, England, will deliver the sermon opening the fiftieth triennial General Convention of the Church, at Denver, September 16th next, according to announcement made by the Presiding Bishop.

Bishop Furse, who is known as one of the outstanding leaders of the Anglican Church, is not unknown in the United States, having been a delegate to the Foreign Missions Conference which met in Washington in January 1925.

Of Irish lineage, massive in body, keen in intellect, and vigorous in speech. Bishop Furse is described by Dr. John W. Wood, of the Missionary Department of the Church, as "one of the most stimulating and wholesome influences in English religious life today." He has a native wit and an attractive personality which, with his progressive and constructive thinking, have made him a force among the body of English bishops. He is particularly identified with the movement for world peace, and, with an inbred hatred of sham, is a leader in the Social Reform Movement in the British capital of whose life he is a part, his diocese being located just over the border of North London.

Born October 12, 1870, and educated at Eton, he later was one of the outstanding figures at Oxford in the early '90s. Following his ordination he engaged in parochial work, later being appointed archdeacon of Johannesburg and served in that post from 1903 to 1909. In the latter year he became Bishop of Pretoria in which post he continued until 1920 when he was recalled to England and put in charge of the diocese of St. Albans.

The acceptance by the Bishop of St. Albans of the invitation to cross the sea and travel half across the continent to address the General Convention is felt by Church leaders to be a further gratifying evidence of the close accord between the American Church and the Mother Church of England, which was manifest at the recent Lambeth Conference. The convention which the Bishop of St. Albans will address is of unusual importance in the fact that it will be the fiftieth triennial gathering of the Church in the United States, to celebrate which elaborate preparations are under way.

ORGANIZE RURAL MISSION IN ALABAMA

SPRING HILL, ALA.—Some of the young people of St. Paul's parish, with the rector, the Rev. Hodge Alves, have organized a mission seven miles in the country. It is in a community where there is no opportunity for religious instruction.

The Sunday school has completely outgrown its quarters in one of the farm homes, whose owner kindly offered its hospitality. All are working toward a church, but the people are poor; the majority being renters, and charcoal-burners by trade.

The minister and some of the members of the choir have a service for the older people every other Sunday afternoon.

There are a great many "Holy-rollers" in the community. Not long ago they undertook to break up the school. But the work has continued to grow in the face of hostility.

BISHOP SPENCER CONSECRATED AT KANSAS CITY

KANSAS CITY, MO.—The first consecration of a bishop for its home jurisdiction took place in West Missouri on Tuesday, the festival of SS. Simon and Jude, October 28th.

In Grace and Holy Trinity Church, where Bishop Cameron Mann was consecrated for North Dakota in 1901, the Rev. Robert Nelson Spencer, another rector of the same parish, was consecrated Bishop of West Missouri in 1930.

A procession in four divisions entered the Church promptly at 10:30 o'clock, the first consisting of the choir and the vestry. Following a second crucifer were the directors of St. Luke's Hospital, the lay members of the diocesan executive council and of the standing committee, and the clergy of the diocese. Then with



NEW BISHOP

Rt. Rev. Robert Nelson Spencer, Bishop of West Missouri.

acolytes came the bearers of testimonials, visiting bishops, the attending presbyters, the Bishop-elect, presenting bishops, and the preacher. In the division of chief honor were the co-consecrators, the bishops appointed to read the epistle and gospel, and the consecrator. A congregation of a thousand people, representing all parts of the diocese, filled the church.

Bishop Capers of West Texas was celebrant and consecrator, Bishop Seaman read the epistle, and Bishop Mize the gospel. Bishop Cook of Delaware, whose youth was spent in Grace Church parish, Kansas City, preached. Certificates and testimonials were read by the Rev. Henry N. Hyde, executive secretary of the diocese, B. C. Howard, diocesan treasurer, the Rev. Charles R. Tyner, the Rev. Charles H. Molony, who also acted as deputy registrar, Bishop Johnson of Missouri, and Bishop Fawcett of Quincy. The litany was said by Bishop Longley of Iowa.

Bishop Capers led the singing of the *Veni Creator Spiritus*, and the following bishops joined with him and with Bishops Howden and Wise, co-consecrators, in the laying on of hands: Bishops Cook of Delaware, Mize of Salina, Seaman of North Texas, Fawcett of Quincy, Longley of Iowa, White of Springfield, Moore of Dallas, Johnson of Missouri, and Suffragan Bishop Demby of Arkansas.

The newly consecrated Bishop was presented with ring, staff, and pectoral cross, and then with the Bible. After benediction by the consecrator, the new Bishop was invested with cope and Bishop Capers placed a mitre upon his head. Then with pastoral staff in hand he gave his own first episcopal blessing to the kneeling congregation.

The new Bishop was the recipient of many gifts, among them being the pastoral staff of his predecessor presented by Mrs. Sidney C. Partridge, pectoral cross from Grace and Holy Trinity Church, Kansas City, cope and mitre from St. Mary's Church, Kansas City, episcopal ring from the diocesan clergy and the people of St. Andrew's parish, Kansas City, sermon case from St. Mark's Church, Kansas City, and silver chalice, paten, and ciborium from the women of the diocese.

After the service the bishops and clergy were entertained by the diocese at luncheon at the Kansas City Club. In the evening a public reception to Bishop and Mrs. Spencer was given at the Kansas City Art Institute. Here addresses of felicitation were made by the Rev. Harry Rogers, Presbyterian, the Rev. Burriss Jenkins, Disciples, and Rabbi Samuel S. Mayerberg. To these Bishop Spencer made happy and modest response.

Bishop Spencer conducted his first service as bishop at St. Paul's Church, on Wednesday, the day following his consecration. The occasion was a general meeting of the women of the diocese arranged and sponsored by the diocesan branch of the Woman's Auxiliary.

Bishop Spencer celebrated the Holy Communion and administered the sacrament to the more than 200 women present. He was assisted by the Rt. Rev. Harry T. Moore, D.D., Bishop of Dallas, the Rt. Rev. Eugene C. Seaman, D.D., Bishop of North Texas, the Rev. J. Roy Gregg of Boonville, and the Rev. Richard M. Trelease of St. Paul's. Bishop Seaman preached.

On October 24th a eulogy was given Dr. Spencer by Rabbi Samuel S. Mayerberg at Temple B'Nai Jehudah. Dr. Mayerberg devoted his address to a review of Dr. Spencer's work in Kansas City during the last twenty-one years.

AT THE CHINESE MISSION IN MANILA

THE REV. H. E. Studley, in charge of St. Stephen's Chinese Mission, Manila, writes that he recently officiated "at the marriages of three young people of another communion who wanted the service of the Church in the Chinese language and were unable to pay the fees usual in the communion to which they belong. Under these circumstances we considered it our duty to render them this service; it seems part of the community service which is expected of St. Stephen's, for we are still in a very real sense the Church of this Chinese community, in spite of the fact that there are now three other Christian congregations."

The Rev. and Mrs. Henry Mattocks were expected at St. Stephen's Mission in July, and the Rev. and Mrs. Joseph B. Reddick late in August, for work in two Chinese dialects. Mr. Studley says: "It is a matter for great satisfaction and gratitude that we shall have actually on the field the two clergymen from America. St. Stephen's clergy list will then be quite cosmopolitan—an Englishman, a Scot, a Chinese, and an American, working together for the upbuilding of a Chinese Church on American territory."

**PROVINCE OF NEW ENGLAND
HOLDS SYNOD**

LENOX, MASS.—The twelfth synod of the province of New England met October 28th and 29th. Lenox was selected as the meeting place because it gave the members of the synod an opportunity to inspect the Lenox School. The Rt. Rev. Thomas F. Davies, D.D., Bishop of Western Massachusetts, and Mrs. Davies, entertained the delegates at supper in their home, and a delightful social hour preceded the evening meeting. On the second day, luncheon was served at the Lenox School, and afterwards the upper form boys acted as guides to all those who wished to look over the school and its beautiful grounds.

The meetings of the synod opened on Tuesday, October 28th. The president, Bishop Davies, in his address of welcome, spoke of some of the achievements of the province, and the Rev. Malcolm Taylor, general secretary of the province, spoke of some of the accomplishments which had taken place during the ten years of his leadership.

The Rev. Brooks Stabler, secretary for college work, gave an excellent address in which he stressed the need of further development of his work. After supper, a missionary meeting was held, at which an address was given by the Rev. Dr. Clifford G. Twombly, of Lancaster, Pa., on The Moral Influence of the Moving Pictures. The Rev. Howard K. Bartow of Quincy was appointed to draw up a resolution expressing the feeling of the synod in regard to this subject, and the next morning presented a resolution which was adopted and sent to Senator Brookhart and the press, expressing disgust and disapproval of the character of so many of the moving pictures.

Before the close of the evening meeting, the Rt. Rev. Samuel B. Booth, D.D., Bishop of Vermont, gave an address in preparation for the Holy Communion. On Wednesday, after the celebration of the Holy Communion, reports of standing commissions and committees were given, and then the synod heard the report of the committee on the place of women in the synod. Miss Eva Cory spoke for the provincial organization of the Woman's Auxiliary, and asked for representation for the women of that body with a voice but not a vote in the synod. It was voted that this method be tried out.

Bishop Booth reported for the committee upon the placement of the clergy, and his conclusions were accepted with the exception of the one in which he advocated the giving of the authority to the Bishop in the matter of placing clergy in conjunction with the vestry of a church. The synod felt that the authority should be given to the placement committee, consisting of the Bishop and others.

The Presiding Bishop made a brief address at the morning session in which he outlined the reorganization of the National Council in order to carry out more effectively the mission of the Church. The bishops of New England presented Bishop Perry, through their spokesman, Bishop Booth, a mitre, in token of their esteem.

A discussion of rural work was ably led by the Rev. William J. Brown of Vermont, and the Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany, spoke on rural work in his diocese. The Rev. Wolcott C. Treat of Westfield told of the plan for each parish in Western Massachusetts to feel some responsibility about the rural section nearest to them.

The Rev. George Gardner Monks presented a report on the Lenox School.

**BISHOP MORRIS BECOMES
BISHOP OF LOUISIANA**

NEW ORLEANS, LA.—On the feast of SS. Simon and Jude, the Rt. Rev. James Craik Morris, D.D., was "received and acknowledged as Bishop of Louisiana, and with prayer and Eucharist inducted to the rule and oversight of the said diocese," in a service attended by two bishops, the clergy of the diocese, and a great congregation of the people to whom he has already endeared himself by his gracious spirit.

Christ Church Cathedral was already filled with an overflowing congregation when the procession entered and the Bishop, preceded by the Rev. Haskell DuBose, who acted as his chaplain and bore his pastoral staff, took his place at a faldstool before the chancel steps. The Rev. Dr. Gardiner L. Tucker from the pulpit bade the people to prayer and led them in a litany. After this, Bishop Morris ascended to the choir, and the testimonials of election, of canonical consents, and of the translation, were read respectively by the secretary of the diocese, the Rev. Sidney L. Vail; secretary of the standing committee, Dr. Warren Kearny; and the president of the province, Bishop Mikel of Atlanta. The president of the standing committee, Dr. Matthew Brewster, made the formal acknowledgment of Bishop Morris, who took the oath, the Very Rev. William H. Nes, dean of the cathedral, holding for him the Holy Bible.

After this the Bishop was escorted by Dr. Brewster and the dean of the cathedral to the sanctuary, where he said a prayer standing before the altar, and was then conducted to the episcopal throne where he took his seat.

An introit was then sung and the Eucharist proceeded with the Bishop as celebrant, Bishop Mikel as gospeller, and the Dean as epistler. Bishop Gailor of Tennessee, a lifelong friend of Bishop Morris, preached the sermon.

**MONUMENT TO BISHOP
BRENT COMPLETED**

BUFFALO, N. Y.—The Rev. Dr. Charles A. Jessup, rector emeritus of St. Paul's Cathedral, who recently returned from Europe, announces the completion of the monument to Bishop Brent at Lausanne, Switzerland. The monument was placed on October 15th on the final resting place of Bishop Brent in the cemetery of Bois de Vaux at Lausanne. Bishop Brent was buried at Lausanne in compliance with his dying request. The monument, which is in the form of an altar tomb, was designed by Ralph Adams Cram, of Boston, and is the memorial of the people of Western New York to Bishop Brent. It was made possible by more than 4,000 members of the diocese who contributed not more than the allowed amount of \$1.00 each.

"Lausanne does not forget Bishop Brent," said Dr. Jessup. "Scores and hundreds of visitors from many lands have made the pilgrimage to his grave in the cemetery Bois de Vaux during the past year, and not only the workmen in the cemetery, but the very children playing in the neighborhood can point the way.

"Not only was the grave granted in perpetuity, an unusual concession, by the authorities, but the spot has been kept in perfect condition and constantly beautified with flowers by the municipality of Lausanne. And this care will continue through the years.

"The monument marking the Bishop's grave is a massive block of granite, in the form technically known as an altar

tomb. It is six feet three inches long, two feet six inches wide, and one foot eight inches high, and is surmounted by a Celtic cross and the inscription:

CHARLES HENRY BRENT
1862-1929
A soldier of Christ
A servant of humanity
An apostle of Christian Unity
Bishop of the Philippine Islands
1901-1918
Bishop of Western New York
1917-1929

"Both sides of the monument are beveled. On one side appears the inscription: 'President, World Conference on Faith and Order, 1927.' On the other side is inscribed: 'Chief of Chaplains, American Expeditionary Forces, 1917-1919.'

"Another indication that Lausanne makes special claim to Bishop Brent may be seen in the English Church where the Bishop was accustomed to worship when in that city. The group of members of the Church of England living in Lausanne have placed a memorial tablet in the sanctuary of their church, bearing the inscription:

In memory of
CHARLES HENRY BRENT
M.A., D.D., LL.D.
Bishop of Western New York
Chairman of the Lausanne Conference on
Faith and Order
Died at Lausanne, Switzerland, on March 27,
1929

"On the afternoon before his death Bishop Brent spent more than an hour in the old cathedral of Lausanne, in company with Pastor Secretan, who occupies the position corresponding to that of dean in an English cathedral. The Bishop viewed with much interest and with entire approval the bronze tablet in the cathedral commemorating the World Conference on Faith and Order. The inscription on the tablet reads as follows:

GLORY TO GOD
The World Conference
on the Faith and the organization
of the Churches
(on Faith and Order)
was opened in this
Cathedral the 3rd of August 1927
in the presence of 500 delegates

That they may all be Jesus Christ is the
one, as Thou art in same yesterday, today,
me, and I in Thee . . . and forever . . .
St. John XVII: 21. Heb. XIII: 8.

The Churches and the City of Lausanne

While in Europe, Dr. Jessup was also active in the interests of the Bishop Brent Fund. He visited the Archbishop of Canterbury, the Archbishop of York, Viscount Cecil, and Sir Henry Lunn, British leaders in affairs of Church and State. All are greatly interested in the proposed memorial to Bishop Brent and are giving their full coöperation to the undertaking to secure a fund of \$1,000,000 to aid the projects to which Bishop Brent devoted his life.

**MRS. HOOVER TO SERVE ON
CATHEDRAL COMMITTEE**

WASHINGTON—Mrs. Herbert Hoover, wife of the President, has accepted an invitation to serve as honorary chairman of a committee of women who are about to initiate a nation-wide movement in behalf of Washington Cathedral.

The committee will be known as the Nation Women's Committee for Washington Cathedral. Its general purpose will be the stimulation of interest in the plans for the completion of the north and south transepts of the cathedral by 1932 for use during the George Washington Bicentennial observance.

The specific objective will be the enlistment of 15,000 men and women as donors of small annual amounts for the building and maintenance of the great edifice. Gifts

received during the first year of the committee's efforts are to be devoted to the construction of the porch of the north transept. This is considered one of the architectural gems of the cathedral fabric. When completed it will be suitably marked as the gift of American womanhood.

The new donors will be enrolled as members of the National Cathedral Association. This is a permanent organization of friends and benefactors of Washington Cathedral. It was founded in 1898 and already includes residents of every state among its membership. The National Women's Committee's effort aims at its further development.

Among the women of prominence who will serve under Mrs. Hoover as honorary vice-chairmen are: Mrs. Gibson Fahnestock of Washington, D. C.; Mrs. E. H. Harriman of New York; Mrs. George Wharton Pepper of Philadelphia; Mrs. James DeWolf Perry of Providence, R. I.; Mrs. William Cooper Procter of Cincinnati; Mrs. John D. Sherman of Estes Park, Colo.; and Mrs. Charles L. Slattery of Boston, Mass.

Details of the effort will be directed by Mrs. William Adams Brown, president of the Colonial Dames of the State of New York, as national chairman.

Active vice-chairmen will include Mrs. Harper Sibley of Rochester, N. Y., chairman of the national executive board of the Woman's Auxiliary, and Mrs. Frederic W. Rhineland, of New York, daughter of the first Bishop of Washington, the Rt. Rev. Henry Yates Satterlee.

The committee also will include prominent women from all sections of the country among its membership. These will direct activities in their particular territories.

Ultimately it is proposed to have chairmen and committee members in every state and in all important communities throughout the land. Additional local committees of the National Cathedral Association also will be established. More than 200 such local groups are already functioning and it is planned to increase the scope and extent of their activities.

It is interesting to note that women are credited with many important cathedral achievements. A pamphlet, explaining the plans of the National Women's Committee, states that women already have provided "for the establishment of the two Cathedral schools; for the freeing of the cathedral site from debt so that the close might be hallowed; for the erection of the first wing of the cathedral library; for the building of the Bishop's house; for the construction and decoration of the apse, and for the accomplishment of other phases of the cathedral program."

BROTHERHOOD NEWS

PHILADELPHIA—At a conference of clergymen and interested laymen held in Columbia by the Rt. Rev. K. G. Finlay, D.D., Bishop of Upper South Carolina, it was decided to make a diocesan effort toward the organization of chapters of the Brotherhood of St. Andrew. A number of rectors present in the conference expressed their intention to organize and tentative plans were made for having the matter presented in several parishes. The conference was attended by H. Lawrence Choate, president, and Leon C. Palmer, general secretary, of the National Brotherhood.

An eight-day tour of the diocese of South Carolina has been made by Leon C. Palmer, under the auspices of the diocesan commission on evangelism. As a result,

fifteen Brotherhood chapters have been organized or arranged for, and it is hoped that still others will be formed. Plans have been made for promoting the diocesan-wide observance of the Faith and Youth Program of the Brotherhood, and the formation of a diocesan Brotherhood Assembly is under consideration.

A special meeting of the junior advisory committee of the Brotherhood in the United States was held at the Hotel Hamilton in Washington, D. C., Friday and Saturday, October 24th and 25th. A careful survey of the present junior work of the Brotherhood was made and plans were formulated for the forward movement involving important changes in procedure. The recommendations of this conference will be submitted to the national executive committee of the Brotherhood and then, if approved, will be immediately put into effect. Brotherhood leaders present at the conference expressed the opinion that the adoption of the new plans will make possible a very great increase in the effectiveness of the Brotherhood's work with older boys and young men.

CENTENNIAL OF CHRIST CHURCH, DAYTON, OHIO

DAYTON, OHIO—The week of October 19th has been given up by Christ Church to the celebration of its one hundredth anniversary. The Rev. Ethan Allen, founder of the parish, "arrived in the village of Dayton to urge the discouraged Churchmen living there to make one more effort to found an Episcopal parish," says the official program for the week, on October 21, 1830. "He had visited Dayton with the same purpose on October 8th, but found no encouragement. This second time he met with some response and it was decided to hold services on the following Sunday, October 24th. From that date the services of the Church have been offered regularly in Dayton."

On Sunday the 19th the Rev. Holmes Whitmore, rector of St. Paul's, Milwaukee, preached at the morning service. He had been the rector of Christ Church from 1902 to 1910. In the afternoon there was a children's service at which the Ven. B. H. Reinheimer, a former curate of the parish and its rector from 1918 to 1921, was the preacher. Monday evening there was a "service of devotional music" interspersed with readings from the records of the parish, and on Tuesday evening the centennial dinner marked the day of Dr. Ethan Allen's coming.

On Wednesday evening the first meeting held by the founder with the residents of Dayton was dramatized by members of the parish, and on Thursday afternoon there was a reception in the parish house for the former clergy and the present members. The great services of the week, on Friday the 24th, the actual date of the centennial, were an ordination to the diaconate of two candidates from the parish, Stanley Plattenburg and Luman J. Morgan, a baptism in the afternoon, and a service of thanksgiving in the evening, preceded by the service of confirmation. The Very Rev. Charles E. Byrer, dean of Bexley Hall, preached the ordination sermon and Bishop Hobson was the preacher in the evening.

The festivities were brought to a close with the Holy Communion at the late service on Sunday the 26th, at which the Very Rev. Arthur Dumper, dean of Trinity Cathedral, Newark, also a former rector, was the preacher.

The Rev. Dr. Philip Porter is the present rector of the parish.

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**BISHOP STEARLY
OBSERVES ANNIVERSARY**

NEWARK, N. J.—The Rt. Rev. Wilson R. Stearly, D.D., Bishop of Newark, was the guest of honor at a reception given at the Newark Y.W.C.A. on the evening of Wednesday, October 22d, to celebrate the fifteenth anniversary of his consecration. Many clergymen and parish delegations attended. Arrangements for the reception were taken care of by the Church Club of the diocese.

Acting as the toastmaster, the Rev. Dr. D. S. Hamilton, of Paterson, called upon the following, besides the Bishop, for speeches: The Hon. Jerome T. Congleton, Mayor of Newark, the Rev. Dr. William H. Foulkes, pastor of the Old First Presbyterian Church of Newark, Rabbi Solomon, and the Rt. Rev. Albion W. Knight, D.D., Bishop Coadjutor of New Jersey.

**NOTES FROM THE
HAWAIIAN ISLANDS**

HONOLULU—On Thursday evening, October 16th, Bishop Littell formally opened the new chapel and parish hall to be used by the people of Holy Trinity Japanese Mission, of which the Rev. Philip T. Fukao is the priest-in-charge. The chapel building and the building now used as a parish house were formerly occupied by a Korean Congregational group. The property and buildings were purchased at a reasonable price, have been completely renovated, and now Fr. Fukao is busy indeed in a section of the city filled with Japanese people. A kindergarten, under the supervision of Mrs. C. Row, has already been organized and doing splendid work. Fr. Fukao has labored long and lovingly in Honolulu and all wish him every success and happiness in his new location.

Miss Grace Fukao, daughter of the Rev. Philip T. Fukao, priest-in-charge of Holy Trinity Japanese Mission of Honolulu, has been awarded a scholarship in the National Kindergarten and Elementary College, which is connected with the University of Chicago. Miss Fukao has departed to take up her studies, at the termination of which she expects to enter Church work in Japan.

The Rev. Dr. Arthur M. Sherman of the diocese of Hankow, China, a former classmate of Bishop Littell's in the General Seminary, has arrived in Honolulu with his wife and children for an indefinite time. Dr. Sherman has been elected rector of St. Clement's Church, but has not, as yet, signified his intention as to acceptance. He is, at present, assisting at the cathedral and visiting other islands where he holds missions and assists in any way possible.

The Rev. and Mrs. James Walker of Kohala are in England enjoying a much needed furlough. They will not return until the latter part of the year.

The Very Rev. William Ault and Mrs. Ault have just returned from a visit to the United States and England. They were absent from the diocese since May.

It is a matter of rejoicing that Bishop Littell's second son, Edward, who has been a teacher in Boone School, China, has decided to prepare for holy orders. He has just passed through Honolulu enroute to the General Theological Seminary.

On Sunday, July 20th, Sister Albertina entered into rest. She was a member of the Society of the Holy Trinity, the first community of women in a religious order organized in England since the Reformation.

The children of the Church schools in

the Hawaiian Islands, under the inspiration and guidance of the Rev. Canon Kieb, are to send a slab or brick of black lava, with proper inscription, to be placed in the building of the Cathedral of St. John the Divine, as a token of their interest and good wishes in the erection of that magnificent temple of God.

**MISSIONARY SOCIETIES MEET
IN SOUTH BEND, IND.**

SOUTH BEND, IND.—Nearly 200 women, representing the missionary societies of 31 local churches, gathered in St. James' Church, on Friday, October 24th, for the twenty-first fellowship meeting of the South Bend Federation of Missionary Societies. The meeting marked the beginning of the eleventh year of the federation.

Speakers were the Rt. Rev. Campbell Gray, D.D., Bishop of the diocese, and Mrs. Gertrude V. Tweedie, for eighteen years a missionary in Rangoon, India.

The meeting opened with a devotional service conducted by the Rev. Lawrence C. Ferguson, rector of St. James' Church. Fr. Ferguson welcomed the guests in a brief address. Greetings were also extended by Mrs. L. S. Fickenscher on behalf of the Woman's Guild of St. James' Church. Response to the welcome addresses were made by Mrs. Sarah F. Deale, of the River Park Methodist Episcopal Church.

**G. F. S. OF ALBANY IN
ANNUAL MEETING**

TROY, N. Y.—The annual meeting of the diocesan branch of the Girls' Friendly Society was held on Sunday, October 26th, at St. Paul's Church. The meeting was in the nature of a jubilee festival, inasmuch as the parish branch of the Girls' Friendly at St. Paul's had two weeks previously celebrated its fiftieth anniversary, and thus the society has been organized in the diocese for a period of fifty years. Miss Margaret M. Lukens, national president, attended, and eleven rectors from various parts of the diocese accompanied their delegates. The Rt. Rev. G. Ashton Oldham, D.D., Bishop of the diocese, preached the sermon to a congregation which filled the church and which included 260 members of the G. F. S.

Following the Church service members and friends of the G. F. S., with the visiting clergy, had supper at the Hendrick Hudson Hotel. Mrs. Alexander J. Bates, diocesan president, presided; and interesting reports of the recent national G. F. S. convention in Chicago were made by several representatives. Miss Lukens then addressed the gathering, and the meeting adjourned with the Bishop's benediction.

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CHURCH SCHOOL RALLIES IN MINNESOTA

ST. PAUL, MINN.—The Rev. Dr. Karl M. Block of St. Louis addressed the combined Church schools of St. Paul at a rally held in the Church of St. John the Evangelist on Sunday, October 26th. A combined choir of 150 boys and girls supplied the music for this service, and an audience of 300 children greeted the speaker.

Later in the afternoon Dr. Block addressed a Church school rally in St. Mark's Church, Minneapolis, where a vested choir of 200 children, and a congregation filling every seat in the church listened to a most inspiring address by Dr. Block on the Influence of a Child.

From St. Mark's Church, Dr. Block went to the University Y. M. C. A. where he addressed a large and enthusiastic group of young people belonging to the Young People's Fellowship in the Twin Cities.

Dr. Block was brought to the diocese by the diocesan department of religious education in the interest of the Children's Crusade, which is to be conducted the first week in Advent.

CHURCH SCHOOL CONVENTION AT ORANGE, N. J.

ORANGE, N. J.—An appropriate service opened the annual Church school convention of Newark, which met on the afternoon of October 18th at Grace Church, the Rev. Dr. Charles T. Walkley, rector. In an address by Miss Olive M. Jones, director of Calvary House, New York City, ways of organizing for a larger measure of success were set forth and examples of various types of Church schools given.

Following the service, the convention met in the parish house and listened to addresses by Miss G. Mildred Hewitt, secretary for Church school administration, Department of Religious Education, National Council, who spoke on Pupil Participation in Church School Activities; Mrs. George E. Krug, director of religious education at Christ Church, Ridgewood, whose address occupied part of the question hour; and Miss Ewing, of the Birthday Thank Offering.

A dinner at the Orange Y. M. C. A. concluded the program. Speakers were the Rev. Wilbur L. Caswell, rector of St. Paul's Church, Yonkers, N. Y., and the Rev. John H. Rosebaugh, president of the diocesan board of religious education.

ALABAMA CENTENNIAL CELEBRATION ARRANGED

MOBILE, ALA.—The committee appointed to arrange for the centennial celebration of Alabama, at Christ Church, in January, has asked that the date of the diocesan council be changed to conform with the actual date on which the diocese was organized. This date, January 25th, falls on Sunday.

This request has met with the approval of the diocesan executive committee and the clergy at the recent diocesan clergy conference.

The Bishop of the diocese, the Rt. Rev. William G. McDowell, D.D., has therefore given notice that the 100th annual council of the diocese will be held in Christ Church, January 25 and 26, 1931. The Presiding Bishop hopes to attend and to preach at the Sunday morning service.

Congregations throughout the diocese are to arrange for lay services in a celebration of the centennial, for which appropriate literature will be issued.

PLAN MEMORIAL PARISH HOUSE AT SAVANNAH, GA.

SAVANNAH, GA.—As the result of a legacy left by Mrs. Isaquena Walker to St. John's Church, the Rev. C. C. J. Carpenter, rector, plans are being made to remodel the parish house and make it a memorial to Mrs. Walker.

An architect is drawing plans along the most modern lines and it is expected that when completed there will be accommodations for about 150 more pupils. A bronze tablet will be placed in the building as a memorial to Mrs. Walker, who was a communicant and active worker in the church.

TEACHER TRAINING IN ALABAMA

BIRMINGHAM, ALA.—Alabama ranks third among our dioceses in "diploma teachers" in her Church schools. For this much credit is due the Church School Normal, of the Birmingham district, under the able leadership of the Rev. V. C. McMaster, diocesan chairman of religious education. All the parishes and missions within the district avail themselves of this opportunity for teacher training. Two sessions are held each year: ten weeks in the spring and ten in the fall. Gradually interest and attendance have increased, until the session now in progress rejoices in an attendance of eighty.

Meetings are held every Monday evening from 6:00 to 8:30 o'clock, the first half hour being devoted to a generous supper, served in turn by the different schools represented. Thus an opportunity is offered for the furtherance of good fellowship among the churches and missions. This social feature cannot be overestimated. Most of those attending work for, and eventually receive, National Accredited Teachers' Association credits.

THEOLOGICAL STUDENTS WORK IN CITY HOSPITAL

MAYVIEW, PA.—During the summer theological students work at the Pittsburgh City Home and Hospital primarily to have the opportunity of learning something about the problems of mental maladjustment. The City Home and Hospital is a large institution which cares for over 2,000 insane patients and also conducts a general hospital and operates an almshouse.

Two students were at the hospital under this arrangement during the past summer and justified their presence by conducting an extensive program of physical exercise and recreation for patients. Each day they took selected groups of locked-ward patients out for hikes, baseball, etc. They also assisted in the musical program, entertainments, and the like.

The various members of the medical and psychiatric staff gave special lectures on subjects that would be of particular interest to the students, so that along with the experience they had dealing at first hand with the patients they got a background of theory upon which to base their interpretation of what they saw.

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NEWS FROM CHINA

ANKING, CHINA—Although it is futile to forecast anything politically, at the moment the situation is quieter than could have been hoped, and with winter near, with the well-known Chinese propensity for hibernating, there is real optimism in the air. Under these conditions the fall mission work is opening up in a fairly normal way, with likelihood of a solid winter's work.

The Bishop left for visitations to country stations which have been inaccessible since 1927, consecrated the new church at Chu Chia Chiao on October 12th.

The Rev. Arthur T. E. Wu, advanced to the priesthood on October 5th, has become assistant to Dean Bernard Y. T'sen at the Cathedral of the Holy Saviour. Both men are graduates of the Philadelphia Divinity School.

The foreign staff is settled as follows:

Anking: Dr. and Mrs. Harry B. Taylor and family, the Rev. and Mrs. Alan W. Simms Lee, Miss Emeline Bowne, Miss Sada Tomlinson and Miss Blanche Myers expected in November.

Wuhu: Bishop and Mrs. Huntington and family, Sister Helen Veronica, Sister Constance Anna, Sister Emily Faith, Miss Mildred S. Capron, Miss Alice Gregg, B. W. Lanphear and daughter.

AT ST. LUKE'S HOSPITAL, SHANGHAI

SHANGHAI—The normal bed capacity of St. Luke's Hospital, Shanghai, is 156, and it is full most of the time. The total days of treatment given last year were 56,937. There were nearly 100,000 treatments in the out-patients department. The hospital does a large amount of free work, and even for its pay-patients the fees are small. It serves a large and crowded mill district. It has industrial contracts with a dozen or more Shanghai firms and offices, which contribute to the care of their patients. The Church Periodical Club and various branches of the Woman's Auxiliary have helped materially. Other Chinese and foreign offices contribute to its support.

The nurses' training school has about fifty enrolled, all young men, under the supervision of five foreign and seven Chinese graduate nurses.

Besides its major need of new quarters, which is an item of the advance work program, St. Luke's needs various pieces of equipment. A free bed may be supported for a year for \$100.

S. P. C. K. PRODUCES BRAILLE BOOKS

THE GREAT English Society for Promoting Christian Knowledge, now well on its third century, has a department for producing Braille books for the blind. It has over forty people, volunteers, who have learned to reproduce books in Braille. Some of them do such good work that their books are not even read for correction before being bound. Others, not yet perfected, produce books too faulty to sell, which are sent as gifts to blind people who are only too thankful for anything to read, or to people with some contagious disease. The department issues a calendar with "great thoughts" for each week. It has published the first part of *The Imitation of Christ*. Its magazine, *The Church Messenger*, runs a serial which is chosen by the readers. This year they voted for a serial on the prophets, and the introductions to the minor prophets from Bishop Gore's *Commentary* are being used.

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

WALTER COE ROBERTS, PRIEST

MAUCH CHUNK, PA.—The Rev. Walter Coe Roberts, rector emeritus of St. Mark's Church, died on Wednesday, October 29th, and was buried from St. Mark's Church on Friday, October 31st. The Bishop of the diocese read the service.

The Rev. Mr. Roberts was suddenly taken ill October 1st and rushed to the hospital in Palmerton. He got better and came home, but as suddenly was taken ill again and died.

The Rev. Mr. Roberts was born in Milwaukee, Wis., on May 25, 1855. His life span of 75 years has a splendid story to tell of a fine body, mind, and soul, all earnestly consecrated to God and His Church.

Mr. Roberts did possibly a unique thing a few years ago. On reaching 68 he retired and went to Union Theological Seminary and took the regular three year course with young men. He graduated with a B.D. and with his class. He wanted to know at first hand what the modernists taught. He had many a friendly argument both with members of the faculty and with the students and it is said that his saintly life and clear reasoning had a considerable influence with the young men.

His wife died some time ago. His daughter, the wife of the Rev. Frederick

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H. Steenstra, rector of St. Mark's Church, and a sister survives him.

The Rev. Mr. Roberfs was ordained deacon in 1879 and priest the following year by Bishop Williams. He was in charge of the church at Plainville, Conn., from 1879 to 1880; at Cranford, N. J., 1880 to 1882; Ansonia, Conn., 1882 to 1888; rector of Christ Church, Corning, N. Y., 1888 to 1910; rector of St. Mark's Church, Mauch Chunk, Pa., 1910 to 1921; and rector emeritus since 1921. He attended the Union Theological Seminary from 1921 to 1925, and was assistant at Columbia Chapel and did supply work in New York City in 1925. He was a delegate to the General Conventions of 1907 and 1913.

SISTER SYBELLE LUCILLE

CHICAGO—After years of devoted service on behalf of the girls and women in the state penitentiary at Joliet, Sister Sybelle Lucille died on October 1st. She was the surviving member of the Order of the Sisters of the Compassion.

Some years ago, as a piece of voluntary work, Sister Sybelle received permission from the authorities of the state penitentiary to hold services and classes of instruction for the girls and women there. In 1922 a small stipend was granted by the Bishop and Council, and later increased to \$500 a year. This grant enabled her to keep on with her work, and also to carry on some follow-up work on behalf of the girls and women after their discharge or release on parole. The Woman's Auxiliary of the diocese has also given generous assistance.

A considerable number of girls and women were baptized and confirmed through the efforts of Sister Sybelle, and became faithful communicants of the Church.

Some months ago it became apparent that some other worker must be called to her assistance. Fortunately such a person was secured in the person of Sister Mary Elizabeth, of the Franciscan Order, who is carrying on in Sister Sybelle's place.

Sister Sybelle's work met with the approval of Rodney Brandon, state director of public welfare, to such an extent that he asked her to carry on the same kind of work at the new prison at Dwight, and the Geneva Home for Girls. It is hoped that with the possible assistance of another sister, Sister Mary Elizabeth may be able to carry out his plans.

JOSEPH H. COIT

NEWPORT, R. I.—Major Joseph H. Coit died at his home on October 26th after an illness of three years. He was a son of the late Rev. Henry Augustus Coit and Mrs. Coit. His father was headmaster of St. Paul's School, where his son at one time was a teacher.

Major Coit later engaged in business in New York, but at the beginning of the World War entered the army and attained the rank of major.

JANE ELIZA ROBERTS

SIoux FALLS, S. D.—Coming to spend the winter with her son and daughter in Sioux Falls, Mrs. Jane Eliza Roberts died on October 31st in a local hospital. The Rt. Rev. W. Blair Roberts, D.D., Suffragan Bishop of South Dakota, the Rev. Paul Roberts of Colorado Springs, and Miss Elize Roberts were at their mother's side when she died.

NEWS IN BRIEF

ALBANY—The eighth annual dinner of Churchmen of the diocese was held Monday evening, October 27th, at the Hotel Hendrick Hudson, Troy. Speakers were the Hon. Hamilton Ward, State Attorney General, and the Bishop of Albany. The Rev. Henry R. Freeman, rector emeritus of St. John's Church, Troy, presided.

ALBANY—Mrs. G. Ashton Oldham, wife of the Bishop of the diocese, on October 29th entertained at luncheon at the Bishop's house the wives and widows of the diocesan clergy. The object of the gathering was to provide an opportunity for the wives of the clergy to become acquainted, as their husbands have at frequent clerical meetings. A permanent organization of the group was discussed and some plans were made to effect the same.

BETHLEHEM—A. C. Dodson and T. M. Dodson have given to Trinity Church, Bethlehem, three beautiful stained glass windows. They are in memory of Charles M. Dodson, who was the first junior warden of the church and served as senior warden from 1888 to 1917; to Mrs. Maria R. Dodson, and Mrs. Katharine Hamlin Dodson. The Hon. and Mrs. W. R. Coyle have given the clergy and choir stalls together with the oak paneling as a memorial to Mrs. Coyle's father and mother, Weston and Jane Elizabeth Dodson. All of the windows in the church are now memorials and make a beautiful appearance.

CENTRAL NEW YORK—The new president of the diocesan assembly of the Daughters of the King is Mrs. F. D. Gould of Watertown, elected at the annual meeting in All Saints' Church, Syracuse, October 6th.—The plan proposed for the Year of Loyalty in Central New York is attracting considerable attention outside the diocese. Numerous requests have been received for the two pamphlets issued by Bishop Fiske, and Albany has adopted the plan.—The Rev. William A. Braithwaite, rector of Grace Church, Cortland, was elected dean of the fourth district; the Rev. J. DeLancy Scovill, rector of the Church of the Good Shepherd, Binghamton, was elected dean of the third district; the Rev. Norton T. Houser, rector of St. Peter's Church, Auburn, of the fifth district; and the Rev. R. J. Parker, rector of St. James' Church, Clinton, of the second district, at the various meetings of convocations in the diocese.—At a meeting of the directors of the fiscal corporation of the diocese it was reported that during the year \$14,800 has been added to the trust funds in care of the diocese. Two more parishes have adopted resolutions directing that their present endowment, and any future amounts which they may receive, be placed with the corporation.—The memory of the former senior priest of the diocese, the Rev. Dr. William Beauchamp, was honored at the Beauchamp Library, the south side branch of the Syracuse Public Library, when a bronze tablet was unveiled at a meeting at which Dr. Paul M. Paine, city librarian, presided. The tablet was presented by the Society of the Friends of Reading, and bears testimony to the life-long study of the history of that locality on the part of Dr. Beauchamp, as well as his many researches in that direction.—The annual assembly of the Brotherhood of St. Andrew of the diocese was held on Sunday, October 12th, at St. John's Church, Auburn, delegations being present from many parishes. The special preacher was the Rev. Henry Sizer,

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INFORMATION FOR THE LIVING CHURCH ANNUAL

Date

My correct entry in THE LIVING CHURCH ANNUAL should be:

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rector of the Church of the Evangelist, Oswego.—Six double seventeenth century old brass candelabra have been given and placed in St. Paul's Church, Constableville. The children of the late John Pierrepont Constable have given a baptismal cross and candlesticks imported from Italy.—Bishop Fiske was preacher at Union College, Schenectady, on October 5th. While there he broadcast an address on What Is Christianity, from the General Electric radio station WGY. Recently he held a conference for the students of the educational institutions in Troy.—Miss Beatrice Loucks of St. Paul's Church, Waterloo, was appointed office assistant to Mrs. Mabel Benson, field secretary of the diocesan Church Mission of Help at the meeting in Grace Church, Utica, on October 17th.

GEORGIA—The Rev. Francis H. Craighill, Jr., vicar of St. Andrew's Church, Douglas, and G. M. Jones, a communicant of the Church of the Good Shepherd, Augusta, on invitation have addressed the officials and congregations of St. Michael and All Angels' and St. Paul's churches on the advance work program of the Church and the Every Member Canvass. The Rev. Mr. Craighill and George Urquhart, a communicant of St. John's, Savannah, addressed Augustine's congregation (colored), and the Rev. Joseph Burton, rector of St. Michael and All Angels' Church, Savannah, talked along the same lines at St. Stephen's Church (colored), Savannah.—On Sunday, October 19th, the Rt. Rev. F. F. Reese, D.D., Bishop of Georgia, was the preacher at St. Paul's Church, Augusta.

IOWA—The Rev. Thomas Horton declined to accept the permanent rectorship of St. Andrew's Church, Ashland, Wis., and has been recalled to his former parish, St. John's, Clinton, Ia., and will resume his duties as rector at once.

LOS ANGELES—Christ Church, Redondo Beach, celebrated its patronal festival in honor of St. Francis of Assisi on October 25th. Clergy from many distant points assisted the Rev. Leslie C. B. Hill, vicar, in the festivities.—The Rev. C. Rankin Barnes, rector of St. James' Church, South Pasadena, has been commissioned a reserve chaplain in the Officers' Reserve Corps, and assigned to the 386th Engineers.—Sunday evening, October 26th, St. Paul's Cathedral, Los Angeles, commemorated the seventy-fifth anniversary of the first service held in that city by the Rt. Rev. William Ingraham Kip, D.D., first Bishop of California. Bishop Gooden delivered an historical address.

MARYLAND—On Tuesday, October 28th, the convocation of Annapolis met at All Hallows' Chapel, Davidsonville. At the opening service the Rev. Roger A. Walke, rector of St. Mark's-on-the-Hill, Pikesville, was the preacher. Religious Education was the topic of the day, and after luncheon, Miss Jane Millikin, executive secretary of the diocesan department of religious education, and the Rev. Robert S. Chalmers, rector of Grace and St. Peter's Church, Baltimore, made very interesting addresses on the subject. Mrs. Samuel M. Shoemaker talked on the work of the Woman's Auxillary and Mrs. A. Murdock Norris explained "Branch B."—The convocation of Towson met on Wednesday, October 29th, in All Saints' Church, Reisterstown. At the opening service, the Rev. William W. Shearer, rector of St. Timothy's Church, Catonsville, preached. After luncheon, E. Allen Lycett addressed the meeting on The Laymen's Vows.

MARQUETTE—On Wednesday, October 29th, a parish supper was given by the parish of Grace Church, Menominee, in honor of Bishop Ablewhite and the Rev. F. G. Deis, at one time missionary in China for thirteen years.

MISSOURI—"To push the frontiers among those who have no church," was expressed by Bishop Scarlett as an ideal accomplishment for Churchmen and Churchwomen, in his address before the Woman's Auxillary, at its quarterly meeting in the Bishop Tuttle Memorial on Friday, October 31st. In connection with the advancement of diocesan work, Bishop Scarlett announced a general meeting to be held in Christ Church Cathedral, November 28th, the speakers to be the Rev. Dr. James Thayer Addison of Cambridge, Mass., and the Rev. Robin T. S. Chen, a noted Chinese clergyman.—Bishop Johnson officiated at the service of Holy Communion in Christ Church Cathedral, which opened the meeting. The new plan for the Episcopal Home for Children was presented by Mrs. Charlton Messick, president of the board, and Deaconess Frances E. Affleck gave an interesting account of the former and present condition of the home.—Formal dedication of the marble tablet and book of records of the Memorial Endowment Trust Fund of the Church of the Ascension, St. Louis, took place Sunday morning, October 26th, at the 11 o'clock service, the Rev. J. S. Bunting, rector, officiat-

ing. The Endowment Trust Fund of Ascension parish has been created to perpetuate the memory of deceased members of the Church as well as perpetuate the church for future generations. The marble tablet now bears eight names. Tribute in words is paid to those members who have passed on by means of the permanent memorial book of records.

MISSOURI—At the 11:00 o'clock service on Sunday, October 26th, at St. Stephen's Church, Ferguson, the rector, the Rev. O. H. Glyn Lloyd, dedicated five beautiful stained glass windows and a large hymnal for the prayer desk. Three of the windows are memorials, two in memory of Mr. and Mrs. Jacques, for many years loyal members of St. Stephen's Church, and the other in memory of Henry Jacques Thompson, the infant son of Judge and Mrs. Thompson. All three windows are the gift of Judge and Mrs. Thompson. The other two windows are a gift from Mrs. C. M. Williamson, organist at the church. The hymnal is the gift of Mr. and Mrs. Clifford Day.

MONTANA—Annual women's day, in St. Peter's parish, Helena, was held on Monday, October 20th. Holy Communion was celebrated at 11 o'clock with meditation by the Rev. F. B. Bartlett of the National Council. This was followed by a luncheon at which the Rev. Mr. Bartlett addressed the women on the advance work in the Virgin Islands. He later addressed the young people at a 6 o'clock supper, and the men in the evening.

NEBRASKA—As a mark of their affection and esteem for him, Archdeacon Gramly was adopted into the Ponca tribe of Indians at Niobrara, October 9th, and given the name "Ma-za-tan," which means Ever Green Tree. This was the name borne by White Shirts' uncle, once a great chief noted for his kindness and thoughtfulness. White Shirts is the chief of the tribe.—The Rev. Chester G. Minton, rector of Holy Trinity Church, Norfolk, broadcasts every Monday morning at 8 o'clock over WJAG of that city.—Healing services are held at St. Paul's Church, Omaha, at the 11 o'clock service on the second Sunday in each month by the Rev. George Tyner, vicar.

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NEWARK—An item in the weekly paper of St. Peter's Church, Morristown, sets forth one of the great needs of the Western Counties Mission of the diocese; namely, a hall at Sparta, where not only Church people but also people of the community can meet. The Western Counties Mission, which is under the care of the Rev. Edwin S. Ford, already owns land on which a suitable hall could be built for \$5,000. Sparta has nothing of this kind at present, owing to the conversion into apartments of what formerly was a dance hall.—On October 17th the parishioners of St. Peter's Church, Rochelle Park, commemorated its twentieth anniversary. The Rev. Wesley H. Des Jardins is vicar of the church.—A scholarship at the choir school of St. Thomas' Church, New York City, has been won by Gerald O'Grady, a member of the boy choir of St. Paul's Church, Paterson.—F. C. Brown of Hankow made the principal address at the fall meeting of the Woman's Auxiliary, Hackensack district, held on October 22d at St. Peter's Church, Rochelle Park.—Trinity Church, Paterson, was host to about 100 Girls' Friendly Society members, of whom the most were from the Paterson district and a few were from Newark, at a united rally and supper on the evening of October 24th. The rector made the address of welcome, and the principal speaker was Miss Grace Allen, who spoke on the G. F. S. national convention.—Trinity Church, Hoboken, is the recipient of a new set of hangings for pulpit and prayer desks, in addition to a burse, veil, eucharistic stole, maniple, and book markers, given by the Altar Guild of the church. The embroidery on this new set was transferred from another set used for fifty years.—The sum of \$300, to aid in paying for oil burners now in process of installation in the parish house, has been pledged by the Woman's Guild of Christ Church, Ridgewood. An anonymous donor has given \$500.—In order to see one phase of the social service work being accomplished by the diocese, an automobile pilgrimage was made on October 26th to Bonnie Brae Farm for Boys, Millington, by thirty-six members of St. Mary's Church, Haledon, and their rector, the Rev. Gordon T. Jones.—The Rev. Dr. Charles P. Tinker, rector of Grace Church, Nutley, preached the sermon at the annual service of the G. F. S. of the diocese, which was held at St. Paul's Church, Paterson, on Sunday afternoon, October 26th.

NORTHERN INDIANA—Classes in prayer, Bible study, and hymnology have been organized in the children's week-day school of religious education in St. James', South Bend. Nearly 40 children are enrolled. The school will be conducted every Tuesday, Wednesday, and Thursday afternoons from 4 to 5 o'clock.—Mrs. Edwin J. Randall of Chicago addressed about sixty-five women at a guild meeting held in St. James' Church, South Bend, Thursday afternoon, October 23d.

PITTSBURGH—On Sunday, October 26th, there was dedicated in Christ Church, Greensburg, the Rev. Dr. W. F. Shero, rector, a window in memory of Mary Todd Marchand. The window was given by Honorable Cyrus E. Woods and Mrs. Woods. Mr. Woods was formerly ambassador to Japan, and to Spain and Portugal, and is at present Attorney General of Pennsylvania. Mrs. Woods was Mrs. Marchand's daughter.

QUINCY—St. James' Church, Griggsville, the Rev. J. K. Putt, vicar, profited by a three days' teaching mission conducted by the Bishop of Quincy. On Friday and Saturday nights and Sunday morning, October 24th to 26th, the Bishop conducted conferences on personal religion. The conferences were well attended by members of the parish and those outside of the Church.

RHODE ISLAND—The Church school of St. Paul's Church, Pawtucket, will this year begin a plan for giving credits for scholarship as well as attendance. Prizes are offered to those pupils who attain an average of at least ninety per cent for a full year, provided they have satisfactorily attended classes. Attendance and written examinations count equally. The Church school also maintains an 11 o'clock primary or kindergarten. Young children are taken care of by a capable staff during the hour of Church service. An interesting plan for developing interest in the Woman's Auxiliary has been worked out at St. Paul's. On Thursday, October 30th, a supper was held, tickets to which admitted at its close to a six-reel feature picture entitled "Not So Dumb," with Marion Davies.

SOUTHERN VIRGINIA—Merchants Hope Church, Martins Brandon parish, Prince George County, was filled to overflowing at the annual home-coming service on Sunday, October 12th. This early colonial church, dating from 1657 A. D., is the ancestral parish of many prominent families of Tidewater, Va., though at

present there are very few Church families remaining in the neighborhood. It is now a mission church under the charge of the Rev. J. M. B. Gill, rector of St. Paul's, Petersburg. Each year in the early autumn many former members of the parish and their descendants gather at this home-coming service to renew old associations, and to preserve interest in this historic church.

SOUTHWESTERN VIRGINIA—A conference of the workers in the associate missions field was held at Grace House on the Mountain, near St. Paul, on Friday and Saturday, September 26th and 27th. As is generally known, this territory embraces several counties in the western part of the diocese and is under the charge of Dean Herbert H. Young of Bluefield, with two clergymen and a number of women workers. Bishop Jett opened the conference.

WEST MISSOURI—The eastern district branches of the Woman's Auxiliary met for a day of worship and conference in Trinity Church, Marshall, on October 1st. Holy Communion was celebrated by the Rev. Dr. Milton B. Williams, and a missionary and advance work sermon was preached by the Rev. Henry N. Hyde, executive secretary of the diocese. After a luncheon, a conference session was held under the lead of Mrs. Katherine Winton.—Trinity Church, Marshall, is now in the hands of contractors for enlargement and improvement. The Rev. Dr. Milton B. Williams has been vicar since October 1, 1929. A parish reception and farewell to the old house was held in it on the evening before the beginning of the alterations.—Work is in progress on the parish house of St. Philip's Church, Joplin, the Rev. Alfred L. du Domaine, rector.—Eighty-six women of the Churches in Lamar, Monett, Springfield, Joplin, and Carthage participated in the autumn meeting of the southwest branches of the Woman's Auxiliary at St. Philip's Church, Joplin, on October 16th.—The vestry of Grace Church, Chillicothe, has added to its rector's salary the amount of the rent of a comfortable house. The Rev. Walter G. Kings has been rector since July 1, 1929. Fr. Kings has been relieved of missionary duty at Trenton and put in position to devote his time to Grace Church parish.

WESTERN NEW YORK—Under the direction of the department of religious education, the different districts of the diocese have been holding educational meetings this fall so as to prepare the leaders and Church school teachers for the work which the diocese is undertaking. These meetings have been held in each district, and as a culmination the department has arranged to have Dr. Adelaide Case of Teachers College, Columbia University, and Dr. Thomas Hopkins of the Lincoln School in New York for meetings to be held simultaneously in St. John's Church, Buffalo, and in St. Paul's Church, Rochester, on Sunday, November 9th.—St. Thomas' Church, Rochester, the Rev. David Leach, rector, which has been completely built and furnished during the past year has recently been enriched and further equipped through the generous gifts of parishioners and friends. These include the beautiful missal stand of brass for the chapel, the gift of Mrs. James Hamilton in memory of her brother, Frank L. Peck. The rector has been presented with a private Communion set by Mrs. Hugh Murray.—The Woman's Auxiliary and the Church schools of the diocese recently have had the privilege of hearing directly concerning the work of the Indians on the Rose Bud Reservation, South Dakota, to whom they are sending their Christmas box this year. Mrs. David Clark, wife of the missionary at Rose Bud, visited these parishes during the past month and told about the work which is being done among those people.—Two memorial windows have been added to the group in St. Luke's Church, Jamestown. One window is the gift of Mr. and Mrs. F. P. Hall in memory of Mrs. Hall's parents, Mr. and Mrs. Lavant Mason, and the other window is the gift of Mrs. Charles Gifford in memory of her husband, a former warden of the parish, and her daughter, Kathro Grace.

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