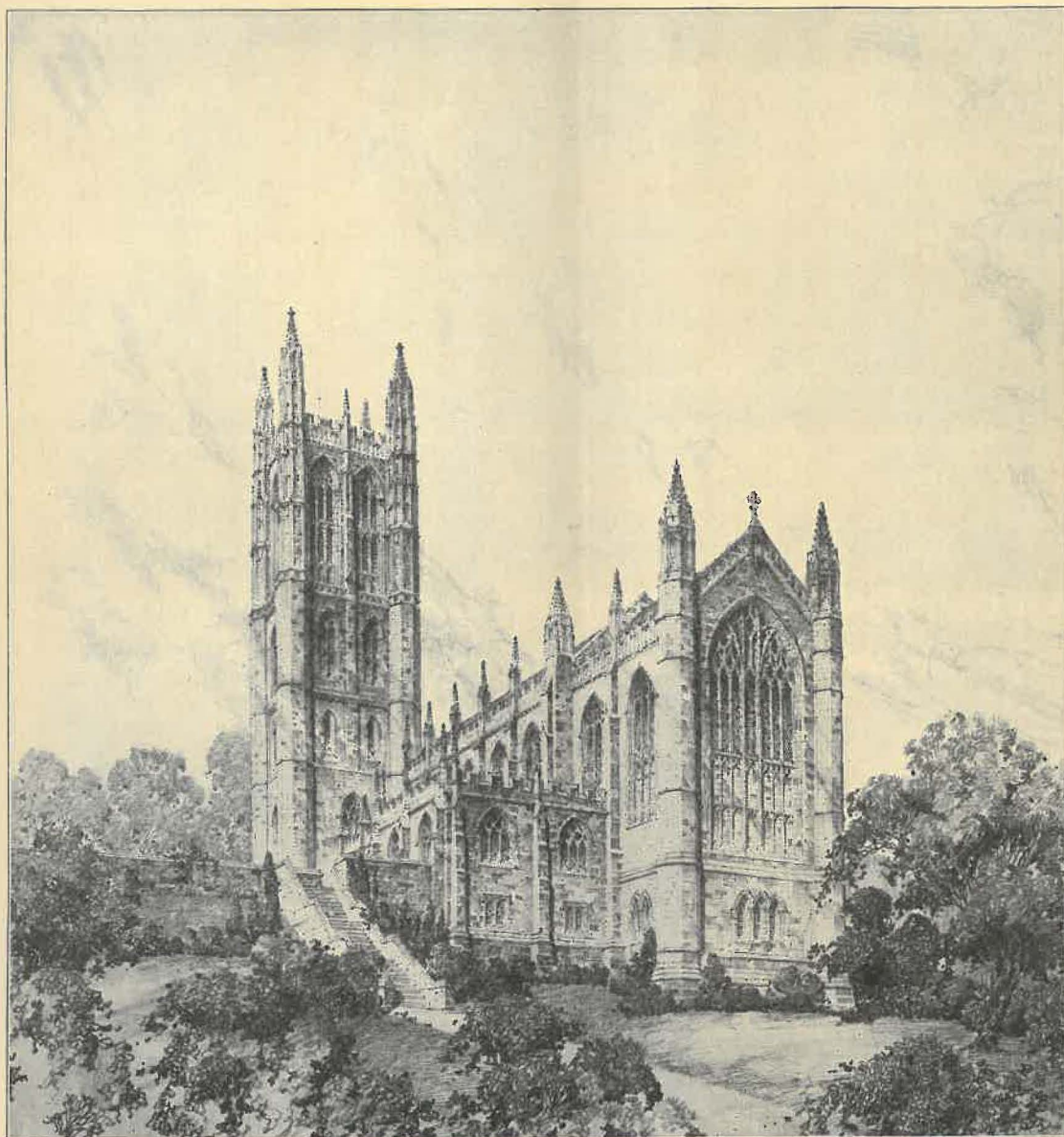


# The Living Church

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VOL. LXXXII MILWAUKEE, WISCONSIN, FEBRUARY 1, 1930

NO. 14



**NEW CHAPEL FOR TRINITY COLLEGE, HARTFORD, CONN.**  
(Story on page 483)

# One God and Father of All

*The Reply to Father Vernon*

By ERIC MILNER-WHITE  
and WILFRED L. KNOX

FATHER VERNON, S.D.C., was one of the best known and best loved Religious in the English Church before his conversion to the Roman obedience last fall. He was also widely known throughout the American Church through his many popular devotional books. Upon his defection to Rome, he wrote a little book entitled *One Lord, One Faith*, giving his reasons for the change of spiritual allegiance. ONE GOD AND FATHER OF ALL is a reply to this book by two of Father Vernon's former associates in the Anglican ministry, who, in all charity but for the sake of any who may be troubled at his going, feel bound to set down, with a sincerity equal to his own, the reasons why they consider his point of view mistaken and his reasoning weak. \$1.00

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By

WILLIAM P. MERRILL  
*President, Church Peace Union*

WALTER SIMONS  
*Former President, Supreme Court of Germany*

EDWARD BENEŠ  
*Minister for Foreign Affairs Czechoslovakia*

N. POLITIS  
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THE ARCHBISHOP OF UPSALA  
*and Others*



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Bishop of Central New York

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VOL. LXXXII

MILWAUKEE, WISCONSIN, FEBRUARY 1, 1930

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## EDITORIALS & COMMENTS

### The Attraction of Catholicity

PEOPLE talk about surrendering this, that, or the other thing that we hold in trust, in the interest of unity. We may retain the "historic episcopate" but it must be without a theory! As though one could possibly hold to anything as worth while without a theory as to why it is worth while! We must not press the "apostolic succession"; as though there could be any really "historic" episcopate worth having without that succession! We may have bishops in a "united Church" but not priests; Confirmation, if we insist upon it for ourselves, but not even Baptism as a necessary preparation for Holy Communion.

But people who talk this way forget that we have already secured some measure of unity with no surrender at all.

That is to say, we have hundreds of clergy and people who have come to us from one and another of the Protestant sects just because they wanted the Catholic Church and all the riches that belong to it. These people came for the very things that some of our own people are ready to give away. They were Protestants before; and they left their old associations because they wanted something more than the Protestantism in which they were reared.

A letter from a priest who came to us from one of the Protestant sects tells us something of what drew him to the Church. It was not because the Church had watered everything down to the level of his native Protestantism. It was because the Church offered something that he could not find in his old environment. He writes:

"I came into the Episcopal Church because I believed, and still believe it to be, the Catholic Church. I believe in Apostolic Succession, the Real Presence, Absolution, and all the other essentials necessary to the Church. I further believe that these things are necessary to the extent that unless the Church has them it is not a Church. My Church believes this too and my Book of Common Prayer proves that my Church believes these things.

"Must I, and all the other priests of the Episcopal Church who believe and have been taught as I have been taught, let an organization like the Protestant Episcopal Church League dictate to my Church, which she does endeavor to do and affiliate with distinctly Protestant movements that are not in keeping with the doctrines and canons of my Church? Must I be content to read that my brother priests such as \_\_\_\_\_,

\_\_\_\_\_ and \_\_\_\_\_, and others are meeting in private sessions to find a way to defeat or rather break the very laws by which the Church is governed and carried on, to the Glory of God and the edification of His people? Is there no way in which the Church can put an end to tyranny?

"How can the Church be of any benefit to the people if I, in my parish, teach the Catholic Faith as the Prayer Book and canons instruct me to do and St. \_\_\_\_\_'s, New York City, teaches anything but the Catholic Faith? I instruct my people to refuse the Protestant sacrament of the Holy Communion and at the same time a brother priest offers the altar of the parish where he is rector to a 'consecrated layman,' to celebrate a Communion contrary to the Church's teaching. What is this all about? Well, I do not know what it is all about, but I do know this: that the clergy and laity of the American Church had better begin praying at once so that a schism will be averted, for the majority of the Episcopal Church will not stand for all this controversy much longer. Something is bound to break.

"I sincerely believe that the whole difficulty will be cleared if only the Church's name is changed. Changed to American something, either Catholic, Episcopal, Anglican, or some other definite name and the despicable term 'protest-ant' dropped entirely. Certainly, men like myself, who are in Orders and have become priests of the Church due to our belief that the Church is a part of the true Church, and for that reason have severed our Protestant connections entirely, do not feel very comfortable, nor is our work filled with that necessary inspiration, when such controversies arise as this present unfortunate affair. Either we have been fooled into the Church or else we have been very poor students and lack much good sense. These questions must be answered. Are we or are we not Catholic? Are we priests, or are we simply Protestant preachers?

"As to myself, I shall remain a Catholic priest and shall refuse, positively refuse, to join any Protestant organization as I have recently done when invited to join the Federal Council of Churches and a local Ministerial Association.

"Believe me, I am a member of the Episcopal Church, a Catholic priest in a Catholic Church, with the valid Orders and Sacraments. I am NOT A PROTESTANT."

And this priest is good enough to give us some details of his earlier life and his approach to the Church:

"My early religious training was received in the Zwinglian Reformed Church in Pennsylvania. I sang in its choirs, attended its Sunday school, taught classes, ushered, and did everything a loving mother would want her son to do. Yes, I did it because of my mother and then, too, because I have

always been of a religious nature. At the age of fourteen I was confirmed in this denomination, and attended its quarterly Communion services up until the year 1916, when I enlisted in the army for Mexican border duty. Here I began to fall away from the Church, and having been thrown with a lot of Roman Catholics, I began to interest myself with the Roman religion.

"War was declared in 1917 and I continued in the service, and early spring, 1918, found me with the A. E. F. attached to the French army and without a Church. One Sunday morning during the heavy fighting of the American army, word came around that they were 'giving' Holy Communion back of the hill. Holy Communion to me was that which I received in the Reformed Church, and not having taken this for a long time, I ran to the hill to see what it was all about. Arriving there I found a number of boys kneeling and the chaplain officiating at a table and wearing white robes. I knelt with the rest and after a while he started down the line with the host. Well, to make a long story short, I too received the Sacrament and no questions were asked. Today, officiating at the altar and offering up the Holy Sacrifice, I have almost the same feeling that I had when I received the Anglican Sacrament and was not an Anglican, but the same feeling I shall never have again. However, at the close of the service on the Front Lines I said to one of the men, 'What Church is this? It has all the earmarks of the Catholic Church but the service was said in English and not in Latin.' To this my friend replied, 'It is the Catholic Church but not Roman Catholic. It is the Episcopal Church.'

"Later I learned to know of the Reserved Sacrament on the French altars, and each time I happened near a French church I knelt before this Sacrament because it gave me that feeling of comfort that I received in the Anglican Sacrament on the Front Lines.

"At the close of the war I returned to America fully determined to be a clergyman, a member of the Episcopal Church. I visited Episcopal churches in the East; many of them had the Reserved Sacrament, and this radiated comfort, just as the French Sacrament did.

"Due to my father wishing that I become an attorney and a part of his political schemes, I did not become a priest as I wished, but followed his plans, much against my desire. However, while in college I read and studied much about the Catholic Church and was fully convinced that the Episcopal Church was a branch of the One, Holy, Catholic, and Apostolic Church, and furthermore that it was the Church in which I as a matter of conviction was to become a part.

"Years later I became a candidate for Orders, and now I am a priest, for which I cannot thank my God enough. As a priest of the Church I too am interested in Unity, but I do not believe in sacrificing the True Church or any part of it to bring in the Protestant denominations who have wilfully cast aside the true Church. Having been a Protestant the greater part of my life, I now minister in the Catholic Church as a part of the Catholic ministry.

"What I should like to know now is this: Am I a minister with a Catholic mind in a Protestant Church or am I a Catholic priest in a Catholic Church? What am I? I want to be a Catholic priest and I would like to believe that I am; and as a Catholic priest I positively refuse and instruct my people to refuse anything of a Protestant nature. I do not believe in nor will I subscribe to any Federal Council of Churches, Christian Unity Leagues, or any other such Protestant organizations that disregard all laws, canons, or any code of ethics in order to put across the ideas of only a few."

**N**OW an experience such as this is not to be disregarded. Let such Churchmen as are "to the manor born" see what it is that has already brought such great numbers of Protestants into the communion of the Church. It is not "our common Protestantism." It is not any "equality" between Christian people. It is not a desire to accept the very minimum of the Church's religion and reject all the rest. It is because the Church is *different* from the systems in which they have been brought up. It is the *differences* between Churchmanship and Protestantism that have attracted them. It is because of the things that the

Church does not hold in common with Protestantism that we have drawn so liberally from the latter. It is because the most spiritually minded among Protestants crave something more than and different from what Protestantism can give. It is because so many Protestants have seen, what Dr. Frederick Lynch has so cogently presented, that the Protestant Episcopal Church is not primarily a Protestant Church, and succeeds only in misleading the world when it uses a legal title that seems to claim affiliation rather with the religious system which her standards reject than with that system of historic Catholicism toward which our sacramental system, our Prayer Book, our customs, and our whole life align us.

Does this mean that we should no longer seek to attract Protestants to the Church? By no means. It means that it is the essential Catholicism of the Church, and not her incidental Protestantism that will prove the attraction to the Protestant world. To distinguish between a Catholicism that is permanent and a Protestantism that may be an incidental feature of Catholic life is, clearly, the step that has already attracted Protestants to us and that may be relied upon to attract many more when the whole Church unanimously coöperates. Strange it is that there are some of our native clergy and people who do not see this, and who believe that by hiding whatever is unlike the Protestantism outside, we attract Protestants to us. What attraction has this Church for Protestants if it can give them only what they already have? Let Protestants, if they will, organize a Protestant unity that is based only on Protestantism. But when the larger, broader desire for a return to the historic Catholicity of the Church comes to them, they will realize that we desire only to share with them the best of what we have to give.

Staunchness in maintaining our Catholic heritage is the best preparation for the future unity of the Christian world.

**I**T HAS been the privilege and pleasure of American Churchmen during the past few weeks to extend a welcome to the Lord Bishop of Aberdeen and Orkney, who is touring this country in the interests of the Seabury Memorial Cathedral in his see city, Aberdeen,

The Seabury  
Memorial

as every well-informed member of the Church knows, was the birthplace of the American episcopate, for there in 1784 the predecessor of the present Bishop of Aberdeen, assisted by his Coadjutor and the Bishop of Moray, laid hands upon the Rev. Samuel Seabury, D.D., and consecrated him to be the first American Bishop—this despite the fact that Dr. Seabury had been refused consecration by the English bishops and in defiance of the penal laws under which the Scottish Church was then suffering.

It is fitting indeed that this historic event should be commemorated in the manner now proposed. The Seabury Memorial Cathedral will be an American shrine in Scotland, and will serve to bind closer the friendship of the American and British Churches and nations. We commend the project to those of our fellow Churchmen who are in a position to support it, and we bespeak for Dr. Deane a hearty and friendly welcome in all of our churches. Those of us who have had the pleasure of meeting him and of healing him speak have already been won by his engaging personality.

Should any of our readers desire to send contributions toward this memorial in care of THE LIVING CHURCH, this office will be happy to receive and transmit them, or they may be sent directly to Mr. A. F. C. Fiske, treasurer, 1 Madison avenue, New York City.

**A**N interesting step toward the ideal of Church unity is reported from New York, where the National Lutheran Council met to discuss plans for a world federation of Lutheran Churches. Like so many of the denominations Lutheranism, especially in the United States, is split up into many sects of varying sizes, and its unification would seem to be a real step in the right direction. For if Lutherans cannot unite with Lutherans and Methodists with Methodists, how can we expect Lutherans to unite with Methodists, or either with Anglicans?

In Lutheranism itself Churchmen ought to have a real feeling of brotherly interest, for in many respects Lutheran doctrine and practice accord more closely with our own, and with the broad stream of Catholic tradition, than do those of any other Protestant communion. Lutherans, especially those of Scandinavian descent, have a Churchly tradition and feeling that give them a spiritual outlook akin to that of Anglican Churchmen, and we believe that an effort to find common ground between the Lutheran and Anglican Churches would be fruitfully rewarded. One wishes that the commission appointed by the last General Convention to confer with Methodists and Presbyterians in regard to closer relationships with those bodies might have been directed to include Lutherans in its conferences as well.

**A**S this issue of THE LIVING CHURCH goes to press, the Presiding Bishop of the Church lies critically ill in Chicago. Whether or not he will rally from the series of heart attacks from which he has suffered during the past few days is a matter of grave uncertainty as these lines are written. The outcome is in the hands of God, to whose Throne the prayers of thousands of Churchmen rise in petition for their suffering leader, that he may be restored to health, or, if it be God's will, that he may pass in peace into the greater life.

**ANSWERS TO CORRESPONDENTS**

E. J. B.—(1) No, unless in a case of urgent necessity, such as a Communion of the Sick. (2) We do not know of any authenticated case of disease being conveyed through reception of the Blessed Sacrament. Of course, one must realize that it is almost impossible to obtain direct and definite evidence in a case of this sort. In other words, in a case where a disease is detected it would be possible to conjecture that it had been contracted through the chalice, but that is the most that could be said. It could not be definitely affirmed unless every other point of contact through which disease might be conveyed is definitely eliminated.

**ACKNOWLEDGMENTS**

**CHINA FAMINE RELIEF**

"Victoria, B. C." .....	\$ 75.00
A friend .....	25.00
St. John's Church, Brooklyn, N. Y. ....	48.00
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From attendants at chapel service Sunday, January 19, 1930, Home for Incurables, New York City .....	25.00
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F. E. R. ....	2.00
M. Knight .....	5.00
M. P. and R. S. P. ....	5.00
	<b>\$257.90</b>

**PRESIDING BISHOP ASKS PRAYERS FOR NATIONAL COUNCIL**

**A**T THE meeting of the National Council and its Departments, to be held in New York, February 11th to 13th, reports from the various dioceses of the amounts which may be expected from them on account of the quotas for 1930 will be in hand. If these reports indicate that less than the quotas assigned will be paid, the National Council will be obligated to cut work now in progress in order to balance the budget. Will you not pray that this catastrophe may be averted?

CHARLES P. ANDERSON,  
Presiding Bishop and  
President of the National Council.

**ARCHDEACON WEBBER MEMORIAL FUND**

Mrs. W. B. Watson, Lenoir, N. C. ....	\$2,000.00
From a friend .....	25.00
K. C. M. ....	2.00
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A. D. M. ....	\$ 5.00
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	<b>\$10.00</b>

**NEAR EAST RELIEF**

Young People's Fellowship of the Diocese of Arizona.....	\$ 20.00
A. B., Brookline, Mass. ....	1.00
	<b>\$ 21.00</b>

**THE LATEST**

**BISHOP MIZE LOSES AN EYE IN ACCIDENT**

SALINA, KAS., Jan. 28—The Rt. Rev. Robert H. Mize, D.D., Bishop of Salina, was the victim of an accident here today which will cause him to lose the sight of one eye. A fragment of glass entered the Bishop's left eye when a man walked into the side of his car, shattering the window and showering fragments of glass into the face of the Bishop.

The convocation of the district, which was to meet in Dodge City February 9th and 10th, will be postponed until after Easter. It has also become necessary for Bishop Mize to cancel his plans for sailing to Hawaii, where he was to have been presenter and preacher at the consecration of the Rev. Dr. Littell as Bishop of Honolulu February 27th.

**DEAN SCARLETT ELECTED COADJUTOR OF MISSOURI**

ST. LOUIS, Jan. 28—The Very Rev. William Scarlett, LL.D., dean of Christ Church Cathedral, St. Louis, was unanimously elected Bishop Coadjutor this afternoon at the annual convention of the diocese here. Further details will be reported next week.

GOD HAS made it easy for us to be humble and simple. We have only to train ourselves to remember that He cares for us. He always cares. And He cares most when we deserve least. If we have sinned, there is Penance. If we are weak, there is Communion. If we are suffering, there is Prayer. And underneath are the Everlasting Arms. So the companion of Simplicity is Cheerfulness.

This is what we want, isn't it? Who does not want to be simple and cheerful? St. Peter learned the lesson in his school of fire. "Be clothed with humility."

—Rev. Frank L. Vernon, D.D.

# DAILY BIBLE STUDIES

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

## "MOTHER AND CHILD"

*Sunday, February 2: Fourth Sunday after the Epiphany and the Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin*

READ St. Luke 2: 22-40.

THERE is a double message in the name of this day. According to the Jewish custom, forty days after the birth of a child he was to be brought, if possible, to the Temple. At the same time, the mother, according to the law of God . . . was to present gifts and give thanks for the birth of her child. The second message should especially receive our attention, for it means the holy, blessed elevation of motherhood, and it also marks the wonderful fact of the Virgin Birth, which brings before us the truth that Jesus Christ was both God and Man. We rejoice in all of the beauty and blessedness associated with the Mother of our Lord. The hymns associated with her, the *Magnificat* and the *Nunc Dimittis*, bring to us a message of reverence and wonder which may well hold us in our devotion and in our faith.

*Hymn 273*

*Monday, February 3*

READ Isaiah 7: 10-15.

ISAIAH prophesied concerning the birth of our Lord, and whatever discussion there may be regarding the meaning of the Hebrew word "virgin," the prophecy is very clear, not only being fulfilled in the birth of our blessed Lord, but also quoted in St. Matthew's Gospel (St. Matthew 1:23). Jesus Christ was God, who took upon Himself humanity. He was not a man who was lifted up to God. Being born of a woman He was perfect Man. Being born of a Virgin, the Holy Ghost came upon His Mother and the power of the highest overshadowed her, and therefore He who was born of her was called the Son of God. O mystery of the Incarnation! O the wonder of our humanity being lifted up, in that the Son of God became Son of Man!

*Hymn 74*

*Tuesday, February 4*

READ Philippians 2: 5-11.

OUR Lord was given His name, "Jesus," at His circumcision, being "so named of the angel before He was conceived in the womb" (St. Luke 2:21). That wonderful name means "Saviour." It is the name that we love and by which we are led—the Name above every name. In that Name every knee bows in worship, and by our faith in Jesus, the Christ, the world's Redeemer, we are saved. How wonderful it all is, and yet how simple when we realize the great truth of man's redemption by God coming to lift us up! Let us reverence that holy Name by love, obedience, and trust! Christ asked for our love, and He revealed to us the infinite compassion of God and His unceasing care for His children on earth.

*Hymn 90*

*Wednesday, February 5*

READ Genesis 32: 22-30.

IN THIS wonderful experience of Jacob we have suggested the significance of our human names. They are given to us in baptism, and therefore they are our Christian names. They gain significance by our lives. We speak the name of some well-known man or woman, and incidentally we think of the character or the deeds of him or her whose name we speak. We make our names, under God's guidance, by our lives. If we do not accept God's guidance and try to do His will, then, alas! our names are empty and meaningless. Reverence for our baptismal name, which is the name written down in the Lamb's Book of Life, should be the part of every sincere Christian.

We should not only guard it from shame, but make it a name of beauty through our loving service and loyal faith.

*Hymn 345*

*Thursday, February 6*

READ Isaiah 43: 1-7.

HOW the heart instinctively leaps at those words of God spoken through Isaiah: "I have called thee by thy name; thou art Mine!" As we read the gospels we love to think of the dear Master calling His disciples by name. May we not have a like privilege if in our private devotions we will listen while God speaks? May we not by faith hear His voice calling us? We need to recognize His blessed ownership. We are like children who have not yet come of age, and even when we do reach years of maturity there is a rich comfort in the thought that we are God's children, "whose I am and whom I serve," cried St. Paul (Acts 27:23). Nothing can so fill the heart with love and high desire as the truth of God's commanding us and calling us by our Christian name. The family names are "tribal" names which only have earthly convenience and use. The name given at baptism will be our Heavenly name.

*Hymn 277*

*Friday, February 7*

READ St. Matthew 1: 18-25.

BEFORE our Lord's birth, the prophecy was given of His life: "He shall save His people from their sins" (St. Matthew 1-21). The Cross "shines forth in mystic glow." How wonderfully this reveals to us the plan of God, "the Lamb slain from the foundation of the world" (Revelation 13:8). It is the wonderful love of God, lasting from the creation and the fall of man, which must impress us and lead us to faith and worship. The redemption of humanity was not an afterthought with Him whose knowledge is supreme. Even as Christ planned and prayed for Simon Peter before Peter's denial (St. Luke 22:32), so the wonderful love and care of God surround us, going, as our prayer says, before and after. It is the blessed atmosphere of divine care in which we live even in the midst of the earthly struggle.

*Hymn 243*

*Saturday, February 8*

READ Revelation 2: 12-17.

OUR baptismal name will in Heaven have a sacred meaning which only we ourselves can understand as the meaning of our life on earth with its joys and sorrows is revealed to us. What a wonderful revelation that will be! In the white stone that name, made "new" because significant, will be written, and no man will know its meaning but the Master and ourselves. In that wonderful interpretation it will indeed be a "new name." The glories and joys of Heaven cannot easily be imagined, picture them as we will in the beauties of nature and of human affection. But there will be a knowledge of such an intimate relationship between God and ourselves all through the human life that our earthly sojourn will become a cause for endless praise and adoration and gratitude. We will see how the dear Lord was ever with us. We shall find our sorrows and pains transfigured, and above all else we will recognize that patient and never-failing presence of our Lord a sacred bond between redeemed humanity and the divine Redeemer. *Hymn 508*

O Thou blessed Christ whose Name is above every name, I thank Thee for the revelation of purity and goodness, of mercy and strength which Thou hast given me. As I think of Thy Holy Mother with deep reverence, and as I speak Thy Name in loving faith, help me to determine that by Thy grace my human name shall have a meaning resulting from the loyalty and consecration of my life. Amen.

# The Christian Ethic of Sex

By the Rev. Robert S. Chalmers

Rector of Grace and St. Peter's Church, Baltimore, Md.

IF Christian ethics is simply the science of living according to Christianity, then a Christian ethic of sex means that the instinct of sex, like all the other instincts, must be given expression in accordance with the teaching of the Church; and not only with her teaching, but in full harmony with the spirit of *that* life which animates the Christian Church.

The first thing to recognize in connection with this vital subject is that the teaching of the Church from the days of the apostles as recorded in the New Testament, through all her history down to about 100 years ago, has never been lacking in frankness on what may be called the negative aspects of the sex relation. And on the positive side there are few words of our Lord such as the memorable passage in the Sermon on the Mount and a few passages in St. Paul, which make it luminously clear that the Christian ethic of the sex life on its positive side was not only far in advance of the thought and practice of that day but also of all succeeding ages right down to the present time. In fact, it is only recently that the full meaning of the positive Christian teaching with regard to sex is beginning to be understood. One thing, however, is historically certain beyond any doubt, namely, that Christians in the first four centuries were noted and marked out from their fellow men on account of their purity in sexual relations, and their fidelity to the marriage vow. I do not mean that all early Christians were absolutely faithful. One has only to read the letters of St. Paul to find ample evidence to the contrary. And here let us repeat again that St. Paul was by no means lacking in frankness in dealing with this important subject.

What history abundantly and conclusively proves, however, is that the Christian standard of sex morality was utterly and completely at variance with that of society at large; that the teaching of the Church was clear and explicit; and that the *discipline* of the Church was *enforced* with a severity which has never since been attempted. One is far from wishing that it should again be enforced with any such severity. We are interested now in the historical facts of the case. The Christian who committed adultery, *even once*, was refused absolution, and that meant that he was excluded from receiving Holy Communion until he came to his death bed. As is well known, the discipline of the Church was quickly relaxed after the close of the era of persecution, but her teaching on the negative side of sex morality has never altered.

What is needed today is not an alteration in that teaching, but an adequately explained teaching with a very much clearer emphasis on the positive side. Down to the beginning of the nineteenth century there was no lack of frankness in literature of any kind on the subject of sex, nor was there any lack of Christian teaching on its negative aspects, namely, what is forbidden. Over and over again Christian morality sank very low indeed, but it was nearly always in advance of the current secular morality of the same age. With the nineteenth century came what has been stigmatized as the "conspiracy of silence." Sex was not talked about. All reference to it was camouflaged, whether in ordinary conversation, in literature, or in the drama, and in this so-called "conspiracy of silence" the Church shared. There was no teaching about a Christian ethic of sex and there has been no teaching on the subject for a hundred years. We *knew* the things that were prohibited. We did not know and we do not know today *why* they are prohibited. We did not talk about them, we did not preach about them, we did not write about them. We whispered! Over one side of the subject we threw a veil of romance and we stigmatized the other aspect as too indecent for conversation. The result is that sex life was driven under cover. There was a good deal of insincerity in regard to the whole subject and it is possible, although one cannot as yet be dogmatic about it, that everything became worse.

This in turn, like every other forcible repression of any in-

stinct, produced an atmosphere of revolt. The present frankness in regard to matters of sex, widespread discussion, conversation, and literature on the subject, are not the result of the real scientific discoveries and the more or less scientific theories of Freud, Adler, and Jung. They are the expression of the revolt which began in the middle of the nineteenth century. The conflagration might be said to have started with the publication of Samuel Butler's novel, *The Way of All Flesh*, and it has been blazing like a forest fire ever since. It sweeps into every department of knowledge. Literature, the drama, science, religion, all are concerned today with what are called the problems of sex. Fathers and mothers, pastors and teachers, doctors and lawyers are as much bewildered and as ill at ease as the most inquisitive student can be.

*I propose in this paper briefly to attempt to do three things.*

*First, to bring out clearly and simply the scientific aspect of the problem.*

*Secondly, to speak of the Christian attitude toward sex.*

*And thirdly, to speak of the resulting institution, namely Holy Matrimony or Christian Marriage.*

## I

### SCIENCE AND SEX

SEX is only one of our instincts. What follows is not a complete list of the instincts but a list of those with which we are most intensely concerned in our ordinary life, namely: fear, sex, curiosity, parenthood, herd or social instinct, self-display, acquisitiveness, pugnacity, self-assertion, ambition. All these instincts are inherited. They are not acquired. We are not responsible for having them. They are all present and operative in every normal life, but they do not manifest themselves equally. Any one instinct may be and often is excessively developed in childhood. Others may be repressed and may not come to any conscious manifestation.

All instincts are directed toward a biological end. Fear is directed toward self-preservation. Sex is directed toward the continuance of the life of the race. Curiosity aids in discovery of everything from food supply to shelter. Parenthood protects the youth of the race, and so on. Again, all the instincts without exception are capable of being redirected to higher ends than the original biological end. The fear instinct may be the parent of athletics. The sex instinct may be redirected to the ends of art, music, literature. Curiosity may be so directed that it becomes the passion of the explorer. The parental instinct may be redirected as in the case of the nurse, teacher, social service worker, and so on.

*Again*, all of these instincts find a partial expression in play during childhood. Hide-and-seek and hunting games are expressions of the curiosity instinct. Dolls give partial expression to the maternal instinct, and play at pirates gives expression to the pugnacious instinct and gives preparation for the battle of life. The sex instinct is one of these instincts. Because of the intense dramatic interest in the biological end to which it is directed, because of the tremendous importance of its consequences, because of the fearful penalties attending its wrong use and also attending its repression, it has become the center and the focus of our attention these last years and also, as previously explained, because of the reaction toward the repression of the Victorian era.

But we do not approach this subject scientifically and accurately until we remind ourselves that, powerful as the sex instinct is, it is only one of our inherited instincts. It is subject to all the laws affecting the instincts and particularly to the law that wherever we permit one instinct to dominate all the others a conflict is inevitable and trouble will undoubtedly follow. *Any instinct is rightly expressed only when it is in keeping with the dominant sentiments of the life.* The expression of an instinct, and this includes sex, otherwise than in

harmony with the accepted and dominant sentiments and purposes of the life of the individual, may indeed produce momentary pleasure, may give what the youngsters call a "thrill," but it can never yield joy, happiness, and peace. It is always unsatisfying and in the end disintegrating. Therefore all the talk of giving free expression to one's sex instincts is utterly unscientific and is no cure for repression unless that expression is in accord with the accepted purposes and dominant sentiments of our lives.

Some of the advocates of licence and free love are forever talking about "acting according to nature." What is the end of nature? What is the biological purpose of the sex instinct? It is unquestionably the perpetuation of a healthy race. Now, in the earlier stages of the evolution of mankind, polygamy was the best institution for that purpose, but the higher we proceed in the evolution of humanity the more we find the maternal instinct developed, and as the maternal instinct in its development protects the life of the young, so the maternal instinct receives the protection and needs the environment which is produced by monogamy. Thus monogamy is evolved not out of the arbitrary dogmas of ecclesiastics but as the natural result of the evolution process. This process is observable not only in the more advanced of savage tribes, but I am credibly informed that its development can be watched in some of the higher animals such as, for instance, the lion. The truth is that man *was* polygamous and man *is* monogamous; and he is acting according to nature in its present stage of evolution when he is faithful to the marriage vow and controls, redirects, and sublimates his sex instinct accordingly. He need never repress it.

The sex instinct in the life of the individual follows the rule of all instincts in that the development of the individual reproduces the development of the race. A boy and a girl is distinctly polygamous at 16 years of age. At 16 or 17 years of age a boy promptly falls in love with at least six girls at one and the same time and becomes at once an embarrassment not only to the girls but to his parents. There is no harm in this. It is nature's preparation for the evolution of the monogamous instincts. At 23 or 24 he will find that there is only one girl for him, and unless something happens as the result of social pressure, economic life, or any other interfering causes, he will proceed to win that one girl and to endeavor through marriage with her to establish a family life. The fidelity of husband and wife in the relation of a monogamous marriage ensures the ends of nature and is the highest agency that nature has so far evolved for that purpose. And so the man who is not faithful to his marriage vow, the middle-aged flirt, the philanderer, the "gay dog" of 40, is not a person to be admired or even tolerated in decent and intelligent society. He does not know it, but he is a case of arrested development. He has not grown beyond 16 years of age and should be pitied and kept away from decent society just as much as any other mental defective. The savage and the life of the savage is not the last word in the evolution of nature any more than he is the last word in civilization.

## II

### THE CHRISTIAN ATTITUDE TOWARD SEX

NOW we come to the positive Christian teaching. It is not enough today to repeat the commandment of the Old Testament: "Thou shalt not commit adultery." We must come on to the teaching of our Lord Jesus Christ: "Blessed are the pure in heart for they shall see God." "Ye have heard that it was said by them of old that ye shall not commit adultery, but I say unto you that whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart." "Think not that I am come to destroy the law and the prophets. I am not come to destroy but to fulfill."

St. Paul's teaching is the teaching of our Lord: "The body is the temple of the Holy Ghost which is in you: therefore glorify God in your body and in your spirit which are God's."

All of the life of the body is to be the vehicle of the life of the spirit. All of the instincts are good. They are to be brought under control for the ends of the spiritual life. Christianity is the most spiritual of all the religions, but it is also emphatically and distinctly the most material of all the religions. It begins and is founded upon the fact that God Himself in the person of Jesus Christ took upon Him our flesh, that the eternal Spirit dwelt in a human body and was born of a pure human mother, and that the human body with all its

faculties, instincts, powers, is a holy thing to be used for holy purposes and that there can be no spiritual life whatsoever which is not enshrined in a consecrated and dedicated body.

That is the basis of the Christian ethic of sex. Every instinct in itself is good and desirable, and this is where we have grievously failed to stress the positive and wholesome side of sex teaching. The sex instinct is *not* hidden away, but it is to be consecrated and used for its own sacred biological end and also redirected to the highest spiritual ends, and this the Church must teach because it is widely misunderstood today.

## III

### THE SACRAMENT OF HOLY MATRIMONY

THE moment this is understood it will be seen to influence the institution of marriage. It is the fashion today to speak of the divorce evil: It is the fashion today to spend a lot of useless words about immorality and loose living among young people and about so-called liberal ideas of marriage, such as companionate marriage, trial marriage, and all the rest of it. But the grim and ugly fact is that social workers attest and bring conclusive evidence to prove that it is not the wild young people who are the cause of the social evils today.

Divorce is by no means the only evidence of the breakdown of marriage. The tale of the little boy who was carefully coached as to his behavior when a certain man who was recently divorced from his wife was to be a guest at dinner is terribly accurate as a portrayal of the present day life. Of course the boy's curiosity was aroused by the instructions he had received. It was not long until he questioned the embarrassed guest, who finally said: "Well, you see my wife and I decided that we could not make a go of it and she does not live with me any longer." The boy promptly said, "What did you do that for? Why did you not stay and fight it out like Daddy and Mother?" Now, staying and fighting it out is perhaps better than the all too common break up, but the fact remains that the evils of prostitution, the betrayal and loose living among lots of young women, is not due to youth. It is due to married men with good homes of their own who seem to find it necessary or desirable to jeopardize these homes by seeking an additional sexual life. In the same way it is not our wild youngsters alone who crowd the offices of nerve specialists. It is married women, divorced or not divorced, and *the Church is simply wasting its time and a preacher is simply wasting his oratory in prating of the divorce evil. The failure of marriage as an institution is deeper concern to all of us than the divorce evil. It is the cause of the divorce evil; it is the feeder of prostitution, the poisonous source from which youth learns the habits of debauchery. The moment that we have seen the significance of the Christian ethic of sex we realize that what the Church needs to teach and to preach and to work for is the unbreakable marriage.*

The difference between unbreakable marriage and marriage as it is now constituted lies primarily in the approach to marriage on the part of both the husband and wife before they are united and in their fidelity to its ideals after the married life begins. As marriage is now constituted it is not a partnership, it is subject to the tyranny of its meanest member. Part of the difficulty today is that there is a mental reservation in the minds of too many of our young people. They look upon it as something they can get out of without disgrace if they have to. They don't have any idea of divorce. That can be true, but there is a mental reservation that "if necessary I can break the tie." This is of itself quite often fatal. I do not believe any couple, no matter how devoted to each other, has ever gone through life without moments of exasperation, the one with the other. There has to be a give and take, and if the dominant loyalty is not to the ideal of a lifelong marriage, then shipwreck is exceedingly easy.

But what is more important is a clear understanding by both parties of the Christian ethic of sex as I have described it, namely, that the body is the temple of the Holy Spirit and that every instinct is good and capable of the most sacred uses. The facts of sex should be faced by *both* young people before marriage takes place. There should be no idea of a privilege to be demanded by the man and to be yielded by the woman. If the man approaches marriage with any such idea, then he is headed for trouble. Moreover, he has absolutely no rights that the woman does not share. He has no rights which



she is to yield to him. They have mutual privileges and mutual obligations which both share without any yielding on the part of either spouse. Moreover, while all of this has to be addressed to both parties and particularly to the man, it is equally true that the woman should be enabled to approach the whole subject without shame, without diffidence, without fear, in order that she may enter happily and not grudgingly into the marriage relation. This must be taught, it must be explained.

FOR myself, for some years past I have, as a pastor of souls, explained to such young people as permitted me to do so, the relationships of married life before I exercised my privilege of uniting them in Holy Matrimony, but from now on I have fully decided to go a step further. I am frank to admit that if I were the only clergyman in the city I might not take such an arbitrary stand. It might conceivably be my duty to marry all that were eligible to be married. But there are plenty of clergymen who will marry young people on any terms whatsoever. I am determined that from now on I shall at least give every young couple who asks me to unite them in marriage an opportunity of specific, definite, private instruction on this subject before marriage—and I am not anxious to officiate at the wedding of those who are unwilling to receive it. I believe today that it is an imperative duty on the part of the Church and her ministers to do everything in their power to build up the ideals of the reality of the unbreakable marriage. But there are vast forces at work to destroy marriage today, and these forces need to be broken up or converted.

One of these is the indiscreet and unguarded conversation of all too many Christian people. The difficulties of married people are talked about and discussed. The perverted curiosity of old ladies of both sexes in regard to the difficulties of young couples, the way in which the least breath of scandal is talked about and magnified and passed from man to man and from woman to woman, represents a field of endeavor for every Christian man and every Christian woman where they can work in coöperation toward the establishment of the unbreakable marriage. I do not know any single point on which members of Christian Churches and societies within Christian Churches so fail in cultivating the Christian ideal as in the way in which they talk about matters of sex, about matrimonial difficulties, and about the trials and troubles of young people and—don't tell me that your talk is always charitable. There is a kind of charitableness that is simply damnable. Don't talk at all. Let people work out their own salvation and leave it to those who are directly concerned to help them. Let us learn to put the best construction on the actions of all married people. Let us learn the golden gift of silence, and above all, let us remember that if a Christian ethic of sex and a Christian ideal of the unbreakable marriage is ever to be established, it will require the heroic and self-sacrificing work of all of us and the exercise of united prayer and self-disciplined effort.

#### A PRAYER FOR FLYING-MEN

**L**ORD GOD of Life, who holdest in Thy hand  
Sun, moon, and stars whose orbit Thou hast planned,  
Guide those who soar the distant skies by day  
Or in the darkness wing their pathless way.

Father, who keepest ever in Thy sight  
Wings of the eagle in his wandering flight,  
To all Thy airmen grant Thy mercy, Lord—  
Over their journeys keep Thou watch and ward.

Thou who didst still the storms upon the sea,  
Bidding the waves be lulled on Galilee,  
O still the storms that lash the skies afar!  
O lend Thy pilots light of sun and star!

Thou who art ever mindful of Thine own,  
Bless those who mount through cloudy space unknown.  
Thou who art Strength and Power and Love and Light,  
Bring them in safety from their farthest flight!

AGNES KENDRICK GRAY.

#### THE EARL OF LYTTON\* ON INDIAN MISSIONS

##### A Letter From Sir Henry Lunn

To the Editor of *The Living Church*:

**D**URING Lord Lytton's stay in the Alps this month I have had the opportunity of hearing his views on many Indian questions. Before the war he spent Christmas several times in Switzerland and in the intervening years has been successively Parliamentary Secretary for India, Governor of Bengal, and Viceroy of India. His father was also Viceroy of India, and in Calcutta he lived in the Residency where he himself was born in 1876, and worked in his father's room. At the commencement of his term of office he tells me that he won many friends by saying: "I am an Indian." With this background he has always taken the greatest interest in everything Indian and it was possible for him to bring all the wealth of his experience to bear on the great question of the future of religion in India.

I therefore asked him what was his considered opinion of the work of the great army of Indian missionaries. Without any hesitation he replied: "I know it to be excellent. The two great Church missionary societies, the Oxford Mission, the Scottish and American Missions, the Roman Catholic including the Jesuit Missions, the Wesleyan Methodist, the Baptist, and the Salvation Army are all doing splendid work. These men work in a spirit and temper far removed from that of the mere official. The Indian chaplain has gone 'East of Suez' because his career requires it. He is there to fulfill faithfully the duties of a state official. This he does for the years of his term of service. But it is an official task carefully performed with its reward in salary and other attendant social privileges. All the missionaries whom I have known, from Anglicans to American Baptists and British Salvationists, throw themselves into their work with the devotion of a life-long consecration to a high task. This atmosphere of surrender to a great purpose pervades all their work. When one visits, as I have done, their mission colleges, mission schools, mission hospitals, mission orphanages, or mission technical schools, one realizes how completely different is the orientation of life in these institutions from that of corresponding government establishments. In the latter all work is done as part of an official duty, the regular routine that must be accomplished. In the missionary undertakings it is impossible not to realize and to appreciate the spirit of service to humanity inspired by the Christian ideal that pervades the whole life and work of the place.

"I have often realized in hearing or reading missionary reports at home how impossible it is for the missionary advocate to reproduce the ethos and atmosphere of these beneficent establishments, educational, medical, and technical, which are rendering such an immense service in these years of constitutional change in the life of the Indian people. I have felt it a privilege on a few occasions to bear testimony in public to the noble and self-sacrificing work of these men and women who have gone to India for the sake of her people, and will live and die in that country in discharge of their noble vocation. I may best sum up my feeling about them by repeating what I wrote home soon after I arrived in India: 'The red carpet which is spread for me at official functions would be more fittingly laid under the feet of the missionary men and women whom I am meeting from time to time.'"

On the important question of the great proposals of the Bangalore Conference to promote Church Unity in India which are to be considered by "the Archbishops and Bishops in Communion with Canterbury," at the Lambeth Conference next June, Lord Lytton said: "There can be no question that the Indian does not want to be burdened with the heritage of our Western theological and ecclesiastical controversies. He has no use for them, he does not understand them, and I hope that the Indians will be allowed to settle their own ecclesiastical problems on their own lines."

Lord Lytton has kindly read and approved this brief outline of an intensely interesting conversation as a correct expression of the convictions he has reached after his unique experience of Indian affairs. It seemed altogether too important a statement to be allowed to pass without record on the eve of a New Year which must witness such great developments in missionary work in the East generally, and will especially be notable for decisions vitally affecting the future of the Church of India. I wrote it for publication in my *Review* but have permission to ask for the wider publicity of your columns.

Maloja Palace, (Sir) HENRY P. LUNN.  
Engadine, Switzerland.

\* Under-Secretary of State for India, 1920-22; Governor of Bengal, 1922-27; Viceroy and Acting Governor-General of India, 1925.

## SOME MISTRANSLATIONS IN THE PRAYER BOOK

### The "Gloria Patri" and the Baptismal Creed

BY THE REV. THOMAS E. DELLA CIOPPA

PRIEST-IN-CHARGE, L'EMMANUELLO ITALIAN MISSION, PHILADELPHIA

THE primitive form of the minor doxology or minor profession of faith has been known since the time of St. Basilus, as he says in his treatise, *De Spiritu Sancto* (P. C. Tom. xxxiii, col. 72). It varied slightly: "Glory be to the Father with the Son in the Holy Ghost; Glory be to the Father in the Son and the Holy Ghost." Arius substituted a change: "Glory be to the Father *through* the Son and the Holy Ghost." The change was rejected, because of the meaning and intention which accompanied it.

The Church adopted this doxology and used it almost everywhere in the Orient to combat the Arian heresy. The complete form at that time was: "*Gloria tibi Patri et Filio et Spiritui Sancto in saecula saeculorum. Amen.*" Mgr. Duchesne in his *Christian Worship* says that it was a general custom, in the fourth century, for the psalm to end with the doxology: "*Gloria Patri et Filio et Spiritui Sancto, sicut erat in principio et nunc et semper et in saecula saeculorum. Amen.*" The Rev. Dr. Ugo Mioni in his *Manuale di Liturgia* states that the second part, "*sicut erat in principio,*" etc., was added in the eighth century. In the Spanish use (*Conc. tol. IV, 14*) we find a shorter form: "*Gloria et honor Patri et Filio et Spiritui Sancto in saecula saeculorum. Amen.*" The Benedictine D. Giulio Boudot, in his work, *Le Breviaire Romain*, seems to conclude that it is probable that this doxology might have been derived from a similar one in Greek and of Syriac origin.

In interpreting and translating this doxology, we must be guided by its historical development. The English version, that which is used in the Anglican communion, is surely from the Latin form: "*Gloria Patri et Filio et Spiritui Sancto, sicut erat in principio et nunc et semper et in saecula saeculorum. Amen.*" If we order these words, they read: "*Sic gloria (sit) Patri et Filio et Spiritui Sancto et nunc et semper et in saecula saeculorum, ut erat in principio. Amen.*" The English translators added the verbs "is" and "shall be" which not only make the *Gloria Patri* meaningless, but also destroys its historical value. We can readily see it by comparing the Latin and the English translation. The Latin says: "So glory be to the Father . . . not only now, but forever . . . as it was in the beginning," that is, with the same confession of faith as in the beginning, when there was no Arian heresy.

The English, familiar to all of us, says: "*Glory be to the Father . . . as it was in the beginning, is now, and ever shall be, world without end. Amen.*" Who can understand these contradictory words? If the Holy Trinity was, is, and ever shall be glorified, why do we invite the faithful to do it now? The second part, "*sicut erat . . .*," was separated from the first for liturgical necessity, and this must have misled the translators, whoever they might have been. Such an English version is not only found in the Anglican Book of Common Prayer, but also in many devotional Roman Catholic books in English. It must have been traditionally transmitted from very old times, perhaps even before the first Prayer Book of the Church.

The Rev. Dr. C. Miel in his French version of the Prayer Book has: "*Gloire au Père, et au Fils, et au Saint Esprit, Comme au commencement; maintenant et à jamais. Amen.*" By the semicolon after "*commencement*" and the omission of "*et*" before "*maintenant*" he implies "so be it" *maintenant*, etc., thus rendering the *Gloria Patri* in its correct and historical meaning.

In translating the *Selections from the Book of Common Prayer for the Use of the Italian Congregation*, I rendered the *Gloria Patri* as follows: "*Sia gloria al Padre, e al Figliuolo e allo Spirito Santo. Com' era nel principio, cosi ora e sempre e nei secoli dei secoli. Amen.*" These words in English read: "Glory be to the Father, and to the Son, and to the Holy Ghost. So be it now and ever, world without end, as it was in the beginning." The separation of the second part forced me to translate as above, thus preserving the historical meaning of the doxology and the liturgical necessity as well. If we turn to the versions in Italian by Cardinal Alfonso Capecelatro

in his *L'anima con Dio*; by the Benedictine D. Edmondo Battisti in his translations of the Roman Missal, Roman Breviary, Roman Sacramentary; by Dr. Mioni in his *Manuale di Liturgia*, we find that they have all rendered the original meaning of the Latin. Cardinal Capecelatro is more interpretative than others, who have rather followed the position of the Latin words. He has: "*Gloria al Padre, al Figliuolo, e allo Spirito Santo. Come era nel principio, cosi sia ora e sempre e nei secoli dei secoli. Amen.*" ("Glory be to the Father . . . As it was in the beginning, so be it now and ever," etc.)

Another mistranslation occurs in the Apostles' Creed. This seems to be common to various languages. The three Latin verbs, "*crucifixus, mortuus, et sepultus est,*" are three past absolute tenses: "He was crucified, died, and was buried." "He was dead" is less objectionable than the Italian "*fu morto,*" which means, "He was killed." I have heard some one endeavoring to explain such an error of changing a deponent verb in passive by presenting a futile theological argument.

### TO HELP NEEDY CHILDREN

THE LIVING CHURCH will gladly receive gifts from its readers or from churches and Church schools, intended for the Golden Rule Foundation and its work among needy children. This organization, of which Albert Shaw is president and Charles V. Vickrey executive vice-president, is endeavoring to promote goodwill and the Golden Rule spirit and to increase gifts to all worthy benevolent causes. As one of its methods, the observance of Golden Rule Sunday is being continued. But the needs of children in many places are so severe, they necessitate continued contributions throughout the year.

The Foundation is specializing at present on work for children, which is the most productive field of work; and during the fall it has stressed particularly the needs of the children among the migrant workers who harvest our crops, among the Southern mountaineers, and in Porto Rico, all under our flag, and the children of the refugees in Europe, those of the mothers who work in the mills in India, and those starving from the famine in China. However, money designated for any benevolence will be given in full and promptly to the organization working in that field.

The results of Golden Rule Sunday were good, and every contribution was appreciated, but the total is only a fraction of what America can do. Those who did not observe the suggested date may have a Golden Rule Day of their own at any convenient time, or churches and schools may set a day on which they will ask their members to eat a Golden Rule (frugal) dinner and send a contribution.

All gifts for the work of the Foundation, sent to THE LIVING CHURCH RELIEF FUND and designated "For Golden Rule Work Among Children" will be acknowledged in our column and transmitted promptly to the Golden Rule Foundation for use in the manner indicated.

### MEDIATORS

MEDIATORS between God and man, ordained to bring men and women into the Kingdom of God—if we understand this tremendous fact how tremendously different would our daily conduct be! Everywhere, to everyone, we are representatives of God and by our day by day living as well as by our special efforts we should be commending the Gospel of Christ. Doctors, musicians, builders, statesmen, writers, workmen, are all priests through whom God seeks to make His will known to others. Priests of God! Every father, every mother a priest of God, representing God to their children! Never have we needed stronger emphasis on this teaching than today when home life too often reveals little or nothing of God, and the father and mother have given up, sometimes reluctantly, the habit of family prayer because of the difficulty of getting the family together regularly at a stated time. Priests of God! Dare the parent neglect his duty or will he succeed in easing his conscience by thinking that religious instruction is the task of the Church alone, if he has received clear teaching of his inescapable responsibilities? Priests of God! This is a practical age and there is no more practical teaching than this.

—Canadian Churchman.

# “Dividing to Every Man Severally”

From a Sermon Preached in St. Andrew's Church, Louisville, Ky.

By the Rev. John S. Douglas

*“But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will.”—I Corinthians 12:11.*

THE Christian is a member of Christ's body. The visible body of Christ is known as His Church. Within that visible body is the mystical body made up of the “blessed company of all faithful people.” Those who are members of the visible body, the Church, were made so in Baptism: “Baptism, wherein I was made a member of Christ.” A body, being one, can only function through its members, which are many. If the members fail to function, the body cannot do its work. If the members function imperfectly, the body accomplishes imperfectly. If any single member fails to do its own particular work, the whole body, to that extent, comes short of what it might have done, and of what it was expected to do. It is only as each member fulfils its own individual task that the body can do its appointed work. This holds true in politics, industry, the family, and social life; it also holds true in religion as it expresses itself through membership in the Church. Whenever and whenever the Church has failed in its appointed work, it has been because of failure on the part of one or more, a few or many, of her members.

The principle holds true in an organism as well as in an organization. The Apostle, therefore, uses the human body to illustrate his thought. The human body is one, but its members are many. No one member can do the work of another. The ear cannot see, neither can the eye hear. The hands cannot do the work of the feet, nor the feet the work of the hands. It is only as each member does its *own* work that the body can fulfil its God-appointed task. God made the body and gave to it the members suited to what the body had to do. God brought into existence His Church; and through His Holy Spirit He has given to each member his own peculiar fitness for its part in the work of the whole. “To one is given the word of wisdom; to another the word of knowledge by the same Spirit; to another faith; to another the working of miracles; to another prophecy; to another interpretation”; and so through a list of them; and then he says, “But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.”

One of our American Church papers, THE LIVING CHURCH, had an editorial in its issue of August 3d, entitled, A Religion That Does Not Permeate. Mark you, it is not “penetrate,” but “permeate.” A needle can penetrate, but a needle cannot permeate. Religion often penetrates through the pricking of conscience or some appeal to the emotions, but it has not permeated the whole life in a way that will compel that life to bring forth the fruit of holiness. That editorial was suggested by another editorial, in a Roman Catholic paper, the *Catholic Citizen*. Both of these editorials agree in lamenting the fact that the Christian religion does not permeate the life of those who profess it. The *Catholic Citizen* was not confessing the sins of Protestantism, it was not indulging in that pastime common to many, of confessing other people's sins; it was confessing its own sins.

There are many things, no doubt, which insulate our religion, or perhaps insulate ourselves against the permeating power of our religion. I shall mention two only, one of these is its outward form. Now anyone hearing this may at once say, “How can religion exist, how can it show itself, how can it be propagated without an outward form?” It is a perfectly fair question, and may be answered in a sentence: It cannot. What we speak of as *power* in the things that are a part of this physical world of ours is a hidden thing. We cannot see it. We know of it only through the outward form. Electricity, for example, is a power that cannot be seen, and we know of its existence only through some outward manifestation: the flash of light, the moving trolley or other mechanism, the sensation in your own body as it comes in touch with the wire along which the current is running, unless that current is too strong—and then another looks upon your lifeless form.

There is another power resident in this body of mine. It is the power of what we call mind in its various exercises of thought. It is the power of what we may designate the personality, the ego, the I. But we can only know it in others through the audible or visible, some outward thing that makes it known to the senses. It could not be otherwise.

Now let me take the things that belong to the more real and abiding part of our being, such, for example, as faith, hope, and charity, the latter better translated *love*. These are the things that belong to the Spirit. They are the gifts of the Spirit, the Third Person of the Trinity. They are the things we popularly speak of as *religion*. We are aware that these things cannot be cultivated in ourselves, or passed on to others, except through some outward form. Jesus Himself instituted and ordained holy mysteries, outward forms, for the permeating of this leaven in and through the whole social lump. These outward forms were Baptism in the name of the Father, the Son, and the Holy Ghost. Water was to be used and certain words spoken. These constituted the outward form. The other is what is called the Holy Communion, the outward form of which is bread and wine.

All of this is clear; but instead of using these outward forms as a means, and a means only, by which the great realities of the Spirit may permeate, possess, and control the whole body of the Church and all its members, we have allowed ourselves to use the forms for the forms' sake and have gradually come to feel that there is merit just in the form itself, when in reality there is none whatever. There is no merit in coming to church, just in itself; not a bit. There is no merit in kneeling and saying prayers, just in themselves; none whatever. It is only as we make these things a means to a spiritual end that they become of value; thought of as *means*, they are essential. Our comment upon the heathen with his prayer hours and his prayer mats and his prayer days has sometimes been “formality.” Let us beware. We of the Anglican communion have numerous forms in our worship; some of them are simple, some of them are ornate. Use them by all means, but keep in mind the difference between the use of forms and formality. Do not permit the form to be a stumbling-block, but rather make it a stepping-stone to something noble. Avoid formality, for it will certainly insulate the soul so that religion cannot permeate.

The other thing that I shall mention as insulating the soul is selfishness. This is not a legitimate thing badly used, like forms. It is wholly wrong in itself. It is as contrary to the Spirit of Christ as darkness is to light. Selfishness is thinking of self in all that we do. It takes so many forms that we cannot enumerate them. Selfishness on the part of the Church is the cause of Bishop Rowe, of Alaska, having to say recently to all his workers that their salaries—already too meager—must be cut in order that the institutions and stations and preaching points might not be closed. I doubt if he adopted the wisest policy. I am sometimes of the opinion that it would have been better to send word back to the Church headquarters that he had discontinued this or that work, and then let this come abroad into the congregations of the land that they might see the effect of their own selfishness. The Christian Church for a long, long period was so possessed of selfishness, through ignorance perhaps in some measure, that it lost sight of its mission to evangelize the world. That is the reason that Christianity is not more widespread than it is. Why, the Christian Church was for a long time just as exclusive as the Jewish Church could ever have been. Every congregation thought in the terms of self, and not of others.

Another form of selfishness is—what word shall I give it? Pride, vanity, or conceit? They are all first cousins, if not more closely related. I am thinking of what we sometimes dignify in ourselves as opinions when in reality they are nothing more than prejudices. But whatever they are, we are often very vain of them. But let us remember that in religious allegiances this

is no new thing. It is as old as the Church itself. When those early Christians said, "I am of Paul, and I am of Apollos, and I am of Cephas, and I am of Christ," it was largely born of conceit of opinion. In later times, when we hear men saying, "I am an Episcopalian, I am a Baptist, I am a Christian Scientist, I am a Modernist, I am a Humanist," often it is that a certain tone of voice indicates pride of opinion. We gather ourselves in our little groups with no very liberal feeling of love, one for another, and our selfishness divides the Body and insulates the members against the spirit of true and undefiled religion.

Such thoughts as this were in the Apostle's mind when he wrote this letter. He saw these differences of opinion being controlled by *pride* of opinion. His thought is to preserve the unity of the Church and so preserve its power. I think the time will come when a better scheme will present itself than the existing denominational divisions of Christendom; but as they are, if each would only consider itself as merely a member of the Body, and not as the only member, or even as the most important member, the Spirit might find a way to permeate the soul of the individual, the various Churches, and Christianity as a whole.

It is not that the Church has not the latent power for this. Jesus said two things which indicate that the Christian Church today could turn this world upside down. One of these is, "All authority is given unto Me in heaven above and in the earth beneath." The other is, "As My Father hath sent Me, even so send I you." The Father, in sending Him, endowed Him with power to do His work. When He sent out His disciples, He gave them power. The storehouse of the Church today is filled with an unused and unappropriated power. We cannot apply that power until we do two things: first, crucify selfishness; and secondly, each to consider himself, or herself, a member, and that as a member each must fulfil his membership, that is, to do the thing for which that member is fitted. I am aware that I am fitted for some things that you are not, but I am just as aware that you are fitted for some things that I am not. I can do some things that you cannot, and you can do things that I cannot. But we are each members and working according to our several abilities, each doing that which is essential to the perfect work of the body.

The reason that we are different in our gifts and abilities is that the Spirit has so ordered it. "All these worketh that one and selfsame Spirit, dividing to every man severally as he will." This physical body which the Apostle uses to illustrate the essential unity of the Church with its diversities of gifts is what it is for the same reason—God made it so. "God hath set the members everyone of them in the body as it hath pleased Him. Therefore let every member function in its own sphere."

It devolves upon each to find his own gift, then cultivate it, then use it. Use it in humility, use it unselfishly. When this is done there will be no occasion for the *Catholic Citizen* or *THE LIVING CHURCH* to write an editorial on A Religion That Does Not Permeate.

### SAFE GUIDES AND UNSAFE

PRINCIPLE IS A safer guide than impulse. Circumstances often seem to conspire with human emotions to impel one toward a certain action, yet it may not be the right one. There is a striking example of this truth in Nehemiah 6:10-13. A false friend, Shemaiah, urged Nehemiah to do something for which there seemed to be good reason. He said: "Let us meet together in the house of God, within the temple, and let us shut the doors of the temple: for they will come to slay thee; yea, in the night will they come to slay thee." Here is a suggestion to Nehemiah, with a show of piety about it, to protect himself from danger. But he refuses it on principle. Remembering his position as a leader in a work for God, he replies, "I will not go in." Fear may have risen in Nehemiah's heart at Shemaiah's prophecy, and his advice must have at first appeared sound. But just after Nehemiah makes his quick decision he learns several startling facts: Shemaiah was a false prophet, he was hired by enemies, and his purpose was to cause Nehemiah to do something that would lay him open to reproach. God often deals with us in the same way today. Scripture gives us principles of action. Our only safe course is to follow them, though feelings and seemingly friendly advice urge us in another direction. When we choose God's way all may be dark for a time, but sooner or later the light breaks, and we praise God for leading us "in the paths of righteousness for His Name's sake."

—*Sunday School Times.*

### THE RELIGIOUS BASIS OF WORLD PEACE

AT THIS time, when the eyes of the world are anxiously trained upon the conference on limitation of armaments at London, the publication of a symposium by statesmen and leaders known throughout the world, dealing with *The Religious Basis of World Peace\**, is exceptionally timely. The book comprises the addresses delivered at a conference in Prague under the auspices of the World Alliance for Promoting International Friendship through the Churches, and it has recently been announced for publication February 1st.

The names of the speakers who addressed this notable conference are, as the editor observes in his preface, remarkable. "Although they include those of an archbishop [Dr. Söderblom] and ministers who are well known on both sides of the Atlantic, there are also those of equally well known persons who may be termed non-professional Christians. It was natural to expect that those who have found their vocation in the ranks of the Christian ministry should plead that world peace can only be established on a religious basis; but it was perhaps surprising that statesmen like Dr. Beneš and Professor N. Politis, an international jurist like Dr. Walter Simons, or a great French Socialist like M. Thomas should have reached the same conclusion as the clergy.

"This unanimity of opinion expresses the growing conviction that neither diplomatic machinery, nor economic agreements, nor political pacts and treaties can in themselves give that security of international life which the world demands. Something more is needed, and that something more must be supplied by the application of Christianity to international relations. Here lies the task of the Churches, and it will be found that almost every speaker at the Prague Conference, lay and clerical alike, insisted that the Churches cannot neglect this duty of forming a Christian public opinion for peace, however much they may have neglected it in the past."

The list of topics and authors making up this symposium is as follows:

THE WORLD ALLIANCE AND ITS AIMS, by the Rev. William P. Merrill, D.D., president of the Church Peace Union and of the United States Council of the World Alliance.

THE RELIGIOUS BASIS OF WORLD PEACE, by Dr. Walter Simons, formerly president of the Supreme Court of Germany.

SOCIAL PROGRESS AND WORLD PEACE, by Dr. Edward Beneš, Minister for Foreign Affairs, Czechoslovakia.

THE CHURCHES AND WORLD PEACE, by Professor N. Politis, Greek Minister at Paris, professor of law at the University of Paris.

COLLECTIVE FORCES AND WORLD PEACE, by M. Henri Donnedieu de Vabres, professor of law at the University of Paris.

MORAL DISARMAMENT, by Professor Dr. Martin Rade (Marburg), editor of *Die Christliche Welt*.

THE CHURCHES AND DISARMAMENT (1), by Professor W. I. Hull, professor of International Relations, Swarthmore College, U. S. A.

THE CHURCHES AND DISARMAMENT (2), by the Rt. Hon. Sir Willoughby Dickinson, honorary secretary of the World Alliance.

THE LABOUR WORLD AND WORLD PEACE, by M. Albert Thomas, director of the International Labour Office, Geneva.

PEACE AND THE PRESS, by the Rev. S. Parkes Cadman, D.D., LL.D., president of the Federal Council of the Churches of Christ in America.

EDUCATION FOR PEACE, by Docent Dr. Jan Uher, professor, Masaryk University, Brno, Czechoslovakia.

THE INDIVIDUAL CHRISTIAN AND WORLD PEACE, by the Most Rev. the Archbishop of Upsala.

\* *The Religious Basis of World Peace*, edited by the Rev. H. W. Fox, D.S.O., M.A. Milwaukee: Morehouse Publishing Co. \$2.50.

### SAINTS

REAL SAINTS are believers. That is another word which sounds like a sniff; it has been horribly degraded and ill-used. It is a great word, comprehending not only faith in God, but faith in every speck and atom of His handwork—faith in the inherent goodness of all the radiant and beautiful things of life; in laughter and music and human happiness; in men and women and little children. The saint I love best in history is Francis of Assisi. He was a great believer in the loveliness of the Eternal Mind, in the universality of the Eternal Spirit, and in the gentleness and simplicity of the Eternal Will. And so he sang and danced and shouted with laughter, and exulted in the comradeship of flowers and birds and fishes, and all the little creeping things that burrow in the soil, and in foolish folk like you and me, and in poor, lame, tortured souls whose torment carried them to the very gates of Hell. He found something in everyone and everything that provoked his pity and his joy; and so it is that after all the centuries, with their silence and forgetfulness, the fragrance of his name, the gracious savor of his memory, and the powerful influence of his personality, linger, as the sunshine lingers at the close of day, to brighten the world's evening hour and bless its travail and its toil.

—*Scottish Chronicle.*

# 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.

## WHAT PRESBYTERIANS BELIEVE

To the Editor of *The Living Church*:

WILL YOU permit a Presbyterian and reader of your esteemed paper to remark on Dr. Lynch's article, "Is the P. E. Church a Protestant Church?"

The Presbyterian Church claims to be a Catholic Church (see *The Church: Her Ministry and Sacraments*, by Van Dyke). Dr. Orchard's Church does not particularly claim to be Protestant, so its ritualism is no evidence of anything. Is not priest presbyter writ small?

The Presbyterian Church claims as full apostolic succession as any Church. Our ministers are ordained by the laying on of hands by those who have been similarly ordained. We do have a ministry set over a congregation. Neither Presbyterians, Methodists, nor some Lutherans are ordained by congregations. Calvin and Knox were willing to reckon ordination a sacrament. Laymen cannot officiate at our Communion services. Neither can they baptize—in which we are "higher" than Rome! The doctrine of Calvin is a Real Presence. So is Luther's. The Lord's Supper is defined as a means of grace and essential to salvation in the Westminster standards.

The Church is not a voluntary association to us; it is a divine kingdom "out of which there is no ordinary possibility of salvation" (Westminster Confession). Individual interpretation of Scripture is subject to limitations. . . .

I feel more at home—and numerous other of our ministers concur with me in this—in an Episcopal church than in any Congregational, Baptist, Disciples, or Methodist church, and when not at my own church, I usually go there. And if the views in this article I refer to are Protestant, I'm something else.

Houston, Miss.

(Rev.) C. G. T. HAMILTON.

To the Editor of *The Living Church*:

ON WHAT shelf of our British Museum in London is that momentous Presbyterian historical record of Presbyterians choosing their seats instead of their knees at the Holy Sacrament to be found? "I hae my doots!" I say, as a Scots Presbyterian minister that has been not on the seat but on the knees at "an Anglican Communion rail" in the U. S. A. since the war, and there thankfully receiving the cup instead of that ridiculous and unscriptural American "individual cuppie" proffered to an old British soldier till he had difficulty on his seat to keep from army swearing. . . .

I have stood at Irongray, near Dumfries, Scotland, where after John Welch's Scots Presbyterian Covenanter sermon, these reverent and soul-moved hearers, with Claverhouse's English Episcopalian Dragoons all round to shoot them among the heather and turn its royal purple into martyr red, *kneeled as they took the Cup!* Squat on their seats they *did not!* . . .

Office, *Christian Scotsman*,

(Rev.) JOHN ROBERTSON.

Glasgow, Scotland.

To the Editor of *The Living Church*:

THE letter of the Rev. J. Robertson McMahon gives undoubtedly the authoritative position of the Presbyterians. Presbyterians should not be classed in this respect with other Protestants, but do they *in practice* live up to the Westminster Confession of Faith?

There is no question that Presbyterianism rejects an *objective* real presence of our Lord in the Sacrament; He is present really in that He is there by the faith of the worthy believer, and this one by his faith "really and indeed receives and feeds upon Christ crucified, and all the benefits of his death." In other words the Real Presence of our Lord is there by reason of the *faith* of the recipient and not by any *act* of the *Minister of Sacrament*. The early Presbyterians held this and contended vigorously for the abolition of all acts that indicated a presence other than this subjective presence.

They objected to kneeling, if their published words are to be relied on, not on the grounds given by Mr. McMahon, but because kneeling was an act of adoration. Here is what Hooper wrote in the early days of Elizabeth: "The outward behavior or gesture of the receiver should want all kinds of suspicion, show, or inclination of idolatry. Wherefore, seeing kneeling is

a show and external sign of honoring and worshipping, and heretofore hath grievous and damnable idolatry been committed by the honoring of the Sacrament," therefore kneeling should not be required. He was followed by Cartwright and the Puritans in this. These early Presbyterians, however they may have speciously argued in controversy, were keen-minded, and they would easily have seen that to *come* to a Communion service was certainly *doing something* to earn the free gift of God. It is true they had a way of using all kinds of arguments, true and untrue, to gain their point, but all evidence goes to show that they opposed kneeling to receive the Sacrament on two grounds: First, that this was idolatry, in that it implied an objective presence in the Sacrament; and second, that kneeling was not commanded in the Scripture.

New York City.

(Rev.) H. P. SCRATCHLEY.

To the Editor of *The Living Church*:

I AM grateful indeed to Dr. McMahon for his statement of the real Presbyterian position and to you for publishing his letters. Dr. McMahon makes one *like* "humble pie."

I have made two mistakes. The first was not altogether my fault, for my upbringing was not "according to the book," and what I gave was what had been taught to me as Presbyterian teaching but was evidently merely the personal opinion of my teachers. The second was in assuming that the Church of Scotland and the Presbyterian Church in the United States were in agreement with the Puritans, first known in England as Presbyterians and later as Independents, the spiritual ancestors of the Congregationalists. This sort of thing happens among us, too. I know one woman who is on her way to Rome—if she hasn't already arrived—merely because her early training was in an extreme Evangelical parish; and innumerable others who have wandered into one or another of the Protestant bodies, or simply lapsed, because the liturgy is more Catholic than their instruction was.

My leaving the Presbyterian Church was a severe wrench, and it is a joy to learn that that much loved Church of my baptism is not on the far side of that gulf which lies between us and the Zwinglians.

New York City.

MARY CARNAHAN.

[Lack of space makes it impossible to publish in full the many letters received on this subject.—EDITOR, L. C.]

## THE CHURCH'S MINISTRY

To the Editor of *The Living Church*:

THERE IS a question which I am sure rises in the minds of many of us as we read the communications and articles in the Church magazines regarding the status of ministers of various Protestant bodies in relation to our pulpits and chancels. It is obvious that there is a wide divergence of opinion on this matter among faithful servants of the Church. Various arguments are put forward to substantiate both views. Most re-echo more or less adequately the weighted arguments and research of two or three of the Church's greatest scholars. Bishop Gore is the spokesman and protagonist of the traditional point of view; Bishop Headlam, now supported by Canon Streeter, of the more liberal point of view.

Somewhere lies the truth; but it is not to be found by holding rigidly to one view which we may happen to like, and shutting our eyes to the other. Of course, it is hard to read with sympathy the arguments for a point of view we do not like. It is much more easy to rationalize our view about the historic basis for our ministry, so as to convince ourselves that we have a ground for existence firmer than any other ministry. But such a course does not lead to the truth.

My question is this, when two great scholars of the Church honestly reach different conclusions based upon a study of the history of our orders, should the Church officially support one view to the exclusion of the other? Is the Church seeking to rationalize the basis of her ministry, or is she honestly seeking the truth?

If she is seeking the truth, we need have no fear that God

will fail to lead her aright. If she chooses to stand on tradition, it seems almost inevitable that the spirit of the Christ, which has more than once superseded the traditions of the past, will call her to account. Perhaps it would be well if the Church were to retract her pronouncement of the worth of the tradition until such time as it is fairly clear that the tradition is based upon the truth, and is not a late and less valuable addition to her policy that the great statement of her catholicity by the Apostle: "Ye are all one in Christ Jesus."

Vermilion, S. D.

(Rev.) RUSSELL S. HUBBARD.

### "WHERE DO WE NEED MORE CLERGY?"

To the Editor of *The Living Church*:

YOUR EDITORIAL, *Where Do We Need More Clergy?* [L. C., January 18th], is a most thoughtful one, and ought in turn to make us all think. I quite realize the need for celibate, or at least unmarried, clergy, in their place. The case of the mission to the hinterland of Liberia is certainly a case in point. However, it must be remembered that the overwhelming number of our clergy will always be parish priests, and our parishes demand married clergy. They will take a single man, if he is of unusual ability, or if there is need for rigid economy; but, other things being equal, they want a married man. If a parish wants a married priest, it ought to expect to pay the price in the form of a decent living wage.

I think the problem of the placing of clergy goes deeper than the question of a surplus of any one kind of clergy. Bishops, quite naturally, wish to advance their own men within a diocese, so that the final vacancy, if any, offers such a small field of work that most clergy find they have a better chance where they are. Then, too, the policy of vestries toward middle-aged clergy is unjust. It is not fair to draw the line at forty-five. Most men of that age have many years of good service left. The fact that industry draws an arbitrary line at thirty-five, to the grave detriment of good men beyond that age, furnishes no excuse for the Church following a similarly unjust and cruel policy.

Let me say that there is nothing personal in all this. I have been in the ministry nearly seventeen years, and have never been without a parish for a day; also, it will be some years before I am forty-five. Let the vestries use as much religion in the calling of a rector as they expect him to use in his dealings with his people after he comes, and much of the problem will be solved.

Austin, Minn.

(Rev.) T. M. BAXTER.

### NEGRO EDUCATION

To the Editor of *The Living Church*:

MAY I ASK SPACE to call to the attention of men and women and their lawyers, who are drawing wills, to an oversight which I cannot but believe is in very many cases due to a lack of knowledge of actual conditions respecting most worthy and, even more so, most needy subjects for wise consideration in the matter of bequests.

I have noticed for a long time now, in reading the reports of wills probated and the distribution of estates, that very few of the decedents leave anything for Negro education and, alas, the few who do, leave so small sums that it seems evident to me that there has been no realization, on the part of those making the will, of the vital importance to the United States as a whole of the education of the ten per cent of our population sharply assigned by custom and law to the Negro race.

We may recall Booker Washington's notable saying that the "Negroes were the only people who came to the United States with a most urgent invitation that they were not free to decline." . . . As 30 per cent in round figures of the population of the United States resides in the southern states, and of that 30 per cent nearly one-third are of the Negro race, the relation of this Negro citizenship to the future of the country is one of immeasurable importance because they, in effect, dominate through a White primary all the political activities of these sections and largely eliminate all fundamental political issues from consideration by the voters. Only in the instance of sumptuary legislation is there manifest a definite consideration of issues from election to election.

I think readers of this will realize that money wisely left for aid to the education of Negroes serves not only the beneficent impulses but also greatly serves the future welfare of our country. There are, of course, many efforts for educational assistance that are not wise because of the uncertainties of continuance. Therefore, aid that reaches unto the strengthening of the noble and ever more widely spreading efforts of the materially poor southern people in the education of the Negro is of largest benefit and eliminates the risk of waste most surely.

The Rosenwald Fund, Jeanes Fund, Slater Fund, Phelps-Stokes Fund, American Church Institute for Negroes, the many Baptist, Methodist, Presbyterian colleges and other Church schools that cooperate with the state and local educational officials, afford a wide selection for the lover of his country and humanity to provide for this, I believe, most needy and most important subject of beneficence—the education of the Negro 10 per cent of the population of the United States.

I assume to ask for the publication of this letter because for sixty years I have had the privilege of active relationship with many educational boards and, therefore, have personal knowledge which, I believe, justifies my urging the consideration of this subject by all of those who are making wills, and very particularly those who are privileged to draw the wills for their clients.

Saratoga Springs, N. Y.

GEORGE FOSTER PEABODY.

### BISHOPS AND THE NEGRO RACE

To the Editor of *The Living Church*:

IT HAS BEEN impressively noticed by many leaders of the colored race that, in the passing of such eminent men as the late Cardinal Gibbons, Bishop Murray, Bishop Tucker, and the like, in the "write ups" concerning them little or no mention is ever made of the magnetic and wonderful influence exerted by such men upon the colored race generally. The conclusion is, white Churchmen know next to nothing of the colored race and their affairs.

It would be extremely difficult to feintly express their good influence exerted upon the humble people who comprise one-tenth of our population. As a warm and intimate friend of each of the above named ecclesiastics, I not only bear faithful witness to their great impress for good on the race, but most sincerely thank God for their inspiring and heartening example. Two of them were Marylanders by birth, and the other a native of Virginia. Like the late General Wade Hampton, their lives seemed to breathe, perpetually, the prayer of the distinguished general, "God bless all my people, black and white." Cardinal Gibbons ordained to the priesthood the *first*, and the majority, of Negroes ever elevated to the priesthood in the Roman Church, and he ever expressed his hearty dissent toward any "jim-crow" treatment. Bishop Murray confirmed more colored people than any of his predecessors in the Maryland episcopate; and he did what none of his predecessors were able to do, raise up a native group of colored men in the ministry, and put each and every one of them to work on their native soil, or in the diocese wherein they became candidates for holy orders. I served my diaconate under the late Bishop Tucker, and was presented by him for the priesthood. He laid his hands, in Confirmation, and ordained more colored to the ministry than any other Bishop, living or dead. He had an all-embracing love for the colored race. In any history of these notable Southern men the shining example of their gracious contacts with the colored race should never be overlooked.

Baltimore, Md.

(Rev.) GEORGE F. BRAGG, JR.

### THE VIRTUE OF PATIENCE

To the Editor of *The Living Church*:

YOUR restrained, sensible editorial in reply to the *Christian Century* suggests the thought that the special vocation of our Church and its members today is to cultivate the virtue of *patience*. It will save some of us from rushing into ill-advised projects and policies that would retard rather than hasten reunion; it will save others from seeking in an alien household the certainty and the unity which they seem to find slow of realization in their own; and it will save us all from unchristian outbursts against those within or outside our communion who differ from us.

East Dedham, Mass.

(Rev.) SHERRILL B. SMITH.

### SUBSCRIPTIONS TO "LAUDATE"

To the Editor of *The Living Church*:

MAY I ASK for the courtesy of your correspondence column to say to the American subscribers of *Laudate*, the quarterly magazine of the English Benedictines of Nashdom Abbey, that the giving of my name in the last issue of *Laudate* as the American agent to whom subscriptions might be sent was an error. I resigned that honor more than a year ago. I do not keep the accounts of the American subscriptions, nor can I receive money for such to be forwarded to Nashdom. I cannot be responsible for letters containing money being sent to my old address in Baltimore, though I shall endeavor to return any funds coming to me in forwarded letters.

Concord, N. H.

(Rev.) T. B. CAMPBELL.

# BOOKS OF THE DAY

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

## ROMAN CATHOLICISM, PRO AND CON

VARIOUS attempts have been made in our day by Roman Catholic writers to break away from the aloofness of thought and language which has characterized Roman literature in the presence of modern scholarship and specialization. This is all to the good, and cannot fail gradually to have effect both in liberating Roman thought from unnecessary shackles and in strengthening the cause of historic Christianity in the modern world. We should not forget that, in spite of obnoxious accretions destined to be outgrown, the Roman Church still retains, and faithfully applies in its pastoral work, the whole substance of the Faith and Order committed originally to the Church by Christ and His Spirit-guided Apostles. When converted from its "modernism," i.e., its non-primitive attitude, as it is certain to be in time, the Roman Church will achieve glorious things.

Among the most successful of living Roman writers is Dr. Fulton J. Sheen, of the Catholic University in Washington, whose *God and Intelligence* (1925) and *Religion Without God* (1928) I have previously reviewed in these columns. These books revealed their author as a keen theologian, not entirely free from scholastic stiffness, but thoroughly abreast of modern speculative thought. Now he reveals himself in a different light in *The Life of All Living: The Philosophy of Life* (The Century Co., \$1.75), as filled with earnest devotion and a master of inspirational writing—clear, convincing, and liberating in cosmic outlook. Postulating that divine mysteries can be known only by supernatural revelation, he rightly urges that the truths thus revealed can be shown to fit in with, and complete, the knowledge which we gain by scientific investigation and reason. The purpose of his book is to describe life, at every level up to the divine, in analogical terms of biology—a "Supernatural Biology." At points his treatment, which I have no space to exhibit in detail, reminds one of Father Thornton's magnificent *The Incarnate Lord*; but it has less complicated amplitude, and is more level to untrained readers. Pro-Roman polemic is entirely absent. It is uplifting.

Of more polemical nature, although of friendly and engaging spirit, is Condé B. Pallen's *As Man to Man: Adventures of a Commuter* (Macmillan, \$1.50). It consists of dialogues supposedly carried on by the Roman Catholic author and fellow passengers on the 8:30 suburban train to the city. Unlike much dialogue literature, the element of artificiality is absent. Each dialogue runs true to life, and captures the reader's interest. A wide variety of topics is handled; and the author has no difficulty in showing up Protestant fictions concerning Roman doctrine and practice and ignorance of Catholic principles—all in admirable spirit. And much of his argument is sound and helpful and would not be dissented from by an intelligent Anglican. But the difference between what is really Catholic and what is distinctively Roman nowhere emerges; and in subjects like Indulgences, Infallibility, the Immaculate Conception, etc., the apparent victory of the Roman Catholic argument is due partly to the incompetence of his opponents and partly to rather sweeping statements as to the papal record and as to the antiquity of non-primitive Roman doctrine and practice. In these directions, however, only those who are ignorant of history will be persuaded by the author's arguments.

Our next book is by a "Free Catholic," the designation in England of a group of Nonconformists who accept with surprising abandon the Catholic system in its Roman dress, but refuse to enter the papal obedience because of the tyrannical and obscurantist discipline there to be endured. The best known member of this group is Dr. W. E. Orchard, whose four volumes on *Fundamental Theology* afford one of the best ex-

hibitions of Catholic doctrine of our time. In *The Present Crisis of Religion* (Harper, \$2.50) he gives a thorough survey of current factors making for religious decadence and unbelief, followed by argument for what he believes to be the true lines of recovery. The survey seems pessimistic; but he believes recovery to be both possible and certain, and devotes several concluding chapters to showing how. There must be reconsideration of Christianity. Christ's claim must be fully accepted, and the Catholic Church must be rehabilitated. As to the teaching authority of the Papal See, he says, "After all, the claim to infallibility is only a technical though startling way of claiming to teach the truth; not in such terms that it could not be possibly better expressed, but only as implying that the statement to which the Church has pledged its authority, rather than the contrary, is the truth." Alas, would Rome agree? As overtopping all, although not as divorced from the Church, Dr. Orchard emphasizes the need of revival of personal religion, somewhat along the lines of mysticism. The book is certainly worth careful reading. Its exhibition of factors accounting for, and operating in, the present religious situation is most valuable.

OVER gainst these books I call attention to two which are very definitely anti-Roman. The first of them is a remarkably full, patient, and fair-minded presentation of the case against the Roman Church, viewed from the English Congregational and liberal standpoint, by Cecil John Cadoux, D.D., with a foreword by Dr. J. Vernon Barlett, entitled *Catholicism and Christianity: A Vindication of Protestantism* (Lincoln MacVeagh). I mention it now as one of the group of books with which I am dealing; but its importance demands more extended attention than can be given here. I hope with the Literary Editor's permission, to give such attention in a future issue.

The other anti-Roman book has a rather blind title, *The Catholic-Protestant Mind: Some Aspects of Religious Liberty in the United States*, and is by Conrad Henry Moehlman, Ph.D., of the Colgate-Rochester Divinity School (Harper, \$2.50). Dr. Moehlman has in view the complex religious situation in this country, the two factors therein of Roman Catholicism (he is oblivious of any other Catholicism) and Protestantism, the absence of any state-established Church, and the freedom given to all religious organizations to propagate their several principles in any manner consistent with sincere loyalty to the State and to the religious liberty which it prescribes. The first half of the book contains a survey, largely historical, of papalism, along the twofold lines of struggle for political dominance and of progressive claim to infallibility. The value of this survey is somewhat reduced by polemical animus, but in Chapter V he gives a careful account of the change in the Roman Catholic political theory brought about by the rise of modern nations and their success in either partly or wholly nullifying the political power of the Papal See within their several territories. Technically, our author shows, the Roman Church still claims to be superior to the State, and in all moral or religious conflict between the two the State must yield to the Roman Church. In practice, however, the Roman See makes different degrees of compromise in the several States, determined by the actual situation in each case. The question has arisen of late, however, if a sufficient majority of citizens of this country should become Roman Catholics, would the Papal See move to secure, and succeed in securing, a dominance in American politics fatal to existing religious liberty? Dr. Moehlman in the second half of this volume contends, on the basis of statistics, that the "if" in this question cannot be actualized in any future with which we need to reckon. He incidentally, and non-relevantly, ventilates some crude liberal views. They require no attention here.

FRANCIS J. HALL.

# 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.  
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## Church Calendar



### FEBRUARY

1. Saturday.
2. Fourth Sunday after Epiphany. Purification B. V. M.
9. Fifth Sunday after Epiphany.
16. Septuagesima.
23. Sexagesima.
24. Monday. St. Matthias.
28. Friday.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### FEBRUARY

Sisters of St. Anne, Kingston, N. Y.

3. St. Barnabas', Newark, N. J.
4. St. James', Brooklyn, N. Y.
5. All Saints', Oakville, Conn.
6. All Saints', Orange, N. J.
7. All Saints' Memorial, Providence, R. I.

## KALENDAR OF COMING EVENTS

### FEBRUARY

3. Conventions of Kansas and Olympia. Convocation of Haiti.
4. Conventions of California, Chicago (to elect Bishop Coadjutor), and Lexington.
5. Convention of Michigan.
9. Convention of Iowa. Convocation of Salina.
10. Convocation of the Philippines.
12. Meeting of National Council. Conventions of Colorado and Sacramento. Convocation of Arizona.
22. Convocations of Panama Canal Zone and Southern Brazil.
23. Convocation of Spokane.
27. Consecration of the Rev. Dr. S. Harrington Littell as Missionary Bishop of Honolulu, St. Andrew's Cathedral, Honolulu.

## APPOINTMENTS ACCEPTED

BARNETT, Rev. LYLE S., formerly of St. Mary's Church, Lampasas, and St. Luke's Mission, Belton, Tex.; to be assistant at Trinity Church, Houston, Tex. Address, Trinity Church, Main and Holman Sts., Houston.

CAPERS, Rev. SAMUEL ORR, formerly rector of St. Paul's Church, San Antonio, Tex. (W. Tex.); to be rector of Christ Church, San Antonio, Tex. (W. Tex.) Address, 108 W. French Place, San Antonio.

DAVIES, Rev. DAVID T., formerly assistant at St. George's Church, Walkerville, Ont., has become city missionary of Episcopal City Mission, Detroit, Mich. Address, 20 W. Woodbridge, Detroit.

FALKLANDER, Rev. ARTHUR W., rector of All Saints' Church, San Francisco; to be dean of St. James' Cathedral, Fresno, Calif. (San J.) Address, 1209 N St., Fresno. February 15th.

GODOLPHIN, Rev. FRANCIS R., rector of Grace Church, Oak Park, Ill. (C.); to be rector of St. Andrew's Church, Richmond, Staten Island, New York City. Address, Stone House, Country Club Grounds, Richmond, N. Y. March 1st.

HALE, Rev. SAMUEL WHITNEY, rector of Allegany County Associate Mission, with headquarters at Belmont, N. Y. (W.N.Y.); to be rector of St. Timothy's Church, Wilson, N. C.

HUTCHINSON, Rev. EDWARD, until recently curate of St. John's Church, Newport, R. I.; to supply at Church of the Intercession, Stevens Point, Wis. (P.L.), during the absence of the rector, the Rev. Carl Bothe, who has been granted a six months' leave of absence, on account of ill health.

NELSON, Rev. HARRY E., formerly priest-in-charge of St. John's Church, Broken Bow, Neb. (W. Neb.); to be priest-in-charge of St. Mark's Church, Grand Rapids, Minn. (D.) Address, Box 465, Grand Rapids, Minn.

PHELPS, Rev. RICHARD R., formerly rector of St. Mary's Church, Hillsboro, Ohio; to be priest-in-charge of St. James' Mission, Westwood, Cincinnati. Address, 3007 Montclair Ave., Cincinnati.

PIERCE, Rev. GODWIN R., formerly curate of St. George's Church, Utica, N. Y. (C.N.Y.); to be curate of St. John's Church, Norristown, Pa. Address, 23 East Airy St., Norristown.

RICHARDS, Rev. LEONARD B., formerly rector of Christ Church, San Antonio (W. Tex.); to be diocesan financial secretary of West Texas. Address, 320 W. Mistletoe, San Antonio.

ROLLS, Rev. E. LESLIE, canon of Cathedral of St. John the Evangelist, Spokane, Wash. (Spok.); to be rector of Church of the Incarnation, Great Falls, Mont. March 1st.

SPRENGER, Rev. WILLIAM E., formerly curate of St. Paul's Church, New Haven, Conn.; to be rector of Trinity Church, Albany, N. Y. (A.)

WHITTLE, Rev. DENNIS, formerly rector of Emmanuel Church, Covington, Va. (Sw.V.); to be rector of St. Peter's Church, Delaware, Ohio (S.O.) Address, until September 30th, 284 N. Washington St. After that date, 167 N. Winter St., Delaware, Ohio.

WOOD, Rev. CHARLES E., formerly of Seawane, Tenn.; has become vicar of Christ Church, Chattanooga, Tenn. Address, 541 McCaillie Ave., Chattanooga.

## NEW ADDRESS

KELLAM, Rev. HARRY M., rector of St. Andrew's Church, Kokomo, Ind., formerly 111 N. Market St.; 602 W. Superior St., Kokomo, Ind.

## ORDINATIONS

### DEACON

SOUTH FLORIDA—On December 20th JOHN BAGLEY DAY was ordained to the diaconate by the Rt. Rev. Cameron Mann, D.D., Bishop of South Florida, in St. Luke's Cathedral, Orlando. The Rt. Rev. John D. Wing, D.D., Bishop Coadjutor, said the litany. The candidate was presented by the Very Rev. Phillips S. Gilman, dean of the cathedral, who also preached the sermon.

### PRIEST

IOWA—On January 25th the Rt. Rev. Harry S. Longley, D.D., Bishop of Iowa, advanced the Rev. DON MUNGER GURY to the priesthood in Christ Church, Waterloo. The candidate was presented by the Rev. Ernest B. Mounsey, rector of Christ Church, and the sermon was preached by the Rev. J. G. Creede, rector of St. Mark's Church, Waterloo. The litany was read by the Rev. J. D. Griffith, of Des Moines, the gospel was the Rev. R. J. Campbell, and epistole the Rev. W. Ernest Stockley.

The Rev. Mr. Gury is rector of St. Paul's Church, Watertown, Wis., with address at 109 Second St.

## RESOLUTION

Resolutions adopted by the clergy of the diocese of Minnesota, January 8, 1930.

WHEREAS it hath pleased our Heavenly Father to take unto himself the soul of our beloved brother, EVERETT W. COUPER, priest, Archdeacon of Minnesota, and wishing to express in some measure the deep sense of personal loss which has come to each one of us, and also our love and appreciation of his faithful and devoted service to this church and diocese,

BE IT RESOLVED, that we the clergy of the diocese of Minnesota do place on record our sentiments of sorrow, love, and appreciation. While at his passing into the nearer presence of God, sorrow hath filled our hearts, yet also we thank our God always for every remembrance of the life and work of Archdeacon Couper. In journeyings often, in weariness and watchings often, he quietly did the work of his ministry, not counting the cost of it by any means he could bring others to the light of the knowledge of the Divine Lord and Master.

AND WE FURTHER RESOLVE, that to the family of Archdeacon Couper we send our love and sympathy and prayers, that God at this time would lift up the light of His countenance upon them and give them peace.

WE ALSO RESOLVE, that a copy of these resolutions be sent to Mrs. Couper and her children, and that they be published in the Church papers.

## MEMORIALS

### John Robert Benton

Died of pneumonia, January 8, 1930, at Gainesville, Fla., JOHN ROBERT BENTON, son of the late Rev. Robert A. Benton, and of J. Rosalie Benton.

"Blessed are the dead who die in the Lord."

### George Coolidge Hunting

In loving memory of GEORGE COOLIDGE HUNTING, bishop, who entered into paradise February 6, 1924.

"Jesus, the very thought of Thee,  
With sweetness fills the breast;  
But sweeter far Thy face to see,  
And in Thy presence rest."

## CAUTION

CAUTION is suggested in dealing with two men claiming a connection, past or present, with the Order of St. Francis at Mount Sinai, N. Y. They usually seek for employment, intimate dire need without asking for money, and show plausible knowledge of the Board of Missions, various parishes, ecclesiastics, and Religious Orders. One, a man in the fifties, last heard of in Washington, D. C., sometimes wears clerical garb, has various aliases, and is said to be wanted in New York City for passing a worthless check. The other, in the twenties, last heard of in Cincinnati, Ohio, is said to be wanted for robbing a church. Further information from the Rev. Fr. JOSEPH, Superior O.S.F., Monastery of the Little Portion, Mount Sinai, N. Y.

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

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**T**RUSTEES OF SMALL BOARDING school for girls wish to correspond with gentlewoman able to act as Principal. Must meet North Central requirements, and be prepared to teach four classes, supervise teachers, and direct home discipline of school. To commence duties September next. Applications regarded as confidential. Write stating age, qualifications, and experience to **SECRETARY**, Box C-601, **LIVING CHURCH**, Milwaukee, Wis.

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**C**LERGYMAN, 33, SEMINARY GRADUATE, single, deacon, wants mission or small parish. Supply considered. Poor organist, but fair preacher. References exchanged. T-602, **LIVING CHURCH**, Milwaukee, Wis.

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

**P**RIEST, 32, FAMILY SIX YEARS CURATE large city parish. Sound Churchman. Invites correspondence with vestry desiring rector. Address, C-603, care **LIVING CHURCH**, Milwaukee, Wis.

**P**RIEST-ORGANIST WILL CONSIDER OPPORTUNITIES of service as curate, organist-choirmaster. Eight years' experience. Address, C-604, care **LIVING CHURCH**, Milwaukee, Wis.

**MISCELLANEOUS**

**C**OMPANION-ATTENDANT, BACHELOR, thoroughly experienced, excellent references. Pleasing appearance and personality. Well educated, widely traveled. Will give excellent care to invalid gentleman or boy, or one in poor health wishing to travel. Competent of taking full charge of bachelor's establishment. Correspondence solicited. Mr. C., Holy Cross, West Park, N. Y.

**I** KNOW OF A LAYMAN, NOW IN BUSINESS, about 35, unmarried, who would consider a position as executive secretary or other lay officer in a diocesan or parish organization. He must have a salary but is seeking a Church position mainly because of a desire to serve the Church. Will interested persons kindly communicate with C. LESLIE GLENN at the Church Missions House, New York City.

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**MISCELLANEOUS**

**K**NIGHTS OF SAINTS JOHN IS A NATIONAL, religious, secret, social order for boys of twelve years of age and over. It holds their interest. Maintains an Adirondack Camp for members. A revision of Old KSTJ. Address, **NATIONAL COUNCIL OF KOPSTJ**, Box 327, Malone, N. Y.

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**A** NICE QUIET HOME FOR THOSE NEEDING rest and quietness; also for elderly and middle-aged women. \$15 per week. Mrs. GRESER, 139 Franklin St., Kingston, N. Y.

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

**Washington, D. C.**

**T**HE 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 transients in Washington. Send for our folder.

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

**SISTERS OF THE HOLY NATIVITY**

**H**OUSE OF RETREAT AND REST, BAY Shore, Long Island, N. Y. References required.

**RETREAT**

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

EVERY now and then one hears of a Woman's Auxilliary meeting at which the members respond to roll-call by reading one of these items. The other day one of the meetings where this is done was visited by the Bishop. The Bishop was so thrilled with the roll-call items that he promptly printed them on the first page of his next diocesan paper, and that is the first time, if memory is correct, that one of these notes ever succeeded in being used by that paper!

# Church Services

## District of Columbia

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

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

## Illinois

### Church of the Ascension, Chicago

1133 N. La Salle Street  
REV. WILLIAM BREWSTER STOSKOFF, Rector  
Sunday Masses: 8:00, 9:15, 11:00 A.M.,  
and Benediction 7:30 P.M. Week Day Mass,  
7:00 A.M.  
Confessions: Saturdays, 4:00-5:30, 7:30-9.

## Massachusetts

### Church of St. John the Evangelist, Boston

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

## Minnesota

### Gethsemane Church, Minneapolis

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

## New York

### Cathedral of St. John the Divine, New York City

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

### Church of the Incarnation, New York

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

### 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.

### St. Mark's Church in-the-Bouwerie, New York

10th Street, just west of 2d Avenue  
REV. WILLIAM NORMAN GUTHRIE, Rector  
Holy Communion throughout the year at  
8:00 A.M.  
Other services: 11 A.M., 4 P.M., 8 P.M.

### The Transfiguration, 1 East 29th Street

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

### St. Paul's Church, Brooklyn

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

## CHURCH SERVICES—Continued

### 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.

## RADIO BROADCASTS

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

**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**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.

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

**W**EBR, BUFFALO, N. Y., 1310 KILO-  
cycles (228.9). St. Mary's on the Hill  
every Sunday. Choral Evensong, 8:00 P.M.,  
E. S. Time. Sermon and question box by the  
Rev. James C. Crosson.

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

**W**IBW, 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.

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

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

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

**W**OV, NEW YORK CITY, 1130 KILO-  
cycles (265). Diocese of New York. The  
Program of the Church (Midday Message).  
Thursdays from 12:00 to 12:30 P.M. The  
"Midday Message" period.

**W**OV, NEW YORK CITY, 1130 KILO-  
cycles (265). Diocese of New York. The  
Program of the Church, Thursdays from 12:00  
to 12:30 P.M. The "Episcopal Church" period.

**W**RBQ, 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.

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

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

**W**TAQ, 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.

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

**W**TOC, SAVANNAH, GA., 1260 KILO-  
cycles (238). St. John's Church, every  
Sunday. Vesper Service and Sermon 6:00 P.M.,  
E. S. Time. Chimes, 5:45 P.M. Rector: Rev.  
C. C. J. Carpenter. Organist: Mr. W. B. Reeve.

## BOOKS RECEIVED

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

American Academy of Political and Social Science.  
Philadelphia, Pa.

*Present Day Causes of International Friction  
and Their Elimination.* Edited by  
Clyde L. King.

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

*The Natural Year.* JULY. One of a series of  
twelve volumes. By Frederick Edwards.  
\$1.50.

*The Natural Year.* DECEMBER. One of a series  
of twelve volumes. By Frederick Edwards.  
\$1.50.

The Community of the Resurrection. Mirfield, Eng-  
land.

*The Mirfield Mission Hymn-Book.* New Edi-  
tion.

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

*American Influence on Canadian Government.*  
By William Bennett Monru.

*The Next Ten Years in British Social and  
Economic Policy.* By G. D. H. Col. \$5.50.

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

*The Religious Basis of World Peace.* By Dr.  
Walter Simons, Dr. Edward Benes, M. N.  
Politis, M. A. Thomas, the Rev. Dr.  
Parkes Cadman, the Archbishop of Upsala,  
and others. Edited by the Rev. H. W.  
Fox, D.S.O., M.A. \$2.50.

S. P. C. K.

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

*The Bishop's Register.* A Translation of  
Documents from Medieval Episcopal  
Registers designed to illustrate their  
Contents as well as Various Phases of  
Medieval Episcopal Activity. With Intro-  
ductions and Notes by Clifford J. Offer,  
M.A., vicar of Highmore, Oxon. \$5.00.

*English Religious Life in the Eighth Cen-  
tury.* As Illustrated by Contemporary Let-  
ters. By Thomas Allison, M.A., sometime  
scholar of Lincoln College, and vice-prin-  
cipal of Wycliffe Hall, Oxford; author of  
*Lectures on English Church History (Pre-  
Reformation).* \$2.00.

*Lectures in Hyde Park.* Series III. CHRIS-  
TIANITY AND CONDUCT. Rights and Duties  
—Poverty and Waste—Betting and Gam-  
bling, etc. By Clement F. Rogers, M.A.,  
professor of Pastoral Theology, King's  
College, University of London. \$1.00.

## PAPER COVERED BOOKS

Charles Boni. 66 Fifth Ave., New York City.

*Prosperity, Fact or Myth.* By Stuart Chase.

Wm. Morrow & Co. 303 Fifth Ave., New York  
City.

*Tiger! Tiger! The Life Story of John B.  
Gough.* By Honoré W. Morrow. \$2.50.

## BULLETIN

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

*The Literature of American School and Col-  
lege Athletics.* By W. Carson Ryan, Jr.  
With a Foreword by Henry S. Pritchett,  
president of the Carnegie Foundation. Bul-  
letin No. 24.

## CHURCH CONSECRATED AT MISSOULA, MONT.

MISSOULA, MONT.—On Sunday, January  
19th, the Rt. Rev. William F. Faber, D.D.,  
Bishop of Montana, consecrated the new  
Church of the Holy Spirit, Missoula. The  
Bishop Coadjutor, the Rt. Rev. Herbert  
H. H. Fox, D.D., preached the sermon. The  
instrument of donation was read by the  
rector, the Rev. Thomas W. Bennett, and  
the sentence of consecration by the Rev.  
H. S. Gatley of Appleton, Wis., who pre-  
ceded Mr. Bennett as rector of the parish  
and under whose rectorship the church  
and parish house were built.

The consecration was made possible by  
the generous gift of \$5,000 from Mrs.  
Carrie S. Bonner, for many years a mem-  
ber of the parish. This gift enabled the  
vestry to clear the indebtedness on the  
property.

# Conventions and Convocations

## ALABAMA

BIRMINGHAM, ALA.—With one of the largest attendances in its history, the ninety-ninth annual council of Alabama convened at the Church of the Advent, Birmingham, January 22d and 23d. The Rev. David R. Covell, field secretary of the National Council, was the speaker at the opening service. "God's great Family" was his theme, and became the keynote of the council, sounded frequently throughout its sessions.

Bishop McDowell suggested the perfection of plans for the celebration of the one hundredth anniversary of the diocese to be held in January 1931, at Christ Church, Mobile. The council heard with satisfaction that the diocese had not only lived within its income for the past year, but that a large deficit had been so reduced that it could be, and was, provided for, before adjournment; and all this in the face of great financial stringency throughout the state.

The Bishop was authorized to appoint a committee on clergy placement, to study the whole matter and report to the next annual council.

A radical change in policy was effected, whereby the department of missions of the diocese was to assume only that part of the salaries of its missionaries supplementary to amounts pledged by the missions themselves, and that each mission treasurer should pay its portion of the salary directly to the missionary himself; and not, as heretofore, through the diocesan department of missions.

Another forward step was noted in the erection of a complete church plant at Auburn, by means of pledges made by virtually every congregation throughout the diocese, covering a three-year period. At Auburn is located the Alabama Polytechnic Institute, necessitating more elaborate buildings than the local congregation was able to erect. Completing this, the diocese contemplates a similar undertaking at Montevallo, home of the Alabama Woman's College.

In the report on Colored Work, by the Rev. C. W. Brooks, it was noted that every colored congregation in the diocese had met in full its obligations to the diocese and general Church. The council listened with deep interest to the address of the Rev. R. C. Fletcher, missionary to the deaf and dumb of the fourth province; who, though totally deaf himself, spoke with clear and pleasing intonation, outlining far-seeing plans for work among deaf mutes in the province.

The work of the Woman's Auxiliary was presented by Mrs. Albert F. Wilson, diocesan president, and D. E. Wilson, diocesan educational secretary. Miss Ruth Bettner presented the work of the Young People's Service League; Miss Helen McLane told of St. Barnabas' Guild; and Miss Ella Charles discussed the Church Mission of Help.

Members of council were invited to a banquet served in the parish house of the Advent on the evening of the first day of Council, as guests of the congregation. Addresses were made by the rector, the Rev. Dr. Charles Clingman, who introduced the other speakers: the Bishop of the diocese, the Rev. R. A. Kirchoffer, of Mo-

bile, and the Rev. R. Bland Mitchell of Birmingham.

All diocesan officers were reelected. Deputies to the provincial synod were elected as follows: *Clerical*: the Rev. Dr. Charles Clingman, the Rev. P. N. McDonald, the Rev. V. C. McMaster, the Rev. Bland Mitchell, the Rev. Dr. G. W. Ribble, the Rev. G. C. Tucker. *Lay*: Messrs. W. T. Archer, Algernon Blair, Farres Coleman, R. R. Randolph, F. E. Feltus, and S. E. Thompson.

## ARKANSAS

VAN BUREN, ARK.—Illness prevented the Rt. Rev. James R. Winchester, D.D., Bishop of Arkansas, from attending the fifty-eighth annual convention of the diocese, meeting in Trinity Church, Van Buren, on Wednesday morning, January 15th.

The first service was the Holy Communion, at which the Suffragan Bishop, the Rt. Rev. Edwin W. Saphoré, was the celebrant, assisted by the Rev. David Jones, rector of Trinity Church, and the Rev. C. C. Burke, president of the standing committee, who also read the Bishop's address.

Messages of sympathy and greeting were sent by the convention to Bishop Winchester, and also to the Rev. J. W. Thompson, of Fort Smith, who is ill.

All of the speeches at luncheon on the first day were made by laymen. Sylvester Matteson spoke on the history of the Church; Grover Owen stressed the importance of business principles in the operation of parishes and dioceses; Thomas E. Wood emphasized the importance of the personnel in the work; and the Rt. Rev. Edward T. Demby, D.D., Suffragan Bishop for the colored race, told of the need of the Negro race for the Church, and of its wonderful effect upon them. He stressed the needs of the people because of their poverty. He suggested that the diocese appropriate about \$1,500 for the upkeep of Negro church property—this to cover repairs, taxes, etc. This would give a mighty impetus to the work, he felt.

At the business sessions on the second day, an important change was made in the canons bearing on the election of a vestry. The law has been that one-third shall be elected annually to serve three years. Last year an exception was made for parishes having only nine eligible. Now another exception is made in the case of parishes having less than fifty eligible men. They may reelect whom they please.

An important change was made when the time for the meeting date of future conventions was made the fourth Wednesday in April instead of the third in January. The reports will be for the year ending December 31st. The next meeting will be held in Trinity Cathedral, Little Rock.

Delegates and alternates elected to the synod of the southwest are: *Clerical*: The Rev. H. A. Stowell, the Very Rev. John W. Williamson, the Rev. W. P. Witsell, the Rev. Elnathan Tartt, the Rev. C. F. Collins, and the Rev. C. C. Burke. *Lay*: Messrs. Tabot Field, J. C. Fitzhugh, Col. J. D. James, and T. E. Wood.

The annual meeting of the Woman's Auxiliary was held at the same time as the convention. Mrs. Hanson A. Stowell of Pine Bluff was elected president, and Mrs. Clifton Dancy, also of Pine Bluff, was elected treasurer.

## ATLANTA

ATLANTA, GA.—The provision for a \$17,500 life insurance policy for the benefit of the wife and daughter of Bishop Mikell was included in the budget at the twenty-third annual council of the diocese, which met at All Saints' Church, Atlanta, January 22d and 23d. The diocese, realizing that sufficient provision is not yet made for the dependents of the clergy, is endeavoring in this way to provide for the dependents of its bishop; and by group insurance to protect its clergy.

Preceding the meeting of the council on Tuesday night the executive board of the diocese held its annual meeting at which the Rev. F. H. Harding, treasurer of the nation-wide campaign fund, made his report for the year, which showed every diocesan obligation paid and a balance on hand.

Officers and committees were generally reelected at the business sessions of the council. Delegates and alternates elected to the synod were as follows:

*Clerical*: The Rev. Dr. W. W. Memminger, the Rev. Messrs. F. H. Harding, J. D. C. Wilson, C. E. Bentley, S. A. Wragg, and N. R. High Moor. *Lay*: Messrs. William Parker, Jr., John Glenn, Dr. G. H. Noble, Sr., H. M. Heckman, Francis E. Williams, and Walter J. Single.

*Clerical Alternates*: The Rev. Messrs. G. W. Gasque, Ernest Risley, Charles Holding, George H. Harris, G. G. Rogers, and W. W. Silliman. *Lay*: Miss Florence Blair, Robert Quinlan, A. B. Clarke, J. P. Greenleaf, L. N. Robert, and Charles De Foor.

The matter of the placement of the clergy was brought to the attention of the council and a special committee was appointed to take the matter under advisement and report to the next council.

At the evening service, the Bishop of the diocese, the Rt. Rev. H. J. Mikell, D.D., read his annual address, and the Rev. David R. Covell, representing the National Council, who is making his home in Atlanta, was the special speaker.

The Rev. Dr. Cary Montague, of Richmond, Va., was a special speaker at a meeting of the Woman's Auxiliary, and presented the subject of Christian Social Service.

## KENTUCKY

LOUISVILLE, KY.—In his annual address at the 101st convention of Kentucky, held at Christ Church Cathedral, Louisville, January 22d and 23d, Bishop Woodcock noted among encouraging features that the Bishop Dudley memorial endowment fund for the episcopate in Kentucky had now reached the amount originally adopted, and would exceed \$100,000; the erection of the beautiful new church at Grahampton in memory of the Rev. Arthur E. Gorter, and the assurance of a fine new modern Church hospital either on the site of the present Norton Infirmary or in a new location. He also called attention to the pressing need of establishing three new missions in the rapidly developing newer sections of the city.

During the afternoon of the first day, a joint session was held with the Woman's Auxiliary, when reports of that organization and those of similar interests were read, and a brief address was given by Miss Nannie Hite Winston. Most of the business sessions were occupied with routine matters. In the elections which

were held on Thursday morning, most of the various boards and committees were re-elected. Alvah L. Terry, who had been a member of the standing committee for the past thirty-five years, and secretary of it for thirty-four years, was obliged to decline reelection on the grounds of health, and resolutions of appreciation of his long term of service were adopted. The standing committee chosen was the Rev. Messrs. L. E. Jolanston, R. L. McCready, and J. S. Douglas; Messrs. Alex. Galt Robinson, George P. Walton, and William E. Pilcher. The only change made in the diocesan canons was one expanding the canon providing for a diocesan board of social service, enlarging the scope and defining its duties. The Bishop having reached the fiftieth year of his ministry, and the twenty-fifth year as Bishop of the diocese, resolutions of affection and congratulation were adopted in connection with these events.

For practically all of the twenty-five years, it has been the custom for the laymen of the diocese to give a dinner for the Bishop on or near the anniversary of his consecration. The dinner was held this year on the evening preceding the opening of the convention, and was held at the Brown Hotel. Whiteford R. Cole, president of the L. & N. R. R., acted as toastmaster, and introduced the speakers who included William B. Harrison, mayor of Louisville, the Rev. Charles Welch, a Presbyterian minister, and the Bishop of Lexington. At the close of their speeches the Hon. James Breathitt, lieutenant governor of the state, arose from the body of the room, and in a happy and witty speech presented to the guest of honor on behalf of the people of the diocese a check for approximately \$5,000 as a personal gift. Though manifestly overcome, Bishop Woodcock managed to voice his thanks and appreciation. St. Paul's Day, the actual anniversary of his consecration, the Bishop celebrated the Holy Communion in the cathedral and held a quiet hour for the clergy, after which they with their wives were delightfully entertained at a luncheon in the cathedral house at which the Bishop was host. Continuing the observance of the anniversary, the Bishop preached in the cathedral on the Sunday morning following, and in the afternoon a special service was held in the cathedral with the clergy of the diocese in procession.

Each evening of the week of the diocesan convention was devoted to some phase of Church work. Monday evening was held the annual G. F. S. supper conference; the principal speaker was Miss Twiggs of the national headquarters. Wednesday evening there was a supper held in the interests of the diocesan assembly of the Brotherhood of St. Andrew, followed by the annual lay readers' night, and a program in the interests of missions and Church extension. Thursday evening there was a Y. P. S. L. supper conference with address by the Rev. C. F. Wulf, and Friday was held the annual meeting of the Woman's Auxiliary, when in addition to the business sessions an address was given by Miss Twiggs. Miss L. L. Robinson conducted the noonday meditations, and the speaker in the afternoon was the Rev. V. W. Gaither, on his experiences as missionary in Alaska.

#### MARYLAND

WALBROOK, Md.—Bishop Helfenstein made an excellent address in opening the 146th annual convention of Maryland, held in the Church of the Prince of Peace, Wal-

brook, January 22d and 23d. After giving the year's statistics he dwelt briefly on the revised Prayer Book, saying, "It is now part of that doctrine, discipline, and worship to which we solemnly promised conformity at our ordination. It should command our loyal acceptance and conscientious use, without forbidden omissions or unlawful additions." He then urged that Maryland give the same support to Bishop Anderson as she had done to Bishop Murray, in the work of the National Church, stating that "it is his due and our obligation."

The canon referring to the executive council was amended to drop one member of each order every year, the council to have the right to determine the method. A new canon was proposed and carried, whereby a central register is to be established at the diocesan house.

The Rev. Dr. Arthur Chilton Powell presented the report on the cathedral and told of two bequests amounting to nearly \$50,000 being turned over to the cathedral fund in the last few days. Four legacies in the last two years have been turned over to this fund aggregating \$125,000.

When the budget for 1930 was presented, it was reported that the executive council had felt authorized to pledge only \$65,000 to the National Council out of the \$75,100 apportioned to Maryland for 1930. After increases in pledges had been presented by several parishes from the floor of the convention, the convention unanimously authorized the Bishop to accept the quota in full.

Members of the standing committee and the executive council were elected, and the following delegates elected to the provincial synod:

*Clerical:* The Rev. Messrs. Roger A. Welke, William O. Smith, Jr., D.D., Philip J. Jensen, and James A. Mitchell.

*Lay:* Messrs. Herbert Boehm, Adrian H. Onderdonk, John G. Schilpp, and Dr. Thomas Fell.

#### MILWAUKEE

MILWAUKEE—A pledge of \$42,000 for the Church's program in 1930 marked one of the outstanding events of the eighty-third annual council of the diocese of Milwaukee, held in All Saints' Cathedral guild hall, Milwaukee, January 21st and 22d. The report of the diocesan treasurer, James H. Daggett, showed that the finances for the year were in excellent condition, making possible a pledge of \$20,000 to the work of the national Church.

In his opening address the Rt. Rev. W. Webb, D.D., Bishop of Milwaukee, announced that the laying of the cornerstone of St. Francis' House and the Stanley Cleveland Memorial Chapel at the University of Wisconsin, Madison, was the most important event of the year. The Rev. Milo B. Goodall of Emmanuel Church, Lancaster, was appointed archdeacon to act as missionary for the western part of the diocese. The Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor, spoke at length on the extension of the missionary work throughout the whole diocese.

Diocesan officers were generally re-elected. Delegates and alternates elected to the synod were:

*Clerical:* The Rev. Messrs. D. Martin, Kenosha; L. B. Hastings, Milwaukee; N. C. Kimball, Madison; and F. J. Bloodgood, Madison. *Alternates:* The Rev. Messrs. E. Leonard, Madison; A. Simpson, Milwaukee; J. G. Seacord, Oconomowoc; and A. I. Drake, Milwaukee.

*Lay:* Messrs. F. P. Jones, J. K. Edsall, P. Borman, and A. E. Rowlands. *Alternates:* C. P. Morehouse, Jackson Kemper, A. L. Bauman, and Jackson Bruce.

An important committee on the placement of clergy was appointed to study the problem and report to the next council. The Rev. C. B. B. Wright, Ph.D., the Rev. Frank Gavin,

Ph.D., and the Rev. K. D. Martin were re-appointed on the board of examining chaplains.

The annual meeting of the Woman's Auxiliary was held January 21st and 22d in St. Paul's Chapel. Reports were read by officers, standing committees, and representatives of organizations. Mrs. George F. Otto was elected president, and Miss Elsie Sharp recording secretary. A feature of the meeting was an address by Bishop Ivins, telling of his hopes and plans for the diocese, after which he read the names added to the Book of Remembrance during the past year.

An illustrated lecture on the History of the Church in Wisconsin before the Civil War was given by Mrs. Clifford P. Morehouse at the annual Church Club dinner. She and Mrs. Charles Morris prepared the lecture under the auspices of the Church Periodical Club. At the same dinner the Rev. Walter K. Morley, Milwaukee city missionary, spoke of his work, and Fergus With presented the plans of the Young People's Society to establish a mission in Whitefish Bay. The club voted its approval of Fr. Morley's work, and pledged its financial aid.

#### NEBRASKA

OMAHA, NEB.—Postponed from January 15th to January 22d, the sixty-third annual council of Nebraska opened with a celebration of the Holy Communion in Trinity Cathedral, Omaha, the Rt. Rev. Ernest V. Shayler, D.D., Bishop of the diocese, officiating.

The business sessions were held in the auditorium of the Elks' Club, and were conducted with such dispatch that all business was concluded in one day, a fellowship dinner, at which more than 200 were present, bringing the council and affiliated meetings to a happy close in the evening.

The Bishop's address dealt with the history of the work of the Church in the middle west. He stressed the importance of rural work, and told of provisions for the appointment of an archdeacon who would relieve him of much of the work of a general missionary he had had to perform as part of his episcopal duties.

The council confirmed the Bishop's appointment of the Rev. Luther Gramley, rector of Trinity, Norfolk, as archdeacon, who will make his headquarters in Omaha. A devotional hour was conducted by Capt. C. Earle Estabrooke of the Church Army and an address on the Unusual in Religious Education was delivered by the Rev. Carter H. Harrison of Billings, S. D.

Diocesan officers and committees were generally re-elected.

Delegates elected to the provincial synod: *Clerical:* The Rev. Messrs. Leonard S. Jeffery, William J. Woon, A. J. Smith, and Leonard Mitchell. *Lay:* Messrs. John T. Wolfe, C. E. Eustice, W. H. Campen, and D. G. Griffiths.

The speakers at the banquet with which the council closed were the Very Rev. S. E. McGinley, the Rev. Carter Harrison, Eugene McAuliffe, Mrs. Philip Potter, and Capt. Estabrook.

The meeting of the diocesan branch of the Woman's Auxiliary was held in Trinity Cathedral, Tuesday, January 21st. Mrs. E. C. Biller, of St. Cloud, Minn., and Capt. C. E. Estabrook delivered the principal addresses. Mrs. W. W. Hoaglund of All Saints' parish, Omaha, was elected president, and Mrs. Roy Wilson secretary.

The annual meeting of the Church Service League was held in the cathedral on Monday, January 20th. Despite the fact that it was twelve below zero, eighty-five persons attended. Reports from organizations composing the league were most encouraging.

## NORTH TEXAS

AMARILLO, TEX.—The Rev. Dr. Carroll M. Davis of the National Council was the speaker at the opening service of the twentieth annual convocation of North Texas, which assembled in St. Andrew's Church, Amarillo, at 11 o'clock Sunday morning, January 19th. Dr. Davis was for many years dean of Christ Church Cathedral, St. Louis, Mo. Speakers at the evening service were the Hon. Thomas R. Smith, of Colorado, Tex., lay deputy from North Texas to the last General Convention; the Rev. Willis P. Gerhart, rector of the Church of the Heavenly Rest, Abilene; and the Rev. Dr. R. Thomson, pastor of the Central Presbyterian Church, Amarillo.

On Saturday evening, January 18th, preceding the convocation, the Bishop and Mrs. Seaman entertained informally with a reception at the Bishop's House. Bishop Seaman presided at the services of worship and in the business sessions of the convocation, and Mrs. Henry S. Gooch, president of the district branch of the Woman's Auxiliary, presided at the business sessions of that organization.

The entire convocation made a pilgrimage Sunday afternoon to Canyon, twenty miles from Amarillo, to visit the new brick Little House of Fellowship which has been erected during the past year by the Church as a student center at the West Texas State Teachers' College.

After receiving reports of the different departments of the district's activities, and on the state of the Church, which report shows gratifying and healthy growth and interest in all of the things affecting the spiritual life of the Church, elections of officers were made, which resulted in a general reëlection.

## TENNESSEE

MEMPHIS, TENN.—Bishop Gailor, in his address at the opening service of the ninety-eighth convention of Tennessee, held in Grace Church, Memphis, January 22d and 23d, emphasized and insisted upon the general Church program as of primary obligation upon diocese and parish.

Following their diocesan's lead, the delegates in convention again voted, after prolonged debate, to place in the budget the full quota from the National Council of \$29,600, despite the experience in 1929 of failing by several thousand dollars to balance the diocesan budget. Definite plans were made for a vigorous campaign to supply all deficiencies in 1930 expectancies as well as to clear up all arrears. On actual quota acceptances by parishes, the 1929 showing was remarkably good, 97.97 per cent being collected. Acceptances for 1930 showed large increases on the part of a number of parishes.

The outstanding piece of legislation by the convention was the ratification of the constitutional amendment proposed last year, restoring the Negro clergy and congregations to their status as prior to 1909, of direct representation in convention.

All officials were reëlected, as were the deputies to the provincial synod. New members of the Bishop and Council, succeeding those ineligible for reëlection under the canon, are the Ven. Henry J. Geiger, Archdeacon of East Tennessee, the Rev. Edmund P. Dandridge, D.D., of Nashville, Judge Arthur Crownover of Nashville, and George K. Brown of Chattanooga. An effort to amend the canon so as to allow continuous service beyond the limit of "one full term of three years" was defeated.

## Presiding Bishop in Critical Condition Following Heart Attack

St. James' Cathedral Observes Anniversary—Church Mission of Help Meets

### LATEST BULLETIN

CHICAGO, Jan. 28—Bishop Anderson's condition remained critical this (Tuesday) morning. He spent a restless night, and is only partially conscious today. Monday's bulletin reported the Presiding Bishop's condition as slightly worse, and his respiration poor.

Bishop Anderson's physicians are non-committal as to the probable outcome of his illness, but it is generally believed that despite his grave condition there is still a chance for the Primate's recovery.

The Living Church News Bureau  
Chicago, January 25, 1930

THE MOST REV. CHARLES PALMERSTON Anderson, D.D., Bishop of Chicago and Presiding Bishop of the Church, is in a critical condition following a heart attack on Wednesday. This (Saturday) afternoon, reports indicated no change in the Bishop's condition over the past twenty-four hours. His physicians are non-committal as to the possibility of his recovery.

Bishop Anderson was stricken on Wednesday. Thursday morning his condition became serious and has remained thus since. His family is with him.

The Presiding Bishop returned from the east last week, apparently in good health. He attended a meeting of the diocesan council at headquarters Tuesday afternoon. After the meeting he felt somewhat indisposed and went to his physician, Dr. James B. Herrick. Dr. Herrick immediately ordered the Bishop to bed.

Day and night nurses are watching over the Bishop, as well as his physician and members of his family. Friday night, the Primate passed a fairly restful night, but today he showed signs of exhaustion from the drain on his vitality. He has been under the influence of opiates much of the time since Thursday.

News of the Bishop's serious condition came as a shock to the entire city and diocese. He was thought to have greatly improved in recent weeks and was seemingly standing the added responsibilities of the office of Presiding Bishop well.

Mrs. Anderson was in Canada at the time Bishop Anderson was stricken on Wednesday and arrived home Thursday.

#### ST. JAMES' CATHEDRAL CELEBRATES

The ninety-fifth anniversary of the founding of St. James' Cathedral Church was celebrated Sunday and Monday. Special services were held Sunday morning, with the Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity Church, Philadelphia, and former rector of St. James', as the preacher.

The Very Rev. Duncan H. Browne, dean of St. James' Cathedral, sketched the history of the parish, paying particular tribute to the Rev. Dr. Isaac W. Hallam, founder and first rector, and to the late Rev. Dr. James S. Stone, rector of St. James' from 1895 to 1923.



FIGHTING FOR LIFE  
Most Rev. Charles P. Anderson, D.D.,  
Bishop of Chicago and Presiding Bishop.

An anniversary offering of nearly \$2,500 was presented at the service. This offering is going to the missionary quota of the parish as a token of esteem to Bishop Anderson.

Monday night more than 400 persons attended the ninety-fifth anniversary reception held in the community house. Bishop Anderson, Dean and Mrs. Browne, H. E. Bullock, Mr. and Mrs. Edward L. Ryerson, Jr., and Mr. and Mrs. James L. Houghteling received.

#### CONVENTION PROGRAM COMPLETED

The program for the ninety-third annual convention of the diocese was completed this week and announced by the Rev. Dr. Edwin J. Randall, chairman of the convention committee. The election of a bishop coadjutor is the outstanding task to come before the convention. Whether the Bishop's illness will cause a revision of the convention program has not yet been determined.

The convention business sessions will get under way Tuesday, February 4th, following Holy Communion with Bishop Griswold as the celebrant. The business sessions will continue Tuesday and Wednesday, with the election of a coadjutor probably coming on Wednesday.

#### DR. BURGESS ADDRESSES CATHOLIC CLUB

The Rev. Dr. Thomas Burgess, secretary of the division of Foreign-Born Americans, was the guest and speaker before the Catholic Club of Chicago, at St. Michael's Assyrian Church, last Tuesday night. He took as his theme an account of three Christian nations which he said have suffered for their rights—the Assyrians, Armenians, and Russians.

Dr. Burgess told of the work which his department is doing to assist the foreign-born in this country and pleaded for support of this work and a kindly feeling toward such.

The February meeting of the Catholic Club will be held at the Church of the Ascension, February 13th, with Bishop Fawcett of Quincy as the speaker.

#### MISSION OF HELP MEETS

Praise for the completely rounded work of the Church Mission of Help was paid by both outside authorities and local work-

ers at the annual meeting of the diocesan organization last Wednesday. Wilfred S. Reynolds, executive secretary of the Chicago Council of Social Agencies, Prof. Harrison Allen Dobbs of the University of Chicago, Mrs. Charles Spencer Williamson, Dean Duncan H. Browne, and Bishop Griswold were the speakers.

Mrs. Theodore W. Robinson of Lake Forest was reflected chairman of the organization.

#### YOUNG PEOPLE HOLD CONFERENCE

The belief that God is a "celestial Santa Claus to whom we should address our gimmies," was ridiculed by the Rev. John B. Hubbard, assistant at St. Luke's Church, Evanston, speaking before sixty leaders of young people's groups of the diocese, meeting at Taylor Hall, Racine, last week end.

#### NEWS NOTES

The Lord Bishop of Aberdeen returned to Chicago Tuesday and was the guest of honor and speaker before a luncheon meeting of the women of St. Chrysostom's Church, Tuesday noon. He preaches at St. Luke's, Evanston, St. Paul's, Kenwood, and Church of the Redeemer, Sunday. Monday he is to be the guest of clergy at luncheon at St. James' Community House.

The Rev. Alfred J. Wilder of the Washington Cathedral staff is in the city. He preached last Sunday at the Church of the Atonement, and the Advent. Next Sunday he preaches at St. Paul's, Kenwood, and St. Bartholomew's.

Dr. Charles L. Street will be the special preacher at the Cathedral Shelter next Sunday morning, February 2d. The Rev. F. E. Bernard was the scheduled preacher on January 25th.

in the royal window given by King Edward IV in the year 1480. The cathedral has been greatly beautified during the year by gifts from individual friends.

The friends have issued a "Canterbury Kalendar," in commemoration of the 800th anniversary of the dedication of the Norman Cathedral on May 4, 1130. They propose to commemorate the 750th anniversary of the first service held in the present choir, on Easter Day (April 20), 1180, by the publication of the Tract of Gervase, a monk of Canterbury and an eyewitness of the Great Fire of 1174: *On the Burning and Repair of the Church of Canterbury.*

#### COUNCIL OF CHRISTIAN MINISTERS ON WAR

The following resolution has been passed by the Council of Christian Ministers on Social Questions:

"We believe that war, considered as an institution for the settlement of international disputes, is incompatible with the mind and method of Christ, and therefore incompatible with the mind and method of His Church.

"While convinced that the time must come for the revision of existing treaties in the interests of peace, we maintain that all disputes and conflicts between nations, for which no solution can be found through diplomacy or conciliation, ought to be settled or solved through arbitration, whether by the World Court or by some other tribunal mutually agreed.

"We earnestly appeal to the respective authorities of all Christian communions to declare in unmistakable terms that they will not countenance any war or encourage their countrymen to serve in any war with regard to which the government of their country has refused an offer to submit the dispute to pacific methods of settlement."

The resolution has been signed, among others, by the Bishops of Lichfield, Winchester, Birmingham, Bradford, Chichester, Hereford, Liverpool, Peterborough, St. Albans, Southwell, Dr. Gore, and the Dean of Chester. Representative leaders of the Nonconformist Churches have also signed.

#### TIME OF ANGLO-CATHOLIC CONGRESS

The general subject of the fourth Anglo-Catholic Congress, to be held in London from June 29th to July 6th, will be "The Church—One, Holy, Catholic, Apostolic." The congress is being arranged jointly by the English Church Union and the Anglo-Catholic Congress Committee. The Lambeth Conference will be in session at the time of the congress.

GEORGE PARSONS.

#### RECOVERS CLAIM FOR DAMAGES IN CIVIL WAR

SELMA, ALA.—St. Paul's Church, Selma, has just recovered \$5,680 from the United States government for damages incurred sixty-five years ago. At the very end of the Civil War, St. Paul's was burned by Union soldiers, April 1865. The people took the loss of their church as only a part of the price that Southern people were required to pay, and started to build a new church as soon as circumstances would permit. In 1903, however, claim for recovery was filed against the government. After dragging for twenty-seven years, the bill has finally been settled by a unanimous approval of the Senate Claims Committee.

The parish house of St. Paul's has only recently been built. It was constructed of brick which were taken from the ruins of the first state capitol building at Cahaba. Cahaba, once a thriving center and the seat of the first state government, is now an almost forgotten village.

## English Church Union Issues Warning Regarding South Indian Reunion

### Petition for Removal of Articles in Stirchley Church Dismissed—Former "Church Times" Editor Dies

The Living Church News Bureau  
London, January 10, 1930

THE SECRETARY OF THE E. C. U., THE Rev. Arnold Pinchard, refers in the *Church Union Gazette* to the statement in the E. C. U. report on South Indian reunion, "that if the Lambeth Conference approve, and the English episcopate assent to, the proposals for reunion in South India in their present form, then the gravest question will arise for many Church people as to whether it is any longer possible for them to remain in conscientious communion with the see of Canterbury."

"This statement" says Fr. Pinchard, "is to be regarded, not, as it has been misrepresented in some quarters, as a threat, but as a serious warning of what may happen in the near future. Such a warning is not only justifiable but inevitable in the fact of the facts. For if the scheme goes through as it stands at present, with the approval and assent of the Anglican episcopate, it will involve the Church of England in the practical abandonment of certain Catholic principles, for which we have always stood, and which are vital to the claim of the Church to be an integral part of the whole Catholic Church of Christ.

"People should not, however, assume that that means that those who may find themselves in this terrible position must necessarily take refuge in the Roman communion. The unhistorical and arrogantly exclusive claims and conditions which the Roman authority makes are equally incapable of acceptance by English Catholics, and it is impossible to conceive of such persons as one could name, who are more or less responsible for the utterance of this grave warning, as tendering their submission to the claims of the Roman see."

#### PETITION FOR REMOVAL OF ARTICLES IN STIRCHLEY CHURCH DISMISSED

The Bishop of Birmingham has received a "set-back" at the hands of the chancellor of the Birmingham diocese. A petition, backed by the Bishop, for a faculty to remove "certain ornaments" from Stirchley parish church was dismissed with costs.

The "ornaments" were a tabernacle on the altar, a statue of the Blessed Virgin Mary and Child, and two stoups for holy water. It will be recalled that on the death of Fr. Noke, the former vicar of Stirchley, the Bishop ordered the removal of certain articles from the church, and that Mr. Hansell, the chancellor, then sent a vigorously worded protest to the Bishop against what he described as "a serious invasion of the functions and the jurisdiction of the Consistory Court."

The petitioner, H. E. Causton, giving evidence, stated that he was informed that the Bishop would meet the costs of the proceedings.

The application was opposed by E. H. Kendrick, a member of the parochial council. W. N. Stable, his counsel, contended that the petition did not represent the real wishes of the parochial council, and that the proceedings of the council were invalid.

The chancellor, in dismissing the petition, held that Mr. Causton had no authority to present it, and ordered the council to pay the costs.

Mr. May, counsel for the applicant, gave notice of appeal to the Court of Arches.

#### FORMER EDITOR OF "CHURCH TIMES" DIES

Last Monday (the Feast of the Epiphany), at Ware, Hertfordshire, there passed to his rest the Rev. Henry James Palmer, son of George Josiah Palmer, founder of the *Church Times*, at the age of 75. Henry Palmer, who was ordained in 1877, was vicar of Staplefield, Sussex, from 1884 to 1888, and, on the retirement of his father (in 1887), succeeded to the editorial chair of the *Church Times*, a position which he most ably filled until the end of 1914. He was the eldest brother of F. B. Palmer, whose jubilee at the *Church Times* was noticed in these columns a few months ago.

#### ANNUAL REPORT OF FRIENDS OF CANTERBURY

The third annual report of the Friends of Canterbury Cathedral, just issued, shows that during the year 600 new friends have been added to the roll, which now contains about 2,200 names. Their gifts, amounting to more than £2,000, have made possible the complete reparation of the early fifteenth century Chapel of All Saints', and its furnishings as a treasury. The friends are now undertaking the cost of the re-reading of the figures

## Notes From the East — Position of Orthodox Church in the "Dodekanese"

### Orthodox Patriarchate of Antioch Vacant — Bulgarian Church in Schismatic State

L. C. European Correspondence)  
Wells, Somerset, Eng., January 11, 1930]

IN PREVIOUS COMMUNICATIONS TO THE LIVING CHURCH we have called attention to the anomalous position of the Orthodox Church in the "Dodekanese" [or group of "twelve islands" of which Rhodes is the most important] since the annexation of those lands to Italy.

Here the Italian authorities have no objection whatever to the toleration of the Orthodox Church, or indeed to the recognition of any rights that it can reasonably ask. They cannot help knowing, however, that Greeks—whatever the Greek government may say—do not look on that "Italian occupation of Greek territory" with any great friendliness. Further, they cannot get rid of the idea that the Ecumenical Patriarch of Constantinople is always more or less an agent of Greek nationalism. Possibly they know themselves that that is what they would like to make of the Pope! Hence the Italian authorities say on the one hand that they cannot tolerate "the interference of a foreign Patriarch in Italian territory," and on the other urge on the Greeks of the Dodekanese the charms and advantages of ecclesiastical independence. In fact, their attitude is much like that of the abolitionist of tradition to the Negro: "When I said that you might be free if you wanted, I meant, of course, that you have jolly well got to be." Meantime the Greeks of Rhodes, like unto that recalcitrant Negro who was misguided enough to love his proprietor, do not in the least wish to be "freed from the ecclesiastical tyranny of Constantinople." They are loyal to, and proud of that throne, and further they know quite well that if they ever did come to want independence, they would only have to ask! The "autocephalous status" is quite a fashionable thing just now for any Church that is "national."

It is true the Church in the Dodekanese is hardly that, but still the status was given ages ago to the Church of Cyprus, so that granting of it to Rhodes would be merely the extension of ancient precedent. Meantime the Patriarch, too, rather oddly, seems to be not at all unwilling to put the Greeks of Rhodes in the position that the Italians want for them. He has a government to consider, too, and a government that does not at all approve of the "religious headman of the Christians of Istanbul" looking over the border of the land he lives in. There was a good deal of suspicion not long ago merely because Rhodian bishops came to the suburbs of the city that was still Constantinople then to discuss this question with the Patriarch.

The Patriarch now suggests that no formal grant of autocephalous status shall be forced on those who do not desire it, but that, while the present political circumstances continue, the Church of the twelve islands shall receive permission, year by year, to act in all cases as if it were autocephalous. It is to be hoped that this will content both the Islanders and the Italians.

#### PATRIARCHATE OF ANTIOCH VACANT

The Orthodox Patriarchate of Antioch has now been vacant for more than a year, as has also its Uniat equivalent, though that has recently been filled by papal appointment. There has been a good deal of difficulty over the election. In theory, all the Orthodox bishops of the province (who number fourteen) ought to meet at the ancient monastery of the Prophet Elias in Lebanon, and make their choice. When they did so assemble, there was a good deal of disputing, and the minority, finding themselves unable to get their own man elected, were desirous of a postponement. Finally the majority seem to have withdrawn for the time from the place of assembly so that the minority were able to carry their point so far. Now all parties have so far come together that they have succeeded in drawing up what Scots would call "a short leet" of names for the office in which the candidate of the minority is included.

The three bishops thus chosen are, Alexander of Tripoli, Theodosius of Tyre, and Meletius of Diarbekr. It is agreed that at the next meeting of the synod choice is to be made from among these, so that we may hope that a unanimous election may follow.

#### SELF-GOVERNMENT OF ORTHODOX CHURCH OF HELLAS

The question of the formal grant of self-government to the Orthodox Church of Hellas still remains undetermined in its details. The points that are still in discussion between the Church and the government are these: 1. Shall the bishops, on a vacancy in the episcopate, be able to meet in synod and elect absolutely any man whom they choose; or shall they, as the government suggests, nominate three men, from among whom the government is to make the final selection? 2. Shall the "full synod" of bishops meet annually, as the Archbishop suggests, or regularly every three years, as the government would prefer? As in the latter case it is admitted that the synod may be summoned on any emergency, there does not seem to be much difficulty in finding a compromise.

Another question concerns the position of the "Minister of Cult and Education," who is to have the right to be present and to advise (though not to vote) at the meetings of the synod. Politics in Greece always tend to the personal—not to say sometimes toward personality—and the general belief in Athens is that that particular post is always given to some "dud," who for well understood reasons cannot be left out of the cabinet, but whom everybody agrees must be put where his blunders will cause the minimum of nuisance to his colleagues. So he goes to "Education and Religion"!

#### ANGLO-ORTHODOX RELATIONS

Meantime, the relations of the various independent and self-governing Orthodox Churches with the Church of England, continue to develop. There is no formal intercommunion; no question, yet, even of authorization of emergency intercommunion, but all the same the habit of such emergency intercommunion is growing in both bodies. It will be remembered how

Archbishop Stefan of Bulgaria invited certain English to receive their Christmas Communion at his hands in Sofia only two years ago. Now the few Greeks who remain in desolated Smyrna, who are both churchless and priestless (it has been forbidden even to rebuild the ruined buildings), are coming as a matter of course to the English Church, there to receive the Eucharist, according to their own method of administration, from the hands of the resident English chaplain. This is being done with the knowledge, and at least without the disapproval, of the Greek ecclesiastical authority concerned, as is often the case, we believe, with small colonies of Greeks in the United States or Canada.

What is most necessary for the future intercommunion to which we all look forward is just that the members of the two Churches should both get accustomed to the idea of these fraternal relations as a matter of course. Then, the theological questions may safely be left to the experts.

#### BULGARIAN CHURCH QUARREL

The Bulgarian Church still continues in her technically schismatic state, but still we have the anomaly that the Church of Rumania does not recognize that schism, and still continues in full fraternal relations with both parties to the quarrel! As already noted in these columns, they send the Bulgarian Church "the Sacred Chrism" year by year, and it is now proposed that the two Churches should make a habit of exchanging their theological students, so that each may have a better opportunity of getting to know the other. Bulgarians are to attend the seminary at Bucharest, Rumanians in the neighborhood of Sofia. The position is anomalous, of course, but it plainly is not found to be impossible, and that fact may well be worth the remembering, when awkward questions come up for decision in the Anglican communion.

W. A. WIGRAM.

#### CONFERENCE FOR WORKERS WITH BOYS PLANNED

INDIANAPOLIS, IND.—A regional conference for workers with boys is to be held in Indianapolis on Friday and Saturday, February 7th and 8th, under the auspices of the National Brotherhood of St. Andrew. To this conference has been invited a number of representative Church leaders and specialists in boys' work from the second, third, fourth, fifth, and sixth provinces, and an intensive program of study and discussion will be carried out during these days. Headquarters will be at the Claypool Hotel.

The chairman of the conference will be Irwin C. Johnson of Detroit, boys' work director of the diocese of Michigan, and among those who are expected on the program or in attendance upon the conference are the Rt. Rev. Joseph F. Francis, D.D., Bishop of Indianapolis; the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana; the Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington (if circumstances permit); the Rev. Philips E. Osgood of Minneapolis, the Rev. Dr. H. H. Lumpkin of Madison, the Rev. Humphrey Dixon of Louisville, the Rev. Herman R. Page of Dayton, the Rev. Otis Jackson and George C. Kubitz of Chicago. H. Lawrence Choate of Washington, president, and Leon C. Palmer of Philadelphia, general secretary, of the Brotherhood of St. Andrew, will be present at the conference.

## CANADIAN NOTES

The Living Church News Bureau  
Toronto, January 24, 1930

CAREFUL PREPARATIONS ARE BEING made for what it is hoped will be an outstanding event in the diocese, a clergy conference, to be held in Calgary from Tuesday, February 11th, to Friday, February 14th. It is impossible to give details yet, but the general plan of the gathering is that it shall take the form partly of a retreat and partly of a conference. The mornings will commence with the celebration of Holy Communion at 8 o'clock, Matins at 10 o'clock, and devotional addresses to be given by the Lord Bishop, the Rt. Rev. L. Ralph Sherman, D.D., and the afternoons are to be devoted to a number of papers on practical problems, which, it is hoped, will produce fruitful discussion. Three different churches in the city are to be visited by the conference, and the rule of silence will be observed until lunch each day. At lunch, inspirational messages will be delivered by three distinguished members of other professions. The Bishop and Mrs. Sherman will be "at home" to the members of the conference at Bishop's Court on Tuesday evening.

TORONTO DEANERY SUNDAY SCHOOL  
ASSOCIATION

Stressing the value of the first-class teacher, not from a scholastic standing but from the teacher's love for Christ, the Rev. Canon A. P. Gower-Rees, rector of St. George's Church, Montreal, addressing the forty-ninth annual meeting of the Sunday School Association of the deanery of Toronto Monday night, presented a deeply inspirational address.

Speaking on the subject, *The Sunday School—Its Place and Object*, Canon Gower-Rees, in referring to Robert Raikes, honored as the organizer of the first Sunday school in England 150 years ago, said that Raikes was not the originator of the Sunday school. He revived and remodelled the organization. The first Sunday school was started when Jesus took a little child and set it in the midst. Jesus Christ transfigured childhood and gave it value.

Presiding at the meeting, the Bishop of Toronto, commenting on the celebration of the 150th anniversary of the organizing of the first Sunday school in England by Robert Raikes, which will be observed at the International World's Sunday School Convention, to be held in Toronto in June, he told of the joy expressed in visiting the little house in which this pioneer Sunday school was started. His Lordship said that he looked forward to the erection of the statue of Robert Raikes in Toronto during the sessions of the great convention.

In a brief address, A. H. Cuttle, lay president, reviewed the work of the year.

PRESENTATION TO TREASURER OF G. B. R. E.

A very pleasing incident took place at the meeting of the executive committee of the G. B. R. E. in Toronto, on which occasion the executive took advantage of the opportunity to express to James Nicholson, who has been honorary treasurer of the board and of its predecessor, the Sunday School Commission, ever since its inception twenty-one years ago, the board's appreciation of the splendid service rendered by Mr. Nicholson. An address was read by the Bishop of Toronto, as chairman of the executive committee, and along with the address was presented a painting by Harry Britton, A. R. C. A., entitled "Moonlight on the Bay."

## MISCELLANEOUS NEWS

By the will of Canon French, who died in Kingston, Ont., on December 11th, the sum of \$4,500 is set aside for diocesan funds, and \$18,000 goes to Bishop Seager and Francis King, K.C., lay secretary of the synod of Ontario, to be distributed at their discretion.

The Rev. Canon Snelgrove, rector of Trinity Church, Galt, has announced a handsome gift to the church from the Misses Keefer, formerly of Galt and Toronto, and now residing in London, England. The gift is an oaken reredos, exquisitely designed, with corresponding panelling all round the chancel. It is expected it will be ready by the early summer.

Touching tributes to the memories of two eminent Quebec Churchmen were paid in St. Michael's Church, Bergerville, when the Lord Bishop of Quebec, the Rt. Rev. D. Lennox Williams, blessed two new memorial tablets erected to the memory of the late Roland John Fothergill and the late Robert Peel William Campbell. The Rev. Roland Fothergill was rector of the

Church of St. Michael at Bergerville for ten years, and formerly canon of the Cathedral of the Holy Trinity. Robert Campbell was for many years lay chancellor of the diocese of Quebec.

A very interesting and impressive service was held at the Bishop Fauquier Memorial Chapel at the Shingwauk Home when the Rev. Charles F. Hives, the newly appointed principal, was formally inducted as chaplain by the Bishop of Algoma, in the presence of a crowded congregation.

A meeting of laymen was called by the Bishop of British Columbia in furtherance of the movement for the greater utilization of the resources of the Church. Professor Day, of the provincial university, addressed the meeting on the need for Church Reform in a manner reminiscent of the earlier movement in the Old Land, and an interesting discussion was only curtailed by the relentless passage of time. The meeting served to stimulate interest in the subject of Church government, and was calculated to increase the attendance of laymen at the approaching vestry meetings.

## Holy Cross Church at Kingston, N. Y., Consecrated by Bishop Manning

### Cornerstone Laying at West Park — Founders Day at St. James' Church, New York City

The Living Church News Bureau  
New York, January 25, 1930

THIS MORNING THE BISHOP OF NEW YORK consecrated Holy Cross Church at Kingston. It was an event of encouraging significance. Only so recently as the period of the World War this parish was without a rector and its future seemed dubious, yet in the ten years of the present rectorship, which began in January, 1920, a remarkable transformation has taken place. Under the direction of the Rev. Gregory Mabry, the interior of the church has been completely rebuilt with a result which places Holy Cross, Kingston, among the most beautiful of the smaller parish churches of our country. And, not only has that been done, but today's service gave further evidence of the health and vigor of the parochial life in that freedom from indebtedness has been attained. The interior of this church offers a most interesting and profitable study in the adaptation of limited space to secure the effect of impressive dignity and spaciousness.

The parochial work which is now Holy Cross Church began in 1888 when a sewing school was started in the Kingston City Hall. It soon became a Sunday school, and by 1891 a church building was necessary. The Rev. L. T. Watson, then rector of St. John's Church of the same city, was the sponsor of the new mission and its first priest-in-charge. The first vicar was the Rev. Charles Mercer Hall, who developed the mission into a parish and became its first rector, serving this work eighteen years in all. Under Fr. Hall, Holy Cross Church became an influence of far more than local limitations.

At the consecration service the sacred ministers of the Mass were the rector as celebrant, Fr. R. C. Hornby, the curate, as deacon, and Eugene A. Chilson as subdeacon; the Rev. John S. Baldwin, O.H.C., acted as master of ceremonies; the Rev.

Frank H. Simmonds, rector of Grace Church, White Plains, and the Rev. Harrison Rockwell, vicar of All Saints' Church, New York, were deacons of honor to Bishop Manning. Among the members of the vestry participating was one widely known to Churchmen by reason of his affiliation with the Guild of All Souls. Theodore E. Smith, who is senior warden of Holy Cross parish.

CORNERSTONE LAYING AT WEST PARK

This afternoon Bishop Manning officiated at the laying of the cornerstone of the new community house of the Church of the Ascension at West Park. A two-story building of stone is being erected just north of the parish church to serve the social needs of this Ulster County community. The Rev. S. G. Dunseath is the rector.

NEW ORGAN IN VENERABLE ST. PAUL'S CHAPEL

The oldest public building in the city of New York is St. Paul's Chapel at Broadway and Fulton streets. It was erected in 1766. Last Tuesday its new organ, built by the Skinner Company of Boston, was dedicated by a religious service and by an initial recital. The Rev. Dr. C. R. Stetson, rector of Trinity parish, was the officiant at the service, and was assisted by the Rev. Dr. Joseph P. McComas, vicar of St. Paul's, and the Rev. Dr. William Montague Geer, vicar-emeritus. The recital was played by the chapel organist, Herbert Ralph Ward. Other recitals on the new organ will be given on subsequent Tuesdays at 1 P.M. St. Paul's has possessed since 1802 a beautiful mahogany organ case, a replica of one in Gloucester Cathedral, and this has been used to encase the new instrument.

C. M. H. ANNUAL LUNCHEON

The Rev. Dr. Charles W. Robinson, rector of Christ Church, Bronxville, presided at the eighteenth annual luncheon of the New York branch of the Church Mission of Help last Tuesday noon at the Hotel Astor. Several hundred friends of this highly important work gathered to hear something of its recent activities and to



assure its sponsors of continued cooperation. The speakers were Frank Ferguson of the Episcopal Actors' Guild, Mrs. John M. Glenn, and Bishop Manning.

#### FOUNDERS' DAY AT ST. JAMES' CHURCH

Tomorrow St. James' Church, Madison avenue and 71st street, will observe Founders' Day and two additional anniversaries. Founded in 1810, this will be its 120th birthday. Also, remembrance will be made of the thirty-third anniversary of the consecration of the present church edifice in 1897, and of the fifth anniversary of the dedication of the present reconstructed church in 1924. The preacher in the morning will be the Bishop of Washington, Dr. Freeman, and in the afternoon, the Rt. Rev. John I. Blair Larned, Suffragan Bishop of Long Island.

#### DR. DELANY CALLS ATTENTION TO HARM IN SENTIMENTAL HYMNS

The Rev. Dr. Selden P. Delany, rector of the Church of St. Mary the Virgin, in his sermon there last Sunday preached in defense of cynicism, which he asserted had the value of calling attention to "two things that greatly need emphasizing in American life today, reality and the development of the individual."

"No one could deny that the tone of our social life would be greatly improved by the substitution of reality for sentimentalism and sham," he said. "There is no better place to begin this work of substitution than in our religious life. There is too much vague and sloppy talk about conversion and about accepting Christ as our Saviour. Most of the lingo of evangelical Protestantism is simply mushy sentimentalism which never ruffles the gray matter of the brain. It never gets any further than the excitation of some glandular process which causes a thrill in the spinal column.

"Take, for instance, the ordinary subjective evangelical hymns which so many Christians love to sing—'Nearer, My God, to Thee,' 'Rock of Ages,' 'Jesus, Lover of My Soul,' 'I Need Thee Every Hour'—it is all sickly sentimentalism. Ninety-nine out of a hundred do not mean anything by the words which they roar so lustily. Why say you need Jesus every hour when you never give Him a thought from morning to night?

"To take such words on one's lips is positively harmful to the soul. Could anything be more repulsive than to see healthy young people singing 'Jesus, lover of my soul, let me to Thy bosom fly,' when that is the last thing they have any intention of doing?"

#### TWO CHURCHES DEDICATE MEMORIAL WINDOWS

In St. Thomas' Church a recent service was held to dedicate the first of four new windows in the chantry. This one, given by Mrs. Hamilton McK. Twombly in memory of her son, Hamilton, Jr., consists of two panels, one depicting the Blessed Virgin and Child, and the other St. Elisabeth and St. John the Baptist. It is an unusually fine piece of the window maker's art, gorgeous in coloring and artistic in drawing.

During the past week, Bishop Shipman officiated at the unveiling and dedication of a window in the Church of the Ascension, Mount Vernon, presented by one of the young women's organizations of the parish to honor the memory of the Rev. Seth Morell Wilcox. Fr. Wilcox, at the time of his death last April, had been an assistant priest of the parish for ten years. Both this window and the one at St. Thomas' are products of the James Powell Studios of London.

#### STATEN ISLAND CHURCHMEN'S ASSOCIATION ORGANIZED

An organization which promises something for the advancement of our Church on Staten Island has been effected under the title of the Staten Island Churchmen's Association. The project was effectively launched at a dinner held at St. John's Church, Fort Wadsworth. At this were present Bishop Manning, in whose jurisdiction Staten Island is, Bishop Larned, Suffragan of the Long Island diocese, and the rectors of thirteen congregations on Staten Island. The purpose of the organization is to promote a local fellowship for

the development of the Church and for making a more loyal response to the work and program of the National Council. It is a unique plan, and reveals the loyal Churchmanship of the priests and people of Staten Island. It should serve, also, to bring to the attention of those living elsewhere something of the extent of the work of the Church in the borough of Richmond. And just at this time comes the announcement that the Rev. F. R. Godolphin is leaving one of the largest parishes in the diocese of Chicago to become rector of St. Andrew's, Richmond.

HARRISON ROCKWELL.

## Eminent Leaders From Five Communions Conduct Series of Conferences in Boston

### Dr. Endicott Peabody Tells of Experiences in Arizona — G. F. S. Observes Anniversary

The Living Church News Bureau  
Boston, January 25, 1930

EMINENT EVANGELISTIC PREACHERS from five denominations are now conducting a series of conferences in Boston. They are: the Rev. Lloyd S. Charters, rector of Emmanuel Church; Norwich, N. Y.; the Rev. Dr. Charles L. Goodell, secretary on evangelism for the Federal Council of Churches of Christ in America; the Rev. Benjamin T. Livingston, superintendent of evangelism of the American Baptist Home Missionary Society; E. N. Cross, secretary of evangelism for the Congregational Churches; and the Rev. Thomas Laite of the Evangelical Church. The Greater Boston Federation of Churches is sponsoring these meetings of which the first evening one, open to the public, was held in St. Paul's Cathedral on Thursday.

#### FR. HOFFMAN, S.S.J.E., TO CONDUCT CONFERENCES

The Relation of Social Service to Religion is the title of a series of four conferences to be conducted by the Rev. W. M. V. Hoffman, Jr., S.S.J.E., at the Massachusetts General Hospital beginning next Friday at 5:30 p.m., and continuing on February 14th, 21st, and March 14th. The interesting point is that this series of conferences has been arranged by request of the social workers themselves and members of a wide diversity of faiths will attend. Fr. Hoffman has made valuable contributions to similar conferences on former occasions though never, perhaps, with so ample an opportunity to develop his theme as here.

He has chosen for the four topics, to be followed by frank discussion: The Goal of Social Work, The Social Worker Herself, The Relation Between the Psychiatric Technique and the Religious Approach to Truth, God and the Individual—The Reasonableness of Prayer.

#### CATHEDRAL PRAYER BOOK NOW IN DIOCESAN LIBRARY

The large Prayer Book (old edition) recently removed from the altar of St. Paul's Cathedral is now to be seen in the Diocesan House Library. It was one of three given by J. Pierpont Morgan to three churches in 1894. With its vellum cover ornamented in gold and its bordered pages it is an extremely beautiful and interesting book, rich in symbolism. The gift was

made to St. Paul's Church, as its title then was, because Mr. Morgan had once been an attendant. This book is in a worthy company where rare treasures may be found such as the volumes of manuscript sermons by early bishops.

#### G. F. S. OBSERVES ANNIVERSARY

The twenty-fifth anniversary of the Girls' Friendly Society, Massachusetts diocesan club for senior members, was celebrated last Saturday in the crypt of St. Paul's Cathedral. A delegation from Providence, R. I., was present and 150 guests in all sat down to supper. Bishop Lawrence paid a short visit and Bishop Slatery spoke on Isabella Graham Whipple as he knew her. Archdeacon Dennen acted as toastmaster and short addresses were given by presidents, past and present, of the club and also by Miss Cornelia Whittier, vice president for the first province of the G. F. S., and by Miss Anna T. Fry, president of the Massachusetts G. F. S.

#### DR. PEABODY TELLS MISSIONARY EXPERIENCES

The Rev. Dr. Endicott Peabody, of Groton School, was the first missionary to Arizona. He told of his experiences last Wednesday evening at a parish meeting of Trinity parish, Boston. Motion pictures of Arizona were shown. Trinity Church has the pleasant custom of four parish meetings during the year, the first being the parish supper. The meeting of Wednesday was under the auspices of the missions committee of the parish unit of the Church Service League.

#### MISCELLANEOUS

Dean Washburn's son, Bradford Washburn, gave a lecture illustrated by moving pictures of his recent feats in the Alps where he climbed peaks by routes never before attempted and enhanced his fame as an expert mountain climber. The lecture was given to the group of young people meeting last Sunday evening in Emmanuel parish house, Boston.

A Phenix Fund is the interesting name attached to a fund to allow a burned church to arise from its ashes. Grace parish, Attleboro, is using this name and is gallantly embarked on the effort of replacing the church and parish house demolished in December. The Rev. George A. Osgood, rector, has been in charge of this parish for forty-nine years.

Bishop Babcock's condition continues satisfactory after his recent accident. While he is still in the hospital and still on the danger list, hope is universally entertained for his recovery.

ETHEL M. ROBERTS.

## Annual Educational Day Conference Of Churchwomen Held in Philadelphia

### Dr. J. F. Newton to Preach in London — Social Service Worker Appointed for Court Work

The Living Church News Bureau  
Philadelphia, January 23, 1930

SEVERAL HOURS OF INTERESTING CONFERENCES and discussions were enjoyed last Wednesday by those who attended the annual educational day conference and meeting of the Woman's Auxiliary of the diocese of Pennsylvania.

The day began with a celebration of the Holy Communion at 8:30 in the Church House Chapel. This was followed by a breakfast at Warburton House, the new hotel for women. At 10, the conference continued in the parish house of Holy Trinity Church, and lasted throughout the day.

Mrs. Harper Sibley, of Rochester, N. Y., who is a member of the national executive board of the Auxiliary and who was a delegate to the Jerusalem World Conference, gave the meeting an interesting account of the Jerusalem Conference in her address. Miss Sallie Deane, of Richmond, Va., also spoke.

The sixth annual luncheon of the Women's Interdenominational Union was held on the following day at the Bellevue Stratford, at which Mrs. Sibley spoke again.

#### DR. NEWTON TO PREACH IN LONDON

It was announced this week that the Rev. Dr. Joseph Fort Newton, rector of the Memorial Church of St. Paul, Overbrook, has accepted an invitation to preach the annual Colonial Missionary Sermon in London on May 14th.

This missionary sermon is given every year in London in May, when clergy from all the colonies of the United Kingdom of Great Britain come to London to hear discussed in a sermon the whole religious life of the British Empire.

While Dr. Newton's itinerary is not yet outlined, it is understood that among a number of other speaking engagements he will fill in England is included a sermon at the Guild House, London, in the pulpit of his friend, Miss A. Maude Royden.

The Rev. Gardiner M. Day, of St. John's Church, Williamstown, Mass., has been invited to preach at St. Paul's during Dr. Newton's absence.

#### OFFICIAL COURT WORKER APPOINTED

The department of Christian social service and institutions of the diocese has announced the appointment this week of Mrs. Mabel Gwynne as the Church's official representative in the Philadelphia courts. Mrs. Gwynne will look after all Church children who come before the juvenile branch of the municipal court, and also those coming within the jurisdiction of the Children's Aid Society and the Children's Bureau. She will have her headquarters at the Church House.

A meeting of the department of social service will be held on Monday morning, January 27th, at which Mrs. Henry D. Jump and the Rev. A. M. Smith will speak on Prison Reforms. Mrs. Jump, who is a member of Holy Trinity Church, is a prison inspector, and Father Smith is chaplain at the Eastern Penitentiary, Philadelphia.

The Rev. Stanley R. West is chairman of this department, Clinton Rogers Woodruff being vice-chairman.

#### ASKS CHURCH TIME FOR SCHOOL PUPILS

The Rev. Dr. Floyd W. Tomkins, rector of Holy Trinity Church, as president of the Philadelphia Week Day Religious Education Association, has petitioned the board of education of this city for the release of pupils for one hour each week so that they may attend classes in religious instruction at their own churches. A mass meeting will be held next Wednesday in the interest of this movement at Holy Trinity parish house.

#### PARISH CELEBRATES 62D ANNIVERSARY

The congregations of Holy Apostles' parish will celebrate the sixty-second anniversary of the founding of the church tomorrow evening. Eight choirs will participate in the service. The Rev. Frank Bonyng, vicar of the Holy Communion Chapel of the parish, will preach.

The Church of the Holy Apostles was founded with the help of the late Phillips Brooks during the time he was rector of Holy Trinity, Philadelphia. The Rev. Dr. George H. Toop has been rector of the parish for fifteen years. There are four chapels, which include the Chapel of the Mediator, West Philadelphia, of which the Rev. Granville Taylor is vicar; the Chapel of St. Simon the Cyrenian, the Rev. J. R. Logan, vicar; and the Chapel of the Holy Communion.

#### NEW CHAPEL NEAR COMPLETION

The new St. John's Chapel, which is a part of St. Clement's Church, is nearly completed, and will be used from the first of February on. This chapel will supply the need of a more compact place for weekday services, and possibly for the children's Mass on Sundays.

St. Clement's Church has been keeping the Church Unity Octave this week, as has been a custom in this parish for years.

#### MISCELLANEOUS NEWS

The Rev. John Mockridge, D.D., rector of St. James' Church, preached the baccalaureate sermon to the graduating class of West Philadelphia high school Sunday.

The annual meeting of the Main Line Federation of Churches will be held in the parish house of St. Mary's Church, Ardmore, of which the Rev. Louis W. Pitt is rector, on January 27th.

Under the will of the late Samuel T. Rotan, who died January 13th, St. Paul's Church, Chestnut Hill, will receive \$10,000. A similar amount is also bequeathed to Holy Trinity Church, Philadelphia.

Bishop Cook of Delaware was the special preacher at the Church of Our Saviour, Jenkintown, at a service which closed a week of community services in several Jenkintown churches.

The Church Historical Society will have its annual meeting in the Church House on Wednesday next. Dr. E. Clowes Chorley, of Garrison, N. Y., will give a talk on Some Correspondence of Bishop Jarvis.

ELEANOR ROBERTS HOWES.

THE REASON for the prevalence of Scotch jokes in this country, according to the Lord Bishop of Aberdeen, is the fact that they are the only product that the Scotch can get into America duty free.

## BOOK CHATS

from Morehouse Publishing Co.

TWO new books of more than ordinary interest are received this week from the Morehouse bindery. Both of them are advertised elsewhere in this issue, but Your Correspondent refuses to let that fact deter him from introducing them to you briefly in this column.

THE RELIGIOUS BASIS OF WORLD PEACE (\$2.50) is a symposium that makes particularly timely reading just now, when the question with which it deals is on everyone's tongue. Statesmen, labor leaders, educators, and clergymen of international note contribute to the volume, which consists of the addresses delivered at the Prague Conference held under the auspices of the World Alliance for International Friendship Through the Churches.

The other new book is by the ever-popular Bishop Fiske, and is entitled CHRIST AND CHRISTIANITY (\$3.00). Strictly speaking, it isn't a new book at all, but rather two old ones—*The Christ We Know* and *The Faith By Which We Live*—now bound together in one handy volume, and offered at a lower price than the two can be obtained separately. *Christ and Christianity* should be of great value in the preparation of Confirmation classes, as also for recommending to inquirers who seek to know more of the Church and her Master. And, by the way, have you treated yourself to the spiritual refreshment of Bishop Fiske's CALVARY TODAY (\$1.00)?

A stock shipment just received from Macmillan also contains some interesting new titles. The publication of the New Prayer Book has stimulated a new interest in our historic book of worship, and those who wish to know more of its history and contents will welcome THE NEW AMERICAN PRAYER BOOK (\$1.50), by Dr. E. Clowes Chorley, historiographer of the Church. With this book to give the historical side, and the Rev. Latta Griswold's THE TEACHING OF THE PRAYER BOOK (\$1.50) to supply the doctrinal side, the materials for a most interesting and valuable study group are at hand. In this connection, too, Bishop Slatery's little INTRODUCTION TO THE NEW PRAYER BOOK (35 cents) must not be overlooked.

Speaking of Prayer Books, by the time this column is published we hope to have a stock of a new BIBLE, APOCHRYPHA, AND PRAYER BOOK bound in one volume, 32mo size, India paper, bound in Persian Morocco, leather lined, red under gold edges, price \$10.00—a beautiful and useful devotional library in one volume.

All of which brings us to the Bible, and back to the Macmillan shipment referred to a few paragraphs ago; for in that shipment we received a beautiful new illustrated edition of THE MODERN READER'S BIBLE (boxed, one volume, \$2.50), by Dr. Richard G. Moulton. In its new form, this valuable commentary on the Holy Scriptures will undoubtedly make many new friends. There are fifty full-page illustrations in three colors.

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# Work Begun on Magnificent Chapel On Campus of Trinity College, Hartford

Gift of William G. Mather to Be Completed in 1932—Architectural Show Piece

(See drawing of exterior on front cover)

The Living Church News Bureau  
Hartford, Conn., January 27, 1930

WORK IS UNDER WAY ON A NEW chapel for Trinity College that promises to be one of the architectural show pieces of this country, the aim of the donor, William G. Mather of Cleveland, Trinity 1877, and a member of

Frohman, Robb, and Little, of Boston and Washington, the architects of the National Cathedral, have taken cognizance of this desire, and in their plans have provided many opportunities for individual memorials. The architects have been working on the plans for a year and a half, and the building will be two years in construction, although it is expected that some use can be made of it during the 1931 commencement.

The building will be located on the north side of the quadrangle, already started by the Williams Memorial library and ad-



TRINITY COLLEGE CHAPEL

Architect's drawing of the spacious choir and chancel, from the nave.

the college board of trustees, being to give his Alma Mater a building of rare beauty, worthy to be a House of God, not only as an ornament to the college but also a tool—an opportunity for real use by the students.

Second only to this consideration in Mr. Mather's mind is a thought to make of his gift a means whereby Trinity men and their families may erect a permanent memorial on the college campus for alumni of the college who have died. Accordingly, it is his intention not to complete all the details and the furnishing of the edifice, but to leave ample opportunity for others to share with him in the privilege of making the chapel perfect. The architects,

ministration building, and will be connected with a future addition to this building by a triple-archway entrance, over which will be a room, possibly to be known as the Founders' Room, and to be used by certain of the undergraduate honor societies. The material of construction will be stone, chosen to fit in with the material of the existing buildings, which is brown-stone.

In total length, the chapel will be 180 feet. The nave and chancel will be 32 feet wide, and the choir 38 feet. The height will be 54 feet from the ground to the ridge of the choir, with the chancel 8 feet higher. The total height of the tower will be 163 feet. On the north side there



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is provision for a side chapel 25 by 37 feet, to be used for small services. In all probability, this chapel will not be constructed at once.

On the south side, looking toward the campus, is an open cloister. The east end of the building overhangs the terrace that borders the campus, giving opportunity for a crypt below the chancel, and a large choir room. There are three sacristies, and every possible appointment to make convenient the use of the building.

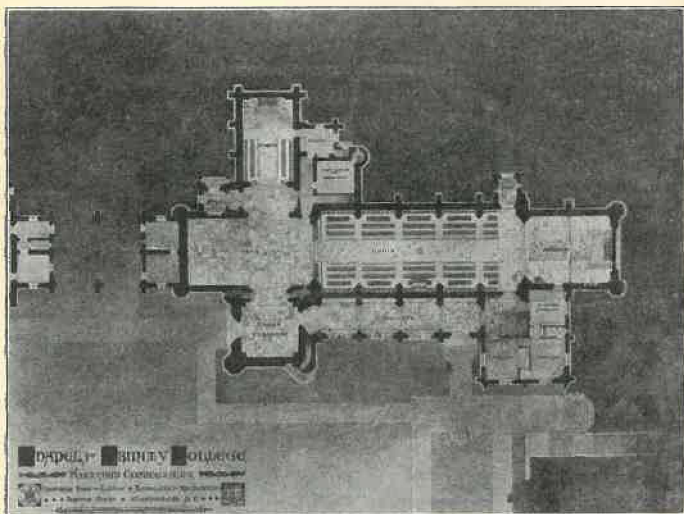
CRYPT TO FOLLOW NORMAN STYLE

In design, the crypt is of Norman architecture, giving a sense of fundamental strength and solidity. The architecture in general is gothic after the manner of the

before it became a Christian church in the year 598; the other a piece of Caen stone from Normandy, formerly a part of St. Ethelbert's Tower in the Abbey Church of St. Peter, St. Paul, and St. Augustine. This church was built about 1080. Since the tile is Roman, it is believed that originally it rested in an ancient British church of Roman times that later became a pagan Saxon temple.

From the Dean and Chapter of Canterbury Cathedral: a small piece of carved stone from the cathedral itself.

From the churchyard wall at Sulgrave Manor, the original home of the Washington family: a stone which will serve as a reminder that the original name of our college was Washington College.



GROUND PLAN OF TRINITY CHAPEL

English college chapels. The nave is in the style of the early thirteenth century, and the choir in that of the late thirteenth century. At the east end, and in the upper part of the tower, there is a suggestion of the perpendicular gathic. In the interior, the roof is supported by heavy wooden trusses of hammer-beam construction, the ceiling over the chancel will be richly decorated in color. The floor will be of stone.

The plans call for a beautiful rose window at the west end, which, with the lower part of the tower windows, will be filled with geometrical tracery in stained glass. The tracery becomes more flowing in the choir windows, with a decided shift to the perpendicular in the sacristies and chancel.

The chapel itself will seat approximately 300 men in the choir, with the addition of 300 more outside of the rood screen. Built against the tower is an outdoor pulpit, for use in connection with open-air services on the campus.

GIFTS FROM ENGLAND AND IRELAND

Worked into the new chapel will be several pieces of ancient stone that will link Trinity, Hartford, with her sister Trinities of England and Ireland, and with the ancient English Church. These include:

The framework and mullions of a window that originally was in that part of Whitehall Palace built by Cardinal Wolsey. These stones have been owned by the college for forty-two years, and are a gift of a former Hartford resident.

From Trinity, Cambridge: a corbel head from a building so old that it has been succeeded by one of the present venerable structures.

The Missionary College of St. Augustine has sent two stones, one a piece of Roman tile from the Chapel of St. Pancras, which is said to have been a pagan temple

From Trinity College, Oxford: an old building stone.

From the old Chapel at Trinity College, Dublin: a part of a pillar which was taken down about a hundred years ago.

TO BECOME DEAN OF CATHEDRAL AT FRESNO, CALIF.

SAN FRANCISCO—The Rev. Arthur W. Farlander, rector of All Saints' Church, San Francisco, since March of 1927, is to become dean of St. James' Cathedral, Fresno, in the diocese of San Joaquin, beginning February 15th.

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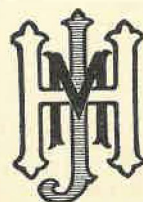
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## Churchmen Voice Concern Over Labor Problems

### Conference Forms Industrial Fellowship— Issues Statement

WASHINGTON—Concern over the rapid mechanization of industry, the "growing insecurity of employment," and some of the results of the rapid industrialization of the Southern States was expressed here tonight by a conference of Churchmen. The conference, which was attended by workers from several states, announced the formation of the Industrial Fellowship of the Church.

The delegates, called together by the Rev. Charles N. Lathrop, D.D., secretary of the Department of Social Service, represented the following trades: miners, carpenters, printers, machinists, railway conductors, federal employes, textile workers, engineers, painters, and hosiery workers. Spencer Miller, Jr., of the division on the Church and Industry of the National Council, presided.

#### STATEMENT ISSUED

The following statement was issued:

"We, the members of a conference on industrial relations called by the Social Service Department of the Episcopal Church on January 26, 1930, in the city of Washington, D. C., desire to record our conviction as workers and Churchmen on the relation of the Church to industrial problems.

"We are of the opinion that the conditions of industry at the present time in the United States are such as to challenge consideration and action of all Christian men and women. We are profoundly concerned by the rapid mechanization of industry and the displacement of labor, by the growing insecurity of employment, by some of the results of the rapid industrialization which is going on in the Southern states. These are but a few of the questions which have become characteristic of modern industrialism.

"Industrialism, in a word, has become so pervasive that it is no longer a question whether the Church will concern itself with this problem. Industrialism has become the characteristic feature of our contemporary civilization, and the Church, if it is to function effectively in the modern world, must function in and through an industrial order of society.

"Furthermore, the central problem of modern industrialism has become the problem of human relations. The Church, as the oldest and most authentic institution concerned with human relations, cannot escape a responsibility in this field. If Christianity is to become a wife of life, it must concern itself with every aspect of human relations.

#### CHURCH SHOULD HELP

"We are persuaded in addition that it is impossible for labor to solve the problems of industry alone. We are equally persuaded that it is impossible for employers alone to solve these problems. We believe that the most effective way for the Church to aid labor is to encourage the men of labor within the Church to help in the solution of these problems as Churchmen and Christians.

"We believe the same holds equally true for employers. We do not desire to emphasize our denominational differences. We do believe that labor or employers, as Churches, can most effectively assist the Episcopal Church in formulating the policy on these vital industrial questions. We believe also that if representatives of labor and management are directly responsible for the problems of industry, that it will be of great value in the solution of these problems.

"In accordance with these convictions,

we have joined together in the formation of an industrial fellowship of the Episcopal Church to interpret to the Church the problems of labor, and to interpret to labor the principles and policies of the Church. We commend similar action on the part of employers who are Churchmen.

"We recommend the appointment of a continuation committee of five, selected from this conference, to prepare a program of activity for such a fellowship and circulate it among the members of this Church."

### CHURCH AT PORTSMOUTH, VA., CELEBRATES CENTENNIAL

PORTSMOUTH, VA.—On Sunday, January 12th, Trinity Church, Portsmouth, celebrated its 100th anniversary. Two of the former rectors of the parish were in the chancel at the centennial service, the Rt. Rev. Arthur C. Thomson, D.D., Bishop Coadjutor of Southern Virginia, and the Rev. Newton Middleton, now of St. John's at Jacksonville, Fla. The Bishop of Georgia, the Rt. Rev. Frederick F. Reese, D.D., also a former rector, was not able to be present. The present rector, the Rev. Charles H. Holmead, officiated at the early celebration of the Holy Communion. Bishop Thomson preached the sermon.

Trinity Church was built in 1762, rebuilt in 1829, and consecrated January 10, 1830. A goodly part of the original structure still remains, although the church was enlarged and remodelled in 1893.

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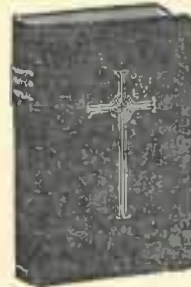
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### COADJUTOR OF WESTERN NEW YORK CONSECRATED

BUFFALO—The Rev. Cameron Josiah Davis, D.D., who for twenty-eight years has been at Trinity Church, Buffalo, was consecrated Bishop Coadjutor of Western New York in Trinity Church on Thursday, January 23d, at 11 o'clock.

The Most Rev. Charles P. Anderson, D.D., Presiding Bishop, who was to be the consecrator, was unable to be present, so the Bishop of the diocese, the Rt. Rev. David L. Ferris, D.D., took his place.

The declaration of the diocesan Bishop was read by the Rev. Charles D. Broughton, rector of the Church of the Ascension, Buffalo. The certificate of election was read by the Rev. Dr. G. Sherman Burrows, warden of DeLancey Divinity School, Buffalo. The canonical testimony was read by Daniel M. Beach; the evidence of ordination by the Rev. Dr. Samuel Tyler, rector of St. Luke's Church, Rochester; the consents of the standing committee by Myron M. Ludlow; the consents of the bishops by the Rt. Rev. Walter Overs, Ph.D.; and the compliance with general canons by the Rev. Dr. Herbert L. Gaylord, rector of St. John's Church, Canandaigua.

There was a celebration of the Holy Communion in the Chapel of Trinity Church at 8:30 A.M., with a special Intention for the Bishop-elect. The congregation began to gather at a very early hour, and long before the service the nave of Trinity Church was filled. Promptly at 11 o'clock the processional came through the parish house into the church. Just before this Dr. Davis had visited the clergy of the diocese in the room where they were vesting and had been presented with a beautiful Bishop's ring as the gift from them.

The sermon was preached by the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York, and was printed in THE LIVING CHURCH of January 25th.

Following the service, a luncheon was held at the Twentieth Century Club, at which time the bishops, clergy, and wives and out of town invited guests were entertained by Trinity parish. The luncheon was purely informal and no program was arranged. Bishop and Mrs. Davis received after the luncheon.

At 7 P.M. nearly 800 people gathered at a banquet in the Hotel Statler in honor of Bishop Davis. At this time the toastmaster was the Very Rev. Wyatt Brown, D.D., rector of St. Paul's Cathedral, Buffalo. Speakers were Bishop Ferris; Bishop Stires of Long Island; the Hon. Alanson B. Houghton, former Ambassador to Germany and Great Britain; Dr. Samuel V. Holmes, pastor of Westminster Presbyterian Church; and the Rev. Charles C. Carver, rector of Christ Church, Rochester.

### NEW HEAD FOR ST. AGNES' SCHOOL, ALBANY, N. Y.

ALBANY, N. Y.—The resignation is announced of Miss Matilda Gray as principal of St. Agnes' School for Girls, Albany, to take effect at the close of the present academic year. Miss Gray is completing her seventeenth year as principal of St. Agnes', during which time the school has grown in every respect, having in fact under her leadership been resuscitated from a feeble state and developed into one of the most attractive and useful of Church boarding schools.

The board of governors of the school announce the engagement of Miss Blanche

Pittman, principal of All Saints' School, Sioux Falls, S. D., to succeed Miss Gray at St. Agnes'. Miss Pittman will begin her duties at St. Agnes' at the reopening of the school next autumn.

The Rt. Rev. G. Ashton Oldham, D.D., is chairman of the board of governors, and two years ago raised the first portion of a building fund to secure new location and equipment for St. Agnes' School. The first unit of the proposed structure is nearly completed, situated on a thirty acre plot of ground in an admirable and advantageous site that will constitute an ideal place for the rebuilding of this old and well established institution.

### DEDICATE NEW CHURCH AT WISCONSIN RAPIDS, WIS.

WISCONSIN RAPIDS, WIS.—On the Second Sunday after the Epiphany, January 19th, the Rt. Rev. Harwood Sturtevant, D.D., Bishop Coadjutor of Fond du Lac, dedicated one of the most unusual and impressive church edifices in the mid-west. Designed by John N. Tilton of the Armstrong, Furst, and Tilton Company, Chicago, who also did the new Immanuel Church, La Grange, this new Church of St. John the Evangelist, Wisconsin Rapids, presents the majestic proportions of a cathedral, and yet has a seating capacity of but 200. Its architecture is a modern adaptation of thirteenth century gothic, with height fifty per cent greater than the breadth. An outstanding feature of the interior design is the dominant place given to the altar. The effect of great distance has been obtained and yet it is in direct and commanding view of every worshipper. The sanctuary, choir, side chapel, sacristy, as well as the nave, are complete in every appointment.

Among the interesting facts in connection with the building of the new edifice is this: that of 306 pledges given for its construction, 208 were from non-Churchmen. The cornerstone was laid by Bishop Weller on July 30, 1929, and the completed building cost \$70,000. The new organ, dedicated on Sunday afternoon, is the work of the Kimball Company and was given by Mrs. I. P. Witter, who is also organist of the mission. A recital was given by Allen W. Bogen of the Kimball Company before a congregation that taxed the capacity of the building. Other gifts included a Meneeley bell donated by Al Blommer, not a member of the congregation; altar vases and other equipment by I. P. Witter, senior warden; Pyx and oil stock by Edward Gleason, junior warden.

The Rev. James Madison Johnson is vicar of the parish. On assuming charge of the mission in October, 1925, he discovered a Church school of three pupils and a communicant list numbering eighty-two. Today there is a Church school of sixty-five and communicants numbering 158. Credit for the increase is given largely to a campaign of lay evangelism carried on in the community during 1927 and 1928.

The program of dedication included the first Eucharist and blessing of the chapel by Bishop Sturtevant at 7:30; the blessing and anointing of the high altar, dedication of the church, and sermon by Bishop Sturtevant at 10:30; the organ dedication and recital at 5; and a parish dinner at Hotel Witter at 7 o'clock. The toastmaster after the dinner was the Rev. Mr. Johnson, and brief addresses were made by the junior and senior wardens, the architect, Mrs. Witter, Mr. Bogen, and the Bishop Coadjutor.

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**ANNIVERSARY OF  
ANGLO-CATHOLIC CONGRESS**

NEW HAVEN, CONN.—The tenth anniversary of the Anglo-Catholic Congress movement in the United States was celebrated on Wednesday, January 22d, by Solemn High Mass at Christ Church, New Haven. The Rev. Dr. Charles C. Edmunds, professor emeritus of the General Theological Seminary and chairman of the Catholic Congress, was the preacher. Mass was sung by the rector, the Rev. William O. Baker.

At the luncheon which was held at the Graduates Club the chief speaker was the Rev. Shirley Hughson, O.H.C., assistant superior of the Order of the Holy Cross, and chairman of the Federated Fellowships of the Church. Dr. Edmunds, Dean Ladd of Berkeley Divinity School, and the Rev. Dr. William P. McCune, rector of St. Ignatius' Church, New York, also gave addresses.

In the evening the seventeenth annual gathering of the acolytes of the district assembled for supper in the parish hall. This was followed by a service in the church at 7:30. The preacher was the Rev. Dr. McCune.

**FIRE DESTROYS SCHOOL  
DORMITORY AT NENANA, ALASKA**

NEW YORK—Fire destroyed the new dormitory building of St. Mark's School for Indian children at Nenana, Alaska, on January 23d, according to a wireless message received by the Department of Missions on January 24th. All of the food supplies, and most of the furnishings, bedding, and clothing were saved. Miss Hissy and Miss Thompson lost personal belongings.

The building was less than a year old, of log construction, and occupied by thirty-four children and five American women. The building loss is covered by insurance to the amount of \$30,000 and \$2,000 probably covers loss not included in insurance.

Bishop Rowe is on an itinerary on the Pacific Coast, his exact whereabouts unknown to the Department of Missions, which has therefore telegraphed instructions to Nenana to return to their homes temporarily any children whose homes are within reach in mid-winter, and to secure permission to quarter others in any vacant government buildings in the adjoining white town of Nenana, about a mile from the mission. The acting matron, Miss Elsie C. Waitz, has been authorized by the secretary of the Department of Missions to make purchases of food and clothing immediately necessary, and to place an order to care for children remaining in Nenana. Fortunately, Nenana is on the line of the Alaska railroad.

**ENLARGED CHURCH AT FORT  
LEE, N. J., DEDICATED**

FORT LEE, N. J.—The new section of the Church of the Good Shepherd, Fort Lee, which has lately been greatly added to, was dedicated by Bishop Stearly on the afternoon of the Second Sunday after Epiphany, in the presence of a large congregation. The Rev. Canon William J. White read the lesson, and the rector, the Rev. Douglas H. Loweth, intoned the verses.

Bishop Stearly and the following priests delivered suitable addresses: The Rev. Richard P. Pressey of Grantwood; the Rev. James A. McCleary of Jersey City; the Rev. Allen Greene of Union City; and the Rev. George Carleton Wadsworth of Leonia. Another of the visiting priests

was the Rev. Albert E. Phillips, rector of the Church of the Mediator, Edgewater.

The memorials in the enlarged church include a Wurlitzer organ, given by Mrs. William S. B. Dana, of Cliffside Park; and four windows, whose donors are Mrs. White, of Edgewater, Mrs. Clara Piantadosi, and the family of Emil Stuart. There is also a new altar.

Founded seventy years since, the parish has a great degree of historical interest, owing to the fact that Washington's camp at Fort Lee was situated on the ground that the church now occupies.

**TEMPORARY CLOSING OF  
OLD ST. JOHN'S, RICHMOND**

RICHMOND, VA.—Old St. John's Church, Richmond, has by order of the vestry been temporarily closed owing to the danger of fire, and the congregation is worshipping at present in the parish house. St. John's is the mother church of Richmond, having been erected in 1741, and is one of the oldest wooden buildings in Virginia. It is one of the notable historic shrines of Virginia, being visited by thousands of tourists annually.

Owing to the increasing realization that the building was inadequately protected against fire, the congregation has been endeavoring for over a year to raise funds for the establishment of an outside heating plant in the churchyard and so remove all fire from the church. While sufficient funds have not yet been secured the erection of the building to house the heating plant has been started and the work will be pushed as rapidly as possible.

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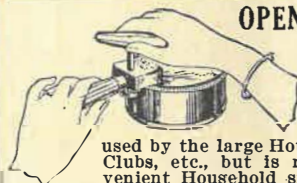


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**AMERICAN CHURCH  
MONTHLY**

The Rev. CHARLES CARROLL EDMUNDS, Editor

February, 1930

Vol. XXVII, No. 2

**EDITORIAL COMMENT**

Religion Without Dogma—What Can You Expect?—Who Invented the Christian Religion?—The Catholic Congress—Propaganda—Some Old-fashioned Services—Our Prisons—The Apportionment.

**THE REVISED PRAYER BOOK: THE HOLY EUCHARIST. PART I**  
William Colcord Woods, Ph.D.

**CIVIL AND RELIGIOUS MARRIAGE**  
Caleb R. Stetson, D.D.

**THE SISTERS OF ST. MARGARET IN HAITI**  
Ruth E. Longwell

**THE OBLIGATION OF THE CLERGY TO RECITE THE DIVINE OFFICE**  
Thomas J. Williams

**DOGMATISM IN SCIENCE AND IN THEOLOGY**  
H. P. Scratchley

**JOHN STRACHAN, FIRST BISHOP OF TORONTO. PART II**  
Robert Spencer Rayson, M.A., S.T.B.

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### C. M. H. TO HOLD ANNUAL INSTITUTE AT UTICA, N. Y.

UTICA, N. Y.—February 10th, 11th, and 12th are the dates of the tenth annual institute to be held by the National Church Mission of Help, in Grace Church and parish house, Utica, to which all interested persons, Church workers, representatives from social agencies, and Church organizations are cordially invited.

The Church and modern morals, the rural situation, the purpose and the practice of Church Mission of Help, its psychiatric approach and its spiritual approach, are among the subjects to be considered. Bishop Fiske and Bishop Coley; Dr. Lathrop of the national social service department; Benson Y. Landis, executive secretary of the Country Life Association; Dr. Richard H. Hutchings, superintendent of Utica State Hospital; the Very Rev. George L. Richardson, D.D., of All Saints' Cathedral, Albany; and a number of diocesan C. M. H. executives are on the program.

On February 9th, the Sunday evening preceding the institute, the director of the New York State Department of Social Welfare, Dr. Charles H. Johnson, will address a mass meeting in Calvary Church, held jointly by Church Mission of Help and the Central New York diocesan social service commission. His subject will be the New York State Program of Social Work.

### SEWANEE STUDENTS TO HEAR ADDRESSES ON MINISTRY

SEWANEE, TENN.—In view of the great importance and need of practical instructions on the conduct and management of a parish, the dean of the Theological School of the University of the South, Sewanee, has arranged for a series of addresses to be given the students by distinguished bishops and clergy on important subjects connected with the practical work of the ministry and on subjects connected with pastoral care and the varied duties and relationships of a modern pastor. This will comprise a series of fourteen addresses following a topical outline arranged by the Very Rev. Charles L. Wells, Ph.D., dean.

Among the speakers will be, Bishop Mikell of Atlanta, the Rev. Moultrie Guerry, chaplain of the University of the South, the Rev. Dr. O. J. Hart of Chattanooga, Bishop Juhan of Florida, Bishop Penick of North Carolina, the Rev. Elwood L. Haines of Greensboro, N. C., Prof. W. C. Bell, D.D., of Alexandria, Va., the Rev. C. Leslie Glenn of the National Council, Coleman Jennings, a prominent layman of Washington, D. C., and Bishop Roberts of South Dakota, whose subject will be Indian Missions.

### TRINITY CHURCH, TOLEDO, RECEIVES GIFTS

TOLEDO, OHIO—At the morning service on Sunday, January 19th, the rector of Trinity Church, Toledo, the Rev. Cedric C. Bentley, announced a gift of \$5,000 from Mrs. Arthur Secor for the parish endowment fund. This completes the sum of \$20,000 given to this fund in the past month and a half. At Christmas Mrs. William Bunting gave \$10,000 and the estate of Charles Peckham \$5,000. In addition \$1,000 has just been received from another parishioner, the income of which is to be used yearly for missionary purposes.

### UNUSUAL PARISH MEETING AT NASHVILLE, TENN.

NASHVILLE, TENN.—Something of an innovation in parish meetings was that of the Church of the Advent, Nashville, the Rev. Prentice A. Pugh, rector, held on Sunday evening, January 12th. The Young People's Service League of the parish presented the dramatic program, *What Price Youth?*, published by the department of religious education of the province of Sewanee for its home coöperation campaign.

The rector took the part of "the rector" in the program, "the judge" and all other characters being league members, in the first or court room scene. In the second, or parish house scene, the parts of the parish educational staff, etc., were taken by the holders of those positions, and the reports made were the actual reports for 1929 as usually presented at the annual parish meeting. The attendance was much better than at the ordinary parish meeting, and all present entered heartily into the spirit of the presentation. The election of vestrymen was held between the scenes of the dramatic program.

### MEMORIAL SERVICE FOR BISHOP MURRAY

BALTIMORE—In Old St. Paul's Church, Tuesday evening, January 21st, Maryland held a diocesan memorial for the late Most Rev. John Gardner Murray, who for twenty years prior to his death, on October 3d last, had been her strong leader.

The Rev. Dr. Arthur B. Kinsolving, rector of the church, read Evening Prayer, assisted by the Rev. S. Hilton Orrick.

The Rev. Dr. Arthur Chilton Powell, president of the standing committee, and Edward Guest Gibson, chancellor of the diocese, made the addresses.

### CATHOLIC CONGRESS TO BE HELD IN BUFFALO IN OCTOBER

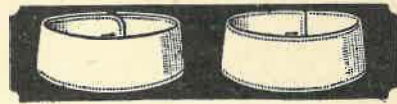
NEW HAVEN, CONN.—The fifth Catholic Congress will be held in Buffalo, N. Y., on October 28, 29, and 30, 1930.

### AN INDIAN CHURCH

OF Holy Trinity Church, Delhi, India, a writer says, in the paper of the Cambridge Mission:

"It is, of course, one of Coore's most beautiful buildings, but it has acquired with the years something more than beauty. Not to use that dangerous word, 'atmosphere,' it has the clear mark and character of a house of worship. The essential notes of obedience and joy are always present. Obedience, because as a background to it all that simple Prayer Book direction about the Daily Services is humbly and faithfully carried out, whether the padre is in Delhi or not. Joy and adoration are seen very Sunday in the choral Eucharist, or amid the banners and incense of the great festivals. The homemade, bright-colored vestments, the torches of the servers, the twinkling lights round the shining white altar, the rough but wholehearted singing of the eucharistic music, all seem to lift one beyond the mere pleasing or edification of the people to the 'chief end of man'—the glory of God. And it is all essentially simple and natural, not imported Anglo-anything, but the perfectly fitting expression of the worship of a people whose profound instinct for worship has been squandered and distorted for centuries, and now finds its true home in the Catholic Church, its only object in the Blessed Trinity."

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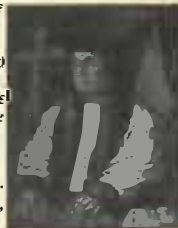
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"May they rest in peace, and may light perpetual shine upon them."

**FRANK NORWOOD BOUCK, PRIEST**

WATKINS GLEN, N. Y.—The Rev. Frank Norwood Bouck, rector of St. James' Church, Watkins Glen, died very suddenly at his home Saturday evening, January 18th. He was born July 2, 1864, at Middleburgh, N. Y. He received his college training at Wittenberg, Springfield, Ohio, and was also a graduate of the General Theological Seminary. He was ordained deacon in 1893 and advanced to the priesthood by Bishop Doane in 1894. He was missionary at Mechanicville, rector of Christ Church, Cuba; rector of St. John's Church, Clyde; chaplain at St. John's School, Manlius; assistant at St. Paul's Cathedral, Buffalo; and rector of St. James' Church, Watkins Glen, all in New York.

The funeral was held at St. James' Church, Watkins Glen, Wednesday morning, January 22d. The burial office was read by the Rt. Rev. David L. Ferris, D.D., Bishop of the diocese, and immediately following there was a celebration of the Holy Communion at which the Rev. Frank E. Bissel, assistant at Christ Church, Rochester, was celebrant. The body was taken from the church to the receiving vault in Watkins Glen Cemetery where prayers were read by the Rev. William H. G. Lewis, rector of St. John's Church, Clyde, New York. In the spring the body will be moved to its final resting place in the family plot at Middleburgh. Father Bouck leaves one sister, Mrs. Edwin Stoner Hoffman, and a nephew, the Rev. Paul B. Hoffman, rector of Trinity Church, Hamburg.

**CHARLES LANCASTER SHORT, PRIEST**

WORCESTER, MASS.—The Rev. Charles Lancaster Short, for many years a priest of the Church, died at his home in Worcester, on January 20th, at the age of 80 years.

The Rev. Mr. Short was born in Roxbury, September 4, 1850. He graduated from Columbia University, and also from the General Theological Seminary. He was ordained deacon in 1876, and priest in 1877 by Bishop Potter. He was assistant rector at St. James' Church, Hyde Park, N. Y., 1876-1880, and rector of Trinity Church, Melrose, 1880-1892. He became assistant rector to Dr. A. H. Vinton at All Saints' Church, Worcester, where he remained until Dr. Vinton became Bishop of Western Massachusetts in 1902. Mr. Short then became rector of St. Andrew's Church, North Grafton, where he remained until 1905 when he returned to All Saints', Worcester, as rector's assistant, remaining until 1914. During the absence of the Rev. Walton S. Danker in France as chaplain in the World War, Mr. Short was in charge of St. John's Church, Worcester, until 1918 when he retired from active service.

The Rev. Mr. Short married Lucy Adelaide Pratt of Worcester in 1896. His widow and two children survive him.

Bishop Davies conducted the funeral service in All Saints' Church, Worcester, on Thursday, January 23d, assisted by Archdeacon Marshall E. Mott and the Rev.

Henry W. Hobson, rector of the parish. Many of the clergy of the diocese were present in the chancel.

**MRS. E. D. HOWELL**

SUMMERVILLE, S. C.—Mrs. E. D. Howell, of Summerville, the widow of the late Rev. George E. Howell, died on January 15th and was buried on January 17th. The funeral was conducted in the Church of the Epiphany, Summerville, by the Rt. Rev. A. S. Thomas, D.D., Bishop of South Carolina, assisted by the Rev. C. A. Harrison.

Mrs. Howell was a loyal and devoted Church worker. For a long time she had rendered faithful service in the diocese of South Carolina.

**PAUL NOXON MYERS**

ST. PAUL, MINN.—In the sudden and tragic death of Paul Noxon Myers on December 3d, the parish of St. John the Evangelist, St. Paul, of which the Rev. Frederick D. Butler is rector, and the diocese of Minnesota have sustained an overwhelming loss.

At the time of his death, Mr. Myers was senior warden of the parish, and chairman of its finance committee; he was a member of the standing committee of the diocese, and until very recently a member of the Bishop and Directorate. In all important affairs affecting his parish and his diocese, Mr. Myers had long taken an active and deeply interested part and his advice and help were frequently sought and always freely and gladly given.

Immediately after hearing the sad news of Mr. Myers' death, his close and intimate friend, the Rt. Rev. Edward M. Cross, S.T.D., Bishop of Spokane, left for St. Paul and was present at the funeral which took place on December 6th, assisting the rector in reading the burial office.

**ALBERT PARKER**

EAST ORANGE, N. J.—On Thursday, January 9th, Albert Parker, senior warden of St. Paul's Church, East Orange, died at the age of 78 years.

Funeral services were held at St. Paul's Church on Sunday, January 12th, at 3:30 P.M. The Rev. William P. Taylor, rector of the parish, conducted the service, the vestry acting as honorary pallbearers.

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NEWS IN BRIEF

**CENTRAL NEW YORK**—St. Paul's Church, Waterloo, is raising funds for the erection of a new reredos.—The interior of St. Paul's Church, Holland Patent, has been completely renovated and redecorated.—St. Paul's Church, Watertown, has been presented with a pair of handsome altar vases by Mrs. Stuart Lansing in memory of her husband who was active in parochial and diocesan affairs for many years.—The Rev. J. Raymond Jones, rector of Christ Church, Oswego, will hold the opening conference of the provincial meeting of the Young People's Fellowship at St. Mark's Church, Mt. Kisco, February 21st to 23d.—On a visit to Calvary Church, Utica, Bishop Coley was presented by the men's club with a handsomely bound Book of Offices in expression of love and appreciation of the men of the parish.—Through the efforts of the Rev. Cecil Taylor of Pierpont Manor, assisted by two laymen of the parish, an old barn standing on the property of Zion Church has been razed and a new garage erected.—Five men active in the affairs of St. Paul's Church, Watertown, have been commemorated in a new Altar Service Book and three Chancel Books recently published.—A set of memorial windows have been presented to St. Peter's Church, Bainbridge, by Mr. and Mrs. Charles C. Kiby, in memory of their daughter, Olive.—The windows are of medieval stained English glass.—A new chapter of the Junior Brotherhood of St. Andrew has been formed at St. Peter's Church, Auburn, with sixteen members.—St. Paul's Church, Watertown, has paid off \$1,000 on its church indebtedness during the past year.

**FOND DU LAC**—The Rev. J. N. Barnett, rector of Trinity Church, Oshkosh, and the Rev. A. G. Powkes of St. Thomas' Church, Neenah, attended sessions of the College of Preachers in Washington during January.—Homer Hartman Bishop, for many years vestryman of Trinity Church, Oshkosh, died after a year's illness on January 18th, the burial service being conducted by the Bishop Coadjutor on the 21st, in the absence of the rector.

**GEORGIA**—The Society of the Nazarene of St. John's Church, Savannah, the Rev. C. C. J. Carpenter, rector, was very active in the week of January 5th to 12th, when services were held daily in cooperation with the world-wide spiritual healing convention, initiated by the Rev. John Maillard, warden of "the Divine Fellowship, London, England, and editor of *The Healing Church*. A new guild for intercession and healing was organized at St. Michael and All Angels' Church, Savannah, when, following a celebration of the Holy Communion, the rector of St. John's gave a short address on the meaning of spiritual healing and the value of such an organization as a guild for this special work in any parish.

**HARRISBURG**—The Rev. Hollis W. Colwell, rector of St. Andrew's parish, Harrisburg, has been elected chaplain of the Harrisburg Post 27 of the American Legion. This post is one of the largest in the state, numbering nearly 1,000 members.—Bishop Darlington has appointed the Rev. Thomas Worrall, of Lewistown, and the Rev. A. G. van Elden of Sunbury, to be members of the board of examining chaplains of the diocese.—The preacher at the opening session of the winter meeting of the archdeaconry of Harrisburg, held in St. Paul's Church,

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Harrisburg, January 13th, was the Rev. Clifford G. Twombly, rector of St. James' parish, Lancaster. The rector of the parish had invited all the clergy of Harrisburg, Protestant, Anglican, and Roman Catholic, to hear Dr. Twombly, and to take part in the discussion that followed. Several of the most prominent ministers of the city spoke at the meeting. Speakers at the Tuesday morning session were the Rev. Dr. Walter B. Stehl of Hagerstown, Md., and the Rev. C. S. Sedgewick of Harrisburg.

LEXINGTON—St. John's parish, Versailles, the Rev. Robert J. Murphy, rector, believes that it has established a record. As a result of the last Every Member Canvass sixty-seven per cent of the subscribers of the parish increased the amount of their annual pledges. No pledges were decreased and none discontinued.

LOS ANGELES—Miss Grace Brady, home on furlough from missionary work in China, was given a farewell reception by her home parish of St. Paul's, San Diego, on January 8th. She sailed from Los Angeles on the S.S. *President Lincoln*, on the 13th, to resume her teaching at St. Mary's Hall, Shanghai.—The Rev. Robert B. H. Bell, director of the Life Abundant Movement, conducted a spiritual healing mission at the Church of the Angels, Pasadena, from January 12th to 19th.—Christ Church, Coronado, is rejoicing in the use of an attractive new parish house, just completed to replace an inadequate building.—The annual parish meeting of All Saints' Church, Riverside, held January 14th, was preceded by a dinner marking the fifth anniversary of the rectorship of the Rev. Henry Clark Smith.

OLYMPIA—Following vivid presentations of missionary work in Japan and Alaska, the Rev. Charles Stanley Mook, rector of Trinity Church, Seattle, picturesquely presented the work in the Philippine Islands in that church on Sunday evening, January 19th. A realistic looking native house with grass roof stood out from the south transept bathed as it were in bright sunlight in striking contrast with the lofty chancel and marble altar which were flooded with violet as the congregation assembled, and then with brilliant electric and candle light for Choral Evensong. A choir of Philippine students of the University of Washington sang and a speaker told of the work of the Church in that field.

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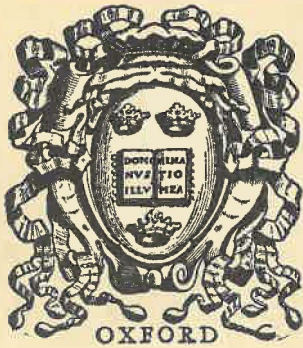
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