

# The Living Church

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

VOL. LXXIX

MILWAUKEE, WISCONSIN, JULY 14, 1928

No. 11

## The Standards of the Ministry

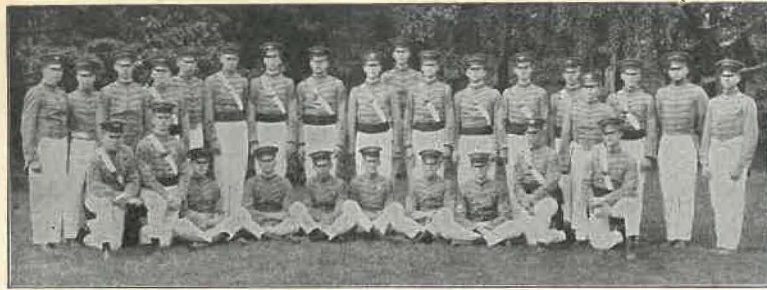
EDITORIAL

### “The Nadir of Nothingness”

REV. ARTHUR B. KINSOLVING, D.D.

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## EDITORIALS & COMMENTS

### The Standards of the Ministry

THE ordination of an individual to the Sacred Ministry is a matter in which the whole Church is vitally interested. If the Church is to grow with the country, if she is to adapt herself to changing conditions, if indeed she is to hold her own in influence and self-respect, she must have efficient, up-to-date, and reliable methods of finding, training, and commissioning the men who answer her call to the ministry. Above all, her methods of examining candidates, to separate the fit from the unfit (or misfit), ought to be as business-like as those used by organizations in the business world.

By this we do not mean that examinations for the diaconate and priesthood should be mechanical—on the contrary they must of necessity take into careful consideration the personal element. But it is notorious throughout the Church that there is no norm to which such examinations must approximate. Certain dioceses are well known by seminarians as well as by the clergy for the simplicity of their examinations. Men who have failed miserably and hopelessly to pass their examinations in a diocese where standards are only moderately high are not infrequently transferred by their bishop in despair to the bishop of one of these “easy” dioceses. This same man who has been failed by the board of examining chaplains in one diocese may be transferred to another diocese and passed and ordained within a few days of his failure. Perhaps in a few months he may even be elected to a parish in the diocese in which he failed, and be transferred thereto. Or a man ordained under the present canon relating to older men, having passed very simple examinations, may be transferred by the bishop ordaining him to another bishop, with notification provided by canon that he has been ordained under these conditions. But there the record ceases. Henceforth the man may be transferred as any other priest and no record of his special abilities or limitations is kept. Absurd conditions, fair neither to the men, the dioceses, nor the cures they fill!

THIS chaotic situation has long been recognized in the Church, and some years ago a Commission on the Ministry was appointed by General Convention, composed largely of the deans of our theological semi-

naries and examining chaplains, or their representatives, together with certain others particularly fitted for this work. This group was peculiarly fitted to study certain aspects of the recruiting and training of men for the ministry and has produced some valuable results. The most important of these was the Syllabus of Theological Studies, a practical outline based on the canonical requirements for ordination in the several dioceses, in an earnest attempt to standardize the canonical examinations for ordination to the diaconate and the priesthood. Of course the outline thus prepared could have no authority and its use could not be directed. It was only an approach to an ideal and could only be placed in the hands of the boards of examining chaplains of the various dioceses with the hope that it might inspire the examiners to use it as a standard, and that thus the Church might approximate more or less to a norm in its method of examining candidates for the ministry.

Under the present canons of the Church nothing more could be done. Canon 4, to be sure, designates by name the subjects in which candidates for ordination must pass examinations, and Canon 5 specifies certain exceptions which may be made in special cases. Beyond this, however, the matter is left to the several dioceses, and the wide variation in the composition and methods of their several boards of examining chaplains is in a large measure responsible for the unsatisfactory condition into which the whole problem has drifted.

There is something to be said for many of the dioceses where the academic standards are low. They are for the most part dioceses where the Church is weak, where congregations are few and scattered, where salaries are small, and where few men offer themselves for the ministry. The Bishop must have men to fill his missions. He finds it difficult or impossible to attract men already in orders and hence he gladly takes what he can get—men who are unable to pass the stiffer examinations elsewhere.

And here let us pay tribute to a large number of these men, academic failures. Many, many of them have proven to be real lovers of souls, have been marvelous pastors, have brought many to Christ, have served the Church faithfully and exceedingly well.

Not for a moment would we propose that simply because a man is unable to pass a fair academic examination, he should not be ordained. On the contrary, we are rather inclined to believe that there might be recruited a class of clergy who would be of great service to the Church of whom we should demand little or no theological school training and practically no examinations of the type contemplated by the canons. We are indeed very doubtful of the wisdom of sending a certain type of man who presents himself for ordination to the usual seminary at all. Often devoted men, earnest, pious, usually having simple origin, generally coming from the smaller, more rural parts of the country, offer themselves and are sent by their bishop to one or another of the colleges and seminaries, where frequently the tone of these institutions and the training the men receive there unfit them for return to places and people of the kind from which they have come.

With rare exceptions, we do not find this Church of ours ministering to the typically small town type of American, the poorly educated, and the laboring class. And when we do have such congregations, how infrequently does the pastor consider himself a fixture among his people, regarding his work as a permanent and valuable service. Rather are such congregations usually served by the young and inexperienced, who are avowedly serving an apprenticeship, just marking time until "something better" offers itself, or by old priests whose active and constructive work is done and who are just holding on to a job until they may retire. Is it any wonder that the Church is not winning or holding the laboring classes, the rural and the small town dwellers, when we are taking their own sons into the priesthood and so training and fitting them that they forget the very language of their people?

WE have watched with great interest the work of Dr. Logan at the Du Bose Training School in his training of men for rural work, and we are confident that his undoubted success promises much for the future of the Church in that field, if only Dr. Logan can stand the great strain of establishing and supporting the institution he has created. His work should have the generous and enthusiastic support of the whole Church. But when and where shall we have such an institution for the training of men to deal with the great masses of laborers in our cities, that great majority of our population practically untouched by the Church because our ministry knows not their language?

And then, to return to our original point, shall we ask Du Bose and other specialized institutions to conform their curricula to the standardized forms required by the canons on academic preparation, and shall we demand from the men trained at these schools that they be examined in all the canonical subjects? Shall we deny ordination to a genuine lover of souls who cannot master the details of Church history or the intricacies of New Testament Greek?

We do not want a stratified ministry, it is said. True, but need such specialized schools create stratification? Might there not be devised some system whereby a man's training, his achievements, and his qualifications can be made available for any bishop or vestry considering him for work? How great a help it would be if, when a cure is vacant, those charged with filling it had some more or less official certification of the whole background of the men being considered—their college, the courses taken there, their seminary, and other courses taken there, their canonical examinations, standard or specialized, their spe-

cial abilities, and all the other points of personal information that are essential for an intelligent, wise selection!

And why should not such "credentials" be kept up to date throughout a man's ministry, properly certified by his bishop or the board of examining chaplains of his diocese? If a priest takes additional work at a university or a seminary, it should be so noted. The cures he has held and their typical character should be recorded. His successes and his failures should be noted with equal care. Would we not thus avoid many of the present blunders caused by men being placed in cures for which they are not fitted, though they may be, and often are, splendidly prepared for some other field?

AND then one further step would seem necessary to clear the present chaotic condition caused by the difference in standards of examinations in the various dioceses, to which we have already referred. As necessary for the protection of the Church against differences in standards between "stiff" and "snap" dioceses is the need for protection to the candidates from the idiosyncrasies of examiners. We know of one case where there was a difference in degree of "higher criticism" between an examiner and a candidate which resulted in a man being kept a deacon for three years, because he believed there were three Isaiahs indicated in the Bible and one of his examiners believed that there were only two. In another diocese, one of the examining chaplains who was a specialist in canon law never conducted an examination in this subject, but in its place delivered a lecture thereon to each candidate.

Why should there not be a National Board of Examining Chaplains who would conduct uniform examinations for the diaconate and the priesthood at intervals each year in perhaps one central city in each province? Or why should not a plan similar to that of the College Board examinations, whereby the same examinations are given simultaneously in all parts of the country, be adopted? Of course the same examination should not be given to every candidate. The examinations should be of several types to determine a man's fitness to be ordained for the kind of work for which he is best prepared. The result of these examinations might be certified to the candidate's bishop and on the basis of them the diocesan board of examining chaplains, acting as advisors to the bishop, might determine upon the man's ordination.

The Commission on the Ministry has already performed an excellent service to the Church. Its members will be better fitted to pass upon the considerations we have suggested than is the editor of a Church paper who must necessarily look at the matter from the viewpoint of an interested bystander and who can only suggest some possible means out of the very obvious confusion of the present situation. We have tried, therefore, not to dogmatize on the subject nor to dictate what shall or what shall not be done, but rather to endeavor to open up some new lines of thought and respectfully submit these to the consideration of the Church, in the hope that the whole problem may be carefully and intelligently reviewed by Churchmen of every school. We cannot believe that anyone who knows the present situation wishes to have it prolonged, and we hope that a solution to the entire problem may be worked out to the satisfaction of all concerned. The matter is far too important to be lightly dismissed, for it concerns the entire body of the Church.

Is it too much to hope that the situation may be remedied at the coming General Convention?

**M**EMBERS of THE LIVING CHURCH FAMILY who have learned of the illness of the editor, Frederic C. Morehouse, will be happy to learn that he seems now to be definitely on the way toward recovery. By the time this issue is in the hands of its readers, unless there is an unforeseen setback, Mr. Morehouse will probably be completely out of danger.

A Personal Note

About the middle of last month, Mr. Morehouse went into St. Mary's Hospital, Milwaukee, for a series of operations of a rather serious nature. At his own request, nothing was reported of this in THE LIVING CHURCH at the time, and we have therefore said nothing to our readers during the long weeks in which we so anxiously watched and prayed that he might have strength to endure the ordeal and might speedily regain his health. Now, however, though he is not yet entirely "out of the woods," our anxiety is considerably relieved and we have every reason to anticipate the patient's slow but steady restoration to complete health.

To all who, knowing of the editor's illness, have remembered him before the altar and in their private prayers, we take this opportunity to express his and our appreciation and gratitude.

Mr. Morehouse will not be able to be at his desk or to answer mail for another month or two, so we ask our FAMILY kindly to address business mail to THE LIVING CHURCH or to Morehouse Publishing Co., rather than personally to him.

We shall hope to report even better progress toward convalescence next week.

**H**ERE is the creed of "men of common sense," as discovered by an anonymous writer in the July *Atlantic Monthly* (How often our versatile friend "Anon." is appearing these days in the columns of our distinguished contemporary.):

A "Sensible" Creed "I believe in God Almighty, Maker of the Universe, and in Jesus Christ, His spiritual Son, worthy to be our Lord;

possibly conceived of the Holy Ghost and born of the Virgin Mary (but these seem unimportant); suffered under Pontius Pilate, was crucified, dead, and buried.

"I believe in His descent into Hell and ascent into Heaven, symbolically. I believe there is some evidence that bodily He arose from the dead, and I believe in the immortality of His spirit; also allegorically that He sitteth on the right hand of God Almighty, and that I am judged or shall be judged by the spiritual views He taught on earth. I believe that no one could find a wiser, juster, more understanding, or more merciful judge of my actions.

"I don't quite understand the Holy Ghost, though I believe in the Holy Spirit of God; I believe in the advisability of some Church organization (though I do not like any of them very much). I do not appreciate the significance of the Communion of Saints. I believe in the forgiveness of sins, in the possibility of the resurrection of the body (though this seems remote), and in the probability of spiritual life everlasting (concerning the desirability of which many are in doubt)."

If the anonymous investigator has accurately phrased the creed of the average intelligent man, his conclusions are instructive as well as interesting, since they indicate wherein the Church is succeeding and wherein it is failing to get its message across to these individuals. But we wonder how thorough an investigation the writer, who seems to be a banker, was able to make, and how accurately he has summed up the information he acquired. He speaks often of "a number of" business men, "several people," and the like, but whether he consulted a dozen, a hundred, or a thousand men, who they were, and how he sounded them

out, are matters that he leaves delightfully vague. Under such circumstances, his conclusions can hardly be considered as very weighty or authoritative.

**T**HE passing of Mother Eva Mary, of the Community of the Transfiguration, adds another bright star to the galaxy of the Church Expectant. She died as she had lived—faithful, brave, trusting, serene, to the last.

Mother Eva Mary

Eva Lee Matthews came of a family that has given more than one illustrious member to the Church.

It was her vision and faith that made possible the Religious community to which she gave her life, and which has spread from its small beginnings at Cleveland to Hawaii and China, and has had the honor of being the first American sisterhood to enter the mission field, and the first Anglican sisterhood to receive Chinese women into the Religious life. Loved and honored by all with whom she came in contact, she will be sadly missed by all who knew her. But the sadness of her relatives and friends will be tempered by the glorious memory of her accomplishments and the certain knowledge of her continued life and prayers for them and for the work to which she gave her life.

May she rest in peace—and may the example of her saintly life lead other girls and young women of the Church to follow the trail blazed by her, forsaking all to follow the Master.

ACKNOWLEDGMENTS

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THE STOIC

**T**HE STOIC is a citizen of the whole world. Local, domestic, national ties bind him not. But this is a cheap way of gaining universality—this skipping the particulars of which the universal is composed. To be as much interested in the politics of Rio de Janeiro or Hong Kong as you are in those of the ward of your own city does not mean much until we know how much you are interested in the politics of your own ward. And in the case of the Stoic this interest was very attenuated.

As is usually the case, extension of interest to the ends of the earth was purchased at the cost of defective intensity close at home, where charity ought to begin. . . . We have all seen people who would give and work to save the souls of the heathen, who would never under any circumstances think of calling on the neighbor on the same street who chanced to be a little below their own social circle. The soul of a heathen is a very abstract conception; the lowly neighbor a very concrete affair. The Stoics are not the only people who have deceived themselves with vast abstractions.

—WILLIAM DE WITT HYDE, in *From Epicurus to Christ*.

# DAILY BIBLE STUDIES

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

## NEWNESS OF LIFE

*Sunday, July 15: Sixth Sunday after Trinity*

READ Romans 6:3-11.

**C**HRISTIANITY calls us all to newness of life, and yet such life is not easy. It demands a turning away from old habits and giving ourselves to the guidance of God's Holy Spirit. As in these summer days many of us are for a while taking a vacation, it may be well for us to meditate upon this newness of life which should follow us wherever we go. Changed conditions often make us forget our loyalty to the Master, but if we are sincere and desire to be healthy we should hold to Church and Holy Communion and be obedient to God's law for holy living.

*Hymn 425*

*Monday, July 16*

READ St. John 10:10-15.

**T**HE blessedness of our Lord's redemption is that it extends to our daily living. "I am come that they might have life," and this abundant life refers to our whole being, body, soul, and spirit, as well as to our actions. If my body needs rest and my busy brain needs relaxation, much more does the life of the soul need the inpouring of the dear Master's Spirit. It is a joy to believe that the Master comes to us especially when we are in a new environment, that He may give us new faith and love and joy. Our Christianity needs a re-creation.

*Hymn 426*

*Tuesday, July 17*

READ Gal. 5:16-25.

**S**T. PAUL well knew the temptations, not only of the heathen atmosphere, but of new and untried surroundings. Satan not only follows us when we go away, but frequently arms himself with new enticements. It is more difficult, unquestionably, to be sincere Christians when we are having a vacation than when we are in our accustomed routine of worship and service. The splendid cry, "If we live in the Spirit, let us also walk in the Spirit," brings before us at once that advance in spiritual strength which is so important for the Christian, for we are either going backward or forward. We cannot stand still. It might be well for us every morning during the summer to read over the list which St. Paul gives us of the fruits of the Spirit. It is all the better if we can repeat them as part of our morning devotions.

*Hymn 37*

*Wednesday, July 18*

READ Ephesians 5:15-21.

**T**HAT word "circumspectly" is a great word. It means literally, "looking around," and implies not merely guarding against possible danger or temptation but recognizing new opportunities. So also the expression "redeeming the time" means that we should take advantage of the time which God gives us, so that it may not be wasted. Mere idleness is harmful, for the old childhood's adage about Satan finding "mischief still for idle hands to do" is still true. How fine to realize that, wherever we are, the dear Lord has something for us to do for Him! A ready heart and a loving spirit will find often, when we are "far from the madding crowd's ignoble strife," wonderful opportunities to help some one and to bring gladness to some isolated brother or sister. It is said that in some communities the coming of summer visitors is rather dreaded because of their selfishness and somewhat ungoverned way of acting and speaking. Should not we Christians feel that we are representatives of Christianity, and that our way of living testifies for or against our Christian faith?

*Hymn 1*

*Thursday, July 19*

READ Isaiah 49:1-5.

**A**POLISHED shaft, to one who knows about archery, means an arrow which can readily and swiftly touch the target. If we are shafts hidden in the Master's quiver, then indeed we may be sure that He has work for us to do and that He has fitted us for that work. How inspiring, as we go away, to think that the dear Lord has something especially for us to do in the place whither we are going! We need not feel that we are still being burdened with duties, but we can feel that our rest-time is to be made all the more precious because our Best Friend has seen a need and has sent us to satisfy it. To my mind, the thought of God's planning for my few days or weeks of pleasure brings an added interest and an assured worth-whileness. To hear, as it were, the Lord's greeting when we arrive, saying, "Welcome, My child; I have something for Myself and you to do together," makes the vacation a glorious experience.

*Hymn 502*

*Friday, July 20*

READ I Thess. 3:11-13.

**S**OMETIMES the vacation leads us to the wilderness where we meet with few people, and sometimes we are led where there are many companions. May it not be that even in the isolation of some mid-forest camp there may be someone whom we may touch with our affection, passing on to him or her some of the abundant life and love which the Master has stored within us that we might give happiness and cheer to others? We all know that there are many people who are sad and troubled, even under a cheerful exterior, and we also know that in isolated places there are those who welcome a visitor and long to draw from him (though they will not acknowledge it even to themselves) something of the light and cheer of the outside world. To think that our love toward all men may find a thirst which we can satisfy, naturally and without pretence, is to realize the blessed strength and beauty of our Christianity and to rejoice that the dear Master can use us.

*Hymn 319*

*Saturday, July 21*

READ Rev. 2:1-7.

**I**T IS wonderful that the Tree of Life mentioned in the Book of Genesis (which God feared to have Adam touch lest he should live forever in his misery, and so he was driven out of Eden) appears again in the last Book of the Bible as one of the great blessings and joys of the Paradise of God. May it not be that even here on earth we are permitted, if we are reverent and lovingly loyal, to have some of the fruit of the Tree of Life which shall make us virile in body and mind, and full of faith in our spiritual experiences? If Christ gives us more abundant life, and that life seems to be suggested by the pure air and beautiful surroundings of some parts of our beautiful country, is it not a parable concerning the Tree of Life which in all its glory and strength in its Paradise home nevertheless sends down to us on the weary way some breath of holy power and happiness? Indeed, may we not realize that our change of scene suggests that blessed change that shall come at last, when we wake up after the divine likeness, and are permitted to be nourished by the fruit of the Tree of Life in Heaven, where the dear Master has gone to prepare a place for us?

*Hymn 511*

Dear Lord, go with me when I seek a few days of rest, that I may not forget Thee or fail to honor Thy name. Let me not forget the opportunities of worship, and give me that strength which Thou seest I need, not only in my body and in my mind, but in my faith and love towards Thee. Amen.

# "The Nadir of Nothingness"

By the Rev. Arthur B. Kinsolving, D.D.

IN the May issue of the *Atlantic Monthly* there appeared a very challenging article by Mr. Theodore MacManus, setting forth with vivid eloquence the present attitude of the Roman Catholic Church, for which he is an accredited spokesman. In this paper he says:

(1) That there are only two schools of Christian thought in the Western world.

(2) That if it is true that religion is the root of conduct, one or the other of these two schools must be largely responsible for world conditions today.

(3) That all Christian creeds, cults, sects, and Churches outside of Roman Catholicism have a common origin and a common responsibility.

(4) That they all have their sources in the principle of private judgment, and that this principle automatically tends toward more and more complete creedlessness and churchlessness.

He then defines the Catholic principle to be the principle or presumption of truth conveyed by Christ through His Church, and the Protestant theory to be the theory of truth conveyed to the individual by interior illumination, of whose authority he and he alone shall be judge.

He says further that the latter view means "it makes no difference what a man believes," or to put it colloquially, "One man's guess is as good as another's." He goes on to declare that, howsoever much they may differ, the polite and polished Episcopalian is a blood brother to the lantern-jawed Tennessee mountaineer, mouthing against the horrors of evolution; that Protestantism tends inevitably to break out and break off, because the root principle compels it to, and that the whole trouble comes from the exercise of the right of private judgment.

Under this theory a man is his own judge, jury, pope, and god. If he wants to walk out of the show altogether, he has a perfect right to, and this explains why we have in America fifty or sixty or seventy millions of more or less consistent human beings who have pushed the process to its logical conclusion, and rejected Church fellowship altogether. When Clarence Darrow mouths agnosticism, he applies the principle of private judgment. "Neither Dean Inge nor the shade of William Jennings Bryan, nor Harry Emerson Fosdick, nor Bishop Manning has anything whatever of justification or authority which is not the product of his own mortal mind." "Each one of these, so far from being free, has locked himself up in his own brain-cells, and has made his own god according to his own image and likeness."

This is a tremendous indictment, and yet this is only a part, for before he is through he traces all the horrors and sufferings that have issued out of the World War and all the threatenings of Bolshevism to the one fact that so much of the Western world has rejected ultra-montane papalism.

IN the first place, Christian history shows that there are not one but three fountains of authority, namely: the Church, representing the consensus; the Bible, representing a guaranteed guide in revealed religion; and reason—all validated by the Christian experience. Our Lord recognized each in its place. "Hear the Church," "tell it to the Church," are counsels from His lips. Again, "Search the scriptures," and yet again, "Why of your own selves judge ye not that which is right?" The extreme Churchman, for example of the Roman school, would exalt Church authority as climaxing in the papacy at the expense of both the others. It holds tradition above even the words of the Gospel. It claims the right to create new dogmas and doctrines which are admittedly not found in the canonical scriptures of the New Testament. It profoundly distrusts reason, and anathematizes private judgment.

The opposite extreme of individualistic Protestantism flouts the value of the consensus, of the historic witness of the Church, the check-up of the individual by the mind of the larger group. In the great upheaval of Christendom three and

a half centuries ago there was one national Church, the Church of England, which recognized that there is a truth in all three sources of assurance, the Scriptures, the Church, and reason. So "authority and freedom" became one of her watchwords. Authority without freedom becomes tyranny. Freedom without the recognition of regulative authority becomes license. The whole balance of thought, which seems to have behind it the mind of Christ, lies in the coördination of authority and freedom, giving reasonable play to each.

Throughout his article this writer identifies the authority of God with the authority of the Roman pontiff. When was the Bishop of Rome officially declared by his own Church to be infallible? Not until the year 1870 of the Christian era, which many of us remember. I pass by the bitter opposition in the Vatican Council of that year by some of the greatest scholars of that communion to the monstrous assumption of papal infallibility, and to the fact that a bare quorum, when scores of bishops had left for their homes, in a rump council, put over the dogma. One bishop of all the bishops of Christendom, by that late dogma, of which the early Church and the Church of the seven ecumenical councils knew nothing, is declared when speaking *ex cathedra* to be the exclusive mouthpiece of divine wisdom, and to voice the whole authority of the Lord Jesus Christ!

NOW the papal Church numbers a great many saints and a great number of scholars. But it comprises only about one third of Christendom. What is to be said of the 350 millions of Christians who prefer to acknowledge the authority of Jesus Christ Himself and the New Testament revelation centering in the Gospel and the witness of all of the apostles, St. Matthew, St. John, St. Paul, St. James, St. Peter—apostles who were richly endowed with the gifts of the Holy Spirit, and all but one of whom was a companion of our Lord during the days of His flesh?

If a man appeals from the authority of the Bishop of Rome, one of the five original patriarchs, and one who, some four or five centuries after the Christian Church started, borrowed from the Roman civil state the title of Pontifex Maximus, and then reached out after temporal power, as his successor does today—if a man appeals from this authority to the Lord Jesus who said, "My kingdom is not of this world," and to His apostles, and to the New Testament, and to the living Church, why is he to be counted as rejecting the whole Christian principle of authority? The great principle fought out at the Reformation was the right of the human soul made in God's image to immediate approach to its God and Saviour. That right was so firmly established that it is not likely that it will ever be lost. Never again in human history will it be necessary for a man to accept papalism in order to be a Christian. Our English forefathers fought against that for many centuries before their freedom was achieved.

Now when a man rejects the authority of God, the kind of God whom the Lord Jesus revealed, I can understand its being said that "he is on his way to becoming a philosophical if not a physical anarchist." But must this be said of all who reject the fictitious, centralized authority of a so-called infallible man? Are all who do this "making a god in their own image," and flooding the world with license, violence, and free love? Are the great non-Roman Christian bodies of this land, whose pioneers evangelized the American wilderness and planted the knowledge and love of the Lord Jesus on our frontiers—are these people inculcating and furnishing the seed-beds of our gunmen and libertines? Do not in fact a very large number of these criminals come from populations, like the Italians, far more directly under the tutelage of the papal Church?

The whole article referred to is a bold assault upon the principle of religious freedom, one of the fundamental principles of this government. Well, what had we before the days of religious freedom? For one thing, we had the Spanish Inquisition, surpassed in its cruelty only by the record of the Moham-

medan Turks; and we had the massacre of St. Bartholomew's and the persecution of the noble Huguenots, Waldenses, and Albigenses, and the bloody trail of those who caught the same spirit—the Covenanters, the murders of Henry VIII and Bloody Mary, and the reprisals of the Puritans when they came into power. Is it not rather better today? Do we not owe some debt of gratitude even to Thomas Jefferson and Roger Williams for the privilege of worshipping God according to our own consciences?

Now let us turn to the abuses of freedom. It is granted freely that all down the track of history men have abused and terribly abused their freedom. Yet far better this than to force them to live under religious absolutism. There is no virtue in compulsory Christianity. To be worth anything it must be the result of the free choice of one's own heart and will. The suppression of any of our faculties is a maiming process. No doubt it is true, as it is often alleged, that a great many professors in colleges abuse their academic freedom. But surely the cure for it is not to attempt to put them in strait-jackets but to wait calmly for the time when they realize that the pendulum has already swung away from arid and provincial materialism to a far more spiritual conception of matter and life. It is perfectly true that under freedom we often find today "the cold, unloving, sterilized infidel," but I do not know that there is any more of him among us than is to be found in Mexico and Brazil.

With all her limitations and false emphases, the Roman Church has rendered the world an incomputable service. She has "trained people to worship God with entire devotion, complete simplicity, and has naturalized religion in the common life of man." The Roman Mass has been called by an Anglican scholar "the most potent instrument of religious cultus possessed by the Christian world." It is the center of a definiteness in practice from which a large part of Protestantism has much to learn.

But religious certainty is not likely to be found by the more thoughtful people of the world exclusively either in an infallible Bible, an infallible Church, or an infallible Christian experience. None in fact is infallible, so we must use the light from each. Again, Jesus Christ chartered all three. "Search the scriptures"; "Hear the Church"; "Why of your own selves judge ye not that which is right?" Each contributes its quota to our final certainty. We go to the Book of God to find the authentic Christ, His teachings, and His Church; and when we prove His words in our own experience, and have our individual experience corroborated and corrected by the larger, collective experience of Christendom, we are in a fair way to reach the goal we seek.

Many years ago a very devout man in the great Roman communion wrote this prophecy and dream: "A holy monk of the Franciscans will one day be elected Pope. He will accept his choice as God's vocation, refuse the triple tiara and the fisherman's ring and the homage of the cardinals, and go in penance, clad in the rough habit of his order, to cry for mercy for the sins of his predecessors. And then full of the spirit of Simon Peter after Pentecost, he will begin his duties in the spirit of forgiving love and world-wide charity. His first encyclical will have as its motto, 'Not that we have dominion over your faith, but are helpers of your joy.' He will speak not of St. Peter as the Rock, but of the Lord Jesus as the only Primate worthy of world homage. 'I am in your midst as he that serveth.' And then he will set to work to bring together in charity and mutual respect the scattered members of the world-wide flock of Jesus Christ, 'that they all may be one'; and in the humility of St. Francis he will leave the precincts of the Vatican to preach in his cowl an evangel of love and service, seeking only to bring men in repentance to the feet of Christ."

It was only a dream, but it shows how the living Spirit of the Lord Jesus haunts and dominates the truer sort of men, and how surely the future belongs to Him. There is only one Head in the long story of Christendom worthy to wear the triple tiara, and that is the Head of Jesus Christ Himself.

Would you have music? Listen to the waterfall. The scale is infinité, and God is organist.

—MORTIMER COLLINS, in *Comedy of Dreams*.

## THE ORDER OF SANGREAL

BY A NEOPHYTE

GRAY FOG blew in from the lake, veiling the campus of Racine College with a nebulous mist on which the lights gleaming through ivy-covered windows of the old quadrangle made little rainbows. Rain had ceased, but still the trees dripped a little, softly, although the brick walks through the soft green grass were dry.

Outside the door of the vine-clad chapel a group of fifty gathered, silent, expectant. Compline had just ended. All the lights within had been extinguished; but the windows quivered with the mellow-sweet tones of the organ, murmuring in deep chords.

The group outside the chapel door waited in silence. They were to receive the first degree of the Order of the Sangreal. Much had been heard of it, but little was known. They had been told it was a search for the truth of God in daily life, a fellowship in the joy of religion, but just how it was to be begun, they did not know.

A deep, low, prolonged tone sounded from the organ within, and a young man, who had been designated as leader, approached the door and said, "The Master bids us 'Knock and it shall be opened.'" He gave a peculiar knock, whose mystical cadence was answered from within.

The door opened, and a priest, vested in white, appeared from the darkness.

"You must enter one by one," he charged, "and as you enter close your eyes, in token that for this hour you shall shut out from your mind all save the truths which shall be shown you herein."

The pilgrims entered, one by one, their eyes closed, the leader's hand delivered them to the hand of the elder pilgrim. They stood in silence in the stone-floored vestibule, while the organ throbbed and murmured.

"Open now your eyes," said the elder pilgrim, "and tell me what you see."

This pilgrim will never forget. Beside the marble font stood three acolytes in white, one carrying a cross, one on either side carrying a lighted torch. Beyond, and facing us, stood a group of priests, vested in white. To our right stretched the great, vague, high, empty chapel, completely dark except for six candles which burned upon the high altar. Before it knelt a figure in white, the master of the degree, the yellow gleam of the candles reflected faintly on the shining white he wore.

Question and answer followed between the elder pilgrim and the leader, setting forth the philosophy of the first degree, which teaches that life is a pilgrimage like that of the children of Israel through the desert, and that as they followed the cloud and fire to Canaan, so must we follow the cross and lights of the sacramental philosophy until we reach the throne of God.

"Set forward," he bade us, "as Israel followed the fire by night."

THE organ swelled out into a burst of melody, and riding high upon it the voices of an unseen choir, pilgrims who had made their pilgrimage in the great storm a week ago, rang out loud and clear in the hymn, "Through the night of doubt and sorrow." Often as we had sung that hymn in our parish church, its beauty now took such hold upon me that I could not sing, for the swelling in my throat, as the three boys carrying the cross and torches set forward down the aisle, and the pilgrims followed, two by two. I think the other pilgrims felt the same way. Had it not been for the singing choir, invisible in the darkness, the song might have gone unsung.

We followed down the aisle toward the gleaming lights which marked the high altar. They threw into bright relief the flowers and the dossal curtain behind, but the roof stretched enormously high into the darkness above us. We could only see one another and the cross and lights ahead.

Then the master, kneeling at the foot of the altar, arose and bade us halt. He charged us that we must all appear before the throne of God, which stands at the end of the pathway of life as the altar stands at the end of the broad aisle leading from the door of entry; but that it is ours to choose whether we shall tread the pathway of life following a guide who knows the way, or a blind guide who shall lead us into a ditch, or

(Concluded on page 364)



# The Canadian Church at Work

## II. In the Diocese of Ontario

By the Rev. Francis G. Kirkpatrick

Rector of Ameliasburg, Ont.

THE diocese of Ontario is not co-extensive with the civil province of that name, but forms only a very small portion of it, consisting of four counties fronting on the eastern extremity of Lake Ontario and two immediately adjoining on the River St. Lawrence, with a length of one hundred and forty miles and a breadth varying from one hundred to thirty.

The name Ontario as applied to the diocese must not, however, be considered a misnomer, as it antedates the giving of the name to the province, being chosen because a considerable portion of the borders of the diocese are washed by the waters of the lake bearing that name—not the only instance of conferring a name upon a diocese on account of a great geographical feature.

Originally the area now covered by the diocese was included in the jurisdiction administered by the Bishop of Quebec. It became part of the diocese of Toronto on the formation of that diocese in 1839, and in 1861 was formed into a separate diocese, with its present name, and consisted of the fourteen easterly counties of what is now the province of Ontario. In 1896 the diocese was divided, the eastern part constituting the new diocese of Ottawa.

The first organized Church work was begun in 1785 at Kingston, now the see city, and gradually extended with the growth of population. Toward the middle of the following century the tide of immigration increased very considerably, and the Church was strengthened, especially by arrivals from Ireland who brought their own distinctive type of Churchmanship, which persists till the present day in some districts.

When the diocese was formed in 1861 there were twenty-nine parishes within the present boundaries, and in 1896, when it was divided by the setting apart of the diocese of Ottawa, this number had increased to sixty.

The diocese is mainly rural, and agriculture is the chief industry, except in the northern part of the counties fronting on Lake Ontario, where the land is rough. There are no large cities, Kingston having a population of 22,000, and Belleville 12,000. There are several towns, all situated on the waterfront. Railways and roads make communication comparatively easy in the southern portion.

A SURVEY of present conditions makes it evident that progress in recent years has been steady. Statistics show that the Church has gained in numbers among a population which is almost stationary. In the cities and some of the towns the Church people constitute about a quarter of the total, but in the majority of the country parishes the proportion is very much smaller. There are on

the rolls 28,000 individuals and 11,000 communicants, 136 churches, sixty clergy in active service, and fifty-eight parishes, including eighteen missions. There are two archdeaconries and six rural deaneries. The amount expended annually for stipends of clergy is \$89,000, and other disbursements are \$120,000. Invested capital is \$700,000, and the estimated value of all property is \$1,565,000.

There is a clergy widows' and orphans' fund, as well as a superannuation fund, and the diocese assists in carrying a

policy, under the group insurance plan, on the life of every clergyman. The missionary clergy of the diocese are paid monthly through the synod office. Some of the parishes possess funds held in trust by the synod for the benefit of the incumbents, the original source being either private benefactions or government grant of lands—a relic of the time when the Church was endowed by law. Most of the churches are well designed, substantial, and suited for the dignified rendering of public worship, and almost every parish has a comfortable parsonage. There is also a handsome residence for the Bishop and an office building in which the business of synod is transacted. About two-thirds of the clergy are of Canadian birth and one-quarter are sons of the parsonage.

The Bishop—the fourth to hold the office—the Rt. Rev. Charles Allen Seager, M.A., D.D., LL.D., was elected in 1926 and brought to the position an extensive experience in parochial and academic work and in the wider councils of the Church.

One-third of the parishes are classed as "missions," the term indicating that part of the stipend of the clergyman is paid by the diocesan mission fund. Some of these places are pleasant and old-settled country districts, where the work cannot be regarded as arduous, but there are other missions, particularly in the northern part of the diocese, which demand constant effort and strain. The problem of supplying the ministrations of the Church in these places has always been difficult, and re-arrangement of the field has been necessary from time to time.

Let us take one case as an example. For five years prior to last spring, the three missions of North Hastings were ministered to by a priest-in-charge, living at the center, Bancroft, and a student at Maynooth, sixteen miles north, and another at Coe Hill, twenty-two miles south, during the summer months, the priest being alone for the winter. Organized last spring into a community mission, covering 1,200 square miles, including seven places where services are held, the mission is staffed by a priest-in-charge and a deacon, both living at the center, Bancroft. Each missionary possesses a car and each covered approximately 9,000 miles during the season



RT. REV. CHARLES A. SEAGER, D.D.  
Bishop of Ontario



ST. GEORGE'S CATHEDRAL, KINGSTON, ONT.  
View looking toward the chancel and side entrance

when the roads were open for traffic. During the winter horses are used, the average drive on Sunday being sixty miles. The most important feature of the work, outside of the regular services, is the pastoral visitations in isolated districts. This includes many baptisms and private communions. On these visits the missionary always experiences the greatest hospitality and is treated with respect. Three Sundays out of four the priest and the deacon have a celebration of the Holy Communion together early in the morning before separating for the day's work. The country is hilly and rocky, with much bush. There are a few scattered clearings, where agriculture, of a sort, is engaged in. The chief industries are lumbering and mining.

An interesting and important work has been carried on for the last 140 years at Tyendinaga Indian Reserve, on the shores of the Bay of Quinte, among a "band" of about 900 Mohawks, first by catechists and later on by resident missionaries. Originally living in New York State, they came to their new home in 1784. It is related that they landed on a Sunday morning, and their first act was to bring their canoes out of the water and form them into a pile as nearly like an altar as possible, and have a service around it. They had no clergyman with them, but Dr. Stuart, who came to Kingston with the first settlers, was delighted to find them, as they were his former parishioners in New York. He and Chief Joseph Brant translated parts of the Bible and the Prayer Book for them. They commenced to build their first church in the year they landed, and have never since been without a suitable church home. They now have two fine stone churches. Christ Church possesses the famous Queen Anne communion service, which is used on special occasions and at all times kept carefully guarded. It was buried for four years at the time of the Revolutionary war and afterward brought over. The use of the Mohawk language in the Church services was discontinued about forty years ago.

No account of the work in the diocese would be complete without a reference to the cathedral at Kingston. The original building was erected in 1792 as the parish church of St. George, on a lot adjoining the present site, and was of small dimensions, and constructed of wood, "with a cupola at the wrong end," but it represented the best efforts of the early settlers. On Sunday, the eighth day of July in the same year, soon after its completion, the proclamation of the establishment of the government of Upper Canada was read within its walls and the oaths of office administered. It served till 1825, when a stone building of the Georgian style was erected, the cost of which was defrayed in part by a gift of £1,500 from King George IV. It was enlarged in 1846 and the handsome colonial front portico and the tower were added. In 1891 it was again enlarged by the addition of transepts and a deep chancel and surmounted by a massive dome. In 1899 it was swept by fire and its historic memorials were lost, the altar cross being the only emblem that remained unscathed. Restored within two years, it stands, as it has ever stood, for the reverent and dignified worship of Almighty God.

The cathedral city and the diocese have recently been honored and privileged by the presence of the triennial meeting of the General Synod of Canada. The inspiring discussions of present problems by the leaders of the Church and the stirring messages proclaimed by its prophets from a hundred pulpits should inspire those who live in a quiet corner of the world to go forward in faith.

*Almighty God, whose most dear Son went not up to joy but first He suffered pain, and entered not into glory before He was crucified, mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through the same Jesus Christ our Lord. Amen.*

—Bishop Slattery.

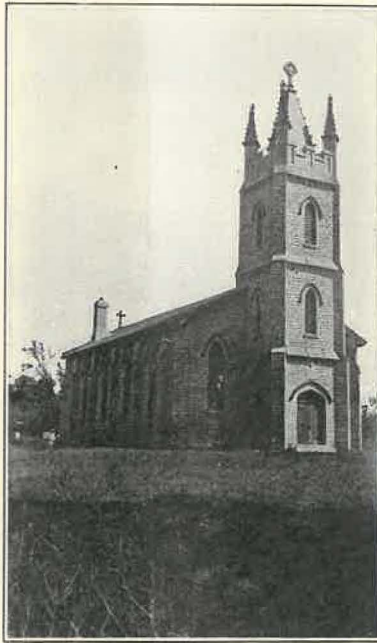
UNEMPLOYMENT

BY CLINTON ROGERS WOODRUFF

WHAT is the truth about unemployment? Unemployment is again widespread, the American Association of Labor tells us. Its president is S. A. Lewisohn, a large employer of labor. Industry is producing more and more goods—with fewer and fewer workers. To the earlier terms "seasonal" and "cyclical" is now added "technological" unemployment. The "Standard Recommendations" for "mitigating the effects of unemployment, prepared by this association during two previous periods of depression, and reinforced by the President's Unemployment Conference of 1921, are still "rusting for lack of use," we are informed. Secretary Hoover announced a nation-wide survey to determine, among other things, "Where are the hundreds of thousands of workers no longer needed in manufacturing?" Governor Smith of New York recently ordered a state survey of unemployment and has already urged mayors and county officials to speed up public works.

In another connection this association informs us that widespread unemployment has again appeared. "Once more this country, slow to adopt urgently needed permanent measures of prevention, is faced with the problem of relief for thousands of jobless workers." The decline in the volume of employment is serious enough to call for immediate public action to combat and if possible to avert the worse consequences of an acute depression. Signs of a downward trend of employment have been multiplying during recent months. The Labor Bureau, Inc., estimates that 4,000,000 workers are at present out of work. The United States Bureau of Labor Statistics shows that for the country at large in 1927 employment in manufacturing dropped to a point lower than any year since 1914, except 1921, a year of acute depression, and ten per cent lower than in 1923.

Federal Reserve Board figures indicate a drop of 3.4% in manufacturing employment during the year 1927. The National Industrial Conference Board reports a similar downward trend of employment in twenty-five industries throughout 1927. The American Federation of Labor on February 26, 1928, reported that increased unemployment is shown by statistics from local unions in leading industrial cities. It states that "the average unemployment in those twenty-three cities is over one-sixth of the workers represented by these unions."



INDIAN CHURCH  
Christ Church, Mohawk Indian Reserve, Tyendinaga, Ont.

City	Oct. to Dec.	Jan.
	1927	1928
	Per cent	Per cent
Baltimore	31.2	42.5
Cleveland	16.6	33.8
Detroit	21.0	32.3
Philadelphia	14.3	30.6
Buffalo	12.3	26.7
Omaha	14.7	26.0
New York	18.6	24.2
Los Angeles	16.2	22.7
Jersey City	12.4	21.6
Denver	19.4	21.3
Boston	17.8	19.6
Cincinnati	12.0	18.6
Pittsburgh	15.1	17.6
Birmingham	12.3	16.6
San Francisco	11.7	14.3
Seattle	10.0	13.0
Washington, D. C.	9.3	13.0
St. Louis	8.4	12.5
Minneapolis	8.1	11.6
Milwaukee	7.3	9.8
Atlanta	8.7	9.7
San Antonio	4.0	9.0
Chicago	11.2	7.8
Average	13.8	17.8

SOME United States senators (how accurately informed they are I am unable to say) declare that the number of unemployed is nearer 5,000,000 than 2,000,000 and that the total might run to 6,000,000.

According to the estimate of the federal Department of Labor, the actual number out of work in the United States at

the beginning of this year was 1,874,000. Secretary Davis included in his statement one from Ethelbert Stewart, Commissioner of Labor Statistics, in which we read:

"The foundation of the estimate here submitted is the known figures for 1925: (1) manufacturing wage-earners, and (2) railroad employees. These, with the estimates as of January, 1928, are as follows:

In 1925 Employed	Estimated Employed January, 1928	Estimated Shrinkage
8,383,781	7,739,907	643,874
1,752,589	1,643,356	109,233
10,136,370	9,383,263	753,107

"The railroad figures are of December, 1927. The estimates show a decrease in employment of 7.43%.

"No figures are available for: agriculture, mining, clerical workers, domestic service, and trade, and it can only be assumed that they have been affected in a like degree.

"The number of employees in 1925 used in this calculation (that is, persons working for wages or salaries for others) is estimated at 25,222,742. This figure does not include any persons operating their own business or profession. The calculated number of employees of January, 1928, upon the same basis, was 23,348,692, leaving a shrinkage between the two periods of 1,874,050."

Secretary Davis says that the volume of employment "tended downward from April 1, 1927, up to and including January, 1928," but that "the February report shows an upward trend in employment."

Bankers' and brokers' circulars present the conservative view. The National City Bank in its April (1928) *Bulletin* endorsed the Secretary's estimates, saying:

"During the first two months of the year contracts awarded throughout the country for building amounting to \$892,500,000 were fifteen per cent greater than a year ago, and reports from architects and builders indicate business ahead as far as they can see. Automobile production in many plants is making new high records, and the industry as a whole is doing better than a year ago. While the effect of keen competition and lower prices of cars on the earnings of many of the manufacturers is still a matter of conjecture, it is clear that the industry can be counted on for a large employment of labor and consumption of materials through the first six months at least.

"The lumber industry is responding to the upturn in building with continued heavy gains in production, sales, and unfilled orders as compared with a year ago. In textile lines, silk goods mills are unusually active, while the demand for rayon appears to have no limit.

"The Department of Labor has just completed its survey of unemployment which it estimates at close to 1,900,000 workers, a figure considerably less alarming than the 3,000,000 to 4,000,000 frequently quoted. Employment, moreover, is on the up-grade, reports of the Philadelphia Federal Reserve Bank and of the New York State and Illinois labor departments, indicating an enlargement of payrolls during February."

Welfare societies report the hardest year for a long time. C. S. Slatcher, of the Union Benevolent Association in Philadelphia, reported to a Philadelphia conference that 76% of his applications in January were due to unemployment. The Family Society, which enjoys an income of \$400,000 and more, has had to stop the consideration of cases due to unemployment. Similar reports come from Boston, New York, and Baltimore, to mention only a few typical cities.

WHETHER the number of unemployed is 5,000,000 or 2,000,000 there is admittedly a serious problem of unemployment. In the view of the Secretary of the Department of Labor:

"The factors which have brought it about are many. Among them we cite the floods in the Mississippi Valley and New England; the tornado which swept Florida and its attendant losses, the temporary closing of a part of certain major industrial plants, and a disturbance in the bituminous coal fields, which has lasted many months. All these have temporarily decreased the opportunities for employment and have also adversely affected employment in other lines of industry.

"In 1927 the total net immigration both inside and outside the quota countries amounted to 252,000. A considerable percentage of these were prospective laborers. In addition to these immigrants, admitted during a year when our own people were losing employment, there was the annual influx of 205,000 from the farms to the cities. We further have practically 2,000,000 boys and girls in our own population who reach the working age each year."

Secretary Davis put his finger on another important point when he said in one of his March speeches that we can make all the boots and shoes needed annually in America in about

six months, and we can blow all the window glass needed in America in seventeen days. We can dig all the coal necessary in six months with the men now in the industry. Because of our increase in population in the last eight or ten years it now should take 140 men to supply the needs of the country where 100 could do so. Instead of that, and in spite of our having 20,000,000 more people, the needs of the country are fully supplied with seven per cent fewer workers than we needed in 1919.

What are we going to do about it? One of the most important suggestions is to the effect that the federal, state, and municipal governments undertake additional public works in times of depression and that the big companies do the same. One big Philadelphia corporation has done this, starting some important new undertakings months ahead of what it had intended. Senator Jones introduced a bill in the Senate to begin immediately the prosecution of federal improvements totaling \$154,400,000 of work.

A book published by the Pollack Foundation for Economic Research (Newton, Mass. \$2.00), entitled *The Road to Plenty*, suggests that "we measure the forces which make us prosperous, particularly the right flow of consumer income; and second, do whatever is necessary to sustain that flow," following this up with the suggestion that a federal board be created that will collect such data and meet impending change in prosperity by anticipating it with savings to be used in an emergency. In other words, as soon as salaries seem ready to fall, due to slack business conditions, the government should launch enough large public enterprises, such as national highways and buildings, etc., to provide employment and thus turn the tide in the right direction.

*The Road to Plenty*, which is by William T. Foster and Waddill Catchings, is told in the form of a story based on a conversation between a professor, a lawyer, a salesman, a congressman, a business man, and an average employee in a Pullman car en route to Chicago. Each presents his own feeling in the matter and the economic theory is advanced by the professor. Although the discourse is at times involved, the book is as a whole stimulating and affords one answer to the old question of "how far-reaching this prosperity really is that we read so much about, and that is so blatantly thrust in our faces, at least in New York City."

THE American Association for Labor Legislation some time ago published the following "Standard Recommendations" which are worthy of thoughtful attention:

"1. ORGANIZATIONS

"Organize the community as long as possible before unemployment becomes acute, including any necessary reorganization or coordination of existing agencies. The appointment of an unemployment committee by the governor or by the mayor, if improper political influence is guarded against, insures semi-official standing and greater prestige. Include in the membership all classes concerned, such as employers, workmen, public officials, social workers, civic leaders, and representatives of churches, lodges, and women's clubs. To carry out preventive measures, permanent organization, not temporary activity during a crisis, is essential.

"2. EDUCATION

"Upon the basis of careful information gathered from employment offices, relief agencies, and all other available sources, bring the facts of the unemployment situation home to every citizen. Emphasize civic and industrial responsibility. Avoid the ostrich policy of refusing to face the facts on the one hand and hysterical exaggeration of facts on the other.

"3. EMERGENCY RELIEF

"Avoid duplicating the work of existing organizations. Do not advertise the existence of large relief funds or other provisions for relief work, or give indiscriminate relief to able-bodied men. Except as a last resort, discourage the starting of bread lines, bundle days, soup kitchens, and similar measures. As far as possible, supply aid by means of employment at standard rates, but on part time, to encourage early return to regular occupation. Open workshops and secure odd jobs from householders. Do not provide work for housewives, who are not ordinarily wage-earners, instead of for their jobless husbands. For the homeless, provide a municipal lodging house, with a work test, or a cooperative lodging house under intelligent supervision and leadership. Abolish the 'passing on' system but do not make provision for non-residents at the expense of resident unemployed family men."

One need not apologize for the consideration of this problem in the pages of THE LIVING CHURCH, for few problems press more heavily on the shoulders of priests and laymen alike than does this problem of unemployment.

## THE GENIE IN THE BOTTLE

BY RUTH SHRYHOEK

WHAT an uncertain genie is this standard of good which we carry about with us in a bottle, which to serve us at all must be set free, and then may take any shape it will, except that we may be sure the genie will each time assume a very new variation! Strange, self-willed servant, this standard, that establishes procedure it dares so soon to outgrow! The lesson of this ceaseless variation and evolution of the eternal good is always before us, that we may not root too deeply in the perishable phenomenon. Perhaps it is this ceaseless variation and evolution that makes good eternal, not transient and soon outworn. Its very adaptability which our customs would coerce is its true life, its patent for survival.

Man, having heard, seen, felt, learned one, to him, incomparable thing, demands that another such thing, to stir him at all, must be identical with the first. You would have one perfect summer day experience again this year, as last, and next year, and next? Do you not know that the retrospection and introspection of the past have set that one summer day infinitely apart from all others before and after, have transmuted it to something less tangible, less reproducible than mere matters of clouds and sun and color and sound and beloved face and voice of one being? So that to be *as* beautiful, which is, after all, wholly an illogical matter, a new gala day must ever after be immeasurably better, and then can scarce, I fancy, compete with the incomparable old! And so you in your fond imaginings are every way cheated, this summer, in the persistent, augmented memory of the old. The old summer has set the new an impossible task, and prepared you for a tear or two. You had better take April or June for the new rendezvous or hide the calendar. Poor genie! He will never be quite the same old fellow unless he is left corked within the bottle!

But we ask the impossible. We will pull the cork and we will have him appear eternally in the same proportions. And when we see what this time we have set free, that it is a genie of another shape, we lament that the new good, the new beautiful, is not as good, not as beautiful. To be as good, to be as beautiful, the new must be more good, more beautiful. And they must both wait till we have learned familiarity with them and forgotten in part, at least, the old. If the spirit could speak above our restless physical and social discontent, we would have no change. To the spirit in any moment of deep insight and rich experience, change is anathema. And so memory supplants reality, when the latter grows faded and impotent with natural decay, and sometimes builds an entity more vivid than reality.

IT IS probably for this reason that beauty and experiment for it never sate us, though the new form may irritate us as falling far short of our ideal. The urge for its creation, in some form, however crude and imperfect, is part of the human quest for law and meaning in the unriddle chaos we fight. It is the universal standard of good, nearer the essential goodness some call God, than all the codifying schemes of merely abstract good that have helped us to discover and invent wrong. And maligned and misdefined, like all imperfectly revealed forces, what crudities the drive for beauty produces! The garish vase in the dime store, of blown glass, crassly misshaped and less delicately painted, is a gargoyle, a grotesque of what has defied imagining. Tomorrow, a little wiser, perhaps, some one will clear it away, one more derelict of outgrown satisfaction, and make or obtain a new pattern. It may go to the rubbish heap, and there may be a gorgeous "hand-painted" china one in its place! The old will not always suffice. If its colors will not fade, its power to stimulate us will, ere long, past any refurbishing. We cry out that we must always have the same old familiar genie. But that is not the way of it at all. If he were to come out tomorrow with the same sky-filling proportions, the same vapor fringes on his curling robes, the same transcendent colors in his effulgence, he would still be another genie of a new art, a new ethics, a new idea, for man, his beholder, the most changeable of all, the most adapting because the least willing to die as a completed creation, will see him through wholly new eyes, from another point of view! It is not change that jars us into discord; it is, rather, change not quite synchronized with our own.

What mother, seeing her beautiful child of five years at play, or relaxed in sleep, with the soft sun on his face, and the illusive aura before her of his yielding flesh, life values refined and subdued, Murillo-like, would want the picture always so, the child always a child, always beautiful by the standard of five baby years? To grow hard and stern, even ugly, as the years bring differences, would please better. The five-year impress, on the adult face, becomes a tragic thing. Truly beauty is as beauty does—but there is a turn to the old phrase of admonishment to children seldom remembered—beauty *is* as beauty *does*, because beauty must do, change, grow, in order to be. Change is the price of its endurance.

Beauty may, as we have learned to know it, all depart, and under the new guise in which next the spirit moves seem at first to have left us desolate in strangeness. But in a little while our changes will strike together, and there will be harmony again. The new form will supplant the old and seem not so alien. For this change is an earth-old rehabilitation, which to mourn inconsolably is as vain and childish as to lament last year's decaying violets, as though never any more were to be in other springs.

Beauty must mean and include somehow all good, in its highest meaning of equipoise and harmony; and like a jealous god demanding all or none, in its revolt from the strictures one or another puny "reformer" places upon it, may itself grow sadly disjointed. Then pull the cork and see how fierce and inflated a genie you have! But watch him, and in peace he may assume a more irreproachable contour along the arch of heaven, colors more finely toned, movements more superbly balanced, meanings more irrefutable, than you had dreamed could be when you beheld the old.

## THE ORDER OF SANGREAL

*(Concluded from page 360)*

whether, lacking all guides, we shall come early to disaster.

Then we set forward again, singing this time, "Guide me, O Thou Great Jehovah." As we came to the foot of the altar a light burst out over our heads. The acolytes went on up into the sanctuary. Kneeling at the foot of the chancel steps we repeated, as we were taught, old familiar words that took on a new beauty in the light of that setting.

I must not tell the whole of the ceremony. That may not be witnessed by anyone who has not made the pilgrimage. But after a time, we were each given a candle, and lighted it from the altar torches, and then marched out and around the chapel, under the trees. I shall never forget that picture; the long line of pilgrims marching through the darkness following the cross, carrying lights, as Jesus bade us: "Ye are the light of the world." From within the chapel, now brilliantly illuminated, the organ pealed and thundered, and the choir within sang without ceasing; and as we circled the quaint old vine-covered building and came in again, and marched up to the altar, we joined in the battle hymn of the Church, "Stand up for Jesus."

Then came the concluding ceremony, touching and beautiful. The last command was "Blow out your candles, but carry the light of the Gospel forever undimmed in your hearts."

The purpose of the first degree is to learn to love the Prayer Book as a daily guide to a joyous life. It will take us all at least a year, the master of the degree said, to learn it as we should. And on 'All Saints' Day of every year we are to make a common renewal of our obligations.

The Order began at St. Stephen's Church, Chicago, on June 21st, when six priests banded themselves together in it. At the Church of the Advent, Chicago, on St. John Baptist's Day, June 24th, in the midst of a great storm, forty more joined. The next Thursday at Racine, at the first institution, forty more became members. And others joined later.

I belong to a small parish; and I know that the small parishes everywhere ought to study this movement. To me it has opened the gates of truth and beauty and reality in our religion.

WHEN ambition clashes with principle, one or the other capitulates. In one case we have the spirit of the martyrs and all true patriots. In the other we have the time-servers and those who sell their birthright for expediency, their principles for a temporary advantage.

—Rev. Edward S. Doan.

# 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.

## "SOCIALISM IN THE CHURCH"

To the Editor of *The Living Church*:

IN YOUR valued columns and those of the *Churchman*, Messrs. Melish, Spofford, and Jones still evade plain answers to direct questions as to their socialism. But some facts have come to light, to wit:

Mr. Melish says he drafted a resolution on social service, reported from his committee, and adopted by the General Convention of 1913, which says:

"The Church stands for the ideal of social justice, and demands the achievement of a social order in which the social cause of poverty and the gross human waste of the present order shall be eliminated,"

—and calls for action.

Messrs. Spofford and Jones in 1919 signed a manifesto (see Lusk Report) of the Church Socialist League, demanding a complete revolution of our present social and economic disorder, and repudiation by the Church of "its affiliation and support of the capitalist system of production."

In 1920 the Church League for Industrial Democracy (which took in the three clergymen named and the Church Socialist League) was sponsored by the League for Industrial Democracy, formerly the Intercollegiate Socialist Society, and the American Civil Liberties Union, the well-known legal-defense machinery of offenders against the Constitution and laws of the United States. Its printed Statement of Principles cites this *Melish* resolution as the Church's official declaration for a new "social order"; and pledges *itself* to "democratization of industry and the socialization of life"; to finding the way to the "New Order"; to "moral and practical support" of "teachers and preachers in our own communion" who are in danger for "advocacy of social change"; and to "work for such changes in management and curriculum" of seminaries as shall "enable theological students to know, preach, and practise the Social Gospel," . . . "recruiting such candidates for the ministry as shall enter it with desire for socialized leadership."

Evidently, the typical socialist method of "boring from within" into existing human organizations has succeeded in our Church, at least to the extent of "slipping over" on the Convention of 1913 a resolution which its author claims, but its introducer, Mr. Rathbone Gardner, flatly denies, as *official sanction of the Church*, for socialistic propaganda, and active organization (the C. L. I. D.) therefor.

Now the capitalism, poverty, and human waste, which these sincere and fervent clergymen would eliminate, are —alas— inseparable from the individual human strength and weakness ordained by the Creator; somewhat mitigated, but not cured or caused by the individual liberty, right of private property, obligation of contract, and free competition in trade ordained by our American Constitution and law. Do the gentlemen think that the Church *can get by* this injustice of the Creator?

Do they not well know that the Church *cannot get by* the Constitution and the law without going into successful politics? Is not *that* their necessary end and aim? And in view of our sound American tradition divorcing religion from politics would it not hurt the Church more than the Constitution to attempt to set up an Episcopal annex to any political party attacking the latter?

Mr. Spofford says, oddly enough for a socialist, that if it came to a choice between Church and country he would stick by the Church.

Some of us say *just the contrary*; and for that reason, as devoted Churchmen, we who oppose socialism as unchristian, immoral, and destructive, strongly urge the coming General Convention to *determine* whether the Church in 1913 actually *intended* (and actually voiced the will of the whole communion therein) to align its membership against the Constitution and the law; or to enable Mr. Spofford and his associates to create a situation in which Episcopalians might have to choose between Church and country; or to permit

clergy or laity to pervert means provided for spreading the Gospel of Christ to the spread of any other gospel, say that of Carl Marx.

There remain the broader questions: Did "our Lord's revealed will" (to use the phrase of the C. L. I. D.) even remotely suggest a new *social order*, or anything resembling state or collectivist control of the citizen, body, soul, and substance? Did He ever put the disciples into politics? Did he ever repeal Moses' command, "Thou shalt not *steal*," and substitute the Bolshevik "Thou shalt not *own*"? Can believers in God *compromise* and affiliate with atheists?

Will the clergymen answer these questions? Whether they do or not, the writer will impose no further upon your courtesy, which he gratefully acknowledges. CHARLES NORMAN FAY.

Cambridge, Mass.

[Inasmuch as Mr. Fay has propounded certain questions to Bishop Jones and the Rev. Messrs. Spofford and Melish, THE LIVING CHURCH, in fairness to these, has permitted them space for reply. Except for these replies, however, correspondence on this subject is now closed.—EDITOR, L. C.]

To the Editor of *The Living Church*:

MAY I turn directly to what seems to lie at the heart of Mr. Fay's letter? I refer to the resolution on social justice adopted by the General Convention of 1913. After making all the allowances that Mr. Fay cares to suggest, it would still be fair to assume, would it not, that the Convention must have thought it right and proper to express itself on that subject? The number of socialists in the whole Church is very small and few of them are among those elected to the General Convention. A half dozen would be a generous estimate for those attending the Convention of 1913. If Mr. Fay thinks that they put over such a resolution on an unsuspecting body of seven or eight hundred representative clergymen and laymen he must have a low opinion, indeed, of the intelligence of the Convention. It wouldn't do. The Convention as a whole may not have meant what the author of the resolution did and they may not have been ready to endorse every phrase in it, but at least it must be granted that the Convention did desire to express some sense of the Church's responsibility for social justice or it would not have adopted the resolution. That is the real answer to Mr. Fay, for apparently he thinks it is only the socialists who are concerned about the matter.

Again Mr. Fay suggests that capitalism, poverty, and human waste are ordained by the Creator; but that would be to give the divine intelligence a lower rating even than that which Mr. Fay ascribes to the General Convention. I simply could not accept such a proposition, and I doubt if there are more than a very few in the Church who do. One doesn't have to be a socialist to dissent there.

As to politics, I will agree with Mr. Fay that the Church as an institution should not go in, but I hope he will agree with me that Church members should not only go into politics but should carry their religious convictions with them. Through political action certain changes are being continually wrought in the social order, and if the Church can inspire men with a passion for righteousness, politics is certainly one field through which that passion can and should be expressed. I am inclined to believe that Church people in general will agree with me on that point, too, even though there would be much difference of opinion on the measures to be supported.

Since I have recently discussed in THE LIVING CHURCH Mr. Fay's next question as to whether our Lord's revealed will suggests a new social order, it will be unnecessary to repeat. Our Lord may not have put His disciples into politics, but I cannot recall that He advised them to go into business either. And the various repeated references He made to the dangers of possessions in relation to the Kingdom of God ought to make Mr. Fay more careful about characterizing a warning about ownership as a Bolshevik doctrine.

It seems to me that Mr. Fay's real attack is directed at the social consciousness deeply embedded in the Church and at Christianity itself, rather than socialism. Having been a

socialist for the past fourteen years, I am probably disqualified in Mr. Fay's judgment from defending either God, Christianity, the Church, or the General Convention, so I will hope with him that the next General Convention will settle the issue in clear cut terms.

(Rt. Rev.) PAUL JONES.

Orange, N. J.

To the Editor of *The Living Church*:

IT is good of you to allow me space for a reply to Mr. Fay's letter. Mr. Fay is a difficult man to satisfy. When I stated that Miss Jane Addams, whose name appears at the top of his list of arch-traitors, was really a very nice person he replied that he thought so, too, and then accused me of hiding behind her skirts. He then objected to certain activities of the Church League for Industrial Democracy. You were kind enough to give space to a letter from me explaining our work, and now Mr. Fay breaks forth with more questions. But I am determined to satisfy him. Let me see if I can't do so with a brief statement of belief:

"I believe in Almighty God, the loving Father of the children of men. I believe it to be His will that little children shall toil in the blazing sun and in crowded factories listening all the day to the hum of giant machines. I believe that the fathers of these children should enter the damp earth, never seeing the light of day, in order to dig the coal that is needed to keep these machines running which are driving their children mad. I believe it to be His will that the mothers of these children shall take their places beside the fathers in order that their families may have sufficient bread to enable them to keep on with their labors. I believe in Jesus Christ, His Son, our Lord, who taught us to pray 'Thy Kingdom come on earth as it is in heaven,' by which He meant that we should 'work and pray and live on hay, and we'll eat pie bye and bye in the sky.' I believe in capitalism, poverty, human waste and Calvin Coolidge."

Now please, Mr. Fay, if this little statement of belief convinces you that I have a right to membership in the Episcopal Church, won't you run out on Cape Cod and see if you can't land a fish or two and leave me alone to lie for a bit this summer in the warm sand? Really we might just as well, for I seriously doubt if either of our opinions is going to have any great influence with the gentlemen of the Church who are to meet in Washington in October.

Chicago.

(Rev.) WILLIAM B. SPOFFORD.

### "RECRUDESCENCE OF MEDIEVALISM"

[CONDENSED]

To the Editor of *The Living Church*:

THE spirit of Christian love and brotherhood in the letter from the rector of St. John Evangelist's, New York City, so much intrigued me that I was tempted to write a reply *in toto*, until I saw that a reply to the main theme was much better expressed than anything I could say, by Presbyter Ignotus, on another page.

There remains, however, one small thing which I do not feel should be left unsaid. Mr. Wade refers to "priestlings with Roman collar and beaded rabat," and assigns a motive therefor. Has it ever occurred to him that the motive is much more simple? Plain economy is the reason for the average rabat. Compare the price of a ready-made suit with what a clerical tailor will charge you, and the answer is obvious.

The question of beading seems to me rather a matter of taste. I wear a plain rabat myself because it is natural for me to dress simply, but at our recent diocesan convention I noted a Venerable Archdeacon from the north wearing a rabat decorated with very large and noticeable beads!

Certainly no one could accuse him of leanings toward Rome. *De gustibus non disputandum*. . . .

Schenectady, N. Y.

(Rev.) G. R. PIERCE.

[CONDENSED]

To the Editor of *The Living Church*:

THE Correspondence department of THE LIVING CHURCH is, to my mind, one of the most interesting features of your paper. Letters of intelligent information, kindly criticism, or humorous anecdote prevail. Once in a while, however, a dyspeptic individual "gets by" with a groan.

When I was a student at the General Theological Seminary, I was sent to the Church of St. John Evangelist, Waverly Place, to read the lessons one Sunday afternoon at Evening Prayer. The Rev. Dr. Bunn was rector, and I innocently asked him, before going into the church, if the service was plain or sung Evensong. With a snarl he turned on me and said: "We don't have songs down here!" This gentleman found a cure for his indigestion by going to Rome later on. I am wondering if his worthy successor will be cured in the same way! . . . He objects to the term "Mass," and yet the

Prayer Book continues to call the Nativity of our Lord, Christmas. He objects to the term "Father," and yet the Prayer Book continues to call a bishop, "Reverend Father in God." . . .

At all events, he surely waded into the Anglo-Catholics, and I do hope he feels better.

La Plata, Md.

(Rev.) HARRY HOWE BOGERT.

To the Editor of *The Living Church*:

I AM NOT an Anglo-Catholic, but I certainly salute you with extreme respect for your broad-mindedness in publishing such a letter as that from the Rev. John A. Wade [L. C., July 7th] without comment. Of course comment is really unnecessary.

But, honestly, how can Protestants expose themselves by such utterances?

C. B. CLAFLIN.

Philadelphia.

### PRAYER BOOK REVISION

To the Editor of *The Living Church*:

YOU ACCORDED me a large measure of space recently to call attention to certain inconsistencies in Prayer Book revision at its present stage. Having lately observed another rather glaring one, may I trespass upon your courtesy once more?

General Convention voted in 1925, subject to ratification in 1928, to have the Gospel for the Fifteenth Sunday after Trinity read according to "The American Revised Version." It also voted to substitute for the present Thanksgiving Day Gospel the same passage, "using the marginal readings."

Neither of these proposals was in the Fourth Report of the commission; the former appears by the Journal to have originated in the House of Deputies on a motion by a deputy from Erie, the latter in the House of Bishops.

Certainly one version should be used in the two places. And can we say less certainly that in this particular passage it should not be the American Revised, when we compare "the birds of the heaven" with "the fowls of the air," and "But if God so clothe" with "Wherefore, if God so clothe"?

Nashville, Tenn.

(Rev.) JAMES R. SHARP.

### CONSTITUTIONAL LIBERTY

To the Editor of *The Living Church*:

IF THERE EVER was a time when it was necessary for men to maintain their ability to think straight, it would seem quite apparent that that time is right now for all members of the P. E. C. U. S. A. (I have often thought it would be nice to start a new sect to be known as the Pecusyites)—and especially for those who are the delegates to the approaching General Convention. If we could be assured that these delegates were all capable of thinking, and not merely possessed of the power to rearrange their prejudices, we would need have no fear concerning the Thirty-nine Articles or anything else.

Bishop Johnson has a very interesting statement in a splendid editorial in the *Witness* of June 28th: "What is it that separated the great body of Anglicans from the domination of Rome? It wasn't a difference over *Ritual* or *Doctrinal Statements* or *Ecclesiastical Practices* (italics mine). It was a far deeper question—it was the result of centuries of conflict over the matter of constitutional liberty." It seems to me that if people would get that truth clearly in mind and keep it lodged there for use, we might not hear quite so much talk and chatter over the attempt of men who have a Catholic conception of the Church about Romanizing.

Fallon, Nev.

(Rev.) CHARLES O. BROWN.

### ANOTHER REMOTE READER

To the Editor of *The Living Church*:

I SEE BY THE issue of THE LIVING CHURCH just arrived that you have at last closed the competition for the most remote reader. I am sorry, for I am still hoping that you will hear from my friend of Labrador days—the Very Rev. Dean Fredrik Balle, of Godthaab, Greenland. I sent him a copy of the issue containing your offer, and asked him to be sure to get an interesting letter on his work off to you. I have not yet myself had his reply. Two years ago I induced him to write an article on his work which was published in the *Quebec Diocesan Gazette*, in the quaint English in which he wrote it. He was then entertaining the King and Queen of Denmark on their first visit to Greenland. I have in my possession a photograph he sent me of the fine Godthaabs Seminarium in which thirty Eskimo young men are being trained for the ministry of the Church of Denmark. Although not so remote in actual distance, surely none but the Tristan da Cunha people could vie with him in inaccessibility.

(Rev.) HOLLIS H. COREY.

Okaya, Nagano Ken, Japan.

# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

THOMAS MARCH CLARK, FIFTH BISHOP OF RHODE ISLAND: A MEMOIR. By his daughter, Mary Clark Sturtevant. Edited by Latta Griswold, M.A. Milwaukee: Morehouse Publishing Co. \$3.00.

ACCORDING to the editor, this memoir has passed through many hands, but it has not suffered in the passing. We have long been expecting a volume which would adequately memorialize the long life and devoted labors of Thomas March Clark.

Ordained in 1836, he served successively as rector of important parishes in Boston, Philadelphia, and Hartford. In 1854 he was elected fifth Bishop of Rhode Island, and in 1899 became, in order of seniority, Presiding Bishop of the Church. His episcopate was one of the longest that the American Church has known; and his influence, never spectacular, but always firm and sure, accomplished much toward paving the way for ecclesiastical policies which were soon to win the day. It is interesting, for instance, to note that he became presiding bishop under protest, believing that a younger and more active bishop should fulfil the functions of that important office.

Bishop Clark was a Broad Churchman in the best and truest sense of that term. While a long friendship with Phillips Brooks undoubtedly had its influence upon him, his was not the kind of mind which would allow itself to be stamped by the influence of another, however great and influential the latter might be. His breadth of sympathy was extended to all who he felt could contribute to the experience of the Church at large. He was a true Father in God, not to a group or a party but to all of his clergy, and in his later years he entered more and more into a sympathetic understanding with those whose interpretation of the faith and practice of the Church he had not always shared. It is of interest that Bishop Clark never quite overcame his early experience with Calvinism, a phenomenon common to many minds whose early years were shadowed by Calvinistic influence. Even Cardinal Newman could never quite free himself from such recurrent periods of Calvinistic depression.

The volume has personal touches which only a devoted daughter can impart. There are many anecdotes, real flashes of humor, and quotations which give intimate glimpses of a mind that was ever alert and always worth while. A well chosen series of appendices reveal the widespread appreciation of Dr. Clark's contemporaries. To those who would criticize the memoir as either desultory or disconnected, we would reply that a careful examination of its history as revealed in the foreword by Father Griswold can only awaken our gratitude to Mrs. Sturtevant, whose wise persistence has given this happy memorial of her father to the public.

JULIAN D. HAMLIN.

*The Church in the World: Collected Essays*, by W. R. Inge (Longmans. \$2.00), is perhaps a less easily read book than his former *Outspoken Essays*, for the reason that he is now dealing entirely with religion to the exclusion of the social and political questions on which he can be so provocative. Some of his pages are hard going because too much learning, too much implication, have been forced into small compass: even Dean Inge's perfect clarity of style is not sufficient to carry one easily on. But ever so often how we are delighted, or how irritated, by such typical statements as this: "It (the Roman Church) is encumbered by an immense mass of falsified history and antiquated science, which it cannot repudiate and which it can no longer impose upon its adherents, except where its priests still control and stifle education." Or this: "History has shown that the Papal hierarchy has never been deficient in astuteness and political wisdom. It is not, and seldom has been, interested in theological questions as such: its motives are purely political." Well, it has often been said that Dean Inge's

absolute statements are highly controversial! "At the same time," he remarks in the same essay, called *The Crisis of Roman Catholicism*, "no one supposes that Protestantism as we have known it in the eighteenth and nineteenth centuries—the religion of bibliolatry and whitewash—has a great future." Which statements, taken together, seem to prove the Gloomy Dean a pretty good Anglican.

It is not possible in a few lines to do justice to the fine and searching quality of these essays as a whole. But they will repay the concentrated thought they demand.

DR. RUFUS M. JONES' *Christianity and Secular Civilization*, written for delivery at the now just past Jerusalem meeting of the International Missionary Council, and for sale by the Council at twenty-five cents, consists of a series of seven chapters. Like all of Dr. Jones' works, large and small, it is written with literary distinction, shows thought and study, and issues from a nature genuinely and deeply spiritual. It traces the rise of naturalism, the philosophy of science and the world, deals sympathetically and justly with science and aesthetics as substitutes for religion, and concludes that naturalism is inadequate. His characterization of the current state of things religious is fuller by a good deal than the statement of his solution, which appears to be what one would expect from Dr. Jones, a recommendation of personal religion and mystical experience.

IT IS HARD to know how adequately to express one's feelings on reading *The Stump Farm*, by Hilda Rose (Little, Brown & Co. \$2). Most of the letters contained in the book appeared in the *Atlantic Monthly*, and many of us have already admired the pluck and enterprise of the writer. Her determination to endure and to wrest a livelihood from the unsympathetic earth, first in a far western state and then in the northwest of Canada, her love of and pride in her husband and son, and her resolute cheerfulness in face of almost overwhelming hardships, make one ashamed of one's own grumblings at fate and at the same time proud and glad to think that there are still men and women who can "stick it out" in the farthest wilds and go on loving each other the while. Where there is so much that is quotable one must not be tempted to begin, but the following sentences from one of the later letters present in a few words the brave spirit of the writer and the strong, warm feelings that make life worth while to her: "Now I shall tell you about my dear little House at the foot of the hill. . . . When I go out I always say 'Good-bye little House,' and greet it when I open the door with 'Hullo, darling House.' You see, I know full well what it means not to have even such a little home."

M. FERDINAND DUCHESNE is a justice of the court of appeal at Algiers. He has written a number of novels concerning the life of the Algerian tribesmen, one of which, *Thamilla*, has been translated from French into English by Isabelle May and Emily M. Newton (Revell. \$1.75). It is a novel with a purpose, and the purpose is to draw the attention of educated and enlightened Kabyles to the hardships inflicted on their women by the tribal laws still recognized by the French overlords as binding until altered by popular consent. The story describes the misfortunes—or worse—of a victim of these harsh laws, tracing the tragic history of *Thamilla* from the first time she is sold in marriage by her unscrupulous father to her death, an unhappy death which is nevertheless a happy release after a life of suffering. As a novel the book inevitably suffers from having to take the form of a series of episodes; but as a descriptive account of what is doubtless happening to numbers of Kabyle girls, it makes a poignant appeal.

# Church Calendar



JULY

15. Sixth Sunday after Trinity.  
22. Seventh Sunday after Trinity.  
25. Wednesday. St. James, Apostle.  
29. Eighth Sunday after Trinity.  
31. Tuesday.

## CALENDAR OF COMING EVENTS

JULY

20. Young People's Conference of Province of Southwest, Winslow, Ark.  
27. Provincial Conference on Religious Education, Sewanee, Tenn.  
30. Evergreen Conference for Church Workers, Evergreen, Colo.

## CATHOLIC CONGRESS CYCLE OF PRAYER

- July 16—St. Mary's, Keyport, N. J.  
" 17—St. Paul's, Bloomsburg, Pa.  
" 18—St. Barnabas', Omaha, Neb.  
" 19—Trinity, Easton, Pa.  
" 20—St. Barnabas', Apopka, R. I.  
" 21—St. Mark's, Aberdeen, S. D.

## APPOINTMENTS ACCEPTED

FERGUSON, Rev. GEORGE W., formerly canon missionary of the diocese of Western Massachusetts; to be rector of St. Peter's Church, Springfield, Mass. (W. Mass.) September 1st.

LANG, Rev. IRA DAY, formerly priest-in-charge of St. John's mission, Fort Worth, Tex. (Dal.); to be rector of St. George's Church and St. Philip's Church, New Orleans, La. Address, 1500 Cadiz St., New Orleans, La.

NOLAN, Rev. JOHN H., formerly rector of St. Peter's Church, Springfield, Mass. (W. Mass.); to be city missionary of Springfield, September 1st. New address, 37 Chestnut St., Springfield, Mass.

OLDS, Rev. CHARLES L., formerly assistant at Grace Cathedral, Topeka, Kans.; to be priest-in-charge of St. Paul's Church, Manhattan, Kan. Address, 611 Poyntz Ave, Manhattan, Kans.

PENDLETON, Rev. WILLIAM G., D.D., formerly principal of Virginia Episcopal School for Boys, Lynchburg, Va. (Sw.Va.); to be rector of Grace Memorial Church, Lynchburg, Va. September 1st.

PHILLIPS, Rev. WILLIAM L., formerly assistant at the Church of the Transfiguration, New York City; to be rector of St. Stephen's Church, Plainfield, N. J. September 1st.

QUIMBY, Rev. CHRISTOPHER S., formerly priest-in-charge of St. Luke's, Alburgh, and Trinity Church, Milton, Vt., has become rector of Trinity Church, Shelburne, Vt.

RANDOLPH, Rev. OSCAR DEWOLF, formerly rector of St. Mary's Church, Birmingham, Ala.; to be rector of Virginia Episcopal School for Boys, Lynchburg, Va. (Sw.V.) Effective September 1st.

ROGERS, Rev. B. TALBOT, D.D., former rector of St. Matthew's Church, Sunbury, Pa. (Har.); to become assistant rector of Christ Church, Danville, Pa. (Har.) September 1st. Until that date he will serve as locum tenens at Christ Church during the absence of the rector, the Rev. A. Geo. E. Jenner. Dr. Rogers has also become chaplain at Yeates School, Lancaster, Pa.

ROTH, Rev. HENRY W., to be curate of St. Paul's Church, Milwaukee. Address, University Club, Milwaukee, Wis. Effective July 1st.

SALUSTIANO, Rev. CRISPINO, recently ordained deacon; to be on the staff of St. Luke's Hospital, Manila, P. I. Address, Calle Magdalena, Manila, P. I.

SMITH, Rev. RUSH W. D., formerly rector of St. Matthew's Church, Hallowell, Me.; to be rector of St. Paul's Church, Gardner, Mass. (W. Mass.) September 1st.

TRUMBORE, Rev. CLARKE R., formerly curate of St. Asaph's Church, Bala, Pa.; to be curate of Christ Church, Fitchburg, Mass. (W. Mass.) Address, 143 Highland Ave., Fitchburg, Mass.

WILLIAMS, Rev. W. W., formerly priest-in-charge of Epiphany Church, Ventnor City, N. J.; to be rector of St. Peter's Church, Clarksboro, N. J.

## SUMMER APPOINTMENT

ROSS, Rev. MERTON W., rector of St. Luke's Church, St. Alban's, Vermont; to be in charge of the chapel of the Holy Name, Cragmoor, Ulster Co., N. Y., until August 1st.

## RESIGNATIONS

BEAUCHAMP, Rev. JOHN P., as rector of St. Paul's Church, Gardner, Mass. (W. Mass.); to devote entire time to Emmanuel Church, Winchendon, Mass. (W. Mass.)

KITCHIN, Rev. C. STUART, as rector of St. Paul's Church, Warsaw, Ill., on account of ill health. New address, 7248 Glenholme Rd., Stonehurst Hills, Philadelphia, Pa.

PHILLIPS, Rev. WILLIAM L., as assistant at Church of the Transfiguration, New York City. Effective July 1st.

SPEARS, Rev. HENRY E., as rector of St. James' Church, Bolivar, Tenn. New address, 211 S. Broad St., Elizabeth, N. J.

## NEW ADDRESS

ASHWORTH, Rev. JOHN V., a non-parochial priest of the diocese of Easton, formerly Bloomfield, N. J.; The Church Extension Society, 1004 Temple Bldg., 14 Franklin St., Rochester, N. Y. (W.N.Y.), since May 1st.

## SUMMER ADDRESSES

STERRETT, Rt. Rev. FRANK W., D.D., Bishop of Bethlehem; Dennis, Cape Cod, Mass., until September 15th.

BARNETT, Rev. FRANCIS B., rector of St. Andrew's Church, Yardley, Pa.; in charge of St. James' Church, Winsted, Conn., during the vacation of the rector, Rev. R. V. K. Harris.

BINBY, Rev. WARREN N., rector of Church of Our Saviour, Arlington, Mass.; Newbury, N. H., during July and August.

BONELL, Rev. B. W., of St. John's College, Greeley, Colo., sailed on the *Stavangerfjord* July 7th, and will conduct a party through the capitals of Northern Europe.

BUXTON, Rev. C. E., rector of Holy Trinity Church, Greensboro, N. C.; Bristol, N. H., until August 11th.

CHARLES, Rev. R. E., rector of Christ Church, Adrian, Mich.; 115 Chestnut Ave., Narberth, Pa., until August 25th.

CHRISTIAN, Rev. G. D., formerly Archdeacon in the diocese of Kansas; Cassells, Colo.

CROWDER, Rev. FRANK W., Ph.D., rector of St. James' Church, New York City; care of Morgan & Co., Place Vendome, Paris, France.

DAUP, Rev. W. W., rector of St. Andrew's Church, Bryan, Tex.; 1017 West Jefferson St., Fort Wayne, Ind., until September 1st.

DUNSTAN, Rev. ARTHUR M., rector of St. Thomas Church, Dover, N. H.; to be in charge of Holy Trinity Church, Jefferson, N. H., during July and August.

DURELL, Rev. H. E. A., rector of Church of the Ascension, Atlantic City, N. J.; in care of Rev. H. L. Pike, St. Johns, N. F., until August 25th.

GAIRDNER, Rev. R. H. FORTESQUE, rector of Trinity Church, Washington, Pa.; Bayfield, Ont., Canada, until September 15th.

GATESON, Very Rev. D. WILMOT, dean of the Pro-Cathedral of the Nativity, Bethlehem, Pa. (Be.); sailed July 4th on the *Leviathan*, joining his family in Nice after their year in Europe. He may be addressed in care of American Express Co., as follows: Venice, July 15-20; Florence, July 21-29; Rome, August 1-7; Naples, August 8-12. He will sail with his family from Naples on the *Providence* on August 13th and will resume his duties at the Cathedral and at the University on September 1st.

HARRIS, Rev. R. V. K., rector of St. James' Church, Winsted, Conn.; Lake Placid, N. Y., until September 1st.

GUERRY, Rev. MOULTRIE, rector of the Church of the Ascension, Hapgood, S. C.; Sewanee, Tenn., during July and August. Mr. Guerry is assistant director of the Adult Division and treasurer of the Sewanee Summer School.

HARRISON, Rev. CARTER H., Garden City, N. Y.; Grand Forks, N. D., being engaged in missionary work in the diocese of North Dakota during the summer.

HARTE, Rev. HENRY S., rector of Church of the Saviour, Syracuse, N. Y. (C.N.Y.); 54 Burnside St., Lancaster, N. H., during July and August.

HOWES, Rev. LYMAN, rector of St. Luke's Church, Marietta, Ohio (S.O.); in residence at the University of Chicago during the second term of the summer quarter, and will have charge of the early celebration of the Holy Eucharist in Bird Chapel for Church students.

HYDE, Rev. HENRY NEAL, executive secretary of West Missouri; Skaneateles, N. Y., July 16th to September 1st.

JENNER, Rev. A. GEORGE E., rector of Christ Church, Danville, Pa. (Har.); to sail July 20th on the *Carmania*, returning about September 15th. Address, 13 St. George's Square, Picnic, S. W. 1, London, England.

LITTELL, Rev. JOHN S., D.D., rector of St. James' Church, West Hartford, Conn.; care of American Express Co., London, England, during July and August.

MCCREADY, Very Rev. R. L., D.D., dean of Christ Church Cathedral, Louisville, Ky.; R. F. D., Sewanee, Tenn., during July and August.

MCCULLOCH, Rev. DUNCAN, head of Oldfield School, Glencoe, Md.; care of Mrs. Thompson, New Harbor, Me., during July and August.

OTTOWAY, Rev. GEORGE H., rector of Grace Church, Lyons, N. Y. (W.N.Y.); Blue Mountain Lake, Hamilton Co., N. Y.

PARDUE, Rev. AUSTIN, rector of St. James' Church, Hibbing, Minn. (D.); Indian Hill Road, Winnetka, Ill.

PLUMMER, Ven. JAMES F., Archdeacon for Southern Alabama; Box 307, Fairhope, Ala.

PRINCE, Rev. H. W., rector of Church of the Holy Spirit, Lake Forest, Ill. (C.); R. F. D. 1, Sutton's Bay, Mich., until September 8th.

RICE, Rev. OTIS R., newly ordained deacon; Camp O-At-Ka, East Sebago, Me.

RICHEY, Rev. FRANCIS H., rector of St. George's Church, Maplewood, N. J.; to sail July 21st with his wife and daughter on the *S. S. Baltic* for a two months' trip in Europe. Address while abroad, in care of Associated Tours, 80 Regent St., London, England.

SARGENT, Very Rev. GEORGE PAULL T., dean of the Cathedral of the Incarnation, Garden City, L. I.; Omena, Mich., until August 25th.

SARGENT, Rev. C. S., non-parochial priest of the diocese of New Mexico; Omena, Mich.

SENNETT, Rev. LUCIEN F., St. Paul's School, Garden City, N. Y. (L.I.); Kanyoto Inn, Skaneateles, N. Y.

SHORT, Rev. WILLIAM S., rector of Church of the Incarnation, Santa Rosa, Calif. (Sac.); formerly 530 Mendocino Ave.; Route 6, Box 265, Santa Rosa, Calif.

STEINMETZ, Rev. FRANCIS C., S.T.D., rector of St. Mary's Church, Philadelphia; Lockport, Nova Scotia, Canada, until the middle of September.

STIMPSON, Rev. Canon KILLIAN A., rector of St. James' Church, Florence, Italy; Sunrise Camp, Minocqua, Wis., until October 15th. During his absence the Rev. E. M. Bruce will be in charge of St. James' Church, which is open all summer.

WILCOX, Rev. RAY M., rector of St. James' Church, Macon, Mo.; to again be in charge of Christ Church Cathedral, St. Louis, Mo., from August 1st to September 16th.

## DEGREES CONFERRED

BROWN UNIVERSITY, Providence, R. I.—Doctor of Philosophy, in course, upon the Rev. JOHN E. ALMFELDT, rector of St. Ansgarius' (Swedish) Church, Providence, June 16, 1928.

NEW YORK UNIVERSITY—Doctor of Divinity upon the Rev. DUNCAN M. GENNS, rector of St. Thomas' Church, Brooklyn.

## ORDINATIONS

DEACONS

GEORGIA—On June 2d the Rt. Rev. F. F. Reese, D.D., Bishop of Georgia, ordained HENRY JAMES CHARLES BOWDEN to the diaconate in St. Athanasius' Church, Brunswick.

The Rev. R. K. Tucker, rector of St. Mark's Church, Brunswick, presented the candidate, and the Rev. J. C. Perry, rector of St. Athanasius' Church, preached the sermon. Mr. Bowden has become curate of St. Philip's Church, New York City, still remaining canonically connected with this diocese.

On June 24th Bishop Reese ordained FRANCIS HOPKINSON CRAIGHILL, JR., to the diacon-



ate in the Church of the Good Shepherd, Rocky Mount, N. C. The Rev. Francis H. Craighill, rector of that church, presented the candidate and preached the sermon.

Mr. Craighill is temporarily in charge of Calvary Church, Americus, Ga., and will return to the theological department of the University of the South at the opening of the next scholastic year.

The candidate is the son of the rector of the parish and the grandson of Bishop Reese.

LOS ANGELES—The Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, ordained JAMES THOMAS FISH deacon in Calvary Church, Los Angeles, on Whitsunday, May 27th.

The candidate was presented by the Rev. Alfred Fletcher of Los Angeles and the sermon was preached by the Very Rev. Harry Beal, dean of St. Paul's Cathedral. Mr. Fish is to be missionary of Calvary Mission, Los Angeles.

On St. Peter's Day, June 29th, Bishop Stevens ordained HAROLD B. THALIN deacon in St. Saviour's Chapel, Harvard School, Los Angeles. The Rev. Philip K. Kemp of Glendale presented the candidate; the Rev. Robert B. Gooden, D.D., of Harvard School, read the litany; and the Rev. Anthony H. Dexter, rector of St. Simon's Mission, San Fernando, read the epistle. The Rt. Rev. Edward L. Parsons, D.D., Bishop of California, preached the sermon.

The new deacon is to be missionary of St. Simon's Mission, San Fernando.

MISSISSIPPI—On Sunday, June 17th, the Rt. Rev. Theodore D. Bratton, D.D., Bishop of Mississippi, ordained GIRAULT M. JONES deacon in St. Paul's Church, Woodville.

The candidate was presented by the Rev. C. L. W. Reese, rector of St. Paul's Church, and the sermon was preached by the Rev. H. W. Wells of Laurel. The ordination occurred on the twenty-fifth anniversary of the marriage of the ordinand's parents. The Rev. W. E. Dakin of Clarksdale, who performed the marriage ceremony twenty-five years ago, took part in the services, saying the litany and reading the epistle.

On Sunday, June 24th, the Rt. Rev. William M. Green, D.D., Bishop Coadjutor of Mississippi, ordained ELNATHAN TARTT, JR., deacon in the Church of the Redeemer, Biloxi.

The candidate was presented by the Rev. C. L. W. Reese of Woodville, and the sermon was preached by the Rev. Dr. Charles L. Wells of Sewanee. Mr. Tartt is to be in charge of the Rolling Fork Field, Rolling Fork.

SOUTH DAKOTA—On the feast of St. John the Baptist the Rt. Rev. Hugh L. Bursleson, D.D., Bishop of South Dakota, ordained KELLY BRENT WOODRUFF deacon in Calvary Cathedral, Sioux Falls.

The sermon was preached by the Rev. Paul H. Barbour of Springfield and the litany was read by the Rev. E. Croft Gear of Minneapolis. The candidate is a son of the Very Rev. E. B. Woodruff, dean of the cathedral, who presented him. Mr. Woodruff has spent his boyhood in the cathedral parish and will enter the Dakota Indian field on the Standing Rock Reservation.

TEXAS—On Saturday, June 23d, the Rt. Rev. Clinton S. Quin, D.D., Bishop Coadjutor of Texas, ordained MICHAEL J. KIPPENBROCK deacon in St. David's Church, Austin.

The candidate was presented by the Rev. L. Valentine Lee, rector of St. David's Church, and the sermon was preached by the Rev. DuBose Murphy, rector of All Saints' Church, Austin.

Mr. Kippenbrock will do missionary work in Alaska, with address at Cordova.

On Monday, June 25th, THOMAS WOODWARD SUMNERS, CHARLES ABRAM SUMNERS, and LAWRENCE LORD BROWN were ordained deacons by Bishop Quin in All Saints' Church, Austin. The sermon was given by the Rev. Harris Master-son, Jr., of Austin.

The Rev. DuBose Murphy, rector of All Saints', presented Thomas and Charles Sumners, who are twin brothers, and the Rev. Frank A. Rhea of Beaumont presented Mr. Brown. Thomas Sumners is to be deacon in charge of St. George's, Texas City; Holy Trinity, Dickinson; and St. Paul's, Park Place, Houston. Charles Sumners is to be in charge of St. Stephen's mission, Houston, and Mr. Brown is to be deacon in charge of Christ Church, Jefferson, and Trinity Church, Longview, for the summer months, after which he will return to the Virginia Theological Seminary to complete his final year.

TEXAS—On Wednesday, June 27th, in St. Paul's Church, Waco, the Rt. Rev. Clinton S. Quin, D.D., Bishop Coadjutor of Texas, ordained LYLE SAXON BARNETT deacon. Mr. Barnett was presented by the Rev. F. Percy Goddard of Marlin, and the sermon was preached by the Rev. Charles W. Sheerin, rector of St. Paul's.

The new deacon is to be in charge of St. Mary's Church, Lampasas, and St. Luke's Church, Belton, with residence at Lampasas.

On Friday, June 29th, Bishop Quin ordained HUGH ST. GEORGE McDONALD MURRAY deacon in Christ Church, Houston. The candidate was presented by the Rev. James S. Allen, rector of Christ Church, and the sermon was given by the Rev. Frank A. Rhea, rector of St. Mark's, Beaumont.

Mr. Murray is to be deacon-in-charge of St. Paul's Church, Navasota, and St. Stephen's Church, Huntsville, with residence at Navasota.

DEACONS AND PRIESTS

WESTERN MASSACHUSETTS—On June 11th in St. Stephen's Church, Pittsfield, the Rt. Rev. George Ashton Oldham, D.D., Bishop Coadjutor of Albany, acting for Bishop Davies of Western Massachusetts, ordained HARRIS TREMAINE HALL, WILLIAM HENRY COLE, and GEORGE TAYLOR deacons, and advanced to the priesthood the Rev. ROBERT RAY READ and the Rev. PHILLIPS BROOKS FRANKLIN.

The Rev. George H. Heyn, rector of St. Stephen's Church, preached the sermon. The Rev. Robert Read, one of the candidates, read the epistle, and the Rev. William Cole, also a candidate, read the gospel.

The Rev. Mr. Read, who was presented by the rector of St. Stephen's, will this summer do missionary work in the diocese with headquarters at St. Andrew's Church, Washington. The Rev. Mr. Franklin, presented by the Rev. Latta Griswold, rector of Trinity Church, Lenox, will continue with his work at Christ Memorial Church, North Brookfield.

The Rev. Mr. Hall, presented by Edward C. Bradley of Trinity Church, Lenox, is to work under the Rev. Edward H. Schlueter at St. Luke's Chapel, Trinity parish, New York; the Rev. Mr. Cole, presented by the Rev. Henry H. Daniels of Helena, Mont., is to return to the General Theological Seminary as a fellow tutor; and the Rev. Mr. Taylor, presented by the Very Rev. J. M. McGann, dean of Christ Pro-Cathedral, Springfield, in the fall will continue his studies at the General Theological Seminary, and will be connected with Grace Church in New York City.

PRIESTS

KYOTO—The Rt. Rev. Shirley H. Nichols, Bishop of Kyoto, ordained HOOPER REYNOLDS SHAW to the priesthood on Wednesday, May 30th, in Holy Trinity Church, Kyoto.

The candidate was presented by the Rev. P. A. Smith of Kyoto, and the sermon was preached by the Bishop. The new priest is to be a missionary in the district of Kyoto and may be addressed in care of the Bishop.

LIBERIA—On Sunday, April 29th, the Rt. Rev. Theophilus M. Gardiner, D.D., Suffragan Bishop of Liberia, advanced the Rev. JAMES DAVID KWEE BAKER to the priesthood in Trinity Memorial Church, Monrovia.

The Rev. Dr. N. H. B. Cassell, president of Liberia College, presented the candidate and the sermon was preached by the Rev. H. A. Donovan of Robertsport.

The Rev. Mr. Baker is to be curate of Irving Memorial Church, Cape Mount, Liberia, with address at Robertsport.

MILWAUKEE—The Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, advanced the Rev. RUSSELL LAYCOCK to the priesthood on Sunday, July 1st, in All Saints' Cathedral, Milwaukee.

The Very Rev. C. S. Hutchinson, D.D., dean of the cathedral, presented the candidate, and the Rev. Dr. M. B. Stewart of Nashotah preached. The Rev. Spence Burton, S.S.J.E., read the litany, and the Rev. Archie I. Drake, curate of the cathedral, acted as chaplain to Bishop Ivins.

The Rev. Mr. Laycock is to be priest-in-charge of St. Peter's Church, West Allis.

NEW HAMPSHIRE—ROBERT HAYES DUNN was ordained to the priesthood on Tuesday, June 26th, by the Rt. Rev. John T. Dallas, D.D., Bishop of New Hampshire, in the Church of St. John the Baptist, Sanbornville.

The Rev. Anthony R. Parsley, rector of St. Paul's Church, Lancaster, preached the sermon and Mr. Dunn was presented by the Rev. Dr. T. W. Harris of Tilton. The Rev. Allen W. Clark of Hanover read the litany, the Rev. Leslie Hodder of Berlin read the epistle, and the Rev. Arthur M. Dunstan of Dover was the gospeler.

The Rev. Mr. Dunn is a graduate of Princeton University and of the Union Theological Seminary. He spent four years in the Congregational ministry, and in April, 1927, was placed in charge of St. John the Baptist Church, Sanbornville, where he will remain as priest-in-charge.

NORTH DAKOTA—The Rev. WILLIAM SKALA CROSS was advanced to the priesthood in St.

Gabriel's Chapel, Breien (Indian Field), by the Rt. Rev. John P. Tyler, D.D., Bishop of North Dakota, on June 24th.

The Rev. H. H. Welsh of Fort Yates presented Mr. Cross. Bishop Tyler preached the sermon. Mr. Cross is the first Indian, born and raised in North Dakota, to be priested in this district. He is to be priest-in-charge of St. James' Church, Cannon Ball, and St. Gabriel's, Breien, with address at Cannon Ball.

NORTH TEXAS—The Rt. Rev. E. Cecil Seaman, D.D., Bishop of North Texas, advanced the Rev. ALEX B. HANSON, JR., to the priesthood in All Saints' Church, Colorado, Tex., on Friday, June 29th.

The Rev. Mr. Hanson is now in charge of All Saints' Church, Colorado, and of St. Stephen's Church, Sweetwater. His address will be P. O. Box 274, Colorado.

SOUTH DAKOTA—On Friday, June 29th, in All Saints' Church, Sioux Falls, the Rev. ALFRED J. HAINES was advanced to the priesthood by the Rt. Rev. Hugh L. Bursleson, D.D., Bishop of South Dakota.

The Rev. E. Croft Gear of Minneapolis preached the sermon, the Rev. Conrad H. Gesmer of Sioux Falls read the litany, and the Rev. James G. Ward of Aberdeen presented the candidate.

DIED

CONSIDINE—At her home in Milton, Mass., July 3d, Mrs. JANE BEATTIE CONSIDINE died in the 67th year of her age. Funeral services were conducted in her late home, July 5th, by the Rev. William H. Pettus, rector of Grace Church, Everett, Mass., and interment made in Milton Cemetery.

"Her children rise up and call her blessed."

VAN DYKE—HARRY L. VAN DYKE died July 2d in Minnesota. He was the second son of the late Mr. and Mrs. S. W. Van Dyke of Nashotah, Wis.

RESOLUTION

Albert Newton Cleaver

Church of the Nativity—ALBERT NEWTON CLEAVER, senior warden of this parish, died June 30, 1928.

For thirty-seven years, first as vestryman, then as warden, he has served his Church faithfully, loyally, and unselfishly. Gentle of manner, courteous, considerate, yet strong of convictions and uncompromising on the side of right, he has led by example to a better understanding of the life of a Christian gentleman.

In the divine order of affairs, as we pass through life, there is always placed in our path some choice spirit of the Father who lifts us out of ourselves; raising the standard of manhood; calling for a response to the Christ that is within us in the expression of faith, hope, and charity. It was our rare privilege to find this dear friend in Mr. Cleaver.

We, the vestry of Nativity Church, in deep appreciation of his ability, wisdom, and friendship, in recognition of his service, generosity, and faithfulness, in affectionate regard for his character and personality, record our loss and join with the parish, the citizens of Bethlehem and all who knew him, in respectful tribute to his memory.

We wish for ourselves those higher qualities of Christianity which he possessed, for his must be that peace which passes understanding.

MEMORIAL

John Henry Ilesley

JOHN HENRY ILSLEY, priest. Nat. February 3, 1864; Obit. July 12, 1912.

"Delivered from the disquietude of this world."

IN WOODIN, a town of 6,000 in Cuba where there is no church of any kind, Bishop Hulse has laid the cornerstone of what is to be the Church of the Good Shepherd—El Buen Pastor. The land was given by Col. Tarafa, of Cuban sugar interests, and the church by Mr. Woodin of the Baldwin Locomotive Works. The building will be used as a school also, with folding doors to shut off the sanctuary. The *Cuban Churchman* says there are many churchless communities developing in Cuba, in the cane-growing sections.

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**C**URATE FOR CATHOLIC PARISH, NEAR New York City. Young unmarried man, used to work in Church School and with young people. Adequate salary. Address, A. R. W.-192, **LIVING CHURCH**, Milwaukee, Wis.

**C**URATE FOR CATHOLIC PARISH, PREFERABLY a young man who can take charge of training choir. Parish within easy reach of New York City. Correspondence desired. References. Box S-193, **LIVING CHURCH**, Milwaukee, Wis.

**W**ANTED—PRIEST, PREFERABLY UN-married, to teach Latin and Greek in Church institution in Middle West. September. Reply with references to Box T-194, care **LIVING CHURCH**, Milwaukee, Wis.

**MISCELLANEOUS**

**W**ANTED—IN A SMALL CHURCH INSTITUTION a lady to teach cooking and supervise the kitchen. Apply A. B.-200, care of **LIVING CHURCH**, Milwaukee, Wis.

**POSITIONS WANTED**

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**A**N EXPERIENCED PRIEST, HOLDING A master's degree, will consider a school chaplaincy. Address L-204, **LIVING CHURCH**, Milwaukee, Wis.

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**P**RIEST, CATHOLIC, SINGLE, MUSICAL, middle aged, Canadian, industrial town and country experience, C.B.S., desires sphere of work. Box N-201, **LIVING CHURCH**, Milwaukee, Wis.

**P**RIEST DESIRES CHAPLAINCY AND CAN teach Spanish or mathematics in girls' school. 10904 Olivet Ave., N. E., Cleveland, Ohio.

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**A**THOROUGH CHURCH MATRON AND housemother experienced in social service and parish work wishes position in September in institution or elsewhere. Excellent Boston and New York references. Address, Mrs. CLARK, 97 Green St., Jamaica Plain, Mass.

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**E**XPERIENCED CHURCHWOMAN DESIRES position as companion to someone who desires a cheery person, with some experience. References exchanged. D-189, **LIVING CHURCH**, Milwaukee, Wis.

**O**RGANIST-CHOIRMASTER (F.R.C.O., F.A.G.O.), desires to locate in the Carolinas. Experienced. Boy or mixed choir. Brilliant recitalist. Communicant. Now holding important position. Address, D-185, **THE LIVING CHURCH**, Milwaukee, Wis.

**O**RGANIST-CHOIRMASTER OPEN FOR position. Finest of references. Has given over two hundred recitals. Authority on organ construction and design. Experienced with boy or mixed choirs. 32d degree Mason. Member A. G. O. Must have good teaching opportunity and good organ. M-198, **LIVING CHURCH**, Milwaukee, Wis.

**O**RGANIST-CHOIRMASTER, SPECIALIST desires change. Excellent credentials. Address, C. R.-111, **THE LIVING CHURCH**, Milwaukee, Wis.

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**RETREATS**

**SEWANEE, TENN.**—A RETREAT FOR women will be held at St. Mary's on the Mountain, Sewanee, Tenn., beginning with vespers, Thursday, August 16th, and ending with Mass, Monday, August 20th. Conductor, the Rev. Roger B. T. Anderson, O.H.C. Address THE SISTER SUPERIOR.

**WEST PARK, N. Y.**—THERE WILL BE A retreat for priests at Holy Cross, West Park, Ulster Co., New York, God willing, beginning on Monday evening, September 17th, and ending on Friday morning, September 21st. Conductor, Fr. Hawkins, O.H.C. Apply to GUESTMASTER. No charges. This notice will appear every three weeks during the summer.

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Sundays: 7:00 A.M. Mass for Communion.  
" 11:00 A.M. Sung Mass and Sermon.  
" 8:00 P.M. Choral Evensong.  
Daily Mass at 7:00 A.M., and Thursday at 9:30.  
Friday: Evensong and Intercessions at 8:00.

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1133 North La Salle Street  
REV. WM. BREWSTER STOSKOPF, Rector  
REV. J. R. VAUGHAN, Curate.  
Sunday Service: Low Mass, 8:00 A.M.  
Children's Mass, 9:15 A.M.  
High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction, 7:30 P.M.  
Work Day Services: Mass, 7:30 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.  
Confessions: Saturdays, 4:30-5:30; 7:30-9.

**New York**

**Cathedral of St. John the Divine, New York**

Amsterdam Avenue and 111th Street  
Sundays: The Holy Communion, 8:00 A.M.; Holy Communion (in French), 9:00 A.M.; Morning Service (Church School), 9:30 A.M.; Holy Baptism (except 1st Sunday), 10:15 A.M.; the Holy Communion (with Morning Prayer except 1st Sunday), 11:00 A.M.; Holy Baptism (1st Sunday), 3:00 P.M.; Evening Prayer, 4:00 P.M. Week Days (in Chapel): the Holy Communion, 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evening Prayer (choral except Monday and Saturday), 5:00 P.M.

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Missa Cantata, 10:45. Preacher July 15th, REV. THOMAS J. WILLIAMS  
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**WEBR, BUFFALO, N. Y., 244 METERS.** St. Mary's on the Hill every Sunday. Choral Evensong, 8:00 P.M., E. S. Time. Sermon and question box by the Rev. JAMES C. CROSSON.

**WHAS, LOUISVILLE, KY., COURIER** Journal, 322.4 meters, 930 kilocycles. Choral Evensong from Louisville Cathedral every Sunday, 4:30 P.M., C. S. Time.

**WMAZ, MACON, GA., 261 METERS.** Christ Church Sunday evening service over the radio station of Mercer University, Macon, Ga., at 7:30 P.M. E. S. Time.

**WRC, WASHINGTON, D. C., 469 METERS,** 640 kilocycles. 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.

**WTAQ, EAU CLAIRE, WIS., 254 METERS.** Service from Christ Church, Eau Claire, second and fourth Sundays at 11:00 A.M., C.S. Time.

**SISTERS OF THE HOLY NATIVITY**

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

**BOOKS RECEIVED**

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

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

*Big Matt.* By Brand Whitlock. Price \$2.00.

Oxford University Press. American Branch. 114 Fifth Ave., New York City.

*Notes on the Church Cantatas of Johann Sebastian Bach.* By William S. Hannam. Price \$2.75.

James Pott & Co. 214-220 East 23rd St., New York City.

*Children's Words and Ways.* By J. C. Wright, author of *Children's Humour, The Story of the Brontes*, etc.

Russell Sage Foundation. 130 E. 22nd St., New York City.

*Publicity for Social Work.* By Mary Swain Routzahn and Evert G. Routzahn. Department of Surveys and Exhibits, Russell Sage Foundation. Price \$3.00.

T. & T. Clark. 38 George St., Edinburgh, Scotland.

Charles Scribner's Sons. 597 Fifth Ave., New York City. American agents.

*Religious Values in the Sacraments.* Being the Croall Lectures, 1926-1927. By H. J. Wotherspoon, M.A., D.D. Price \$2.50.

"Till He Come." By William Ross, B.D., Fountainhall Road United Free Church, Edinburgh. Price \$2.00.

*Scotland Through American Eyes.* By Robert Scott. Price \$1.75.

**BULLETIN**

Western Theological Seminary. Evanston, Ill. *Announcing the Reopening of the Undergraduate School in October.*

**PAMPHLETS**

Church Missions Publishing Co. 31-45 Church St., Hartford, Conn.

*The Reverend Romaine Stiles Mansfield, 1843-1916.* Publication No. 151. Quarterly 15 cts. June, 1928.

Society of SS. Peter & Paul, Ltd. 8 Great Smith St., London, S. W. 1, England.

*The Unreasonableness of Anti-Christianity. A Reply to Why I Am Not a Christian,* by Mr. Bertrand Russell. By Kenneth Ingram. Published on behalf of the Catholic Literature Association of the Anglo-Catholic Congress Committee.

ONE OF the people aided by the Church Mission of Help last year was a young woman who had worked barefoot in the fields all her life, and who at last was fairly driven out of her home by poverty and overcrowding. She had no more than a third grade education. She came to the city wholly unable to meet the conditions and demands of city life, and met disaster. Church Mission of Help is trying to reach out from city headquarters into rural communities with preventive work.

# Summer Schools and Conferences

## WAWASEE

LAKE WAWASEE, IND.—True leadership and a high standard of scholarship were factors which contributed much to the success of the twelfth annual Wawasee conference held at Lake Wawasee from June 21st to 27th. This was a joint diocesan conference of the dioceses of Indianapolis and Northern Indiana. Registrations numbered about sixty besides the faculty, and there were many visitors.

The topic at the Bible class conducted for the third time by the Rev. E. Ainger Powell, rector of St. Paul's Church, Evansville, was The Making of the English Bible. Lectures were given on The

the 26th, which had been worked out by the class in pageantry conducted by the Rev. Earl Ray Hart, rector of Trinity Church, Michigan City.

The G. F. S. conference for leaders was conducted by Mrs. Margaret K. Bigler, diocesan president of the G. F. S. There were also conferences on Christian Nurture and Church school work, and upon other phases of parish and diocesan work, held by appointment with the leaders.

The conference was under the direction of the Rev. Cleon E. Bigler of Kokomo, chairman of the executive committee, and Mrs. Cleon E. Bigler, chairman of the program committee.

The conference throughout was characterized by a keen interest in the problems of the modern world, and also by a deep devotional spirit.

## KALAMAZOO

KALAMAZOO, MICH.—The young people of the diocese of Western Michigan, as well as those of more mature years, enjoyed a delightful summer conference at Kalamazoo College, Kalamazoo, June 26th to July 3d. This was the second annual conference for the diocese of Western Michigan and was in every particular a success. The conference had the happy satisfaction of passing the record of a year ago with an enrolment this year of 188.

The conference faculty was made up from several members of the diocese under the leadership of the Rev. Lewis B. Whittemore of Grace Church, Grand Rapids, as director, and Miss Helen R. Stevens of St. Mark's Pro-Cathedral, Grand Rapids, as the dean. The chaplain to the conference was the Rt. Rev. John H. McCormick, D.D., Bishop of the diocese, who also had charge of the sunset services.

Apart from the daily routine of the conference, special work was done in pageantry under the leadership of Mrs. Lucy E. Kurtzman of Detroit and a pageant entitled Father, Forgive Them was presented Monday night, July 2d.



AT THE WAWASEE CONFERENCE  
Bishop Gray may be seen at the extreme left of the picture

Making of the Old Testament, The Making of the New Testament, The Anglo-Saxon Versions, John Wycliffe's Version, Tyndale's New Testament, and From Tyndale to Moffatt.

A general course on Some Problems in Religion, intended to clarify certain intellectual difficulties which hinder many from accepting the teachings of the Christian religion, was given by Dr. Jared S. Moore, professor of Philosophy, Western Reserve University, Cleveland. A course to the clergy on The Idea of God was also given by Dr. Moore.

Miss Vera Noyes, secretary of religious education of the diocese of Chicago, conducted a class in Religious Education. On Sunday morning Miss Noyes conducted a demonstration Church school class, using methods with the children which were explained the next day to those who had observed.

The mission study class was conducted by Mrs. Mary B. Gammack, U. T. O. field worker of the Woman's Auxilliary.

Deaconess Fuller's course on Altar Guilds showed that worship in a sanctuary and at an altar date from the earliest, prehistoric dawn of the life of mankind.

The Bishop of Northern Indiana served as chaplain of the conference, being celebrant at the daily Eucharists, and conducting the sunset services each day. At these services the sermons were delivered by the Rev. L. B. Ridgely, S.T.D., formerly dean of the Central Theological School, Nanking, China.

A pageant was given Tuesday evening,

## ASILOMAR

ASILOMAR, CALIF.—The tenth annual summer vacation conference of the Church in California was held at Asilomar, Monterey County, June 11th to 21st. The conference was held at the conference grounds of the national board of the Y. W. C. A. on the shore of the Pacific Ocean in the midst of the famous Monterey-Carmel district of California. There were between ninety and a hundred enrolled in the school.

Miss Laura F. Boyer of the National Council held a course on the Discussion Method; the Rev. O. F. Green, rector of All Saints' Church, Palo Alto, gave a course on the Ethics of Jesus to a group of young people, members of the Young People's Fellowship; the Rev. Hoyt E. Henriques, secretary of the department of religious education, province of the Pacific, gave a course to Church school teachers and officers, on the Curriculum of the Modern Sunday school; the Rev. W. L. Wood, rector of St. John's Church, Ross, and professor of Theology at the Church Divinity School of the Pacific, discussed the subject of Church Unity, and analyzed with care the findings of the conference at Lausanne; the Rev. Frederick Bartlett, field secretary of the National Council, lectured on the Church's Program; the Rev. George R. Wood, S.S.J.E., gave a course on the Life of Christ in the Synoptic Gospels, and the Rev. William B. Spofford, executive secretary of the Church League for Industrial Democracy, and editor of the *Witness*, gave a course on Modern Economic Conditions.

## GEARHART

GEARHART, ORE.—The Gearhart summer school closed its twelfth session on June 30th. Altogether the session ranked high both in quality and type of work. More young people attended than in previous years and more did credit work in the N. A. T. A. courses than heretofore.

The Rev. Fr. Kenneth Viall, S. S. J. E., of San Francisco, who has been chaplain for the past three years, was presented with a handsome leather traveling bag as a token of the affection he has won for himself during these years.

A matter of considerable importance which was considered was that of holding the school at a later date in the summer—when people are taking their holidays. The matter was referred to the diocesan department of education for final decision.

## BETHLEHEM

BETHLEHEM, PA.—The sixteenth session of the Bethlehem summer school was held during the last week of June at Bishopthorpe Manor, Bethlehem.

This year the school was devoted entirely to young people and seventy-four came from the dioceses of Bethlehem and Pennsylvania. The young people liked the program and the faculty so well that they requested the department of religious education to hold another school next year and, if possible, to secure the same faculty.

The great majority of the students took an examination at the close of the school, which, if they pass successfully, will give them credits with the National Accredited Teachers' Association.

OLYMPIA

TACOMA, WASH.—Even more successful than the very successful one last year was the second annual summer conference of the diocese of Olympia held at the Annie Wright Seminary, Tacoma, from June 22d to July 2d. The spirit was excellent and the instruction most profitable.

The Rt. Rev. S. Arthur Huston, D. D., Bishop of the diocese, was the prexy. The chapel services were in charge of the Rev. G. G. Ware, Hoquiam, and were well attended, as were open air inspirational services in the cloisters and on the spacious lawns for the young people.

Deaconess Anna G. Newell, dean of the School for Christian Service, Berkeley, Calif., formerly of the Hooker School, Mexico City, gave a day to the conference, the Rev. C. S. Mook, Seattle, was a leading spirit in entertainment matters, and Lancelot Gowen lectured one evening on a honeymoon trip to far off Cambodia.

On the grounds of the seminary the Brotherhood of St. Andrew had a successful boys' camp, conducted by Walter Macpherson. Both conference and camp are conceded to have been great assets to the Church in the dioceses represented.

LOS ANGELES

LOS ANGELES—The annual summer school of the diocese of Los Angeles attracted some three hundred visitors to Harvard School, the diocesan school for boys, between June 25th and 30th. About one hundred and twenty-five of these were in residence throughout the school.

The main courses were those conducted by the Rt. Rev. Edward L. Parsons, D.D., Bishop of California, on Some Fundamentals of the Christian Faith, and by the Rt. Rev. W. Bertrand Stevens, D.D., on Practical Problems of Parish Administration. The latter was a round table discussion for the clergy only.

The annual social service tour of the summer school was made to Pali Verde, Maravilla Park, and other Mexican sections of the city. It culminated at a Mexican restaurant, where a typical Spanish meal was served.

The most dramatic moment of the summer school occurred at this dinner, following the address of Deaconess Newell, who told of her previous work at Hooker School for Girls, Mexico City. At the close a young Mexican woman rushed to her and gave her a warm embrace. It was Senorita Glafira Trujillo, the cashier of the restaurant, who had been a student at Hooker for several years prior to 1919. At the conclusion of the dinner, Senorita Trujillo asked for permission to address the group, and made a gracious tribute, in Spanish, to the work of Hooker School. Deaconess Newell acted as interpreter.

FOND DU LAC

WISCONSIN RAPIDS, WIS.—The third annual camp conference of the Young People's Association of Fond du Lac was held at Nepco Lake, Wisconsin Rapids, from June 28th to July 1st. About fifty delegates and a number of priests were in attendance.

The Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac, was the chaplain. He conducted meditations at the sunset service each evening and preached at the High Mass on Sunday morning. The Rev. Austin Pardue, rector of St. James' Church, Hibbing, Minn., and Harold C. Barlow of Milwaukee addressed the conference. The Rev. A. G. Fowkes of Neenah was dean of men.

# English Bishops Confer at Lambeth on Next Move in Prayer Book Impasse

## Disestablishment Unlikely — "Church Times" Urges Closing of Anglo-Catholic Ranks

The Living Church News Bureau  
London, June 29, 1928

ON WEDNESDAY, THE DIOCESAN BISHOPS began at Lambeth Palace their conference on the situation created by the rejection of the Prayer Book measure by the House of Commons. The Bishop of Norwich and the Bishop of Sodor and Man were absent, but otherwise there was practically a full attendance, including the Bishop-designate of Southwell.

The discussions were continued yesterday and today, and, if necessary, will extend until tomorrow (Saturday). It is at present uncertain whether any statement will be issued at the end of the meeting, and it is quite likely that the first public declaration will be to the Church Assembly next week.

Different courses of action have, naturally, been discussed by various members of the episcopate, who are in touch with one another; but there is a general disposition to avoid premature decisions, and there will certainly be no inclination to rash or provocative action. It is improbable, for example, that there will be any strong movement toward either disestablishment or the proposal to ask the convocations to give synodical approval to the Deposited Book. At the same time, there is a natural feeling that some clear guidance must be given to the clergy as to the limits of liturgical variation.

While the conference was sitting on Wednesday a deputation from the League of Loyal Churchmen arrived at the palace with copies of a petition addressed personally to each bishop. The petition demanded "that the bishops of the Church of England should forthwith proceed to enforce the law of the Church, with the whole of their authority, by promptly making to cease the reservation of the consecrated Elements for any purpose whatsoever, the use of the aumbry, tabernacle, Mass vestments, sacring bells, incense, wafers, images, the practice of auricular Confession, and by restoring and maintaining the ceremonies and services of the Protestant Reformed religion established by law."

### "CHURCH TIMES" CALLS FOR CLOSING OF RANKS

An article in today's *Church Times* entitled *Close the Ranks* is significant in its call for consolidation among Catholics at the present crisis. Suggestions are made for a policy aiming at constructive Catholic unity. The writer says:

"In pursuance of this policy it would be well for Catholic leaders to give specially careful consideration to the position of all who hold and practise the faith. There should be a careful and authoritative reconsideration as to what are the essentials that can, in no circumstances, be surrendered, and what, if any, are the practices, still comparatively rare in churches of the English obedience, which might perhaps, for the sake of peace and unity, be temporarily abandoned. Hitherto, the extreme 'right' of the Anglo-Catholic party has been far too ready to surrender everything, while the extreme 'left' has

been obstinately determined to surrender nothing. It should, too, be made perfectly clear that Catholics are ready to submit to the authority of the bishops in all things lawful and honest, while, at the same time, they cannot—indeed, they dare not—admit the power of the bishops of any one province to override established Catholic practice or to tamper with accepted Catholic doctrine. The work of closing the ranks will demand tact and statesmanship, but it is made easier by the bishops' futile truckling to Protestant prejudice, and by the demonstration of the extent of that prejudice in the House of Commons' debate and division."

### SELF-DENIAL ADVOCATED

It has been a subject of informal discussion among many Churchmen whether, in the present circumstances, it would not be advisable for those Catholics who enjoy the privilege of ceremonial devotions before the Blessed Sacrament to make a self-denying ordinance, and voluntarily for the time being to give them up. Catholics have hitherto been determined in their refusal to have their privileges wrested from them by political action in the Church Assembly and the Houses of Parliament. They have insisted that to surrender such privileges at the dictation of Dr. Barnes and his friends would be regarded as in fact an act of surrender to unbelief. But now that the immediate threat and challenge have been rebutted, they can do with dignity as an act of grace what they declined to do under duress, without any surrender of principle. Such an act, too, would provide strong ground for pressing the claim that recognition shall be given to the right of the faithful to receive Communion according to their needs, whether they be sick or whole, from the Sacrament reserved in every parish church.

### BISHOP DENOUNCES UNJUST ATTACKS

The Bishop of Southwark's comments, in the *Southwark Diocesan Gazette*, on the rejection of the Prayer Book, are notable for their reference to unjust attacks on Anglo-Catholicism. Dr. Garbett says in part:

"The rejection of this book is bound to raise the whole question of Church and State. It is a refusal of the State to allow the Church to determine its public worship and the manner of administering the sacraments. It also raises in an acute form the question as to the limits of toleration in the Church of England. . . .

"I am no Anglo-Catholic. . . . I admit fully that among the Anglo-Catholics there are some who will never be happy in the Church of England, and who by their disobedience and eccentricities have brought discredit on the movement with which they are associated. I know that there are those who by their inconsiderateness have emptied churches which were once crowded: but I regard as utterly unjust the indiscriminate attacks on the whole body of Anglo-Catholics. The movement is deeply spiritual and devotional. The great majority of its clergy are loyal and faithful men, often doing splendid work in some of the poorest of our parishes. To drive them from the Church would be to repeat the errors which led to the separation of the Wesleyans from the Church of England. It would leave the Church weakened through the loss of tens of thousands of its most enthusiastic clergy and laity. Limits in doctrine and worship there must be; only do not let

us draw them so narrowly that no room is found for men who are genuinely loyal."

Dr. Garbett adds that the revised Prayer Book, though defeated, has not been killed. It expresses the corporate mind of the Church on matters of public worship. No vote of the House of Commons can destroy the moral and spiritual value of the book. No loyal Churchmen will transgress where it clearly forbids: while no one who keeps within its limits can be fairly accused of disloyalty to the Church which has approved it. But at present its use is not sanctioned, so no rash step should be taken by individuals which may intensify the difficulties of the position.

#### COMMEMORATION OF STEPHEN LANGTON

The seven-hundredth anniversary of the death of Stephen Langton, Archbishop of Canterbury, 1207-28, is to be commemorated in Canterbury Cathedral, where he is buried, from Saturday, July 7th, to Monday, July 9th.

On Saturday, July 7th, Prof. H. W. C. Davis, Regius professor of modern history in the University of Oxford, will give a lecture in the Chapter House on Stephen Langton and His Times. On Monday, July 9th, the anniversary day, Bishop Gore will preach at a special service in the cathedral in the morning, and Prof. F. M. Powicke, professor of medieval history in the University of Manchester, will deliver the commemoration oration in the chapter

house in the afternoon. Many scholars in France and Belgium, as well as in the United States of America, will be interested in the commemoration, while its appeal to English Church people need not be emphasized.

#### APPEAL FOR ST. PETER'S, OXFORD

An appeal for £150,000 is being made in support of the scheme for founding St. Peter's Hall, Oxford, as a memorial to the late Dr. F. J. Chavasse, Bishop of Liverpool from 1900 to 1923.

Dr. Chavasse, who died last March, himself urged the need of a new hall or college at Oxford and approved of the St. Peter-le-Bailey site. The trustees of the fund point out that the purpose for which St. Peter's Hall is to be established is to "promote education generally and especially to provide for students in straitened circumstances; to train candidates for Holy Orders and others who intend to labor for the Church in missions overseas; and to maintain and diffuse the reformed teaching of the Church of England as set forth in the Book of Common Prayer of 1662." St. Peter's will provide three years' residence for undergraduates who desire to make full use of a university course at the lowest possible cost. It is intended to open in a preliminary way as a hostel for the Michaelmas term (October, 1928), and an application for its licensing as a hall already lies with the vice-chancellor. GEORGE PARSONS.

## Independence Day Observance in Historic Setting of St. Ann's Church, New York

### City Mission Society Opens Its Vacation Centers—Canon Mitchell at St. Paul's

The Living Church News Bureau  
New York, July 7, 1928

**I**N THE CRYPT OF ST. ANN'S CHURCH, East 140th street and St. Ann's avenue, lie buried the remains of Lewis Morris. Among the group of patriots who signed the Declaration of Independence, he was the only one who was a resident in the new republic's greatest city. On the 152d anniversary of that occasion, Independence Day of this year, there was held in the parish church of the Morris family a patriotic service at which New York's signer of the document was honored and a replica of the Declaration unveiled.

The present rector of St. Ann's, the Rev. Edward C. Russell, is performing a valuable service in directing the attention of patriotic-minded citizens to his church. A public official in a speech at St. Ann's declared that "if this delightful old church were in Pohokey, Va., or somewhere around Boston, its steps would be worn smooth with caravans of patriotic tourists who would be directed to its doors. Because it is in New York it seems to have been forgotten."

At the service last Wednesday afternoon the rector of the church presided, the senior senator from New York, the Hon. Royal S. Copeland, unveiled the replica of the Declaration of Independence and made the chief address of the occasion. The opening invocation was offered by a Lutheran clergyman of the neighborhood, the Declaration of Independence was

read by the Rev. Fr. Cunnian, chaplain in St. Francis (R. C.) Hospital, and the benediction was said by the Rev. Harrison Rockwell, vicar of All Saints', Henry street. Following these exercises, many of the visitors were taken into the crypt of the edifice where are buried Lewis Morris and others of that family.

#### ST. ANN'S BUILT AS A MEMORIAL

Where stands St. Ann's Church today was once the extensive farm of Jonas Brant. From his surname has come the better known though less euphonious title applied to the present great borough of the Bronx. In 1670 a portion of this farm was purchased by Capt. Richard Morris and by him developed into a beautiful estate, conveniently near to New York. From this purchase another geographical title, Morrisania, survives to the present. Somewhat over eighty years ago Gouveneur Morris built the present St. Ann's Church to be a memorial to his mother, Anne Cary Randolph of Virginia, seventh in line from Pocahontas; and, today, the spacious grounds about the old church are all that remains untouched of the original Morris estate. Few New York churches have so lovely a setting. In the midst of the teeming life of the Bronx, surrounded by monotonous rows of tenements, is the park-like churchyard of St. Ann's. An entire city block, from St. Ann's avenue to Brook avenue, remains dedicated to the Church and its work in this parish, an oasis in a somewhat sordid neighborhood. More than a hundred feet back from the traffic of the street and on the highest point of land in the yard stands the quaint, vine-covered church. Adjacent and contiguous are the two parish buildings,

while at the southern end of the property is the rectory. Truly a picturesque setting for one of the most notable of New York's patriotic shrines. Not only is it the burial ground of Lewis Morris, but fifteen other distinguished members of the same family lie either beneath the church or in the partially concealed mausoleums close by the edifice. Among these are Gouveneur Morris, a framer of the Constitution; Judge Lewis Morris, first Lord of the Manor of Morrisania and first Governor of New Jersey; Judge Robert H., thrice mayor of New York; and others, all noted for local and national service.

The church interior is attractive and dignified. Pews and a balcony of quaint designs remind one of the earlier days of its history. The small sanctuary has its properly appointed altar with tabernacle and hanging lamp. On the "west" wall back of the font is the replica of the Declaration of Independence which was unveiled on Wednesday.

In the belief that many will wish to visit this historical spot with its quaint church and graves of distinguished patriots, direction to reach it is necessary. The Brook avenue station of the Hunts Point subway line is but a short block from the churchyard.

Worth while to those interested in the life of Lewis Morris is the printed speech of Representative Griffin, which can be procured upon application to the church. It was delivered in St. Ann's in 1926 and in the House at Washington in 1928.

#### CITY MISSION SOCIETY OPENS ITS VACATION CENTERS

It is obvious that the poorer people live in the most congested sections of a city and also that where the population is greatest there the heat of midsummer is least endurable. Not so evident, however, is the need that the mothers and the children of these neighborhoods should have their brief vacations in the country. Just at this time the City Mission Society is appealing through its superintendent, the Rev. Dr. Sunderland, for \$30,000, that no application for a two-weeks' sojourn at one of its several vacation centers need be refused.

Last Monday 280 mothers and children were enabled to escape from the tenements where they must live the rest of the year and to get away, some to the great Schermerhorn House at Milford, of which our readers have heard before, others to the boys' camp at Bear Mountain. It is notable that the first to be favored were two parties of colored people, mothers and babies, and lads in their 'teens, from the congregations of St. Cyprian's and St. Martin's Chapels. But such is only a start, and throughout the summer the Mission Society will care likewise for parties from Houston House near the Bowery, from San Salvatore Chapel, St. Barnabas' House, from the bureaus for incoming aliens, and from its social service bureau functioning in the Family Court. A great service, indeed. And \$17.50 pays for a two weeks' vacation for someone.

#### CANON MITCHELL AT ST. PAUL'S

The Rev. Dr. John Forbes Mitchell, Canon of St. Andrew's Cathedral, Aberdeen, Scotland, will, during the months of July and August, take temporary duty at St. Paul's Chapel, Broadway and Fulton street. Beginning in the fall he will continue for a year to direct the American campaign to build the Seabury Memorial Cathedral at Aberdeen.

HARRISON ROCKWELL.

# First of Outdoor Summer Services Draws Throng to St. Paul's Cathedral, Boston

## New England Provincial Conference Ends—Memorials in Grace Church, Salem

The Living Church News Bureau,  
Boston, July 7, 1928

THE FIRST OF THE OUTDOOR SUMMER services for this season on the porch of St. Paul's Cathedral, Boston, was held last Sunday when a vested choir of forty men and women led the singing. During the duration of these Sunday evening services from 7 until 7:30 P.M. the traffic on Tremont street is considerably stopped. On that Sunday, the Rev. Edward T. Sullivan, D.D., began his fifteenth season as summer preacher in the cathedral. In the course of his sermon in the evening Dr. Sullivan said:

"In Anglo-Saxon civilization, the soldier's profession is not to make war but to maintain or restore peace. It is common sense to say there should be no more war, but it is not common sense to say there will be no more war. . . . To say there will be no more robbery and then leave one's valuables on the front doorstep is to tempt someone to the crime we wish abolished. Forts, fleets, and armies are the nation's bolts and bars. . . . So long as warlike nations prepare for war, peaceable nations must prepare against war. We must be engaged in the war against war as we are in the war against lawlessness and crime."

### DR. PHILLIPS OSGOOD PREACHES IN BOSTON

Another summer preacher welcomed in Boston last Sunday was the Rev. Phillips E. Osgood, D.D., of Minneapolis, who began his fourth season in Emmanuel Church. Dr. Osgood preached on the theme that no time or opportunity is ever lost; all experience, good or evil, is an agent in the development of the central soul. Using the analogy of the lost property office, Dr. Osgood referred to the lost property office in every Christian faith and the keeper to whom one may apply for the lost properties—after having carefully drawn the distinction between what is property and what is not. Dr. Osgood stated that there are certain things which are the same for everyone in whose temporary possession they find themselves; an umbrella, for instance, is not real property, it is the same for you and for me. If we have lost something external, it is not real personal property, not vital and essential. Continuing, he said:

"So we draw a clear line of cleavage between those things which are necessary for existence and those things which are impertinences, which, if allowed, become our taskmasters. . . . Let us not sorrow about things that are external; they are not part of our personality, not part of our central soul, the only thing that counts. . . . What we are interested in, if we are religiously minded, are those things that are essential to our soul, the loss of which is a loss to the central self. For them you may apply to the keeper of the lost personal property office."

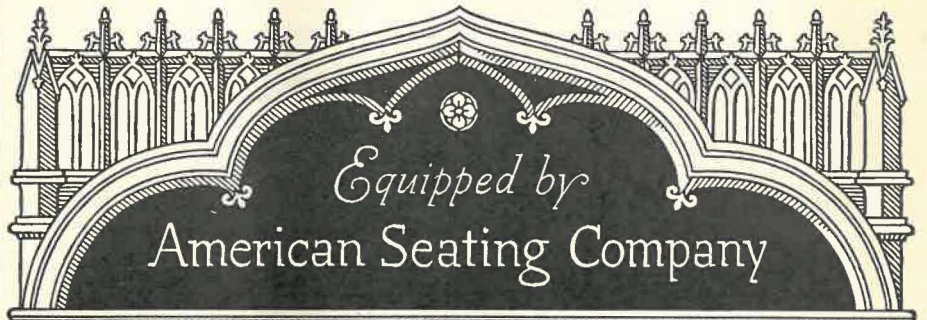
### THE PROVINCIAL CHURCH CONFERENCE

The Church conference of the province of New England ended on Thursday after holding for ten days classes and gatherings which the leaders felt were exceptionally fine ones. An interesting commentary of this conference for young people held in St. Paul's School, Concord, N. H., is that the classes most largely attended


were those dealing with the subject of personal religion. Two such classes were offered: the Religion of Jesus and Its Meaning for Us Today, given by the Rev. Elmore M. McKee, chaplain of Yale University, whose aim was to reach an understanding of the elements which make up the religious faith, experience, and practice of the Master, and their meaning for us; and Personal Religion, a study of such resources for finer living as Prayer, the Bible, the Holy Communion, and Christian biography, led by the Rev. Allen W. Clark, rector of St. Thomas' Church, Hanover, N. H.

Church Art and Symbolism was a new course at the Concord conference this year, and it proved a very delightful one, eagerly attended. The Rev. A. Vincent Bennett, rector of Christ Church, Fitchburg, was the leader and dealt in this course with objective and subjective types of worship, the purpose of art in worship, how to promote the impulse to worship, the use of symbolism as an aid in awakening the imagination, the emotions, and creative endeavor. The Rev. A. V. Bennett also directed the presentation of a Christmas mystery, one of the York cycle. This pageant, prepared easily without interfering with the work of the conference, was presented at night on a grassy knoll under ideal conditions and was a very beautiful and poignant thing.

Two resident missionaries during the conference were the Rev. Francis J. M.



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Cotter, formerly of China and now vicar of St. John's Pro-Cathedral, Providence, R. I., and the Rev. George I. Baldwin of St. Philip's Mission, Dupree, S. D. Massachusetts contributed three leaders of classes: Mrs. Maude Copley, field secretary of the department of religious education, conducted a course, First Years in the Church School; Miss Margaret I. Marston, field secretary for adult education, whose subject was Leading Young People in Discussion; and Dr. Lila Owen Burbank, physician and lecturer, who spoke on Christian Womanhood.

MEMORIALS DEDICATED IN GRACE  
CHURCH, SALEM

Two memorials were dedicated by Bishop Lawrence in Grace Church, Salem, last Sunday morning. One, consisting of altar, reredos, window, communion rail, credence table, tablet, and floorings of the sanctuary, is a gift from parishioners and friends in memory of the Rev. James Potter Franks, who died in 1917 after having been the rector of this Salem parish for forty-seven years. The window has for its general subject Grace, and is a copy of a Chartres window with blue as the predominant color. The theme is developed through the depiction of biblical incidents in circular medallions and by figures in the tracery openings. This window was made by Reynolds, Francis, and Rohnstock. The reredos is the work of Irving and Casson. Cram and Ferguson were the consulting architects for this memorial.

The second memorial to be dedicated by Bishop Lawrence on the same occasion was a bell given in memory of Mrs. Mary Saltonstall (Tuckerman) Parker, by her two sons, Francis Tuckerman Parker and William Bradstreet Parker. The Rev. Cornelius P. Trowbridge, present rector of Grace Church, Salem, came there last February, succeeding the Rev. Howard R. Weir.

CARILLON CONCERT IN ST. STEPHEN'S,  
COHASSET

The first carillon concert of the season was given last Sunday afternoon on the bells of St. Stephen's Church, Cohasset, by Kamiel Lefevere. Mr. Lefevere, honorary carillonneur of Malines and honorary professor of the Belgian National Carillon School, is now a resident of the United States, as he has become Mr. Rockefeller's carillonneur. The carillon of St. Stephen's Church was given four years ago by Mrs. Hugh Bancroft in memory of her mother, Mrs. Charles W. Barron. During the past year Mrs. Bancroft has added eight bells, bringing the total number of bells to fifty-one and making the carillon, as Mr. Bancroft says, the fourth most important one in the world. These carillon concerts will be given on Sunday afternoons and Tuesday evenings.

ETHEL M. ROBERTS.

HOLD OUTDOOR UNION  
SERVICES IN NEW JERSEY

PATERSON, N. J.—Two outdoor union services commemorative of Independence Day were held in Paterson on the evening of July 1st. St. Paul's Church, the Rev. D. Stuart Hamilton, D.D., rector, took part in the gathering at Eastside Park, its choir furnishing a considerable proportion of the singers for the occasion. Trinity Church, at Westside Park, the Rev. Charles J. Child, rector, was one of the churches that participated in the service. These services were under the auspices of the Paterson Council of Churches.

CHICAGO NOTES

The Living Church News Bureau  
Chicago, July 7, 1928

THE CHURCH OF THE ATONEMENT, Edgewater, celebrated its fortieth anniversary with appropriate services and exercises on Sunday, July 1st. The chief service at 11 o'clock was followed by a reception for present and former rectors and members. The former rectors who are still living and who were invited to the anniversary are the Rev. J. M. D. Davidson, D.D., of Macomb, Ill.; the Rev. Charles E. Deuel, D.D., rector of Trinity Church, Santa Barbara, Calif.; and the Rev. F. S. Fleming, D.D., rector of St. Stephen's Church, Providence, R. I. The present rector of the Church of the Atonement is the Rev. Alfred Newbery.

Forty years ago a little band of Episcopalians living in Edgewater, then at the northern outskirts of Chicago, met together under the leadership of the Rev. E. R. Bishop, archdeacon of the diocese, and organized the mission of the Church of the Atonement. The first priest in charge was the Rev. Alfred Lauderbeck, who served for two years. A young lawyer who lived in Edgewater, and who was one of the members of the new mission, F. W. Keator, studied for holy orders at the urgent request of the people, and in 1891 became the priest-in-charge. Later he was elected Bishop of Olympia. The Rev. Dr. Davidson was rector from 1896-1903, and the Rev. Dr. Deuel, D.D., rector from 1903-1915. The Rev. F. S. Fleming, D.D., came to the Atonement from St. Paul's, La Salle, Ill., and under him the beautiful new church and parish house were built.

The present property is valued at \$300,000. The parish has been most fortunate in retaining the interest and service of several of its old members, among them George F. Mills, who was elected a member of the financial committee in 1897; Samuel Dalton; J. E. O. Pridmore, vestryman, and the architect of the present church and parish house; E. A. Kirkland; Mrs. E. A. Kirkland, president of the Woman's Auxiliary in 1904; and L. A. Calkins, vestryman. Besides Bishop Keator, two others have entered the ministry from the parish: the Rev. Burdette Lansdowne, the present rector of St. James' Church, Fall River, Mass., and the Rev. J. H. Scambler, assistant at St. Peter's Church, Peekskill, N. Y.

WHEATON AND CHURCH ATTENDANCE

The Rev. F. H. Millett, rector of Trinity Church, Wheaton, one of the largest of Chicago's western suburbs, has made an earnest appeal, particularly to Chicago residents, to keep up their attendance at church during the summer. Mr. Millett suggests in his appeal that the city folk drive to Wheaton on Sunday morning and attend his church. The campaign was begun, according to Mr. Millett, out of a conviction that summer church attendance can be maintained on a par with the rest of the year. And so this priest plans to remain in Wheaton during the summer, carry on a full schedule of services, and expects to have good congregations each Sunday.

ENDOWMENT IDEA GROWING

The Rev. N. O. Hutton, S.T.D., recently celebrated his nineteenth anniversary as rector of St. Chrysostom's Church, Chicago. He announced that \$100,000 had been raised to pay off parish debts, and also spoke of plans for an endowment fund for the parish, expected ultimately to reach



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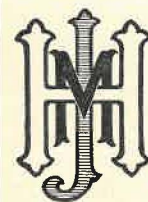
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\$1,000,000. Toward the endowment fund \$135,000 has already been contributed. During Dr. Hutton's rectorship the parish has grown from a small congregation to one of the largest and wealthiest in the city. The property is now valued at nearly \$750,000.

Other well known churches also have considerable endowments, including Grace Church and St. James' Church, Chicago, and St. Mark's Church, Evanston. One of the distinctly rural churches, St. Ann's, Morrison, has a generous endowment, largely because of the generous gift of one of its devoted members many years ago. Two other parishes have just announced similar funds, Trinity Church, Wheaton, where a memorial fund of \$1,000 has been established; and St. Christopher's Church, Oak Park, where a fund has been started by the Church school in honor of Dr. Adolph H. Olson, for several years superintendent of the school.

HERE AND THERE

A small chapel will be placed at the north aisle of the new Grace Church, Chicago, in connection with St. Luke's Hospital, in beloved memory of the late Rev. Fr. Wright, who served for many years as chaplain of the hospital.

H. B. GWYN.

PENNSYLVANIA NOTES

The Living Church News Bureau  
Philadelphia, July 7, 1928

**S**T. CLEMENT'S, 20TH AND CHERRY streets, has reached a solution of the problem raised by the proposed widening of 20th street, which will take forty feet from the west side of the street, bringing the building line across through what is now the middle of the choir. Land has been acquired to the west, and the whole plant, church, clergy house, and parish house will be moved bodily without alteration or interruption to services. No date has been announced.

HOLY COMFORTER TO MOVE

The Church of the Holy Comforter, the Rev. Charles W. Schiffer, D.D., rector, is to remove from its present location at 48th and Haverford avenue to the Aronimink section of Drexel Hill, north of State road in Upper Darby township.

The site at the corner of Burmont road and Bond avenue is heavily wooded and is the highest land in Delaware county. Aronimink has been built up largely in the past two years, and a number of Holy Comforter people, including two vestrymen, have located there. The heirs of a large estate offered the site at a nominal price; ninety residents signed a petition inviting the parish to accept, and the standing committee has given consent. Work will be begun as soon as possible, the plans being by Lewis Wood Easby.

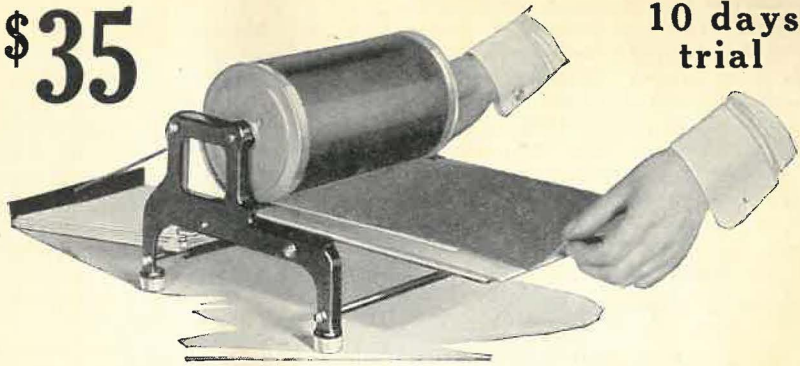
CORNERSTONE OF PARISH HOUSE FOR ST. GABRIEL'S LAID

Bishop Garland recently laid the cornerstone of a parish house for St. Gabriel's, Feltonville, at Roosevelt boulevard and Front street, some three hundred persons attending from more than thirty parishes, mostly in Germantown convocation. Work has been maintained in a wooden building, which will be used hereafter as a hall, divine service being conducted in the new stone building, which also includes rooms appropriate to its ultimate purpose, when a stone church will replace the present frame structure, and a rectory complete the group.

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ago, the outgrowth of a cottage prayer meeting under Rev. George R. Miller, now rector of St. Nathaniel's, Allegheny avenue and E street. Following him, the Rev. George B. Krantz, Jr., and the Rev. Charles C. Waugh were successively in charge. For the past nine years the Rev. William T. Metz has been in charge, during which time he has baptized 138 and presented 143 for confirmation. The missionary giving has increased from \$100 to \$700 per annum, while the congregation has consistently increased its share of the priest's salary, and steadily reduced mortgages on the property. A building program was interrupted by the war, and the basement of the parish house has been in use more than three years. Horace Wells Sellers is the architect.

#### CORNERSTONE IN GERMANTOWN LAID

Dean A. R. Van Meter, acting for Bishop Garland, laid the cornerstone for another parish house in Germantown convocation June 30th, that of St. Bartholomew's, Wissinoming, at Comly and Dittman streets, the Rev. John R. McGrory rector. This work was begun some twenty-five years ago as a parochial mission of St. Mark's, Frankford, whose present rector, the Rev. Leslie F. Potter, was among the speakers. The present plant is inadequate and will be replaced by a modern group.

The architects, Watson, Thompson, and Edkins, have also designed the new Church of the Redeemer, Springfield, in Delaware county, of which the Rev. George R. Bishop is rector. The Rev. Francis M. Taitt, dean of Chester, assisted by the choir of his parish, old St. Paul's, acted for Bishop Garland in laying the cornerstone Sunday afternoon, July 1st. The congregation has been worshipping in the Woman's Club building in Springfield.

#### NEWS NOTES

The Rev. Arthur C. Carty, for more than twenty years a member of the Lutheran Ministerium of Pennsylvania, active in important missionary and other work, was recently confirmed by Bishop Garland in old Christ Church, presented by the rector, the Rev. L. C. Washburn, and admitted a candidate for holy orders.

The Rev. Victor Rayhard, for twenty years a priest of the Roman obedience, has been admitted to our communion, and will be assistant at St. Saviour.

CHARLES JARVIS HARRIMAN.

#### COUNCIL OF CHURCH IN KYOTO MEETS

KYOTO, JAPAN—The annual council of the missionary district of Kyoto met in the city of Kyoto, April 18th and 19th, with an attendance of nearly forty clergy, Japanese and foreign, and an equal number of laymen, all Japanese.

The assembling of the delegates was saddened by the news of the death of the Bishop of Tokyo, the Rt. Rev. J. S. Motoda, at St. Barnabas' Hospital, Osaka, on the night of the 16th. Those of the delegates who had already arrived and a large number of the members of the Kyoto churches were present at the Kyoto station the night of the 17th to pay their respects as the special car bringing the Bishop's body passed through Kyoto on its way to Tokyo, the capital and see city of Japan's first native Bishop. The next morning at the opening services the council attended requiem Mass at Trinity Church.

The two days given to the council were hardly enough for the program in hand, and yet when the result is summed up it seems amazingly small. Routine work, masses of detail, reports of sundry and numerous committees, election, and re-appointment of same, consume vast quantities of time. But the work goes on and grows and these details, committees, group conferences, etc., are signs that the Church is awake in the district of Kyoto.

#### FAIR AND WARMER

July 6, 1928.

The July budget statement is fair, perhaps a bit better than fair. Total receipts show a decrease from last year of \$35,844.35, and only thirty-five dioceses and districts are in the 100% class as compared with forty-four last year, yet 87% of the minimum due July 1st has been paid.

The weather is warmer. Some have started on vacations, others are dreaming about vacations to come. The missionary work of the Church takes no vacation. Ask your people to remember the Church as the Master's work while they are enjoying their rest.

May all your vacations be happy ones.

LEWIS B. FRANKLIN,  
Treasurer.

#### BISHOP OF LOUISIANA CELEBRATES ANNIVERSARY

NEW ORLEANS, LA.—Members of the clergy and laity of New Orleans joined with the Rt. Rev. Davis Sessums, D.D., Bishop of Louisiana, in the celebration of the Holy Communion on Friday, June 22d, at Christ Church Cathedral, New Orleans, in commemoration of the Bishop's thirty-seventh anniversary as Bishop of the diocese.

After the service the Rev. R. S. Coupland, D.D., president of the standing committee, speaking for the clergy of the diocese, and R. P. Mead, president of the Church Club of Louisiana, speaking for the laity, made brief addresses of congratulation, pledging to the Bishop the loyalty and continued coöperation of both clergy and laity.

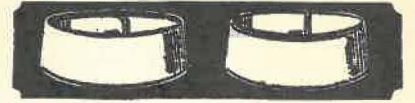
Being escorted to the front of the cathedral by Warren Kearney, secretary of the Church Club, the Bishop was presented with a Buick sedan. The Bishop responded in words of appreciation for the gift and the thought that prompted such generosity as well as for the loyal coöperation of both clergy and laity in the work of the Church.

#### PARISH HOUSE AT AMARILLO, TEX., COMPLETED

AMARILLO, TEX.—The Edward A. Temple Memorial parish house and cloister, a unit of St. Andrew's Church, Amarillo, the Rev. F. A. Foster, rector, has recently been completed. The new plant is fully equipped to take care of all the social activities of the parish. One floor, divided into ten rooms, takes care of the growing Church school, and another floor is equipped for the Woman's Auxiliary and other organization activities.

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**BISHOP STEVENS ENTHRONED**

LOS ANGELES — The Rt. Rev. W. Bertrand Stevens, D.D., was formally enthroned at St. Paul's Cathedral, Los Angeles, on Sunday, July 1st. He had succeeded the Rt. Rev. Joseph H. Johnson, D.D., as Bishop of Los Angeles upon the death of the latter on May 16th.

At the enthronement service Bishop Stevens was the celebrant of the Holy Eucharist and also preached. The diocese was officially represented by the Rev. Canon John D. Browne of Santa Monica, and the Rev. Canon Robert B. Gooden, D.D., of the Harvard School. The cathedral was represented by the Very Rev. Harry Beal.

**DEACONESS ADAMS OF VIRGINIA RETIRES**

ROANOKE, VA.—After twenty years' active and faithful service as a deaconess in what is now the diocese of Southwestern Virginia, Deaconess Blanche Adams has given up her work as missionary at KEOOKEE, in Lee county, and in future will make her home at 26 Elm avenue, S. W., Roanoke.

"The Little Deaconess" is one of the best known and most beloved woman workers in this diocese. Born in England, Miss Adams came to America in 1893 and settled in Radford, Va. She remained there for about fourteen years, serving most of the time as a teacher in private families.

On March 30, 1908, Bishop Tucker set her apart as a deaconess and in August of the same year she was appointed as assistant to Deaconess Charlotte, who was in charge of St. Andrew's Mission at the thriving little coal mining town of KEOOKEE. Shortly after this, Deaconess Charlotte married and Deaconess Adams succeeded her in 1909 as missionary-in-charge. Trained as a nurse before she left England, the deaconess has done a wonderful work at KEOOKEE, where she has remained during all of her splendid ministry.

The mine at KEOOKEE is now closed and, the industrial work of the community being at a low ebb and the population of the place very much smaller than it was, Bishop Jett has decided to close the mission there for the time being. Lee county, the farthest to the southwest in the state, is now entirely without any contact with the Church, except as occasional services may be held in the county from time to time by visiting clergymen.

**LAY CORNERSTONE FOR CHURCH AT JACKSONVILLE, FLA.**

JACKSONVILLE, FLA.—A large audience witnessed the laying of the cornerstone of the new church building of the Church of the Good Shepherd, Jacksonville, last Sunday morning, July 1st. The Rt. Rev. Frank A. Juhán, D.D., Bishop of Florida, officiated and was assisted by the Rev. Peter C. Wolcott, D.D., of Hyde Park, Chicago; the Rev. L. C. Wolcott of the Church of the Epiphany, Denver, Colo.; the Rev. Newton Middleton, rector of St. John's; the Rev. Edgar L. Pennington, rector of St. Andrew's; and the Rev. Charles A. Ashby, rector of the Church of the Good Shepherd, all of Jacksonville. In his address Bishop Juhán told of the meaning and aspirations that had prompted the members of the church to build this new edifice and related the prominent part it would play in the religious history of Jacksonville.

**SOUTH DAKOTA CONVOCATION**

SIoux FALLS, S. D.—A new plan was tried this year in connection with the forty-fourth annual convocation of the district of South Dakota. The members lived in community at All Saints' School, Sioux Falls, worshipped in the chapel, and had their business sessions in the music studio and the school room.

Convocation began on Sunday morning, June 17th. There was a celebration of the Holy Communion at 7:30 in the cathedral, the Rt. Rev. Hugh L. Bursleson, D.D., Bishop of the diocese, celebrating. At the 10:30 service the Rev. Robert Patton, D.D., director of the American Church Institute for Negroes, preached the sermon. A quintet from the southern Negro schools took part in the musical rendering of the service.

The business sessions began Monday morning and lasted until Tuesday noon. In connection with the Bishop's address, fitting recognition was made of the work of the Ven. Edward Ashley, D.D., Archdeacon of Niobrara, who on May 9th completed his fifty-fourth year in the Dakota Indian field. In connection with this the Bishop read the congratulatory resolutions passed by the recent meeting of the National Council, and on behalf of the Presiding Bishop and the National Council presented to the archdeacon a beautiful Bible fittingly inscribed.

The report of the Church League of the Isolated was presented by Mrs. Vanix and showed some interesting figures.

The convocation gave much attention to All Saints' School, particularly in connection with the close of the Peabody regime. Forty-four years ago, when the school began, Miss Helen Peabody became principal and acted in that capacity for thirty-eight years. She was succeeded by her younger sister, Miss Eunice D. Peabody, who was principal for six years. During the entire life of the school it has been under the leadership of one family. With the resignation of Miss Eunice Peabody a new regime begins, the future principal being Miss Blanche Pittman.

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daughter of a Newfoundland clergyman. With regret for the severing of old ties is manifested a hopeful expectation for the future.

The presence of the Rev. Dr. Patton resulted in the adoption of a plan to provide what he called "the missing link," i.e., a district-wide committee of laymen to promote the Church's mission and to organize and lead the congregations. South Dakota is the first diocese to put this into official operation.

The Ven. Edward Ashley, D.D., Aberdeen, and Max Royhl, the new chancellor of the district, were elected delegates to General Convention. The Rev. Robert P. Frazier, of Mission, the Very Rev. Edwin B. Woodruff, D.D., of Sioux Falls, and J. E. Mather were elected alternates.

**FURLOUGH FOR WORKERS IN ALASKA**

NEW YORK—Miss Alice Wright of St. Mark's Mission, Nenana, Alaska, writes that she and Miss Cotchett expect to leave on furlough about the middle of August, arriving in time for General Convention in Washington, where they hope to see many of their friends.

Thirty children having scarlet fever from October to February, followed by tubercular glands in two of the children, followed by an epidemic of influenza, have left the staff ready for a rest. They have been compelling Miss Blacknall, convalescent from influenza, to rest as much as possible so she may be in thoroughly good shape when the others leave. They are looking forward to having Archdeacon and Mrs. Kent take up residence there in the fall. Meanwhile, they have been planting gardens and struggling to have a "lawn" around the new buildings, and write that "nowhere is spring more lovely than in Alaska."

**LAY CORNERSTONE OF CHURCH AT FORT ATKINSON, WIS.**

FORT ATKINSON, WIS.—With a very large attendance present the cornerstone of the new St. Peter's Church, Fort Atkinson, was laid on Sunday morning, July 1st. An address was made by the Hon. Fred Holstein, Mayor of Fort Atkinson, who paid high tribute to the Rev. Claude R. Parkerson, rector of the church. The Rev. Fr. Parkerson expressed his appreciation to all the residents of the community through whose cooperation it had been made possible to build this new church.

It is hoped that the new church will be ready by September 19th, which will be the third anniversary of Fr. Parkerson's pastorate.

**BECOMES RECTOR OF BOYS' SCHOOL IN VIRGINIA**

LYNCHBURG, VA.—Beginning September 1st the Rev. Oscar deWolf Randolph, formerly rector of St. Mary's Church, Birmingham, Ala., will become rector of the Virginia Episcopal School for Boys at Lynchburg. The new rector of the school, though born at Englewood, Ill., is really a Virginian, being a member of the Randolph family of Clarke County and having a very large family connection in this state.

He graduated in 1907 from the University of Virginia, and then attended the Virginia Theological Seminary. He had charge of a number of churches in Virginia, being rector of R. E. Lee Memorial Church at Lexington from 1911 to

1917. The experience he gained there in his contact with the students of Washington and Lee University and Virginia Military Institute will be most helpful to him as the head of this important preparatory school for boys.

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**CHURCH AT TRENTON, MO., HAS ANNIVERSARY**

TRENTON, MO.—St. Philip's Church, Trenton, celebrated its thirtieth anniversary on Friday, June 22d, with unique ceremonies. After being dedicated by the Bishop a new stone cross was elevated to the top of the west front of the church and was set in place by the mason who laid the foundation of the building thirty years before. Many who had attended the laying of the cornerstone were present at the erection of the cross. Service in the church followed, at which baptism was administered and ten persons were presented for confirmation by the Ven. Albert Watkins, in charge of the congregation.

**PROVIDENCE SWEDISH CHURCH ADOPTS ENGLISH**

PROVIDENCE, R. I.—Americanization of Swedish young people of the second generation and diminishing numbers of Swedish immigrants coming to this city under the quota restrictions are given as reasons for introducing English services at St. Ansgarius' Church, Hayward Park, by the rector, the Rev. John E. Almfeldt, Ph.D.

English services were held according to the Prayer Book on July 8th, and the following Sunday the services will be in Swedish. This form of alternation will be continued until the demand is such that services will be held in both languages each Sunday.

**WORK OF COLORED DEACONESS**

BRUNSWICK, GA.—Tucked away in some of the rural districts in this country are to be found many faithful soldiers of the Church working in the most arduous, consecrated manner, unconscious of their heroism, and oblivious to the praise of men, only of winning souls for Christ. One of these is in the diocese of Georgia, Deaconess A. E. B. Alexander, the only colored deaconess in the Church. Deaconess Alexander is in charge of the little colored mission of the Good Shepherd in Glynn County, twelve miles from Brunswick. The Bishop, who recently visited this mission and confirmed three candidates, paid this tribute to her:

"She teaches school, holds services, and performs other parochial duties. She is ever watchful in the care of her people. She walks around the county ministering to them, and she not only prepares the candidates for confirmation, but follows up those who have become communicants of the Church, endeavoring to help them in their spiritual life. At present she is working for a new church building. Already she has had some trees cut down and from these she has obtained sixty feet of hard pine for the sills, and she hopes soon to raise money for the roof."

The Rev. J. C. Perry, rector of St. Athanasius' parish, Brunswick, is the priest-in-charge of this mission.

**GROUND BROKEN FOR ST. AGNES' SCHOOL, KYOTO**

GROUND WAS broken in March for the new class room building for St. Agnes' School, Kyoto. It is hoped that the building may be completed by next October, in time for the coronation of the Emperor, which takes place just across the street. The school has a student body of 600. Miss Hallie Williams, known to many friends in the United States, is headmistress. This building has been needed and awaited for at least five years.

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

**MOTHER EVA MARY**

GLENDALE, OHIO—Mother Eva Mary, C.T., née Eva Lee Matthews, foundress and Reverend Mother of the Community of the Transfiguration, died on Friday, July 6th, at Denver, Colo. She was a daughter of Justice Stanley Matthews of the Supreme Court of the United States, and Mary Ann Black. She is survived by her brother, the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, and by two sisters, Mrs. Horace Gray of Boston, and Mrs. Harlan Cleveland of Glendale.

Mother Eva Mary founded the Com-



MOTHER EVA MARY, C.T.

munity of the Transfiguration on August 6, 1898, when she took the veil with Sister Beatrice Martha, her life-long companion and helper, at St. Luke's Church, Cincinnati. The Mother House is at Glendale, together with the Bethany Home School for Girls. There is a branch house in Cleveland. This community has the honor of being the first American Sisterhood to enter the mission field. They have branch houses in Hawaii and China, the Priory School for Girls in Honolulu, and St. Lioba's School and Industrial Work in Wuhu. Long before the call to do this work came to the "Blue Sisters," the almost prophetic insight of the Reverend Mother in matters touching the order was clearly shown. When the Sisters were eager to take part of the funds saved for the new chapel and give it to help a great

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need in China, Mother Eva said to the chapter, "Consider what you are doing. If you give now, more will be asked. Don't give anything unless you are prepared to give all. By that I mean your lives. Don't send money, unless you are ready to follow it." Within eighteen months a call for Sisters came from Bishop Huntington of Anking.

Of the Reverend Mother's method of training her Sisters, one of them has said, "A very wonderful gift was her power to help her spiritual daughters to grow and bring forth fruit, without any attempt to dominate their personality or to make them automatons. Like a wise gardener she pruned and watered, weeded and transplanted, but allowed each seed to bring forth its kind."

In the winter just passed, Mother Eva seemed to be suffering from bronchial trouble and was sent to Florida. The trouble increased and later developments showed a fibroid growth in the trachea, which was slowly shutting off air and life. As a last effort to help her, only a week before her death, she was taken to Denver. There, in a hotel room, she spent her last hours on earth. One wrote, "She is so lovely. When I had a basket of lilies of the valley sent to her she had her iron crucifix placed in front of it and asked the doctor not to give her such doses as would make her unconscious, as she wished to keep her mind clear." She had another crucifix that she held in her hand and kept her eyes fastened on the larger iron one among the lilies.

Sister Beatrice telegraphed the watchers at home: "The Lord gave and the Lord has taken away. Blessed be the Name of the Lord." And while the convent bell tolled its sixty-six strokes for the little years of her great life, the Sisters answered: "We asked life for her and He has given her a long life, even forever and ever."

The Reverend Mother was the author of *Community Life for Women*.

#### C. K. WEI, DEACON

QUINSAN, CHINA—The synod of the diocese of Kiangsu was saddened by the sudden death of the Rev. C. K. Wei, deacon in charge of the mission at Quinsan. At the morning session of the synod Mr. Wei spoke at some length upon the troubles of the Church at Quinsan where the chapel has been seven times occupied by soldiers. Just before he was to sit down with the other delegates to the noon meal after adjournment he was stricken with apoplexy and died on May 25th in St. Luke's Hospital. He was 63 years old and as Bishop Graves says "was a faithful minister."

#### ANNA FREEMAN WATERS

ST. LOUIS—Mrs. Anna Freeman Waters, widow of the late Rev. William Otis Waters, D.D., who was rector of Grace Church, Chicago, until the occasion of his sudden death on August 20, 1925, died on Monday, July 2d, at the home of her daughter, Mrs. Thomas Francis, in St. Louis after a long illness. She was 64 years of age, the daughter of the late Henry Ogden Freeman and Louisa Simonson Freeman of New York.

Funeral services were held in Christ Church, Sherburne, N. Y., on Thursday afternoon, July 5th, by the Rev. Lloyd S. Charters, rector of Emmanuel Church, Norwich, N. Y., who also read the office on

the occasion of the burial of the Rev. Dr. Waters three years ago. The rector of Christ Church, the Rev. J. W. Woessner, assisted. Interment was in the churchyard where the remains now rest beside those of her husband.

Besides her daughter, one son, William Waters, Jr., of New York, survives.

#### NEWS IN BRIEF

ALBANY—On the Nativity of the Baptist, the Rev. Alfred J. Miller, rector of Christ Church, Walton, dedicated a brass and oak pulpit as a memorial to Elizabeth Andrews Wilson, a former communicant of the parish. The pulpit was given by her husband, Grant Wilson, of Norwich.

ALBANY—St. John's parish, Delhi, has recently built a parish house, complete. It contains large auditorium, spacious stage with all furnishings, roomy kitchen, a guild room, etc. When occupied it was paid for in full, every family in the parish contributing. The rector, the Rev. J. M. Hunter, came to the parish two years ago.

ALBANY—Some fifty clergymen attended the twenty-third annual session of the Albany Cathedral Summer School, June 25th to 29th, held in the buildings of St. Agnes' School. The daily Eucharist and Evensong were in the cathedral. There were lectures on the subjects of Preaching, Religious Education, the Psychology of St. Paul, Social Problems, Missions, and Personal Evangelism.

ATLANTA—Since the first of September last year the Church of the Incarnation, Atlanta, the Rev. G. W. Gasque, rector, has added 102 communicants, thirty-six by confirmation and sixty-six by transfer, cleared the parish of all debts and doubled the attendance at the Sunday school and the 11 o'clock service.

CENTRAL NEW YORK—The Rev. D. Charles White, rector of Calvary Church, Utica, celebrated the twenty-fifth anniversary of his ordination to the priesthood on Sunday, June 24th. Both Bishop Fiske and Bishop Coley were present at the services.

EAST CAROLINA—Two memorials were dedicated recently in St. Peter's Church, Washington, the Rev. Stephen Gardner, rector. The one was a beautiful Italian white marble altar with reredos, erected in memory of John Keais Hoyt, for a number of years vestrman of St. Peter's parish. The altar was the gift of Mrs. John Keais Hoyt. The other was a pair of doors connecting the church with the new parish house, built in memory of Thomas Harvey Blount, given by his daughter, Mrs. Thomas Harvey Myers.

EASTERN OREGON—At a meeting of the diocesan committee on Evangelism, plans were

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formulated governing the preparations for the visit of the Church Army in the fall. It is expected that twelve men will work in Eastern Oregon during September, October, and November.

INDIANAPOLIS—The annual visitation of the Bishop to Trinity Church, Anderson, on June 3d was marked not only by the largest class in many years but by the complete redecoration of the church and the erection of a new rood screen.

LOS ANGELES—Bishop Stevens delivered the commencement address at Whittier College, Whittier, on June 7th.—The Rt. Rev. Louis C. Sanford, D.D., Bishop of San Joaquin, addressed the diocesan Woman's Auxiliary on the subject, Six Months in the Orient, at its monthly meeting, June 12th.—The second annual festival service of boy choirs was held at St. Paul's Cathedral, Los Angeles, on the evening of June 18th. The cathedral choir was assisted by the choirs of St. Matthias' Church, Los Angeles, and St. James' Church, South Pasadena, and by the Wilshire Choristers, Los Angeles.

LOS ANGELES—Construction of the new Christ Church, Torrance, began on June 23d. The church will seat about 150. The Rev. M. K. Crawford, diocesan superintendent of construction, is giving personal supervision to the work.—The exterior walls of the new \$75,000 parish house of St. Paul's Church, San Diego, are almost completed.—St. Thomas' Church, Hollywood, devoted the first part of July to a campaign to raise \$125,000 for a new church building.

NEBRASKA—Holy Trinity Court of the Order of Sir Galahad in Lincoln established its camp at Storm Lake, Iowa, making a round trip of 500 miles. The largest house at Storm Lake was rented and was filled to capacity with twenty boys who made the trip by automobile. The camp was under the personal supervision of the Rev. J. H. Lever, rector of Holy Trinity. So successful was this first venture in camping for Holy Trinity that next year probably two houses and perhaps three will be needed.

NEWARK—The congregation of St. Luke's Church, Montclair, the Rev. Luke M. White, D.D., rector, is looking forward to extensive changes in the interior of the church. Two side walls in the form of arches will be constructed within the present nave and transepts, and about twenty-five seats added to the capacity of the church. The chancel will be altered, and many other contemplated changes will be made.—This year the diocese is conducting daily vacation Bible schools at Christ Church, Newark, the Rev. William O. Leslie, Jr., rector, and Grace mission, Grandview, the Rev. Albert E. Phillips, priest-in-charge. The sessions began on July 2d and will continue to Friday, July 20th.—On Trinity Sunday afternoon occurred the breaking of ground for a new church and rectory of the Mission of the Incarnation, Jersey City, the Rev. William N. Harper, M.D., priest-in-charge.—Simultaneously with Bishop Stearly's confirmation visit, St. Stephen's, Coytesville, opened its recently completed parish building. The Rev. Douglas H. Loweth, rector of the Church of the Good Shepherd, Fort Lee, is also in charge of St. Stephen's.

NEWARK—The young men's club of St. Andrew's Church, South Orange, brings out each

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month the *Junior Record*, a paper in the interests of the young people of the parish. In addition to interesting written Church news, it contains appreciative words to the younger parishioners from the rector, the Rev. F. Creswick Todd.

NEWARK—A game room and shower room are being added to the parish house of St. Mary's Church, Haledon, the Rev. Donald MacAdie, rector, by the efforts of the local chapter of the Knights of Sir Galahad. Under the guidance of their director the boys have been performing practically all of the necessary work, such as excavation and the preparing of cement for the floor of the rooms, which will be located in the basement of the building.

NEW YORK—A Philadelphia Churchwoman recently sent her check for \$1,000 to apply to the Bishop Rowe Foundation Fund, which is speeding to its completion. At present only \$6,000 more has to be raised to complete the \$100,000 fund before General Convention in October.

NEW YORK—The Rev. John W. Crowell, of St. Luke's Chapel, Trinity parish, New York, has been elected as secretary-general of the Confraternity of the Blessed Sacrament. The office is now at 653 Greenwich St., New York.

PENNSYLVANIA—On Sunday, June 17th, the Rev. Dr. Francis C. Steinmetz, rector of St. Mary's Church, Philadelphia, blessed a large bell in the tower, given by members of the congregation in memory "of those we have loved long since and lost awhile."

SOUTHWESTERN VIRGINIA—At St. John's Church, Wytheville, of which the Rev. Devall L. Gwathmey is rector, the organ was recently completely overhauled and an electric blower was installed.

On St. John Baptist's Day Mr. Gwathmey celebrated the seventh anniversary of his coming to the parish. The early celebration of the Holy Communion was well attended, especially by those who have been confirmed during Mr. Gwathmey's ministry. At the 11 o'clock service the rector accepted and dedicated a cross given in memory of the late Miss Ella R. Goodwin, a devoted member of the parish. The cross is of copper, covered with gold leaf, and will surmount the cupola of the church.

SPokane—The Rev. T. A. Daughters, rector of St. Andrew's Church, Spokane, recently celebrated the thirtieth anniversary of his ordination. The Rev. Mr. Daughters has spent his entire ministry in this jurisdiction with the exception of sixteen months at Bozeman, Mont.

SPRINGFIELD—The Rev. R. Y. Barber, priest-in-charge of the Gateway missions in the diocese, reports an interesting story of going to call on a shut-in 86 years old, who came to Duquoin, Ill., in 1866 from Canada. He found that she had been confirmed May 1, 1868, by Bishop Whitehouse, who was the first and only clergy who had ever visited her home until Fr. Barber made a visit there recently. When inquiry was made when she had made her Communion, she said, "It has been so long that I cannot even remember," so on June 21st a little band of Church people gathered at her home for a Eucharist.

SPRINGFIELD—The Bishop announces the annual clergy conference is to be held in St. Paul's Church, Springfield, the Rev. Edward Haughton rector, Tuesday, September 18th, and that the leader will be the Rev. Frederick G. Deis, one of the general secretaries of the National Field Department.—Another interesting announcement by the Bishop is that there will be this year a laymen's conference to be held in Christ Church, Springfield, the Rev. Jerry Wallace, rector, on Wednesday, September 19th, and the leader at this conference is to be the Rev. Frederick G. Deis.

TENNESSEE—The Church of the Good Shepherd, Memphis, commemorated the fortieth anniversary of the ordination to the priesthood of its rector, the Rev. Arthur Howard Noll, LL.D., on Sunday, June 24th.

WESTERN MASSACHUSETTS—On June 16th the Rt. Rev. Thomas F. Davies, D.D., Bishop of the diocese, sailed on the S.S. *France* for Havre. He will spend six weeks in Europe, returning on the *Veendam* August 7th.

WESTERN MASSACHUSETTS—Miss Marcia Maylott, a member of Christ Church Cathedral, Springfield, won the second prize in the second national competitive examination on the League of Nations, conducted by the League of Nations Non-Partisan Association.

WEST MISSOURI—A very successful conference of parish workers was held at Trinity Church, Independence, on the evenings of June 25th, 26th, and 27th. Each evening two subjects were presented and ten minutes allowed for discussion. Each speaker set forth practical methods of doing the work of each department of Church activity. The subjects presented were The Parish Guild, Acolytes and Servers, The Altar Guild, Young People's Fellowship, The Church School, and The Girls' Friendly Society.

JAPANESE NEWS

WITH NO diocesan paper published by our dioceses in Japan, news of the Church there is painfully scarce. One of the most welcome sources for news of the rest of the Japanese Church (including the two dioceses under Japanese bishops, and the mission in Formosa, under the Bishop of Osaka, and the Japanese congregations in China and Manchuria under the Bishop of Tokyo) is *Missions in Japan*, a quarterly issued by the Guild of St. Paul, Church House, Westminster, S. W. 1, London, England. Subscriptions for this may be obtained by sending a money order for one shilling and sixpence, per year, and a little should be added for postage.

The April issue has an exceptionally clear and interesting sketch of events and developments in the Japanese Empire during the past year, of great value to anyone studying conditions or work in that country. It has also an account of the wonderful work of newspaper evangelism directed by the Rev. W. H. Murray Walton. There is a table of statistics for the whole ten dioceses and missionary district of Formosa, comparing the totals for 1926 and 1916.

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