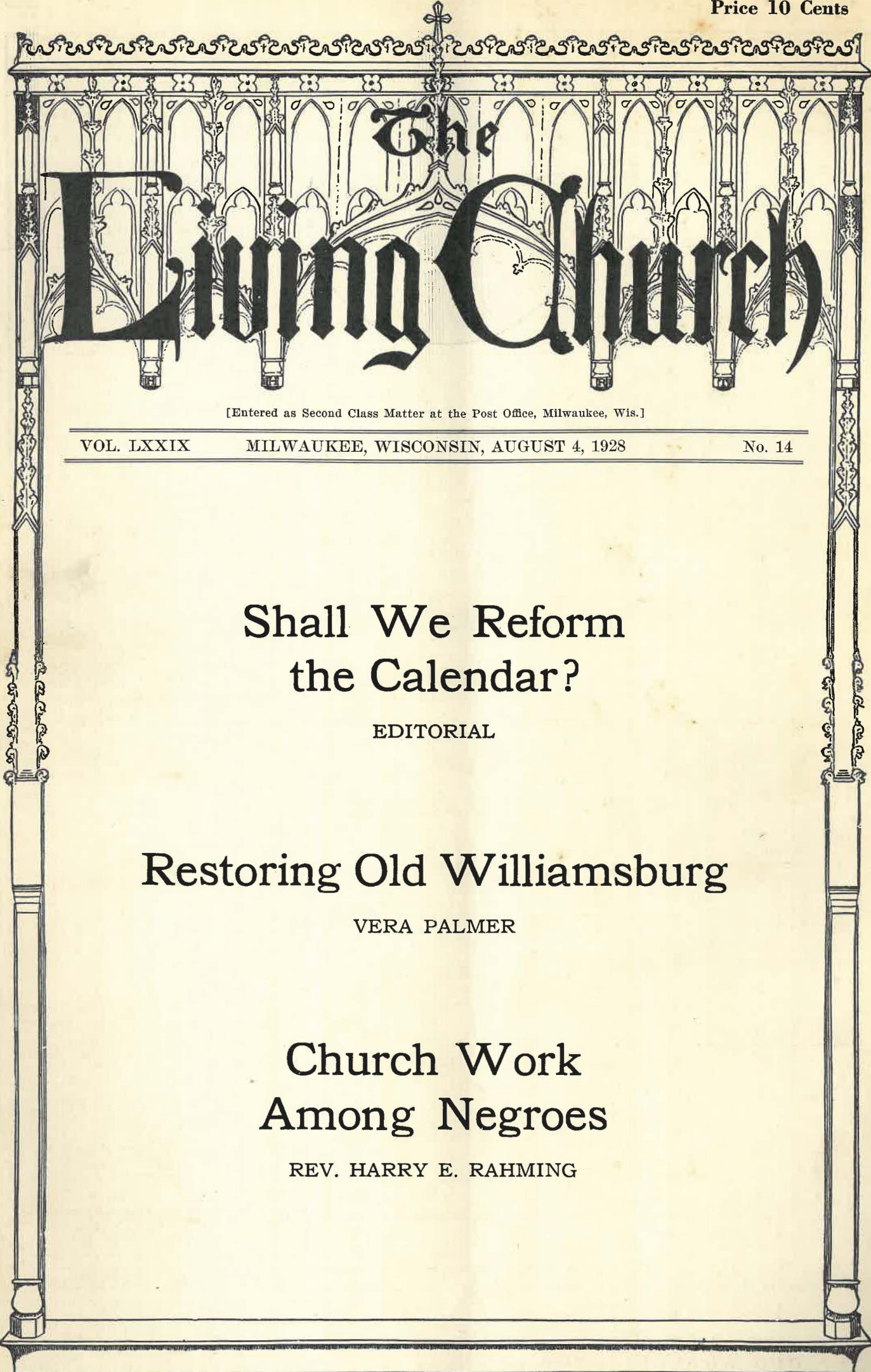


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# The Living Church

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

VOL. LXXIX

MILWAUKEE, WISCONSIN, AUGUST 4, 1928

No. 14

## Shall We Reform the Calendar?

EDITORIAL

## Restoring Old Williamsburg

VERA PALMER

## Church Work Among Negroes

REV. HARRY E. RAHMING





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## EDITORIALS & COMMENTS

### Shall We Reform the Calendar?

Twenty-eight days hath September,  
April, June, and November;  
So have May and all the rest—  
Don't you think this plan is best?

SO school children of a decade hence may recite in place of the similar bit of doggerel with which we are all familiar. For the plan of Moses B. Cotsworth, English statistician and world authority on calendar reform, has at last engaged the serious attention of governments and industries and bids fair to become an accomplished fact in the near future.

We are so accustomed to the existing method of measuring time that we seldom stop to consider what an illogical system it is, with its irregular months unevenly divided into weeks, with several days left over. In any other system of measuring we have definite equations—100 cents always equal one dollar, sixteen ounces always equal one pound, twelve inches always equal one foot, etc.—but in measuring time, our most important commodity (if we may so consider it), we are content to use a varying standard. One month may be twenty-eight days long, or it may be twenty-nine or thirty or thirty-one. It may have four Sundays or five. It may begin and end on any day of the week.

But why not? Well, why should any standard be fixed? How would it be if a dollar sometimes contained ninety-eight cents and sometimes ninety-nine, or even a hundred and one? How would it be if a yard, instead of always containing three feet or thirty-six inches, varied from this length to forty-one inches, so that feet and yards seldom, if ever, came out together? These things are just as reasonable as our system of weeks and months.

The more we investigate the matter of a fixed calendar, with an equal number of equal months, each exactly divisible into an equal number of weeks, the more reasonable it seems. In the business world questions of paying labor, interest, accounting, dividends, and statistics would be amazingly simplified, as has already been proved by the Eastman Kodak Co. and other large concerns which have adopted the plan in principle. Ecclesiastically, the advantages of doing away with movable feasts, dominical letters, tables of precedence, and the like, are obvious, and the resulting simplification of the Church year would put an end to much of the confusion on this subject in the lay mind.

The Cotsworth plan of calendar reform is so simple that one wonders why Julius Caesar didn't think of it when he decreed the calendar which, with modifications, the world has used ever since. It consists of a thirteen-month year, each month beginning on Sunday and having twenty-eight days, or an even four weeks. The new month, to be called "Sol" (though we hope some more euphonious name may be suggested in place of this), would come between June and July; the 365th day would fall on December 29th and be a world holiday, known as "Year Day." Leap year would come once in four years, as at present and with the same exceptions, but the extra day would be added to June instead of February and would be a holiday, known as "Leap Day." Both Year Day and Leap Day would be outside of the regular schedule of weeks, coming between Saturday and Sunday. They would therefore not upset the standard calendar, which, for every month in the year, would be as follows:

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

PROPONENTS of the new calendar hope that it may be adopted by the governments of the world in time to go into effect in 1933, as in that year January 1st naturally falls on Sunday, and so the transition could be effected with the least possible change. In order to take effect at this time, a world decision must be reached before the end of 1929; if the decision is delayed beyond that time the new calendar cannot easily be put into operation until 1939, when New Year's Day again falls on Sunday.

It may be said that, even if such a drastic change be deemed desirable, it cannot be put into effect so quickly. But why not? It required only sixteen days in 1884 for an international conference, called by Presi-



dent Arthur, to agree upon a uniform standard time, to change one hour for each fifteen degrees of travel east or west of Greenwich.

The initial steps have already been taken. In September, 1923, the League of Nations established a committee of inquiry to go into the question carefully. The defects of the present calendar were examined. One hundred and eighty-five different plans for removing the defects were considered. Opinions of leaders from many countries were found to be in remarkable agreement. On September 30, 1927, the League of Nations informed the government of the United States that it had invited all the governments of the world to give its committee "all information of value" bearing on the simplified calendar proposal, and particularly requested that a national committee be formed "to study this reform."

The United States not being a member of the League of Nations, Secretary of State Kellogg, in January of this year, asked Mr. George Eastman, president of the Eastman Kodak Co. and an ardent advocate of the Cotsworth plan, to undertake to form such a committee. This has now been done, and Mr. Eastman's committee includes such prominent persons as Dr. C. F. Marvin, chief of the U. S. weather bureau; Dr. G. K. Burgess, director of the bureau of standards, Department of Commerce; officials of the Treasury, Interior, Navy, and Labor departments, the Interstate Commerce Commission, and the National Academy of Sciences; Haley Fiske, president of the Metropolitan Life Insurance Co.; William Green, president of the American Federation of Labor; Mary Roberts Rinehart; and other leaders of business, the press, and women's organizations.

The function of this committee is to study the calendar situation by means of a national investigation and embody its conclusions in a report to be submitted to the Secretary of State, for his use in connection with an international conference to be called at a future date to decide the calendar question. The committee has the further duty, conditioned by such findings as it will present to the Secretary of State, of initiating before Congress whatever legislation is necessary, as recommended in the committee's report, to bring about calendar reform, the legislation to become effective when information shall have been obtained by international conference or by the action of individual governments.

Similar action is being taken by other governments. Recent dispatches from England to the daily press report the passage by Parliament of a bill "to fix Easter." The news is so meagre that, pending the arrival of our own London letter, we cannot be sure whether the new act merely sets a date for Easter according to the present calendar, or whether (as we think more likely) it endorses the Cotsworth-League of Nations calendar and is contingent upon similar legislation by other members of the League. We have already commented [L. C. June 30th], on the chaotic situation that will result if the former is the case, but we hope that full reports will indicate that Parliament has followed the legal method suggested by the League of Nations for indorsing the simplified calendar.

THE new calendar is a matter of great concern to the Church, and we hope that Churchmen, individually and collectively, will study it carefully and form intelligent opinions on the subject of its advisability. For our part, although we can see some objections to the plan, in general we believe that its merits outweigh its demerits and make it worthy of careful

consideration. We can see no objection on the ground of doctrine, and the desirability of a fixed Easter and a simplified ecclesiastical year seems beyond question.

Of course the new calendar, if adopted, will necessitate considerable change in the Prayer Book, and this fact ought to be taken into consideration by the coming General Convention. We hope that some plan may be devised whereby the new standard Prayer Book can be made to conform with the proposed calendar (when and if adopted) without holding the revision open for another three or six years. This is one of the many details that will have to be worked out, and we hope that our Church may, through General Convention, give its serious and careful attention to the subject.

Spokesmen of the Roman Catholic and Eastern Orthodox Churches, as well as of the Federal Council of Churches and many of the Protestant bodies, have already endorsed the plan.

We have one suggestion to make, however, and in this we hope our brother-editors of the religious and secular press and the general public will support us. It is this: If, after careful inquiry into its merits and demerits, the proposed calendar be adopted, let the 365th day of the year, the extra world holiday, be designated "World Peace Day," instead of "Year Day," and let it be celebrated annually in all civilized nations by appropriate demonstrations of international friendship and good will. Perhaps in this way the reformed calendar may, in addition to its purely utilitarian values, be made the means of furthering the Christian ideal of "peace on earth, good will to men."

THE perennial question of how large a diocese ought to be is again brought to the fore by two items in the news columns of this issue of THE LIVING CHURCH. In northern New York communicants from a dozen parishes meet to protest the proposed

Size of  
Dioceses

division of the diocese of Albany,  
voted by the diocesan convention in  
May; while in South Carolina the

delegates to the special convention called by the standing committee to elect a bishop are told that they will also be presented with the alternate plan of reuniting with the diocese of Upper South Carolina.

Twenty years ago the trend in Church government was toward smaller dioceses. It was felt that a bishop could not be an effective spiritual shepherd if his flock was spread over a wide territory where communication was often difficult. As a result many of the larger dioceses were split up into two, three, and even four smaller units, each with its own bishop and governmental machinery. Of course many of the new dioceses were weak and soon found themselves struggling against overwhelming financial difficulties. Today they are in not a few cases in less sound condition, financially, than many missionary districts.

Generally speaking, it seems self-evident that no diocese should be divided until it is certain that the new diocese will contain within itself sufficient resources to be self-supporting without undue strain upon its constituent parishes. Experience has shown that two comparatively weak dioceses cannot be as successful in undertaking advance work as a stronger undivided diocese, while of course the overhead necessary for the maintenance of two dioceses is necessarily greater than for one.

To an outside observer, it would seem that the diocese of Albany forms a compact geographical unit which, with the good roads for which New York State is famous, together with adequate rail facilities, pre-



sents comparatively few administrative problems. There may indeed be internal reasons for division which are not readily apparent to the Church at large, but these would have to be very weighty indeed to make such a step necessary. In South Carolina, too, the great improvement in state roads has made it easier than formerly for one bishop to administer a reunited diocese than was the case when the division was made, and we understand that there is a growing sentiment for reunion in both dioceses.

There are, indeed, circumstances in which dioceses ought to be divided, for greater efficiency and convenience in administration. Such is the case in northern Wisconsin, where the coming General Convention will be asked to sanction a new diocese to be carved from the Milwaukee and Fond du Lac jurisdictions. The present diocese of Milwaukee is large and unwieldy: when its Bishop visits the northern part of his diocese he is as far from his see city as the Bishop of New York would be in Portland, Maine.

Distances are too great for motor travel and rail connections are often poor. Moreover, the proposed new diocese already has an adequate endowment fund, so that its financial stability is assured and it can devote its money and efforts to the problem and opportunity of Church extension.

So we wish to present this perspective for solving the problem of how large a diocese ought to be. If a diocese is so large as to be unwieldy for administration from a centrally-located see city, or if other weighty reasons seem to make division advisable, let it be divided, but only if and when: (a) the constituent parishes of the proposed new diocese are in favor of the division, (b) funds are in hand for financing the overhead expenses of the new diocese without burden, and (c) the missionary work of the Church will clearly benefit by the change.

**T**HE appointment of the Archbishop of York to succeed Dr. Davidson as Archbishop of Canterbury upon the latter's retirement will be welcomed by Churchmen on both sides of the Atlantic. While it is difficult to visualize anyone but Dr. Davidson at the helm of the Church of England, Dr. Lang's quiet but effective administration of the see of York for twenty years past makes him the logical successor to this position of honor and leadership.

Dr. Lang's  
Appointment

When Dr. Lang was Bishop of Stepney his work in London's difficult East End was keen, sympathetic, and catholic. He is a close friend of Lord Halifax, and at the beginning of the Prayer Book controversy he favored permissive use of the book of 1549. He is a gifted orator, and is popular among English Churchmen generally.

To Dr. Lang, THE LIVING CHURCH extends congratulations and sincere good wishes; to Dr. Davidson, appreciation of a long and distinguished primacy and a prayer for many years of peace and contentment in a well-earned retirement.

**T**HAT Mr. Frederic C. Morehouse continues to make satisfactory progress toward convalescence will be welcome news to our readers, we are sure. He is now able to sit up for a short time each day, but it will probably be a week or two more before he is able to leave the hospital. Then, after a month's rest and quiet, he hopes to be fully restored to health.

Personal

**A**S THE LIVING CHURCH goes to press the sad news is received of an explosion at the Brotherhood of St. Andrew camp near Del Mar, California, in which one boy was killed and nine others received injuries of varying degrees of seriousness. One lad is still making a valiant fight for life against overwhelming odds.

Tragedy

The accident recalls the tragedy of two summers ago at Balsam Lake, Ontario, when eleven Canadian Brotherhood boys were drowned following the capsizing of their war canoe. That accident shocked the Churches of Canada and the United States, and only last week a memorial to its victims was unveiled in Toronto. The very next day the California accident occurred, so different in its nature, yet so similar in its hideous results.

The victims of the tragedy, as also their parents, will be remembered in the prayers of all of us this week, especially the one who, just on the threshold of young manhood, has been called to eternal life. May he rest in peace, and may the memory of the brightness of his presence soften the grief of those whom his death leaves in bereavement.

**S**EVERAL correspondents have called our attention to an error in our editorial leader of July 21st, Religious Orders in the Church. We wrote: "Associated with the Order of the Holy Cross are two associations for secular clergy and seminarians: the Society of the Oblates of Mount Calvary and the Congregation of the Companions of the Holy Saviour."

Correction

The latter organization should not have been included in this category, for it has no connection whatever with the Holy Cross Fathers. The Congregation has its own master, the Rev. Frederick D. Ward, and other officers, and has always had its center at St. Elizabeth's Church, Philadelphia, until the recent removal of the master to St. John's College, Greeley, Colo. It is doing a valuable work in developing the spiritual life of its members.

ANSWERS TO CORRESPONDENTS

J. P. G.—There is an abundance of evidence that the weight of ancient precedent is in favor of the congregation sitting during the Epistle, whether at a high or low celebration. Modern Roman usage is for the people to kneel during the Epistle at a low celebration, and in absence of specific direction in the Prayer Book this custom is also followed in many Anglican parishes. Where the Epistle is read in the vernacular, it would seem more reasonable, however, for the hearers to sit than to kneel.

E. C.—"Toc H" is an organization of English Churchmen whose primary object is "to establish in each great city a House in which a number of youngsters can live as a happy brotherhood and from which their team spirit of unselfishness can radiate to the service of the boyhood and manhood all around them." The movement had its inception in Talbot House, founded at Poperinghe, near Ypres, during the war days of 1915 and named after Gilbert Talbot, son of the Bishop of Winchester. "Toc H" is the army signallers' code for "T. H."—Talbot House.

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# DAILY BIBLE STUDIES

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

## "HE SENT THEM AWAY"

*Sunday, August 5, 1928—Ninth Sunday after Trinity*

READ St. Matt. 14: 15-22.

OUR Lord fed the multitudes twice. The first miracle is recorded by all four of the Gospel writers, the second by St. Matthew and St. Mark. In four of the six accounts we are told that after the people had eaten, "He sent them away"; and in two of the accounts He told the disciples to get into a ship and go to the other side of the sea while He sent the multitudes away. Evidently He desired to send them away Himself. It was a personal service, and we cannot look upon it as a mere formality. He had fed them, and now He would greet them as they went to their homes. What a greeting it must have been! We may well believe it was for each one of the multitude. No matter how long it might take Him, He had a message for every man, woman, and child. So our Holy Communion service ends with His blessing as He sends us away.

*Hymn 51*

*Monday, August 6. The Transfiguration*

READ St. Luke 9: 28-36.

ONLY Peter, James, and John were admitted to this mysterious and glorious Transfiguration of Christ on the Mount. Again it was a personal revelation as, delivered from the disquietude of this world, they were permitted to behold the King in His beauty. And the Father Himself gave the gracious revelation: "This is My beloved Son. Hear Him." So the Christ comes to us, to each one of us, in prayer, in the Bible message, in the Holy Communion. We are never away from His dear presence, yet He sends us away with a vision of His glory and love, His majesty and beauty. I can see the men and women of the multitude look into His face as He greeted them, and finding there that which made them at once sorrowful and glad—sorrowful for their sins, glad for His blessing.

*Hymn 285*

*Tuesday, August 7*

READ St. John 3: 1-10.

CHRIST was always dealing with individuals. He preached at times to the multitudes, but His chief work was with persons—Nicodemus, Peter, John, Matthew, the woman of Samaria, the Centurion. So we may believe that as He knew what was in man (St. John 2: 25), He had a special message for each one as He sent him away. One loves to meditate upon it. Can we not see Him as He looks in the face of each man and woman and speaks with His loving knowledge of each personal need? He lifts His hand in blessing. He speaks a word of warning, of comfort, of encouragement. So for us He has an individual word as we leave the sanctuary, as we kneel at night in prayer, as we partake of His bounty. He sends us away with an assurance of His love and care and understanding. As Keble writes:

The Lord who dwells on high  
Knows all, yet loves better than He knows.

*Hymn 48*

*Wednesday, August 8*

READ St. Luke 24: 50-53.

GOD bless you!" How comforting it is when those words are spoken by a true friend! But how much more comforting when they are spoken as a final part of our Church worship by the priest of God. Best of all, however, is the sacred—almost mysterious—truth that Christ Himself blesses us as He blessed the Apostles with uplifted hands! The Master used that word "blessed" many times in His teachings. We love it in the Beatitudes and in His parables. But to real-

ize that He still gives us His blessing of peace (Psalm 29: 11) as we go on our way is the dearest truth of all. May He not have given to each one of the people as "He sent them away" His blessing of peace? And may we not in spirit still go to Him and ask, with the certainty of receiving, His blessing?

*Hymn 22*

*Thursday, August 9*

READ St. Mark 10: 13-16.

IN our service for Infant Baptism the many precious truths come to us one after another almost like a flood. Perhaps the dearest is the closing of the gospel lesson and the minister's repetition of it in his exhortation: "By His outward gesture and deed He declared His good will toward them, for He embraced them in His arms, He laid His hands upon them and blessed them." That dear childhood's hymn, written nearly a hundred years ago, "I think when I read that sweet story of old," seems to express our soul's longing for the dear Christ's blessing; and if we are to become as little children as He asks (St. Matt. 18: 3), may it not be that as little children we may receive His blessing? There were children in that multitude sent away by the Saviour (St. Matt. 14: 21). Did He not give them especially His blessing because He loved (and loves) little children?

*Hymn 350*

*Friday, August 10*

READ St. Luke 17: 11-19.

THE sincere Christian thinks not only of his own side, but of God's side. As the Master sent the people away (O blessed dismissal!), must there not have come to His heart a longing for an expression of love and gratitude from them? And can we not believe that from many lips there came that evening sincere words, "Thank Thee, Lord," as they not only recalled His bounty, but heard His voice in blessing? Perchance we often forget to thank Christ for all His loving care; yet how near He comes to us when after some proof of His watchful mercy we whisper, "Thank Thee, Lord!" He never forgets us. Daily He feeds us in body and mind and spirit. He laid down His life for us. Have we given up anything for Him? Is our daily prayer an expression of gratitude?

*Hymn 384*

*Saturday, August 11*

READ St. Matt. 25: 34-40.

THERE cometh a day when the Master shall not send us away, but when He will welcome us with His blessing: "Come, ye blessed of My Father!" We shall see His face. We shall hear His voice. The old struggle will be over. We shall know, and understand, and find eternal peace. But the most glorious experience will be His welcome. As He sent them away, so He will gather them. As He suffered them to wander in the wilderness, so He will bring them to the place He has prepared. As He, invisibly but really, was with them "all the way," so now His children shall see Him and rejoice ever more in His presence. "Then cometh the end"—but really it will be the beginning. If we have found comfort in the Master's blessing as we went on our way, O what a joy to be with Him forever!

*Hymn 542*

Dear Master, give me Thy blessing of peace even as Thou art ever blessing me with Thy bounty. I am glad when Thou sendest me out in life's way, for so I can carry with me Thy strength. But accept, dear Lord, my gratitude for all Thou art, all Thou hast done, all Thou wilt finally do for Thy children. Amen.



# BLUE MONDAY MUSINGS

By Presbyterian Ignotus

WHERE one is to spend his holidays involves many questions, of inclination, opportunity, accessibility, and even of finance; indeed, some of us would find that last the most important of all, I fancy. But what one is to do on vacation is much simpler than where we shall be; and for a bookish person it means, largely, the opportunity for more reading than can be done in other seasons of the year. That may be under other conditions, in different society, with a changed atmosphere, but the essential remains unchanged.

A year ago my holiday was spent abroad, chiefly in Switzerland; so this year finds me on the western side of the ocean, since crossing the Atlantic is a kind of alternating fever with me. Yet one must keep certain conventions; so I like to start by steamer, and to go to another country, at least for the beginning. Sea-sickness has no terrors for me, and the little voyage is full of refreshment such as is sweetly reminiscent and can't be reproduced by any train-journey. As for the other country, we can never be too grateful that Canada is still what it was two hundred years ago, despite the annexationists on both sides of the line, and that the Maritime Provinces are "behind the times." Talking to a fine old United Empire Loyalist of the strictest sect, I said: "Really it does me good to come down here. It seems like the old eighteenth century America." To which he responded, a bit crustily: "We *are* the eighteenth century Americans; we brought everything good away from the revolted colonies when you set up your tinsel republic!" I liked the savor of "revolted colonies," even though of course I could not approve, being a son of the Revolution and a forward-looking American. Also, there is truth enough in his attitude to gain a certain measure of acquiescence, even from the most thorough-going patriot.

But I have written many times of Nova Scotia, and the sweet land along Annapolis Basin; and you are (or ought to be) familiar with that tiny colony established opposite the Gut, where Baltimoreans, Bostonians, and New Yorkers intermingle with folk from Toronto, Montreal, and Quebec in an *entente cordiale* which includes all the other fugitives from the summer's heat, who make their abode round St. Anne's. It is an agreeable group, almost unchanged from year to year. One finds the altogether delightful bishop, cope and mitre laid aside—if he has any!—certain "inferior clergy" more or less harmless, and a varied collection of lay folk, full of interest.

BUT I BEGAN this article by talking of books, new and old. Here are some animadversions upon a few that I have been reading, or re-reading of late.

What is that word which is used in Harlesemese, as reported in *Nigger Heaven*, to describe a white man who wants to enter colored society? I have just been reading a book by an author of whom that might be said, John W. Vandercook, the writer of *Tom Tom* in ecstatic praise of the life, the philosophy, and the religion of the Bush Negroes of Suriname (here reviewed last year). This second work is on a much higher plane than the first, and is called *Black Majesty* (Harper, \$2.50), being the tale of the life and works of Henry I (and last), King of Haiti. Most people know something of that chapter in history which tells of the Revolution reaching that most fertile island in all the West Indies, and making havoc altogether of its peace and prosperity. Both sides share in the guilt, the conservatives who strove to preserve their own wealth at any cost of Negro blood, and the Negroes, who when they had the power bettered their instructions by memories daily recalled of primitive barbarism. But few could pass even a rudimentary examination as to the parts played by Toussaint L'Ouverture, Dessalines, and Henri Christophe, though a few old-fashioned persons might remember the first by reason of Wendell Phillips' ringing panegyric which we used to declaim.

If one can take that as serious history, Toussaint must

have been a well-deserving citizen, who was treated with cruel and treacherous falsity by Napoleon, and who died among the mountains of the Jura, far from home. Dessalines was called "The Tiger," and the epithet described him better than most such nicknames. But Henri Christophe was of another sort, so the writer of this book maintains; and one gets a quite different view of him as he reads these pages. Quite unlettered, able only with the greatest difficulty to sign his name, born a slave in St. Kitts, his only experience in things military being a short service, without fighting, in the French auxiliary force raised for service in the American Revolution, the downfall of the old established order in Haiti gave him opportunity to exercise leadership, and that of a high character. His unquestioned courage was equal to that shown by any of the officers opposed to him; and his word was worth at least as much as theirs. When authority fell to him, he realized the needs of a crude and uncivilized people as having to do as much with symbolism as with actualities. That was the reason why he assumed the style of king.

There is a fine saying attributed to Henry, that the chief lack among his people was pride, and that his work was to give them something to be proud of, which explains many things apparently ridiculous in his regime. If Dessalines imitated Bonaparte in establishing an empire, he had as good a right to do so as the famous Corsican; and if Henry set up orders of nobility among his own people they were no more *parvenus* than those overseas. By the way, I have learned from this book that the titles so much laughed at, Count of Limonade and Duke of Marmelade, were really taken from the actual names of places, and not altogether invented.

But the great thing is that Henry wanted his Haitians to work. He saw the desolation which years of warfare had spread over the island, and that the only remedy for that tragic state was industry; so he established hours of labor, working harder than any man himself, and he is entitled to the credit of the most original method of inciting men to work of which I have anywhere read. He strove to establish an elaborate code of etiquette, with carefully prescribed costumes for all his nobility in their various grades, and inflicted heavy penalties upon any departure from those. To purchase such from the tailors requires cash, and cash means work—at least in such a country. So the Duke of This and the Baron of That kept their estates producing in order to fulfil the requirements of their rank, or else forfeit both lands and heads. It was rough and ready, but it worked.

Coached by certain mulattoes of much wider education, and by various white helpers, he showed himself not so unfit for problems of state as one might have supposed; and the tremendous driving force of all his plans must be attributed to himself alone. That vast Citadel which he caused to be built and which still towers colossal above the plain, is a monument to his great ambitions, greater than any colored man besides has ever erected. But the tragic failure of it all overshadows any of the laughable in it.

Petion, a quadroon, had established another government over South Haiti, much more suited to the Negro temperament than Henry's; and when paralysis struck the King, his grasp of the situation relaxed, and his servants slipped away to join the President of idleness rather than stay faithful to the King of toil. Conscious that his watchword, "So much to do and so little time," had not affected what it was intended, the Negro potentate shot himself with a golden bullet, moulded in anticipation of that final curtain; and he is buried in the Citadel which he designed. One can only wonder what a longer life would have accomplished for his race and his land; or whether all achievement was reserved for the U. S. Marines. The book is interesting, dramatic, and well-written, and held my attention as I read it twice in close succession.



## TESTING MEN FOR MINISTRY

BY THE REV. W. L. DeVRIES, PH.D.  
CANON OF WASHINGTON CATHEDRAL

THE methods often employed by examining chaplains of various dioceses to test the academic and theological learning of candidates for the sacred ministry sometimes work injustices. For instance, it occurs that of a pair of roommates the better scholar coming from a diocese where the tests are severe fails in his examinations, or a part of them, while his comrade from a diocese where the tests are lax gets through. This produces a natural discontent and severe criticism by theological students of the methods of the Church. Such a result, of course, can always ensue in a democratically organized Church, with large local liberty and spread over a great area with widely diverging conditions.

It is just this situation which led on in large measure to the creating by the Presiding Bishop and National Council of their Commission on the Ministry, which has been seeking for about a dozen years to work out methods of interpreting and applying the general canons of examining chaplains in such a way as to secure similar treatment of candidates in all dioceses, without infringing upon the variations which local conditions necessarily call for.

The latest effort in this direction has now taken shape in the publication of a pamphlet containing rules for the conduct of the work of diocesan boards of examining chaplains. Such rules are permitted under the terms of Canon 6, Section 2. Of course no general commission, such as this, can prescribe rules to dioceses, and these will be nowhere effective unless and until adopted by the examining chaplains of the diocese or district, with the approval of the bishop.

These rules, as drawn up by the commission, are not intended so much as laws to bind as programs to guide, and contain provisions which make possible adjustments to local conditions. It will be at once recognized, for instance, that a compact diocese, small in geographical area, like Rhode Island or Delaware or Washington, can readily hold meetings for chaplains and for candidates, while dioceses of such area as Montana or Louisiana or Tennessee find these expensive and difficult to assemble. In various of the rules now recommended by the commission provision is made for such a condition as this.

Again, the rules are not based on theory, but were compiled after conference and correspondence with many boards of examining chaplains in various portions of the country. They have incorporated only features which have been found practicable in use.

The most notable feature of the rules is the making effective a principle in the revised canons of ordination adopted by the General Convention of 1919, *viz.*, that the examining chaplains have now become boards and their individualistic features are ended. In other words, their method of organization, work, and decisions must be corporate, and not leave the candidates a prey and sometimes a victim to the whims and idiosyncrasies, or at least the personal opinions, of individual examining chaplains. For years true stories of strange episodes along these lines have been exchanged, sometimes with huge amusement, sometimes with justified distress, when examining chaplains or former candidates get together. The rules are so worked out that when they are put into effect no man can fail except on the vote of the board as a whole. Hitherto the judgment of an individual examiner in some dioceses has determined a man's standing.

Furthermore the board is duly organized with a president and a secretary, and is required to keep records and to make annual reports to the diocesan convention, so that this work can no longer be casual and hasty, as it has been sometimes in the past and in some places.

The provision for report to the diocesan convention also gives the clergy and representative laymen an opportunity not only to learn, but also to discuss and review the work of their board of examining chaplains in testing men for ministry. In at least one case a convention has already called the diocesan board of examining chaplains to severe account for too great freedom in recommending dispensations for Greek and Latin. At least that was the judgment of the persons bringing on the discussion. But it gave great joy to the board of examining

chaplains in question, for it does not believe in great liberality in the abandonment of the classical tongues, and its dispensations under discussion proved to be justified, because given to an unusually large degree that year to an extra number of men past 30 years of age applying for holy orders. These privileges had been always withheld from young men proceeding in normal course to holy orders.

This new pamphlet, used in combination with the syllabus of Theological Studies and Examinations (Bulletin No. 48 of the National Council), should go a long way toward securing like treatment of men to be tested for holy orders all over the land. It may be had gratis from the Department of Religious Education, 281 Fourth avenue, New York City. (Ask for Bulletin No. 59.)

A word in conclusion. The aim of this set of rules is not merely, or chiefly, to secure justice to men seeking holy orders, but also to safeguard the Church, that is, to insure, so far as may be, that the tests intellectual, literary, and theological are duly given, and that unfit men do not slip through. The unorganized activities of examining chaplains in some dioceses in former years have permitted gaps through which men inadequately prepared have made their way into the ranks of our clergy in this land.

The special effort of the Commission on the Ministry during a dozen years has been to secure high standards and a better prepared ministry, though under the canons drawn up by this commission and adopted by General Convention nine years ago, it has rightly made special provisions for men of personal fitness and mature years to serve the Church in the sacred ministry. Bishop Reese of Southern Ohio has been particularly successful in the use and application of these new canons. And other bishops and dioceses will doubtless find it helpful to follow his plans and methods, in putting godly men of riper years into the priestly service of the Church.

## BANDITS IN THE CHURCH

THIS is not a scare headline from a daily newspaper, but it is a statement of fact. We have heard about bobbed-haired bandits, jelly bean bandits, gentlemen bandits, and such like, but perhaps the most despicable of them all are the bandits who steal, not another's money but his reputation. "He who steals my purse, steals trash, but he who steals my good name steals that which makes me poor indeed." This type of bandit is particularly despicable because, like the gentleman bandit, he most frequently parades under a disguise that even the most expert cannot penetrate.

Not many of us feel any strong temptation to steal or pilfer our neighbor's goods, and the eighth commandment might be expunged from the Book, as far as its common interpretation goes, for most of us; at least if we are professing Christians. But all of us need to be constantly on the watch lest we say mean things about our fellows that may injure their reputation, for by so doing we are stealing from them more than if we plunder their homes or purses. We are stealing something which will do us no good, but which will do them incalculable harm. This is a particularly insidious sin because those who commit it are unaware, generally, of what they are doing. Sometimes their last thought is to injure any one, but they take a secret delight in passing on a choice piece of gossip without once thinking of whether it is true or not. It is insidious too, because it thrives not only in secular groups, but in the very heart of the Church itself.

A spiteful word spoken in a moment of jealousy may ruin many lives and possibly many souls. "Every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind; but the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be."—St. JAMES 3:7-11.

—Rev. C. A. Beesley.

THESE Five Wounds should teach us five lessons, which will guide us to all remedies; they are, suffering, silence, abstinence, contempt, and self-denial in true resignation.

—Tauler.



# Restoring Old Williamsburg

By Vera Palmer

SO vigorously are the pages of history being turned back, down in little old Williamsburg, Virginia, that the rustle of their leaves is being heard as a whirlwind throughout the nation. Ancient court records and yellowed family papers are being taken out and studied; old maps are being pored over by antiquarians and architects, and modern building materials which will best simulate those of a century or two ago are being carefully assembled.

What is it all about, you ask? Why all this sudden activity, and in quiet and quaint Williamsburg, of all places? It is just because the mind and heart of the Rev. William A. R. Goodwin, D.D., rector of Old Bruton Parish Church, the oldest church in continuous use in the United States, had become so saturated with the patriotic idea of restoring the second capital of Virginia so as to reproduce as nearly as possible the Williamsburg of colonial days that he was able to interest John D. Rockefeller, Jr., in what he had feared would be only his own life-long dream.

But Mr. Rockefeller soon saw that the dream could be made a reality, and he agreed with Dr. Goodwin that a pre-Revolutionary town, nestled under the trees on the Virginia peninsula which lies between the historic James and York Rivers, would draw unto itself visitors from every corner of America and many travelers



BRAFFERTON INDIAN SCHOOL BUILDING  
Built in 1723. Originally an Indian school; now the administration building of William and Mary College.

from beyond the seas. It would be a shrine, he believed, before which the men and women of today could pause a while to seek strength and inspiration from those mighty men who were pioneers in a new world and the founders of the republic.

But the plans of the farsighted parish priest could not be carried out with ten, fifty, or even a paltry hundred thousand dollars. It must be millions or nothing; so he told the great patriot and philanthropist. Then Mr. Rockefeller placed at Dr. Goodwin's disposal no less than from four to five millions of dollars, and in about five years' time America will have a seventeenth century town in a twentieth century world.

THERE are in Williamsburg more than forty public buildings and private residences which were standing before the Revolution. These have been bought and will be maintained perpetually, although in instances where the fine old houses are still the homes of lineal descendants of their first owners the oc-

cupants will continue to live in them. In other cases, homes will be built for those whose houses are to be cleared away. It is being whispered that the people of the old town, owing to the sale of their property, are handling more money than they ever saw before, and on this account their coöperation is easy to obtain.

There is no other spot in the United States where a similar plan of restoration could be carried out, for Boston, New York, and Philadelphia have long outgrown such a possibility. Where, too, more than in old Williamsburg, are so great historical riches encompassed in so small a space? It was there that the Bill of Rights was written; there that the Declaration of Independence received its inception in a resolution adopted in the House of Burgesses, there that George Washington and Lafayette planned the battle of Yorktown, and there that Patrick Henry delivered many of his powerful orations. And in all the years that have passed since those stirring times the march of progress has passed the old town by unnoticed.

The College of William and Mary, standing at the west end of the Duke of Gloucester street, the main thoroughfare

of the town, possesses what is believed to be the only building in the country designed by Sir Christopher Wren. It was constructed in 1694, the year after the only royal charter for an American college had been granted by King William and Queen Mary, and five years before the capital of the colony was transferred from Jamestown to Williamsburg. It is the oldest college building in America, antedating Massachusetts Hall at Harvard. The Wren building has been ravaged by fire three times, but thus far its thick walls have been able to withstand flames.

It was in this building that Washington received his certificate as a surveyor, and it also housed in their student days three other Presidents—Jefferson, Monroe, and Tyler—as well



REV. W. A. R. GOODWIN, D.D.

Who is making his dream of a restored Old Williamsburg come true.



OLD JAIL AT WILLIAMSBURG

In this jail, 250 years old, Governor Hamilton of Michigan was once imprisoned.  
Photo by Virginia State Chamber of Commerce staff photographer.



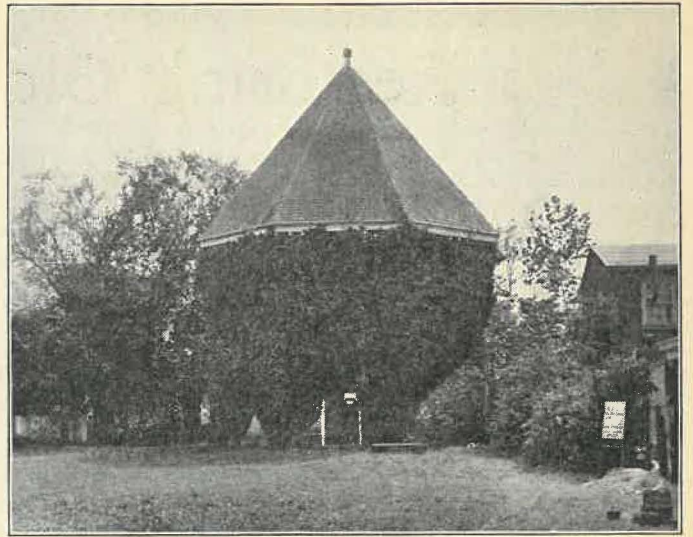
as the great First Chief Justice of the United States, John Marshall. At one side of the Christopher Wren building stands the home of the college presidents, which since its erection in 1732 has been in constant use as the official residence of the heads of the institution. During the Revolution the house was a hospital for the French and was accidentally burned. King Louis XVI, however, promptly restored it at his own expense.

Opposite the presidents' house and forming a triangle with it and the Wren building, stands Brafferton Hall, built in 1763 for an Indian school. It has escaped damage by fire and stands exactly as it was first constructed. It is now the administration building. This fine old structure was presented by Sir Robert Boyle, the famous English scientist, who gave the college the income from the Brafferton estates in England. He required, however, so the records state, that William and Mary should send each year forty pounds sterling to the "infant college of Harvard, in Massachusetts, and forty pounds to help propagate the Gospel in New England." We are not told what effect this latter generous annuity had on the spiritual welfare of the Puritans.

At the other end of the Duke of Gloucester street, about a mile away, are the foundations of the House of Burgesses, long ago destroyed by fire. But Dr. Goodwin has in hand the plans and also the descriptions of the decorations and furnishings, so it will be no great task to reproduce the ancient building on its original foundation. The little colonial courthouse still proudly occupies its place on Court Green and is in use, and when some modern architectural rubbish has been cleared away it will have a more appropriate setting.

**A**CROSS from the courthouse there is a curious eight-sided tower called the Powder Horn, and built in 1714 to protect the arms and ammunition of the colony sent over by Queen Anne. The Powder Horn has had, probably, a more checkered career than any of its ancient companions, for although it has served as a storage house for ammunition in three wars, it has also been occupied as a stable for horses, a Baptist church, and a dance hall.

That tiny store just across the street from the Powder Horn and now loudly proclaiming to the world that it dispenses automobile tires, gas, and various other necessities, was in the old days an apothecary shop. It has been purchased for restoration and its ancient bricks, made nearby, will be allowed to emerge from beneath a coat of paint and will stand revealed to the world. There is some talk about it being used as an antique shop. All modern stores on the Duke of Gloucester street



THE POWDER HORN

will be torn down and either rebuilt in their present form on back streets or to conform with the colonial period, both in line and advertising, if occupying their present place.

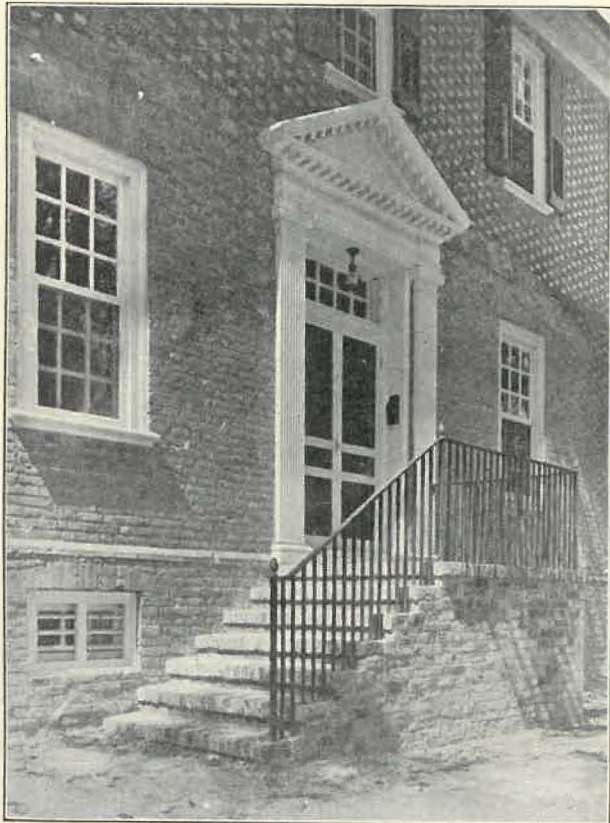
Williamsburg Restoration, Inc., has control of two other streets on which, in addition to that already mentioned, are most of the old buildings. These are Francis and Nicholson. They were named for Governor Francis Nicholson, whose great desire it was to honor his sovereigns by laying out the town in the form of a monogram of W and M. But two ravines interfered, so he compromised by naming the main street in honor of the eldest son of Queen Anne and the two parallel ones he named for himself. Thus, in so far as he was able, he pleased everybody.

The palace of the royal governor stood at the head of a long public green, known as Palace Green, and in order to reproduce the palace it will be necessary to raze the new and exceedingly modern high school which now stands on the very spot. This will be done, however, and the palace will be rebuilt and refurnished in its original form and setting, although it may be among the last buildings to go up as it will be necessary to complete a new high school in a suitable section of the town before steps can be taken to pull down that now in use. Twentieth century children must be educated, even if they do live in a seventeenth century community.

One of the oldest houses in Williamsburg is the Galt House, on the north side of Francis street, for it was standing when the capital was at Jamestown, which means prior to 1699. Three generations of the Galt family, all physicians, served as chief medical officers of the insane hospital, nearby, which is said to have been the first hospital in the world operated exclusively for the care of the mentally afflicted. The home of Colonel Wilson Miles Cary, a delegate to the Virginia convention of 1776, frequently housed Washington when he was in the House of Burgesses. There is an old tale which declares that the young man sought the hand of the lovely Mary Cary, but that her parents discouraged the inconspicuous engineer. Years later, says the legend, when the great General George Washington marched through the town at the head of his army following the surrender of Cornwallis at Yorktown, Mary, although then the wife of Edward Ambler, fainted on the porch when she saw him approach. Her sister was the wife of Lord Fairfax.

Probably the handsomest house in Williamsburg is the fine brick mansion of George Wythe, first professor of law in America and a signer of the Declaration of Independence. It faces Palace Green and is just beside Bruton parish churchyard. In this house Washington and LaFayette together planned the battle of Yorktown.

An unusual example of early brick work may be seen in the ancient home of John Paradise, on Duke of Gloucester street. He was a member of the literary club of London mentioned by Boswell in his *Life of Samuel Johnson*. This gifted gentleman left two daughters: Portia, who died unmarried, and Lucy, who became the wife of Count Philip Barziza, of Venice, whose son of the same name settled in Williamsburg about 1806. This son, says local tradition, had ten children, the last of whom was named Decimus Ultimus Barziza.



DOORWAY OF PARADISE HOUSE



ALMOST at the eastern edge of the town there is a long avenue of fine old trees and at the end of this lane stands a magnificent old house, known as Bassett Hall, and once the property of Burwell Bassett, nephew of Mrs. Washington. Vice-President John Tyler was living at Bassett Hall in 1841 when Fletcher Webster, son of Secretary of State Daniel Webster, galloped down the avenue to bring Tyler the news of the death of President Harrison and of his own succession. But, so the story goes, he was not at home, and after time and effort had been expended, the new President was found playing marbles with some cronies in the rear of a store on the Duke of Gloucester street.

The original little office of the clerk of the House of Burgesses is only a few steps from Bassett Hall. It was there that the epoch-making legislative acts of the pre-Revolutionary period were engrossed, and there, also, was the rendezvous and workshop of many of the orators and statesmen of that distant day.

Just behind the clerk's office stands the old prison, built in 1701, with walls so thick as to make it well nigh indestructible. Its two most notorious "guests" were General Henry Hamilton, British lieutenant-governor of the vast Northwest Territory of Detroit and "personal representative of His Britannick Majesty King George III," but better known as "the hair-buyer," and Black Beard, the pirate. It is understood that three hundred pounds of the original subscriptions for founding the College of William and Mary were accredited on the books to "several pirates." Close by is the poor-debtors' prison, almost abutting on the First National Bank, which seems rather ironic. The bank is one of the many buildings to be relegated to a back street.

Members of the Phi Beta Kappa fraternity throughout the country will be delighted to learn that the famous Raleigh Tavern, destroyed by fire in 1859, is to be restored. It was in Raleigh Tavern that the first chapter was established on December 5, 1776, and it was also the first inter-collegiate fraternity in America. The tavern was twice used as an assembly place for the House of Burgesses when the royal governor dissolved that gathering for discussing disloyal petitions and resolutions, including the decision to set aside a day of fasting and prayer in 1774, when news was received of the blockade of Boston Harbor.

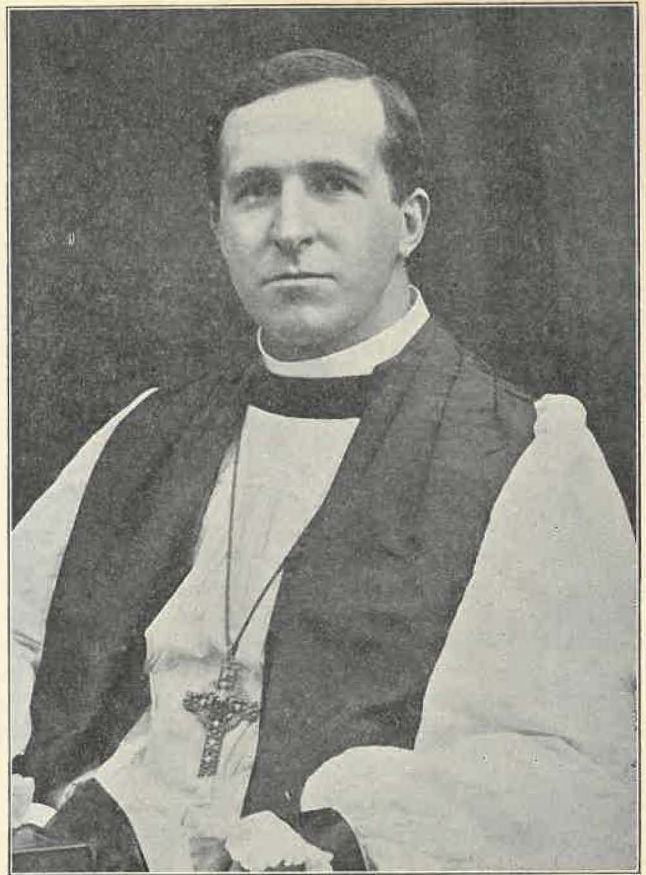
A replica of the first theater in America, built in 1716, will rise on the foundations of the original one, as part of the gigantic task of restoration. The theater contributed much to the gaiety and fashionable life of the town when it was the Virginia capital, and it is said of one dashing young blade of the day that he attended more than two hundred and twenty consecutive performances in order to gaze on a particularly charming actress who had caught his fancy.

There are many other lovely old homes, each with its legends and traditions, for there is still standing and in excellent condition the residence of Edmund Randolph, who was Secretary of State and Attorney General in Washington's cabinet; the Griffin House, where lived Judge Cyrus Griffin, a member of the Continental Congress; and the Peachy House, which served as the headquarters of Rochambeau, just before the battle of Yorktown.

When the Confederate monument has been removed from Palace Green, the Greek temple which houses the Baptists of the town no longer occupies a place on the Duke of Gloucester street, and chain stores, filling stations, and other buildings of the present generation and its immediate predecessor are withdrawn from the ancient thoroughfare, then, indeed, will Williamsburg be a colonial town of rare beauty. There will be no other spot remotely like it, for not only will the eye be satisfied, but it will serve to enlighten the mind and sustain the spirit of untold thousands of visitors who will go there to pay homage to those whose works verily have lived after them.

THE CHURCH does not shudder at the scorching brands of the Saviour's Passion, nor fly from the livid marks of His wounds. She ever takes delight in them, and desires that her last end may be like these. It is on that account that the words are spoken, which she hears from the Bridegroom, "*My Dove, thou art in the clefts of the Rock*": because she dedicates herself with single-hearted devotion to the wounds of Christ, and dwells in them with continual meditation.

—St. Bernard.



#### SUCCEEDS TO THRONE OF ST. AUGUSTINE

The Most Rev. Cosmo Gordon Lang, D.D., Archbishop of York, as he appeared twenty years ago when he was appointed to the northern primatial see. He is now slated to succeed Dr. Davidson as Archbishop of Canterbury.



#### RETIRES AS ARCHBISHOP

The Most Rev. Randall T. Davidson, D.D., who will retire next November as Archbishop of Canterbury.

(Story on page 470)



# The Canadian Church at Work

## 5. In the Diocese of Keewatin

By the Rt. Rev. Alfred D. A. Dewdney, D.D.

Bishop of Keewatin

(Pictures on opposite page)

THE diocese of Keewatin is territorially one of the largest dioceses in Canada. It extends from the United States boundary to the North Pole, and has an average land width of about three hundred miles, with a total area of over 750,000 square miles. It occupies a great strip in the very center of the Dominion, running north and south, and comprises the extreme western portion of the province of Ontario, the eastern portion of the province of Manitoba, the whole of the territory of Keewatin, and a number of the Arctic islands.

The country is mostly a vast wilderness of rocks, water, and forest, over which a native population is sparsely scattered. The southern part of the diocese is crossed by three lines of railway, two of them belonging to the Canadian National system, and one running between and paralleling these, the Canadian Pacific main line. Another railway farther north is being built across the diocese to tidal water at Churchill on Hudson Bay. A couple of branch lines to power plants and a paper mill on the Winnipeg River complete the present railway equipment. For transportation the Bishop and his staff of workers depend largely upon the ancient roadways of the country—rivers, lakes, and streams with connecting portages. There is now a prospect in the near future of using the airplane for missionary travel. This will be costly but will save weeks of time and much arduous travel.

The diocese is purely missionary, having no local body of support capable of carrying on the large and expensive work involved in so extensive and difficult a territory. The largest community is that at Kenora, the see city, where the Pro-Cathedral of St. Alban's is situated. It has, with the near-by town of Keewatin, a population of about 8,500 people. The town is an important railway divisional point on the C. P. R. Being situated at the northern extremity of the beautiful Lake of the Woods, with its numerous islands, it attracts many tourists and summer campers, and many wealthy people of Winnipeg have splendid and picturesque summer homes. A large paper mill and two great flour mills afford steady employment for many people. Besides Kenora there are only three other towns with self-supporting congregations—Fort Frances on Rainy River, Dryden on the C. P. R.—both of these have paper mills—and Sioux Lookout—a divisional point on the main line of the C. N. R. Several fine agricultural districts support a growing white population and call for Christian ministrations. The rural population is mixed, consisting of Finns, Swedes, Norwegians, Ruthenians, etc., in addition to those of British stock.

An important element in the population is that of the native people. These are scattered over the whole area of the diocese from the Rainy River to the Arctic. Four distinct tribes are represented, all speaking different languages. In the south are the Ojibway Indians. North of these are the Cree Indians. Further north are the Chipewyan Indians with headquarters at Ft. Churchill. In the farthest north, occupying the "barren lands," or "Northern Plains," and Arctic Islands are the Eskimo people. Among all these people the Church has its well established missions. Indian missionary work began as early as 1851 among the Ojibways at White Dog on the Winnipeg River in the south, and at York Factory on Hudson Bay in the north in 1854 among the Crees. Within a few years the work was extended to other points on Hudson Bay, the Chipewyans and Eskimos being reached, and in the south missions were established from the mouth of the Winnipeg River along the shores of Lake Winnipeg, and at various inland points where the Hudson's Bay Company had established trading posts. The work has been gradually ex-

tended inland and northerly until now missions reach to the Arctic Circle, the farthest north recently established being located at Baker Lake, 400 miles north of Ft. Churchill.

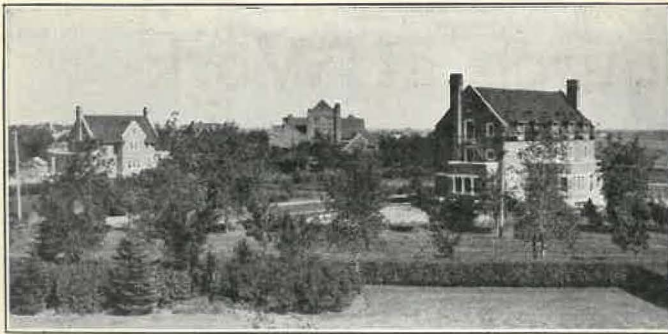
THE territory comprising the diocese was originally under the jurisdiction of the Bishop of Rupert's Land. Then when the diocese of Moosonee was organized it was included in that see. It was in 1902 that the diocese of Keewatin was organized and the Ven. Archdeacon Lofthouse, for many years missionary at Ft. Churchill, was elected first Bishop. Through his efforts substantial endowments were secured. Bishop Lofthouse resigned and retired from active work in 1920 and in the following year, 1921, the Ven. Archdeacon Dewdney, of Saskatchewan, was selected by the provincial synod as his successor. Under his leadership considerable extension has taken place. Missions which had to be closed have been reopened. New missions have been organized, and the staff of clergy has been almost doubled. The development of hydro-power, the establishment of pulp and paper mills, and the discovery of gold with much mining activity in the district of Patricia and in central Manitoba have led to further extension of the work.

The building of railway lines and the incoming of the white man have created serious problems so far as the Indians are concerned. Thus it has changed very materially the conditions under which the Indians live. In the country adjacent to the railways there has been a serious depletion of fur-bearing animals. This has compelled the people to go vast distances from their homes into the wilderness, taking their families with them, whereas formerly these remained on the reserves while the men hunted and trapped nearby. The further intrusion of the white man into the Indian trapping grounds is imperiling still more his natural means of gaining a livelihood, and is impelling him to lead an increasingly nomadic life. As a result it is impossible to keep missionaries resident on the reserves and traveling missionaries have had to take their place in missions so affected. Day schools have had to be closed and residential schools are now being provided instead.

But the most serious result of the incoming of the white man is seen in the moral effect upon the Indian people. As only the worst representatives of the white man have social contact with the natives it is not strange that the result has not been beneficial. Mentally the ordinary Indian is a child with the physical development of a man. His life hitherto has been exceedingly simple, his wants few, and his temptations limited. The white man brings in a highly complicated civilization, a multitude of new attractions and novel gratifications, and too often a selfish greed which uses the native for vicious ends. The teacher and missionary are practically the only persons who stand at the back of the Indian to guide, help, and protect him. While the work therefore which has been done on behalf of the Indian in his native state has been vastly important and has proved most successful, the work is still more imperative now that the Indian in so many places is in a state of transition. They need all that the Church and men of good will can do to enable them to meet the white man's temptations and to adapt themselves as they must to new conditions and modes of life if they are to prosper and not become a race of degenerate paupers.

In Keewatin diocese, as in the other dioceses of the Church in Canada, a splendid work has been done and is being done today among people white and red by a band of devoted and self-sacrificing missionaries. These labor in isolation and under severe physical conditions. The response of the Indians to the efforts made for their benefit compares favorably with that made to like efforts on their behalf for the white race.





DIOCESAN BUILDINGS, REGINA, SASK.



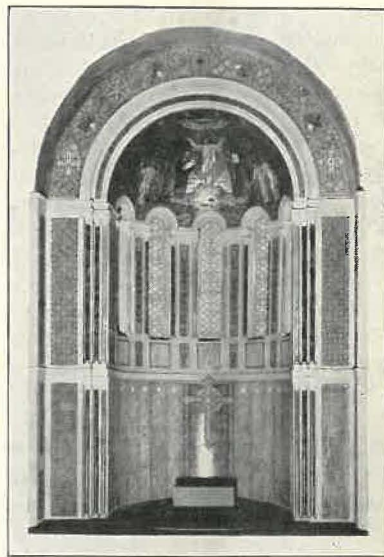
QU'APPELLE DIOCESAN GIRLS' SCHOOL  
Regina, Sask.

### The Church at Work



IN RURAL SASKATCHEWAN  
The Bishop and clergy at Assiniboia, with one of the missionary vans given by the Mothers' Union

### Diocese of Keewatin



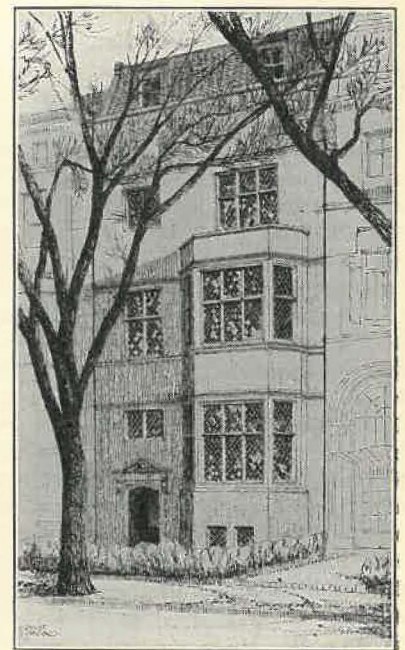
AT ST. BARTHOLOMEW'S CHURCH, NEW YORK

The new sanctuary, from photograph of model. Left, detail of mosaic. Right, general view. [See THE LIVING CHURCH of July 21st, New York letter.]

### Church News in Pictures



AT THE CASS LAKE SUMMER SCHOOL  
Bishop Bennett is in the center  
[See THE LIVING CHURCH of July 21st]



G. F. S. NATIONAL CENTER  
Architect's drawing of the new Washington headquarters of the Girls' Friendly Society, which Bishop Murray will dedicate on October 19th. [See THE LIVING CHURCH of May 19th.]



## CAN ANGLICANS PREACH?

BY THE REV. A. RITCHIE LOW

MINISTER, THE UNITED CHURCH OF COLCHESTER, VERMONT

I HAVE been greatly interested in Church worship. During the past five years scores of books on this subject have passed through my hands. Seldom do I attend a Non-conformist service that I do not say to myself, "If only instead of those ugly organ pipes they had erected an altar with the Cross in the center. . . ."

My friends in the Anglican Church ought to preach well for, as a Baptist or Congregationalist would say, they have all the "trimmings" or "trappings" at their disposal and do not, like their less fortunate brethren, have to create the atmosphere of worship, it being there in the first place. I maintain that they therefore ought to preach if not better at least equally as well as the Presbyterian or Methodist minister. But my candid opinion is that as a rule the average Non-conformist is a better pulpiteer than is his fellow worker in the Anglican fold.

A year or two ago I said to myself: "These Episcopalians have the right idea regarding worship, for their churches create the desire to bend the knee in silent adoration, their churches have that esthetic touch which ours so sadly lack, and yet why do they not grow more rapidly than they do? Here are the Baptists with little or nothing in the way of inspirational worship, yet see how they multiply!" Today I think I have the answer to the reason why this so often happens. Plainly speaking, it is this: Comparatively few Episcopalian rectors are preachers.

I am not now saying that they are any less intelligent and less resourceful than the Presbyterians, Methodists, or Congregationalists. It is simply that they do not take the business of preaching seriously enough. I have on my study wall the pictures of twenty-five peers of the American pulpit, representing many communions, and not one of whom is listed as an Anglican.

I favor very much a change in the architecture of the average Protestant church. I have ceased voting for a "meeting-house" and now cast my ballot for a house of worship. And yet I am frank to confess that I do not desire to make the change at the expense of preaching. We must not forget that the pulpit preceded the altar. Faith cometh by hearing. It is through the foolishness of preaching that men come to believe. Three thousand were brought to the Lord Jesus Christ at Pentecost by the Holy Spirit operating through the oratory of one Simon Peter. What the Episcopal Church in the United States needs, it seems to me, is a revival of the emphasis on the preaching of the Word.

Some one may rise to tell me that people go to church to worship and not primarily to listen to a sermon. I agree. Would to God that more of the brethren in my own communion, the Baptist, might come to realize this important truth. On the other hand some of my Anglican friends who are wont to make light of their Non-conformist brothers putting so much stress on the spoken word do so because they themselves are not willing to pay the price, in terms of labor and study, that good preaching involves. We are all of us likely to consider unimportant the thing that does not greatly appeal to us. Sermons are only important in proportion to the amount of labor they involve.

I do not desire to give my readers the impression that almost every Baptist, Presbyterian, and Methodist minister is a Henry Ward Beecher and that the majority of Anglicans are insignificant in comparison. No. Each Church has its Harry Emerson Fosdicks, although most of us are frank enough to admit that the supply is not very plentiful. No man knows better than does the man in the pew that so far as preaching is concerned most of us are pretty small potatoes. Now each Church has its quota of small potatoes, although I am frank to say that the Episcopal Church seems to have more than its share.

If we Non-conformists have blundered in the art of worship, in the manner in which we have built our churches, it seems to me the Anglicans have, in many instances, failed to give the ministry of the Word its rightful place. Again, I may be told that the Episcopal Church *has* produced some great and outstanding leaders. Since I have read the biographies of most of

the "big guns" of the daughter Church, I am not unacquainted with this fact. I could, were there space enough, give a long list of such, but I desist because I take it for granted that my readers are likewise familiar with them.

And I have been interested, in going over some of their careers, to note that nearly every one of them was outstanding because he did not get up in the pulpit because he had to say something, but rather because he had something to say and knew how to say it. It is, of course, quite true that many Anglican leaders have not been known as pulpiteers, but they made their mark in spite of this lack and not because of it. But the great need is for men who know how to give forth the whole counsel of God.

Silvester Horne once said that the gospel is not the survival of the fit but the revival of the unfit. True. And one of the ways in which the unfit may be revived and made new creatures in Christ Jesus is through the vigorous utterance of the Good News.

Anglican and Non-conformist alike would do well to rediscover the dynamic changes that can be brought forth in the lives of men when the foolishness of preaching is taken seriously. In the meanwhile I again raise the question, Can Anglicans preach? While I have had my say I close this article as a candidate for illumination.

## THE CHURCH FOLLOWS THE FLAG

FEWER and yet fewer each year are the localities under the American flag where what we are pleased to call the American Church is not known and is not active.

Throughout the open spaces of the Middle West and the mountainous sections nearer the Pacific the Church serves her own children and those who are without a shepherd. Into Alaska and Hawaii she sends her priests bearing her distinctive message and her precious sacraments. And far across the wide Pacific she follows her business and professional men and women into the isolated corners of the Philippines.

So it was recently that one of her priests went to the island of Bohol. The atlas shows the tenth degree of latitude and the one hundred and twenty-fourth degree of longitude east of Greenwich crossing that island. In the sub-tropics of the Orient this small area had never been visited by an Anglican priest. But on that island were eleven Americans, including two Churchmen, and it was the duty of a representative of the Church to visit this group. To do so the canon missionary of the Manila Cathedral left Cebu one evening at 11:30 on a tiny motor launch. Six hours and a half later he awoke to find himself forty miles away at the end of the pier at Tagbilaran. Within four hours he had met seven of the eleven Americans on the island and was marking time until the next day when one of them was to take him to see the only one who lived outside of town.

That forty mile drive to Duero will not be forgotten. Instead of being the dreary place it is pictured even by those as near as Cebu, Bohol is a very pretty island. Through a rolling, sea-side country where glimpses of blue, blue ocean and distant islands contrast with the luxuriant green of bamboo, banana, hemp, and cocoanut interspersed with tiny bits of newly planted rice, there runs a road the equal of most of those in America. A coral rock, native to the vicinity, forms a cement-like substance which permits any speed you care to drive your car. So splendid is this road along the southern coast of Bohol that a famous American road-builder once said that thereafter when shown a good road in the States he would reply, "Yes. It is nearly as good as the Tagbilaran-Duero road."

For the priest of the Church, however, the climax of the visit came early in the morning on the third day. In the home of a Presbyterian missionary there was held, for the first time on that island, an Anglican celebration of the Holy Communion. In the quiet of the early hour as hundreds of high school students passed the door, two of their teachers knelt to receive the most comfortable Sacrament of the Body and Blood of Christ.

And so one more outpost of American civilization was served by a representative of our Church and two more of our own members were nourished by partaking of that Sacrament.

B. H. H.



# Church Work Among Negroes

A Plea For Recognition of Negro Leadership

By the Rev. Harry Ellsworth Rahming

IT is extremely unfortunate that it is not possible to place the report of the evaluation committee in the hands of every clergyman, so that he with his lay people may study the conditions and needs of the Church's missionary and educational organization and policy at home and abroad. The committee, particularly in its study of the problem of the work among Negroes, has done its work well.

Despite the fact that work among colored people, particularly in the South, constitutes a very important and most difficult problem, and while the report of the sub-committee truly presents information and opinions carefully gathered, and while the consolidated replies are, of course, based upon mature judgments, and the recommendations of the sub-committee are the necessary conclusions to the premise—it is to be wondered whether the report would not have been slightly different had some Negro, bishop or priest, been a member of the committee, or had questionnaires been sent to places where Negro work seems to be successfully done. This is, by no means, a criticism of a work carefully and conscientiously done, rather it is the legitimate reaction based upon the history of an attempt, covering more than sixty years, to do a difficult work well; the result of which is evidently quite unsatisfactory.

During the past sixty years many attempts have been made to formulate a policy that would lead to successful evangelization of the Negro. Racial commissions have been appointed; the plan for separate racial missionary districts suggested, discussed, and set aside as unfeasible; all ending in a general acceptance of the suffragan bishop plan, which is manifestly not as satisfactory in its fruits as was expected. Evidently, there is a flaw in the premise upon which we develop our policy. Again, one is forced to ask whether the difficulty lies in the inability of the Church to evangelize the Negro as a group, or whether it is found in failure to develop a policy based upon the aspirations and ambitions of the Negro group.

WITHOUT a doubt, there is, thanks to education and the World War, a new Negro in our midst. He is racially conscious and intensely sensitive, and he is not only seeking the leadership of his group, but also asks a voice in stating who his leaders shall be. Herein lies the success of the distinctly Negro Church as well as the Methodist Church, North. The distinctly Negro Church, through its conferences, its schools, and social service departments, found a place to use the ambitious and talented Negro, while the Methodist Church, North, through its Negro conferences, schools, and educational department has done the same thing.

For more than a generation the Church, through the American Church Institute for Negroes, has furnished excellent Christian leadership to this group; vast sums of money have been given for this purpose; many of the Negro clergy are graduates both of the leading colleges as well as of our own northern seminaries, yet out of all these the Church has not found one who was sufficiently equipped to head one of its institutions for Negro learning or two or three to teach on the faculty of its Negro divinity school. At the same time, in the past twenty-five years, not only have many of the clergy of other religious bodies been trained in our schools, but at least two of the bishops of the African Methodist Episcopal Church are former students of one of our divinity schools. Has the Church a place for the exercise of Negro leadership or are we simply training Negro leaders that the state and other religious bodies may strengthen their present condition?

Again, the problem of evangelizing the Negro is no greater than that of evangelizing any other racial group; the medium of evangelization must be the members of the same group. Yet the successful medium can never be a suffragan bishop plan, since it takes away more than it gives. In the first place, it destroys the unity of the diocese by creating two classes of communicants; for the creation of the Negro convocation which

is the usual sequence deprives the Negro constituency of any voice in the legislative council of the particular diocese; secondly, since suffragan bishops have a voice but no vote in General Convention, even here the Negro communicants have practically no voice; and thirdly, since the suffragan bishop is elected by the diocesan council, in which council the Negro congregation not infrequently has no representation, it is not to be unexpected that even where the plan is in vogue it is not always popular.

Both the report of the sub-committee based on the discussion of the province of Sewanee and that of the sub-committee itself in reference to the colored Suffragan Bishop of Arkansas seems to be based upon a judgment that entirely ignores conditions and opinions in the province in which he is working. Had the same conditions and opinions existed in the jurisdiction of the late Bishop Delaney that existed in the province of the Southwest, the results would have been exactly the same.

The province of the Southwest is composed of dioceses that are chiefly aided dioceses. So far as the Negro work is concerned, in some dioceses the Negro congregations have representation in the diocesan council; in others they have not. The two largest congregations in the province have never been sympathetic with the suffragan bishop plan. At the time the question of a suffragan bishop for colored work was discussed in that province, it was decided that outside of Arkansas only those congregations that desired the oversight of the suffragan bishop should be turned over to his jurisdiction. Unfortunately, the two largest congregations refused the oversight, and these two congregations had more communicants than were found in the rest of the province. Here again the weakness was the neglect to consider the desires of the Negro constituency. If it is argued that these congregations could have been forcibly turned over, the answer is found in the fact that one of them is a parish regularly admitted into union with the diocesan convention.

The objection of these congregations was to the plan, not to the present Suffragan Bishop of Arkansas. All through the province he is loved, honored, and respected. The objections were, first, to the plan itself; second, to a diocese with few Negro communicants electing a suffragan bishop for the entire province; third, that the convention electing had no Negroes in the body, and fourth, that they felt it was the beginning of their elimination from their respective diocesan conventions.

This is but one of the handicaps that the present Suffragan Bishop met when he entered into the episcopate. The churches in the province were in a state of dilapidation; there were few colored clergy, and these very poorly paid; only one Negro school in the entire province, and the colored population woefully ignorant of the Episcopal Church. What the Suffragan Bishop of Arkansas needs, and what his friends and the parts of the province under his jurisdiction seek, is not his transfer to some other province, where he will receive as little aid as he has in the past, but money to build schools, churches, and a hospital, and sufficient money to pay a decent wage to the clergy. If Bishop Demby had found schools supported by the American Church Institute, hospitals, a united group of clergy and laity, and a field that for more than fifty years had been helped by the general Church, the fruits of the province of the Southwest would be today as great as that anywhere else in the Southland.

THE greater numbers of our Negro communicants are in the North. Every year many boys and girls from these parishes and missions are going off to colleges to be trained for leadership. For years they have been taught to love the Church, in some of their bosoms the hope has surged that they might dedicate their lives to her service, yet we, who love and serve her, know that hope is in vain. There is no missionary district that desires Negro workers; no educational institution



that they can enter into and work to the principalship. Is it to be wondered that various social service organizations, doing splendid work, have as their heads children of the Church who doubt the seriousness of her mission to Negroes and who legitimately criticize her?

What encouragement is there to give a Negro youth looking forward to the priesthood? If he is inclined to look forward to foreign missions, what missionary district will receive him? If he has the vocation to teach, what divinity school will employ him? Can we ask a youth who has spent years in a leading college, then three years at the General Seminary or Philadelphia Divinity School, to work for \$1,200 a year under the guidance of a white priest, perhaps not as well trained as he, and give up hope of any preferment?

After nearly fifty years of work among Negroes, certain facts present themselves:

1. That the results of our work among Negroes are not satisfactory.
2. That there is no definite plan to promote this work.
3. That something must be done.

**I**N conclusion, it is a sad commentary that, while we have developed trained Negro leadership for the state and for other religious bodies, we have seen fit to ignore this trained leadership. According to the *Living Church Annual* for 1927, at present there are two Negro priests who serve as examining chaplains in two northern dioceses, one of whom is also a member of the standing committee; one field secretary of the National Council; and one field secretary of the American Church Institute for Negroes.

The Church itself has not, in all the years of its educational activity, trained a Negro who knew enough about theology to teach as a professor in its divinity school or who knew enough about education to be the head of its educational institutions. Yet, at the same time, other religious bodies have both trained and utilized Negro leadership.

If Negro Churchmen are to support the work of the Church, if we are to be changed from a state of pauperism into a state of self-support, surely we have a right to expect that we or our children shall have our legitimate ambitions encouraged and that we shall have the right to serve as well as be served; and if we are expected to do our part in carrying on the work of the Church let us not only help to say what that part shall be, but also let us have an equal part with all the rest of the members of the Church. If the Church trains the Negro youth and develops his capacity for leadership, let the Church use that leadership and not force it into alien channels.

The problem of Negro work is a difficult and complex one, yet surely there must be some solution. If, as the report of the sub-committee suggests, there should be a conference of bishops having Negro work in their diocese, why should there not be in that conference Negro priests to present the problem as it really is? The problem is one that we all know, but what we really want to know is "why" the problem. Remove the cause of the problem and there is no longer any problem. Admittedly, the best person to know the cause of the problem is he who attempts, under difficulty, to explain it away; therefore the Negro priest, by all means, should have a place in that conference, and on every committee that is to deal with problems affecting his particular group.

Surely after sixty years of freedom, some Negroes have reached the state of mental maturity, and it is to be hoped that some of them are in the Church, and surely among those who are ignorant and poor, we can find one or two who, helped by our schools, can feebly articulate their wants, and tell why they don't give more support to the Church and why they feel it is a "white man's religion."

#### LIFE'S ULTIMATE

**C**HRISt is the Goal—  
No more; no less;  
Not sophistry  
Nor righteousness:  
Love is the ultimate intent  
Of life's recovered Sacrament.

LILLA VASS SHEPHERD.

#### THE RELIGION OF A COLLEGE GIRL

**I**T is true that the world in which we are living is different from the world in which our fathers lived, or even in which we lived twenty years ago. Youth flames up, youth dances, youth rebels. But, more than we realize, bed-rock principles of conduct endure from generation to generation.

We know a girl who was graduated from Mt. Holyoke two years ago—the daughter of a well-to-do manufacturer, the granddaughter of one of the leading business men of his town. Quite naturally it seemed to many that she would come home and go in for "a good time." That is "the spirit of the age." But this girl wanted "to do something," and that too is the spirit of the age. She went to the School of Religious Education of Boston University for a course of one year, and then took a position as a parish worker. Instead of heading for churches on Euclid avenue, or Fifth avenue, or Commonwealth avenue, she went to one of those churches called a "Church of All Nations," because so many of the members are immigrants or children of immigrants. And here she put in a long, hard year, with a calling list which would stagger most ministers, and even many social workers.

Her first full year of work has just come to a close. We heard that she was to go on vacation, and pictured her "getting away from it all." Both her father and grandfather have large, beautiful homes on a hill overlooking the valley in which their plant is located. Nine miles away on a lovely lake up in the hills they have a camp. Here the parish worker could forget all about the Church of All Nations. But, like Jesus, who said, "I have not called you servants, I have called you friends," she seems to have found people whom she called "friends" and not "cases." Her family received a letter asking permission to bring four of these friends home with her, 250 miles in her little runabout—a young widow and her three children, the oldest of whom is five. The mother earns \$14 a week and pays \$15 a week for the board of her children, being helped out \$5 a week by a social agency of the city. Worn out by the strain of work and responsibility, with no margin to use for an outing for her children, she found herself picked up by "a friend," carried over the Berkshires, into the hill country of New York, and set down in the woods on the shores of a lake 2,000 feet high. The Indians called this lake Utsayantha, "maiden's woe," but now by Christian love it is turned into "maiden's delight."

"Work is fun" when such love and friendship, such help and healing, enter in.

Perhaps we ought to add that this girl is a Methodist, but that is a mere incident. Methodists have no patent on this kind of service. It is interesting, however, to note how many Methodists "have religion."—*Christian Leader*.

#### MEXICAN AVIATOR FALLS BUT DOES NOT FAIL

**M**YSTERY still surrounds the disaster which cost the life of the gallant young Mexican aviator, Emilio Carranza, who flew from Mexico City to New York City, not however without a stop enroute, and who met his death in a storm when he had covered less than a hundred miles of the return journey which he hoped would be a non-stop flight. It was not to be his fortune to enjoy the popularity which his skill as an aviator and his pleasing personality had won, but he had already accomplished a great part of his mission, which was to knit the two countries together in closer ties, and his tragic death adds the bond of common sympathy.

The critical intelligence may query how these "good-will flights" can promote good will between nations. How can two nations think any better of each other because someone has flown in an airplane from one to the other? Well, they do. The achievement solves no international problem, settles no question of disputed interests, adjudicates no controversy; but it helps to create that atmosphere in which, if at all, disputes must be solved and differences adjusted. It puts the nations concerned into a good humor. . . .

The very fact of acclaiming the epic flight of young Carranza made it less easy for even thoughtless citizens of America-north-of-the-Rio Grande to speak contemptuously of "greasers," and helped in the beneficent cause of reducing the Anglo-Saxon superiority complex to manageable proportions. Young Carranza's death was indeed lamentable, and more than ordinarily tragic, but his flight was not a failure.

—*Christian Century*.



# AROUND THE CLOCK

By Evelyn A. Cummins

**D**URING the recent break in the stock market I was waiting one afternoon in the Grand Central for a train. In the course of five minutes I heard distinct groans from five people around me who were reading the stock exchange report for the day. They all were rather poorly dressed working people. Speculation has been very general for the past five years or so. And now no one seems to know what is going to happen, much less the brokers, if one can judge by their talk, and one is reminded of the old Danish saying that among the blind the one-eyed man is king.

**C**RIPPLE CREEK recently staged a celebration of the gold strike there in 1891. The festivities included a rush with picks and shovels to a place where over a thousand dollars in gold had been buried for the occasion.

**I**N the baccalaureate address at Vassar this year Dr. Henry Sloane Coffin, president of Union Seminary, said that the girls should test their religion to find out whether their religion is carrying them or whether they are carrying their religion. He said that many nominal Christians have no sense of being lifted or upborne by a mighty power; and are too burdened with problems and perplexities which stagger them—problems of the age in which we live, such as those of politics, industry, education, theology, and burdens of their own lives and careers, fears, inhibitions, futility, and "frequent boredom."

"A common phase of our time," he said, "is this restiveness which leads people to revolt against every requirement which life seems to exact of them, and to throw off responsibilities as intolerable loads—family obligations, the inevitable mutual adjustments of married life, self-restraint for the public good, social tasks.

"It is due to the lack of this sense of being lifted and upborne which is the essence of true religion. To have first-hand touch with God is to be underpropped by Him so that one is willing to shoulder both his own load and the burdens of others and when one is straining to stand up under the weight to remind one's self, 'Underneath are the everlasting arms.'"

**A**CANADIAN farmer, who has been disturbed for some time past by a supposed ghost, has discovered that the knockings and poundings on the floor of his house were caused by natural gas trying to escape through the ground floor into the cellar of the house. He now expects to make a fortune out of the oil on his property, and the ghost has been laid.

**I**N the conclusion of an article on digestive disorders, in the *American Medical Journal*, Dr. David Riesman of Philadelphia sums up for his colleagues as follows: "Whatever our preconceived ideas may be toward modern psycho-analysis, it is wise to discard them and to approach the subject with an open mind. Much can be learned as to the causes of the various manifestations of neurasthenia, by the method of approach which we owe to the psychoanalytic school. . . . I am hoping that students in medicine will not hereafter be graduated without some knowledge of the psychoanalytic method and its language."

**T**HE central motif of the façade of the new library of Louvain is a marble statue of the Virgin and Child called "Our Lady of Victory." It is a huge figure weighing about twelve tons. The sculptor has given the Virgin a soldier's helmet, and in her hand is a sword. The helmet is covered with gold which was given in the form of gold pieces by American women who lost sons in the Great War.

**A**N interesting editorial appeared recently in the *Methodist Recorder*, about so-called "read prayers."

"This desire for a fuller and richer expression of worship is by no means confined to those who use the Book of Common Prayer. Indeed, it is felt even more strongly among the Free Churches, where devotional expression is left almost ex-

clusively to the minister. Lessened interest in Church worship is attributed to the bareness and tameness of a service in which the active participation of the congregation is severely restricted and the prayer and intercession are so entirely dependent upon the powers, the vision, and the sympathies of the minister.

"With the spread of education comes a higher degree of intelligence and a greater sensitiveness to refinement of expression, which render the congregation more susceptible to any uncouthness or lack of taste in the representation of its feelings and the presentation of its prayers and intercessions before God, and which correspondingly increase the difficulty and the strain of the minister's task."

**A**N Oxford Union debate recently was on the resolution "That this House would rather have taken Quebec than written Gray's *Elegy*."

Father Ronald Knox, who spoke against the motion, gave his own version of the first stanza of Gray's *Elegy* as it might have been written by an inferior imitator of Mr. Osbert Sitwell:

Bong. That filthy bell again,  
With its ridiculous mauve cadences:  
That bell reminds me of a village funeral,  
With mutes in top hats sitting under a coffin,  
Moo, moo. Oh! Lord, those cows!  
Oh! Lord, that filthy muddy lane!  
The whole muddy lane bestrewn  
With hindquarters of cows.  
Thank God the ploughman is going home, anyhow,  
With his red, hairy face;  
Going home to beat his wife, beat her  
To a jelly by the look of him.  
It is all dark;  
There is nothing here at all  
Except darkness and me—  
Me, me —  
In the absence of the rest of my family, just me.

The motion was lost.

**I**N an address to the Rhodes scholars at Oxford Sir James Barrie advised them, whimsically, not to wish to be too great. "The one place where the immortals are never seen," he said, "is at the top table. Now that the stage direction is, alas! 'Exit William K. Brown'—that fascinating fellow yourself (your interest in whom passed the love of woman)—what is to happen to you next? The beginning of all you are to be already lies inside you—a little speck that is to grow while you sleep and while you are awake and that in fullness of time is to be the making of you or destroy you."

And this sage bit: "There is that old village school mistress, who, before she slammed the door on her school for the last time, chalked on the blackboard this, her last message to posterity: 'Drat all education. Nobody has ever had to put on mourning because of me.' Proud summing up for the best of you if after reflection you can claim it. But you will find you can't."

**D**AVE OWEN, of Mexico, Mo., has just started at seventy-five on his thirty-fifth consecutive year of Sunday school attendance. He has not missed a Sunday since December, 1893, and hopes to achieve fifty years of uninterrupted attendance.—*Copper's Weekly*.

**A**MAN in New York the other day decided he would commit suicide. He jumped into the East River and was letting himself drown when a policeman threw him a rope. He called back that he didn't want the rope, he wanted to drown. Whereupon the policeman called to him that if he didn't catch hold of the rope and come out of the river he would shoot him. So he came out. And, as some one remarked, Leary, who had jumped into the river to kill himself, climbed out again lest he should be killed.

**W**HEN the blind man who preached to President Coolidge at his summer home in Wisconsin was asked how he felt about the honor of preaching to the President, he answered, "It is a great honor to preach the Gospel of Jesus."



# CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

## THE BAPTISM AND ANOINTING OF CHRIST

To the Editor of *The Living Church*:

THE REV. M. J. SIMPSON is mistaken in supposing that our Lord's Baptism is not upon the Church's calendar [L. C., July 21st], for the Epiphany is the day appointed to commemorate the manifestation of our Lord's glory, first when the Wise Men came from the East to adore Him; second, in His Baptism, when the Voice from heaven proclaimed Him the Son of God; and third, in the miraculous changing of water into wine at Cana, when our Lord began His miracles and manifested forth His glory.

This three-fold commemoration is brought out in the special lessons for the day, the first event in the gospel, the account of the Baptism in the second lesson of Morning Prayer, and the first miracle in the second lesson of Evening Prayer. I have the calendar of the English Prayer Book in mind; the American lessons may be slightly different.)

The three manifestations are referred to in the second, third, and fourth stanzas of the ancient Latin hymn, *Hostis Herodes* ("How vain came from the cruel Herod's fear"), which is to be found in nearly all hymnals of the Anglican communion.

In the Latin Church the antiphons in the breviary for the Feast of the Epiphany make mention of the three events. The antiphon for the *Magnificat* reads: "Honored by three miracles we celebrate a holy day: today a star led the Magi to the manger: today water was turned into wine at a marriage feast: today Christ would be baptized by John in Jordan for our salvation." On the octave day of the Epiphany the gospel (according to the Roman missal) gives the account of our Lord's Baptism (St. John 1:29-34).

Naturally the first event commemorated by the feast of the Epiphany—the visit of the Magi—overshadows the other events; and this being so, it has long seemed to me that we should have three collects for the Feast of the Epiphany, instead of one—a collect to commemorate each event. Because of such omission it is a fact that a vast number of our Church people do not realize that the Epiphany is a festival of three-fold character.

Mr. Simpson is apparently right in asserting that no day is set apart in the calendar for the commemoration of our Lord's Anointing, but the event is brought out in the gospel of the Monday before Easter, and that fact has been considered by many to be a sufficient commemoration.

Charlottetown, P.E.I.

W. E. ENMAN.

To the Editor of *The Living Church*:

I WAS very much chagrined to discover, when too late (though it doesn't affect my main contention), that in writing you a fortnight ago *re* the Anointing of Christ [L. C., July 21st] I had entirely overlooked something I really knew about; namely, the new gospel for the Second Sunday after the Epiphany (St. Mark's account of the Anointing). The fact of the matter is, when first the proposed changes were made public, in selecting such of them as I thought could be introduced at once without undue confusion to a congregation supplied only with the Prayer Book as it stands, I passed it by, for the time—and then stupidly forgot about it. Strange procedure, you say, since this new gospel virtually means attainment of my desire—due recognition of the Anointing of Christ. Yes, if it can be called "due recognition." But can it? A gospel giving an account of the event, on an *ordinary* Sunday, with a *general* collect and a *general* epistle—can that be called due recognition of such an outstanding event? All it means is, that that event is now at last being placed by the Church on a par with other, by comparison, ordinary events in the Master's life; such as those of the two gospels between which the new gospel is to stand: "The visit to the Temple when Twelve," and "The Marriage at Cana." My plea is that the Anointing of the Christ is worthy a place on a par at least with the Circumcision, the Presentation, and the Transfiguration. And the only way to give it that place is to put it on the calendar, with a day of its own.

South Glastonbury, Conn.

(Rev.) M. J. SIMPSON.

## A COLOR SEQUENCE

To the Editor of *The Living Church*:

ONE OF YOUR correspondents suggests that the Roman sequence of colors is "more beautiful" than any other sequence, I suppose. So may I plead for a study of the old English colors for the Christian year? This is indeed "more beautiful," or I will say "most beautiful." We know that in the Middle Ages there were no definite standards, but that best things were used on best occasions; but our study will help us considerably.

First of all, during Advent we may use purple, if we will, a genuine purple, not violet, for that will suggest a penitential season, which Advent is not. But purple will tell of the coming of the King. Or, if we will, we may use a heavenly blue, the blue of heaven, to speak of hope and expectation.

White and gold are liturgically the same and will serve for festivals generally. Green, the color of nature, is the suitable color for Sundays after Trinity. Red, of course, for martyrs.

For Septuagesima season, the three Sundays before Lent, let us have violet, to remind us that in Lent we must sorrow for our sins. But on Ash Wednesday why not begin Lent with the Ash color of olden days in the Church of England? The Palm Sunday palms of the year before were burnt and the ashes used in the Ash Wednesday ceremonies, and some bright person saw that this was an excellent color for the first part of Lent, during which we think of our Lord's temptations and our own failings. Then begin the second part of Lent on Passion Sunday with the Passion red, thus reminding ourselves that our Lord too is a martyr, and thus linking all the martyrs up to Him. There is a teaching value in the use of these old colors for Lent which is lost if we keep the Septuagesima violet as the Lenten color.

And if we ask where may we get the material, first of all keep away from the ecclesiastical furnishing shops, unless you go to the Warham Guild, which is an annex of heaven. But look round a secular shop and you will, if you look long enough, find what you want. Recently I have fitted up our church here with frontlets for all seasons, with a fall for the lectern, and with a curtain for the font, and one for a children's corner, for less than ten dollars. There is a wonderful material called Indian Head, and the colors are very good indeed, except the green. But I found a piece of cheap material with a real green. Don't get a green like diseased pea soup, so often seen, but a bright apple green, or a green like green grass. Then make a design and get the ladies of the church to work a plain stitch and you will have something which is a joy for ever.

McComb, Miss.

(Rev.) EDWARD G. MAXTED.

## AN APPEAL FROM GREECE

To the Editor of *The Living Church*:

I WAS IN Corinth during the earthquakes which entirely destroyed this ancient and historic city.

The Church of St. Paul (Greek Orthodox) was completely devastated. The American Minister, the Hon. Robert P. Skinner, expressed the hope that it might be rebuilt by American Christians. The Archbishop of Athens and the Bishop of Corinth expressed an earnest prayer that his suggestions might be met. May I ask you to urge this upon your constituency and send contributions to the Committee on Relations with Eastern Churches of the Federal Council, 106 East 22d street, New York?

Greece was called upon to meet this calamity while the support of her many thousands of refugees was still a heavy burden. The Bishop of Corinth was in entire charge of the relief work and was handling it in a masterly manner, but it will be a long time before this ancient church can be rebuilt unless help comes from the Christian people of America.

New York City.

(Rev.) CHARLES S. MACFARLAND.

General Secretary, Federal Council of Churches.

[THE LIVING CHURCH is glad to endorse Dr. Macfarland's appeal, and will be happy to acknowledge and transmit any contributions sent to THE LIVING CHURCH RELIEF FUND and marked "For Rebuilding St. Paul's Church, Corinth."]



# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

AN OUTLINE HISTORY OF JAPAN. By Professor H. H. Gowen, D.D. New York: D. Appleton and Co. \$4.00.

THE JOURNAL OF KENKO. By the Same Author. Seattle: The University of Washington Bookshop. 65 cts.

OUR ASIATIC CHRIST. By O. MacMillan Buck. New York: Harper Brothers. \$1.25.

Reviewed by the Rev. TAKAHARU TAKAMATSU, D.D.

DR. GOWEN in this work deserved nothing but praise and admiration. It is most surprising for a Japanese to see such complicated details of Japanese history put forth in so clear and sincere a way. Dr. Gowen understands Japan thoroughly. Some write about a country with too much favoritism, and others with too much prejudice against it. Neither of them can give a true picture of the country they describe. Dr. Gowen does not belong to either class of these writers. He has deep interest and warm sympathy with Japan, so that he is able to understand Japan, and yet he is well balanced in judgment, so that he is free from favoritism.

Not only Westerners but also the Japanese themselves should read this book if they want to see Japan in its true perspective. A philosopher said that the only sure knowledge in the world is that of self; but I have often wondered whether that ancient fable is not more correct, which says that man puts his faults in his hind bag and others' faults in his front bag. We cannot see the beams in our eyes. I am sure there is much to learn for the Japanese in this history of Japan, in spite of the humble apology of the author; and I believe that this book will be one of the stones with which America and Japan are building up the bridge of friendship over the great sea of peace.

The only criticism I venture to make is in some spellings of Japanese words. The author knows Kana too well, and sometimes transliterates so rigidly that a Japanese might have a certain difficulty in reading. For example "Kahiko" is really true transliteration, but the Japanese neither spell it this way in the Roman alphabet nor pronounce it so. It should be "Kaiko." So "Azuma Waya" should be "Azuma haya." The division of syllables also should be revised in a couple of cases. "Taji Karao" should be either "Tajikarao" or "Ta Jikarao," and "Hiuchibu-Kuro" should be "Hiuchi-bukuro." "Sangakuji" for "Sengakuji," "Kurozomi" for "Kurozumi," and "Kantanu" for "Kantan" may be merely misprints. Of course it is almost absurd to criticize such a book in these unimportant matters; but as I believe that the book will be read by the Japanese, I hope in the next edition the author will consult with some Japanese linguists as well as historians.

*The Journal of Kenko*, a small booklet, is also remarkably well done. If anybody wants to know something about Japanese classic literature, he certainly ought to read this book. It is really amazing that the author, who is a foreigner, could so masterfully grasp a Japanese classic, which is very hard to do even for the natives themselves. The only criticism I offer is that his inferences are too logical sometimes. For instance, he says that Kenko was a great sportsman because he speaks about many games. As a matter of fact ancient teachers were expected to know much about many things which they never could practise themselves. I know the secrets of horse riding and archery which were handed down by oral tradition as well as in written documents, and yet I have never yet taken up a real bow and arrow, nor have I ridden on a horse. Apart from this criticism the book is a fascinating piece of work.

*Our Asiatic Christ* is one of the books which represent the modern reaction against theologism, if I may coin such a term. The Hindoos are the most argumentative people on earth. They live to argue rather than to eat. Therefore if Christianity

goes to them as an argument it is a failure. Christianity must be presented to them as a new Life—as spirit and not as letters. But this applies not only to the Hindoos, but also to all other Orientals, and, I think, in a great measure even to the Westerners of the present age, who now so much despair of the rigid rationalism of the nineteenth century, which made Christianity a mere logical statement. "Pack up all your doctrine and let us first find Christ. . . . India needs Christ, not so much Christianity" is the keynote of the book.

STUDENTS of the Franciscan Revival will find much that is of interest in the *Report of the Tenth Annual Meeting of the Franciscan Education Conference* held at Athol Springs, New York, July 1-3, 1927, and published by the Conference (Joseph F. Wagner, Inc., New York City) and in *Franciscan Studies*, No. 6: *Franciscan Mysticism*, by Dunstan Dobbins, O. M. Cap., B. Litt. (Oxon.) The first volume contains the report of proceedings, several addresses with succeeding discussions on How St. Francis Won the Heart of the World, Preaching—the Opus Franciscanum, The Franciscan Mission, etc., and a carefully annotated History of Franciscan Preaching and Preachers. Father Dobbins' volume is an almost exhaustive, carefully annotated thesis. It will, we are sure, prove most valuable to the student of Franciscan mysticism. The influence of St. Bonaventura is carefully treated. One gathers that the general schematization of mystical theology in the Roman communion has not been due to the influence of any one person in the history of mysticism, but rather to diverse influences, among which one finds a large contribution from the Sons of Francis. How far this schematization is consonant with the original Franciscan ideal we will allow future mystics to decide, in the full assurance that the controversy between what we might call "the original and unorganized Franciscan ideal" and the believers in its subsequent organization will never be finally settled until human nature is other than it is. A most complete bibliography will be a source of gratification to the scholar who wishes to pursue further research in the direction of Franciscan mysticism. Such a scholar will undoubtedly welcome both of these volumes.

*The Lord's Minstrel: A Simple History of Saint Francis of Assisi*, by Caroline M. Duncan Jones (Appleton, \$2.50), is a very charming book, made all the more charming by the delightful illustrations by Estella Canziani. Of recent years, at least, there has been no life of St. Francis suitable for younger children, but this book is sure to captivate young people from eight or nine upwards. St. Francis, above all the saints, makes an appeal to children, with his love of birds and animals, his sense of fun and the utter simplicity of his life. We recommend this book to all parents and teachers.

IN *Self Expression Through the Spoken Word* (Crowell, \$1.75), Allen Crofton and Jessica Royer of the department of Speech and Dramatic Art in the University of Kansas have produced a useful book, but to derive full benefit from it it is necessary to do much more than read it. To be able to speak effectively is a difficult art, and is seldom reached by nature. It is usually attainable only by diligent and long sustained practice. The material is all here in a simple form, and all it requires is use. And there is great need of such work, for very few people get the full benefit of the God-given vocal organs, because they have never learned how to get out of them what is possible. Clear, articulate, beautiful speech is within the reach of any one. It is a pity that people will not give this subject the attention it deserves. And it is not merely a matter of public speeches. These writers wisely insist that the foundation of all true oratory is correct speech in every day conversation.

L. W. B.



## Church Calendar



### AUGUST

5. Ninth Sunday after Trinity.  
6. Monday. Transfiguration.  
12. Tenth Sunday after Trinity.  
19. Eleventh Sunday after Trinity.  
24. Friday. St. Bartholomew, Apostle.

### CALENDAR OF COMING EVENTS

#### AUGUST

13. Evergreen School of the Prophets, Evergreen, Colo.  
31. First National Young People's Conference, University of the South, Sewanee, Tenn.

### CATHOLIC CONGRESS CYCLE OF PRAYER

- August 6—St. Uriel's, Sea Girt, N. J.  
7—All Saints', Scotch Plains, N. J.  
8—St. Peter's, Geneva, N. Y.  
10—Society of St. John the Evangelist, San Francisco, Calif.  
11—St. Mark's, Groveton, N. H.  
Sisters of the Holy Nativity, Fond du Lac, Wis.

### APPOINTMENTS ACCEPTED

FERGUSON, Rev. LAWRENCE C., assistant at St. Luke's Church, Evanston, Ill. (C.); to be rector of St. James' Church, South Bend, Ind. (N.I.) September 15th.

GILLES, Rev. WILLIAM WEIR, formerly non-parochial priest of the diocese of Maryland; has become priest-in-charge of St. Peter's Church, Solomons, and Middleham Chapel, Calvert County, Md. Address, Solomons, Md.

PARKES, Rev. ROBERT H., recently ordained deacon, is in charge of St. Mary's Church, Rockport, Mass.

PEROT, Rev. ELLISTON J., formerly rector of Grace Church, Linden, N. J.; to be rector of Christ Church, Millville, and priest-in-charge of Holy Nativity Church, Dorothy, N. J. Address, Christ Church, Millville, N. J. September 1st.

SEAGER, Rev. WARREN A., formerly rector of St. Paul's Church, Haymarket, Va.; to be rector of Ascension Church, W. New Brighton, S. I., New York City. Address, Richmond Terrace, Staten Island, N. Y. September 23d.

### NEW ADDRESSES

BICKNELL, Rev. J. R., retired priest of the diocese of Maryland, formerly 928 Gordon St., S. W.; 654 Lee St., S. W., Atlanta, Ga.

DEAN, Rev. ELLIS B., non-parochial priest of the diocese of Massachusetts, formerly Milford, Conn.; care of Dr. H. G. Ripley, Brattleboro, Vt.

LAMBERT, Rev. ALFRED M., priest-in-charge of St. Monica's Church, Hartford, Conn., formerly 241 Windsor Ave.; 1913 Main St., Hartford, Conn.

LONG, Chaplain C. STANLEY, U. S. N., formerly care of Postmaster, San Francisco; the Navy Yard, Pearl Harbor, Honolulu, T. H.

UPJOHN, Rev. RICHARD RUSSELL of Hackensack, N. J.; House of the Holy Nativity, Bay Shore, N. Y.

### SUMMER ACTIVITIES

WEBB, Rt. Rev. WILLIAM WALTER, D.D., Bishop of Milwaukee; R. F. D. No. 3, Laconia, N. H.

DODSHON, Rev. and Mrs. JOSEPH H., will sail for Europe on the *Berengaria* August 8th to be gone until October. Mail should be forwarded to Hotel Savoy, London.

HOUGHTON, Rev. HERBERT P., Ph.D., rector of All Saints' Church, Northfield, Minn., and student pastor at Carlton College; to occupy the pulpit of St. Paul's Church, Minneapolis, Minn., during August.

LONGLEY, Rev. A. L., rector of St. Paul's Church, Glen Cove, L. I., N. Y.; will again preach in St. Paul's Church, Newburyport, Mass., during August.

### RESIGNATION

BOWLES, Rev. H. O., as rector of St. Luke's Church, New Haven, Conn. New address, 66 W. Rutland Square, Boston.

### ORDINATIONS

#### DEACONS

IOWA—The name of Mr. CLARKE whose ordination to the diaconate by Bishop Longley was recorded in last week's issue of THE LIVING CHURCH should read LLOYD WILLIS CLARKE, not Floyd Willis Clarke.

WEST VIRGINIA—On Sunday, July 22d, in Trinity Church, Huntington, the Rt. Rev. W. L. Gravatt, D.D., Bishop of the diocese, ordained to the diaconate LESLIE THOMAS DOWNNEY.

The candidate was presented by the Rev. W. P. Chrisman, rector of St. Stephen's Church, Beckley. The sermon was preached by the Rev. S. Roger Tyler, rector of Trinity Church. The litany was read by the Rev. H. V. O. Lounsbury, rector of Church of the Good Shepherd, Parkersburg.

Mr. Downey will continue in charge of St. Paul's Church, Williamson, where he has acted as lay reader for the past year and ten months.

#### PRIEST

ERIE—On Tuesday, July 31st, the Rt. Rev. John C. Ward, D.D., Bishop of Erie, advanced the Rev. JOHNSTONE WARREN O. BEESCH to the priesthood in the Church of Our Fathers, Foxburg.

The candidate was presented by the Rev. Malcolm Maynard of Ridgway and the sermon was preached by the Rev. Dr. Joseph C. Ayer, of the Philadelphia Divinity School. The Rev. Mr. Beesch is to be rector of the Church of Our Father at Foxburg.

### DIED

BAKER—Very Rev. ALFRED BRITTON BAKER, dean of the diocese of New Jersey, rector, and rector emeritus for sixty-two years of Trinity Church, Princeton, N. J., on July 30th. Age 92 years. Funeral at Trinity Church, Princeton, Thursday, August 2d, at 11:30 A.M.

GAMMONS—Died suddenly at her home in Belfast, Me., on Saturday, July 14th, MAUDE GAMMONS, only daughter of Albert and Martha Littlefield Gammons.

"Grant her Thine eternal rest."

HARE—Entered into rest at Tuxedo Park, N. Y., July 14th, Y. MONTGOMERY HARE.

HELFENSTEIN—Died, suddenly, Monday, July 16th, at Rockport, Mass., GRACE NELSON HELFENSTEIN, only daughter of Bishop and Mrs. Edward Trail Helfenstein.

MCLUCAS—Miss LORENZA M. MCLUCAS, daughter of the Rev. and Mrs. George A. McLucas, died at the family home at Waterboro Center, Me., on Friday, July 20th. A student at Mt. Holyoke College, and a long sufferer from tuberculosis, she had spent many years in the Maine woods. She is survived by her parents and two brothers and two sisters. The burial was held from the family home on Tuesday, July 24th, the Rev. Lewis E. Ward, rector of St. Thomas' Church, Bath, N. Y., officiating.

"May she rest in peace.

"May light perpetual shine upon her. Amen."

REYNOLDS — Entered into rest WALTER BUCHANAN REYNOLDS, July 19th, son of the late William M. Reynolds, D.D., and his wife Anna. Beloved brother of Anna Swan Reynolds and Elizabeth Reynolds. Interment Rosehill Cemetery, Chicago, Ill.

### MEMORIALS

William Burling Abbey

Edwin Austin Abbey, 4th C. M. R.

In dear memory of WILLIAM BURLING ABBEY, sometime warden of St. Elizabeth's Church, Philadelphia, who "fell asleep" the evening of the Third Sunday after Trinity, July 29, 1917—and of our beloved son, Lieut. EDWIN AUSTIN ABBEY, 4th C. M. R.

"Until the day break—"

Stephen Herbert Green

Entered into life eternal, STEPHEN HERBERT GREEN, priest, St. James' Day, 1919.  
Grant him eternal rest.

### MAKE YOUR WANTS KNOWN

THROUGH  
CLASSIFIED DEPARTMENT  
OF  
THE LIVING CHURCH

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

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

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

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

### POSITIONS OFFERED

#### CLERICAL

WANTED — PRIEST CONTEMPLATING future work in university community to join staff of Trinity Church, Iowa City, until permanently placed. Minimum salary, \$2,000 without rooms. Address REV. HARRY LONGLEY, Iowa City, Ia.

WANTED—PRIEST, PREFERABLY UNMARRIED, to teach Latin and Greek in Church institution in Middle West. September. Reply with reference to Box T-194, care LIVING CHURCH, Milwaukee, Wis.

#### MISCELLANEOUS

PARISH VISITOR WANTED FOR SMALL parish in New Jersey. Salary small at first. Must be Catholic Church Woman, and a good worker with young people. Apply, giving full particulars and salary expected, to F. M. S.-217, LIVING CHURCH, Milwaukee, Wis.

### POSITIONS WANTED

#### CLERICAL

CLERGYMAN DESIRES SMALL COUNTRY parish. Salary not important. Will supply August, September. Z-209, LIVING CHURCH, Milwaukee, Wis.

YOUNG PRIEST OF SOME ABILITY wishes to make a change. Apply A-202, LIVING CHURCH, Milwaukee, Wis.

#### MISCELLANEOUS

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

ORGANIST-CHOIRMASTER DESIRES position. Salary not so much an object as teaching field and location. ORGANIST-213, LIVING CHURCH, Milwaukee, Wis.

MATRON AND HOUSEMOTHER, EXPERIENCED in social service and parish work. Now engaged as matron in institution in New York City, wishes position in September. Excellent Boston and New York references. Address, Mrs. CLARKE, Trinity Home, 1666 Bussing Ave., New York City.

PHYSICIAN'S WIDOW (EPISCOPAL), REFINED, educated, formerly teacher, desires position as house mother, hostess, companion, doctor's assistant (knowledge of medicine), or governess. Excellent health. Middle age. Best references. Address, H-218, LIVING CHURCH, Milwaukee, Wis.



**UNLEAVENED BREAD**

**S**T MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on request.

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

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**O**RGAN—IF YOU DESIRE ORGAN FOR church, school, or home, write **HINNERS ORGAN COMPANY**, Pekin, Illinois, who builds pipe organs and reed organs of highest grade and sells direct from factory, saving you agent's profits.

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

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

**New York**

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

**Washington, D. C.**

**M**R.S. KERN'S DELIGHTFUL HOME FOR visitors. Remarkable location, within four squares of the heart of Washington, yet very quiet. Near White House and Convention Auditorium. Guests find here all they would require in best hotels. Spacious rooms, en suite with single finest box spring beds, and connecting private baths, for families or large motor parties, which are taken on short notice, by referring to this paper. Ample free parking space. Reliable guides furnished. Several excellent, inexpensive dining rooms, also cafeterias, close at hand. This fine tourist-house is owned and personally conducted by **MRS. KERN**, who mails full details, folders, and free maps upon request. Address 1912 "G" St., NORTHWEST.

**HEALTH RESORT**

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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.

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Wed., Thurs., Fri., and Holy Days.

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**W**MAZ, 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.

**W**RC, 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.

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

## RETREATS

**S**EWANEE, 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.

**W**EST 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.

## BOOKS RECEIVED

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

Dorrance & Co. Philadelphia, Pa.

*What Price Salvation.* By Judson S. Washburn. Price \$3.00.

*Watching at Golgotha.* Meditations on the Words from the Cross. By Camille Estornelle, S.T.D. Price \$1.50.

*"Of Them He Chose Twelve."* By Clarence Edward Macartney. Price \$1.50.

*In Days of Old.* Stories from the Bible. Retold by Katharine Livingstone Macpherson. Price \$2.00.

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

*Recent Revelations of European Diplomacy.* By G. P. Gooch, D.Litt., F.B.A., author of *History and Historians in the Nineteenth Century.*

S. P. C. K.

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

*The Suffering of the Impassible God.* By Bertrand R. Brasnett, M.A., B.D., vice-principal of the Theological College of the Episcopal Church in Scotland, sometime Squire Scholar of the University of Oxford.

## PAPER COVERED BOOKS

The Century Co. 353 Fourth Ave., New York City.

*Star of Dawn.* A Christmas pageant. By Ian Alexander. Price \$1.00.

Independent Publishing House. 1114 West Daggett Ave., Fort Worth, Texas.

*Alfred E. Smith: A Psychological Analysis* By Mack Taylor, former Assistant United States District Attorney. Price 50 cts.

University of Chicago Press. 5750 Ellis Ave., Chicago, Ill.

*The Trend of Population.* Being Volume XVIII of the Publications of the American Sociological Society. Edited by Ernest W. Burgess.

## BULLETIN

Department of Publicity. 281 Fourth Ave., New York City.

*Report of Income and Expenditures for 1927 with Comparative Figures for 1925 and 1926.* Issued by the Department of Finance.

Official Bulletins of the National Council of the Protestant Episcopal Church. Bulletin No. 60.

# Canterbury Convocation Honors Retiring Archbishop Davidson

Copyright of the New Prayer Book  
—Dr. Kullman on Russian Conditions

The Living Church News Bureau  
London, July 20, 1928

## DR. LANG TO BE ARCHBISHOP OF CANTERBURY

**NEW YORK**—A special copyright dispatch to the New York Times announces that King George has approved the nomination of Dr. Cosmo Gordon Lang, Archbishop of York, to succeed the Archbishop of Canterbury when the latter retires in November. During the war Archbishop Lang did valuable work for the Allied cause by preaching in Canada and the United States, and since then has been an ardent advocate of still closer Anglo-American relations. Archbishop Lang will be the first bachelor to become Archbishop of Canterbury for 150 years.

**A**T THE CONCLUDING SESSION OF THE Lower House of Canterbury Convocation last Thursday, the prolocutor (the Archdeacon of St. Alban's) said it was assumed that this was the last occasion on which their president would preside over Convocation. He felt—and he hoped he had the House with him in feeling it—that, after the very long and very remarkable service of their Archbishop to the Church and to Convocation, it was unfitting that they should meet in that House with that knowledge in their minds, though not officially before them, without making some gesture of loyalty to the Archbishop. The Primate had been for forty-five years a member of Convocation. For eight years he had been a member of that Lower House, and for twenty-five years he had been president of the Convocation. They thought of him with the deepest respect and with very deep affection. He moved:

"That this House cannot but be aware that these sessions of Convocation may be the last at which the present Archbishop of Canterbury will preside; and therefore desires to place on record, with the greatest respect, its sense of the immeasurable debt which the Church owes to his Grace the President for leadership and guidance. Further, the members of this House desire respectfully to assure his Grace of their personal loyalty to himself, and their thankfulness to Almighty God for his life and work."

The Dean of Westminster, in seconding, referred to the development of the Representative Church Council, and the growth of the Church Assembly, and said that if they had not had during those years—as, thank God, they had had—the leadership and guidance of the Archbishop of Canterbury, the position of Convocation might have been very different from what it was today. It was immensely tempting to say things of a much more intimate and personal nature, but he hoped he might be allowed to say that perhaps there was no one who had more reason to thank the Archbishop for all he had

been and done than the Dean of Westminster.

The motion was carried by acclamation, the whole House standing up.

## COPYRIGHT OF NEW PRAYER BOOK

The following statement has been issued by the Press Bureau of the Church of England:

"It is desired to make known that a copyright interest in the new Prayer Book, commonly called 'The Deposited Book,' is claimed by the Central Board of Finance of the Church of England. This claim is based upon certain assignments under seal executed in favor of the Central Board by members of the House of Bishops, who took part in the deliberations which resulted in the compilation of the book. Each of these assignments is expressed to include all such copyright in the book and in every or any part of it as the assignor possessed either alone or jointly with others, and the Central Board is advised that the printing or publication of the book, or of any of the new matter which it contains, without the authority of the Central Board will be an unlawful infringement of its copyright. If any such printing or publication is brought to its notice, the Central Board may be obliged to take proceedings to restrain it. The Central Board wishes to give as wide a publicity as possible to the existence of the legal interest which it has acquired, so as to reduce the risk of infringements attributable to ignorance of the position."

The Prayer Book measure, as originally drafted, contained a clause conferring on the Crown, a definite perpetual copyright in the Deposited Book, and authorizing the Central Board of Finance of the Church of England to take action against anyone infringing the right. And an agreement was made for the printing of the book by the King's Printers, the Oxford University Press, and the Cambridge University Press.

The object of the notice now issued by the Press Bureau is evidently to protect the privileged presses' large stacks of the Deposited Book in anticipation of Parliamentary approval. But it is understood that the copyright claim will be challenged in the Church Assembly.

## CONDITIONS IN RUSSIA

At a meeting last week, under the presidency of Bishop Gore, Dr. Kullman (who is on a mission to England) spoke on the spiritual and intellectual needs of the Russian youth in exile, in connection with the work of the Russian Theological Seminary and the Russian Student Movement.

Dr. Kullman said he felt there was no need in England to call attention to the great significance of what was happening today in Soviet Russia—it was nothing short of a deliberate attempt to destroy the religious foundations of morality, and to substitute the teaching of materialism and Communism. The children of Russia today were entirely deprived of religious education; the law made it impossible for boys and girls under 18 to receive religious education. Further, with the exception of very small enterprises, all the churches which trained spiritual leaders had been liquidated. Ninety millions of people were involved. If tomorrow the theological colleges of Great Britain were to be shut up—if they could visual-



ize such an event—they would grasp the state of things in Russia.

The Communists, Dr. Kullman went on to say, while failing in their frontal attack against the Russian Church and any organized form of Christianity in Russia, had adopted a policy of letting the Church die out, as it were, in the old generation, and of winning youth to Communism and away from Christianity. A movement rallying all cultural, national, and spiritual forces of scattered Russia into a lay movement had been begun with the object of preparing for the work of bringing back Christianity to the Russia of tomorrow. Two important enterprises were working at that task. The Russian Orthodox Theological Institute in Paris gave candidates for the priesthood a theological training; the Russian Student Christian movement gathered the Russian university youth, and led the young generation to prepare to serve the Russian Church of the future. It was to further that work that he appealed to the sympathies of that meeting.

#### DEAN OF PETERBOROUGH RESIGNS

At a meeting of the Peterborough Cathedral Restoration Committee on Tuesday, the dean (the Very Rev. A. H. Page) announced his intention of surrendering his office as dean as and from October 1st. In doing so he thanked the committee for the help and kindness he had received during the twenty years he had been chairman of the committee. The following resolution was unanimously passed:

"That this meeting desires to express its deep appreciation of the valuable work carried on by the dean in connection with the restoration and preservation of the cathedral, and also of his guidance as chairman of the committee from 1908 to this day."

During his occupancy of the deanery Dean Page has been instrumental in carrying through a great work of restoration, principally to the roofs of the cathedral, which were in a very dangerous condition owing to the ravages of the death-watch beetle. In a little over ten years a sum of nearly £38,000 has been raised, principally in the diocese, which has enabled the building to be made safe for many years to come. During his residence in Peterborough the dean has been actively associated with many social and philanthropic institutions and has been a member of the education committee.

#### RESTORING ST. PAUL'S CATHEDRAL

The fifth report of the works sub-committee of St. Paul's Cathedral, just issued, shows that considerable progress has been made with the work of restoration since the previous report in March. The work has now reached a stage at which it is possible to begin thinking of the end, and vaguely forecasting the length of time that will be required for the completion of the work. It is safe, at least, to hazard that this time two years hence St. Paul's Cathedral will be itself again.

On the ground floor of the cathedral the grouting of the vast piers that support the dome is now all but finished. Another three months should see the work completed. The piers will then not only be solid and compact for the first time in their history; they will have been rid, with very considerable trouble, of the treacherous old iron cramps inserted in the original building. These cramps, rusting away, contracting and swelling as the temperature changed, have been for nearly

three centuries a source of weakness, and their removal and replacement by ties of special rust-resisting and temperature-resisting steel have been among the most important operations in the preservation of the cathedral.

#### BLESSES FLATS

The Bishop of London, with the clergy and choir of St. Mary's Church, Somers Town, and the Magdalene College Mission walked in procession last Sunday evening from the church to Drummond Crescent, where he blessed eight new flats recently

completed by the St. Pancras House Improvement Society, Ltd. (The mission's housing scheme.)

In a little stone-flagged area in front of the flats, bright with roses and geraniums growing in a central plot of ground, the Bishop held a brief service, and addressed a large congregation. He said he could imagine that some of those living in the crowded dwellings around had asked, "What is the Church doing for me?" Well, this was a demonstration that the Church cared for their bodies as well as for their souls. GEORGE PARSONS.

## Unveil Memorial Cross in Toronto to Perpetuate Memory of Balsam Lake Victims

### Open New Industrial Indian School —Chapel Opened at Shawnigan Lake School

The Living Church News Bureau,  
Toronto, July 26, 1928

PERPETUATING THE MEMORY OF ELEVEN members of the junior Brotherhood of St. Andrew, who lost their lives in Balsam Lake on July 20, 1926, when their war canoe capsized, a memorial cross was unveiled and dedicated last Sunday afternoon in St. James' Cemetery, Toronto, over the graves of seven of the victims. Simple in design, yet dignified in appearance, the cross is made of Canadian grey granite, and rises eleven feet from a substantial base, with a suggestion of waves at the bottom.

The service of dedication, with the Rev. Canon Plumtre of St. James' Cathedral in charge, was very impressive throughout. It was opened with the reverent singing of the Brotherhood hymn, "Jesus calls us o'er the tumult," followed by special prayers, and the singing of the hymn, "O God, our help in ages past."

A fitting address was delivered by Canon Plumtre. He spoke feelingly of the eleven lads, who, utilizing their holidays better to equip themselves for furthering the work of the Church, had met instead tragic deaths. The Canon made special reference to R. Shea-Butcher, who, coming from a humble home in Cuddlesdon, Eng., which the speaker had inspected during his recent trip abroad, had made himself a great influence among the youth of this city.

Canon Plumtre declared that the memorial suggested three lessons: "In the first place, there is the note of rejoicing," he said. "We are glad that we have been able to erect this beautiful memorial and curbstone to the memory of those who did so much for the Church. In the second place," declared Canon Plumtre, "there is the thought of resignation. There was nothing more beautiful than the words of Jesus, when He said: 'Thy will be done.'

"Most important of all," said the speaker, in the words of Abraham Lincoln, "we who are left behind must dedicate our lives to the unfinished work which they so nobly carried on."

The cross was unveiled by Herbert A. Mowat, general secretary of the Brotherhood of St. Andrew, and floral wreaths were laid on it by W. Arthur Hand, on behalf of the Brotherhood; by Mrs. Chappell, representing the Boys' and Girls' Friends Association of St. James' Cathedral; and by Mrs. H. H. Harrison, on be-

half of the evening branch of the Woman's Auxiliary of St. James' Cathedral.

#### PROGRESS AT INDIAN SCHOOL

A few miles up the Fraser River from Lytton, in the diocese of Cariboo, the magnificent new Industrial Indian school has just been finished at a cost of \$300,000. A large crowd of gaily dressed Indians and some 120 children were present for the opening in June.

Educational work was begun here by Mr. Good in 1867 with a small group of boys, and in a year the number had increased to twelve. In 1901 the New England company built a big school for some sixty boys; the premises were enlarged when the Sisters' school for girls at Yale was closed and the pupils were transferred. Now an ideal three storied school, with modern equipment for kitchen, laundry, and classroom, with airy dormitories and adequate staff accommodation, with well furnished recreation rooms and gymnasium, has been built by the department for Indian affairs, the New England company still showing its interest by a yearly grant toward upkeep. Words of encouragement and hope were spoken by the Archbishop of New Westminster, Mr. Ditchburn, the commissioner, Mr. Cairns, the inspector of schools, Mr. Chubb, the president of the company, who with Major Bush had come from England expressly for the opening, and the principal of the Chilliwack school.

The principal is the Rev. A. R. Lett who is ably assisted by his wife in making this school a real home for these young Canadians.

#### CHAPEL OPENED AT SHAWNIGAN LAKE SCHOOL

The new chapel at Shawnigan Lake School was opened by the Bishop of British Columbia who offered the prayers of dedication. The chapel is situated on high ground close to the school and is of timber construction finished with stucco on the outside. It seats about 300 and has a large choir and sanctuary with vestries on the north side of the choir, and an organ loft above. The building is one of the finest school chapels in British Columbia and is the first to be completed on Vancouver Island.

The new school replaces one which was destroyed by fire a couple of years ago, and is well planned on thoroughly up-to-date lines. It stands on high ground close to Shawnigan Lake, and can accommodate 125 boys. The school is maintained on the lines of an English School and the following sentence well describes its aims. "To maintain the school as a fabric founded to endure in all future time and ordered to the intent that it shall exer-



cise a continuing influence upon the lives of the boys and so contribute toward the welfare of the Dominion of Canada, preserving in all things the principles of the Christian faith as professed and taught in the Church of England in Canada."

The school chaplain is the Rev. E. M. Willis, and the headmaster, through whose energy the present buildings have been built, is C. W. Lonsdale.

PRESIDENT OF MID-JAPAN W. A. TO VISIT CANADA

Miss E. M. Trent, "own missionary" of St. Paul's, Toronto, and senior woman missionary of the Canadian Church, has left Japan for Canada on furlough. She was accompanied by Mrs. Hirose, a woman worker for more than twenty-five years, and the president of the Mid-Japan W. A. Mrs. Hirose conveys the greetings of her W. A. to the W. A. in Canada and will spend a year in Canada for study and observation, visiting as many of the W. A. branches, diocesan and parochial, as possible. She is the widow of an officer who died in the Japan-China war of 1895 and is the daughter of a former Deputy-Mayor of Nagoya, the see city of Mid-Japan.

RED CROSS OUTPOST HOSPITAL

A Red Cross outpost hospital has been opened in Apsley, in the northern part of the diocese of Toronto, through the energetic efforts of the Rev. C. A. G. Spence and lately a field-day realized nearly \$300 for its maintenance. Mr. Spence is doing an active and wide community work. Besides being president of the hospital board he has been appointed justice of the peace by the government and meteorological officer. He is also rural dean of Peterborough. With the large parish hall the church is a very large factor in the community life of Apsley and the country around.

LAY CORNERSTONE OF ST. MICHAEL AND ALL ANGELS' PARISH HOUSE, TORONTO

The cornerstone of the new parish house of the Church of St. Michael's and All Angels, Toronto, was laid by the Bishop of the diocese. The hall will be erected at a cost of \$50,000 and will contain many notable features. There will be a large auditorium, a gymnasium, an up-to-date kitchen in the basement, and rooms for men's and women's activities. One of the entrances will be through the adjoining church.

## New Organ, Gift to Parish, to Be Installed in Grace Church, on Broadway, New York

### Dedicate Altar at Peekskill Camp —Young People Interested in Religion

The Living Church News Bureau  
New York, July 28, 1928

GRACE CHURCH, AT BROADWAY AND Tenth street, has long been noted for the high standards maintained in its department of music. It was there that the first choir school in either North or South America was established, and the talented musicians that have directed the music there are further evidences of the important place that Grace Church has accorded to music as an aid to worship.

It is now announced that a new organ is to be installed at once in this edifice, an instrument that will rank among the finest and most complete in the city. This is a gift from a parishioner. The order which has been placed with the Skinner Company of Boston calls for immediate installation that the new organ may be ready for use in the autumn.

The new console is to be arranged so as to control or operate the new nave organ, the present chancel organ which will be slightly enlarged and relocated on each side of the chancel, and the future chancel organ; also provision will be made to play therefrom an echo organ in the roof, and a small processional organ in the honor room. The console will have 184 stop knobs, 68 couplers, 5 swell shoes, and 2 crescendo pedals.

It is stated that in planning the specifications for this instrument the dominant idea was to achieve an ensemble of majestic proportions, comparable to the effects one hears in cathedrals abroad.

Ernest Mitchell is the present organist and director of the music at Grace Church.

ALTAR DEDICATED AT PEEKSKILL CAMP

The Rt. Rev. Dr. Herbert Shipman, junior Suffragan Bishop of New York, on

Sunday last officiated at the dedication of an altar in the chapel on the parade ground at Camp Smith, Peekskill. The altar was given by Major Philip Rhinelander in memory of his son, Thomas J. Oakley Rhinelander, who was killed during the World War while serving in France with the 107th Infantry.

YOUNG PEOPLE INTERESTED IN RELIGION

Of the city clergy it is likely that Chaplain Knox of Columbia University is as well qualified as any to speak on the present-day attitude of young people toward religion. Dr. Knox's position brings him into close contact with students, and at Columbia, with its regular and summer sessions, there are several thousand young people in residence most months of the year. It is, therefore, interesting to note Chaplain Knox's recent statement to the effect that modern methods of studying religion and the Bible are serving to draw the interest of more and more students. Such methods apply old truths to a new age and attract those who recognize the place of worship in daily life. Dr. Knox states that young men and women are eager to see what is the significance of religion in this day of scientific thought and experience, and adds, by way of seeming proof, that between 200 and 300 students come to St. Paul's Chapel on the university campus for the service which is held before classes at 8 o'clock each morning.

These opinions were expressed by the chaplain at the time of his recent announcement of the summer session program in the department of religion. Among the courses therein offered are ones on The Bible, Religious Themes in English and American Literature, The Roman Empire—Government, Religion, and Life, Educational Approach to Christian Association Work, and Problems of Religion. Such a list shows the important place which the university is giving to religious education.

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## Explosion at Brotherhood Camp Kills One Boy, Injures Nine

**Powder Washed Up by Sea Proves Fatal to Finders—Another Was Near Death**

Del Mar, Calif., July 22, 1928

**A**N EXPLOSION RESULTING IN THE DEATH of one boy and the injury of several others brought a note of tragedy into the closing hours of the Brotherhood of St. Andrew junior encampment at Camp Kirk, near here, on July 21st. Nine of the forty boys enrolled are recovering from injuries received in the accident.

The day before, July 20th, a case containing three cans of black powder used in harpoon guns on Norwegian whaling ships was discovered floating in the surf by one of the boys. Bearing a Norwegian label, this was brought into camp before the nature of its contents was known. Numbers of the boys secured small chunks of the strange substance as "souvenirs."

Just as the camp was about to break up, at noon on July 21st, the Rev. Franklin L. Gibson, a former officer in the United States Marine Corps, pointed out the danger of the explosive if not understood, and asked the boys to turn the powder over to him for destruction. With the campers at a safe distance he burned first one pile and then another.

At this moment one of the boys suddenly threw a large handful of the powder on to the still smoldering box, and a huge flare of blaze and smoke ensued. The clothing of several boys caught on fire and had to be torn from their bodies by the others.

First aid was immediately applied and the injured boys were rushed to the Scripps Memorial Hospital, La Jolla, eleven miles away. The six boys less severely burned were taken home after receiving medical treatment.

The most seriously injured was Robert Davidson, 13, from St. John's Church, Los Angeles, who suffered severe second and third degree body burns due to powder having been in his pockets. Doctors applied every known method of relief, but the lad died the evening of the next day.

George Peachman, 9, from St. James' Church, South Pasadena, was pitifully burned on face, arms, and body, and for several days his condition was extremely critical. He is still at the hospital and a slow recovery is anticipated.

Walter Worth, 11, also from South Pasadena, and Herbert Kahre, 13, from St. Thomas' Church, West Hollywood, incurred severe burns on face and arms, but were returned to their homes a week after the accident.

## Three Priests Take Vows of Society of St. John the Evangelist in Boston

**Anglican Clergy Join Faculty of Methodist School—Bishop Slatery in London**

The Living Church News Bureau  
Boston, July 28, 1928

**T**HREE PRIESTS, JAPANESE, ENGLISH, and American by nationality, took their final vows as members of the Society of St. John the Evangelist on July 22d at High Mass in the Church of St. John the Evangelist, Bowdoin street, Boston. The Father Superior, the Rev. Spence Burton, S.S.J.E., sang the Mass with the Rev. Walter C. Klein as deacon and H. Perry Marshall, candidate for holy orders, as subdeacon. A large number of priests were present, including the Rev. John Cole McKim of Japan and the Rev. Granville M. Williams, S.S.J.E., of Brooklyn.

Fr. John Takeshi Sakurai of the diocese of Tohoku, Japan, is the first native of that country to take vows in the society. Fr. Sakurai was educated in St. Paul's University, Tokyo, and has been in this country three years. After but one year of study at the General Theological Seminary, he received the degree of S.T.B. He was ordained to the diaconate by Bishop McKim of North Tokyo, Japan, and worked under the Rev. John Cole McKim, son of the Bishop, in Tohoku. During his three years in the United

States, Fr. Sakurai has spent two years in the Cambridge house and one year in the Brooklyn house of the society. He was ordained, in Japanese, to the priesthood by Bishop McKim in the Cathedral of St. John the Divine, New York City. Fr. Sakurai's brothers are Christians but his parents are not.

Fr. Alfred Leslie Rose is of the diocese of Toronto and was ordained in England. He studied at Cambridge University and Cuddesdon Theological College near Oxford. After serving during the war, he completed his education and upon ordination went to the diocese of British Honduras where, in Costa Rica, he worked among the colored people. Later, Fr. Rose was a member of the staff of the Church of St. Mary Magdalene, Toronto. He spent two years of his novitiate at the society's house in Cambridge, Massachusetts, and one year at Cowley, the English house of the society.

Fr. William Mitchell Hoffman is canonically connected with the diocese of New York. He was educated at the Fay School and St. Mark's School, and is a graduate of Harvard (class of 1921) and of Harvard Law School and the General Theological Seminary. Between his school and college days, he served with General Pershing on the Mexican border, and his college course was interrupted by entrance into the World War where he served in the Intelligence Corps on the

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western front. Fr. Hoffman has spent three years at St. Francis' House, Cambridge, Mass., and one year in the society's house in Brooklyn. He comes from a family prominent in the Church, for he is the son of the chairman of the committee to raise funds for the building of the Cathedral of St. John the Divine in New York; his great uncle was dean of the General Theological Seminary; and his grandfather, the Rev. Charles Hoffman, rector of All Angels', New York City, presented that building to his parish and his diocese.

Of these three priests, Fr. Hoffman and Fr. Sakurai will remain for the present at St. Francis' House, Cambridge; and Fr. Rose will go to Bracebridge, Ont., the headquarters of the Canadian branch of the society.

#### ANGLICAN CLERGY JOIN FACULTY OF METHODIST SCHOOL

Two clergymen of the Church, the Rev. Henry K. Sherrill of Trinity Church, Boston, and the Rev. J. Thayer Addison of the Episcopal Theological School, Cambridge, have been added to the faculty of the Boston University School of Theology. The school's department of preaching and pastoral science will be under the direction of the Rev. Dr. William L. Stidger, a Methodist Episcopal clergyman from Kansas City. In addition to Mr. Sherrill and Mr. Addison, Dr. Stidger will have as his associates prominent clergymen of Congregational, Baptist, and Methodist denominations.

The appointment of preachers of several Church affiliations to the faculty of a Methodist theological school is a decidedly new departure, but both President Marsh and Dean Knudson believe that the different backgrounds of training and experience and the different kinds of Church work presented will greatly supplement the already wide training of the school.

#### BISHOP SLATTERY IN LONDON

Bishop Slattery spent a week-end with Canon Simpson and preached in St. Paul's Cathedral and also in the Church of St. Bartholomew the Great, the oldest church in London, Eng., with the exception of the Chapel in the Tower, which is twenty years earlier. This Church of St. Bartholomew the Great was founded in 1123. On August 5th, Bishop Slattery will preach in Westminster Abbey, and on August 12th he will preach in Wells Cathedral. The last two Sundays in August will be spent in Dresden and Munich in order to officiate at the American churches in those two cities.

#### NEWS NOTES

The Rev. Malcolm Taylor, general secretary of the province of New England, is now entering upon his fifteenth year as an active member of the board of directors of the Massachusetts Child Labor Committee.

A summer program of garden parties has been planned for the benefit of the Church Home Society, the organization in this diocese which cares for Episcopalian children needing help. Last Tuesday one of these parties was held in Newbury at a residence taken for the summer by Mrs. Morton T. Prince. Mrs. Prince, one of the members of the board of directors of the society, and Mrs. William P. Lowell, the associate of the society in Newburyport, were the hostesses. A feature of the occasion was the exhibition of pencil portraits which are being made to order for patrons of the Church Home Society.

ETHEL M. ROBERTS.

## Churchwoman of Long Island Gives Land to State to Complete Parked Boulevard

### Funeral of the Rev. Dr. Jacob Probst—Combined Summer Ser- vices Well Attended

The Living Church News Bureau  
Brooklyn, July 26, 1928

MISS SARAH D. GARDINER, A MEMBER of St. Peter's parish, Bay Shore, has made a gift to the state of New York of a tract of 197 acres, part of Sagtikos Manor which she recently inherited from her brother, the late David Gardiner. The gift will almost complete the desired parkway to connect the state's new northern Long Island drive with the southern drive, making a circuit of beautiful parked boulevard stretching from the city out into the rural part of the island. Miss Gardiner, in making this generous gift to the state, declares that she is carrying out her late brother's intention. It will be remembered that Mr. Gardiner, who was church warden of St. Peter's, died in a tragic manner last autumn while making an address at the dedication of the new parish hall. His estate, Sagtikos Manor, was perhaps the only tract on Long Island that still retained intact the large original acreage of a colonial grant, and had continued without interruption in the possession of one family. In the Manor House, which is now Miss Gardiner's residence, President Washington spent a night while making a tour of Long Island in 1790. Church people of the diocese will hear with gratification of Miss Gardiner's generous coöperation in the commendable policy of the state's park department.

#### DEATH OF DR. PROBST

In the sudden death of the Rev. Jacob Probst, D.D., rector of Trinity Church, Brooklyn, this diocese has suffered a serious loss. Dr. Probst was among the senior clergy of the diocese, having spent more than twenty-seven years in continuous service here. He was president of the Brooklyn Clerical League and a trustee of St. Stephen's College, and was prominent in Masonic circles.

His funeral was in his church on Wednesday, June 27th. The Rev. St. Clair Hester, D.D., president of the standing committee, conducted the service, assisted by the Rev. Joseph H. Ivie of New York and the Rev. Charles A. Brown of Bay-side. A large number of the clergy attended, and parishioners filled the church. Interment was in Maple Grove cemetery. He leaves a widow and a married daughter.

#### THE REV. JOHN H. MELISH IN EUROPE

The Rev. John Howard Melish, rector of Holy Trinity Church, Brooklyn, recently preached in Westminster Abbey, London, and his sermon was printed in full in the Brooklyn *Daily Eagle's* well-known Monday sermon supplement. Mr. Melish also preached, while in England, in St. Martin's, Birmingham, and in St. Mary's, Redcliff, Bristol. He is now on the continent, visiting Rome and other Italian cities, and will probably travel through the Balkan states and Asia Minor to Palestine and Egypt.

#### COMBINED SUMMER SERVICES WELL ATTENDED

The combined summer services of the parishes of St. Luke's, the Messiah, and the Incarnation, Brooklyn, are said to be

very well attended. Arrangements have been made whereby parishioners of any of the three churches may make their offerings in their usual envelopes, and these are sorted and sent to the respective parish treasurers. On July 29th, August 5th, and August 12th, the services will be at the Church of the Messiah, and the Rev. Tipton L. Wood, chaplain of the battleship *Texas*, will officiate; August 19th, August 26th, and September 2d at St. Luke's Church, the Ven. Paul S. Atkins of York, Pa., officiating.

#### SERVICES AT ST. GEORGE'S, BROOKLYN

The daily papers have given considerable space to the description of Sunday morning services at St. George's, Brooklyn, where a number of young men, graduates of Bishop Stires' school for lay-readers, are conducting services during the rector's vacation. At the late service on Sunday morning one of these young men reads the service, another reads the lesson, and a third "preaches a sermon,"

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according to the newspapers. The rector, we read, has been for two years preparing a group of young men for this work. They do it very well, and good congregations attend.

NEWS NOTES

The Rev. Edward M. McGuffey, rector of St. James' Church, Newton, who has been seriously ill, is somewhat recovered, and has been sitting up. Indications are favorable for his recovery, which his many friends rejoice to hear.

The Rev. Hazen F. Rigby of Philadelphia is officiating at the Church of St. Mark, Brooklyn, in the absence of the Rev. A. L. Charles. At St. Stephen's, Brooklyn, vacant through the recent death of the Rev. George S. Grange, the Rev. C. de L. Harris has been in charge during July, and the Rev. C. C. Kelsey of Astoria will be in charge in August.

CHAS. HENRY WEBB.

PROTEST DIVISION OF DIOCESE OF ALBANY

Communicants of Northern New York Oppose Plan

SARANAC LAKE, N. Y.—Action was taken on July 24th by a number of northern New York parishes to retain their connection as a part of the diocese of Albany, at an informal meeting of clergymen and laymen held at the Whiteface Mountain House, Wilmington. Among the parishes represented were those of Elizabethtown, Ausable Forks, Keeseville, Plattsburgh, Lake Placid, Champlain, Saranac Lake, Rouses Point, and Willsboro. Forty communicants attended the meeting.

Resolutions were passed objecting to the severing of the northern New York parishes from the Albany diocese for the purpose of forming a new diocese, as planned at the last diocesan convention. A committee was appointed to draft resolutions objecting to the splitting of the diocese as planned, which will be submitted to the parishes for their approval and will then be introduced at the coming General Convention of the Church.

The meeting was opened with prayer by the Rev. Albert Gale of Plattsburgh. Dr. J. Woods Price of Saranac Lake acted as temporary chairman, and C. M. Palmer of Saranac Lake was elected chairman of the meeting.

GIVES REASONS FOR PROTEST

Mr. Palmer, in addressing the meeting, said that it was unusual that a meeting should be called to protest against the breaking up of a body into smaller units in a day when the trend is toward consolidation into large bodies for purposes of effecting the smoother functioning which resulted from such action.

The speaker called attention to the unfortunate comparisons which the advocates of the proposed diocese had made in singling out the smallest dioceses of the Church throughout the country. He showed comparative population figures of the smaller dioceses and those of the territory under consideration as pointing to a lack of similar resources here. The failure of the Church to prosper in its work in some of these small dioceses, he suggested, might be due to their weakness as a result of size.

Mr. Palmer spoke of the work done by the bishops of the Albany diocese, and expressed the feeling of those who at-

tended the meeting that the work of the Church could be carried on to better advantage under the guidance of the present bishops.

Among the points brought out by the speakers at the meeting opposed to the severance of the northern New York parishes from the Albany diocese were that no advantage in ease of communication would be gained, that the mission parishes now conducted within the district

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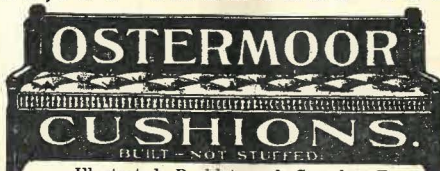
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would be left without adequate financial support, that the difficulty of getting good clergymen to enter a weak diocese would work to the detriment of carrying on the work of the Church within the territory, that the revenues of the proposed diocese would be insufficient for carrying on effective work and that generally speaking the work of the Church within the territory under consideration would be weakened.

The committee appointed to draft the resolutions to be submitted to the parishes that wish to remain a part of the Albany diocese, and to be submitted with their endorsement to the General Convention of the Church consists of Judge J. H. Booth of Plattsburgh, James Rogers of Ausable Forks, C. A. Thornton of Lake Placid, and C. M. Palmer and Dr. J. Woods Price of Saranac Lake.

#### UTAH YOUNG PEOPLE VISIT STATE INSTITUTION

OGDEN, UTAH—On Sunday evening, July 22d, the Young People's Fellowship of the Church of the Good Shepherd, Ogden, to the number of twenty, conducted a service of Evening Prayer in the chapel of the state industrial school.

The young people were all vested and sang the hymns and chants, reading the psalter, the lessons, and the creed and prayers, and one of their number delivered an address.

It was the first time that the officers and inmates of the school had ever witnessed a liturgical service, which evidently made a deep impression. The rector explained the service, and the boys and girls heartily joined in singing the processional and recessional hymns.

#### MAY REUNITE SOUTH CAROLINA DIOCESES

CHARLESTON, S. C.—The special convention of the diocese of South Carolina which has been called for September 18th at Florence may act either to elect a successor to Bishop Guerry or to urge the reunion of the diocese with that of Upper South Carolina under Bishop Kirkman G. Finlay.

At the meeting held on July 20th the standing committee rescinded its previous call "for the purpose of electing a bishop" and issued in its stead a call for a special convention at the same time and place "for the purpose of electing a bishop of this diocese and of considering the question of the reunion of this diocese with the diocese of Upper South Carolina."

Shortly following Bishop Guerry's death on June 9th there had been some general discussion of the possibility of reunion. An unofficial canvass of the Charleston clergy and leading laymen at that time, however, revealed a majority as opposed to the suggestion and no action was taken on it by the standing committee at its meeting on June 25th.

Then on July 11th a group of Charleston laymen held a meeting at which a resolution was adopted endorsing the plan of reunion and petitioning the standing committee to amend its call for the convention so as to allow the delegates to consider the alternative of reunion.

In a statement given to the press the standing committee declares that its action in granting the laymen's request is in recognition of their conviction "that the proponents of the reunion plan should be given free opportunity to advocate the project and to secure action thereon by the convention; but it should not be in-

terpreted as indicating the opinions of the standing committee as to the advisability of reunion."

The standing committee also announced that new elections of delegates where elections have already been held are made necessary by this action.

#### GREEK SERVICE IN CHURCH AT CUBA, N. Y.

CUBA, N. Y.—A service of unusual interest was held at Christ Church, Cuba, on Sunday morning, July 15th, when Mass according to the Orthodox ritual was celebrated in the Greek tongue by a priest from the monastery of Mt. Athos in Greece. This was preceded by Morning Prayer read by the Rev. G. Raymond Pierce of Schenectady, a brother of the Rev. George D. Pierce, vicar of the church. He also delivered a sermon of unusual interest.

The Greek celebrant was Fr. Papageorgiou, who is in this country to study at the theological seminary in Philadelphia and is at present taking a summer course at Cornell.

Another visitor on this occasion was Captain Atkinson of the English Church Army, who is engaged in organization work and is at present attending Cornell.

#### \$60,000 GIFT TO WASHINGTON CATHEDRAL

WASHINGTON—Construction of an upper bay in the choir of Washington Cathedral is provided by a gift of \$61,000 which is announced by former U. S. Senator George Wharton Pepper, who with General John J. Pershing is directing a nation-wide campaign to hasten the completion and endowment of the great edifice on Mount Saint Alban.

The donor is a southern woman who has asked that her name be withheld, it was stated. The gift is the second large contribution within recent months for forwarding construction now in progress. It represents the structural cost of an impressive portion of the choir, which is the section of the cathedral between the sanctuary and the transepts. The bay will contain one of the large tracery windows which in the choir will be devoted to pictorial representation of angelic manifestations for which there is scriptural authority.

#### FUNERAL OF DEAN JOHNSTON

ATLANTA, GA.—The Rt. Rev. Henry J. Mikell, D.D., Bishop of Atlanta, officiated at the funeral services of the Very Rev. Thomas H. Johnston, D.D., dean of St. Philip's Cathedral, Atlanta, who died on Friday afternoon, July 20th, a victim of a malady he contracted in the fields of Flanders while serving as a chaplain with the American expeditionary forces in 1918. The services were held on Sunday afternoon, July 22d, from the cathedral.

The members of the cathedral chapter acted as pallbearers. The Episcopal rectors of the city formed a guard of honor in the funeral cortege and the members of the Coeur de Lion commandery of the Knights Templar attended the services in a body. Interment was in West View Cemetery.

A solemn requiem Mass in memory of Dean Johnston was held at the Liberal Catholic Church of St. Albans, Atlanta, at 9 o'clock on Sunday morning, with the Rev. James C. Oakshette officiating.

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Du Bois, Pa.—The mystery connected with the robbery of the communion silver of the Church of Our Saviour, Du Bois, the Rev. Paul O. Keicher, rector, in the summer of 1915 or 1916 was partially solved when workmen cleaning up the property of Fred Smith, West Scribner avenue, unearthed a large tin coffee can in which a chalice, paten, and cannister, as well as a small chalice, and one cruet of a sick communion set, were found. The pix, spoon, and small paten of the communion set for the sick are missing.

All pieces are badly damaged, having been twisted and bent or flattened by a hammer.

**SCHOOL OF LIFE AT CALVARY CHURCH, NEW YORK**

New York—For the third year there has been conducted at Calvary Church, New York, the last two weeks of July, what the rector, the Rev. Samuel M. Shoemaker, Jr., calls a "School of Life." The first week there were thirty people, the second about fifty, who came to the three daily meetings. At these all sorts of people told the stories of their own lives and of the change that had come in them through conversion.

The second week was specially for clergymen. One came from Minnesota, one was from Africa. The rest were mostly from New York, Connecticut, New Jersey, Pennsylvania, and Maryland. All ages were represented in the big groups, from boys and girls not yet in college to middle-aged men and women. Through this School of Life, men and women are find-

ing an experience of God, are deepening their own experience, and are learning how to help other people as concretely and as vividly as they have been helped themselves. Through the courtesy of a member of Calvary parish who lives at 52 Gramercy Park, and of the management there, the sessions were held in the pent house on the roof at ten in the morning and eight o'clock in the evening. At five in the afternoon, the group split, the clergy and laymen meeting with Mr. Shoemaker in his temporary rectory, 126 East 24th street, and the women meeting together at 52 Gramercy Park.

Next year the School of Life will meet in the new parish house which is in the process of completion on the site of the old rectory on Gramercy Park.

**CHINESE TEACHER KILLED BY BANDITS**

New York—Milton Wang, one of the school teachers in Nanling near Wuhu, was killed recently. Bishop Huntington, writing to the National Department of Missions on June 16th, reports:

"There has been a good deal of banditry in the regions to the south of Wuhu. Chihnsien was occupied for five days and very thoroughly looted, but our mission was not damaged, although it was entered several times and one or two things stolen. The Chinese ladies of the mission had all been moved out from Nanling and Mr. Wang, after having arranged for their safety, had returned to Nanling. The Rev. Rao, Chinese priest-in-charge at Nanling, was returning and on the launch received word that the launch coming from Nanling to Wuhu had been looted and that Mr. Wang had been taken captive.

He apparently had heard disturbing rumors and had decided to come back to Wuhu. Negotiations were at once started for his release but for some unknown reason the bandits shot him and I think seventeen other people who were captured on the launch.

"Mr. Wang had been a teacher in Nanling for thirteen years and had done very good work there. It is reported that Sانشan has also been looted, but I have no details."

**EPISCOPAL CHANGES IN AFRICA**

CAPETOWN, SOUTH AFRICA—Two new changes in the episcopate of the Church in the province of South Africa have recently been announced. The Rt. Rev. Leonard Noel Fisher, D.D., Bishop of Lebombo, has accepted election to the see of Natal. The Ven. Theodore Sumner Gibson, Archdeacon of Kimberley, has been elected Bishop of Kimberley and Kuruman.

Bishop Fisher is 46, unmarried, and a graduate of Sidney Sussex College, Cambridge. After a short curacy in England, he came to South Africa in 1909 as subwarden of St. Paul's College, Grahams-town. He has been Bishop of Lebombo, Portuguese East Africa, since 1921.

The Bishop-elect of Kimberley is the son of the late Rt. Rev. E. C. S. Gibson, who was Bishop of Gloucester. He is 43, married, and a graduate of Keble College, Oxford. Ordained in 1909, he has served most of his ministry in South Africa.

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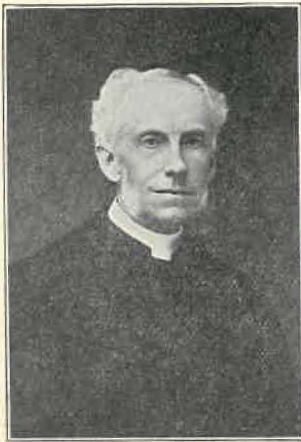
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### ALFRED B. BAKER, PRIEST

PRINCETON, N. J.—The Very Rev. Alfred B. Baker, D.D., dean since 1904 of Christ Pro-Cathedral, Trenton, and rector emeritus of Trinity Church, Princeton, died here on Monday, July 30th.

Dean Baker was born in Matawan, N. J., August 11, 1836. He received his theological education at Princeton University, being ordained deacon in 1864 and priest the following year by Bishop Oden-



THE LATE  
VERY REV. ALFRED B. BAKER

heimer. During his diaconate and early priesthood he was assistant at the church in New Brunswick, leaving there in 1866 to become rector of Trinity Church, Princeton. He was dean of the convocation of Brunswick in 1888 and president of the standing committee in 1890.

The funeral was held in Trinity Church, Princeton, Thursday, August 2d.

### BENJAMIN HORTON, PRIEST

CHICAGO—The Rev. Benjamin Horton, assistant at the Church of the Redeemer, Chicago, died on Thursday, July 26th, following an emergency operation for appendicitis at St. Luke's Hospital, here.

On July 27th a requiem High Mass was celebrated at the church by the Rev. Alfred Newbery, assisted by the Rev. William B. Stoskopf and the Rev. Howard R. Brinker. The burial office was read by the Rev. Dr. George Craig Stewart of Evanston. Burial was from Christ Church Cathedral in St. Louis on Saturday, July 28th.

The Rev. Mr. Horton was born at Elsa, Ill., August 21, 1893. He attended the Edward Wyman and William McKinley School, and the Washington University in St. Louis, and also attended the General Theological Seminary and the Philadelphia Divinity School. He was ordained deacon in 1920 by Bishop Matthews and priest the same year by Bishop Rhinelander. He was curate at the Church of the Atonement, Chicago, from 1922 to 1924, then becoming priest-in-charge of St. Edmund's Church. At the time of his death he was assistant at the Church of the Redeemer.

### LEONARD OCTAVIUS MELVILLE, PRIEST

PLAINVILLE, CONN.—The Rev. Leonard Octavius Melville, rector of the Church of Our Saviour, Plainville, with charge of St. John's, Forestville, was killed in an automobile accident, near Concord, N. H., on his birthday, July 24th. Mrs. Melville was driving and lost control of the car which turned over, crushing Mr. Melville's skull. Mrs. Melville had to have three fingers of her left hand amputated.

The funeral services were held in the Church of Our Saviour, on Saturday afternoon, July 28th, the Rt. Rev. Edward C. Acheson, D.D., Bishop Coadjutor of Connecticut, officiating. About twenty priests attended the services.

### NEWS IN BRIEF

ERIE—At the invitation of the Bishop of Erie, and the Rev. Martin Aigner, D.D., rector of St. John's Church, the rectors of parishes in the diocese met in the parish house of the church on July 24th, to formulate plans for the fall campaign in the interests of the Church's mission. The diocese being without an archdeacon, the Rev. Dr. E. J. Owen, rector of St. John's Church, Sharon, is to take charge again with the assistance of the rectors to whom have been allocated oversight of the effort in the several counties constituting the diocese.

NEWARK—Sailing on the S.S. *Minnesota* the Rev. Robert J. Thomson, rector of St. Bartholomew's Church, Hobokus, left on July 21st for a vacation in Ireland and England. —The Ridgewood Council of Churches has conducted a series of outdoor services this summer, at which some of the local clergymen have been the preachers. On some occasions laymen have presided or have been the speakers. In most cases these services have been held on the lawn of the Methodist Church.—On page 413 of THE LIVING CHURCH for July 21st, in the article on the Newark Clergy Conference, instead of "Delaware, N. Y.," the date line should have been "Delaware, N. J."

SOUTH CAROLINA—Bishop Gailor of Tennessee will preach a memorial sermon in honor of the late Bishop Guerry at the service of Holy Communion which is to precede the special convention of the diocese at Florence on September 18th.—Mail intended for Miss Henrietta Jervoy, headquarters secretary, should be addressed to her at Sewanee, Tenn., as the office will be closed until September 1st.

WESTERN MICHIGAN—In Emmanuel parish, Petoskey, a delightful summer gathering of nearly fifty members of the Woman's Auxillary was held on Wednesday, July 25th, at the home of Mrs. W. G. McCune. Miss Winston of Louisville, Ky., gave a very inspiring address on the United Thank Offering.

### AMONG THE MAGAZINES

QUALIFICATIONS for the Ministry is a subject for satirical comment by the editor of the *American Church Monthly* in the June number. "Perhaps the best way to discover these qualifications," he says, "would be to ask what are the subjects of discussion and debate in our diocesan conventions and in General Convention. . . . What these dignified assemblies of clergy and laity are primarily interested in is the raising of money. . . . Therefore we may reasonably assume that the first qualification for the ministry is that one should have in him the makings of an efficient administrator and financial manager. . . . We should also encourage young men to study for the ministry who are a bit eccentric, inclined to be heterodox, good story tellers, tall, and if possible good looking." Father Spence Burton, writing on *Wise and Unwise Methods of Personal Evangelism*, says: "For those of us who are priests the wisest method of personal evangelism will consist of a devout and sane administration of the sacrament of penance." Professor Clarence Augustus Manning writes an informing

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article on The Religion of Leo Tolstoy. Time alone, he says, can decide the relation of Tolstoy and Christianity. "He could not prove his faith by reason, he could not live without reason, he undermined the old, he could not launch the new. A study of all that he attacked would show that he struck out madly against the greatest accomplishments of the age as well as its evils. He is a guide in many things and in many fields, but no Christian can ever forget the contradictions of his teachings."

Professor Louis Foley of Western State Teachers' College, Kalamazoo, Michigan, describes Three Sermons on the Trinity, one by Bossuet, another by Dean Swift, the third by Johnathan Edwards. Mr. C. H. Palmer describes the Deaconesses of St. Loup, a Swiss Protestant community.

IN THE JULY number of the same magazine the editor points out the interesting fact that the Church is beginning to be the champion of freedom in various European countries such as Italy, the Tyrol, Alsace, where "it is the Church around which the minorities, oppressed by a national democracy, are rallying." The Rev. Latta Griswold of Trinity Church, Lenox, Mass., in an article entitled This Church: An Experiment in Tolerance, thinks we are growing more tolerant. "It would be difficult to find an instance in late years," he says, "where the Protestant party in the Church has been publicly attacked, or when disloyalty has been imputed to Protestant Churches." In the last General Convention "it was an illuminating and encouraging experience to listen to the debates in the House of Deputies, to observe the scrupulous effort at fair play on the part of all who in any sense could be regarded as leaders. . . . This was emphatically the case with regard to practically all matters pertaining to Prayer Book revision. There was but one proposition that might seem to have been defeated by a party vote, the adoption of a series of minor holy days for the calendar, and yet even this is doubtful for the list as proposed was satisfactory to no one except the compilers." The writer hopes for a similar display of tolerance at the approaching General Convention. The Articles may become a subject of contention, and with this in mind the editor reprints "Tract xci" by Dr. William R. Huntington, a paper which made a good deal of a sensation when it was published in 1907. Mr. William J. Spicer, writing on Modernism and Things Eternal, says that "the new psychology, new philosophy, and new biology if left to themselves will swamp and obliterate those who cannot understand and will not. Not all is good, much indeed is bad, but to scorn all because it seems not orthodox even to examine it, will result in a Middle Age bankruptcy, making adjustment haphazard and retarded."

IN THE JULY *Nineteenth Century* the Bishop of Southwark calls attention to The Problem of the Slums. "The splendid success in building since the war," he says, "of over a million new houses may easily lead the English nation to believe that the slums will gradually and automatically disappear." But slums are going slowly, and he appeals for renewed and energetic effort against them. The sombre picture which he draws is in contrast to improved conditions in English country life as shown in an article by Sir Henry Rew entitled The Position and Prospects of Agriculture. "There has recently," he says, "been a marked revival of initiative

and enterprise among farmers. Such new methods as 'Open-air Dairying,' 'Three Times Milking,' 'Intensified Grazing' have been taken up and show that the English farmer is not so opposed as he is reputed to be to progress and change. An organized system of marketing is beginning. Another article, entitled Education in the Countryside, speaks of the work of Mr. Henry Morris, secretary for education, Cambridgeshire, in establishing "a system of village colleges to continue education in the broadest sense of the term for all between the ages of fifteen and ninety. . . . At the village college instruction will be given in thatching, hedging, ditching, and rick-making—crafts in which the farmers complain the supply of skilled men is becoming short. . . . It is a center also for study circles, debating societies, dramatic clubs, etc. The whole college is under the control of a new type of rural leader called the Warden on whom much of its success must ultimately depend."

**CAROLINA CHURCH WELCOMES GREEKS**

WINSTON-SALEM, N. C.—The Greek Orthodox congregation in Winston-Salem with their priest were the guests on a recent Sunday night in St. Paul's Church, partly to welcome the new priest and partly to mark the 107th anniversary of the winning of Greek independence. The hymns chosen were of Greek origin; there are several in the Hymnal. The rector, the Rev. R. E. Gribbin, spoke in praise of the great contributions of Greeks, ancient and modern, to the life of the world.

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