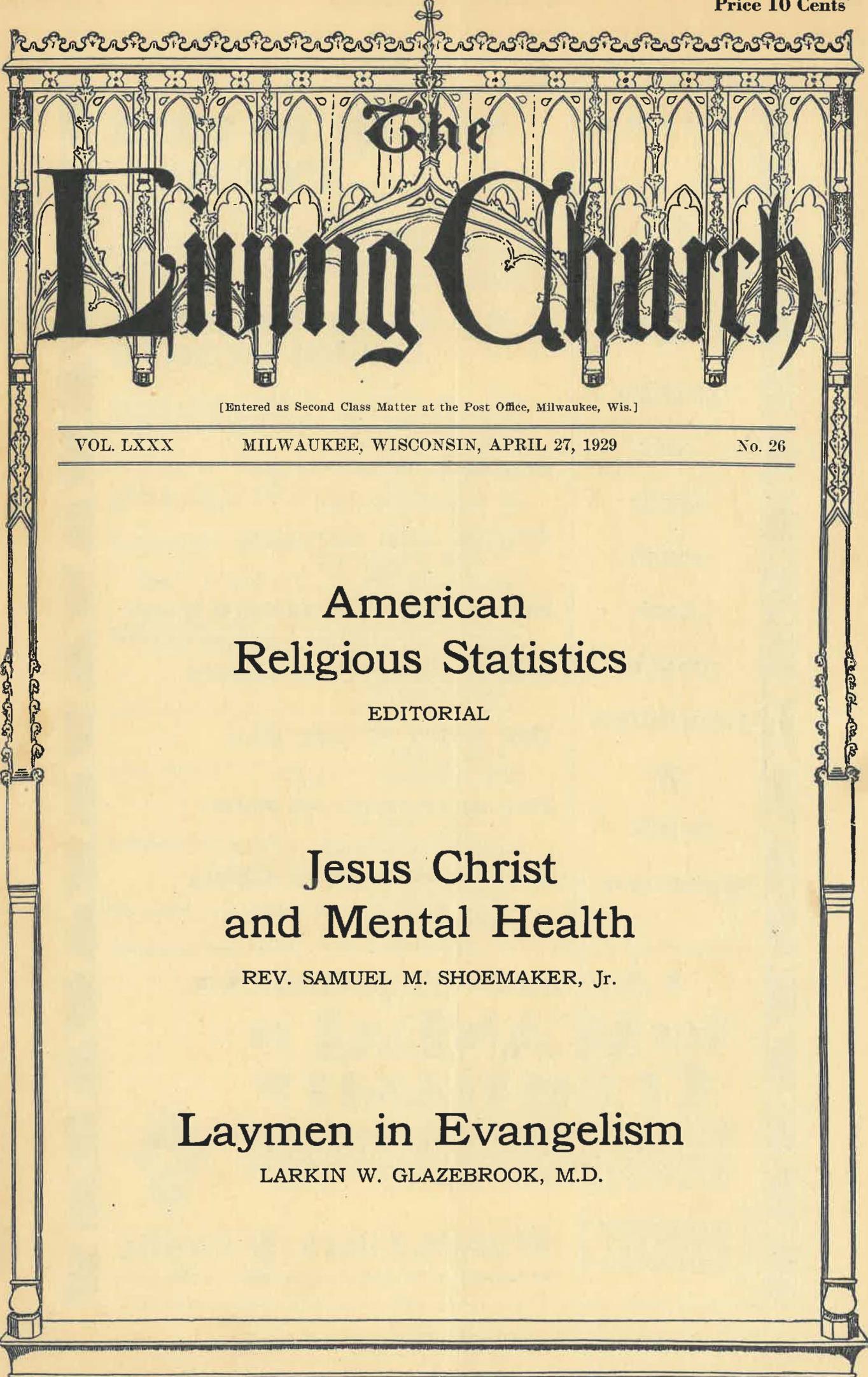


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# The Living Church

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VOL. LXXX

MILWAUKEE, WISCONSIN, APRIL 27, 1929

No. 26

## American Religious Statistics

EDITORIAL

## Jesus Christ and Mental Health

REV. SAMUEL M. SHOEMAKER, Jr.

## Laymen in Evangelism

LARKIN W. GLAZEBROOK, M.D.

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## EDITORIALS & COMMENTS

### American Religious Statistics

DR. H. K. CARROLL is the recognized statistician of American religion, and in recent years it has been the *Christian Herald* that has given the results of his annual compilation to the public. In its issue of April 20th that magazine contained such material on the basis of the figures gathered from the several religious bodies in 1928, supplemented in some cases by reference to the U. S. religious census of 1926. It appears from these figures that the sum total of communicant members of religious bodies—not all of them accounted as Christian—is 49,709,150, being less than half the population of the United States. But the common deduction that less than half the people of the United States are professing Christians is misleading because the figures do not count children who are not communicants, many of whom are baptized, many others being brought up as Christian children. It should be understood, therefore, that the figures purport only to be a summary of *communicants*, or of their alleged equivalent in bodies that do not reckon communicants. Since, however, these figures are almost invariably quoted as being the number of “Christians” in the United States, and as indicating the ratio of Christians to the total population, they are exceedingly misleading. Dr. Carroll is not to blame if people misunderstand, for the columns are plainly labelled; but yet as the last U. S. religious census broke with tradition and is now reckoning on the basis of “baptized” or some equivalent that will count the children of Christian people, we wish that Dr. Carroll would do the same. That it is not easy the statisticians for the *Living Church Annual* have discovered, for these are trying now to record the number of “baptized persons” as well as of communicants for the Episcopal Church, with the result that the figures indicate about fifty per cent more of the former than of the latter. If this proportion holds throughout American religious bodies—and we believe that it is really an under statement—it follows that Dr. Carroll’s grand total of 49,709,150 “communicants” indicates at least 75,000,000—probably more—“adherents” of the religious bodies.

Again, these figures are not the result of an actual canvass or count, but are based on the figures officially reported in the various bodies. The figures for the Episcopal Church are those reported in the *Living Church Annual*. Thus they do not include communicants who

are not actually enrolled in some definite parish; and there are great numbers who are not, sometimes because of their own laxity, but sometimes, also, because their Church is not represented in the particular community where they reside. One needs only to participate in a religious census of a community to discover how many people claim to be members of such-and-such a Church where they are nowhere recorded as such, and how few, comparatively, claim no religious allegiance at all.

When these facts are recognized, the number of people who claim some religious allegiance is seen to be vastly greater than the accepted figures commonly designate. To count an entire population of a country as of the religion that is in the ascendant in that country, as is so largely done in other lands, is, very likely, the opposite extreme. To account every individual in Italy as a Roman Catholic, or every individual in Greece as an Orthodox, is even more misleading than to imply that fifty per cent or more of Americans are pagans. The real fact may be unascertainable, but it is somewhere between the figures based on the two systems.

YET with all the uncertainties that are inseparable from the collection of religious statistics, Dr. Carroll’s table is always interesting and an increasing number of people eagerly await it every year. Probably each year’s figures also represent a greater approach to accuracy than those of the year preceding.

Excluding very small groups, the table by denominations is given by Dr. Carroll as follows:

Denominations	Communicants	Gains
Roman Catholic	17,095,844	360,153
Methodist Episcopal	4,614,097	22,093
Southern Baptist	3,823,660	58,659
National Baptist (Col.)	3,515,542	262,173
Methodist Episcopal, South	2,580,885	12,923
Presbyterian, U. S. A.	1,918,974	33,247
Disciples of Christ	1,538,692	57,316
Northern Baptist	1,419,883	27,063
Protestant Episcopal	1,215,383	24,445
Congregationalist	928,558	13,860
United Lutheran	914,395	23,724
African Methodist Episcopal	781,692	.....
Missouri Lutheran Synod	656,432	11,087
Latter-Day Saints (Utah)	586,635	19,316
African Meth. Epis. Zion	500,000	.....
Presbyterian in U. S. (Southern)	444,657	5,036
Churches of Christ	433,714	115,777
United Brethren in Christ	402,192	5,246
Reformed in U. S.	356,093	4,167
Colored Methodist Episcopal	338,771	5,769

Norwegian Lutheran	302,232	8,005
Evangelical Synod of N. A.	287,115	649,003
Greek (Hellenic) Orthodox	285,000	.....
Lutheran Augustana Synod	225,034	505
Evangelical Church	212,671	d 5,264
Russian Orthodox	200,000	.....
Methodist Protestant	195,460	3,852
United Presbyterian	175,075	3,397
Ohio Lutheran Joint Synod	162,536	3,736
Reformed in America	156,089	4,808
Wisconsin Lutheran Synod	153,506	3,111
Iowa Lutheran Synod	150,431	1,363

46,571,248 1,036,562

There are no other bodies above 134,000. The letter d before a figure denotes *decrease*.

This table, says Dr. Carroll, shows that these thirty-two largest denominations, constituting 46,571,248 of the grand total, gathered 1,036,562 of the total net gains of 1,114,987, or all but 78,425. The churches opposite which the blanks appear in the column of gains are large churches, which failed, though repeated appeals were sent them, to make any returns for 1928. It should be explained for the Oriental churches that the troubles of the Russian Orthodox Church affect most of them.

From another table it appears that Methodist groups include 16 separate bodies; Baptists, 14; Lutherans, 19; Presbyterians, 9; Disciples, 2; Catholic Oriental, 10; Reformed, 3; and smaller groups from 2 to 13. We do not mention Roman Catholics as divided into 3 bodies because the two offshoots from the parent body are insignificant, and the entire gain of the year is attributed to the principal body that alone is entitled to the name. We view with satisfaction the fact that the Protestant Episcopal Church is one of the few "groups" that include no schismatic or divided bodies.

And it appears to us that the first stage in the problem of Christian unity is to merge into one body the several distinct denominations of a single group. These, in our judgment, constitute what Dr. Ainslie rightly calls a "scandal" to a much greater extent than any other of the many schisms and divisions in Christendom. In all these groups there are individuals who are honestly trying to bring together the rival denominations of the group, and occasionally there appear to be indications of success. Presbyterians of the various sorts are perhaps leaders in the effort to produce group unity; Lutherans are approaching similar success; while others, perhaps, await a greater sense of the evils, if they do not actually admit the *sin*, of disunity.

Dr. Carroll's successful attempt each year is a prodigious undertaking. Some appreciate it; others would, no doubt, if they could visualize its magnitude.

We believe that we may claim to be of those who appreciate it to the fullest degree.

### ANSWERS TO CORRESPONDENTS

F. W. S.—(1) The "Augustinian Rule" for the Religious life was one of the earliest attempts to regulate monasticism on a large scale. It was not very definite, and was greatly developed in later centuries, but it required from Religious, whether men or women, a combination of labor and prayer. It is based largely on certain letters of St. Augustine (of Hippo).—(2) A person married contrary to the law of the Church is not automatically excommunicated, but the rector is required to refer the case to the bishop and to abide by his judgment.

### ACKNOWLEDGMENTS

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## A Column of Verse

### LITTLE RIVER

LIKE a narrow river that winds,  
sweeping here about a smooth round boulder,  
there hollowing under willow roots a pixie grotto,  
green twilight within,  
where voices talk quietly.

A river that finds curving by-paths  
to grassy pools—  
random azure scraps, gone in a day—  
that divides for a moment and joins again,  
leaving a toy island for shrubs of osier;

A river that plays by itself quietly,  
like a fanciful child,  
laughing gently, humming a sweet, silly tune,  
running a hundred yards to find marigolds  
or waxen arrowhead,  
listening to tales whispered among the rushes,

Loitering along a pebbly bank,  
busy with nothing,  
piling up twigs and leaves, and strewing them again,  
lingering, hurrying, to no purpose at all,  
heedless of hours slipping away—  
a foolish and dear  
little river!

CHARLES BALLARD.

### CHRISTMAS CARD TO A WISE MAN

(After reading Whitehead's *Science and the Modern World*)

NOW that the buses run to Bethlehem,  
Why must you be so long upon the way,  
O zestless loiterer by the shifting sands,  
The too soft sands of Subjectivity Bay,  
Where no flower blooms unanalyzed to dust  
And Twilight differs not from Very Day?

He waits your offering, the unchanging Child,  
Alpha and Omega your offering waits.  
The organic Church with Science reconciled  
Swings still a censer to its angel mates.  
Dayspring of Gospel and of Holy Grail  
Flows in fresh music through the eternal gates.

G. W. S. CURTIS.

### SAINT CHRISTOPHER

CARRY me, hermit, to the further shore."  
He hears; his huge limbs struggle, then grow slack  
For fear to leap the torrent, swift and black,  
With crushing load grown heavier than before;  
Yet high above the river's hollow roar,  
Calm as a star against the tempest's rack,  
The Child cries, "Ferryman, upon thy back  
Thou bearest Him who all men's sorrow bore."

Then straight his rock-torn feet begin to sink  
Into soft earth along the waters' edge,  
And from the ragged cloud the moon rides free;  
But no Child stands upon the reedy bank—  
Only a Voice breathes through the bending sedge,  
"Keep thou the ford and carry men to Me."

THOMAS S. JONES, JR.

### THE DIVINE ADVENTURE

HOLIEST, who sent Thy Shepherd Son  
Not that we might lie down in vales of peace,  
But storming mountains of a loftier way,  
To our star-questing spirits give release,  
And follow Him, because Thy vision saw  
The shining dew of heaven in our torn fleece.

MARGARET E. HENRY.

# DAILY BIBLE STUDIES

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

## COURAGE

*Sunday, April 28: Fourth Sunday after Easter*

READ Joshua 1:1-9.

**J**OSHUA was called to a difficult task. Moses and Aaron were dead, and it was his part to lead the people into Canaan and establish them there. God called him and bade him to be of "good courage." It was not physical courage alone, but moral courage that was needed, and moral courage is not easy. To stand for the right, to face problems, and to lead people who were anything but submissive to God or man demanded patience and faith. The Christian of today needs courage to live and work. Men are denying the Faith. Evil is masking itself as an angel of light. Defiance of law has become an epidemic. God again calls us to be of good courage as Christian men.

*Hymn 115*

*Monday, April 29*

READ St. Jude.

**I**T DEMANDS courage to be a Christian today, and we would not have it otherwise; the divine Cause is worth striving for. But we must look to God for strength and guidance, else we cannot hope for victory. Let us remember that we are to be loyal to Christ and to His teachings, loyal to the Church which He established, loyal to the Bible, and loyal to the work the Master has given us. Of two things we may be sure—that the Master will help us, and that the victory is certain. Christ will be with us if we are loyal to Him, and the Faith is bound to prevail because He has established it. We need not be afraid of the slurs cast upon what men call "tradition." Truth is ever the same, however its application may vary, and Jesus Christ is the same, yesterday, today, and forever.

*Hymn 279*

*Tuesday, April 30*

READ St. John 5:17-24.

**W**E NEED courage in connection with our work. God has called us to active service in the world, and we, in our weakness and doubt, wonder whether it is worth while, and we either neglect our tasks, or go to them with dislike, or worry about them until we are sick. If we would only realize that Christ's words call us to noble activity—"My Father worketh hitherto and I work"—and know that all work is noble if done in a noble fashion, we would cease talking about being "tired," and go out with enthusiastic courage to work for God and with God. We surely need the courage which Christ alone can give in our active lives of service.

*Hymn 490*

*Wednesday, May 1: St. Philip and St. James' Day*

READ St. James 1:1-12.

**S**T. JAMES gave a noble Christian message when he said: "Count it all joy when ye fall into divers trials." The very fact that we are tempted and tried proves that Satan who tempts us looks upon us as Christ's followers, otherwise he would not bother about us. We are being educated here for an eternal existence, and these obstacles are the means whereby we learn at once mastery and courage—mastery which leads to deeper knowledge and courage which bids us know that the Lord is fighting for us and with us. Patience, experience, hope—how rapidly they come to the Christian soldier as he girds on his armor and goes out to fight for God's truth!

*Hymn 85*

*Thursday, May 2*

READ Acts 28:13-31.

**S**T. PAUL'S splendid courage never failed. He was on his way to Rome as a prisoner, and when some of the Christians came to meet him "he thanked God and took courage." It is easy to be brave when all is prosperous and the sun is shining. But to have real Christian courage when the way is dark and the clouds hide the sun—that is Christlike. We may well consider that we are God's children and that as we follow the Master we must bear the Cross as He did, and find in our very trials the assurance of final victory. When our eyes are open and we see things as God sees them we will rejoice in the trials which came to us on the way.

*Hymn 488*

*Friday, May 3*

READ Ephesians 6:10-18.

**C**OURAGE does not call for blind and excited vehemence in life's battle. We are to use the spiritual weapons which God has provided, and then go forth with prayer on our lips and from the heart, knowing the nearness and interest of God. We often fail in our contests because we have not used the means of grace which the Captain of our salvation has provided for us. How can courage endure if we begin the day without prayer? How can victory come when we have lost our faith? How can we battle successfully unless we have first knelt before the Crucified and sought spiritual cleansing? Thank God, the preparation is provided for us. Let us use it.

*Hymn 128*

*Saturday, May 4*

READ Romans 8:31-39.

**M**ORE than conquerors"—is that an extreme statement by St. Paul? It is, unless we take the rest of the verse—"through Him who loved us." Christ's victory is ours if we will but claim it. We are in the ranks, He is at the head to command. And His victory is so complete and glorious that, as we humbly and thankfully accept it, we are more than conquerors. The final judgment will prove that Christ has mastered the world through love. And so the battle is worth while. It is to have a splendid ending, and we are called to a spiritual courage which is justified in its enthusiasm because we are the soldiers of Jesus Christ.

*Hymn 67*

Dear Lord, give me courage, lest I fail in following Thee. Let me feel Thee near me, and when the contest is fierce let me hear Thy voice cheering me on. Above all, O Christ, let me fight as one who knows that Thou hast already gained the victory, so that I may be strong to endure unto the end. Amen.

## LOOKING UP

WOULD ONE think it possible for a man to delight in gauderies like a butterfly, and neglect the heavens? Did we not daily see it, it would be incredible. They rejoice in a piece of gold more than the sun; and get a few little glittering stones and call them jewels. And admire them because they be resplendent like the stars, and transparent like the air, and pellucid like the sea. But the stars themselves which are ten thousand times more useful, great, and glorious they disregard. Nor shall the air itself be counted anything, though it be worth all the pearls and diamonds in ten thousand worlds. A work of God so divine by reason of its precious and pure transparency, that all worlds would be worth nothing without such a treasure.

—Thomas Traherne.

## A GREAT APOSTLE OF CHRISTIAN UNITY

BY THE REV. ADOLF KELLER, D.D.

Translated from the *Journale de Geneve* for THE LIVING CHURCH

**B**ISHOP BRENT, who has just died at Lausanne, was, from the beginning, the soul of the movement for Faith and Order which culminated in the memorable Lausanne Conference of 1927. A long sojourn in the Orient, in the Philippine Islands, had enlarged his horizon and had shown him the disastrous consequences that the divisions among the Christian Churches had, especially for converts to Christianity, in the mission field.

His missionary zeal, the high competence of his judgment, his spirit of conciliation, denoted his ability, after his return to America, to direct his Church, the Protestant Episcopal Church, and he was elected Bishop of the diocese of Western New York with residence at Buffalo.

In that position he displayed a remarkable ecclesiastical and social activity. He considered the Church as a living communion, of which the spiritual life should manifest itself not only in worship and doctrine, but in an intense social work and without fear of the prejudices of a capitalistic society. Thus, for example, he contended with all his might against the danger of opium, of which he had seen the fatal effect during his sojourn in the Orient. He was a member of the American delegation which participated at Geneva in a conference against opium. But this "God's fool," as he described himself at the conference of Stockholm, could scarcely conform very long to the slow and diplomatic methods that that struggle demanded, and he left Geneva a disappointed soul.

Bishop Brent was one of the great Christians who suffer from the numerous divisions of Christendom. For him the Church of Jesus Christ is one and indivisible. Its actual divisions were for him not only the result of a necessary differentiation, but also, in great part, its sin. Inspired by this vision of a unity of the Christian Church, he worked without ceasing first for a unification of the American Churches, and he engaged his Church, the Anglican Church of America, to collaborate with the great Federation of American Churches, the Federal Council. But his ideal of union did not stop there. A simple collaboration or even a federation, a league of Churches, did not satisfy him; he aspired to the organic unity of the Church.

When, in 1910, the General Convention of his Church appointed a commission to study the possibilities of a union on dogmatic and constitutional grounds, he was soon with Mr. Robert Gardiner, a promoter, the recognized head of one of the greatest Christian movements in the modern world, the Faith and Order Movement. The latter went very much farther than the Conference on Life and Work at Stockholm, which contented itself with a collaboration or a federation of the Churches on the ground of social Christianity. Faith and Order saw even union with Rome, and an American delegation in 1919 visited the Vatican in order to obtain the collaboration of the Roman Church. The delegation was cordially welcomed, but it received the response that any Protestant European would have foreseen, that the unity of Christendom is already realized in the unity under a single head and that the others have only to return to the bosom of the Roman Church to realize the unity that they are seeking.

Bishop Brent, in spite of this refusal, made a second attempt in 1926, with the same result. The Lausanne Conference had then to open, to the great sorrow of the right wing of the Anglicans, without a delegation from the Church of Rome, which later struck at all these movements, and notably that of Lausanne, by its anathema in the encyclical letter *Mortalium animos*.

Bishop Brent was the president of that Lausanne world conference in 1927, as he had been the acclaimed president of the preliminary conference at Geneva in 1920. When, on August 3, 1927, he mounted the pulpit in the cathedral at Lausanne to fling out the call to unity, he specified that the object of the conference was not to find an easy compromise but to establish what unity existed already in Christendom and what are the differences that still separate it.

Because of the Anglo-Catholic influence which had dominated the preparations for the conference, it had not been easy for the Federation of the Protestant Churches of

Switzerland to accept the invitation to go to Lausanne. It is true that in the course of the preliminary work the balance between the different tendencies was reestablished, thanks not only to the Protestant collaboration which put in the program "the Gospel" at the first place instead of "the Church," but especially to the spirit of justice and of fraternity, of which Bishop Brent was a veritable Christian incarnation.

It is impossible to describe the irresistible power of Bishop Brent as president. It consisted not only in the charm of a Christian personality of great breadth, but above all in a mysterious synthesis between an indescribable spiritual authority, a perfect humility, and a presence of mind which disarmed the minds of the most bellicose. Even in critical moments he never lost his faith in Christian unity, and in his closing speech he expressed the hope to see a day "when the representatives of all the Churches would reunite to deliberate on how a united Church would be able better to fulfil its duty toward God and humanity."

Even during the conference the state of his health forced him to divide the direction of the work with Principal Garvie, an English Congregationalist. A long cure in America seemed to have restored his strength and it was hoped to see him preside at the meeting of the Continuation Committee which is to gather on the invitation of Sir Henry Lunn at his hotel at Maloja in the month of August. During a voyage to the Orient he stopped at Lausanne to see the commemorative tablet which the church of Lausanne had placed on the wall of the cathedral. Without doubt this tablet must have recalled to him that of all the great movements in the kingdom of God men see, like Moses, only the beginning, and that the future, for the Christian, is contained in a vision of the faith. He never lost it.

### A CHILD PLAYING WITH A DOLL

**S**HE does not see or hear you:  
pass on in silence,  
lest you disturb her dream—  
the dream of little girls in all lands,  
her heritage from the ages.

Go gently.  
Could you break in upon that dear communion?  
Can you hear unmoved the soft, caressing words  
and quiet, crooning song?

CHARLES BALLARD.

### A NEGRO PREACHER'S PRAYER FOR THE DEAD

**A**N UNUSUAL form of prayer for the dead (though the author and the denominational ministers whose names are given as putting on it their stamp of approval will perhaps be shocked to hear it characterized as "prayer for the dead") is that of a Negro preacher, delivered at the funeral of an old black woman, and quoted by Roark Bradford in *This Side of Jordan* (Harpers). The prayer, with spelling, punctuation, and capitalization just as given in the book, follows:

"Lawd, I said de words over dis sinner like she had been a Christian, and I ain't sorry I done hit. I knows yo' ways is mighty, and sometimes too many for me to figger out in my mind. You say, 'go man, go man, and don't deny my name.' And hyar lies ole Crip, denyin' yo' name to de last. But I said de words on her, Lawd. 'Ashes unto ashes and dust unto dust.' You hyard me. But you know as good as me Old Crip got in some mighty good licks 'round hyar in her day and time. Lots er times, Lawd, when you and me was asleep, she's out in de canebrake diggin' up yarbs or nursin' some woman's sick baby, or somethin'. You couldn't a done no better yo'se'f, ef you'd been hyar, and dats sayin a heap.

"Hit wearied me and wearied me, Lawd, but I'm on to you now. I kin see ev'y bit of hit. Ole Crip is down yonder in hell, right now, Lawd, jest like you promise'. But I'm axin' you a prayer about her, and you kin tell er ole lyin' Wes is de man which axed." He raised his hands to heaven! "Lawd, give ole Crip a kittle er solid gold wid diamonds in hit to tote her water and stuff down yonder in hell in. And give her mullen leaves ten foot long to swage de pains er de sinners. And, Lawd, when my time is out, efn you's crowded up in head'm wid dese hyar big-mouf, shoutin' Christians, well, just send me down to hell wid old Crip. Amen."

# Jesus Christ and Mental Health

By the Rev. Samuel M. Shoemaker, Jr.

Rector of Calvary Church, New York City

*"Acquaint now thyself with him, and be at peace."—Job 22:21.*

WHATEVER our life was meant to be, it evidently was not meant to be easy. The world may be a pig-sty in which to seek as many pleasant sensations as we can find, or it may be a battlefield where real issues are being worked out; but it certainly is not a limousine in which we are to be whisked along forever in comfortable irresponsibility. Life is a problem, and appears to have been meant to be a problem. The end of life is to find a solution to it.

The first question which presents itself, when we leave behind us the acceptances of childhood or the pressure of physical necessities, is the question about life itself. Where does it come from? Whither is it bound? Why is the burden of it laid upon us at all? Almost every healthy, independent soul has sometimes felt a kind of rebellion against whatever god or fate put him in this thing which seems so much like a trap. We are torn between desire and duty, between the thing that our instincts and emotions cry for, and the thing which our reason and our conscience scorns. What are we going to do? Materialistic science has come along to tell us that we are incorrigible animals after all, and had better make peace with the animal side of our nature, for the rest of it is only an inheritance of religious and social taboo. There are times when all of us stand to one side of our life and survey the whole: sometimes with rebellion, sometimes with contempt, sometimes with wonder, and sometimes with thankfulness. But that total judgment about life, or that desire to come to some total conclusion, is certainly a part of our experience of being human.

Then we begin to think about evil—especially about suffering and sin. We all experience pain ourselves, and we all see it fasten upon those we know and love, and we wonder what on earth can be the meaning of it. Without regard to their virtue or their sin, suffering comes in differing but certain ways to almost all—physical suffering or mental suffering. And suffering will often be the gateway to a great conception of life, or the beginning of the loss of any hope about life at all. Sin seems more mysterious still. In certain moods we feel a kind of liberty about cutting loose, and we do so; and then conscience rises up just as inevitably as the sun, and stands there judging us, refusing to be driven away by ridicule, social or personal, by more sin, or by being ignored. It is no good to say that there is much pleasure and much goodness in the world—there is—but they do not cancel nor explain the evil.

And then at the other end of the road stands death—mysterious, unwelcome, final—casting backwards its shadow and the reminder of its inevitability. As Gamaliel Bradford, that profound analyzer of the human heart, says, "We all see death before us, with its plunge into the gulf of the utterly unknown, and however we may laugh or trifle, or endeavor to forget, or rush hither and thither in agitated fury, the dread of death has a quiet, cold, nestling corner in the hearts of every one of us."

NOW, my friends, here we are, bracketed between a riddle and a pit, and stung every day by the mystery of trouble and sorrow. No theory about life is worth considering which does not face these things in their stark reality. It is better that a man should look life square in the face and turn away calling it all a hopeless enigma and a practical joke, than that he evade the realities and smile without just cause. It is a mammoth question which life presents to us. The deepest question for you to face for yourself is not whether the Christian religion meets the demands of your reason, but what on earth your life is all about. It is not any detail of life which calls

for an answer: the whole of it calls for an answer, for it is a riddle as it stands. The Christian religion is not a problem: it proposes to be the solution of the problem.

And these considerations have brought about certain secondary problems, which are perhaps especially present in our time.

The first is restlessness. We live in a land and a world where mechanical devices have increased with breath-taking rapidity, while our ethical and spiritual development has stood still or gone backwards. The things which make life look like a complicated trap grow more every day; and the things which give sense and reason and significance to life are at a discount. We have been told to substitute the esthetic for the philosophical and the religious—make our lives beautiful, and then we do not need to bother about these high considerations. In other words, plant some flowers in your trap, and paint it sky blue, and it will not seem so much like a trap! This is the last refuge of sentimentality. And a generation which has been fed on it proves by its own restlessness that the theory will not work. We are restless precisely because we demand some kind of an answer to the question what life in its totality means, and we have not got it. Of course our standards and our values are turned upside down, and the complexity of the situation grows greater every day.

For others there is another fruit of uncertainty, and it is fear. A great, elementary fear about the worthwhileness of life itself which mothers a brood of little fears—fear about money, fear about the future, fear of illness, fear of failure, fear of what the world will think and say. Psychiatrists' offices and Christian Science experience meetings are full of people seeking an escape from fear. Do not think that your kind of fear is unique—probably thousands like you share it and are tormented by it. Fear is the certain offspring of unbelief, and it is a sheer matter of cause and effect that we find so much of it in an age which prides itself upon its religious skepticism.

Another lesser problem, often growing out of our want of certainty about the meaning of life itself, is emotional uncontrol and instability. One of the psychologists in a great state institution told me that in very nearly half of the patients who came to him the cause of their break-down was not paresis or brain deterioration from old age or alcoholism, but that they had simply lost grip and confidence in life. They were unable longer to cope with it in a self-supporting and happy fashion, and they had either themselves sought refuge in the doctors and the asylum, or been taken there by their families. And there are many people in the world very near to the mental edge who are not quite sick enough to go to a mental hospital, but who are not going to get any better unless some factor comes into the situation which is not present now. The most normal of us knows how irritation and temper and anger changes us for the time into something very much like insanity. And abroad in the world today are thousands whose nerves are near to the breaking-point, who are ready to cry or grow excited or lose their tempers upon slight provocation, and who desperately need some basic assurance which they do not now possess.

There is a fourth group whose problem grows out of maladaptation to life itself: and it is those with an "inferiority complex." Where it is very bad, there is a sense of isolation from the rest of humanity, as if one were the only sufferer. But the fact is that many of us have it in lesser degrees. It ranges all the way from complete frustration and inability to meet life, to vague feelings of being ill at ease with those we feel to be our superiors. People try to get even with it by many devices—by courting flattery, by pleasure, by evasion of the truth, by hugging every possible suggestion that they are something which they are not. This thing, like all psychological phenomena, is nothing new in the world, only modern psychology has recognized it and given it a name: and many of us

recognize the similarity, if not the identity, between our own feelings about ourselves and a true "inferiority complex."

IT IS no use longer to push these things aside as the imaginations of twisted and peculiar people. No science is more serious than psychiatry which has as its aim the cure of just such people as we have been speaking about. In the scuffle and competition of our modern life, such mental disorders have not decreased, and the proper adjustment of the individual remains perhaps the first concern of human civilization. But there is a place where science stops. A psychiatrist said to a member of our staff not long ago, "Psychiatry has learned to make an accurate diagnosis, and to recommend a useful plan; but psychiatry cannot furnish the motive which will make the patient want to follow the plan."

Now I want to tell you wherein I think that the religion of Jesus Christ is the solution for these people, and for us all, remembering that none of us is so perfectly adjusted that we do not need all we can learn from any source about more perfect adequacy in life.

I believe that Jesus Christ is needed for the completeness of mental health. If maladjustment to one's environment is to be fully cured, one must finally be put into relationship with one's *whole* environment—not only with the family or the village, or what is vaguely called "society," but also with the entire surrounding and enveloping cosmos. One must live, not only with the neighbors but with the stars, upon a basis of friendliness and ease. One must find peace and response in the heavens above, as well as in the earth beneath. Some familiar must build a bridge across to this vast Unfamiliar. Here is the necessity of Christ for the permanent cure of mental maladjustment: He speaks for the universe and represents it, by word and act He declares it friendly and meaningful. And as matter of plain, demonstrable experience, men do come into correspondence and harmony with the universe through Him. The extraordinary contribution of the religion of Christ to mental health begins in giving to human beings a sense of security and safety in the universe itself.

Now Christianity has never given us any theoretical solution to the question of evil. Seek in vain for it through the pages of the New Testament, even the pages about the Cross, and you will find only practical dealing with evil, but no philosophy about where it comes from or why it is here. But Christianity has assured us beyond any question of God's concern in our struggle with evil. He is not indifferent to it, nor does He stand aloof above it. He came down into it—that is the religion of the Incarnation. He bore it in His own soul—that is the religion of the Cross and the Atonement. Jesus was taken to the Cross by a lot of cautious and jealous ecclesiastics and by a government utterly indifferent to His religion. So considered it was unmitigated tragedy. But Jesus made something else of the Cross—a willing and voluntary sacrifice which He took upon Himself "for us men and for our salvation." The Cross transfigured all suffering which is accepted willingly forever. Suffering and trouble which is given to God becomes one of His ministers to our hearts. God does not send evil upon us, I am sure; but when we take our trouble as Christ took His Cross, it is transformed and finds a meaning.

WE ALL know what was Jesus' belief about death, that it is a gateway into the life beyond. The materialists say that the Christians have invented immortality as a protest against their own insignificance and as a sop to their desire that they should not be extinguished. I do not deny the difficulty of belief in immortality: we are so much akin to the animals, it looks as though we might perish with them. But the craving for immortality is almost universal. The seers of the race have believed in it, or at any rate have not disbelieved in it. Jesus has been found right where we can follow Him in experience: and I for one am willing to believe Him when He speaks of that which I cannot discover now, but shall know hereafter.

So that if Christianity be true, we are not like things in a trap, but like children in a home. We are not bracketed between a riddle and a pit, but between an adventure and a vision of God. Our trouble and pain is part of the adventure.

Then for these lesser things. Christianity does not take the restlessness out of a man, it transfers its direction. You do not become a cow when you become a Christian, but your restlessness is no longer peevish and personal, it is unselfish and

magnificent and spurs you on to making a new world. It becomes nervous energy for building the Kingdom. And the personal discomfort and insecurity is lost in a great struggle.

As for fear, perfect love casts out fear. The more you trust your Heavenly Father, the more sure you will be that He can be trusted. Your fear will be driven out by the expulsive power of a new affection. Faith is the antidote to fear. Trumping up false confidence and courage is no cure. Faith is the cure. And Christianity has been delinquent in not proclaiming what faith can do. No wonder these people flit about to a thousand cults and isms, because we have hid our light under a bushel! Faith in God can handle your fears, all of them.

Similarly with emotional lack of control. When do we give way, as we say, and break down? When do we sink into depressions, or fly into hysterics? It is when the bottom has dropped out, and man cannot be trusted and God is gone. But the bottom does not drop out for the Christian. He often loses faith in himself and in what he is making of his Christianity—but that only drives him back further on Christ. And Christ cannot fail. Those who have acquainted themselves with Him are at peace, and come trouble, come pain, come death, they are not perturbed. When a man has God, he has everything.

And as for inferiority, religion is the only true and permanent cure. Religion dares to begin with one worthy and permanent inferiority, our own inferiority to God. Let a man get that adjustment clear in his mind and the rest of our high or low thoughts about ourselves will fall into line. Let a man submit himself to God who deserves submission, and he will stand up on his two feet with his fellows. They said that D. L. Moody was as brave as a lion before men, and as humble as a child before God. There is a connection: his humility led to his bravery. The consciousness of our need of and dependence upon God will keep us from strut and swagger and odious comparison with other people, but it will free us from sensitive and silly wonderings what they are thinking about us.

BUT before we finish, let us say one more thing. The most healing and curative thing which science knows in mental disorders is the impact of healthy personality upon sick or weak or sinful personality. It is more often the doctor himself, who by gaining the patient's confidence cures him, than it is the things which he knows or recommends. One personality becomes faith and optimism and hope to the other. There is no more merciful fact in this world than the fact that health is as contagious as sickness, especially mental health. Now—what do you suppose it does to the interior life of an harassed and nervous and fearful person to keep thinking about Jesus Christ?—thinking of the buoyancy of Him, the radiance and cheerfulness of Him, the sanity and common-sense of Him, His infinite hope for us and faith in us, just such as He had in Thomas or Mary Magdalene or the man by the Pool of Bethesda, that we can be different, that we can win out, that we can have His abundance of life? There is no spur in the world like that, towards confident and hopeful and resplendent living—but our debt to Him, the derivative quality of our life, makes us always conscious that we have not gotten ourselves this victory, and keeps us from the egotism and self-centeredness of so much modern cult-religion. I know no attitude which has in it so much evident health for mind and body as the attitude of faith toward One who deserves faith.

But all of this implies a relationship to Him. It is not a borrowed outlook or ethic which comes from Him, but it is He Himself that gives this health. "Acquaint now thyself with Him"—not with His philosophy nor with His world-view nor with His theology about God, but with Him personally—"and be at peace." This is no blinded, dishonest evasion of life with all its facts, no refuge for the distracted mind: this is an experiment open to any man or woman who will look life fair in the face, and try life with Christ as they have tried it without Him.

Let us recall perhaps the greatest lines of that great man whose life went out last month, Studdert-Kennedy, in the poem called *The Suffering God*:

Peace does not mean the end of all our striving,  
Joy does not mean the drying of our tears.  
Peace is the power that comes to souls arriving  
Up to the light where God Himself appears.

May God help us to acquaint ourselves with Him through our Lord Jesus Christ, and give us for ourselves and for the world the peace which passes all understanding!

# Laymen in Evangelism

By Larkin White Glazebrook, M.D.

**M**Y ATTENTION having been called recently to two very challenging statements in our Church papers, one by an eminent bishop and the other an editorial by a distinguished layman, I am prompted to give in a very personal way some experiences which have come to me during the first year of my service as field worker of the National Commission on Evangelism.

"It would be an interesting experiment in Church life if a group of laymen could be developed who could work and study and pray for the revival of lay responsibility for spiritual things and who would attack the problem of how to make the Church a stronger factor in human life."

"The only new perspective that the Commission (Evangelism) is trying to propound is that evangelization of the world is the business of the laity quite as much as of the clergy. . . . This is what happened in the early Church. . . . Can we set laymen on fire? . . . Groups going out in Lent as they do in the fall. . . . Clergy must inspire the laity."

These two statements are the natural consequences following the emphasis laid upon the subject of Evangelism at the late General Convention. Are they not a definite challenge to every man and woman, whose organizations memorialized this convention? Let me urge you also to re-read the resolution presented by the distinguished layman of the diocese of Pennsylvania, after that great joint session, which was adopted by a rising vote.

I desire to make two positive assertions:

1. Never before in the life of our Church has there been such a positive longing on the part of the clergy as a whole for laymen to assume an active initiative along spiritual lines as at present.

2. Never were the laymen so anxious to offer themselves unqualifiedly to do even difficult things as they are today. They are asking their leaders to be the most active, energetic, enthusiastic men possible. They would have their rectors believe that there are many men in their groups ready and anxious to follow after he has won them by the power of a compelling personality, like unto Christ. They don't want arguments, moral formulas, systems of teaching, theological doctrines, discussions of Churchmanship; they want to see a life lived; they can't resist this.

I am further convinced that our men have been asked to do too many easy things. Give them something difficult; they want a thrill, try them.

Recently I spoke to a large group of men at a dinner conference; an outstanding judge who was present, a delegate to the last General Convention and a vestryman for many years, made the following statement: "I am a busy man, as are the other men of our vestry; think of such a group wasting an evening discussing whether a sexton's salary should be increased from \$4.50 to \$5.00 a week."

If time permitted I could tell you many instances of very definite constructive work being done by groups of laymen in many dioceses and parishes which are not generally known. I hope that after reading what follows they will likewise give you their good news; it might not be a bad plan if some of our Church papers could set aside certain space for such clinical evidences.

What would be the result if three laymen in each parish of our Church should be found who would be willing to accept a challenge to be lay associates to their rectors; to think in terms of spiritual rather than material things, actually to do everything which a layman could be privileged to do, to take the place of a clerical assistant in parishes unable to secure such assistance?

The following is the answer to this question: In one year eighty such groups have been definitely and publicly challenged and have accepted; 240 outstanding men have voluntarily assumed such a responsibility after having had the details

thoroughly explained to them; these details require them to attempt many difficult tasks which before they never considered themselves qualified to do.

**T**HESE three men are known as "Peter, James, and John." It is not in any sense another organization; there are no officers, no dues, no regular meetings. The members do not interfere with any organized groups, but are especially urged to do their utmost to encourage and support all parish activities, especially the Sunday school, Young People's Fellowship, Boy Scouts, St. Andrew's Brotherhood; in short, to be big brothers to all such groups.

The only requirement asked is that they shall go to their rectors after their selection and on their knees receive from him his encouragement and commission to be lay evangelists in his parish, realizing further that they of themselves can do nothing, except through the power given to them in response to positive and earnest prayer. Should they find too many things challenging them, they may after prayer add others to their group, but not more than twelve. (Hardly did I expect to live long enough to hear that this large number would ever be required; and yet within two months such was the case. As a consequence, in St. James' Church, Wilmington, N. C., a whole apostolic band was at work, zealously and enthusiastically carrying out its definite activities.)

Although privileged to speak in about 250 parishes during the year, I did not feel that the local conditions always warranted such a group. The clergy are always acquainted fully with the plan and never is it suggested, where there may be a doubt as to its need, especially if other groups are attempting the same purpose.

In the selection of the three leaders to be Peter, James, and John, I always confer with the rector, requesting him to select men not already actively at work; I request him to write me out a list of men present in the congregation at the time, who would be especially fitted for such service. This is done in order not to embarrass the rector in making the final selection; after the plan is explained I name the three. Never have they declined to accept the challenge.

An interesting experience occurred the night that I spoke in All Saints' Church, Frederick, Md. Not having had time to secure the rector's advice before the service, and yet impressed with the large number of men present, I determined to select the group. Looking over the congregation I noticed four men seated in the same pew; I therefore asked the three next to the center aisle. Later I spoke to them in order that I might secure their names and addresses, when to my surprise I found they were three brothers, editors of the local paper. After the service the rector stated that I could not have made better selections. Several most encouraging messages have been received as to the doings of this group.

Once each month I write each man a letter, telling him of my opportunities and privileges and incidents as to what the groups are accomplishing, urging him to continue steadfast in prayer and to remember me and my work. A copy of these letters is always sent to the rector.

At this time I cannot take the space to mention the many evidences of the accomplishments of these consecrated men. They are taking their challenges seriously to heart and are realizing the joy which comes to every one when he wholeheartedly gives of himself to his Lord and Master. My faith in them is unbounded and I know they will quit themselves like men. They are especially urged to talk more about religion and their Church, to confer constantly with their rectors, to go over with him their parish register and to call upon those enrolled who have become inactive in Church attendance, to qualify as lay readers, to call upon men who are confined to their homes by sickness, to visit new comers in their midst, to coöperate in any community effort, to call

upon men who are considering confirmation, especially those from whom the rector has been unable to secure a definite decision; above every other consideration they are to use their influence in bringing men and women to Christ.

Recently as a result of the unusual experiences which have come to me by urging all my hearers to use a short morning prayer, I have asked each of them to do so. At a conference of laymen of different denominations some years ago a man from Pittsburgh told of his great need of saying a prayer to guide him through the day. So impressed was I with the results which he derived from its use that I adopted it and now wish to testify to its results:

"O God, give me an opportunity today, and make me equal to it."

Not only have I urged them to use it, but I have requested them to have their friends do so. Maybe you who read this may find it of use. I know you will if you will only follow where it will lead you. With joy I can say that thousands, young and old, are now each morning using this great petition.

Recently before a small chapel group I asked those present to put it in practice. At the end of the service a beautiful young woman came up to me and said: "How peculiar; a few days ago I was on a train coming in from Chicago and was talking to a strange young woman. During the course of our conversation she mentioned this same prayer and said a friend of hers had told her of it, that a layman had mentioned it in an address."

Last week while addressing the representatives of the young people's groups of the diocese of Long Island, about sixty from many parishes being present, I urged them to use it. After I had finished my talk, one of them moved that they adopt this prayer to be said each morning in Lent and to tell it to their groups. It was passed by a rising vote.

I CANNOT close without referring to another striking incident in connection with the use of this prayer.

During the Bishops' Crusade in the city of Richmond, Va., I was privileged to address an audience of 5,000 at the opening service. At the close of my appeal I mentioned this prayer. The next night as I entered St. Paul's Church where I was to speak, a young woman waiting on the steps asked if I was the layman who had spoken the night before, and said that she had something to tell me. "I have never been in the habit of saying a prayer in the morning; but this morning I prayed your little prayer. I then went out on my daily rounds, called upon my chum, a girl I had known for years. While we were planning our day, whether to go to the club and play golf or tennis, all at once there came into my mind my prayer of the morning. I then recalled that she was not a Church member, nor was she interested in religion. I then hurriedly said the prayer and knelt down before my friend and said, 'Mary, why won't you accept my Lord as your Christ?' Without hesitating she replied, 'Why have you never asked me before?'"

Her prayer was answered, and so will yours be if you will only believe. "If thou canst believe, all things are possible to him that believeth." It has been said—"The key to the mass is the individual." "Awaken a fresh zeal for the conversion of souls." "The work of the Church does not end with evangelism, it only begins there." "The cry of humanity today is, What must I do to be saved?"

I am convinced that the one-by-one method is Christ's way. May I not appeal to my brethren of the laity to make their religion the every-day thing of their lives? They will then realize the joy of Christ's service.

The men of these groups need your prayers and so do I. Will you not keep us in your hearts and prayers?

### SEEING WITH OUR LORD'S EYES

OUR PRAYER must be a continual begging of our Blessed Lord to help us to see those around us exactly as He sees them; that is to say, with the eyes of the Divine Lover, so that we may not stumble at their selfishness, their pride, their meanness, ambition, or whatever it be in them that cuts and hurts us, and makes it so hard not to hate them; but that, in the light of His love, we may penetrate through all those things which never are the real man or woman, and see the immortal soul behind, and the eternal love for which each of these persons is meant to be a shrine.

—Fr. Vernon, S.D.C.

### HIDDEN TREASURES IN BIBLE LANDS

BY ANN LIDDERDALE

NOTHING would have seemed less promising to you or me than the rough old jar of Nile clay that a student of Sir Flinders Petrie discovered in Upper Egypt one bright afternoon of March, 1923, and nothing could have looked less attractive than its sole contents, a worn bundle of papyrus leaves tied up in age-stained rags. Yet the student felt at once that here was a treasure worth finding, and behold, when it came into the hands of that great archaeologist, Sir Flinders Petrie, head of the Egyptian Research Account, and the papyrus leaves had been separated with infinite care, it was pronounced by him a document of the highest importance, nothing less than a fourth century Coptic version of the Gospel of St. John, one of the oldest manuscripts in the world containing anything approaching a complete Gospel. After being buried in the earth for hundreds of years this manuscript is now a most precious possession of the British and Foreign Bible Society in London, where it is lodged in a fireproof safe, but immediately accessible to any student. It is discoveries like these which form the romance of excavation, and Sir Flinders Petrie has many of them to his credit.

Last year the wandering Beduins near Gaza in Southern Palestine were amazed at the actions of a small company of Englishmen, headed by a handsome grey-haired man, who suddenly arrived in their midst and started to build a hut in that sandy and desolate spot. What could they want? Why, even drinking water would have to be fetched from a village eleven miles away. Soon it was apparent that the strangers intended to start digging at the top of a great mound near by and wanted laborers, and many of them. The news of regular work, and possible backshish, spread far and wide in the desert, and in a very short time four hundred Beduins and their children were busily employed, while their wives who accompanied them kept house in their primitive huts of goats' hair.

Now Palestine is a poor country. There is little reward for the excavator, but it is a rich field for the archaeologist who desires knowledge above all treasure, and it is in this spirit that Sir Flinders Petrie and his devoted little band are working in their endeavor to corroborate the historical accuracy of the Old Testament. The mound where they are digging, Teel-Fara, anciently known as Bethpheet, is one of the cities spoken of in the fifteenth book of Joshua, that city from which came the Pethelites who formed the beginnings of David's army, who fought against Absalom, and guarded King Solomon at his coronation. Sir Flinders has great hopes of finding there, amongst other things, military documents of the highest importance.

Already the walls of Shishak's fort have been uncovered—it will be remembered that Shishak married a sister-in-law of Solomon, and that it was he who plundered Jerusalem in the fifth year of Rehoboam. Many interesting objects have been brought to light, including a bronze fitted couch of the time of King Ahab. On such a couch must it have been that monarch stretched himself to sulk when he could not have his covetous way with Naboth's vineyard. The pottery, tools, and jewelry, the beads and scarabs and many other treasures that have already been found, illustrate to the trained mind the civilization of Palestine of which hitherto so little has been known.

Hitherto it has been a hard struggle for the Egyptian Research Account to get the few thousand dollars necessary to pay for the actual cost of excavations and the wages of native laborers, and Sir Flinders' heart must sometimes fail him as he thinks of his more than forty years of incessant labor, and the apparent apathy of the public. At present nearly all the funds come from England, that island which first gave us a Bible that could be "understood of the people." Is it too much to hope that Americans who love the Bible, and whose forebears sought a new land in which they might worship God according to their conscience, will join with England in supporting this noble and truly religious effort? Contributions will be most gladly received by the Egyptian Research Account, University College, Gower street, London, where Lady Petrie, who has worked side by side with her husband for thirty-two years, warmly welcomes visitors from overseas who call to see the fascinating collection of Egyptian antiquities on exhibit there.

# Haley Fiske: Pioneer in Social Service

By Clinton Rogers Woodruff

**M**OTHER METROPOLITAN!" How affectionately Haley Fiske would deliver that phrase in his talks to his co-workers in that great institution. I can still hear it ringing in my ears, for it was my good fortune to be his guest on many occasions at gatherings of Metropolitan officials, agents, employes. He loved to honor with a dinner the services of those who had served the company for long years. He was keen to recognize openly and avowedly service to the company which he himself served so long and faithfully and in such a distinguished way. It was "Mother" to him and "Mother" to all who worked with him for her.

It was "Mother Metropolitan" because the company cared, cared and loved those who worked for her and who were served by her. Haley Fiske was not content to be president of the greatest life insurance company in the world. He wanted to preside over what in many respects was the biggest single welfare agency in the country.

It was in 1909 that the Metropolitan began that systematic and intensive campaign of health and welfare work which has now grown to such large proportions. The announcement of the company's new plans was made in January, 1909, and read, in part, as follows:

"Insurance, not merely as a business proposition, but as a social program, will be the future policy of the company. If prevention of tuberculosis and reduction of the death rate will give cheaper insurance, the company hopes to cooperate with existing agencies for the eradication of this and other diseases, and to place at their disposal its machinery and the statistical material which it has gathered since its organization. Its field staff and agency force will be instructed to establish cordial relations with charitable and social agencies, since these agents, coming into daily and intimate contact with the family, are frequently in a better position to know its needs and difficulties, and hence have valuable and enlightening information for the use of social workers and for all interested in social improvement."

From 1909, when the Welfare Division was organized, the Metropolitan Life Insurance Co., under the brilliant leadership of Mr. Fiske, became a powerful factor in bringing about better conditions among those classes in the community that suffer most through ignorance. The Welfare Division was organized in February, 1909, and since that time the company's health and welfare activities, carried on through many channels, have been enlarged and extended until they have become known throughout the United States and Canada as a leading factor in the health work of these countries.

In 1924 the company published an elaborate account of a third of a century of achievement in a book entitled *An Epoch in Life Insurance*, wherein is told with informing detail the great work that had been developed along these lines, some of which have already been recounted in these pages.

In discussing the welfare work policy, this book pointed out how it is becoming increasingly appreciated that it is not only appropriate for a life insurance company to carry on health and welfare activities—it is its duty. Particularly is this true of companies that write industrial insurance, in close touch as they are with those elements of our population who have but a limited knowledge of the laws of health. The company transacting industrial business has, in a peculiar way, a double opportunity. Through its agencies force, going directly into policy-holders' homes, and becoming their friends and counselors, such a company has an unparalleled opportunity of conveying to these policy-holders such messages on behalf of their health and welfare as might be helpful to them. Furthermore, the great amount of statistical material coming into its head office, through death claims and otherwise, together with the availability of the agency force for gathering special data when desired, gives the company an unusual opportunity for the study of facts relating to health and the common weal.

**A**PROPOS of that former article, one of the readers of THE LIVING CHURCH wrote to me a letter reiterating the old and long exploded charge that the insurance of children led to the sacrifice of their lives for the insurance money. In duty bound I sent the letter to Mr. Fiske. It naturally aroused his

indignation, which he expressed in his usually forceful way; and he was most forceful, when his interest was deeply aroused. I well remember at one dinner at which there were present a large number of the company's nurses. He had paid them such a sweeping appreciation that the audience sat awe-struck, whereupon he leaned over the head table and asked in a voice of thunder, "Why don't you applaud that?" Then the applause came, long, loud, vigorous.

His letter in reply to that ancient criticism of the insurance of young children is such an admirable statement of the company's policy that I reproduce it:

"The public prejudice against insurance of children has long since disappeared and was founded on misinformation. The highest infant mortality occurs among children under one year of age. These are not insured. The mortality of insured children above one year of age, including Canada, compares very favorably with the general infantile mortality of the United States, excluding Canada. There has never been a case discovered in this country or Canada where a child's life has been taken, either directly or indirectly, on account of the insurance. The amount of insurance on each child is limited to a sum that is really insufficient to pay burial expenses, as costs now are; though when these limits were fixed they were intended to cover cost of burial and perhaps medical attendance. We have compared our reduction in mortality for the eight years ended in 1919 with the showing in improvement or otherwise in the Registration Area for the last six years, of which we find a record, ended 1917, and we find that we have reduced our mortality in childhood infectious diseases 46.7, as compared with the Registration Area 10.7. The Registration Area comprises those states, counties, and cities in the United States which under penalty compel physicians to register births, deaths, and causes of death. Our reduction of mortality of women from childbirth was 6.5 and an increase was shown in the Registration Area in such mortality of 4.2. Our health work in families insured among the industrial classes is very largely done among children. Special books on the care of the child are published; our trained nurses practically bring children into the world and are in attendance whenever they are seriously ill. And more than that, our activities and influence in the communities in which we work are largely directed to the reduction of infant mortality. During our stay in Quebec we had a long interview with the Coadjutor Archbishop which, we are confident, will result in bringing to two or more communities in his diocese (selected for experimentation) intensive work for the reduction of mortality, especially among children."

*Adventuring for Health* is a graphic account of a series of expeditions in behalf of the company's policy-holders. In sending me a copy of it, Vice-President Lee K. Frankel, whom Mr. Fiske took from the Russell Sage Foundation, said: "Just twenty years ago, the Metropolitan Life Insurance Company began its program of health education of policy-holders. During the first years we were pioneering. We did not know what, if anything, an insurance company might do to lessen the heavy toll of disease. We were willing to experiment." And it did experiment. Because the work from first to last had been an experiment, it had for those who have taken part in it all the flavor of an adventure. Like voyagers on uncharted seas, they have made interesting discoveries. They have found that teaching health shows tangible results. It is gratifying to realize that the expectation of life among industrial policy-holders has increased nearly ten years, as compared with an increase of a little over six years in the general population.

**A**NOTHER of the recent studies, and I can mention only a few typical ones, was a school health study of Newton, Mass. The many requests received from educators indicated the need for definite and detailed descriptions of successful school health programs. To assist in meeting this need, a study was made of a school health program unique in its growth and possibilities of application in other school systems. This study was made under the direction of a subcommittee of the Advisory Educational Group with Dr. John S. Sundwall, director, Department of Hygiene and Public Health, University of Michigan, as chairman. One feature of particular interest is the method of physical examination. The children come to the examination without fear and look forward to it as a great event, since they have been prepared for it by the teacher and the

school nurse. The examination is made by a competent physician in the presence of the school nurse, the teacher, and often the child's mother, who has previously been invited to be present. The company is prepared to supply this monograph to superintendents and principals on request on the basis of one copy for each teacher.

It was not only her policy-holders that received the care of "Mother Metropolitan." Her own workers were the objects of deepest solicitude and care. The company employs over 21,000 managers, assistant managers, agents, and field clerks in its field force, and about 2,900 clerks, mostly women, in its district offices. There is what may broadly be called a home office force of over 10,000, of whom over two-thirds are women. The 10,000 employees in this force include over 600 employees in the Pacific Coast head office (in San Francisco); over 500 in the Canadian head office (at Ottawa), and about 400 in the printing plant at Long Island City. Salaried nurses, inspectors, supervisors, and others, together with employees at the company's sanatorium, bring the total to over 35,000. The company has very much at heart the health, comfort, and happiness of this great family, and through a long period of years has given careful study to the best means of accomplishing these objects.

In a friendly suit brought by the Metropolitan in New York state to establish its legal right to build the sanatorium for the treatment of tuberculous employees, the appellate court said, agreeing with the position the company had taken: "The enlightened spirit of the age, based upon the experience of the past, has thrown upon the employer other duties which involve a proper regard for the comfort, health, safety, and well-being of the employe." It is well recognized today that, over and above the payment of proper wages or salaries and beyond the duty of providing favorable working conditions, employers have many opportunities to contribute to the health and well-being of their employes without infringing upon their right to live their own lives without undue interference. To render such service to its employes in the fullest degree has been the aim of the Metropolitan. It is an interesting fact that many of the Metropolitan's activities on behalf of its employes have had their origin with the employes themselves—the company's part being simply that of encouragement and coöperation in working out their own self-development, through furnishing the necessary facilities and guidance needed for the highest success of the undertaking.

Page upon page is taken up in *An Epoch of Life Insurance* with the details of this welfare work among employes, which in itself constitutes a great contribution to social welfare.

I asked Dr. Lathrop, our social service leader, to sum up Mr. Fiske's service in the cause of social welfare, and this is the way he put it:

"Mr. Fiske's social service expression was always through the Metropolitan Life Insurance Company. He was very really the president, and was the one responsible for the many great social contributions that the Metropolitan Life Insurance Company made." Dr. Lathrop listed them as follows:

1. The continuous supply of information to the people that will lead them to better health, this particularly in its application to tuberculosis, but only because tuberculosis was the outstanding scourge. "I think," Dr. Lathrop said, "it could properly be said that the Metropolitan has done more for the health of the world than any one agency."

2. The housing project, which has proved itself successful, and ought to give a great stimulus to parallel undertakings.

3. His outspoken criticism of powerful investors using influence that investments give.

"Of course," said Dr. Lathrop, "there were ever so many other undertakings for which Mr. Fiske was responsible. He represented exactly the kind of layman that the Church ought to create by the thousands, that is, a layman with an attitude of mind created by his Christian consciousness, so that he is continually setting himself to the social responsibilities that come to him in his daily walks of life."

Mr. Fiske was a great leader alike in life insurance and in social work. He was a great Churchman alike in his personal and his corporate work. We shall not soon see his like again, although there is an increasing number of men and women in responsible positions who are following in his footsteps and manifesting the inspiration of his life and works.

## PROGRAM OF THE CHURCH CONGRESS

Ann Arbor, Mich., April 30-May 3, 1929

TUESDAY, APRIL 30, 8 P.M. *The Michigan Union*

Addresses: What Can We Believe About God?

1. The Rev. ANGUS DUN, professor at The Episcopal Theological School, Cambridge, Mass.
2. The Rev. GEORGE CRAIG STEWART, D.D., rector of St. Luke's Church, Evanston, Ill.

WEDNESDAY, MAY 1, 11 A.M. *St. Andrew's Church*

Corporate Communion.

Preacher, the Rt. Rev. WARREN L. ROGERS, D.D., Bishop Coadjutor of Ohio.

WEDNESDAY, 3 P.M. *The Michigan Union*

Addresses: To What Extent Are the Articles of the Christian Faith as Contained in the Apostles' Creed Subject to Change or Revision?

1. The Rev. HAROLD A. PRICHARD, D.D., rector of St. Mark's Church, Mt. Kisco, N. Y.
2. The Rev. FREDERICK C. GRANT, D.D., dean of the Western Theological Seminary, Evanston, Ill.

WEDNESDAY, 8 P.M. *The Michigan Union*

Addresses: What Should Be the Relation Between Church and State in the United States?

1. The Very Rev. PERCY C. KAMMERER, dean of Trinity Cathedral, Pittsburgh, Pa.
2. The Rev. ROBERT JOHNSTON, D.C.L., rector of St. John's Church, Washington, D. C.

THURSDAY, MAY 2, 9:30 A.M. *The Michigan Union*

Round Table Conference: What Do We Mean By the Spiritual World as Distinguished from the Natural World?

1. The Rev. FREDERICK J. FOAKES-JACKSON, D.D., of the Union Theological Seminary, New York.
2. The Rev. LEONARD HODGSON of the General Theological Seminary.

THURSDAY, 8 P.M. *The Michigan Union*

Addresses: Are There Any Unchanging Standards for Moral Behavior?

1. The Rev. C. LESLIE GLENN, secretary for College Work, Department of Religious Education of the National Council.
2. The Very Rev. ROBERT S. CHALMERS, dean of St. Matthew's Cathedral, Dallas, Tex.
3. The Rev. PHILLIPS E. OSGOOD, D.D., rector of St. Mark's Church, Minneapolis, Minn.

FRIDAY, MAY 3, 9:30 A.M. *The Michigan Union*

Round Table Conference: The Relation of the Pulpit to Social and Economic Problems.

1. The Rev. LOYAL Y. GRAHAM, rector of Christ Church, Stratford, Conn.
2. The Rev. SAMUEL TYLER, D.D., rector of St. Luke's Church, Rochester, N. Y.
3. The Rt. Rev. JOHN C. WARD, D.D., Bishop of Erie.

FRIDAY, 2 P.M. *The Michigan Union*

Addresses: Why Should We Pray?

1. The Rev. JAMES O. S. HUNTINGTON, D.D., O.H.C., Father Superior of the Order of the Holy Cross.
2. The Rt. Rev. THEODORE I. REESE, D.D., Bishop Coadjutor of Southern Ohio.

On Wednesday the Guild of St. Andrew's Church will serve luncheon at Harris Hall, corner of State and Huron streets.

On Thursday, at 2:30 P.M., a tour of the University of Michigan has been arranged. That same evening Bishop Page will give a dinner to the Congress, at the Michigan Union, at 6 P.M.

### HERE IS A TASK

TO BE HONEST, to be kind, to earn a little, and to spend a little less, to make upon the whole a family happier for his presence, to renounce when that shall be necessary and not to be embittered, to keep a few friends, but these without capitulation; above all, on the same condition, to keep friends with himself: here is a task for all a man has of fortitude and delicacy.

—R. L. Stevenson.

# AROUND THE CLOCK

By Evelyn A. Cummins

SO the story of the Flood has a foundation in fact! Not in the fact that the whole earth was covered by the twenty-six feet of water mentioned in Genesis, but that a local sort of Mississippi flood in Mesopotamia furnished the historical nucleus for a story of much larger dimensions. Professor C. L. Woolley of the University of Pennsylvania archeological expedition working around Ur-of-the-Chaldees has startled the world outside the academic halls with his findings. An eight-foot layer of silt, where about 4000 B.C. the Euphrates overran its banks, is the mute evidence of an ancient catastrophe that wiped out life and civilization in old Sumerian cities of the plain.

Lest the evidence be taken to prove too much, we must warn the reader that two popular ideas about Old Testament history must stand corrected. The chronology of Ussher, which found its way in the King James Bible, set the creation at 4004 B.C. These discoveries of Professor Woolley place the Flood "sometime before 4000 B.C." In the second place, this archeologist finds that the flood in the Euphrates valley, while it inevitably carried widespread destruction, did not destroy all life or all civilization in the early world, but left unharmed great cities and their culture.

The city from which Abram set forth was "no mean city," and he left behind, on that pioneering trip, a cultured home. Ur was already a sophisticated city when the father of the Hebrew people set forth. As proof of this is found the elaborate royal tomb where, accompanied by forty-five servants and all the appurtenances of a glorious culture, an ancient king of Ur lies buried. Rivaling the tomb of Tutankhamen for the extravagance of its luxuries, this large establishment, twenty-five feet square, yielded gold hair-ribbons, inlaid pendants, necklaces of gold and lapis row on row; harps with gold and shell-encrusted sounding boxes, or made entirely of silver; small statues in precious metals of animals or trees which once supported pedestals or tables. From such a place as this came Abram out to an unknown land, and to such a city came many centuries later the great Nebuchadnezzar, who restored the temple worship of the moon-goddess Namar (II Kings 23:7 and Daniel 3).

ARCHEOLOGY is becoming a popular science with the layman because of such fascinating finds, as this, and we wait breathlessly for more discoveries day by day. Expeditions at work in Syria or in Mesopotamia, in Palestine or China, in Africa or in Illinois, furnish us romance from a hidden past.

Here comes news from India of a city with plumbing and sewage disposal plans to equal Rome's, but centuries earlier.

Or here is word that an English expedition finds in Southern Rhodesia, South Africa, evidence of gold mines, worked when Solomon was king of Israel, and the Queen of Sheba brought her gifts of gold. The ruins at Zimbabwe show religious relics of unmistakably Asiatic origin.

A new "primitive man" is claimed for China, to be called "the Peking Man." He is identified by four skulls, and nearly a score of teeth, as being of the *genus homo* but not modern man. Press reports do not so far rank in his chronological relation to the Java man, or the Cro-Magnon type.

DESPITE these evidences of extinction of the artifacts of man, we hate to see even the curious pass away. Accordingly, a group of interested persons in the East are trying to rescue from extinction an old Shaker colony in the Berkshires. The burden of taxes for the aged survivors has led to abandonment of the old communistic settlements; and it is proposed to guarantee their continuance by establishing a boys' school next September, thus buying the property from the Shakers and leaving them one of their great dwelling houses.

It will be remembered that the Shakers were founded by a Quakeress, Ann Lee, in 1770, who established these settlements

on principles of celibacy, communism, and separation from the world. A highly emotional sect, they received their name, the Shaking Quakers, from the convulsions which accompanied their revival fervor. The founder, Ann Lee, is made co-equal with Jesus as the female principle in God, though neither Jesus nor Ann Lee is thought to be divine.

IN similar spirit a recent resident of Turkey announces her chagrin that Turkish women have given up the veil, that mosques will soon have seats, and checkrooms for one's hat, and that the sandals used to cover the shoes in mosques will be abandoned. "We foreigners," says she, "hate to see these picturesque features of Constantinople disappear. Turkey, however, has everything to gain by becoming modern." We wonder if it has.

LEST we travel to Turkey to see the picturesque, let us note the revival of the witchcraft panic which Pennsylvania strove to hide at the expense of two deluded boys. The seemingly strenuous attempts at suppression of the shameful evidence of primitive superstition in the heart of a civilized state have not succeeded. Now comes again a death mysteriously connected with "hexing."

A young girl of twenty-one is found dead of poison, but the body clearly showed that it had been carried to the spot where it was found near Allentown, Pennsylvania. On her body was a "hex charm." Such charms are often found in primitive prescriptions for disease; and the occasional cure outweighs all doubt of their efficiency. The voodoo art will not be easily exterminated by the district attorney.

CROW Indians have asked a special permit from the Wyoming state legislature for the use of peyote in religious ceremonies. The plant is chewed, so they claim, much as we drink the wine at our communion. Their custom harks back to a totemic practice common among the Indians, whereby the plant totem of the tribe (that is, the plant which created and now nourishes the tribe with its life-giving power) is consumed as a source of spiritual strength. We are reminded of the great soma plant of Vedic lore, whereon the gods became drunk. The peyote is forbidden by the law as a habit-forming drug.

BY way of striking contrast comes the news that Yale University is to establish an Institute of Human Relations. This will coordinate all those agencies of modern scientific research which are seeking to understand, and thus eventually to control the physical and mental factors which affect human welfare. Medicine, law, psychology, social science, and child hygiene will all offer their contributions to a quest long recognized as united in theory, but never so completely carried out in practice. It is an important development in American education as well as in scientific control.

A RECENT editorial in *America* pleads for greater devotion, on the part of present Church members, to St. Joseph. Pointing out that it is impossible to understand how any heart can be Catholic and not be on the most friendly terms with St. Joseph, it says: "He had to work hard to provide for the Child Jesus and His Mother. When his arms ached with the toil of the saw and the plane, he did not ask our Lord to end the labor of the long day by a miracle. He merely thought of the work which God had given him to do, and carried on. He was Joseph the workingman, Joseph the just man, Joseph to whom Almighty God in His Eternal decrees had entrusted the highest office, save one only, which could be conferred upon man. He was the guardian of our Blessed Lady. He was the provider of food and drink and shelter and loving protection for the Child Jesus in the dark land of Egypt, and in the little home at Nazareth. The Roman Catholic Church dedicates the month of March to St. Joseph.

# 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.

## "SHOULD THE RUBRICS BE OBEYED?"

To the Editor of *The Living Church*:

AT THE close of the Prayer Book Revision of 1892 the late Rev. Dr. Huntington (may his soul rest in peace) is said to have remarked: "Thank God, the fetish of Liturgical Uniformity is abolished." It "sure is," but whether or not that may be a matter of thanksgiving is perhaps debatable. It certainly has led to the condition so aptly stated by Bishop Fiske in a recent magazine article—how I do thank him for the aphorism!—that many clergy "consider the rubrics as kindly suggestions of what it would be nice to do unless you want to do something else."

And this statement is supported by the numerous rubrics in the Daily Offices which say that the priest "shall" do or say so and so and immediately afterward saying that he "may omit" it at his discretion. This causes unnecessary confusion both to priest and to people, and has helped to create the impression that the priest may always or at any time "do something else if he wants to." In my wanderings since my retirement from active parochial care I have noted many, many instances of rubrical violation such as have been noted in your correspondence column during the past few weeks, which it is not necessary to recount here. I am, however, especially interested in the letter in the issue of March 13th from Mr. Enman, who is, I judge, a Canadian layman. With the most of his letter I am in thorough accord, e.g., as to proper place for the Ablutions. But as to the Gloria in Excelsis, he evidently has not consulted the American Prayer Book which distinctly allows a hymn to be sung at the end of the Mass, thereby releasing the Gloria, which may therefore, without any rubrical violation, be sung as an Introit according to ancient usage.

Another rubrical violation which I have seen: the priest at the end of the sermon "when there is a communion" is directed to return to the altar and "begin the Offertory by reading one or more of the following sentences"; instead he pauses in the midst of the choir and says the "sentence" and then resumes his vestment and goes to the altar when the choir singers begin the "anthem" which is not always "in the words of Scripture or of the Book of Common Prayer." And it is too often the case that the anthem is so long that the "receiving of the alms" is concluded some minutes before the anthem is ended, and the wardens have to stand at the head of the aisle until the "Amen" is sung, the congregation meanwhile sitting. Surely this is unseemly.

I should say that what we need as a guide to ceremonial is some sort of a "Congregation of Rites and Ceremonies" (if our bishops will not act as such) which would put an end to, or at least discourage by moral influence, all such things as are inconsistent with what one may call the "liturgical sense." It would necessarily be composed of liturgical experts—so scornfully referred to by one of your correspondents some months ago. And liturgics is a much neglected science in these "degenerate days." I believe that one of our leading theological seminaries has been for several years without a professor or instructor of Liturgics. I have met graduates therefrom who were woefully ignorant of even the contents of the Prayer Book.

After all, the liturgical sense, by which one means a knowledge of history and meaning the development and construction of the Divine Liturgy, is the safest guide to a devout, reverent, and edifying rendering of the Holy Mysteries. Meantime cannot we all obey the rubrics (so far as they at least are not self-contradictory—and in the Mass they are as a whole intelligible and consistent) and not consider them as merely "kindly suggestions as to what it would be nice to do unless we want to do something else"?

Brunswick, Ga.

(Rev.) S. J. FRENCH.

To the Editor of *The Living Church*:

THERE may be sound reasons for not introducing the taking of ablutions immediately after communion in certain parishes, but there is no rubrical authority for their postponement till the end of the service. The last rubric commences with an "if," and Bishop Cosin, the inserter of these or cor-

responding rubrics in the English Prayer Book, himself stated that in a well ordered parish "none will remain," and also that these directions were not aimed against the taking of ablutions in the normal way (which was the practice of the first users of the reformed service books), but against those who not having been trained under the old regime or, being Protestant objectors, neglected to take ablutions at all and used the remains of the consecrated Elements for purposes of ordinary food. The framer of these rubrics, then, contradicts Mr. Enman's contention at once.

Furthermore, such a practice is unknown to any rite in Christendom—East or West—and is a wanton departure from the Catholic custom for no apparent reason. Far from "making an ugly break in the service," the taking of ablutions immediately after communion is the necessary completion of the sacrificial act, and postponement distorts the liturgy altogether, for (1) it involves the wrong position of the priest for the rest of the service; (2) it may involve idolatry—for the people cannot know whether any remains or not, and to genuflect to an empty vessel (even though unpurified) is rightly and universally prohibited; (3) it confuses the Mass with extra liturgical devotion, and in some cases leads priests to consecrate more than is required, for that very purpose. The practice is historically and practically wrong, is an unnecessary difference between ourselves and the rest of Christendom—and we do not need to magnify, much less add to, differences. If people are properly instructed, few will be found to object!

With reference to the singing of the Gloria in Excelsis, "in the Eucharistic Presence," does Mr. Enman really imagine that the Reformers intended this *cultus*? Anyhow, the rubric in question was not devised until one hundred years after the change in the Gloria. In any case the Gloria is a hymn of praise to the *Blessed Trinity* and not to our Lord in the Sacrament!

Some of us would prefer the Gloria to take its proper place in the Mass, which is a drama of our Lord's life, when it was sung at the beginning, but my immediate point is that obedience to the rubrics does not require postponed ablutions. It is only lack of historical knowledge that can make it appear so.

New York City.

A. HAINS.

## REQUIEM

To the Editor of *The Living Church*:

BISHOP BRENT'S desire to be buried where he died reminds me of Robert Louis Stevenson's beautiful Epitaph which he wrote during his last illness in Samoa. I quote from memory:

Under the wide and starry sky  
Dig the grave, and let me lie  
Glad did I live, and gladly die  
And I laid me down with a will.

This be the verse that you grave for me  
Here he lies where he longed to be  
Home is the sailor, home from the sea,  
And the hunter home from the hill.

Boston, Mass.

MRS. L. S. TUCKERMAN.

[With the exception of two minor corrections, which we have made above, Mrs. Tuckerman's memory of Stevenson's poem is perfect. Its title, however, is not "Epitaph" but "Requiem."—EDITOR, L. C.]

## THE DATE OF EASTER

To the Editor of *The Living Church*:

IN YOUR ISSUE of March 30th, Mr. E. H. Pierce discusses the possibility of reckoning the date of the first Easter. If he can have access to a copy of *Heortology* by Dr. K. A. H. Kellner, London, 1908, he will find a very interesting chapter on Easter which discusses the difficulties of fixing any date of the ancient Hebrew calendar. I should think a copy of this book might be in any good-sized library.

CLARA M. SHERWOOD,

Library Assistant.

Library, University of Wisconsin,  
Madison, Wis.

# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., Editor

SWEDENBORG'S HISTORICAL POSITION. By Lewis Field Hite. Boston: Massachusetts New-Church Union. Price \$1.25.

AN EPITOME OF SWEDENBORG'S SCIENCE. By Frank W. Very. Boston: The Four Seas Company. 2 vols. Price \$10.

SWEDENBORG is not nearly as familiar to contemporary intellectuals as he was to the thoughtful men and women of the earlier nineteenth century—Emerson, Carlyle, and Coleridge, for example. It was something of a fashion among the New England Transcendentalists to read Swedenborg and to cull from him here a thought and there an image. Emerson's inclusion of Swedenborg in his *Representative Men* put the "mystic," as he was categorized, on a level with Napoleon, Shakespeare, Plato, and other geniuses of the first rank. Said the Sage of Concord of the Swedish Seer: "A colossal soul, he lies abroad on his times, uncomprehended by them, and requires a long focal distance to be seen; suggests, as Aristotle, Bacon, Selden, Humboldt, that a certain vastness of learning, or quasi-omniscience of the human soul in nature, is possible."

The fashion passed; and during the latter part of the nineteenth century Swedenborg was, in the main, left to the seclusion and obscurity appropriate to a supposed sectarian prophet. No doubt the existence of a Swedenborgian, or "New-Church," denomination, a denomination of the founding of which the philosopher was quite innocent, though intended to diffuse the teachings which called it into being, had, rather, the unfortunate effect of making the philosopher seem, to the unenlightened, another Smith or Eddy.

There are signs that sectarian prejudice is disappearing, and that a tardy justice is coming to be done one of the greatest men and greatest minds of the eighteenth century. To the correct understanding of the versatile and profound achievements of Swedenborg in science, philosophy, and theology, and to the recognition of the truly admirable character of the great man, two books which have recently appeared will prove helpful contributions.

Mr. Hite, who studied at Harvard under Royce, William James, and Münsterberg, and is now professor of Philosophy at the New-Church Theological School in Cambridge, has written a very interesting historical introduction to the life and work of Swedenborg. The first section of his book gives a sketch of the life according to its periods: the years at the University of Upsala; the two years of study in England (special subjects, mathematics and the physical sciences; special relations, with the astronomers Flamsteed and Halley); the further studies in Holland and Paris; the thirty years of service as member of the State Board of Mines in Sweden; the second and third journeys abroad; the theological period (1747-72). Mr. Hite gives brief but intelligent accounts of Swedenborg's scientific works, such as the *Principia*, *The Animal Kingdom*, *The Brain*, and *The Rational Psychology*, and follows these with an analysis of Swedenborg's greatest theological work, the *Arcana Coelestia* (exposition of the interior or mystical sense of Genesis and Exodus).

The second and largest section of the book collects all the principal documents extant in which the Seer's contemporaries put on record their acquaintance with him, their estimates of his character and his work. Though naturally there is revealed much difference of opinion as to the truth of his teachings, all may fairly be said to unite in testifying to the sweet dignity of his character and to the detachment and serenity of his mind. These documents include letters from a priest of the Church of England who embraced the doctrines of Swedenborg without ever resigning his benefice—the Rev. Thomas Hartley, rector of Winwick, Northamptonshire.

The third section, devoted to Some Recent Testimonies to the Greatness of Swedenborg, will perhaps be the most in-

teresting to the general reader, for it gathers together all the memorable *dicta* upon Swedenborg of such men as John Wesley, Immanuel Kant (whose book, *Traume eines Geisterschäfers* (1776) concern his Swedish contemporary), Coleridge, and Emerson.

The two-volume work by Mr. Very, recently deceased chief astronomer of the Westwood Observatory, is, as the title suggests, principally devoted to studies of Swedenborg's science, and includes chapters on his Bullular Hypothesis, his Hypothesis of Elementary Vortex-Particles, and modern Atomic theory, his Doctrine of Light and Heat, his Planetary Theory." There are studies of Swedenborg as Metallurgist, Chemist, and Geologist, and Swedenborg as an Anatomist. A few chapters deal with aspects of Swedenborg's philosophy (*e.g.*, cap. XVI, Order, Service, and Degrees, and cap. XVII on the *Maximum Homo*), or of his exegetical method (*cf.* caps. XIII and XIV, on Correspondences).

Mr. Very was a genuinely well-read scientist, and a valuable aspect of his book consists of the abundant parallels to Swedenborg's theories he is able to provide from contemporary science. In general, his aim in this work is to reveal the surprising extent to which Swedenborg anticipated accepted hypotheses of the present day, the truly "modern" character of much of his science.

This brief review of recent Swedenborgian research may properly enough be concluded by a return to Emerson. Professor Clarence Hotson of Drury College is doing a Harvard doctoral dissertation on the relation of Emerson and Swedenborg, and two interesting instalments of the "work in progress" have just appeared in the January numbers of *Studies in Philosophy* and the *New-Church Review*.

AUSTIN WARREN.

THE HISTORY OF KIRBY UNDERDALE. By the Rev. W. R. Shepherd. J. S. Newsome & Son, Batley, Yorkshire, England. \$4.20.

OUR country is so new that its antiquities are comparatively recent. But there is a growing interest in the background of our communion. More and more we come to realize the rock whence we are hewn. Travel makes American Churchmen more familiar with the Mother Church of England, and such a book as we have under review will interest many who love to absorb the atmosphere of the "old country."

The volume has a Preface by Lord Irwin, an Introductory Note by the new Archbishop of York, and is dedicated to Lord Halifax; all of which has a promise of interest. It is simply and carefully written, and gives with precision the history of a remote village in the Yorkshire wolds, which, in spite of being 'outside the busy world, has made its impress on the Church. More than one man of mark has made his home here. The walls of the thousand-year-old church have sheltered great Churchmen and eminent laymen. Lord Halifax is patron of the church, and he and his son, Lord Irwin, often worship within its walls. The Remingtons of typewriter fame come from the village. A good many Americans have visited the place and cherish memories of its old-world peace and quiet. The Church is small and seats but 120 people, but it is ample for the sparse farming population. It is simple, but not devoid of beauty, and of great interest to the antiquarian. The fittings and accessories make full provision for a Catholic worship, and bear witness to the loving care of the rector. If for no other reason, *The History of Kirby Underdale* has an interest for American Catholics with its pictures of the family of Lord Halifax, and those interested in the Religious life will like the sympathetic account of the Benedictine family that lived in Painstorp Hall, lent for the purpose by Lord Halifax.

A. PARKER CURTISS.

# The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Church

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.  
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## Church Calendar



### APRIL

28. Fourth Sunday after Easter.  
 30. Tuesday.

### MAY

1. Wednesday, SS. Philip and James.  
 5. Fifth (Rogation) Sunday after Easter.  
 6, 7, 8. Rogation Days.  
 9. Thursday, Ascension Day.  
 12. Sunday after Ascension.  
 19. Whitsunday.  
 22, 24, 25. Ember Days.  
 26. Trinity Sunday.  
 31. Friday.

## KALENDAR OF COMING EVENTS

### APRIL

30. Church Congress, Ann Arbor, Mich.

### MAY

1. Consecration of the Rev. Dr. Frank E. Wilson as Bishop of Eau Claire, Christ Church Cathedral, Eau Claire, Wis. Convention of Northern Indiana.  
 6. Election of Bishop Coadjutor of Pennsylvania at special convention in Philadelphia. Convention of Easton.  
 7. Conventions of Albany, Delaware, Pennsylvania, and Quincy.  
 9. Conference of National Federation of Church Clubs of U. S., Chicago.  
 12. Convention of Montana.  
 13. Conference on Mystical Element in Christian Faith, St. Paul's Cathedral, Boston.  
 14. Conventions of Bethlehem, Harrisburg [to elect Suffragan Bishop], New York, North Carolina, and South Carolina.  
 15. Consecration of the Rev. Dr. H. P. Almon Abbott as Bishop of Lexington, Christ Church Cathedral, Lexington, Ky. Conventions of East Carolina, Virginia, Washington, Western Massachusetts, and West Virginia. Synod of province of Pacific, Santa Barbara, Calif.  
 20. Convention of Western New York.  
 21. Conventions of Erie, Long Island, Newark, Rhode Island, and Southwestern Virginia.  
 24. Mid-West Provincial Conference of Young People, Taylor Hall, Racine, Wis.  
 25. Conference of Y. P. F., First Province, Boston.

27. Summer school for clergy, Seabury Divinity School, Faribault, Minn.  
 27. Convocation of Honolulu.  
 28. Convocation of New Hampshire.  
 29. Convention of Minnesota.  
 —. Conventions of Connecticut, New Jersey, and Ohio. Convocation of North Dakota.

## APPOINTMENTS ACCEPTED

BUNN, Rev. ROBERT E., formerly of Georgetown, S. C.; has become general missionary for the colored congregations along the lower part of the Florida east coast. Address Delray Beach, Fla.

DODD, Rev. ROLLIN, formerly curate at St. Agnes' Chapel, Trinity parish, New York City; to be rector of All Souls' (Anthon Memorial) Church, New York City. Address, 88 Nicholas Ave., New York City.

DODGE, Rev. ANDREW O., formerly priest-in-charge of St. John's Church, Mt. Carmel, Ill. (Sp.); has become priest-in-charge of St. Andrew's Church, Carbondale, Ill. (Sp.) Address, 404 W. Mill St., Carbondale.

EVANS, Rev. ROBERT J., formerly assistant at Church of the Advent, Boston; to be assistant at Grace Church, Newark, N. J. (N'k.) Address, 2 Orchard St., Newark, N. J.

FENTON, Rev. ARNOLD A., priest-in-charge of St. James' Church, Riverton, Wyo., and attached missions; to be priest-in-charge of Bishop Seabury Memorial Church, Groton, Conn. May 1st.

GOODWIN, Rev. ROBERT A., formerly rector of St. Paul's Church, Mobile, Ala.; to be rector of Christ Church, Martinsville, Va. (Sw.V.) May 1st.

GRIFFITH, Rev. JOHN HAMMOND, formerly rector of St. Andrew's Mission, Canton, N. C. (W.N.C.); to be rector of Church of the Advent, Ocean View, Norfolk, and Church of the Epiphany, Lafayette Park, Norfolk, Va. (S.Va.) Address, Ocean View, Va. May 1st.

HAMBLIN, Rev. J. FREDERIC, rector of St. John's Church, Newark, N. J.; to be also vicar of St. Stephen's Chapel, Delaware, N. J. (N'k.)

HOAG, Very Rev. VICTOR, dean of Christ Cathedral, Salina, Kans. (Sa.); to be dean of Christ Church Cathedral, Eau Claire, Wis. (Eau C.) July 1st.

MACEO, Rev. J. R., recently ordained deacon; to be assistant at St. Andrew's Church, Ft. Worth, with charge of Church of the Ascension, Decatur, Tex. (Dal.)

SCRIVEN, Rev. GEORGE B., formerly priest-in-charge of St. John's Mission, Hollywood, Fla. (S.F.); to be priest-in-charge of St. Mark's Church, Cocoa, and St. Gabriel's Church, Titusville, Fla. (S.F.) Address, Cocoa, Fla.

WHARTON, Rev. GEORGE F., formerly rector of Grace Memorial Church, Hammond, La.; to be rector of Church of the Good Shepherd, Lake Charles, La. Address, 822 N. Division St., Lake Charles. May 1st.

## NEW ADDRESSES

BURTON, Rt. Rev. LEWIS W., D.D., retired Bishop of Lexington, formerly 436 West Sixth St.; 644 North Broadway, Lexington, Ky.

DAVET, Rev. James H., retired priest of the diocese of South Florida, formerly Jacksonville; P. O. Box 94, Bartow, Fla.

SANFORD, Rev. DAVID L., retired priest of the diocese of Pennsylvania, formerly Ward, Pa.; R.F.D. No. 1, Elizabeth, N. J.

WILLIAMS, Rev. GOWAN C., rector of St. Luke's Church, Des Moines, Iowa, formerly 1810 Beaver Ave.; 1430 Beaver Ave., Des Moines.

## RESIGNATIONS

PURCHASE, Rev. HENRY G., as curate at St. Matthew's Church, Worcester, Mass. (W.Ma.)

SAUNDERS, Rev. H. J., as priest-in-charge of the missions at Brookhaven, Medford, and Yaphank, N. Y. (L.I.) Effective Trinity Sunday.

## ORDINATIONS

### DEACONS

CENTRAL NEW YORK—On April 3d the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York, ordained CHARLES DAXTON NEWKIRK to the diaconate in St. Paul's Church, Syracuse. The candidate was presented by the Rev. Dr. Henry H. Hadley, rector of St. Paul's Church, and the sermon was preached by the Rev. John A. Richardson of the General Theological Seminary. The Rev. Walter Highley of Jordan, N. Y., read the litany, and the Rev. Nelson Burroughs of Syracuse the epistle.  
 On April 4th Bishop Fiske ordained ALPHEUS

APFLETON PACKARD, Jr., and BRADFORD HAROLD TITE to the diaconate in Trinity Church, Watertown. Mr. Packard was presented by the Rev. Henry S. Harte of Syracuse, and Mr. Tite by the Rev. Dr. F. W. Eason, rector of Trinity Church, who also preached the sermon. The Rev. James Clarke of Waterville, N. Y., read the litany, and the Rev. Fenimore E. Cooper of Elmira the epistle.

PITTSBURGH—On April 10th the Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh, ordained THOMAS MALCOLM JONES to the diaconate in St. Thomas' Memorial Church, Oakmont. The candidate was presented by the Rev. Dr. William Anthony of Phoenixville, and the sermon was preached by the Rev. Dr. Edgar Jones, father of the ordinand.  
 The Rev. Mr. Jones is to continue with his studies at the General Theological Seminary.

## PRIESTS

MINNESOTA—On April 15th the Rt. Rev. W. Blair Roberts, D.D., Suffragan Bishop of South Dakota, acting for the Bishop of Minnesota, ordained the Rev. PAUL H. BAKER to the priesthood in St. Luke's Church, Hot Springs.

The candidate was presented by the Rev. E. C. Prosser, rector of Emmanuel Church, Rapid City, S. D., Bishop Roberts preached the sermon, substituting for the Rev. Dr. C. C. Rollit of Faribault, Minn., who had to cancel his trip to South Dakota due to a previous engagement. The Rev. Nevill Joyner, Pine Ridge Reservation, said the litany.

SOUTHWESTERN VIRGINIA—On Friday, April 12th, Bishop Jett advanced to the priesthood the Rev. EDWARD REINHOLD ROGERS, in Emmanuel Church, Covington.

The sermon was preached by the Rev. John J. Gravatt, Jr., of Trinity Church, Staunton, and the candidate was presented by his brother, the Rev. George Floyd Rogers of Asheville, N. C. The Rev. Dennis Whittle, rector of Emmanuel Church, read the litany. The Rev. C. F. Magee of Clifton Forge had the Ante-Communion service. The Rev. Ambrose H. Beavin of Hot Springs and the Rev. J. Lewis Gibbs of Emmanuel Church, Staunton, read the epistle and gospel respectively. Bishop Jett celebrated the communion, assisted by the newly ordained priest.

The Rev. Mr. Rogers served for a time as adjunct professor of Philosophy at the University of Virginia. He then founded the Jefferson School for Boys at Charlottesville, and was its headmaster until 1917. Since that time he has occupied his present position as superintendent of Boys' Home at Covington, Va.

## DIED

MEACHAM—At his home in Milwaukee, on Monday, April 22d, JUSTIN W. MEACHAM, aged 88 years.

"May he rest in peace."

OGLESBY—MARGARET L. OGLESBY, founder and treasurer of the Church of St. Uriel the Archangel, at Sea Girt, N. J., died on Tuesday, April 9th. Mrs. Oglesby spent the last 40 years of her life in efforts to build up this parish. She died in her 84th year, much beloved by all. R. I. P.

## INFORMATION BUREAU



THIS department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

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

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**MEMORIALS**

**Haley Fiske**

The trustees of the Church of St. Mary the Virgin desire to put on record their profound sense of the loss they have suffered in the death of **HALEY FISKE**, and of their deep appreciation of his character and work.

Haley Fiske was for forty-six years connected with this parish and for thirty-seven years a member of the Board of Trustees and its treasurer. During those years he devoted himself without stint to the interests of the parish. He was actively concerned in the erection of the present church building, and contributed largely to its physical development. Outstanding among his many contributions are the building and ornamentation of the Lady Chapel, the elaborately carved oak pulpit in memory of Dr. Barry's sixteenth anniversary, and the gymnasium in the parish house. His spiritual helpfulness through his example of Christian character and personal devotion it is impossible to estimate. Mr. Fiske's interests in the Church were not merely personal. He served in the general Church in many ways, among them as member of the boards of the Cathedral of St. John the Divine, the General Theological Seminary, St. Stephen's College, and the Church Mission of Help. His wide acquaintance with leading Churchmen in the United States, Canada, and England made him familiar with current ecclesiastical problems and gave his judgment on such questions great weight. His death has removed one of the outstanding figures of the Anglican communion. It has also removed from the Board of Trustees of the Church of St. Mary the Virgin a valued associate and personal friend. May he rest in peace.

**Anne Lawrence**

In ever loving and grateful memory of **ANNE LAWRENCE**, who entered into life eternal on April 23, 1929, at Washington, D. C.

**MINUTE**

**Charles Henry Brent**

Minute on the Death of

**CHARLES HENRY BRENT**, Bishop and Doctor, Adopted by the Commission on Faith and Order, April 4, 1929.

To **CHARLES HENRY BRENT**, bishop and doctor, belongs the high praise of giving to the Episcopal Church the impulse which, for the past twenty years, has kept it seriously and constantly at prayer and work for Christian unity. At Richmond in 1907 he stirred the heart and conscience of the General Convention by a passionate appeal for unity in view of the disastrous effect in missionary fields of the present divisions among Christians. His words lingered in many memories and undoubtedly prepared the way for the unanimous response which, three years later at Cincinnati, the Convention gave to his stirring call for instant action.

It was then that this Commission was created, and we, its present members, do now thankfully acknowledge that to Bishop Brent is due, not alone the origin of our work, but also the chief measure of success vouchsafed to it since its beginning up to the notable consummation of the Lausanne Conference in 1927, over which he was chosen to preside.

Bishop Brent's influence and leadership within his own communion proved to be a prophecy of the influence and leadership which he was destined to exercise among those who, representing almost every Christian group throughout the world, have had the cause of unity at heart. He had outstanding gifts of spiritual insight and devotion, of intellectual and moral courage, of ardent missionary zeal, and of loving human sympathy. These, joined to his wide and fruitful experience in international affairs, fitted him, as men are seldom fitted, to carry through to a high point of accomplishment the purpose which possessed him.

In view of the great things wrought by the grace of God in and through the Bishop's life of arduous labor and sacrificial service, his death, however deeply mourned by multitudes in many lands, is rightly seen more as a triumph than a tragedy. For those associated with him in what was his absorbing aim and passion, especially for us who were privileged to be his fellow workers in this Commission, the memory of his dauntless confidence that, as our Lord wills unity, so unity shall be accomplished according to His will, must endure not only as an inspiration, but, even more, as a solemn and holy obligation.

He being dead, yet speaketh . . .  
And his works do follow him . . .  
That they all may be one . . .

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**WANTED—A REFINED WOMAN**, as housekeeper-companion to elderly lady, with teacher daughter. Must have kindly, cheerful disposition and be able to do simple cooking and housework. A pleasant home for congenial person. Salary, \$50 a month. Address, **MISS RUTH SAYER**, 114 78th St., Jackson Heights, N. Y.

**WANTED: ORGANIST AND CHOIRMASTER**, Catholic, not dependent upon salary received. Familiar with Plainsong and Gregorian, also elaborate Masses, "advanced" services: suburbs, Philadelphia. Apply to **A-351, THE LIVING CHURCH**, Milwaukee, Wis., giving experience and reference. Engagement June 15th.

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**PRIEST, MODERATE LONDON PARISH**, England, chaplain British Emigration Department, visiting America, interests of emigration, would supply church, July and August, highest recommendation from bishops, clergy, and laity. Address, **CHAPLAIN**, 49 Aldwych Rd., Cricklewood, London, England.

**YOUNG RECTOR OF CITY PARISH WANTS** to supply in the East for a month, either July, August, or September. Reason—money. Absolutely not looking for another parish. References. Box **M-353, LIVING CHURCH**, Milwaukee, Wis.

**MISCELLANEOUS**

**CHURCHMAN, MIDDLE-AGED, MARRIED**, no children. Lay reader, Church school worker, executive ability, desires position. Can manage estate. Reference. **B-348, care LIVING CHURCH**, Milwaukee, Wis.

**LADY ORGANIST, PUPIL OF LUARD Selby**, Rochester Cathedral, England, ten years successful experience as choir trainer, good knowledge of plainsong. Fifteen years teacher of singing and piano including three years as principal of a School of Music and Dramatic Art. Excellent references. **E-346, LIVING CHURCH**, Milwaukee, Wis.

**MATRON, HOUSE-MOTHER OR ASSISTANT** in school or any institution or parish work. Position desired by thoroughly experienced Churchwoman, with excellent references. Address, **J. G. C-343, LIVING CHURCH**, Milwaukee, Wis.

**ORGANIST AND CHOIRMASTER OF EXCEPTIONAL** training and experience will consider change. Good organ and demand for best in Church music essential. References. Communicant. Address, **P-344, LIVING CHURCH**, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER SPECIALIST** desires change. Highest credentials. Address, **R. F-352, LIVING CHURCH**, Milwaukee, Wis.

**POSITION AS DIRECTOR OF RELIGIOUS** education, or parish visitor with Church school work, preferably in the east, by woman with three years' college training in religious education, and six years' experience in parish work. Excellent references. **MISS H-347, LIVING CHURCH**, Milwaukee, Wis.

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**NOTICE**

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WONDER PATH THROUGH EUROPE—20th year. Private party sails June 29th. Particulars from Rev. E. H. Young, Coll. Sta., Durham, N. C., or 1836 13th St., Rock Island, Ill.

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**RETREAT**

WEST-PARK, ULSTER CO., N. Y. A RETREAT for priests will be held at Holy Cross, God willing, beginning on Monday evening, September 16th, and closing on Friday morning, September 20th. Conductor, Canon C. Winfred Douglas. No charge. Address, GUEST-MASTER.

**Church Services**

**District of Columbia**

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

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

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

**Massachusetts**

**Church of the Advent, Boston**

Mt. Vernon and Brimmer Sts., near Esplanade.  
Sundays: 7:30, 8:15, 9:00. Low Masses (last with hymns, for children). Matins, 10:15. Solemn Mass, with sermon, 10:30. Conference 4:00 P.M. Solemn Evensong and Sermon, 7:30. Visit to Blessed Sacrament, afterward.  
Week-days: Mass, 7:30; Matins, 9:00; Evensong, 5:00. Thursdays and Holy Days second Mass, 9:30. Fridays, Litany and Lecture, 8:00. Confessions, Saturdays and by appointment.

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

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

**Minnesota**

**Gethsemane Church, Minneapolis**

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

**New York**

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

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

**Church of the Incarnation, New York**

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

**Church of St. Mary the Virgin, New York**

139 West Forty-sixth Street  
REV. SELDEN P. DELANY, D.D., Rector  
Sundays: Low Masses, 7:30 and 8:15. Children's Mass and Address, 9:00. High Mass and Sermon, 10:45. Vespers, Benediction and Sermon, 4:00. Week day Masses, 7:00, 8:00, and 9:30.

**Holy Cross Church, New York**

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

**CHURCH SERVICES—Continued**

**The Transfiguration, 1 East 29th Street**

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

**St. Paul's Church, Brooklyn**

(To reach the church take subway to Borough Hall, then Court street car to Carroll street. The church is at the corner of Clinton and Carroll streets, one block to the right.)  
REV. GRANVILLE MERCER WILLIAMS, S.S.J.E.  
Rector

Sundays: 8:00 A.M. Low Mass.  
" 9:30 A.M. Low Mass and Catechism.  
" 11:00 A.M. High Mass and Sermon.  
" 4:00 P.M. Sung Vespers. Brief Address, and Benediction.  
Masses daily at 7:30 and 9:30.  
Extra Mass Wednesdays 7:00.

**Pennsylvania**

**S. Clement's Church, Philadelphia**

20th and Cherry Streets  
REV. FRANKLIN JOINER, Rector  
Sundays: Low Mass at 7 and 8.  
High Mass, with Hymns for children, 9:15. Solemn Mass and Sermon at 11. Solemn Vespers and Sermon at 8.  
Daily: Low Mass at 7, 8, and 9:30.  
Fridays: Sermon and Benediction at 8. (Stations of the Cross in Lent.)  
Confessions: Friday, 3 to 5, 7 to 8. Saturdays, 11 to 12, 3 to 5, 7 to 9.  
Priest's House, 2013 Appletree street.  
Telephone: Rittenhouse 1876.

**RADIO BROADCASTS**

KFBU, LARAMIE, WYO.—ST. MATTHEW'S Cathedral, 600 kilocycles (499.7). Noonday service daily at 12:00 noon and University Extension programs at 1:30 P.M. daily. Schools and institutions of the Church in Laramie furnish programs Saturdays at 1:30 P.M., C. S. Time.

KFJZ, FORT WORTH, TEXAS, 1370 KILOCYCLES (218.7). Trinity Church. Morning service every Sunday at 11:00 A.M., C. S. Time.

KFOX, LONG BEACH, CALIFORNIA, 1250 kilocycles (239.9). St. Luke's Church. Morning service every Sunday (including monthly late celebration), at 11:00 A.M. Pacific Standard Time.

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

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

WIBW, TOPEKA, KANSAS, 1300 KILOCYCLES (230.6). Grace Cathedral. Services every second Sunday at 11:00 A.M. Organ recital every Monday and Thursday from 6:00 to 6:30 P.M., C. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILOCYCLES (204). Church of the Good Shepherd. Morning service every Sunday at 9:30 E. S. Time.

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

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

WTAQ, EAU CLAIRE, WIS., 1330 KILOCYCLES (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

"LIFE becomes more and more wonderful," says Archdeacon Neve, writing of the Order of the Thousandfold, "as our eyes are opened to what might happen if we would trust Him more to carry out to the full His plan with regard to us. What He can do through us, rather than what we can do for Him, is the great question."

## BOOKS RECEIVED

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

Coward-McCann, Inc. 425 Fourth Ave., New York City.

*Disarmament.* By Salvador de Madariaga, author of *The Genius of Spain*. \$5.00.

Durant Award Office. 250 W. 57th St., New York City.

*Law Observance: Shall the People of the United States Uphold the Constitution?* Edited by W. C. Durant.

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

*Labels and Libels.* By William Ralph Inge, C.V.O., D.D., F.B.A., dean of St. Paul's. \$2.00.

*Beyond Agnosticism.* A Book for the Tired Mechanists. By Bernard Iddings Bell, warden of St. Stephen's College, Columbia University. \$2.00. Publication date May 15th.

*Pulpit Dramas.* A Series of Dramatizations for Church, Pulpit, or Parish House Use. By Rev. Phillips Endecott Osgood, D.D., author of *Old Time Church Drama Adapted, The Sinner Beloved*. Illustrated. \$1.75.

*Vision and Authority: Or the Throne of St. Peter.* By John Oman. New and Revised Edition. \$3.00.

Frederick H. Hitchcock. 105 W. 40th St., New York City.

*Women Police: A Study of the Development and Status of the Women Police Movement.* By Chloe Owings, M.A. \$2.50.

Lothrop, Lee & Shepard Co. 273-275 Congress Ave., Boston, Mass.

*The Boyhood of the Presidents.* By Bessie White Smith. Illustrated from Photographs. \$2.50.

*Famous Old-World Sea Fighters.* By Charles Lee Lewis, associate professor United States Naval Academy. Illustrated. \$3.00.

*The Gold Trail.* How Two Boys Followed It in '49. By Louise Platt Hauck. Illustrated by Harold Cue. \$1.50.

*What to Do the Whole Year Through.* Twelve Months of Happy Activities for Children. By Reba Mahan Stevens. Illustrated by Florence Liley Young. \$1.50.

Horace Liveright. 61 W. 48th St., New York City.

*It Is Not Our Fault; Why We Can't Be Good!* By Alfred Lawrence Hall-Quest, Ph.D. \$2.50.

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

*The New Morality.* By Durant Drake, professor of Philosophy at Vassar. Philosophy for the Layman Series. \$2.50.

## PAPER COVERED BOOK

The "Orbis" Publishing Co., Ltd. 62 Fochova, Prague XII, Czechoslovakia.

*Ten Years of Czechoslovak Politics.* By J. Borovicka.

## PAMPHLETS

Carnegie Endowment for International Peace. Division of Intercourse and Education. 405 West 117th St., New York City.

*Annual Report of the Director for the Year 1928.* By Nicholas Murray Butler.

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

*Dawn on the West Coast.* A Play of Liberia. By Arthur Cochrane Peabody. The Church in Story and Pageant. Publication No. 22. Quarterly 25 cts. March, 1929.

St. Andrew's Church. 78 Norris St., Yonkers, N. Y.

*The Power of the Resurrection.* An Easter Message. By Rev. William C. Hicks, D.D., rector of St. Andrew's Memorial Church, Yonkers-on-Hudson, New York, Easter Day, 1929.

IN SPITE of most inadequate equipment, St. Mary's Japanese Mission, Los Angeles, has a Church school of three hundred children. They have to meet in every corner of the made-over house which serves as mission and also out in the yard. The Rev. John M. Yamasaki, priest-in-charge, is well known for the excellent work carried on there. The influence which the Church might exert among the large Japanese population is hampered by the conditions under which the work is done.

## Conventions and Convocations

## EASTERN OREGON

BAKER, ORE.—The Rev. Frederick B. Bartlett, field secretary of the National Council, brought a stirring message on the Church's program and plans of the National Council to the nineteenth annual convocation of the district of Eastern Oregon, which met at St. Stephen's Church, Baker, April 12th to 14th.

Deaconess Anna G. Newell, dean of St. Margaret's House, Berkeley, Calif., gave the convocation the message of her hopes and plans for the preparation of women for the work of the Church, and made a strong plea to the field to cooperate in making known the kind of work most urgent in this western country.

Bishop Remington's annual address expressed his gratitude for the advance in the work that has been made in the district. He paid a tribute to the work of the Church Army in Eastern Oregon during the past year, and expressed the hope that a training center for such work might be established in Eastern Oregon.

The Church Women's Service League met the day before the convocation. Reports of the women from the field told of the widening vision and growth of work accomplished.

## GEORGIA

AUGUSTA, GA.—An address on the program of the Church delivered by the Rev. Dr. Elmer N. Schmuck of the National Council was a feature of the 107th annual convention of Georgia, held in the Church of the Good Shepherd, Augusta, April 9th, 10th, and 11th. Seldom has the cause of missions been so ably and thoughtfully presented in the diocese. Dr. Schmuck built up a strong background for the cause by bringing forth all of the characteristics of this age before he showed how these forces have their bearing on Christian missions.

Few resolutions were passed, but one, making the Episcopal Orphans' Home for Girls, which has been under the Bishop's supervision in Chatham county, a diocesan institution, received the sanction of the convention. All the officers of the diocese were reelected, as were the members of the standing committee, but a few were made in the executive council.

Delegates elected to the provincial synod are: Clerical, the Rev. Lloyd W. Clark, Waycross; the Rev. R. K. Tucker, Brunswick; the Rev. Robb White, Jr., Thomasville; the Rev. J. B. Lawrence, Americus; the Rev. Henry B. Hodgkins, Savannah; and the Rev. S. B. McGlohon, Savannah. Lay: Messrs. W. W. Williamson, Savannah; W. J. Pamplin, Waycross; W. E. McKee, St. Simon's Island; and John D. Twiggs, G. Morton Jones, and Dr. W. J. Cronston, Augusta.

In addition to his inspirational address, Dr. Schmuck gave an excellent talk at the afternoon session on Wednesday, followed by a conference which was spoken of on the floor as one of the most important matters to come before the conference, and this was followed by an address on Jails by Thomas B. Mimms, director Adult Division State Department of Public Welfare, who was presented by the diocesan department of Christian social service. At the evening service, the diocesan department of religious education held a short conference at which time the Bishop's banner, offered to the Church

school which has the largest per capita Lenten offering, was presented to Stanley Cousins, representing St. Andrew's Mission, Darien.

It was announced due to the failure to secure a site the annual camp for young people cannot be held this year, but efforts will be continued to secure one eventually as this is considered one of the most important diocesan needs. The Ven. C. C. J. Carpenter, Archdeacon of Georgia, gave an address on Diocesan Missions followed by that of Dr. Schmuck's on General Missions.

While the convention was in session, the Georgia branch of the Woman's Auxiliary held its thirty-seventh annual meeting, and Mrs. J. A. Davenport, of Americus, was reelected president, as were the other officers. Mrs. T. K. Wade, supply secretary of the National Executive Board, addressed the meeting.

## MASSACHUSETTS

BOSTON—One of the resolutions presented by the Rev. Henry K. Sherrill and adopted at the 144th annual convention of Massachusetts, held in Boston, was that a committee of five be appointed to plan the next convention so that it may be less a matter of routine and less perfunctory in character than at present. To Dr. Glazebrook, field worker of the national commission on Evangelism, the gathering on April 17th seemed more inspirational than twenty others he had visited within a short period. And one of the factors which induced that comment was the explanation by four clergymen of how they presented the program of the general Church to their parishes. Four greatly varying types of parishes were represented: the prosperous suburban, the small town, the poor city parish, and the parish whose members are workers in a great industrial city. Without going into details, mention may be briefly made of the following points in the answers of the speakers: the open church, the free pews, the cultivation of the spirit of devotion, the setting aside of a Holy Offering Sunday, after a month's teaching by letter and by word of mouth, when pledges for the year are offered and consecrated to God in place of the house to house canvass; education in place of exhortation; the use of the parish apportionment itemized in terms of work and workers as prepared by the diocesan department of publicity; creating a liaison with the mission field; working through the Church school; emphasis of the spirit of sacrifice which, ruling our lives in daily contacts, must rule them also in our relationship with the works of God.

The addresses by the four parish rectors came during the noon hour and followed an address on the work of the General Church by Robert S. Barrett, associate secretary of the Field Department of the National Council. The convention began with Holy Communion in St. Paul's Cathedral at 9:15 A.M. The business sessions in Ford Hall opened at 10:15 A.M., with Bishop Slattery presiding, and Suffragan Bishop Babcock and the Rev. Francis E. Webster, secretary of the convention, on the platform.

Of the reports presented to the convention, that of the special committee on the

use of the Easter Offering is of significance. The gist of it is that, bearing in mind the diverse conditions and needs of various parishes and missions, the committee feels they cannot be standardized and therefore is "in doubt as to the expediency, or even the right, of this convention in dictating too meticulously and too specifically about the offerings in parishes and missions—beyond their just and canonical assessments."

The Rev. George L. Paine offered a resolution desiring the convention to go on record as being opposed to compulsory military training in our public schools. This resolution was referred to a committee consisting of three clergymen prominent as educational leaders and two laymen, who reported that while all members of the committee were opposed to compulsory military training, they were of the opinion that there is no immediate emergency to call for such a resolution and asked that the resolution be laid upon the table.

A resolution, presented by John H. Wilson, that the diocese contribute to funds for the repair of St. Botolph's Church in Boston, England, was regretfully answered by the fact that the diocese has no funds available for such a purpose.

The parish of Christ Church, Hamilton and Wenham, was admitted to union with the convention.

The result of the elections are as follows:

To the standing committee: *Clerical*: the Rev. Henry K. Sherrill, the Rev. Laurens MacLure, D.D., the Rev. Frederic W. Pitts, the Rev. Henry B. Washburn, D.D. *Lay*: Prof. Joseph H. Beale, Dr. Jeffrey R. Brackett, Paul M. Hubbard, the Hon. Philip S. Parker.

Deputies to provincial synod: *Clerical*: the Rev. John H. Cabot, Ph.D., the Rev. John M. Groton, the Rev. Raymond A. Heron, the Rev. William G. Thayer, D.D. *Lay*: J. R. Brackett, Stewart Burchard, W. C. Hawley, Howard Whitmore.

Bishop Slattery, delivering his seventh annual address to the members of the convention, emphasized the need of personal and individual responsibility in his charge to the diocese. The Bishop spoke of the necessity of an endowment for the enlarged diocesan house and of the advisability of a fund for aiding upon occasion organized parishes in much the same way that the income of the Benjamin Leeds Fund is used for the aiding of diocesan missions.

As a preface to his charge, the Bishop read a letter from a layman who, in response to the question of what seemed most important for the Church at this present moment, stressed the situation created by a lack of personal responsibility. The layman mentioned in detail the general and national disregard for the law as evidenced by the situation with respect to divorce, prohibition, sharp business practices, disreputable printed matter, debasement of public trust and offices, commercializing of sport, the publicity given nauseous details of revolting crime. Bishop Slattery asked what could be done about these problems that are not secular but are moral and religious.

Stating that we need the men and women who are naturally and unconsciously Christian and that in some bold way we ought to show them that we need their coöperation, he said:

"Already widespread paganism prevails among the more fortunate of the world as well as among the ignorant. Conformity to sanctions persists outwardly long after personal responsibility to God ceases to be felt. There is no sudden breaking down of the standards of Christian civilization. But . . . the breaking

point seems to have been reached. The time has come when the Church should, without letting go its efforts for the people who have never had a chance, turn its chief effort to the inheritors of the finer traditions of our country, lest the oncoming generations be shorn of the leadership of men filled with the Spirit of Christ. Paganism is a menace always; but especially so when venerated with refinement and culture."

Applauding all efforts from any group to bring men to Christ, Bishop Slattery spoke of our own particular method, the call to Confirmation, and the opportunity that serious time of the year brings to individuals, to vestries, parish clubs, and guilds. With respect to the more eloquent way of bringing men to Christ by being more ardent Christians, he spoke of the necessity of taking up the cross:

"The same method lies open to the Church in our day. If a group of southern Christians believes that lynching is sin, all they need to do is to go out on the night of a lynching and throw themselves between the angry mob and its victim. They will perish with the negro, but the world will be so shocked that lynching will cease. When a man dies on a cross,

all men are drawn to him, even as Christ, being lifted up, draws all men to Himself. Only supreme love shown by willingness to die can tell the death of Christianity. . . . Only the cross can draw men to any cause."

At the afternoon session in the cathedral, Bishop Babcock likewise gave his address to the convention, speaking of the missionary work within the diocese.

In accordance with the usual hospitable custom, the clergy of the diocese, students at the Episcopal Theological School, and all lay delegates to the convention who were not members of the Episcopalian Club were entertained at dinner in the Copley Plaza Hotel on the evening of the day of the convention. Over 400 sat down to dinner. John H. Sellman, recently elected president of the club, presided, and the speakers were Bishop Slattery, Prof. Joseph H. Beale of the Harvard Law School, and Dr. Larkin W. Glazebrook of Washington. A noteworthy statement by Bishop Slattery was that Massachusetts with a clergy list of 256 had more candidates for the ministry in 1928 than did the see of London with a clergy list of 1,000.

## Need of Drastic Amendment in Benefices Measure Cited at Church Assembly

### Bishop of Salisbury to Address English Church Union—New Conception of Sunday Observance

The Living Church News Bureau  
London, April 12, 1929

THE COMMITTEE OF YORK CONVOCATION, appointed by the Archbishop of York, to consider and report on the benefices (patronage) measure, at present before the Church Assembly, met at Leeds on Friday, April 5th, and considered a memorandum drawn up by Bishop Frodsham, vicar of Halifax.

In his criticism of the measure, Bishop Frodsham emphasizes the need of drastic amendment before it is approved and sent to Parliament. He points out that the measure definitely affects the status of the clergy, depriving them of some of their civil rights. "It may mean," says the Bishop, "only an accent or the lack of a university degree; it may mean the gravest canonical unfitness which reasonably in the eyes of a diocesan board of patronage would unfit the man for all other 'cures of souls.' It is of the utmost importance to the clerk, therefore, that he should be informed by right of what his alleged unsuitability consists. He may be the helpless victim of malice and prejudice. The proposed secrecy not only gives opportunities for grave injustice, but it presents heart-breaking possibilities to a sensitive man. . . ."

The committee unanimously agreed to the following resolution:

"That this committee is in favor of the principle of a measure of patronage reform which would protect the interest of the parishioners; but is of opinion that, in view of the very widespread and strongly held feeling among the clergy and others, that the patronage measure, as at present framed, is contrary to the best interests of the Church, and requires fuller consideration by the Church at large, it would be inadvisable for it, even if passed by a majority of the Assembly, to be passed into law without a larger

measure of general assent. They are, therefore, of opinion that the measure should be re-committed in order that all possible alternatives, including that lately suggested by the Archbishop of York, may be more fully and deliberately considered."

#### DEDICATION AT PICKERING, YORKSHIRE

On Sunday, April 14th, the Archbishop of York (Dr. Temple) will dedicate the chancel paneling at St. Peter and St. Paul, Pickering, Yorkshire, which is part of the memorial of Anglo-American friendship in that church. In the sanctuary there is an old memorial tablet to the King's two surveyors from Pickering, who helped in the planning of the city of Washington. Under it are two brasses, one expressing the appreciation of the vicar and parish of American help during the War, and one a memorial to Walter Hines Page, American Ambassador in London during the War. One section of the new panelling was given by Mrs. W. H. Page, and another by the family of Joseph H. Choate, a former Ambassador in London. A piece of old panelling under the north window is a memorial to Henry Ware Clarke, an American of Yorkshire descent, killed at Cantigny in 1918. The arms on the clergy stalls are those of the United States and of Archbishop Temple. It is intended to erect a new reredos as part of the architectural scheme.

#### SERMON BY STUDDERT-KENNEDY

A dramatic sermon, written by the late Rev. G. A. Studdert-Kennedy ("Woodbine Willie") just before his death, was read by the Dean of Worcester, Dr. W. Moore Ede, at Worcester Cathedral on Sunday, April 7th. It dealt with the challenge of Easter and reviewed doubts which every Christian would meet with sooner or later.

The author said he had "stood in that ditch" many times, and expected to stand there again. Was Christ only a dreamer, another poor deluded fool tricked into believing splendid lies? Was the light that shone from another and better world only a mirage that lured Him to His death?

Did His last cry go on and on until it died away into the silence of dead and loveless stars? If the enormous vital forces that made up that unique personality were disintegrated by death, and drifted back into a meaningless flux and flow of things, then there was nothing permanent about personality at all; it might be that life itself was eternal, but that the forms of life were purely temporary. There were perpetual cycles and a flux of forms in the material world. Did that apply to living things? "Behold, I put before you life or death." That was the choice with which the Christian was faced.

The historical evidence for Christ's Resurrection was good, as good as perhaps it could be for such an event, but it was not conclusive. It was not such evidence as could eliminate the possibility of doubt. Many noble and honest minds had had doubts about it. It came back to the challenge, "Do you believe that Christ Himself was deluded and mistaken?" As to His sincerity, there could be no doubt in the minds of any decent and reasonable person. But sincerity, alas! was not guarantee of truth. Christ was undoubtedly sincere, but was He deceived? That question careful balancing of evidence could never finally decide. It was a challenge such as came to Matthew, the publican, who, hearing the voice say, "Follow me," arose and went after Christ, and so came to know. So it must be with all of them.

How much of the vulgarity and ugliness of common life sprang from the conscious or unconscious fear that this short span was all we had, and after that the dark. To follow Him was to live as He lived. So living and following, they would come to know at last that He was not dead, but alive for evermore.

#### BISHOP OF SALISBURY TO ADDRESS ENGLISH CHURCH UNION

The Bishop of Salisbury, accompanied by the Bishop of Ely, will address the President and Council of the English Church Union next Monday, April 15th, in St. John's Institute, Tufton street, Westminster. Referring to this event, the secretary of the E. C. U. writes in the *Church Union Gazette*:

"I am not sure whether it has ever happened in the history of the Union that a diocesan bishop has asked to be allowed to meet and address the President and Council of the Union on matters gravely affecting the present and future welfare of the Church. I am pretty sure, however, that this is the first time in its history that the influence of the Union in Church affairs has been publicly recognized and acknowledged in this way."

The occasion has arisen out of the conference of thirteen bishops at High Leigh, in January, convened to deliberate upon the challenge to the Home Church delivered at the York convention. According to a statement issued, "The conviction of the conference was that if we are to prepare for renewal, our first duty is to encourage united study and prayer among the clergy in every diocese and deanery."

The secretary of the E. C. U. comments: "If the promoters of the High Leigh conference are anxious to make a bid for the sympathy and coöperation of Anglo-Catholicism in the reform which they have in mind, it is not inappropriate to take this opportunity of saying that the bishops must alter their attitude toward the Anglo-Catholic clergy. For the Anglo-Catholic there is nothing, as yet, to be found in the episcopal bench which goes beyond a grudging toleration. There is no preferment for the Catholic scholar or the

Catholic priest. He is steadily and persistently ignored. . . .

"I think the bishops may appeal not in vain to Anglo-Catholics for coöperation in the scheme which they have in mind. But if they are to secure that coöperation, then, I think, it is necessary that they should consider whether it is not possible to change their whole attitude toward the Anglo-Catholic movement in the Church of England."

#### SUNDAY OBSERVANCE

The Dean of Durham (Bishop Well-ton) has given us a new conception of Sunday observance. In the course of an interview with a press representative, he said:

"I am driven to the conclusion that it is impossible in the twentieth century to retain the old Sunday of the Puritans and the Evangelicals. The conditions of life have wholly changed, partly by education, partly by locomotion, and partly by the numerous inventions of which the cinema is not the least remarkable. The Church must, I think, recognize that she is called to face a new conception of the Sunday. The danger is, if she sets herself against all relaxation on Sundays, her voice will be simply ignored. The policy which commends itself to my judgment is that of seeking to establish a concordat between the ministers of religion and the promoters of recreation on Sundays. I should not oppose the use of the parks for recreative purposes. My hope is, therefore, that the mornings of Sundays will be kept free from amusements, and I should hope that if amusements are allowed to take place in the evening of Sundays they should not be taken until after the hours of divine service.

"Recreations of all kinds should be not merely amusing, but of an elevating or-

der, and so organized so as to avoid all unnecessary labor. So I reach, not without some hesitation, the final judgment that the old Sunday, or, as it used to be called, the old Sabbath, cannot be maintained without alteration in the present day. Nevertheless, the duty of divine worship remains as imperative as ever it was."

#### PROGRESS AT CROWLAND ABBEY, LINCOLNSHIRE

The work of lowering the floor of the ruined twelfth-century nave of Crowland Abbey, Lincolnshire, which has been carried out during the last few months, is now completed. Hundreds of tons of soil have been removed to a depth of two and a half to three feet, through the length of the nave (some 144 feet) and the floor is now at its original level. A similar restoration to the north aisle of the abbey was completed nearly three years ago.

In this latest restoration the bases of the pillars have been uncovered, and the massive arches, seen now in their true proportions, have gained in beauty. The entire length of the nave is now sown with lawn grass, divided by a path of gravel six feet wide, from the main entrance up to within a few feet of the screen at the east end. At this point a step has been built across the floor of the nave. The central pillar in the doorway of the main entrance was found to be decayed, and a pillar of Clipsham stone has been substituted.

The cost of restoration, several hundred pounds, has been partly defrayed from the fees received from visitors, and also from the "friends of Crowland Abbey" in different parts of the country.

GEORGE PARSONS.

## Canadian Churchmen Honor Bishop Brent at Service in Trinity College Chapel

### Results of Fire at St. Alban's Cathedral—The Vital Need of Bible Study

The Living Church News Bureau  
Toronto, April 18, 1929

ONLY A FEW HOURS AFTER HE HAD been buried in a distant cemetery on a hillside near Lausanne, the late Bishop Charles Henry Brent was remembered in a service at the chapel of Trinity College, Toronto, last Sunday afternoon.

This chapel was appropriate for such a memorial service because Bishop Brent, who attained international recognition, was a product of Trinity College.

The address at the service was given by Sir Robert Falconer, president of the University of Toronto. The Bishop of Toronto, Bishop Lucas, Provost Cosgrave, and the Rev. Dr. Orchard, headmaster of Trinity College School, Port Hope, took part in the service.

Sir Robert Falconer's address was a summary of the late Bishop's career in terms of sincere tribute to his memory. Particularly impressive were Sir Robert's closing remarks, when he referred to Bishop Brent's expressed desire that he should be buried where he died.

"His noble life closed in peace," said Sir Robert, "and like a soldier of the Cross, he lies buried where he fell. His body lies in Lausanne, but his example in held in affectionate remembrance to the ends of the earth."

In opening his address Sir Robert remarked that only now and then were people privileged to know a man such as the late Bishop Brent, who impressed them by the greatness of his soul. He had gone through life serenely free from minor ambitions because his eyes had been clearly fixed on realities which to most people were unseen or visionary.

"Bishop Brent was a saint," he continued, "but also one who realized he had to prove himself in the ordinary and often hard duties of the world."

Sir Robert expressed the view that the late Bishop Brent had been recognized as one of the greatest religious figures of his day and generation. Canada could not forget that he was one of her sons. Trinity College could not forget that his name adorned the roll of graduates.

The speaker then briefly sketched the career of the late Bishop. Although loyal to the country of his adoption, the United States, Bishop Brent never forgot that he was Canadian born and bred of British stock, said Sir Robert. In later life he had been a leader in two great moral and religious movements—suppression of the opium traffic and promotion of the reunion of Christendom. His observation of the evils of the opium traffic in the Orient had moved Bishop Brent to compassion, said Sir Robert. And later with a zeal and pity which, however, he never allowed to run away with his common sense, he sought the mitigation of those evils.

Earlier in the service Provost Cosgrave read a letter from the dean of the pro-

cathedral at Paris relating incidents of the last few days of Bishop Brent's life.

#### FIRE AT ST. ALBAN'S CATHEDRAL, TORONTO

The services of St. Alban's Cathedral are, as a result of the fire, at present being held in the chapter house hall.

"We are not discouraged, we are not cast down, we are not downhearted; we are ready to take up this cross again and stagger under it until we have to lay it aside," said the Bishop in an extended reference to the fire during the delivery of his sermon in the chapter house hall Sunday morning.

A strong note of optimism and courage characterized his Lordship's remarks, and "the many kind offers of the use of buildings for our services during the period of restoration" were gratefully acknowledged.

"How little did we think as we left the cathedral in recessional last Sunday morning that this Sunday morning we should be worshipping in this, our chapter house hall," the Bishop remarked in opening. "But God makes no mistakes, and so it has come to pass that we are here for worship today, and we thank God out of deep hearts because we have this fine hall, the result of so much prayer, effort, and work between clergy and congregation, in which to worship Him today and during the ensuing weeks."

Of the windows destroyed by the fire, that of the greatest intrinsic and sentimental value was in memory of the late Bishop Strachan, first Bishop of Toronto. It was of English translucent stained glass, and was in the northeast corner window. Others destroyed or seriously damaged or marred were in memory of the late Rev. Arthur Johnston and the late Robert J. Turner and his wife, the late John Chew and his wife, the late Bishop Bethune, the Rev. Alexander Macnab, the late Frank and Mrs. Turner, and Samuel Smith McDonell.

The Bishop's throne, in which had been placed a stone from St. Alban's Abbey, in England, was among the furnishings destroyed, in addition to several canons' stalls in the chancel, and the litany desk, a gift from Mr. and Mrs. William Jacob Dyas. The altar rail, to the memory of Charles E. Clarke, seems undamaged, as does a beautiful marble baptismal font to the memory of Jessie Thompson, from her parents, Mr. and Mrs. S. H. Thompson, but the engraved oak finishing of the font may be irreparably seared.

The pipe organ, which was installed some years ago at a cost of about \$15,000, is damaged to an extent which cannot be determined until it has been examined by experts. A bronze tablet in commemoration of the cathedral's war dead came through the flames unscathed. On the other hand, the colors of the Twentieth Battalion which hung in the chancel were badly scorched.

#### VITAL NEED OF BIBLE STUDY

Pointing out that in his twenty-five years' ministry, "two things of preëminent importance," the need for revival of Bible study and the need of training for leadership have forced themselves upon him, the Rev. F. C. Ward-Whate delivered his presidential address today to the Religious Educational Council of Canada at the Y. W. C. A. assembly hall, Toronto.

"It is a curious fact that, while the sale of copies of the Scriptures was never so large as it is today, and steadily increases, the Bible appears to be more or less neglected by the Canadian people," he declared. "Of course, this may be more in appearance than reality. It is true that young people today are less familiar with the letter of Scripture than were their

parents and grandparents when young, but it is probable that there is now more intelligent study of the Bible than there ever was. The loss to Canada of neglect of the greatest of all books can hardly be exaggerated.

"We are told frequently that the gospels are played out, effete, and quite unable to meet the complexities of modern life. One admits, of course, that the worker today lives with his brain, mind, thoughts, and powers of ingenuity constantly on the stretch. The letters he reads, the men he meets and with whom he converses, are a mere fraction of the influences upon him.

"But the gospels are able to meet the exigencies of any age or any century. The modernness of the gospels is their outstanding beauty."

#### INDUCT NEW RECTOR AT ST. THOMAS' CHURCH

The induction and institution of the Rev. C. J. S. Stuart to the rectory of St.

Thomas' Church was taken by the Lord Bishop of Toronto, the mandate of induction being read by the Rev. W. L. Baynes-Reed, rural dean of Toronto, while the Ven. Archdeacon Warren inducted the new rector into his office. The Bishop of Toronto was attended by his chaplain, the Rev. Canon Brain, and many of the city clergy were present in their robes in the front seats of the church.

The Rt. Rev. J. C. Roper, D.D., Lord Bishop of Ottawa, preached an inspiring and helpful sermon. Bishop Roper was the first vicar of St. Thomas' Church, and the present rector had been a student under him at the General Theological Seminary, New York, so that the ties of affection which bind both the parish and incumbent to the Bishop found their happy expression in the presence of Dr. Roper at this service.

## General Seminary Makes Its First Appeal for Funds; \$1,250,000 Is Needed

### Report on Delinquency Among Children—Cornerstone Laid at Holy Trinity Parish House

The Living Church News Bureau  
New York, April 20, 1929

WHEN IT IS REALIZED HOW CONSIDERABLE a portion of Christ's brief earthly ministry was devoted to the training of those chosen ones who should continue His work, an appeal for aid from one of our present-day seminaries cannot fail to be to the loyal Churchman a challenge of more than usual force. These institutions are continuing that important portion of our Lord's work in the training of men to serve in the Church's ministry.

This is the 113th year in which the General Theological Seminary has so served the American Church. For the first time this institution is making an appeal to the Churchmen of the country. If the sum, \$1,250,000, which the seminary authorities are hopeful of securing, seems very large, its size shrinks if divided by the 112 years in which no appeal has been made. Now, in order to provide necessary endowments and, especially, to erect a modern heating-plant, this campaign has been arranged. Tomorrow, Sunday, April 21st, is the date set for the commencement of raising the quota for this diocese, \$150,000, and that amount is designated directly for the new heating plant. It is stated that the students, under present arrangements, carry in a season some 260 tons of coal from the dormitory basements to their rooms, where their study rooms are heated by small grates. The existence of so antiquated a system needs little explanation in behalf of replacement. The salaries of the professors have received no increase in the past thirty years, a period in which living expenses have increased tremendously. Further, there is urgent need for enlarged library space.

Under the direction of the Rev. Prof. Loring W. Batten, acting dean, this appeal is now being brought to the entire Church, an appeal in behalf of our only seminary which has official recognition by General Convention. Here in New York the committee is directed by the Rev. Dr. Silver, aided by Dr. Gates and Fr. Sparks. It is stated that over fifty per cent of the

rectors in this diocese are alumni of the General Seminary.

Dating back to 1817, to the days when its present location at Ninth avenue and Twentieth street was a portion of the village of Chelsea, the seminary forms an interesting link with the early history of New York. The beautiful buildings which now house the seminary in the close at Chelsea square are the scene of a work of which Churchmen not only may well be proud but undoubtedly are. The appeal offers opportunity for our proof.

#### DELINQUENCY AMONG CHILDREN

An interesting report is made public today concerning juvenile delinquency in New York City. This comes from the sub-commission on causes and effects of crime, of the Baumes Crime Commission. Some of their findings are worth noting. It was found that fewer than forty per cent of our local children have adequate opportunity for wholesome play; a suggestion for our playgrounds associations. Higher standards are urged, especially, in the motion picture industry. The greatest amount of juvenile delinquency was found to exist on the lower east side, where are the most congested and unwholesome living conditions, namely, south of Third street and east of the Bowery. St. Augustine's Chapel of Trinity parish and All Saints' Church are the only congregations of our Church in this area. It is stated that the peak of delinquency comes in the spring or autumn; that the ratio of arraignments is eight boys to one girl, the problem becoming, as the report expresses it, distinctly a boy problem. Where delinquency is greatest, pool-rooms are most numerous. A host of suggestions are offered to pool-room owners, motion-picture house proprietors, real estate owners, public-school principals, but none, apparently, to the churches and synagogues, where are the spiritual directors of those concerned.

#### CORNERSTONE OF HOLY TRINITY PARISH HOUSE LAID

Last Sunday afternoon in the presence of a large gathering of parishioners and interested friends, the rector of Holy Trinity Church, the Rev. William H. Owen, laid the cornerstone of the Sherwood-Blodgett memorial parish house. This is the first of a group of buildings which will include a new church and rectory. Holy Trinity Church, formerly located

at Lenox avenue and 122d street, merged a few years ago with the congregation of the Church of the Redeemer, and now is building up a strong parochial plant in its new neighborhood at Seaman avenue and Cumming street, a block beyond the intersection of Broadway and Dyckman street.

#### PATRIOTIC SERVICES AT ST. ANN'S

St. Ann's Church in the Bronx tomorrow will be devoted to services of patriotic significance. Under the direction of the rector, the Rev. Edward C. Russell, the morning service will commemorate England's patron saint, it being the Sunday before St. George's Day. Five patriotic societies are uniting to attend this service. In the afternoon at 4 o'clock, the Rev. Dr. Silver, rector of the Church of the Incarnation, will be the preacher; the service being the annual one for the Society of Colonial Dames of New York.

St. Ann's Church is closely linked with the early days of this part of New York, once Bronck's Farm and later the estate of the Morris family, giving to the section the title of Morrisania. In the crypt and in the large churchyard of St. Ann's many members of that distinguished family are buried. Lewis Morris was the only signer of the Declaration of Independence resident in what is now New York City.

#### OVER THE FENCE

From the Methodists comes an interesting announcement telling of the plans for a million dollar church (The Central) to be erected in Brooklyn. The unusual nature of the plans is that the new building will be gothic, "approaching a style more commonly associated with Episcopal churches." Instead of a plain pulpit platform there is to be an altar and it will be adorned with a cross. There will be choir stalls at the sides of a long chancel. Pulpit and lectern are to be placed as we arrange them. Instead of classrooms there are to be chapels, titled the Incarnation, the Resurrection, and the Bethlehem Chapels. Its sponsors declare it is to be "a small cathedral." Cathedrals and altars are for bishops and priests; at any rate, this departure from custom is not away from possible unity.

All Souls' Unitarian Church at Fourth avenue and 20th street is to be torn down and a new edifice erected further up-town. The present building possesses interest of architectural nature, being the first expression, it is claimed, of Byzantine architecture in America.

#### SAID IN SERMONS

Dr. Batten at the cathedral: "Although this is not a particularly degenerate age, a lower standard of living is being advocated in modern novels and plays, and as a result people are less desirous of excellent."

Dr. Robbins: "Every vital religion will continue to make new creeds."

Dr. Norwood: "Some of our greatest preachers have been the least popular."

Cardinal Hayes: "Amidst these dangerous times it is a blessing that your hearts have turned toward Mary."

#### ITEMS

Those who will speak at the Bishop Brent memorial service next Sunday afternoon at the cathedral are Bishop Manning, Dr. Robert E. Speer, Bishop McConnell, Dr. William Adams Brown, and Dr. Frederick Lynch.

On Tuesday, the 30th, the noonday service at St. Paul's Chapel, Broadway and Fulton street, will be a commemoration

of the service held in the same church following the inauguration of President Washington 140 years ago.

Enlarged choir stalls will be dedicated tomorrow at Holyrood Church. The increased seating capacity now provides for four clergy and forty-six choristers.

The annual meeting of the National Church Club for women was held on April 10th in St. James' Church. Bishop

Lloyd was the celebrant at the Eucharist. Officers elected are: President, Mrs. Samuel Seabury; vice-president, Mrs. W. Willis Reese; second vice-president, Mrs. C. R. Stetson; honorary vice-president, Mrs. Frederic W. Rhineland; recording secretary, Mrs. Arthur R. Gray; corresponding secretary, Miss Ethel Zabriskie; treasurer, Miss Marguerite Valentine.

HARRISON ROCKWELL.

## Old North Church, Boston, Celebrates Patriots' Day With Special Services

### Anonymous Friend Endows Bed in Newton Hospital—Children Present Lenten Offering

The Living Church News Bureau  
Boston, April 20, 1929

**P**ATRIOTS' DAY, APRIL 19TH, WAS OCCASION for remembrance of the men of Concord and of Lexington. On the eve of the holiday, lanterns were carried down the aisle of the historic Old North Church and into its steeple in preparation for the ride by Paul Revere and William Dawes impersonated by two cavalymen of today. The Hon. George W. Wickersham of New York, formerly Attorney General of the United States, gave the address to the throng filling to its capacity the Old North as Christ Church is termed. Bishop Babcock introduced Mr. Wickersham as "a distinguished statesman who is also a distinguished Churchman," and the latter, after recalling the historical significance of the occasion, said in part:

"The true mission of the Church must be to proclaim the truth which her divine Founder said would make us free. . . .

"One often hears it said that the Church should abstain from politics. That may be wise counsel as regards the ordinary questions of expediency, or of the domestic policies of political parties, or of the personality of candidates for office. But when great issues of right and wrong are involved, when it comes to standing forth for the right side of some great moral question, slavery, let us say, or prohibition, or respect for law, how can the Church be neutral and be true to its great mission?"

"Ten years have passed since the world war. But what about the great issues of that war; what guidance has the Church given to the complex problems of peace? What has the Church said on the question of just treatment of our associate nations in that great struggle? What has she done to mitigate the acute chauvinism which has disfigured so much of the discussion of international relations in and out of Congress? Why should not the Church lead in the great issues of peace as well as in time of war?"

#### ENDOWS HOSPITAL BED

Trinity parish, Newton Center, is rejoicing in the fact that a generous anonymous friend has responded to the rector's appeal and given \$10,000 for the endowment of a free bed in the Newton Hospital. The provisions of the acute chauvinism are broad and generous: When ever no person designated by the rector or officers of Trinity parish, Newton, is using the bed, the income is to be applied to any needy person at the discretion of the hospital authorities. "Pray for God's blessing on one who has been so good to the poor!" says Dr. Sullivan in his parish leaflet.

#### ARCHDEACON DENNEN SAILS FOR EUROPE

Archdeacon Dennen preached last Sunday morning in his old parish, St.

Stephen's, Lynn, the last sermon before starting on eight weeks' holiday abroad. Mrs. Dennen accompanied him, and they sailed yesterday at midnight. Landing in Italy, they will follow an itinerary taking them to Paris, where one of their daughters, Miss Anna Dennen, is studying, and then into England where the Archdeacon, who is the originator and national director of the Order of Sir Galahad, plans to go as far west as the legendary stronghold of King Arthur in Cornwall.

#### CHILDREN PRESENT LENTEN OFFERING

The children of the Church schools presented their Lenten offering last Saturday in St. Paul's Cathedral. Led by the vested choir, two children from each parish marched into the body of the church. Flags of the first fifteen countries to sign the Kellogg Peace Pact were carried in this procession. Bishop Slattery received the offering of \$15,000 from 124 Church schools. There are 198 Church schools in the diocese so the offering will be materially augmented before the closing of the books. The Rev. Walworth Tyng of China gave the missionary address.

#### MISCELLANEOUS

The rector, the Rev. Albert C. Larned, the choir, acolytes, thurifer, cross bearer, and members of the congregation of St. Margaret's Church, Brighton, went in procession from the church to the street corner and there conducted a short service last Sunday evening. Both the rector and Capt. Sydney Peters of the Church Army of England spoke briefly. A large gathering was attracted, including many motorists. A service in the church followed and was the conclusion of a week's mission conducted by Captain Peters.

An ancient chair, beautifully carved by hand, obtained from Ambroise, France, was formerly dedicated to the memory of Charles Bennett at the morning service in Trinity Church, Boston, last Sunday morning. The chair is the gift of the choir and will stand within the chancel for the use of the clergy. Charles Bennett was a member of the choir, a composer of psalms and hymns, and gave twenty years of his life singing in Trinity choir.

At the diocesan convention on April 17th, the department of religious education exhibited at the rear of Ford Hall four posters showing what is being done through four different phases of educational work. One poster graphically showed *The Observer*, the news organ being mailed to 1,600 subscribers. Another pictured the Christmas box work. Still another gave the account of the amazing growth of the Birthday Thank Offering. The last poster of all showed the educational advantages offered through the diocesan training school and the two conferences for Church work at Wellesley and at Concord, N. H.

ETHEL M. ROBERTS.

## Inspiration of Laity to Be Theme of National Church Club Conference in Chicago

Progress of Anderson Chapel Fund  
—Lenten Offering in Diocese  
Nearly \$13,000.

The Living Church News Bureau  
Chicago, April 20, 1929

**I**NSPIRING A MORE ACTIVE AND CONSECRATED laity for the Church will be the central theme of the twenty-eighth conference of the National Federation of Church Clubs, which will be held at the Edgewater Beach Hotel, Chicago, May 9th, 10th, and 11th, according to the program just issued. Some of the Church's outstanding leaders on lay work will address the conference.

Among the speakers will be: Leon C. Palmer, Philadelphia, general secretary of the Brotherhood of St. Andrew; Capt. B. Frank Mountford, general secretary of the Church Army in America; the Rev. Alfred Newbery, rector of the Church of the Atonement, Chicago, and former assistant secretary of the National Department of Social Service; Mrs. George Allen Mason, who will represent the women of the Church; the Rt. Rev. Charles P. Anderson, D.D., Bishop of Chicago; and Former Governor Adam McMullen.

The conference will open Thursday evening, May 9th, with an informal reception and addresses by George W. Burleigh, New York, president of the National Federation, and Charles D. Dallas, president of the Church Club of Chicago, host to the conference. Following Holy Communion Friday morning, May 10th, delegates will be guests for breakfast at the Kenilworth Club, Charles E. Field of Chicago will deliver the opening address Friday morning, speaking on the Task of Churchmen. Capt. Mountford will then speak on How Inspiré Men, followed by an open discussion on the whole problem.

Mrs. Mason will address the conference on What Churchwomen Expect of Churchmen, at the afternoon conference. A forum on the Church Club, what it is and what it is doing, with representatives of each club or diocese speaking, will then take place. Friday evening, delegates will be guests of the Men's Club of St. Luke's Church, Evanston, at dinner and a model men's club meeting. Dr. George Craig Stewart will speak.

Saturday, May 11th, Holy Communion will be celebrated at the Church of the Atonement, followed by breakfast in the Atonement parish house. Mr. Palmer will speak on the place of evangelism in the program of Church clubs at the business meeting. The Rev. Alfred Newbery will then speak on How Churchmen Can Interest Other Men. Harold C. Barlow of Milwaukee will represent the young people of the Church, speaking on Youth and the Church. A discussion on publicity in the Church Club program, and election of officers will conclude the morning session.

Saturday night, May 11th, the annual dinner of the Church Club of Chicago and the National Federation will be held at the Edgewater Beach Hotel, with Bishop Anderson and Former Governor McMullen of Nebraska as speakers. The National Federation president will deliver his annual address at this meeting also.

The conference is intended for laymen, regardless of membership in Church clubs. It is hoped that many parishes will send

delegates. J. D. Allen, vice-president of the Church Club of Chicago, is chairman of convention plans.

### ANDERSON CHAPEL PLANS PROGRESS

Two \$1,000 gifts to the Bishop Anderson Chapel fund of the Western Theological Seminary are announced by Bishop Griswold, chairman. One of the gifts comes from a resident of Evanston who is not a member of the Church. In making his gift, he declared he did so because of the community value of an institution such as the seminary, and especially the value of the chapel.

The second gift is from a Chicago Churchman and is made on condition that twenty-nine others contribute similar amounts. Each \$1,000 gift in this group would commemorate a year in the episcopate on behalf of Bishop Anderson.

Returns are coming in on the chapel fund from throughout the country. Everywhere the campaign is being favorably received and Bishop Griswold expressed the greatest satisfaction over the responses. Parishes and missions of the diocese are now actively engaged in taking subscriptions and it is expected that within another two weeks, definite results from the parish canvass will be obtainable.

### LENTEN OFFERING NEARLY \$13,000

Reports from the seven Easter rallies in the diocese show a total of \$12,642.95 for the Lenten offering of Church schools. Seventy-seven schools are included in this report, with twenty-eight yet to report. If these twenty-eight schools contribute as much as they did last year, the 1929 offering will be approximately \$1,500 over the 1928 offering, according to Miss Vera L. Noyes, director of religious education.

Schools reporting 100 per cent return of boxes included: Mediator, Messiah, St. Joseph's, Chicago; St. Paul's, DeKalb; Christ Church, Harvard; St. Paul's, LaSalle; Redeemer, Elgin; St. John's, Lockport; Grace, New Lenox; Christ Church, River Forest; St. Paul's, Riverside; and St. Paul's, Savanna.

Schools reporting 100 per cent increase in offering include: Trinity, Belvidere; St. Aidan's, Blue Island; Good Shepherd, Chicago; Holy Nativity, Chicago; Emmanuel, Rockford; All Saints', Western Springs; and St. Paul's, LaSalle.

The largest offering reported was \$1,266.62, by St. Paul's Church, Kenwood. Others in rank were: Grace Church, Oak Park, \$1,045; St. Luke's, Evanston, \$900.54; St. Chrysostom's, Chicago, \$574.51.

### SOUTHERN DEANERY MEN MEET

Approximately one hundred and fifty men of parishes and missions of the southern deanery of the diocese met at Christ Church, Joliet, for the annual session of the deanery men's club. Dinner was served by Christ Church, followed by addresses by Dr. George H. Thomas of St. Paul's, Kenwood, and E. O. Adomeit, St. Margaret's, Chicago. Dean T. DeW. Tanner of Christ Church presided.

Both speakers emphasized the opportunities open to laymen for work in the parish, the diocese, and the general Church.

### RURAL CONFERENCE SCHEDULED

Clergy from throughout the diocese are scheduled to meet at St. Paul's Church, Kenwood, Monday and Tuesday, for a

conference on the relation of the city and non-city church to the country parish. Dr. R. J. Colbert of the University of Wisconsin, an expert in rural and community work, is the leader.

The purpose of the conference is to bring about a better understanding between the city and non-city clergy on common problems. Dr. Colbert is to lead the opening session Monday night. Tuesday morning following Holy Communion, the Rev. G. G. Moore will give a meditation, followed by late communion and conferences under direction of Dr. Colbert.

The committee in charge is: the Rev. J. R. Pickells, Freeport; the Rev. T. DeW. Tanner, Joliet; and the Rev. J. H. Edwards, Highland Park.

### TO ASK FOR DIVISION OF WESTERN NEW YORK

**BUFFALO**—The Rt. Rev. David L. Ferris, D.D., Bishop of Western New York, has indicated that at the convention of the diocese already called for May 20th he will ask for a division of the present diocese along the lines suggested by the committee on division last year.

This division would make the counties of Niagara, Erie, Chautauqua, Cattaraugus, Orleans, Genesee, and Wyoming into a diocese to retain the name of Western New York, and the counties of Monroe, Livingston, Allegheny, Steuben, Schuyler, Yates, Ontario, and Wayne into a new diocese. The division would make the two dioceses practically equal in extent of territory. It would retain in the Buffalo end thirty-one missions and aided parishes and forty-five self-sustaining parishes, and give the new diocese thirty-four missions and aided parishes and thirty-eight self-sustaining parishes. The population in the Buffalo end would be somewhat greater than the new diocese but the population in the eastern end of the state is growing much faster than in the western.

### GROWTH OF CHAPTERS SHOWN AT BROTHERHOOD MEETING

**PHILADELPHIA**—The semi-annual meeting of the national council of the Brotherhood of St. Andrew, held in Philadelphia, April 6th to 7th, was notable for the large attendance and wide representation, twenty-one dioceses being represented.

A message of greeting from the Presiding Bishop was brought by the Rev. C. E. Snowden, executive secretary of the Field Department, and the council pledged its hearty cooperation in the program of the general Church.

The report of the general secretary, Leon C. Palmer, showed a healthy growth in the number of active chapters, due especially to the recent extension campaign of the Brotherhood.

Walter Kidde, chairman of the finance committee, outlined the present business policy of the Brotherhood, providing for an equitable allotment of the budget among the dioceses, to be personally secured by members of the National Council without the employment of a financial representative.

Joseph A. W. Iglehart of Baltimore was elected treasurer, succeeding Dr. Charles E. Beury of Philadelphia, resigned.

Special consideration was given to the work of the junior department, based upon findings presented by the junior leaders' conference held immediately preceding the council meeting.

## National Cathedral Receives Gift, Providing for Memorial Chapel to Young Aviator

### Body of Norman Prince to Be Accorded Sepulture—Special Services at Cathedral

The Living Church News Bureau  
Washington, April 20, 1929

**N**ORMAN PRINCE, THE YOUNG AMERICAN who founded the Lafayette Escadrille, and who gave his life for a cause that he believed to be that of his country and the world while flying for France in the early years of the World War, is to be accorded sepulture in the nation's capital.

His body, which now rests in the American Pro-Cathedral in Paris, is to be brought to this country and entombed in the sacred fabric of Washington Cathedral where already have been gathered the mortal remains of the World War president, a great admiral, an eminent journalist, and others who have had conspicuous parts in American history.

Formal announcement of the plans for the translation of the body of the famous flying ace from France to the United States was made Wednesday by the Rt. Rev. James E. Freeman, D.D., Bishop of Washington, who also made public the receipt by the cathedral of a gift from Frederick H. Prince of Boston, the father of the fallen hero, which provides for a memorial chapel on the main floor of the great church structure.

This chapel will contain the tomb of Norman Prince and will be situated in the south choir aisle immediately adjoining the sanctuary. It will be known as the Chapel of St. John and as the place of sepulture of the gallant young aviator will commemorate "the chivalry, fortitude, and Christian courage of Norman Prince and others who made the supreme sacrifice through devotion to liberty, civilization, and humanity."

The preliminary designs are being prepared by the cathedral architects. The cost, exclusive of the tomb, which is to be executed by an eminent sculptor, who will be selected after conferences between the donor and the cathedral trustees, is said to be in excess of \$200,000.

Bishop Freeman in speaking of the plans for the chapel said: "The Cathedral authorities feel a deep pride in knowing that the Chapel of St. John, through the generous gift from Mr. Prince, will commemorate the heroic service of American youths who gladly gave themselves to country and flag in the supreme struggle. Norman Prince ideally represents this valorous type of American manhood and it is fitting that this young life of high aspiration, of fine achievement, and of supreme self-sacrifice should have enduring remembrance. His record of consecrated service to a cause he loved gives him a place of preëminent distinction among those who gained inspiration from his noble example."

Portions of the Chapel of St. John are already structurally complete as it was included in a construction program, initiated several years ago. It is not known at present, however, just when it will be possible to bring the body of the war hero to this country, as considerable time will be required for the execution of the tomb and for the designing and completion of the several symbolic decorations.

Mr. Prince's gift provides for the construction of the chapel from the crypt

foundations to the vaulting; for interior furnishings and decorations, and for endowment with which to make this new unit of the cathedral effective for continuing service. Mr. Prince, it is understood, is to provide the tomb, which will be recessed in the south wall of the chapel and is expected to be in the form of a bas-relief statue of his heroic son, as a separate gift.

The chapel will contain two bays and will have two impressive stained glass windows. It will have a seating capacity of approximately 150 persons, its length being forty-four feet, its width twenty-five feet, and its height, from floor to vaulting, forty-one feet. An altar with a sculptured reredos will be installed. These furnishings will be richly symbolic of the idealism which characterized Norman Prince and his compatriots. The carvings on the keystones or vaulting bosses of the chapel already form an important element in the elaborate scheme of Christian symbolism planned for the cathedral. These symbolic ornamentations are sculptured into the fabric of the cathedral after the stones have been set in place.

Norman Prince was one of the first Americans to volunteer for service in the World War. His record is one of the glorious episodes in the valorous story of "those first defenders of our country's precious name," as the late Ambassador Myron T. Herrick described them at the dedication of the Lafayette Escadrille memorial on the edge of the Bois de St. Cloud last summer. His death in October, 1916, following a crash on the return from an aerial encounter with the enemy, was mourned in all the Allied countries as well as in the United States, and his funeral was attended by a large representation of Allied military divisions, including French and English officers of high rank, as well as a full representation of French, English, and American pilots.

#### PRAYERS FOR BYRD EXPEDITION

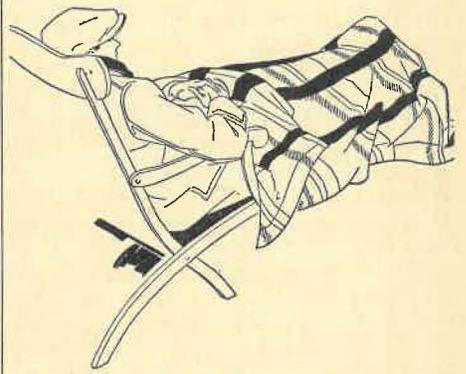
Ever since the departure of the Byrd expedition to the Antarctic there has been an especially sympathetic interest in the adventure at the cathedral. Relatives and friends of members of the expedition asked for prayers at the cathedral, and in addition to this the Bishop has frequently sent messages by means of the radio to the party and to their families. Last week a message of appreciation was received from a member of the expedition from "the bottom of the world." A prayer for Commander Byrd and his companions is said daily at the cathedral.

#### SPECIAL SERVICES AT CATHEDRAL

A number of special services are scheduled for the near future at Washington Cathedral. The first of these is a memorial service for the late Marshal Foch, appointed for April 29th. Invitations to this service have been sent to the President and officials of the government, as well as to the representatives of the Allied nations. Addresses will be made by the Ambassador of the French Republic, Monsieur Paul Claudel, and the Bishop of Washington.

On April 30th, the sixth anniversary of his death, the tomb of Alfred Harding, D.D., second Bishop of Washington, will be dedicated in the Chapel of the Resurrection, the beautiful Norman chapel which is dedicated to his memory. The

## Roll Up in the Sun ... and SLEEP!



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bodies of Bishop Harding, his wife, and their infant son were removed to the vault in the Chapel of the Resurrection several weeks ago. The tomb is the work of James Carewe, resident architect of Canterbury Cathedral, who also was the sculptor of Bishop Satterlee's tomb in Bethlehem Chapel. The recumbent figure presents an excellent likeness of Bishop

Harding. A touch of human interest is lent by the figure of the Bishop's small dog and constant companion who nestles at his master's feet.

Bishop Freeman has been invited to make the address at a memorial service for the late Bishop Brent to be held in Rochester, N. Y., on May 10th.

RAYMOND L. WOLVEN.

## Further Conferences Held in Philadelphia Regarding Election of Bishop Coadjutor

### Young People to Meet in Provincial Conference — Forward Steps Taken in Diocese

The Living Church News Bureau  
Philadelphia, April 21, 1929

FURTHER CONFERENCES REGARDING THE election of a coadjutor were held on Thursday, the clergy meeting at Holy Trinity parish house, and the laity at Church house. The discussion of proposed names was the chief business, and reporters were excluded. The clergy organized with Dean Francis M. Taitt as chairman and the Rev. Richard J. Morris secretary; and final adjournment was without date. The laity met under the chairmanship of William J. Dickson, who was authorized to call a later meeting; and also to appoint four laymen to serve with himself in conferring with the clergy. Since the first election in May, 1928, the clergy have never appointed representatives for such conference. This appears to be due, not to any unwillingness to meet the laity, but because some of the clergy were not pleased with the work of the first joint committee. Therefore when the next proposal for such a conference was received from the lay deputies, a motion to adjourn was made, and carried. This works well enough, since such a committee is in any case without any authority beyond that which may be found in the intrinsic worth of its recommendations. The clergy also find it convenient to meet in considerable numbers on Monday mornings at Church house. Before recent conventions, therefore, the lay committees have invited such clergy as they chose, with the obvious implication that they might be in some degree fair samples of points of view, but were in no sense accredited representatives. Mr. Dickson has appointed Messrs. E. H. Bonsall, C. E. Beury, C. R. Woodruff, and E. B. McCarthy; and they have invited the coöperation of the Rev. Messrs. E. M. Jefferys, J. F. Newton, C. J. Harriman, M. E. Peabody, and J. M. Collins. Thursday's meetings were arranged as a result of the work of a sub-committee of the standing committee, and the call was signed by Francis M. Taitt, chairman. James M. Collins, Charles J. Harriman, Samuel F. Houston, and George W. Pepper.

#### READY FOR PROVINCIAL CONFERENCE

The fifth annual convention and conference of the Young People's Service League of the province of Washington will be held in Philadelphia April 26th to 28th, with social hour and play Friday evening at St. Stephen's community house, Saturday sessions at Holy Trinity parish house, Saturday evening dinner at St. Clement's parish house, and closing service at Old Christ Church Sunday at eleven. The visitors will be entertained in private homes, and corporate Communion will

be held early in many parishes. A business session, with voting limited to official delegates, will be held Saturday afternoon, and sight-seeing trips will be provided especially for those not thus detained. The Penn relays are here at the same time, and attracted many visitors on the last occasion when Philadelphia entertained this convention. Speakers scheduled include the Rev. Arthur B. Kinsolving, chaplain at West Point; the Rev. A. Vincent Bennett of Fitchburg, Mass.; the Rev. Robert Johnston of Washington; the Rev. Dr. H. Percy Silver of New York; and Bishop Garland. William G. Barlow of Pittsburgh is president; the Rev. B. Janney Rudderow of Holy Trinity Memorial Chapel is chairman of the diocesan commission; and the Rev. Robert O. Kevin is head of the local program committee. Other Philadelphia clergymen taking part include the Rev. Messrs. Louis C. Washburn, Charles E. Tukey, John R. Hart, J. Jarden Guenther, Nathanael B. Groton, John L. Hady, and Edward H. Bonsall, Jr.

#### PRESENT RELIGIOUS DRAMA

An original religious drama, "Joy to the World," based on the Nativity, written, costumed, staged, and directed by a class of the Church Normal School, was presented April 11th in the Chapel of the Mediator, 51st and Spruce streets, as the feature of the ninth annual commencement of the school. The Rev. Dr. Charles E. Tukey, chairman of the department of religious education, awarded diplomas to nineteen graduates, and 149 certificates of merit were awarded to fifty-nine individuals from thirty-three parishes by the Rev. Frederick E. Seymour, director of religious education. Eight were students from the Church Training and Deaconess School, from seven states, ranging from Maine to North Carolina.

#### FORWARD STEPS TAKEN IN DIOCESE

Among forward steps recently taken, the following should be placed high on the list. The church of the Holy Comforter, until recently situated in West Philadelphia at 48th and Haverford avenue, broke ground on Easter Day at their new location, corner of Burmont road and Bond avenue, Aronomink Park, Drexel Hill. The rector, the Rev. Dr. Charles W. Schiffer, conducted the service, after which L. Willard Harris, accounting warden for the past thirty-four years, turned the first spadeful of earth. The site is notable among other things for magnificent large trees.

Bishop Garland laid the cornerstone for the new building of St. John's, Essington, the Rev. Frederick A. Warden, priest-in-charge, this afternoon.

Easter Day the Bishop dedicated the first unit of the proposed group of buildings for the mission of the Resurrection in the new Mayfair district at Englewood and Rowland avenues in northeast Phil-

## BOOK CHATS

from Morehouse Publishing Co.

THIS column has now been appearing weekly in THE LIVING CHURCH for a little over a month, and Your Correspondent wonders whether or not anyone ever reads it. Just to test the "reader interest," therefore, and to get acquainted with some of you, we propose to conduct a little straw vote and contest, in an informal sort of way, and we invite all who read these lines to take part in it.

The contest will be to find an answer (or answers) to the question: "What is the best religious book published since last fall?"

A ballot is printed at the bottom of this column, and all and sundry are eligible to vote. Your Correspondent suggests that you give a reason, in not more than twelve words, for your vote; any whose reasons are deemed worth publishing in this column will be awarded their choice of any book ever mentioned in BOOK CHATS, value not to exceed \$2.50.

Although Your Correspondent may not participate in the voting, he may perhaps be permitted to make some nominations, though ballots may be cast for any book published since September 1, 1928, whether mentioned here or not.

No doubt many will consider Bishop Gore's NEW COMMENTARY ON HOLY SCRIPTURE (\$5.00) as the best new religious book. Undoubtedly it is one of the most valuable, but perhaps others will consider a more popular interpretation in the same field, such as Bishop Talbot's A BIBLICAL THOROUGHFARE (\$3.00), as better entitled to the name of "best" since, though by no means as exhaustive as the *New Commentary*, its popular style gives it a greater appeal to the average layman.

In the field of Christian biography, one can scarcely overlook SAINTS AND LEADERS (\$2.40), by the Rev. H. F. B. Mackay—certainly one of the best vivid collections of biographical sketches published during the past season. Fr. Mackay's newest book, ASSISTANTS AT THE PASSION (\$2.40), will be published May 1st, by the way, and all who read *Saints and Leaders* will certainly want a copy.

Among other candidates for this distinction, THE ART OF THINKING (\$2.50), by Abbé Ernest Dimmet, NEW HORIZONS OF THE CHRISTIAN FAITH (\$1.50), by Dr. Frederick C. Grant, and SPIRITUALISM AND THE CHURCH (\$1.50), by the Rev. Donald Hole, must certainly be mentioned.

But what do YOU think? Here's the official ballot; sign it now, before you forget it, and mail it in. It does not obligate you in any way, of course.

#### BALLOT

(Mail to BOOK CHATS EDITOR, Morehouse Publishing Co., 1801-1811 Fond du Lac Ave., Milwaukee, Wis.)

In my opinion, the best religious book published in this country since Sep-

tember 1, 1928, is .....

.....

Reason (12 words): .....

.....

.....

.....

.....

(Sign name and address in margin below)

adelphia, and confirmed a class presented by the Rev. Sydney Goodman, priest-in-charge.

The Chapel of the Mediator is clearing a mortgage of \$25,000 which was put on the parish house ten years ago to enable the church, one of the most beautiful in the city, to be consecrated free of debt. Pledges were made last fall on a two-year basis, and the vicar, the Rev. Granville Taylor, says more than \$12,000 has been paid to date. This church has one of the largest congregations and heaviest programs in the city, although actually a chapel of Holy Apostles, of which the Rev. George H. Toop is rector.

ANNIVERSARIES IN DIOCESE

Among recent anniversaries were those of the Rev. Dr. David M. Steele, twenty-five years rector of what is now St. Luke and the Epiphany; the Rev. Dr. Floyd W. Tomkins, thirty years at Holy Trinity; and the Rev. John A. Goodfellow, fifty-seven years rector of Good Shepherd, Kensington. Can anyone report any living man who matches the last named? The Family Society of Philadelphia celebrates its fiftieth anniversary this year, highly commended by those who know its work among the poor.

MISCELLANEOUS

Fr. Hughson was the speaker at the closing service of the mission study classes Thursday, April 4th, at St. Stephen's community house, the offering going to equipment for St. Mark's Memorial Hospital, Cape Palmas, Liberia. Mrs. John E. Hill, wife of the rector of All Saints', Moyamensing, Philadelphia, is doing a remarkable piece of work as diocesan educational secretary of the Woman's Auxiliary.

The vestrymen of Calvary Church, Conshohocken, of which the Rev. Stanley R. West is rector, average twenty-four years' service.

Toc H is opening new quarters at 907 Clinton street. The padre, the Rev. Albert W. Eastburn, is also in charge of St. Barnabas', Kensington, 3d and Dauphin streets, Philadelphia.

Work has begun on the great engineering project of moving St. Clement's church, clergy house, and parish house some fifty feet west, due to the imminent widening of Twentieth street. The expectation is that there will be no interruption of services or other activities during the six months or more which will be required.

The Rev. C. Leslie Glenn will address the annual spring meeting in the interest of summer conferences, at Holy Trinity parish house, Thursday evening, April 25th.

Bishop Garland and Dr. Tuke will be the speakers at the fifty-second annual service for the presentation of the Lenten and missionary offerings from the Church schools, Sunday, April 28th. As last year, this will be held at St. Simeon's, Ninth and Lehigh, at 3 and at Holy Trinity, Rittenhouse square, at 4, having entirely outgrown any one building available.

Good Will is the theme of the service, its keynote the joy of being fellow workers with God in bearing tidings of good will to all men; which theme will be carried out in the hymns, announced in advance, that the pupils of all schools may be familiar with them.

Diocesan day at the cathedral site will be held June 8th. Church school picnics and parish gatherings are held by many groups. CHARLES JARVIS HARRIMAN.

THE SMALLEST parish is a tremendous responsibility.—Forbes Robinson.



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## Stimulants, Sedatives or Food ~ from a Health Standpoint

THE desire for extreme slenderness is bringing serious consequences. When stimulants, sedatives or drugs are substituted for the food needed to build health, the penalty is certain and severe—frequently broken health and sometimes death.

Half-truths are often more dangerous than falsehoods. While it is true that an excess of fat is frequently dangerous in the later years of life, it is not true that young people—under thirty years of age—can ordinarily expect to have good health if they avoid wholesome body-building foods and persist in a rigid "reducing" diet. There are certainly more cases of tuberculosis among young "underweights" than there are among those of normal weight.

During childhood and the early adult years, Nature demands a bodily reserve upon which she can draw to fight disease. In youth a few pounds of excess weight are a valuable protection against physical breakdown. The sacrifice of this needed tissue may result in permanent injury.

There is no mystery today in what constitutes an intelligent diet. The doctor who would not hesitate to prescribe a stimulant or a sedative in case of emergency, would forbid their use in place of needed foods.

A famous health expert was asked, "Do you think stimulants are harmful to everybody, no matter in what degree the stimulants are used?" He said, "Not

always, but everyone should try to make himself so fit, physically, that he will not need or desire artificial stimulation. The hunger for stimulants is an indication of weakness and evidence of improper diet or other incorrect living habits."

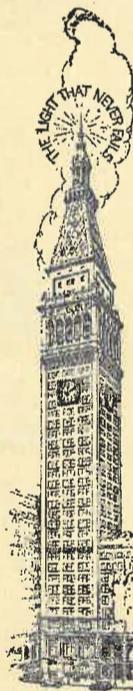
Certain practices trick the appetite and dull the desire for food. When the demands of a normal appetite are too frequently denied, the appetite may be lost and food be made repugnant.

If the fathers and mothers of tomorrow will eat properly, exercise properly, work properly, sleep, breathe, stand, walk—yes—and think properly, they and their children will have better health and longer lives.

\* \* \* \*

The Metropolitan Life Insurance Company has the privilege of consulting the world's most famous specialists on important questions of health. While the Metropolitan wishes to point out most emphatically the danger of too strenuous dieting at the earlier ages, it also wishes to stress, no less emphatically, the danger of overweight at the older ages.

Our booklet, "Overweight," tells the best methods to control these evils. It also tells what you should weigh considering your age and height. Ask for Booklet 59-K—mailed free. Address Booklet Department, Metropolitan Life Insurance Company, New York, N. Y.



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**CORPORATE GIFT REACHES \$27,500 MARK**  
 NEW YORK—The Corporate Gift of the Woman's Auxiliary reached the amount of \$27,500 on April 20th. This means that the first of the four objectives, \$25,000 for a church in Santo Domingo, is completed.

**PROGRAM FOR CONSECRATION OF DR. ABBOTT AS BISHOP**

LEXINGTON, KY.—The Rev. H. P. Almon Abbott, D.D., Bishop-elect of Lexington, will be consecrated Bishop by the Presiding Bishop, the Most Rev. John Gardner Murray, D.D., on Wednesday, May 15th, in Christ Church Cathedral, Lexington. Co-consecrators will be the Rt. Rev. Lewis W. Burton, D.D., retired Bishop of Lexington, the Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky, and the Rt. Rev. William T. Capers, D.D., Bishop of West Texas and former dean of Christ Church Cathedral. Others assisting in the service will be:

*Presenters:* The Rt. Rev. Edward T. Helfenstein, D.D., Bishop Coadjutor of Maryland, and the Rt. Rev. Frank Du Moulin, D.D., retired Bishop Coadjutor of Ohio.

*Preacher:* The Rt. Rev. Philip Cook, D.D., Bishop of Delaware.

*Attending Presbyters:* The Rev. Theodore S. Will, rector of Calvary Church, Ashland, Ky., and the Rev. James D. Gibson, rector of Trinity Church, Covington, Ky.

*Master of Ceremonies:* The Rev. William B. Dern, rector of St. Andrew's Church, Fort Thomas, Ky.

**TO BECOME DEAN OF CATHEDRAL IN EAU CLAIRE**

SALINA, KANS.—Beginning July 1st, the Very Rev. F. Victor Hoag, who has been dean of Christ Cathedral, Salina, since 1921, will become dean of Christ Church Cathedral, Eau Claire, Wis.

Dean Hoag, who was born in Chicago, October 9, 1891, received his theological training at the Western Theological Seminary, being ordained deacon in 1916 by Bishop Anderson and priest the following year by Bishop Griswold. During the war he was chaplain and first lieutenant, Air Service, Aircraft Production. From 1916 to 1921 he was rector at Calvary Church, Batavia, Ill., and St. Mark's Church, Geneva, Ill., in addition to doing missionary work. He was a deputy to the General Convention in 1925.

**NATIONAL CONFERENCE ON SOCIAL SERVICE PROGRAM**

SAN FRANCISCO, CALIF.—June 26th to 30th are the dates set for the ninth National Conference on Social Service of the Church to be held at Hotel Whitcomb, in San Francisco. The Church of the Advent, San Francisco, will be the scene of the daily celebrations of the Holy Communion, and the sessions and luncheons are to be held in the sun room of the Hotel Whitcomb.

Holy Communion on Wednesday, June 26th, at 7:30 A.M., will open the conference, and after organization, election of officers, and other routine matter, the Rev. Dr. Charles N. Lathrop will give an address on the Plans and Purposes of the National Department. At 1 o'clock Miss Belle D. Boyson, of the department of sociology of the University of Cincinnati, will give an address, the Church and

Family Life. Mrs. W. H. Allison, secretary of the New York School of Social Work, will speak on A Program for Social Service for the Woman's Auxiliary, and the Rev. G. Warfield Hobbs, executive secretary of the Department of Publicity, National Council, will give an address on Publicity and Social Service. The evening will be devoted to the sessions of the National Conference of Social Work.

Other speakers of the conference include Mrs. Mary Wilcox Glenn, president of the National Council of the Church Mission of Help; the Rev. Herold P. Kaulfuss, of Granville, N. Y.; Dr. H. Van Norman Emery, director of the Los Angeles Child Guidance Clinic; the Rev. C. Rankin Barnes of South Pasadena; and Mrs. W. A. Holt, president board of managers, the Home for the Aged, Alhambra, Calif.

**MONTANA PLANS CELEBRATION OF SILVER ANNIVERSARY**

HELENA, MONT.—The diocesan convention which meets in St. Mark's Church, Anaconda, May 12th, will mark the twenty-fifth year of the existence of the diocese of Montana, and the event is to be celebrated as a silver anniversary.

When Bishop Brewer was sent to Montana as a missionary bishop in 1881 his great ambition was to make it into a diocese as soon as possible, and to relieve the board of missions of the support of the bishop. This was accomplished at the convocation which met in St. Mark's Church, Anaconda, in 1904. A second ambition was to have a fund of at least \$100,000, the income of which should be used to help in carrying on the missionary work in the diocese. At the time of his death he had \$13,150 in this fund. In 1920 a resolution was passed in the convention which met in Livingston to take steps to complete this fund and to call it the Bishop Brewer Memorial Missionary Endowment Fund, to be kept as a fitting memorial of his life and services.

This fund now amounts to \$66,340, with some pledges and legacies which will

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come in later. All members of the Church in the diocese, all friends and admirers of Bishop Brewer, and all who are interested in the missionary work in the diocese are being asked to help to lay on the altar on May 12th the sum of \$25,000 to be added to this fund, in grateful memory of Bishop Brewer.

**OPEN NEW ST. LUKE'S CHURCH, SOUTH RICHMOND, VA.**

SOUTH RICHMOND, VA.—The new St. Luke's Church, South Richmond, formerly Meade Memorial Church, was formally opened Sunday, April 14th. The building had been in use since December 9th, but the choir stalls and pews were not in place until April 12th.

The church, which seats 300 without the choir, was crowded. The rector, the Rev. Thomas Semmes, preached the sermon. The building is of the New England colonial type, cruciform in shape with a



ST. LUKE'S CHURCH  
South Richmond, Va.

Greek porch and Corinthian columns. A slender spire rises over it a hundred feet in height.

A social and Church school assembly room with a stage and 300 seats is under the choir and nave. Fourteen class rooms are arranged on three floors. A large and well equipped kitchen is placed at the rear of the stage of the social room on the first floor.

Three stained glass memorial windows have been installed, a triple window in the chancel, and single windows on either side of the nave.

**MARYLAND CHURCHMAN'S CLUB MEETING**

BALTIMORE—Over 250 members of the Churchman's Club attend the spring meeting at the Emerson Hotel, Baltimore, on Monday evening, April 15th. The dinner was preceded by the annual business meeting and election of officers. All the old officers were reelected, Edward Guest Gibson being the president.

Bishop Murray made an address on his visit to Haiti, telling of the work of the United States government and of our own Church, dwelling especially on the new cathedral, which he consecrated, and the need of a residence for Bishop Carson.

After the Bishop's address, Senator David McIntosh, of Baltimore County, told of Maryland's own "Billy Barton" in the famous Aintree Race, in England. His lecture was illustrated by separate slides of the race and later by movies of the entire race.

**SEEK FUNDS FOR MEMORIAL TO STUDDERT-KENNEDY**

NEW HAVEN, CONN.—Word has been received from England that the death of the Rev. Geoffrey A. Studdert-Kennedy, popularly known during the war as "Woodbine Willie," has left his family in need.

Dean Ladd of the Berkeley Divinity School, at whose invitation Studdert-Kennedy visited America, has received a cablegram from an English committee, headed by the Archbishop of York, asking American aid in raising a fund of \$35,000. Realizing that a host of Studdert-Kennedy's American friends would be eager to have a share in such a fund, Dean Ladd set to work at once to organize a committee under whose auspices an appeal could be issued.

This committee is being formed with Dean Ladd as chairman, Col. Arthur Woods of 61 Broadway, New York, as treasurer, and the Rev. Thomas S. Cline of 80 Sachem street, New Haven, as secretary. The following are among those who have consented to serve on the committee:

- The Most Rev. John Gardnef Murray, D.D., Presiding Bishop.
- The Rt. Rev. William T. Manning, D.D., Bishop of New York.
- The Rt. Rev. Thomas J. Garland, D.D., Bishop of Pennsylvania.
- The Rev. Caleb R. Stetson, D.D., rector of Trinity parish, New York.
- The Rev. W. Russell Bowie, D.D., rector of Grace Church, New York.
- The Rev. George Craig Stewart, D.D., rector of St. Luke's Church, Evanston, Ill.
- The Rev. Henry K. Sherrill, D.D., rector of Trinity Church, Boston.
- The Rev. Robert Johnston, D.D., rector of St. John's Church, Washington.
- The Rev. W. Appleton Lawrence, rector of Grace Church, Providence.
- The Rev. Dr. Gilbert P. Symons, Glendale, Ohio.
- Messrs. R. Fulton Cutting, Samuel Thorne, David Porter, Courtney Barber, and Col. G. W. Burleigh.
- Mrs. Henry Goddard Leach.
- Mrs. John C. Johansen.

Contributions may be sent to the treasurer, Col. Arthur Woods, 61 Broadway, New York.

**STAMFORD UNIVERSITY RECEIVES RARE COLLECTION**

SANTA BARBARA, CALIF.—Material of value to historians of the World War that is impossible to duplicate anywhere else is contained in a gift to the Hoover War Library of Stamford University from the Rev. Dr. Samuel N. Watson of Santa Barbara, who was rector of the American Church in Paris from 1912 to 1918.

Dr. Watson was a director of relief in France during the war and during that period as well as earlier he was in intimate contact with the leaders of French life. He was decorated by both France and Belgium for his work. The collection has been named the Samuel N. Watson and Jeanette G. Watson Collection by the directors of the Hoover War library in honor of Dr. Watson and his wife, who died recently.

The portion of the collection of greatest value to historical students is contained in twelve bound folio volumes of documents and correspondence from chief figures in the war for the complete period from 1914 to 1918. The autograph letters and memoranda would bring large sums from collectors and are unique in value to research workers. They contain expressions from presidents, prime ministers, senators, and leaders of French political and social life touching events of this whole period.

Supplementing these folio volumes are a number of other mementos of great in-

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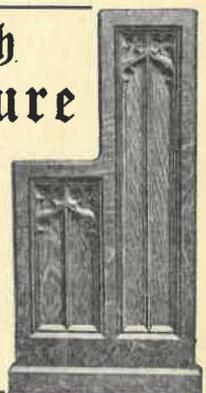
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terest and value. One of these is a privately printed volume by Mrs. Watson, *Our Sentry Go*, containing much sidelight material on the war period in general and on some of the manuscripts in the folios.

### BISHOP MURRAY DEDICATES BUILDINGS AT GIRLS' SCHOOL

REISTERSTOWN, Md.—Bishop Murray rededicated St. Michael's Chapel and opened the Anna L. Lawrence Memorial building at Hannah More Academy, Maryland's Diocesan School for Girls, at Reisterstown, on Saturday afternoon, April 13th.

The service in the chapel was a simple and impressive one, conducted by Bishop Murray and the Bishop Coadjutor, the Rt. Rev. Edward T. Helfenstein, D.D. Others in the chancel were Canon Fletcher of the Washington Cathedral, formerly principal and chaplain of Hannah More, the Rev. Hobart Smith, chaplain of the school, and the Rev. Philip J. Jensen, one of the members of the board of trustees. Edward N. Rich, a trustee, read an account of the early history and development of St. Michael's Chapel.

After the service, the new building was dedicated with prayers said by Bishop Helfenstein, and Bishop Murray delivered the address in which he praised Miss Lawrence and her work. She was a teacher at Hannah More for twelve years and principal for ten years. The blessing was pronounced by Bishop Murray.

Miss Laura Fowler is principal of the school, and it is largely through her efforts that the new building, with its light, spacious classrooms and attractive dormitories has become a reality. In addition to the Lawrence Memorial, a wing of the old building has been completely renovated so as to provide a large study hall and a well equipped infirmary. A new system of heating and ventilation has been installed in the old wing.

### CEREMONY IN ENGLAND RECALLS WORK OF NEW JERSEY PRIEST

ROSELLE, N. J.—The dedication on Sunday, April 14th, of a new chancel paneling and priests' stalls, subscribed for by members of the families of two American ambassadors to England and American visitors, in the ancient parish church at Pickering, Yorkshire, England, brings to attention the fact that this American shrine in England was first discovered by the Rev. Clarence S. Wood, rector of St. Luke's Church, Roselle, while serving in England as an army chaplain in June, 1918.

The new paneling and stalls were dedicated by the Most Rev. Dr. Temple, Archbishop of York, in the same church where former Ambassador Kellogg unveiled a memorial tablet in 1924 commemorating his predecessor, Walter H. Page. One section of the paneling was given by Mrs. Page and another by the Choate family in memory of Joseph Hodge Choate.

The first steps toward making this English church an American shrine were taken one Sunday in June of 1918 by the Rev. Mr. Wood, who was a guest preacher at the church. Following his sermon he wandered about the church on a tour of inspection. While doing so he noticed an old tablet in the church commemorating two members of the King family—Nicholas, who died in 1812, and his father, Robert, who died in 1817—as "the surveyors of the city of Washington."

At first it was thought that the tablet referred to an English city by that name, but upon further investigation it was dis-

covered that the tablet referred to Washington, D. C. Realizing the historical significance of the tablet, Mr. Wood secured permission to present two silk flags, American and British, to be displayed on either side of the tablet, and today the flags flank the old tablet, the one erected in 1918 to commemorate the share of the United States in helping the Allies in the great war, and the Page memorial brass inscription, which is affixed as a pendant to that memorial.

### CHURCH CELEBRATES CENTENNIAL AT SMYRNA, DEL.

SMYRNA, DEL.—The one hundredth anniversary of the building of St. Peter's Church, Smyrna, an old stuccoed brick structure which is one of the landmarks of Delaware, was celebrated on Sunday, April 14th. The church has been repainted and given other minor improvements for the occasion.

The church is small, but large enough to house its congregation. Although the edifice was built in April, 1829, the parish itself is more than 200 years old. The lot on which the church stands was presented to the congregation by John and Susan Cummins, a descendant of whom, Miss J. Agnes Cummins, is chairman of the present women's campaign committee of the parish.

The history of the parish dates from 1704, when the S. P. G. sent the Rev. Thomas Crawford, of the Church of England, as the first missionary to Kent County. In 1740 his successors erected a chapel at Duck Creek cross-roads, now the town of Smyrna. The ground surrounding the chapel was used as a cemetery, and two tombstones are all that remain to mark the location of the parish's first habitation.

In 1764 a second structure was erected during the régime of the Rev. Dr. Charles Inglis, built of bricks from England. Dr. Inglis later was rector of Trinity parish, New York, and served as Bishop of Nova Scotia. The advent of the American Revolution and the return of the clergy to England, coupled with the establishment of a Methodist church in Smyrna, caused interest in the Episcopal Church to languish for a period, during which no records were kept.

Since 1829, when the old brick building was torn down and the present one on Union street put up, the congregation has flourished.

The Rev. E. A. Lemoine, who came to take charge of the parish two and a half years ago from Woodcliff-on-Hudson, N. J., plans to raise an endowment fund for the church's preservation and improvement.

### YOUTH DISCUSSED AT CHURCH CLUB MEETING IN PROVIDENCE

PROVIDENCE, R. I.—At the annual meeting of the Churchmen's Club held recently in Providence, the Rev. C. Leslie Glenn, secretary for college work of the National Council, spoke on Youth and the Church. There were present 250 members of the clergy and laity of the diocese, including wives and friends of the members.

Mr. Glenn said that the young people of today were condemned rather generally on the ground that they were going to perdition. But in his opinion they weren't going anywhere. They had attained to the spirit of high adventure, but any definite quest was lacking. Living in the present with no regard whatever for the past they were lost. What they needed, he argued, was guidance and leadership.

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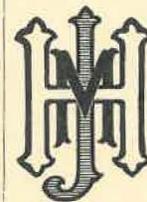
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**PADRE OF TOC H VISITS BALTIMORE**

BALTIMORE—The Rev. M. P. G. Leonard, padre of Toc H, visited Baltimore from Friday, April 19th, to Wednesday, the 24th.

Mr. Leonard is an English clergyman and wartime chaplain of the British army and was decorated by King George with a distinguished service order for unusual gallantry. During the war he was champion lightweight boxer among the officers of his division and is a Boy Scout commissioner of his home town district at Manchester, England.

Since the World War he has devoted his time to Toc H, an organization for young men, which originated in a rest house known as the Talbot House, in France, where the chance was given for recreation and spiritual refreshment.

Mr. Leonard spoke at the Church of St. Michael and All Angels, Baltimore, on Friday. On Sunday he was at the Church of the Messiah and at Emmanuel Church. On Monday he addressed the student body of the Baltimore City College, and at St. Mark's Church-on-the-Hill, Pikesville. On Tuesday he addressed the boys at Donaldson School, Ilchester, and the girls at Oldfield's School, Glencoe. In the evening he was at the First Presbyterian Church, and on Wednesday was the guest of the local Toc H at their rooms, 1002 Madison avenue, Baltimore.

**FOUR LAYMEN FORM EVANGELISTIC BROTHERHOOD**

ALBANY, N. Y.—Four young men, licensed as lay readers by the Bishop Co-adjutor of Albany, on April 15th went into residence at Granville, N. Y., as the Brotherhood of St. Paul, to devote themselves to evangelistic and missionary work in that rural community under the direction of the Rev. Harold P. Kaulfuss, rector of Trinity Church. In addition to the parish church, there is a chapel of All Saints at North Granville. The work of Fr. Kaulfuss in the countryside has for some time justified assistance, and he has decided to make the experiment of lay workers with this group of volunteers. Their services will be given without compensation. A simple house has been furnished for them, also a Ford car, and they will provide for themselves in camp fashion, depending wholly upon the support of the parishioners and country people who have welcomed their venture.

**CITY CHURCH ESTABLISHES "RURAL ANNEX"**

PROVIDENCE, R. I.—Grace Church, the leading downtown parish of the city and one of the most influential churches in New England, has put on a "rural annex" and is about to do some pioneer work.

One hundred acres of farm land containing a large dwelling and outbuildings, has been bought near Chepachet, fifteen miles from town. The estate will be used not only for rest and recreation in the summer, but for strictly religious purposes the year round.

Here in Rhode Island it has long been the custom among a class of younger city dwellers to spend many week-ends in camps and lodges in the country. The Church attendance has suffered in consequence. Grace Church will meet the situation by sending along with its groups of young people on week-ends their own parson, usually the Rev. Robert R. Carmichael, assistant to the Rev. W. Apple-

ton Lawrence, rector. In the rural parish house and out over the countryside the young folk will be able to worship God under priestly guidance. In such a setting the clergy and vestry believe affairs of the spirit will be promoted along with physical health and strength.

**ROCHESTER RECTOR RECEIVES TRIP TO EUROPE**

ROCHESTER, N. Y.—The vestry of St. Stephen's Church, Rochester, held a special meeting recently and while the rector was absent voted to give him four months' vacation and provide a substitute during his absence from the parish. The rector, the Rev. Jerome Kates, with Mrs. Kates, plans to sail on May 14th from Montreal on the Canadian Pacific for Cherbourg, Paris, Lausanne, Luzerne, London, and Ireland. The expenses of the trip will be cared for by a purse which was raised and presented to the rector and his wife.

This is a splendid testimony of the very fine work which has been done in the parish since Mr. Kates has been rector and of the place he and his wife hold in the hearts of the congregation.

**CHINESE LIBRARY ASSOCIATION HOLDS FIRST MEETING**

NEW YORK—At last, after delays resulting from the disturbed conditions of recent years, the Chinese Library Association was able to hold its first "annual" conference early this year. It met in the new capital, Nanking, from January 28th into February, and was attended by 122 delegates from sixteen of the eighteen provinces, according to word received here.

Boone Library School made a good showing at the conference: four of the staff and all six students of the present training class attended. Seven graduates came from other libraries.

The genesis of the C. L. A. is as follows: Miss Mary E. Wood, who went to China in 1899, built up Boone Library. In 1920 she started Boone Library School, the only library school in all China. Its graduates have served in twenty-one libraries in ten leading Chinese cities. As the appreciation of modern library methods and service increased, a successful appeal to the United States government was made jointly by Chinese and Americans, that a portion of the Boxer Indemnity Fund should be used to further library progress in China. The remitted fund was placed in the hands of a foundation made up of Chinese and Americans, and the American Library Association in 1925 sent over Dr. A. E. Bostwick on a friendly mission, during which he proved to be technical adviser, diplomat, and excellent friend to China. The Chinese Library Association was organized during his visit.

The need of further provision for library training was emphatic, and the foundation, instead of starting a new school, made an annual grant of \$10,000 to the only existing school, at Boone. The recent conference reemphasized the increasing need of trained library workers, and requested the foundation to increase the grant. It was further requested that the national universities, through the Ministry of Education, offer short-term courses of library training.

American Church people through their own missionary, Miss Wood, and their own special agency, the Church Periodical Club, as well as by direct contacts with Boone, have long felt a personal in-

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terest in the whole subject. Given adequate and increasing support, especially at Boone Library, the whole modern library movement can contribute immeasurably to the sound development of China and the welfare of its people.

#### NEW PARISH HOUSE OPENED AT FAIRFIELD, ALA.

FAIRFIELD, ALA.—The newly-completed parish house, being the first unit of Christ Church, Fairfield, was formally opened on the First Sunday after Easter. This building will be used for services until the congregation is financially able to add the church proper, it is hoped, at no distant date.

Thus ends a long wilderness sojourn in Masonic lodges, school auditoriums, etc. Time was when it seemed that the congregation would be forced to move into the mortuary chapel of the local undertaker! This, however, was too suggestive, and revealed the necessity of building without further delay.

The new parish house is located in the most beautiful section of the city, facing the park. The chancel furniture was presented by the local Woman's Auxiliary. The seven-branch candlesticks and eucharistic candlesticks were donated by branches of the Woman's Auxiliary of the Church of the Advent and St. Mary's-on-the-Highlands, Birmingham.

Bishop McDowell was unavoidably absent. The rector, the Rev. Dr. G. W. Riddle, was assisted in the service by the Rev. V. C. McMaster, of St. Andrew's Church, and the Rev. E. R. Neff, associate rector of the Church of the Advent. Short addresses were made by the rector, the visiting clergy, and representatives of other churches of the Birmingham district. The senior warden, R. J. Wilson, sketched the early struggles of the congregation.

The Rev. Dr. S. H. Livingston, of Jacksonville, arrived the following day to conduct the crusade on Evangelism, which continued through the following Sunday. Each denomination in Fairfield was invited, with its pastor, on a special night of the crusade, as guests of the congregation. They attended in large numbers.

#### LEADERS IN BOYS' WORK MEET IN PHILADELPHIA

PHILADELPHIA—A conference of leaders in boys' work, gathered from fifteen dioceses, was held under the auspices of the national Brotherhood of St. Andrew in Philadelphia, April 4th to 5th. Among the subjects discussed at the conference were: Developing the Spiritual Life of the Boy, Promoting Church Attendance, Work in Colleges and Preparatory Schools, The Problem of Sex, Personal Evangelism by Boys Among Boys, The Correlation of Parish Organizations for Boys' Work, etc.

While only a minority of those present were connected with junior Brotherhood chapters, it was the consensus of opinion that this work should be stressed as being normally the most practical and effective plan for discovering and developing youth leadership in the Church.

At the request of representatives of educational institutions present, a special committee on Brotherhood work in preparatory schools and colleges was appointed to make a study of the needs and methods and report at a later meeting. It was voted also to have two conferences next year, similar in character to this, but located in different sections of the country.

#### CONFERENCE ON MYSTICAL ELEMENT IN CHRISTIAN FAITH

BOSTON—The Boston conference on the Mystical Element in the Christian Faith will be held at the Cathedral of St. Paul on Monday, May 13th. It will begin with a celebration of the Holy Eucharist at 10:00 A.M., the Bishop of Massachusetts celebrating, and will conclude with a full choral service in the evening.

Immediately following the Eucharist Bishop Slattery will give an address of welcome. This will be followed by a paper on Practical Mysticism as Regards the Interpretation and Use of Holy Scripture, by the Rev. Elbert B. Holmes, rector of St. Paul's Church, Natick, Mass. Then will follow a paper by the Rev. Canon H. Adye Prichard, rector of St. Mark's Church, Mount Kisco, N. Y., on Mysticism and Intellectualism. In the afternoon the conference will be addressed by the Rev. Thomas F. Marshall, rector of Trinity Church, Stoughton, Mass.; the Rev. Thom Williamson, rector of Trinity Church, Pawtucket, R. I.; the Rev. Laird W. Snell, rector of St. Andrew's Church, Ayer, Mass.; the Rev. H. Robert Smith, rector of St. Paul's Church, Malden, Mass.; the Rev. Lee W. Heaton, rector of the Church of Our Redeemer, Lexington, Mass.; and the Rev. Grieg Taber, rector of All Saints' Church, Boston.

At the evening service there will be two sermons, one by the Rev. Dr. Joseph Fort Newton, rector of St. Paul's Memorial Church, Philadelphia, and the other by the Rev. Dr. Herbert Parrish, rector of Christ Church, New Brunswick, N. J.

#### RHODE ISLAND CHURCHMEN DISCUSS EVANGELISM

PROVIDENCE, R. I.—The most important recent event in the diocese was the meeting of the Providence convocation, held at the Church of the Epiphany in this city. The report of Rural Dean Alva E. Carpenter, made up of the more important items of the reports from the missions of the deanery, showed that more progress has been made during the last twelve months than has been made during any similar period in many years. New life has entered the Church in northern Rhode Island.

The subject of Evangelism was considered by three speakers: Louis D. Learned, diocesan executive secretary; George W. Hall Smith, a convert of First Century Christian Fellowship; and Fr. Spence Burton, Superior of the Order of St. John the Evangelist. Leaders in the movement who were present were gratified to find that while each speaker approached the subject from a different angle the views presented were harmonious and supplementary. Without the three contributions the picture would have been incomplete.

#### G.F.S. LEADERS ATTEND NATIONAL CONFERENCE

KANSAS CITY, MO.—Seventy-five leaders and members of the Girls' Friendly Society from fourteen states have just met in Kansas City for a national conference. A forward-looking program developed the theme Growing With the Girls' Friendly Society, and personal contacts between persons from all parts of the country led to a better understanding of mutual problems.

One of the features of the conference

## AMERICAN CHURCH MONTHLY

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#### EDITORIAL COMMENT:

A Suggested Merger in Church Journalism—What's Wrong with the Theatre?—Laymen Who Are Dependable—Seeking First the Kingdom of God—The Corporate Activities of God—The Need of Balance in Religion—The Christian Philosophy of Matter.

THE ANNUNCIATION OF OUR LADY  
A. T. Bennett-Haines

HALEY FISKE  
J. G. H. Barry

THE CORNER  
Howard Patch

THE CRIME OF ANGLO-CATHOLICISM  
John Totman

THE ABBE PORTAL  
Robert Esmonde Sencourt

MUSINGS ON CERTAIN FRENCH CATHEDRALS  
John M. S. Allison

S. MARY MAGDALENE IN GOSPEL AND LEGEND. PART II  
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John Raymond Crosby

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was a talk on The Art of Living Together, by Dr. Valeria H. Parker, director of field extension of the American Social Hygiene Association. Other interesting events were the opening session at which the Rt. Rev. Sidney Catlin Partridge, D.D., Bishop of Western Missouri, welcomed the delegates to Kansas City, the corporate Communion, the symbolic service of lights, and a banquet and play at which about 300 were entertained. Following the conference, there was a two-day session of the board of directors of the society.

† **Recrology** †

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

**DUNCAN CONVERS, S.S.J.E., PRIEST**

BOSTON—The Rev. Duncan Convers, S.S.J.E., non-parochial priest of the diocese of Massachusetts, died in Boston on Monday, April 22d, after a long illness. A requiem Mass was celebrated at the Church of St. John the Evangelist on Wednesday. Burial was in the society's cemetery at St. Augustine's Farm, Foxboro.

Fr. Convers was born at Zanesville, Ohio, August 2, 1851. He received his theological training at Nashotah Seminary, being ordained deacon in 1876 and priest later in the same year by Bishop Spalding.

**HAROLD IRVINE FAIR, PRIEST**

FALL RIVER, MASS.—The Rev. Harold Irvine Fair, rector of St. John's Church, Fall River, died by poisoning from carbon monoxide gas on April 13th. Only 37 years of age at the time of his death, Mr. Fair had given distinguished service in the World War in which he was twice wounded, twice promoted, and awarded the Distinguished Service Cross for extraordinary heroism in action in Belleau Bois.

He was a graduate of Lehigh University and of the Episcopal Theological School, and he had served as curate of Emmanuel Church, Boston, and as rector of St. Mary's Church, Reading, Pa., before he became, in November, 1924, the rector of St. John's Church, Fall River. In this latter parish, he gave devoted service leading to the renovation of the church property at a cost of \$35,000 a few months ago when the fiftieth anniversary of the parish was observed. Mr. Fair's health, undermined by shock and wounds in the war, failed him during the past winter and he was obliged to take a rest from parochial cares. He had but just returned to resume his duties when the sad occurrence took place. His wife died in 1925; three little daughters, Bessie, Mary, and Isabelle Fair survive him, as do two sisters, Mrs. Marion Stone and Miss Ethel Fair, and one brother, William Fair of New York.

Funeral services at the rectory, followed by services in St. John's Church, were held on April 16th. Bishop Slattery officiated. Delegations from the neighboring churches and from the American Legion were present. The body with a guard of honor remained overnight in the chapel of the church. The burial, following cremation, was beside the late Mrs. Fair in Mt. Auburn Cemetery, Cambridge.

**NEWS IN BRIEF**

CONNECTICUT—The Church of the Epiphany, New Haven, the Rev. Robert Bell, rector, is to have a set of chimes through a gift of money from a friend. Who the donor is has not been announced as yet, but it is understood that the gift is to be supplemented from the parish treasury. The set is to consist of eighteen bells and is to be operated by electricity. The bells are to be cast in France.—The annual festival service of the Servers' Guild of Trinity Church, Waterbury, Conn., the Rev. Henry B. Todd, rector, was held on Wednesday evening, April 10th, at which time the Rev. Dr. Caleb R. Stetson, rector of old Trinity Church, New York, was the preacher. The service was largely attended, and many lads from neighboring guilds in the diocese accepted the invitation of Trinity Servers' Guild to the supper which was served before the service in the parish house.—On the evening of April 14th, the rector, organist, choir, and servers of Trinity Church, Waterbury, went to Immanuel Church, Ansonia, upon invitation of the rector, and took entire charge of the service, the rector and choir of Immanuel Church making up the congregation. A number of persons from Trinity congregation motored to Ansonia as well and this made a very happy variation from the regular order of things, and brought the two congregations closer together. Fr. Shannon of Immanuel and Fr. Todd of Trinity have frequently preached in each other's pulpits but this is the first time such a plan has been followed.—St. Margaret's School, Waterbury, has been secured for the annual conference of the young people of the diocese. The program of the conference is not yet published but the dates are June 23d to 30th.—The *Connecticut Churchman*, a diocesan monthly which suspended publication last October on account of lack of funds, has received a new lease of life and will again make its appearance in May. A syndicate has taken hold of its advertising whereby the paper is to be sent free to all the Church families of the diocese. The Rev. Charles L. Biggs of Guilford is the new editor.

ERIE—The annual business meeting and conference of the several organizations for young people of the diocese will be held on Saturday, May 25th, and Sunday, the 26th, at the Chapter House and Cathedral of St. Paul in Erie. The Young People's Fellowships of the city are acting as hosts under Miss Marie Turley, director of young people's work in the diocese. The program includes addresses by the Bishop and the Rev. Dr. E. J. Owen, with the Very Rev. Francis B. Blodgett, dean of the cathedral, as preacher at the Sunday morning service. After it, all will be taken to St. Barnabas' Home-by-the-Lake for dinner and an inspection of the work made by the Brotherhood of St. Barnabas.

NEWARK—In memory of Margaret Jane Bowers, an altar book stand was presented on Easter Day by her daughters, Mrs. Harry Speaker, Mrs. Henry B. Todd, and the Misses Charlotte and Martha Bowers, to St. John's Church, Newark, the Rev. J. Frederic Hamblin, rector. St. John's Church has an organization, the Society of Silent Friends, which exists for the purpose of giving money for things needed for the church, the object being designated or undesignated according to the donor's desire. The names of the members are known only to the rector.

PITTSBURGH—The vestry of the Church of the Good Shepherd, Pittsburgh, has voted an increase in the salary of its rector, the Rev. W. H. Moore. This congregation is composed almost entirely of wage earners, and there is a debt of \$10,000 on the new parish house and rectory. In the four years of Mr. Moore's rectorate he has presented 202 candidates for confirmation.—The congregations of St. Mary's, Turtle Creek, and St. Margaret's, Wilmerding, became one on Easter Day, worshipping in St. Margaret's Church, the Rev. L. Herdman Harris, priest-in-charge.

NEW YORK—From Prize Ring to Pulpit was the subject of an address at Calvary Church, 21st street and 4th avenue, New York, on Sunday, April 21st, at eight o'clock. Theodore H. Dorsey, who gave the address at this service, is a young layman who is studying for the ministry at Berkeley Divinity School. Since he left his home in Maryland, ten years ago, he has been known to the sporting public of the South as "Chick" Dorsey. With a sparring partner he gave sparring exhibition matches wherever a small sum of money could be picked up. His conversion which occurred ten months ago completely changed his life. In addition to his work at the Divinity School, he is preaching daily on the Green at New Haven, where amplifiers carry his voice at noon each day to a great crowd. He told at this service his own personal experience.

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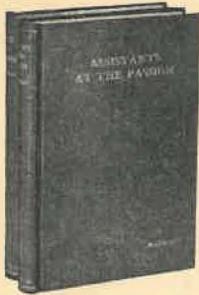
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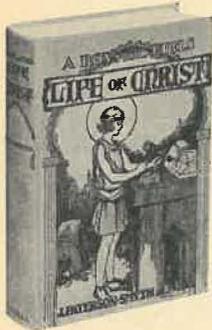
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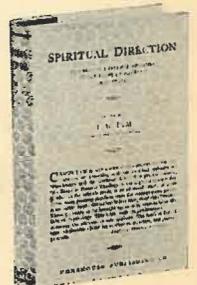
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