



# The Living Church

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VOL. LXXXI

MILWAUKEE, WISCONSIN, JULY 20, 1929

No. 12

## Unity or Added Disunity in India?

EDITORIAL

## The Parish House and Church Support

REV. FRANK R. JONES

## The Coming Catholicism

REV. A. RITCHIE LOW



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By the Rev. W. J. SPARROW SIMPSON, D.D.

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Undoubtedly some of the conflicts that arise between choirmaster and rector could be avoided if the former understood at the beginning that it is the parson who is responsible for the music that is performed in church. This book is intended to help both in the solution of their problems.

### **The Place of Women in the Church**

By H. L. GOUDGE, DARWELL STONE, W. J. SPARROW SIMPSON, LADY HENRY SOMERSET, GERALDINE E. HODGSON, MARY SCHARLIEB, Mrs. ROMANES, and Miss E. K. SANDERS

The eight papers all treat differently some phase of the question. Lady Henry Somerset dismisses the claim of the priesthood for women by saying that "for the Church of England to admit women to Holy Orders would be an act of suicide." Dr. Scharlieb discusses the medical ministry of women, Mrs. Romanes the religious life for women, and Miss Sanders the work that younger women may do for the Church.

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# The Living Church

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VOL. LXXXI

MILWAUKEE, WISCONSIN, JULY 20, 1929

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## EDITORIALS & COMMENTS

### Unity or Added Disunity in India?

#### I.

THE proposal looking toward Church unity in South India has received little comment from THE LIVING CHURCH since we discussed it in detail some three years ago (August 7, 1926). The discussion, however, has proceeded with vigor in India and in England. And it ought to; for whatever precedent is set in the mission field of India is likely to receive very favorable consideration in other mission fields, and ultimately in all the Churches of the Anglican communion. For the present, we gather, the proposals are to be arbitrated by the Lambeth Conference next year, though we do not gather that the proponents of the measure have distinctly stated that the matter would be left unreservedly to that tribunal. The Lambeth Conference will, however, exert a very great influence in the determination of the matter, and therefore the American bishops will have a large share in such determination, possibly the balance of power. The issue is no longer local either to India or to the Church of England. The time has come for American Churchmen to study the proposals and to make up their minds.

It has not been easy during the past three or four years to tell just what was the condition of the discussion. There has been the most splendid desire evinced by the proponents of the plan to make it acceptable to Anglicans of every school. There has been entire freedom from any attempt to secure a party victory or to override opposition. We have never known a serious issue treated in a more courteous manner by proponents of a new step than this has been. Yet we confess that we have increasingly felt that the experiment was one that could not safely be undertaken without considerable modification.

Let us state specifically what is proposed.

NEGOTIATIONS looking toward unity were undertaken in 1919 by representatives of the South India United Church—a combination of the Presbyterian and Congregational missions—with the Wesleyan Methodist and the Anglican Churches. These recognized that “the episcopate, the council of presbyters, and the congregations of the faithful must all have their appropriate places in the order and life of the united Church.” The several factors accepted the

principle of a constitutional and elected episcopacy, with reservation that “no particular interpretation of the fact of the historic episcopate” is implied.

A basis of union and a constitution of the United Church, it was agreed, should provide that at the outset the Anglican bishops in South India, of whom there are five, should be accepted and that certain additional bishops should be consecrated by these bishops together with the laying on of hands of ministers of the other bodies. The ministers of these latter, together with the Anglican clergy, are to be acknowledged “as the ministers of the Word and of the Sacraments in the United Church, each retaining the standing which he had in his own Church before union.” Ordination subsequently is to be exclusively at the hands of bishops, but it is provided that for a period of time, first fixed at fifty years but later reduced to thirty years, there should be acceptance of all the ministers of these various bodies and of foreign missionaries from the home Churches as on an equality of orders, but with the provision that during this period ministers should at least normally be attached to churches of their own order; it is not clear to us to what extent this latter provision, which is very vaguely stated, was to be invariable and guaranteed. Ultimately, therefore, it seems to be believed that at the end of the fifty- or thirty-year period there would be only episcopally ordained ministers in the Church, except to the extent that foreign missionaries might have continued to arrive, and at the conclusion of that period the Church is itself to decide whether exceptions ought to continue to be made for acceptance of such non-episcopally ordained foreign missionaries.

The plan has been widely discussed during these years. Finally, the Joint Committee having the matter in charge has held a meeting in Madras in March, 1929, and has somewhat modified the plan in order to recognize the criticisms on Anglican and on Protestant lines during these years. The Madras plan is, therefore, that which is at present presented for the consideration of the several bodies. We had hoped to have the exact plan before us before it should seem necessary to discuss it, but as yet we are in possession only of condensed synopses of that plan which have appeared in the English Church papers. We understand that the



text is shortly to be published by the S. P. C. K. in pamphlet form, and the manager of the Morehouse Publishing Co. is good enough to assure us that steps will be taken by that company to make the pamphlet available in this country at a price probably of forty cents. We shall, for our part, study it very carefully and we shall ask that it will similarly be studied by American Churchmen, and particularly by the bishops, whose part in the Lambeth Conference will place a vast responsibility upon them.

Those synopses seem to modify the plan only in detail. No certain guarantee is given that only an episcopally ordained clergy will remain at the end of the thirty years period; there is only an "intention and expectation" expressed. The continuation of the diaconate, which had been in doubt, is now accepted, but no acceptance of Confirmation, except as one of several ways of obtaining "full membership," is given. The five dioceses of South India propose to withdraw from the present ecclesiastical province of India and Ceylon so that they may be free to act without reference to the bishops of North India.

A critique has lately been submitted on the proposals by a representative group of Anglo-Catholic clergy headed by Bishop Gore, in which the whole matter is very sympathetically treated, but in which it is declared that "there are certain features in the report which Catholic-minded persons must view with grave anxiety, and a few which they might find so inconsistent with their principles that they could not retain their membership in any Church which formally sanctioned them." Among the latter are the failure to provide definitely that, during the period of transition, Anglican congregations would certainly have only episcopally ordained clergy to minister to them; the fact that "full mutual recognition of the ministries of the United Church" evidently implies agreement that there is no distinction between them (the point is very temperately stated with care not to be offensive); that an "open communion," such as had already been had by the members of the committee, "is contrary to the rule of our Church"; and that some essential matters such as Confirmation, marriage questions, and the form of the Liturgy were left undetermined. Answering the question as to what "minimum requirements" ought to be made by "Catholic-minded persons" "as a condition of assenting to the union" the notable statement is made that "if the obstacles we have named were removed by further negotiations and the proposals consequently amended, the Church of India, in our judgment, could rightly enter into such temporary relations of communion and coöperation with the United Church as are contemplated in the present proposals, with a view to the attainment of full and complete inter-communion at the close of the intermediate period." [The full text of this report is printed in the *Church Times* of April 26th.]

For our part, we have very carefully studied the plan as it is presented in the English Church papers with especial attention to favorable interpretations from the Bishop of Madras and the Bishop of Dornakal (dioceses of South India proposing the plan) which have been printed in the *Guardian*; and the contrary opinions of the Anglo-Catholic committee mentioned, together with many similar letters and editorials in the *Church Times*; and, perhaps more than all, a very weighty paper by Bishop Gore printed in the *Church Overseas* for July. Bishop Gore is not an alarmist. When, therefore, he states that the acceptance of these proposals in three details, being substantially those presented by the committee of clergy of which he was

head, "must be pronounced so inconsistent with Catholic principles that their acceptance by the English Convocations, or the canonical authorities of the different Anglican Churches, would make it surely impossible for Catholic-minded persons to retain their position in these Churches," we believe that the most active advocate for Christian unity must pause. A unity that creates further division can, at best, be only a shift of disunities.

We think that American Churchmen are calmer than English Churchmen in discussing such a matter as this. The *Church Times* was not very happy in speaking of a "Lambeth Plot" although the unhappy term was largely explained away and perhaps withdrawn in its following issue. Perhaps, from this side of the water, we can contribute something of light without engendering more heat. At any rate, though the Church in India has not seemed greatly interested in securing American advice on the subject, let us see whether we can present some constructive thoughts.

(Concluded next week.)

## ANSWERS TO CORRESPONDENTS

G. E. W.—We have no way of knowing what proportion of the clergy pay their own pension premiums.

M. D. B.—The Episcopal Church is not a member of the Federal Council of Churches, though by direction of General Convention it "co-operates" with some of the commissions of that body in a manner involving no doctrinal issues.

## THE HAIR AND THE HIDE

### A Parable of Safed the Sage

THIS beheld I with mine own eyes. A woman from mine own country traveled abroad. And she bought for herself a Jeweled Bracelet and she paid therefor a thousand and four hundred Shekels. And the price did not cause her that she should bat an eye. And this same woman had a Scrap with a Donkey-boy over a tip of one more Piastre, the value of which is five pence.

Yea, and I once beheld a man of mine own country who confessed to the Income Tax Man that he had a Million Shekels, and who spent money like water, and I beheld him in a passion over a matter of Two Pence which he claimed to have been an overcharge in Exchange.

Now my friend Ralph Waldo Emerson, before he went abroad, always provided himself with a few Extra Shekels to be robbed of without losing his temper. And the same also I do.

For there be few things so futile as to be wrathful over trifles.

And the Smaller the trifle the more certain do men magnify it to a Principle—straining out the Gnat and gulping down the Camel.

Now when I was a lad there dwelt nigh unto me a Backwoods Philosopher, who spake thus unto me, saying, Safed, Thou wilt surely save thyself a Heap of Worriment if thou shalt learn to let the Hair go with the Hide.

And though I be neither a Tanner nor a Leather-dealer, yet do I know what he meant. And I am sure that a Large Proportion of the Quarrels and Vexations of life occur over the Hair and not about the Hide.

Wherefore have I sought to learn and to teach men not to exalt Trivialities into Occasions of Strife or Anger, but give due regard to the Large Issue, and let the Hair go with the Hide.

—Congregationalist.

## A PRAYER

JESU, Lord, Redeemer mild,  
Look upon thy wilful child.  
Keep me ever in thy way;  
Make me die to self each day.  
Give me what thou knowest best;  
Lead me safely to thy rest.

EDNA G. ROBINS.



# DAILY BIBLE STUDIES

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

## CHRISTIAN JOY

*Sunday, July 21: Eighth Sunday after Trinity*

READ I Thessalonians 5:14-24.

THERE is a kind of joy which is on the surface of life, but it is not Christian joy. The children of God rejoice in that God is their Father and Jesus Christ their Saviour and Friend. The troubles of life cannot destroy their joy because it is founded upon a rock. Doubts cannot turn their gladness into heaviness, for the doubts are dispelled by the divine promises. At times, indeed, when the burden is heavy we are tempted to sigh, and then we must follow the Master's gracious invitation and come to Him, and at the sound of His voice there is joy which makes the yoke easy and the burden light. As sincere Christians we are to "rejoice evermore," and so prove ourselves grateful and trustful. God loves me—that fact should make me glad.

*Hymn 537*

*Monday, July 22*

READ St. Luke 10:17-21.

THE Master sympathized with the joy of the disciples, but at once He led them to a deeper and more lasting joy: "Rejoice because your names are written in heaven." And then He Himself rejoiced in spirit because of the simple and sincere loyalty of the disciples. It is a mistake to think of our Lord's human life as gloomy and sad. He had many friends. He loved little children. He loved nature, birds, and flowers. But above all else He loved the work which He came on earth to do, even the redemption of the world. We, too, can rejoice over our work because we love it. But our deepest joy rests upon the fact that we are His and He is ours forever. He calls us by name. He communes with us. He cheers us on our way, going before us and calling us to follow Him. We honor our Lord when we rejoice in His salvation.

*Hymn 326*

*Tuesday, July 23*

READ St. John 16:22-27.

YOUR joy no man taketh from you." What a blessed promise! Earthly joy is readily shadowed by unkindness, by criticism, by disappointment. But when our heart rejoices because the Master is with us it is enough—no one can rob us of His presence. And what proofs we have of His blessed presence—the sacraments, prayer, worship, Holy Scripture, these all fulfill His assurance, "I am with you always." Here we have a test to prove our joy to be Christian joy. If my heart is glad as I receive the visible proofs of Christ's love, then I know my joy is His gift even though I may be lonely, misunderstood, unkindly treated. And we dishonor our gracious Lord who offers us this joy when we give way to sadness and fear. "My Father loveth you because ye have loved Me." Is not that enough to make us glad?

*Hymn 322*

*Wednesday, July 24*

READ Psalm 100.

THIS beautiful psalm, sung at our Morning Prayer, suggests an outward expression of joy. We are to "come before His presence with singing." And the next line gives a reason for our joy: "Know ye that the Lord, He is God"—or as our Prayer Book has it—"Be ye sure." Oh, that blessed word "sure"! So many things in this life are not sure—only God's love and care fail not. So in the oratorio of the *Messiah* in that great chorus, "Surely He hath borne our griefs," the composer has made that word "surely" to carry a message

peculiarly its own. No wonder we are told to rejoice. One fact is sure, Jehovah is God, and Christ is God, and Jesus Christ is the same, yesterday, and today, and forever. It is something more than faith and trust—it is knowledge. So St. Paul cried from the Mamertine prison: "I know whom I have believed." In a changing world we can be sure of Christ's pardon and peace.

*Hymn 398*

*Thursday, July 25: St. James' Day*

READ St. Matthew 20:20-28.

ST. JAMES was the first of our Lord's apostles to suffer martyrdom, and thus his mother's desire was strangely fulfilled, for first of all the eleven he shared his Master's glory. So joy comes in a mysterious way and our prayers are answered in accord with God's wisdom. Surely we may be glad that so our feeble petitions for that which we think we need are taken into the infinite and loving purpose of God and answered as we really would have them answered if we knew enough. Even with tears the mother of Zebedee's children must have recalled with joy Christ's words: "It shall be given to them for whom it is prepared of My Father." One of her sons, the first to sit down by the Master in His Kingdom (St. Luke 22:28-30), and the other to be given the wonderful Patmos vision. Christian joy comes through the assured and divinely wise answer to our prayers.

*Hymn 284*

*Friday, July 26*

READ Psalm 126.

THERE are tears of earnestness and zeal as well as tears of sorrow, and upon these tears the sunlight of God's love shall fall and bring a bow of promise, for the reaping shall be as the joy in harvest (Isaiah 9:3). So when Christ died and darkness covered the earth His sorrow ended with a loud cry of triumph in that one great Greek word, *Tetelestai*—"It is finished." Hence we glory in the Cross. It shines through the ages, "a daybreak to our hopes, a sunset to our fears." Inspired by that divine gift we go out to tell the story. We give of our little human strength gladly since the Master gave Himself. And in God's good time we shall doubtless come again with rejoicing, bringing our sheaves with us; but we will cast them at His feet as we sing, "All glory be to Thee, O Lord."

*Hymn 150*

*Saturday, July 27*

READ Revelation 5:6-14.

THERE will be great joy in heaven when the new song is sung and the Lamb is glorified by angels and redeemed men. Then indeed will joy eternal make of the story of the Cross a wonderful anthem, and each child who has kept the faith will know the rich meaning of that new song as it reveals the never-failing care and love of the Son of God. Yea, and even here in anticipation as we worship we can, feebly indeed but sincerely, sing the love of our hearts to mingle with the angelic hymns. For we can sing songs even here in the night because we know the morning without clouds will break when the Sun of Righteousness shall reveal Himself as King of kings. Surely Christian joy should be ours since we are children of God, redeemed by Christ.

*Hymn 539*

Blessed Lord, teach me the joy of the Christian life, that I may sing Thy praise as I reverently worship Thee. And while I am in the midst of conflict, nevertheless teach me the joy of trust in Thy never-failing love. So shall I prove my loyalty and be consecrated to Thy service. Amen.



# Impressions of a House Party

By the Rev. Frederick J. Foakes Jackson, D.D.

Professor of Christian Institutions, Union Theological Seminary

AT THE request of the editor I wrote for the *Churchman* my impression of what is called "Buchmanism," a word I now write for the last time. The adherents of this Movement call it "A First Century Christian Fellowship" and common courtesy demands that it should be spoken of by the name they have bestowed upon it. Common fairness also makes it impossible to use the name of any individual in describing either his teaching or his method as it at once prejudices outsiders against both. For brevity, therefore, if I have occasions to use the term, I shall here speak of "The Movement."

What I intended to convey in my brief article in the *Churchman* was twofold: In the first place that the Movement aimed at nothing essentially different from the old Evangelicalism in England, and secondly that in its future development serious dangers might arise in connection with it. What I had written seems to have given no offense to the leaders, who invited me to attend one of their "house parties" and to see and judge for myself. To refuse such a challenge was impossible; and I duly went to form a judgment on the spot. I found a large number assembled at the hotel in which the "party" was held: I should say some two hundred and fifty were present. Many ladies, a large proportion of men, ministers of various Churches, the Episcopalians, with at least one dignitary, predominating. It was a decorous crowd, marked by the absence of *enthusiasm* (in the eighteenth century sense of the word) and with no lack of earnestness in the utterances, combined with a gratifying absence of oratory or of a desire to excel in rhetoric.

In my capacity of a somewhat unprejudiced outsider who was there to observe and criticize, I carefully abstain from commenting on the personnel of the assembly as my object was to discover, not individuals, but the general principles which dominate the Movement.

My first impression that it possesses many of the characteristics of the old Evangelicalism was fully confirmed. To those present, religion appeared to be an essentially practical rather than a speculative matter. Accepting the Scriptures of the Old and the New Testament as the basis of their faith, they scarcely noted the objections whether critical or scientific raised against them. Their ambition being rather to save souls than to discuss problems, they read the Bible to discover how this might be attained. To these people sin and salvation were intensely personal matters—every individual man, woman, and child was a soul to be saved from sin and death. Their work was to seek out the sinner, to persuade him of his need of conversion, and to save him or her if possible. Such was the aim of what was called Evangelicalism; and I cannot see how that of the Movement differs from it, except in some comparatively unimportant details. But that their work is a reaction to the older method seems to me to be beyond question. The most popular watchword today seems to be "Regenerate society and you will regenerate the individuals who compose it." To do this, those who acknowledge, as all Christians profess to do, Jesus as their leader, accept Him as the ethical teacher of a social Gospel.

THE Movement goes back to the older method of addressing the individual rather than mankind in its corporate capacity. Instead of making, or trying to make, society satisfactory in the hope that the units of which it is composed will thereby become better men and women, it looks for converted men and women to save society. This involves a different conception of Christ. He becomes "a Power of God unto salvation." For this reason the Movement is intensely Christo-centric, as personal Christianity always has been from the first. This gives its followers the right to say that they belong to "a first century Christian fellowship."

The difference in the conception of Christ also involves a divergent conception of sin. We all admit the presence of sin in this world; but cannot agree as to its nature. What troubles

many people today is that we have to live in a sinful world. We are keenly alive to the fact that society—which really means other people—is wicked; and upon the whole we regard sin as an inevitable defect on human nature, which education, or perhaps surgery, or some hitherto undiscovered panacea, will correct. The Movement on the other hand asks those in contact with it the personal question "Why are *you* a sinner?" and finds the remedy in surrender to the will of God through Christ. It realizes the too much neglected truth that there are many who are troubled and even in misery because they have done wrong, and are in need of help and sympathy. There is a special need of young people in colleges, a class comparatively easy to reach collectively, but extremely difficult to approach individually; this same is also true of many other men and women who are entering on life. Now these are the people our Protestant churches seem well-nigh powerless to touch, and Catholics have with more success come in contact with through the confessional. An objection to the Movement may be raised by saying that its methods are not sufficiently comprehensive, and touch only a limited class; but even the Founders of Christianity had a special message for the few and sought to reach the many by their means. At any rate the Movement claims to have striking successes in bringing both men and women from lives of utter selfishness and secret wickedness to a state of peace and happiness.

These are my own private impressions; and if it is urged that in some instances the Movement has done harm rather than good I am convinced these are few and far between. Every attempt to help sinners has had its failures; but all must be judged by the objects aimed at, and not by imputing motives, or imagining consequences which may never occur. I confess that to me arguments in favor of doing nothing and letting things alone have great weight; but logic judiciously applied often saves men from attempting what their hearts prompt and their consciences commend.

## THE DOOR

A DOOR has opened,  
And across the sill  
Passed that earthly form we learned to love so well,  
Radiance without measure streaming through the door,  
Heavenly voices singing praises evermore.  
A door has opened.

\* \* \*

A door has closed.  
And nevermore his voice we hear,  
Nevermore his friendly glance, steady, brave, sincere.  
Nevermore his busy hands will words of comfort pen,  
Nevermore his kindly deeds for the sons of men,  
A door has closed.

\* \* \*

But blessed thought! that from a world of pain  
Goes the weary soul eternal health to gain.  
From a world of doubt and mortal sin  
Goes the faithful heart eternal peace to win.  
From a world oppressed and burdened down with care  
Goes the anguished soul eternal joy to share.

\* \* \*

A door has opened  
And a door has closed.

MARIE WILLIAMS VANDEGRIFT.

## WOODS BORN WITH THE WORLD

O WHAT a goodly thing it is to talk face to face with those great forests which are born with the world, to discourse with the murmur of waters and the warbling of birds in the sweetness of solitude!

—Nicholas Caussin.



# The Parish House and Church Support

By the Rev. Frank R. Jones

Rector of St. Mary's Church, Mott Haven, New York City

THIS trouble of mine may be due to the heat (our hottest day hereabouts), or it may be due to your recent editorials—The Teaching Value of a Canon, and Preaching and Talking—in two recent issues of THE LIVING CHURCH. I am inclined to think that they will start a number of letters giving us some interesting discussions during these coming vacation weeks. Let us be odd and have another subject on which we can write or talk under the above caption.

I have watched the tremendous growth and influence of the parish house from its real telling start, in St. George's under Dr. Rainsford, until the present, something over forty years. I am convinced that there are signs indicating that there is a tendency to return to our first love, the Church and her worship, and teach religion from altar and pulpit rather than in club rooms and game tables. The question is soon to press for an answer, "What are we going to do with the parish house?" When are we going to put the teaching of the pulpit and altar before the social activities of the parish house?

Let us first eliminate those well-endowed and financially able parishes which are doing social center work in their parish houses and do not look to them for Church support. In parishes of this sort the question will not become acute. They do not expect a mothers' club to assist in paying for light, heat, and janitor service. It will, however, become growingly acute in those parishes where so often the house was built before the church itself on the theory and hope that it would very quickly produce the money for the church. Alas, how long do they wait for the church! Often its building is indefinitely postponed—we all know of such instances.

Along with this class we must include those old parishes which were bitten with the parish house germ and proceeded to reconstruct or remodel such houses or rooms at their disposal, if not to erect new buildings, confidently expecting the new way of working for the Church would quickly fill the house and it would produce more revenue than enough to support the Sunday worship of the church itself. If only enough members could be induced to affiliate with the card and dancing and playing and athletic clubs, why, they would be willing to pay for such enjoyment, and, lo, the parish treasurer's anxiety for funds would be banished! Too frequently the inducement for Church membership was the good times to be had and the nice people to be met in the parish house. In its practical outworking the result was something like this: if we play enough pool or bridge, pinochle or euchre, or if we dance often enough, why then there will be enough money to pay the minister to celebrate the Holy Communion on Sunday. Cards and dances still bring in many dollars to finance the Lord's work. I know, right here, that many are ready to howl objections—the people must enjoy themselves. Yes, so I agree. But, our modern dances—did not a man named St. John get into rather serious trouble by objecting to the character of a dance? I do not dare to leave our parish hall during the progress of a dance, and it is only by this constant vigilance that we have kept our dances half way decent. "How great a matter a little fire kindleth."

I am not opposed to either cards or dances. I am willing that our people dance and play to their hearts' content. It does not seem quite consistent, though, to me, that so many dollars are raised thus for the support of the church itself. Why should the chief function of so many Ladies' Aids be card parties? They are frequently conducted in the parish house itself; an admission fee is charged, prizes provided for both players and non-players. Tickets to such affairs are publicly peddled. Is there any great difference in quality in such Church gaming from public gambling? One is as illegal as the other, and our prosecuting attorneys should proceed against the one as they do against the other. Carry this a bit further to most church fairs and bazaars. The most successful are those whose chief attractions are raffles, chances, and guessing contests. Great money-raising schemes, and every one,

lodges and churches, all have them. It is hard to keep them out of our own churches and I doubt if we all do. The present writer was offered a trip to Bermuda for ten days if he would go about fair time so that he could not personally prohibit raffles and chances. Are these methods ethically consistent with Christian teaching, not to mention their doubtful legality, or do they hark back to heathen times when Fortuna, the god of good luck, brought good or ill? Is it because we must do all these things that our parish houses have become *sine qua non*? Do we put the dubious means of money raising above the real purpose for which the money is to be used, and satisfy ourselves that even though the money may have been tainted, when it is placed on the altar it thereby becomes sanctified?

Let me call attention to another aspect of this phase of the parish house. The parish which is given to raising money this way generally insists that the rector be a man's, boy's, and women's club-and-card-and-dance man. He must be able to lead and fill all such organizations, must not insist too urgently on church attendance, not be necessarily religious, never the godly man he was ordained to be. He must be a "mixer" in all stations; on the level with all; a club manager and magnified social worker.

OUR clergy are generally agreed, I think, that these methods are most reprehensible. It is not always possible to overcome the customs of parishes where such things obtain or are advocated, so they rather drift along, trying occasionally to overcome the evil, but conscious all the time that money would be lacking to pay bills if the parish were prohibited from raising it by feeding and playing and dancing. I do not recall any very strong printed protests, and am ignorant of any actual prohibitions by our bishops, against such money raising methods. There are, perhaps, individual protests, widely separated in time and place, but our Church has not specifically condemned them. It seems to me, though, that General Convention some years back did say something on the subject, but we do not, neither as dioceses nor parishes, always follow the advice of General Convention. The enthusiastic endorsement of Washington has not sent back Dr. Teusler to Japan with funds to rebuild St. Luke's Hospital, nor has the adoption of the program of the Church by our boasted democracy of General Convention given 281 Fourth Avenue the expected funds to date to keep that program moving. Has Mr. Franklin had to borrow money against future receipts to pay the missionaries' salaries this month?

There are other factors which enter into this problem. In many of our towns and neighborhoods, social agencies, the "Y's," and public community centers are providing and equipping plants with far more enjoyable and luxurious rooms and swimming pools and play places than ever the Church can hope to build again. Money is more readily obtained when there is no religious objective or Church string attached to the appeal. Not being able to compete, we are going to lose our boys and girls, our young men and women, to these more attractive organizations, and soon our parish houses will have no one to use them. The movement toward "fellowship leagues" is a recognition of this situation.

Again, to build and maintain Church halls large enough to seat a paying crowd for a concert or a play is beyond the ability of the ordinary parish. In this day of high cost production to stage such a play or concert to yield a decent profit, an exorbitant admission would have to be charged, for too much of the ticket price goes to overhead. Only occasionally can they be given. We cannot count on them for regularly providing income. We cannot hope to rival the movies with small admission charges. Too many counter-attractions exist which spell failure for the church which depends on such secular financial income to underwrite its spiritual work. We are, ergo, facing two questions: Why the parish house? and How



to raise adequate funds for the support of the church and its altar?

THE parish house should only be built when the congregation is large and wealthy enough to build and maintain it. When the Sunday evening congregations and the Church school overrun the pews and overflow to the sidewalk, then, perhaps, the house or hall should be thought of. As long as the pews are roomy enough for the children and the adult members, a couple of rooms will provide for meeting places for the necessary guilds. The rector's study can always be used for the vestry and altar guild—the indispensable Church groups. I am always taking it that it is the function of the men, vestry, to raise the money for the conduct of the parish, since that is the corporation. Other women's groups, if you please, but let them be busy for the poor—not the parish. The Woman's Auxiliary can always be provided for and they are always busy for the Church itself.

When it is time to build the parish house, let the first consideration be the Church school—not a stage for theatricals, or the gymnasium for athletics. The school should be directed toward an altar and all classes separated, but able to be opened for the assembly of the entire school for the service and sermon by the rector. Around this school hall let there be the rooms for the various parish purposes. It must be the parish house and not several club rooms, and should be opened all the time and at the disposal of all the parishioners, so that its social activities can touch all the members of the congregation and not the selected or elected few club members. The maintenance charges should not accrue from games and plays but should be provided by the parish itself. It should be supported by the church treasury and not expected to contribute as of itself. There can be games and dances and social times as desired by the members of the parish; never let it be used for money making for Church support. I told my vestry once, when they wanted to play euchre or pinochle in the parish house, that they could play as long as they wanted to if they had no fees or prizes. It was funny how quickly they lost interest when they found they could have no stakes for the game. If your people want a play house, let them have it by all means, but never a gambling house or public dance hall. That house exists and is allowed under the sponsorship of God's Church—it is free from taxes, so keep it free from all violations of the law.

THE second part—Church support. What is to be supported? The altar and all the ministering and religious functions and offices of the parish. Religion first. Then may come the reasonable social pleasures of the members. In the ordinary parish which we have in mind, in which there is no endowment and no wealthy members to underwrite the cost of twelve months' operations by annual or semi-annual checks, we are facing the ubiquitous problem of the very perpetuation of the Church. Jesus Christ left it to us to maintain and enlarge it. Is this Church of ours to be expressed in terms of humanity solely, of what men and women want and desire doctrinally and socially, or does it now lead to and mean God, Father, Son, and Holy Ghost? What the Christ revealed to us of God must first be assimilated and incorporated into our individual lives, then passed on as the greatest good the world has ever known to those who know it not. We are to support and propagate that fact with our money—much or little. If we have any of the vision of the Apostles we will quickly duplicate their work. After many years of experimenting we have now a most valuable system for Church support in the duplex envelope. The testimony is overwhelming that, used with common sense and practical business-like methods, there is forthcoming enough money for the spiritual work of the Church, the social pleasures of the parish, and the forward movement program which we are in duty bound to support whether we have an obligatory General Convention canon or not. People can be educated to its requirements, and out of the old ideas that a few rich ladies or some downtown parish should help us pay our own running expenses. It goes to each one, with its message of individual responsibility, and soon develops both increased attendance and receipts. It leads to an interest and knowledge of missions. It ought to be more widely tried and pushed. It can soon be depended on as the one source of parochial income because it puts the budget of

the parish up to each and every member—you do your share if you expect the rector to be on hand to visit your sick or bury your dead. After a few years of intelligent use, with the rector, vestry, and communicants working together, one is surprised at the result. Nevermore will you have to depend upon the parish house and its money-raising activities for the annual budget. All temptations to use questionable or illegal methods to pay the rector or the coal bill will be removed. Fairs and bazaars will only be resorted to for a missionary emergency, *e.g.*, an earthquake, flood, etc., for each Sunday will bring the approximate amount of money to pay that week's bills. The treasurer will not have to pile up his bills against the receipts of the fair to the tune of hundreds of dollars, for the parish is giving its support each week.

If I may, I would like to recount here something about the discontinuance of the annual fair in this parish. It has been abolished because our people have caught the significance of the duplex envelope. As the one developed, the other has deteriorated. With 800 communicants and 500 subscribers nine years ago, we have been reduced through the natural cause of removals and changing character of the neighborhood to only 400 communicants and a few less than 200 envelope subscribers. The significant facts are that we are giving just as much now as under the larger figures, but every one is much more regular in giving and in attendance at church. Each year sees the number of communions made, increasing, and it can only be attributed to understanding of the value of the duplex, the appreciation of each one's proportionate support, and to the prime importance of Church worship.

MUCH of this letter is of the experience gained in this parish. At first I found that what is really only an apology for a parish house was opened six nights and four afternoons every week. We could not get a good sexton for the salary allotted. After some months a careful study revealed that out of each twenty-five cents put on the altar for Church support, eighteen cents had to be charged to the parish house. The clubs and organizations were showing neither candidates for Confirmation nor financial support, and very few attendants at the services. Cards, dancing, and billiards were the attractions. I could not see it that way. It is true that around annual election time we did get some reaction from the men when they would run a "club" ticket for the vestry. When they found they had to be both money subscribers and Church attendants, they soon stopped running. Many were willing to play but not to pray. We began by emphasizing the duplex and discouraging all "clubs," but not social pleasures and times. Then our own people began to look around for a substitute for the fair. We hit upon a voluntary pledge payable around about fair time. This was necessary, for we had depended on the fair for over a thousand dollars for the budget. The first year it was oversubscribed—\$1,200. The second year was not quite so successful, and this year we already have pledges for over \$700.00 of the \$1,200.00 needed. Each time the people themselves voted to assess themselves rather than have the fair. It can also be recorded that two religious bodies in our neighborhood have discontinued their fairs when they found we could do it. These fairs always cost our people more than the five dollars they are now asked to pledge. Gradually they will see, and this is the object, that if they add but ten cents to their weekly pledge, the five dollars will be raised each week; and with 200 subscribers, that means that the treasurer will be able to pay \$80.00 worth of bills monthly and not allow them to accumulate for months against the fair receipts. Adequate Church support can be had by the duplex without resorting to any means which are questionable or possibly illegal. Our people are anxious to know and will accept religious teaching regarding their obligation to give to God's work and house, but we clergy must do the proper kind of teaching.

The future support of our Episcopal Church is assured if we will attempt God's way, and not depend on bridge and pinochle and pool. So will we have our funds for the program. Here we are, a parish of working, salaried people (only one independent and professional man), yet we can give nearly a hundred dollars each month for missions. It did not take long to teach our people and we have 144 out of 188 putting money in the red side of the duplex. It is true that we did have to

(Continued on page 398)



# The Coming Catholicism

By the Rev. A. Ritchie Low

Minister of the United Church of Colchester, Vermont

ONE of the most encouraging signs of the times, so far as the Christian Churches are concerned, is the ever growing spirit of Catholicity. We are really coming to learn not only that man does not live by bread alone but also that no communion can play the lone hand and expect to receive the benediction of God who is the Father of us all. The spirit of Catholicity is not confined to any one group or denomination but is to be found in every communion, indeed it may be said to be permeating the whole Church and spreading itself like a green bay tree.

Nevertheless, it would not surprise me if some of my readers take issue with me when I refer to the coming Catholicism. There are still with us those who assume that Catholicism and Protestantism is Protestantism and never the twain shall meet. In this I believe they are mistaken. My contacts with both Protestant communions and leaders lead me to believe that nonconformity is in a stage of transition and that the tendency is decidedly toward a rapprochement toward things Catholic. It is becoming increasingly clear that denominationalism is not meeting the needs of the modern world. Discerning leaders are conscious of this fact which in turn is making for a larger outlook and a greater spirit of fellowship.

But then, it is not enough for me to say that Catholicism is making headway. Some of my readers, like the proverbial Missourian, may want to be shown. I shall desire to be specific and prove that there is a great deal of vitality behind the title of this article. The reasons I am to put forward are not by any means the only ones that are in evidence in the modern Christian world and I make use of them because they are the ones most likely to be of interest to the readers of this weekly. Here they are:

In the first place there is a great urge, everywhere expressing itself, toward a reunited Church. Last fall I attended a unity conference held in Trinity Church, Boston. At the first evening service the distinguished Bishop of Massachusetts introduced as one of the speakers a Congregational minister from Portland, Maine. I do not now recall much of his sermon but there was one striking sentence which has stuck in my mind like a burr. Said Dr. Turk, referring to our unhappy divisions: "If ever the heart of Jesus was heavy it is now." But even more significant than the statement was his acknowledgment of it. Fifty years ago not many Congregational ministers would have thus spoken. Denominationalism was then the Alpha and Omega of Church life. To disturb the *status quo* was to invite ostracism.

How the times have changed. How our outlook has broadened. How the hearts of men everywhere have been warmed across the years. The same night I heard Dr. Turk it was my pleasure also to listen to Bishop Slattery. "The Church of the Living God," said the distinguished Bishop, "must stop going forward like five little kittens and march forth like a mighty army." How such words would have gladdened the heart of his great predecessor, Phillips Brooks!

In the second place the unusual emphasis now put upon worship all points to the coming Catholicism. There is no doubt about it, Protestants have placed altogether too much stress upon the sermon and not nearly enough upon the fact that men go to church to worship God rather than to hear a man preach. I do not believe we ought to neglect the spoken word as is sometimes the temptation to do, especially where its importance is minimized, for it has been through the foolishness of preaching that many have been brought into the Kingdom. I would not want a more worshipful service at the expense of preaching, nevertheless I cannot help but agree with Gamaliel Bradford when he says there have always been many ministers and few great preachers. Indeed, he goes so far as to say that the disintegration of Protestant congregations has been expedited by this fact more than anything else.

LET a man go to church merely to listen to a sermon and he may go on his way, not rejoicing, but with a lean soul. Let a man go to church to worship God and he will go back to his labors refreshed and equipped for the tasks of the workaday world. The Lord is always in His Holy Temple where deep calls unto deep. This is being increasingly recognized by nonconformist leaders. Indeed, just the other day I received from a prominent Congregational minister in Massachusetts a tract on the necessity of our putting more stress on worship that might easily have come from the pen of a man like Father Hughson of the Order of the Holy Cross.

And this has led to one other trend in modern Protestantism, namely, the new style of architecture that has come into vogue. Yesterday we built meeting houses. Today a beginning has been made in the erecting of houses of worship. Yesterday we talked about the beauty of holiness. Today we make frequent reference to the holiness of beauty. Some of the square box churches still to be found in parts of New England are making their way to the graveyard and their burial services are being conducted by many a nonconformist preacher who because of the change that has taken place thanks God and takes courage for the morrow.

Last year I was in Springfield, Vermont, and worshipped with the Congregationalists. A stranger might easily have thought himself in an Anglican church. The minister afterwards told me of a man who came up to him and said: "Dr. Jones, when I come into your church now it makes me want to behave like a gentleman!" May his tribe increase.

Moreover, there is a remarkable trend toward making a more frequent use of the Sacrament. Heretofore, for instance, many Protestant churches have celebrated the Lord's Supper, as it is commonly called, but six times a year. Today there is a movement toward a more frequent celebration. When I asked my own young people who were going to hold an Easter sunrise service whether they would prefer short talks by some of the boys and girls or partake of Holy Communion they chose the latter. This to me is both significant and heartening. Not only are the churches having more frequent eucharistic celebrations, they are also beginning to emphasize the taking of Holy Communion by the sick and shut-in. Formerly a nonconformist minister who went among the sick with his little black bag was a rare exception and while the custom is not yet common it is gaining ground.

LASTLY, one of the signs of the coming Catholicism is the increase in the use of the Church Calendar. More and more are Protestant leaders adhering to the Church year. A great deal of pulpit sensationalism might be avoided by a more extended use of it. We celebrate the birthdays of our national leaders. We take cognizance of important events. Why not therefore a more universal recognition of the heroes of the Cross? It is being done more and more, which is encouraging. Take for example the Lenten season. It is not so very long ago that our nonconformist brethren regarded it as something peculiarly Roman. The very idea of making use of this particular occasion was *persona non grata*. Today all that is changed. I wonder what the old deacons who served my own church here in Colchester would have said had they been alive last spring and read in our weekly calendar, "The fourth Sunday in Lent!" I wonder. And yet today we regard this, which is almost new to us, as something entirely proper and in keeping with the times.

The coming Catholicism, then, points to a greater degree in unity, to a gathering together of the Household of Faith. To be sure, we may not yet have arrived at the place where we can all live in the same house but we have, thank God, reached the point where we can at least visit each other's homes and enjoy fellowship one with another. Our need is not for more conventions to talk over our differences but more fel-



lowship, more heart to heart talks about the many things we have in common. It is our icy isolation that prevents our making even greater progress. We are so very busy building up our denominations that we have little time to build up the Kingdom of Friendliness and Goodwill.

The Kingdom of God is not a building to be occupied but a garden to be cultivated. It is therefore up to all of us to pluck from our own lives the weeds of unbrotherliness and indifference; for "he that would have beautiful roses in his garden must have beautiful roses in his heart."

Only thus can the flowers of denominationalism be transplanted and made like unto the Lily of the Valley, a thing of beauty and a joy forever.

### ON WISHING THAT I WERE A JEW

BY THE VERY REV. ROBERT S. CHALMERS  
DEAN OF ST. MATTHEW'S CATHEDRAL, DALLAS, TEX.

HE was a very pleasant spoken, mild mannered little Jew, timid and deferential beyond anything I had previously met. The long journey northward had begun for me at two o'clock in the afternoon but he had boarded the train at El Paso the day before. He was hungry for company and as soon as I dropped my book he started up a conversation. It lasted through dinner and kept on in the smoking room. I found that we had many mutual acquaintances, that his name was Gottlieb, that he married late in life, and that he had an only child, eight years of age, who was the apple of his eye.

Just as it came near time to retire, he looked at me rather curiously and said:

"I think I heard you say that you were Scotch."

"Yes," I said.

"Would you mind if I was to tell you a Scotch story that my little Anton brought home from school the other day?"

I said, "No, by all means tell it."

Anton had come home from school and had said:

"Papa, may I tell you a Scotch story?" and Papa had said "Yes."

"Do you know, Papa, why it is," said Anton, "that the Scotch boys do not like the schools in El Paso?"

"No," said Papa.

"Well, it is because they have to pay attention."

At that point he laughed loudly and evidently expected me to do the same. I complied with as much grace as I could. It was certainly no worse than the average run of American-made Scotch jokes. I turned to him and asked him why it was that ten years ago we used to hear jokes at the expense of his race as well as at the expense of the Scotch and Irish, but that nowadays all jokes are at the expense of the Scotch.

Mr. Gottlieb gave me a shrewd look and said:

"Ah, my friend, we own the vaudeville houses—you do not."

I thought about it. At first I felt inclined to wish I were a Jew. Then I felt better. I was proud to be an unworthy member of a race that could enjoy American-Jewish jokes at our own expense—and had no desire to exercise financial pressure to preserve our dignity.

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Mr. Gottlieb told me to remember him to Mr. Aronson in our own city. I knew Mr. Aronson very well. He and I have been fast friends for a long time. He is one of the most enlightened and generous of his race, and a benefactor of every charitable institution in this city. I conveyed Mr. Gottlieb's greeting to him.

By and by he asked me how the Home for Children was getting along, and the girls' school, and the Old Ladies' Home. I told him. He had been a generous benefactor to all three.

The conversation drifted for a while and he pointed out the fact that some of our people had made very large gifts to a new children's hospital, that a liberal Episcopalian had given \$50,000 to the Y. M. C. A. drive. Mr. Aronson remembered that the same generous soul gave \$1,000 to help the Church school for girls when it was in dire straits. (He himself, a Jew, gave us far more.)

"Remember, Dean," he said, "we love to give to your insti-

tutions, we think you do good work. But I do not understand you Episcopalians. You give big sums to community enterprises, support hospitals, and the Community Chest, and allow your own Church and your own schools to get badly in debt. You do not support your own charities. That is what I cannot understand. We maintain our own synagogues, we maintain our own charities; we would feel ashamed to ask the public to look after our philanthropy. With our surplus we give to community betterment, but you allow your own religion to go begging while your rich men give their money outside of their household of faith."

Of course, there was nothing for me to say. Then I almost wished that I were a Jew. One wondered whether some of our best and most loved people all over the country imagine that a reputation for liberality will cover up their neglect of their own household of faith. One wondered if the gifts were altogether disinterested. One wondered if they gave liberally to public enterprises because everybody knew about it and were stingy with the Church because there was little publicity. And one wondered also if they thought they deceived the public.

Yes—almost I wished, then, that I were a Jew.

\* \* \* \*

My wife and my child came home from the movies. They do not often go. My daughter has reached the age of impetuous young womanhood—very modern, very eager, and with much youthful impatience with any form of injustice. I heard her come upstairs to my study, two steps at a time. The door was flung open.

"Daddy, why is it that they always put priests of our Church on the screen and always put them in a false position?"

I tried to answer her calmly, but in vain.

"But you never see a Roman Catholic priest caricatured or a Jewish rabbi caricatured. It is always one of our clergy. It is not fair!"

"No, it is not, but our people do not get excited about such things. Roman Catholics care, Methodists care, Jews care."

I wondered what it would be like to be a Jew.

### THE PARISH HOUSE AND CHURCH SUPPORT

(Continued from page 396)

give up our evening service because the people did not come to it. If the people did not want it, we would not have it. They come out to the morning services on the average of about 150 out of 402 communicants. I record this because I feel that men and women respond to the appeal of the Church when the Church appeal alone is used.

We can support our churches without depending upon the parish house for money. We can gather in more people to our Church if we insist on religion and do not subordinate the altar and Church worship to pleasurable activities and social times. The Church and her teaching, her Bible and Prayer Book, will save souls; we are not called to amuse people, and I hardly think that suppers and dances and games will prepare for the eternal life.

"The early Church prayed in the upper room, while the modern Church cooks in the supper room."

### PRAYER

THE SORT of illustration which rises to my mind in connection with prayer is that of the dog which wants to go for a run, and lies on the carpet with his eyes on you while you write a letter.

He doesn't bark or whine, but just looks, watches. If you raise your eyes he wags his tail. His appeal though voiceless is simply eloquent. It is an attitude which expresses a relationship of faith, affection, patience, and of implicit trust in your goodwill. I know of no better illustration of the true attitude of the self towards God; it can truly be called prayer. You see how it implies a previous thinking and recognition. The dog would not do it for a stranger, it would whine distressfully and scratch at the door. But for its master it waits because it knows him.

—Bishop Carey.



# A Quiet Room

By the Rev. George Clark

IT IS quiet at Saint Saviour's, very quiet. The hospital stands somewhat apart from the town at the top of a long, gentle slope which suddenly reveals itself as a really sizable bluff above the river. From my window I could look out miles across the valley to the hills which shut off Baraboo, and beyond and above them to the hills which shut in Devils Lake. It is quiet at St. Saviour's, and quiet I needed and had to have. But there is more than quiet at St. Saviour's, there is peace. "The peace that passeth understanding" has come down and lodged there. And in the beauty, the quiet, and the peace my weary being came to rest.

For some days I lay propped in the pillows and looked out over the silver river, the budding trees, the freshly plowed uplands, and the grim and friendly hills. It was quiet and I was tired. It was lovely and it called to me to rest. Early in the morning and late in the afternoon a whiff of incense floated down the corridor to my quiet room. Once or twice a day I heard the chapel organ playing softly and far away. Sometimes I heard, or thought I heard, a deep-toned gong calling the Sisters to prayer. But always it was quiet everywhere. And in the quiet I lay propped on pillows, too tired to read, too worn really to pray.

But I had my rosary, a lovely thing, the gift of a dear friend in the Latin Church. The great beads of clouded Irish horn made me think of moonstones and I could shut my eyes and hear the surf at Redondo and see Catalina looming above the haze. I was too tired really to pray but the great clouded beads slipped somehow through my fingers and my tired mind somehow framed the prayers and I drifted off to sleep as I hadn't slept for months, and drifted back to consciousness again to find the beads still in my fingers and rest and strength just a little nearer. And so I'd begin where I'd drifted off and try again to pray. But my mind wandered so.

I thought of the Buddhists and those interminable rosaries I used to see in curio shops in Los Angeles in my boyhood. I thought of Moslems and the beads they use to help themselves along the road to God. I thought of the legend of St. Dominic and of M. Coué and his string of twenty knots and his formula. I wondered vaguely—for I was very, very tired—why St. Dominic's rosary was superstitious and M. Coué's string was scientific and what was the difference between science and superstition anyway. And since our Lord came not to destroy but to fulfill I wondered if the beads wouldn't have been baptized into the Church anyway without any help from either M. Coué or St. Dominic. . . . So I would drift off to sleep again until Sister Concordia came to bring me back to reality and orange juice. Then I would look at the sun-kissed country, the beads would somehow slip through my fingers, my lips would somehow frame St. Gabriel's words, the Church's prayer, and I was off to sleep again.

THEN the day came when I wanted to read. Sister propped me a little higher, pulled a stand to my bedside, unpacked a row of books from my suitcase, and left me to myself. I apologize to no one for starting with *Murder at the Keyhole*. I like detective stories when I'm tired, and I was tired. But I had more on the stand than murders without clues. I had a string of those little books which just fit into a pocket and which have helped to fill so many hours that might have been wasted otherwise.

For one item there was the *Preces Privatae* of Bishop Andrewes in the little edition edited by A. E. Burn, D.D. It didn't take me long to discover that I was too tired to follow Bishop Andrewes in my prayers. One has to be very much "all there" to pray with that great Saint of God. But I had drawn so much good from so much of the book in days and years gone by that it comforted me just to have the little book nearby. I thought of Father Deigh who had introduced me to the book and to so much else that was staunchly Angli-

can and truly Catholic, of Dean Rowsmaniere who taught so many people how to pray with Bishop Andrewes, so many more how to pray at all. And though the little book represented a level I could not reach from my pillows I was glad it was there.

*The Imitation of Christ* was kinder to me. I had Brother Leo's translation with me. But it wouldn't have mattered whose translation I had, I would have found somewhere what I needed. I always do. So does anyone else who knows the book and loves it. Next to the Bible, the *Imitation*; there must be literally millions the world over who would choose that way. I feel sorry for the Christian who doesn't know and love the *Imitation*. He doesn't know how rich is his heritage. Sick or well there is always help in the *Imitation*. It fitted into my hospital life as neatly as it fits into my life in my parish at home.

AND I also had *Altar Stairs* by Dr. Joseph Fort Newton. Like Dr. Newton I was reared in heresy and schism. I was reared in an atmosphere of true piety but also I was reared as just stated. As a boy I was used to endless prayers, formless and ungrammatical. So that if I had had no other standards than the prayers of Brother Mason and Elder Dykes and Dr. Clatworthy I might have thought *Altar Stairs* a book of marvels. But I've been a priest for some years now, a Churchman some years longer. I've prayed the prayers of our own Liturgy a good long while. I've used the Little Office on my travels and the Orthodox Service Book in my study and in my meditations in the church. And most of the prayers in *Altar Stairs* are too long. Out of any number of them one may pick one paragraph which is in itself an adequate prayer. It is the rose and all the rest is bush, the jewel and all the rest is rock.

And I suspect the prayers were written while the author was still on his way. There are many of them, indefinite, permeated with the modern Protestant horror of really committing oneself to anything or anybody who is clear-cut and hard-and-fast. I fear that in the Church of the Divine Paternity he prayed rather vaguely to a What and at the altar—or for that matter "where Morning and Evening Prayer are appointed to be said"—we pray concretely to a Who. Still the little prayers hidden in the bigger ones are very much worth while. The fun of digging them out, the joy of making them one's own not only helped materially to pass away the time but added, permanently I hope, to my equipment for the work of prayer. A book like this is good for anyone who really wants to put beauty into his prayer life. For one who preaches as often as I do in the Protestant meeting houses in the town it will be well-nigh invaluable.

BUT I must confess I got very little out of *A Quiet Room* by the Rev. Ambrose Reeves. The introduction by Bishop Booth was splendid. I expected that. So many people who write introductions are merely informed about God but Bishop Booth really knows Him. He knows God and knows Him well and so he is reverent and sincere and quiet. And isn't this one of the marks of the people who do know God that they are quiet? But after the introduction by the Bishop I felt the meat was all gone and only the bone and gristle remained. I don't want to be unfair. I was in a hospital and I was sorely in need of rest. And the book was compiled for group use. Now I'm not a group. My senior warden said I was "a handful" but even that leaves me only one. So maybe I was in no shape to judge the book; but I didn't like it.

*Gold, Frankincense, and Myrrh*, by Esmé Ratcliffe, was quite another story. As the trees grew leafier and the grass greener and the awful weariness grew less the beads were more and more under my pillow and this little red book was more and more in my hand. I needed it. The Gold helped to replenish the emptied treasury of my soul. The Frankincense perfumed an



unlovely spirit. The bitter Myrrh was tonic. A soft or sloppy book would have made me sorry for myself. The stark reality of this book made me want to be up and out and at work. And yet the book helped very greatly too, to keep me from impatience. If I must wait I would wait cheerfully. About half the book seemed to be what I needed then. The rest of it fitted in as I spent my convalescent days on a sunporch in Chicago.

And I must not forget *Mother Eva Mary* by Mrs. Harlan Cleveland. Alone in my room, seeing no one save the Sisters and the priest of our own parish, it was good to meet a Sister of our own communion. Mother Eva Mary must have been a charming woman. Certainly she was a great Christian. And can one really be a follower of Christ and not have charm? Think of Fr. Field or Fr. Larrabee or Dean Rousmaniere and the answer is bound to be "impossible." Mary and Martha in one, that must have been Mother Eva Mary. She did so much that was so greatly worth while. Yet in the telling it was just each day's work as it came. Perhaps after all that was her secret. She did her work as it came, not next fall nor just after the synod, nor as soon as the parish house is painted, but as it came. Nearer the Lamb of God than we, may she pray for us who find it so easy to put off.

And lastly: did you ever read *A Black Pigeon?* I read it coming home on the train. It's a corker.

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### A CHILD'S PRAYER

Night

GOOD NIGHT, Lord,  
Take in the light,  
Guard me safely  
Through the night.

God bless mama,  
Daddy, Sue,  
God bless me and  
God bless You.

Morning

HELLO, Lord,  
Hang out the sun,  
So we'll know  
The day's begun.

Make it nice  
So I can play.  
And make mummy  
Say I may.

When daddy comes  
Home with the stars,  
Make him bring me  
Chocolate bars.

MARIE WILLIAMS VANDEGRIFT.

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### DEPENDENCE ON GOD

A SENSE of dependence on God brings with it an independence from the world which frees the individual so that he can reach a balance in his emotional life, an added efficiency, and an unbiased judgment resulting in a better integrating of his personality.

The person who is entirely wrapped up in worldly things and his own welfare will always be swayed by changing circumstances. He is the servant of every impulse and every sensation which comes to him from the outside world. His personality is broken up, by these changing responses, into fragments, each of which takes charge when that circumstance to which it responds best is the most overpowering.

But he who centers his dependence on God, and tries to respond only to those impulses which answer to God's commands, is freed from dominance by any outside influences. His personality becomes a whole because it is responding only to one overpowering influence. Freed from the necessity of making numerous responses, he is independent in his life. There are things in his environment which may hurt the body, but there is nothing which can do him lasting injury or blot him out as an individual.—REV. HAROLD HOLT, in *Building the City of God*.

### THE BLUE RIDGE INDUSTRIAL SCHOOL

BY BESSIE T. TURNER

THE Blue Ridge Industrial School at Bris, Greene County, Va., was founded for the purpose of meeting a need generations old and of solving a problem which few had cared to attack. The need was for opportunity, back among the lonely hills and hollows of the Blue Ridge, and the problem was how to make an opportunity available in the face of such real and almost hopeless obstacles as great barrier mountains, miles of tortuous rocky road, and scores of treacherous little streams. To those deeply interested it became apparent that the boys and girls of the mountains must help to create and develop their own opportunity among their own native hills.

And so it was that the Blue Ridge Industrial School was begun, bringing in the form of academic and industrial training and, better still, of religious teaching, a chance of self-development to the young people within its reach.

It is interesting to note that the school was founded at a rather critical time in the history of the hill people. After generations of detachment from the outside world, the use of the automobile and the consequent demand for good roads was about to break up, to no small extent, that isolation which had made conditions what they were. We immediately ask, "With the question of isolation to a certain degree settled, is not the problem of greater opportunity at least partly solved?" It does not seem so. The people of the mountain communities needed the steadying and strengthening influence of an institution like the Blue Ridge Industrial School to help them make the proper adjustment to changing conditions, to guide them in forming new contacts and developing a new outlook. All this we believe the school has done.

It was in 1909 that the Rev. George P. Mayo, the founder of the school, took the initial step toward its establishment. By January, 1910, land had been bought, one simple building had been erected in a crude little clearing in a thick wood, and a handful of little mountain girls, half curious, half frightened at what was before them, had been gathered in. There was little money and no assurance that the work must succeed, beyond the conviction that earnest effort to meet an existing need must *somehow* be justified.

And what of the school today? Our student body is one hundred and sixty strong and our high school department is accredited. While we have had our inevitable disappointments in regard to individual pupils, our students as a whole form a body of young people of whom we are justly proud. The same may be said of those who have passed out from the school to do it honor by upright, useful living. Today four of our students are at the University of Virginia, another is at Virginia Polytechnic Institute, and one young man will graduate from the Theological Seminary at the end of another year. Many of our girls have become nurses and teachers. Our old pupils love to come back to us for holidays and special occasions. We feel that our system of work and credit has emphasized the dignity of labor and fostered independence and self-reliance.

A present objective very dear to the heart of everyone connected with the school is the building of the Bishop Gibson Memorial Chapel. Our need of a church has grown greater each year as our numbers have increased, and the school auditorium, as a substitute, has been less and less satisfactory. It is hard to make our young people realize that "the Lord is in His holy temple," when the familiar atmosphere of daily life seems all about them.

Bishop Gibson was an interested and sincere friend of the school, and it is hoped that many, in grateful and loving memory of him, will be moved to help with the building of the chapel. The fund for its erection is far from complete, but work will begin shortly with the earnest hope that what is needed will come.

It is scarcely necessary to comment on the position the school occupies today, for it has become well known. In the community its leadership is valued and its influence for good unquestioned. Throughout the surrounding country and even throughout the state there is recognition of what it has done and of what it plans to do, and helpful coöperation has been given. Surely, if we build our hopes of the future upon the blessings of the past, we have reason to be happy.



# AROUND THE CLOCK

By Evelyn A. Cummins

ONCE more the anthropologist presents us with an enlightening bit of news about religion. This time it is a scholar from the University of California who brings news of the religious ceremony of Yuma Indians.

The original ceremony was a commemoration of the death of the creator, Kukumat, and was inaugurated by his divine son, Kumastamxo. This "savior" taught men endurance, physical courage, and stoicism in the face of death: and these powers were brought to men by the original ceremony he performed on the sacred Mount Avikwaame.

Subsequently the rite has become an occasion of mourning for the dead of the tribe, and of expressing the tribal solidarity. Original ritual elements, however, survive in a reproduction of the cosmic battle between good and evil. The overlay of individual commemoration of the dead is of recent origin, having been traced to contact with the Diegueno tribe, but it is supposed by the Yuma to be as old as creation. A few of the oldest tribesmen who recall its recent introduction will only rarely speak because they do not want its sanctity questioned. Clearly, religious control is pretty much the same among all peoples!

THE problem of the conscientious objector is looming large in these latter days. Soon after the pronouncement of Justices Holmes and Brandeis against the Supreme Court decision excluding Madame Schwimmer from citizenship, one of America's leading theologians has been refused citizen's papers in a naturalization court. None other than Professor Douglas C. MacIntosh of Yale Divinity School was refused naturalization in Connecticut because he stated: "I am willing to support my country, even to the extent of bearing arms if asked to do so by the government in any war which I can regard as morally justified. But I am not willing to purchase American citizenship by promising beforehand that I will be ready to bear arms for my country in any and every war in which my country may engage, whether morally justified or not. I will not promise that I would support the government in a war in violation of the so-called Kellogg Pact, for instance."

If many more cases of this sort, especially when involving so temperate a statement as the above, come before the public, the ludicrous character of recent rulings must surely become apparent.

Meanwhile the Civil Liberties Union has addressed letters to the churches seeking to enlist their support in a campaign to overcome the effects of the Schwimmer decision. What price peace?

AS A STEP in a safer direction, the Rev. Kirby Page proposed to the Northfield Student Conference the appointment at Washington of a Secretary of Peace of equal rank and power with the Secretary of War. What might not be accomplished by a similar expenditure for peace-promotion of the \$600,000,000 we now spend on the army and navy?

MORE healthy means of security are those of the Young People's Civic Council of Chicago, which is making a drive to secure pledge signers who will promise "to obey the laws of my country so far as they are known to me, without reservation and without exception." The pledge provides for the right to seek changes in the laws by constitutional means.

NEW YORK CITY may soon have behavior clinics for its public school system, to which problematic girls who are in danger of delinquency may be sent for treatment, if the proposal of its superintendent of schools is followed. Three types of delinquents are distinguished in his report: the truant, the school discipline case, and the girl with low moral standards.

Adoption of such a plan might help to solve the national crime problem which now costs the nation \$13,000,000,000 a

year, according to findings of the American Bar Association's Crime Commission.

FIVE million tracts will be distributed in 1929 to combat "the rising tide of atheism," by the American Tract Society. The now familiar charge that American atheists are working hand-in-glove with Russia becomes daily less convincing. Unless these tracts can be supplemented by something more fundamental in the early religious training of our people, and by an intelligent interpretation of God, we fear that mere dissemination of them will not help much. We are reminded of the young atheist who came defiantly into Dr. Fosdick's study and blatantly announced, "I'm an atheist!" "Sit down," said Dr. Fosdick, "and tell me what kind of God you don't believe in." When the student had finished his description of a bearded old gentleman seated on a cloud, et cetera, Dr. Fosdick put out his hand and said, "Let's shake. I'm an atheist, too." And then he expounded the sort of theism that can command intellectual respect. We doubt if that student would have read *Pilgrim's Progress* or one of the 5,000,000 tracts.

SIXTY-THREE young women are every day needlessly sacrificed by death in childbirth in this country, because of inadequate maternity care, according to Miss Frances Perkins, Industrial Commissioner of the New York State Department of Labor. This death rate is the highest of any civilized country in the world.

AFTER sixty years of Christian missionary effort, Japan shows a total of 154,000 Protestant members, and about the same number more when we include adherents of the Greek and Roman communions. This is only a Volstead percentage of the empire's population: one-half of one per cent.

The *Japanese Advertiser*, however, contends that these figures do not adequately represent the influence of Christianity in the country; and attributes to Christian influence the improved status of women and the new consciousness of the dignity of service to the weak. The distinctive feature of the Japan missionary enterprise is the vigor of the native churches, which have there taken over their own control to a greater extent than in any other mission field.

AN historic Bible has been stolen. From the famous church of Aghia Lavra in Greece, thieves have taken the Bible on which the Greek patriots of 1821 swore loyalty in their war for independence from the Turks. The book bore a high intrinsic value because it was studded with diamonds. If the vandals are as sentimental as some American thieves they will at least return the Bible, though they keep the thousand-odd diamonds.

A NOVEL way of boosting the publishers' industry and stimulating interest in good reading is to be found in a new Feast of the Book, celebrated on May 28th throughout Italy in the main cities. On that day a ten per cent discount was allowed on all books bought, and fifteen per cent for all who joined the book club, and lectures, authors' readings, and students' book parades added to the campaign.

THE Soviet Government is making an effort to replace Christmas by the "feast of Lenin." Is such worship more apt to make their citizens better and happier than Christianity? We wonder. We also wonder whether the Soviet people will find themselves happier than on Christmas Day.

THE Dominicans are returning officially to Oxford for the first time since the dissolution of the monasteries. A new building, with a church, costing about \$300,000 is being completed, and when it is finished all English Dominican theological students will take courses at Oxford.



# CORRESPONDENCE

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

## "THE PROBLEM OF ROMANIZING"

To the Editor of *The Living Church*:

I HAVE BEEN following with very great interest your correspondence on *The Problem of Romanizing* and the admirable article, *As Others See Us*.

As a newcomer to the Episcopal Church from another communion, may I be allowed to express my surprise at the enormous importance attached by this Church to matters of external expression? Why should an archdeacon not wear a purple stock if he so desires? The fact seems to me of very much more importance that every one in the Roman Church knows the precise standing and function of a monsignor, whereas nobody appears to have the remotest idea of the canonical standing of an Episcopalian archdeacon. It does not seem to me that it matters particularly whether a bishop wears a cope and mitre or a magpie, as long as we persistently ignore their authority unless their theology happens to coincide with our own.

We have a perfectly sound and dignified Anglican use, and unless I have misunderstood what appear to me to be perfectly clear rubrical instructions, can, as good Anglicans and loyal Episcopalian, rigidly adhere to the ritual and ceremonies of 1549. Why should we desire to alter our national use in the direction of either Rome or the Orient? . . .

There are certain Roman usages that I, for one, should love to see adopted by our Church, but until the General Convention sanctions the services of Benediction, Adoration, and Exposition I cannot see how—I speak as a fool—I as a loyal priest of this Church, bound by my ordination vows to maintain its discipline and doctrine, can put them into practice, however much I may be convinced of their beauty and usefulness.

Our brethren need not worry about Romanizing until we have learned the first lesson of the Roman communion, implicit loyalty and obedience to the constituted ecclesiastical authority. The Mass is the Mass if we say it in overalls. If we can teach the mass of the people the doctrine, discipline, and sacramental teaching of 1549, all the other things will be added unto us.

I am informed that I have not yet acquired the Episcopalian psychology and outlook—I hope I never shall, if it consists in habitually ignoring all constituted authority. As Fr. Williams pointed out in his letter of July 13th we are all tarred with the same brush from a liturgical standpoint. It is all very well to ignore the Articles—but until Article XXV and XXVIII are definitely abrogated by the General Convention, are we as loyal priests justified in ignoring them? We may not approve of them—many of us do not approve of prohibition, but as loyal citizens feel bound to observe it—but law is law.

I came into this Church to enjoy its liberty and freedom—I have found it. But it seems to me, I again speak as a fool, that in many cases liberty degenerates into license, and freedom into anarchy. So long as this state of things exists there is no danger of Romanizing. To the Roman Church obedience means considerably more than ritual, and I do not think that the Church would be seriously alarmed if a bishop appeared in public in the plus fours of Anglicanism or a monsignor in a check suit. Bad taste, even if carried to extremes, does not constitute heresy, although it might, and in our case frequently does, cause a certain amount of unedifying scandal, whether in the form of eurythmic dances, community prayer meetings, or exaggerations of the ritual of other Churches.

Probably I am all wrong, in which case I have no doubt that your readers will hasten to correct me. I am perfectly happy in my new surroundings and in my priesthood, I am proud to exercise my priesthood in our branch of the *Ecclesia Anglicana*, I glory in the title of Catholic, but I must confess that owing to my unfortunate upbringing I cannot understand the attitude of our extremist brethren of all branches. I don't know much about psychology, but can it be possible that we have a denominational inferiority complex towards the Roman Church and an inherited superiority complex towards our Protestant brethren? We have an unsullied tradition, a glori-

ous liturgy, and an undoubted succession. Why not rest contented with our heritage and leave the Roman, Eastern, and Protestant Churches to minister to those Christians who can only be devotionally satisfied with their particular forms of the Church Universal? (Rev.) JOHN R. CROSBY.

St. Elisabeth's, Philadelphia.

## CLERGY PLACEMENT

To the Editor of *The Living Church*:

A BUREAUCRAT thinks essentially in terms of his office and glorifies commissions and committees. This is exemplified in the July issue of the *Spirit of Missions* in the article on *The Placement of the Clergy*, by one of the secretaries of the Department of Religious Education. In this is brought up the plan proposed by this department more than ten years ago, and which I, for one, then opposed.

To remedy what is a drawback to the placing of the right man in the right place, it is proposed to create another bureau, committee, or commission, in whose hands shall be placed all records of the clergy; in other words the *dossiers* of the clerical body, which information shall be "available, under proper regulations to diocesan and provincial bodies." It is true that this national body seems in this plan to have as its function merely "to provide and maintain, on a standard form, the individual records" of the clergy, but who ever heard of a bureau being content with merely keeping records? A bureaucrat revels in questionnaires and lives on statistics. He exists only to create rules and regulations, and he is ever putting forth new ones.

In my mind the question arises, and it is a vital one, what kind of a record shall be kept by this national body? The records kept by the Church Pension Fund have to do with the purely external of a man's career, his age, date of ordination, and his family—and whether his assessments have been paid. For convenience track is kept of his removals from one parish to another. However, none of the above aid in any way to putting a priest in that place where he can do the best work. A man may be a misfit in a parish because the parish is not worthy of him: a saint would fail in a worldly parish. Can this be made a matter of record? Of course, we have many priests who should never have been ordained, and there are many who should never have parishes, and should exercise their priesthood only at the altar. But shall we, to remedy one evil, create another bureaucratic body who shall gather good and evil about a cleric for the inspection of some one in authority? In this article a charge against clerical directories is brought that the information therein given is voluntary, what the priest gives personally. Will these new records contain a man's failure, and from whom shall a man's defects be learned?

Then haven't we enough commissions and national committees in New York, and do they do more than merely function? Is it not time enough to stop making machinery? I have just come from a gathering of clerics, and I learn from them that, with all our departments of the National Council, we have no better Sunday schools than we had in old days, that we are periodically confronting a missionary deficit, and a curtailment of expenses, that our industrial conditions are still bad, and our congregations are still small and lack young people. Let the rector of each parish keep a record of the attendance of his young people and then ask himself the question: Has the machinery devised produced results?

The truth of the business is: all spiritual relations are personal relations and cannot be helped by a secretary sitting in an office. Then this "Placement Committee" is not devised to give a man a living job. It merely suggests and keeps on suggesting, and shows the bishop, and consequently the vestry, the man's record! God help the poor saintly chap who is not young, not a social success, not a financier, or to whom God has not given a handsome appearance and a smooth voice!

Let us bear the ills we have rather than make a whip with which we may be scourged.

Murray Hill, N. J.

(Rev.) H. P. SCRATCHLEY.



# BOOKS OF THE DAY

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

THE HISTORY OF FRANCISCAN PREACHING AND OF FRANCISCAN PREACHERS, 1209-1927: A BIO-BIBLIOGRAPHICAL STUDY. By Anscar Zawart, O.M.Cap. New York: Wagner. \$1.25.

THIS volume will necessarily enjoy a very limited appeal. It will be of value chiefly to those whose interest in Franciscan studies is established, or to such as are concerned for the technical tradition of homiletics. There is, however, a mass of material of curious interest designed to fill the want complained of by Heribert Holzapfel in his *Geschichte des Franciskanerordens* (Freiburg, 1909), that judgment on many professed followers of the Poor Man of Assisi must wait a detailed study of Franciscan preaching. This our author endeavors to supply, in outline at least. Early monasticism had no place for preaching. Monks were specifically enjoined to remain cloistered, and in no wise to wander from town to town preaching the Gospel to such as would hear. There was no apostolate of preaching. To this Francis devoted himself, and was imitated therein by all his immediate followers. Roger of Wendover has it that "on Sundays and feast-days the brothers went forth from their convents to preach the Gospel in parish churches." By this means contact was established with the normal parochial life of the Church at large. Ultimately the Order was drawn on into the universities and thereafter devoted its energies as much to teaching as to preaching. The interest of the historian has been centered not unnaturally upon the former stage of monasticism to the neglect of the Franciscan essential apostolate, that of preaching. It is to the investigation of this neglected field that our author has devoted a volume of some 346 pages, the seventh in the valuable series of Franciscan Studies, published under the general editorship of the Rev. Felix M. Kirsch, O.M.Cap., Litt.D.

J. A. R.

A LITTLE BOOK that ought to appeal to many readers is *Christ's Way and Modern Problems*, by F. de W. Lashington (Revell, \$1.00). It is delightful in its simplicity and directness. Though mentioning several of the great problems that confront youth today, the author neither analyzes nor discusses the problems; instead, he puts the emphasis on the only real and effective answer—the way of Christ. This way, he shows, is not so much a *Via Crucis* as it is a way of high and glorious adventure. To be truly followers of Christ demands not simply a desire, but a practice, and so the writer stresses the need of daily communion with God, and offers suggestions to this end. The aim of the book is well summarized in a brief prayer quoted at the end: "Help me this day to manifest God and to make others happy."

An appreciative introduction is written by Bishop Rhineland. The only fault I find with the book is that it is too brief, but as it is written primarily for young people, this brevity is perhaps a real virtue.

A. S. L.

THE STREAM of books on the alleged conflicts between theology and natural science is endless, largely because of the lack of agreement as to the precise respective limits of the two. Professor Thornton Whaling, D.D., LL.D., Litt.D., of the Presbyterian Theological Seminary in Louisville, adds one more, consisting of three lectures on the John Calvin McNair Foundation, delivered at Chapel Hill, N. C., and entitled *Science and Religion Today* (Chapel Hill: The University of N. C. Press, 1929. \$1.00). He describes himself as "an undisguised Augustinian and Calvinist," but is no "Fundamentalist," for he refuses to use Scripture as a source of information on scientific subjects. His first lecture is a defense of the rights of natural science; the second on the relations of natural sciences to philosophy; and the final one on their relations to religion. His

primary contention is that the spheres of religion and natural science are entirely separate, and therefore that, rightly understood, there can be no conflict between them. The supposed conflicts are really between the conclusions of those who fail to observe the limitations of one or the other field. He does not face the fact that the Christian religion involves, and is largely based upon, claims of knowledge which, although treated by theology in their religious aspect, are inevitably scrutinized by natural science in their scientific bearing. Theology and natural science do *intersect*; and the mutual bearings of certain theological and scientific contentions respectively do raise problems not easily admitting of generally accepted solutions. Dr. Whaling is too sweeping, although much of his argument is reasonable—sometimes more dogmatic than persuasive, and not facing difficulties adequately.

F. J. H.

THERE HAS APPEARED a very brief (24 pages) catechetical manual entitled *The Shorter Catechism of the Eastern Orthodox Catholic Church*, revised and completed by Bishop Theophilus (Patriarch Tikhon's Memorial Fund. 1121 N. Leavitt Street, Chicago, Ill. Paper, 25 cts.). It is terse, direct, and well-constructed. For a brief summary of the Orthodox faith and practice this pamphlet (often in un-idiomatic but charming English) will serve admirably.

F. G.

## RECENT FOREIGN PERIODICALS

THE October-December (1928) number of the *Internationale Kirchliche Zeitschrift* (18:4; 36:144), Berne, traverses the same ground as the *Bericht über den XI Internationalen Altkatholiken-Kongress in Utrecht vom 13 bis 16, August, 1928*. The latter—the "Report of the 11th International Congress of Old Catholics in Utrecht, August 13-16, 1928"—contains the program and the text (German or Dutch, with two brief addresses in English) of the speeches. They are of an unusually high order intellectually and are a significant evidence of the cultural and theological vitality of Old Catholic scholarship. Of particular interest are two papers which happen not to be by members of that communion: Dr. Heiler's on The Religious Movement Within Present-day Roman Catholicism and Dr. S. Zankow's on Catholicity and Old Catholicism. The former is an ex-Roman Catholic who is leader in the High Church movement in German Evangelical Protestantism; the latter is of the Bulgarian Orthodox Church.

The recent numbers (XIII:3-4, and XIV:1, Nos. 48-50. November 1928—Jan.-Feb. 1929) of *Orientalia Christiana* contain an excellent series of book reviews on literature— theological, historical, and polemic—on the Roman-Orthodox questions. One must turn to this publication or to *Irenikon* (published by the Monks of Reunion, Amay-sur-Meuse, Belgium) for any competent reviews of Russian, Czechish, or Polish theological books, which enhance further the value of this able series. Fr. Spácił writes in Latin (XIII:3 and XIV:1) a searching theological study of the Doctrine of the Separated Church of the East in the Most Holy Eucharist. His bibliography spreads over eighteen pages, and includes all sorts of languages. The essay is drafted in the typical Latin form—regimented and arranged with a lucidity of sequence that is comforting to the mind. It is amazingly documented and loaded with references—chiefly Greek and Russian—and takes cognizance of the diversities in viewpoint of Eastern theologians. In any serious statement of Orthodox theology the work here begun will be indispensable.

F. G.

A LITTLE child's prayer: "Pray God make all bad people good, and the good people nice."



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Agents also for (London) *Church Times*, weekly, \$3.50; *The Guardian*, weekly, to the clergy, \$3.75, to the laity, \$7.50; and the *Green Quarterly*, the Anglo-Catholic Magazine, \$1.15.

## Church Calendar



### JULY

- 21. Eighth Sunday after Trinity.
- 25. Thursday. St. James, Apostle.
- 28. Ninth Sunday after Trinity.
- 31. Wednesday.

## CALENDAR OF COMING EVENTS

### JULY

- 22. Summer school for town and county ministers, at Cornell University, New York. Provincial summer conference for colored Church workers, St. Paul's School, Lawrenceville, Va.
- 29. Conference for Church workers, Evergreen, Colo.

## APPOINTMENTS ACCEPTED

BECKWITH, Rev. WALTER L., formerly vicar of Grace Church, Dalton, St. Martin's Chapel, Pittsfield, and St. Luke's Church, Lanesboro, Mass. (W.Ma.); to be in charge of the mission of the Good Shepherd, Fort Defiance, Ariz. August 1st.

CRAIG, Rev. WILLIAM ELLWOOD, formerly minister-in-charge of the Church of St. John the Evangelist, San Francisco; to be minister-in-charge of the Church of the Epiphany, Los Angeles. New address, 149 No. Sichel St., Los Angeles. June 20th.

ELLSWORTH, Rev. WOLCOTT W., formerly of Sunnyside Mission, L. I.; to be assistant at St. Mary's Church, Brooklyn, N. Y. New address, 230 Clason Ave. July 10th.

KINGS, Rev. WALTER G., formerly priest-in-charge of St. Ambrose's Church, Antigo, Wis.; to be rector of Grace Church, Chillicothe, Mo. (W.Mo.), and priest-in-charge of St. Philip's Church, Trenton, Mo. New address, Chillicothe, Mo. July 1st.

LUCAS, Rev. ALBERT H., formerly assistant headmaster and chaplain of the Episcopal Academy, Philadelphia; to be headmaster of St. Alban's, the National Cathedral School for Boys, Washington, D. C. New address, St. Alban's School, Cathedral Close, Washington, D. C. July 1st.

SMITH, Rev. MART GARY, formerly rector of Holy Trinity Church, Danville, Ill. (Sp.); to be rector of St. Andrew's Church, Emporia, Kans. New address, 11 East 9th St. June 1st.

SMITH, Rev. LEWIS D., formerly rector of St. John's Church, Mankato, Minn.; to be rector of St. Andrew's Church, Livingston, Mont. July 1st.

TENNYSON, MERRILL G., formerly pastor of the Methodist Church at Lakeview, Ore.; to be lay reader-in-charge of St. Peter's Church, La Grande, Ore. (E.O.) Address, St. Peter's Rectory. Mr. Tennyson is studying for holy orders.

## RESIGNATION

CHAPMAN, Rev. CHARLES FREDERICK, rector of St. John's Church, Butte, Mont., because of continued ill health. He has been elected rector emeritus of that church. For the past two years he has been living in Los Angeles, Calif. His present address is 1762 43d St.

## SUMMER ACTIVITIES

ASHWORTH, Rev. JOHN V., of Rochester, N. Y.; to be in charge of St. Stephen's Church, Beverly, N. J. Address, 158 Warren St.

BARBER, Rev. H. H., rector of the Church of the Good Shepherd, Augusta, Ga.; "Fassaferrn Inn," Hendersonville, N. C., during July and August.

DES JARDINS, Rev. WESLEY H., priest-in-charge of St. George's Church, Passaic, and St. Peter's Church, Rochelle Park, N. J., is spending his vacation at Northfield, Mass.

FLETCHER, Rev. ALFRED, rector emeritus of Holy Trinity Church, Covina, Calif.; 412 Somerset Ave., Webster Groves, Mo., for the next several months.

GRANT, Rev. PRYOR MCN., of New York City, will officiate at the services at St. John's Church, Boonton, N. J., during the vacation of the rector, the Rev. L. Harold Hinrichs, who will be away from August 1st until after Labor Day.

HYDE, Rev. A. P. S., rector of Holyrood Church, New York City; 80 Greenbridge Ave., White Plains, N. Y., until October 1st.

KNICKLE, Rev. C. E., rector of St. Paul's Church, Philipsburg, Pa. (Har.); to be summer preacher at Emmanuel Church, Boston, during July. Address, The Brunswick, Boston.

MUSSON, Rev. ARTHUR GRANT, rector of Christ Church, Moline, Ill.; to be in charge of St. Agnes' Church, East Orange, N. J., during August, with address at 307 William St.

SAUNDERSON, Ven. JOHN DEB., Ph.D., Archdeacon of Penobscot, Me., and rector of St. John's Church, Old Town; to be in charge of the Church of Our Father, Hull's Cove, Me., during the month of July.

## DEGREES CONFERRED

HARVARD UNIVERSITY—Honorary Master of Arts upon D. B. UPDIKE of the Merrymount Press, Boston, and printer of the Standard Book of Common Prayer.

KENYON COLLEGE, Gambier, Ohio—Doctor of Laws, ALBERT HENRY WIGGIN of the Chase National Bank, New York City; Doctor of Divinity, the Rev. KIRK B. O'FERRALL, Emmanuel Church, Cleveland, and the Rev. PHIL PORTER, Christ Church, Dayton, Ohio.

## ORDINATIONS

### DEACON

DELAWARE—WILLIS E. SEIDERS of Media, Pa., was ordained to the diaconate at Grace Church, Talleyville, Del., on July 11th, by the Rt. Rev. Philip Cook, D.D., Bishop of Delaware. Mr. Seiders is at present engaged in educational work in Pennsylvania, but for the past year has been a lay reader at Grace Church, Talleyville, Del.

### DEACONS AND PRIESTS

OHIO—At the ordination service in the chapel of Bexley Hall, Gambier, Ohio, June 16th, the Bishop of Ohio ordained to the diaconate DONALD VON CAREY, MARCUS B. HITCHCOCK, and JOHN DAVID ZIMMERMAN, and advanced to the priesthood the Rev. WILLIAM CAPERS MUNDS. The Rev. Herman Sidener of Tiffin, Ohio, preached.

SHANGHAI—On May 24th the Rt. Rev. Frederick R. Graves, D.D., Bishop of Shanghai, ordained NI NEN-CH'EN to the diaconate and advanced the Rev. MA TAO-YUAN to the priesthood

in St. John's Pro-Cathedral, Shanghai. Mr. Ma will be serving at Hsiakwan and Mr. Ni will continue in his work in Tsao-ka-tu.

### PRIESTS

ALABAMA—The Rev. ARTHUR LE BARON RIBBLE was advanced to the priesthood by the Rt. Rev. William G. McDowell, D.D., on Sunday, June 30th, in St. Paul's Church, Greensboro, Ala. Bishop McDowell preached the sermon. The candidate was presented by his father, the Rev. Dr. G. Wallace Ribble, rector of Trinity Church, Bessemer. The Rev. E. W. Gamble, rector of St. Paul's Church, Selma, also took part in the service.

Mr. Ribble has served St. Paul's, Greensboro, for about sixteen months: four months as lay reader, and a full year as deacon-in-charge. He will continue as rector of this church, and of the Church of the Holy Cross, Uniontown.

EAST CAROLINA—On July 10th, in St. Paul's Church, Beaufort, N. C., the Rev. JEAN ANDREW VACHÉ was advanced to the priesthood by the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina. The candidate was presented by the Rev. Guy Madara, rector of Christ Church, Newbern, and the Rev. Stephen Gardner, rector of St. Peter's Church, Washington, read the litany and assisted the Bishop in the Communion. The Rev. Walter R. Noe, executive secretary of the diocese, and the Very Rev. Israel Noe, dean of Christ Church Cathedral, Memphis, Tenn., assisted in the laying on of hands. The sermon was preached by the Rev. Frank Dean, M.D., rector of St. Andrew's Church, Wrightsville.

Mr. Vaché prior to his confirmation was a minister of the Presbyterian Church for eight years. He is to become rector of St. Paul's Church, Beaufort, and priest-in-charge of St. Andrew's Mission, Morehead City.

EAU CLAIRE—The Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire, advanced the Rev. LESTER M. MORSE to the priesthood at the Church of the Holy Comforter, Kenilworth, Ill., on Sunday, July 14th. The Rev. Mr. Morse served his diaconate as minister-in-charge of Grace Church, Rice Lake, Wis. Bishop Wilson preached the ordination sermon.

MILWAUKEE—The Rev. CHARLES TATE HAWTREY, curate of St. James' Church, Milwaukee, who was advanced to the priesthood on June 30th, was presented by the Rev. William Charles Binson of Willmar, Minn., and not by the Rev. Z. T. Vincent of Fort Collins, Colo., as incorrectly stated in THE LIVING CHURCH of July 13th.

## CORRESPONDENTS OF THE LIVING CHURCH

### CHANGES AND CORRECTIONS

[See 1929 *Living Church Annual*, pp. 238-240] CENTRAL NEW YORK—Omit, Rev. James J. Burd.

## DIED

ATKINS—At East Orange, N. J., on July 4th, MARY MILLER CHEW ATKINS, beloved wife of George W. E. Atkins and devoted mother of George Chew Atkins and the Rev. John Norton Atkins. Funeral services were held at St. Peter's Church, Essex Falls, N. J.; interment at Prospect Cemetery, Caldwell, N. J.

"Seek peace and ensue it."

ROBINSON—Entered into rest on June 29th, in the 63d year of his age, GEORGE ROMAN ROBINSON, beloved husband of Elsie Hewlett Robinson.

"Farewell! in hope and love,  
In faith, and peace, and prayer,  
Till He whose home is ours above,  
Invites us there."

MADDOCK—Suddenly, on July 1, 1929, at his home, All Saints' Close, Orange, N. J., WILLIAM SHERMAN MADDOCK, beloved husband of Ruby Stalker Maddock. He was for many years senior warden of All Saints' Church, Orange, N. J.

"The souls of the righteous are in the hand of God."

THOMPSON—MARY ELLA THOMPSON, sister of the late Edgar Morris Thompson, of Brooklyn, N. Y., passed away at the home of her sister, Mrs. Benjamin F. Cline, 1510 North New Jersey street, Indianapolis, Ind., on July 4th.

## MEMORIAL

### Henry Easter

In ever loving memory of the Reverend HENRY EASTER, who entered into life eternal July 22, 1922.



MINUTE

George Adam Wiegand

The rector and vestry of Grace Episcopal Church, assembled at their regular meeting on Thursday, July 11, 1929, by this minute, do record their deep grief and sense of very real loss in the death of GEORGE ADAM WIEGAND, senior warden of Grace parish from 1920 to 1929, who entered into eternal life on the evening of July 7, 1929.

Mr. Wiegand had been a communicant of this parish for more than a quarter century and had served continuously on the vestry for that entire period. From the very beginning, he exhibited a deep and vital interest in the affairs of the Church. Coming into the parish at a time when his leadership was needed he began and continued its staunch and loyal supporter until his passing into the life of larger service.

Mr. Wiegand was conspicuous in his services to the parish during the period of the final acquisition and sale of the old Rampart Street property and the transfer of the church holdings to its present site on Canal Street. In the present proposed removal of the property further out on Canal Street, he was a hearty approver, and lived to see the plans for the new edifice come from the architect's office. Our sorrow is that he could not live to see that new church builded.

In the diocese also, Mr. Wiegand served with loyalty and devotion, being a member of the Finance Committee at the time of his death. At various times he has served on other important committees of the diocese.

Faithful and regular in his Church duties; helpful and just in his counsel and advice; utterly loyal to his rectors, his brethren of the vestry, to his parish and diocese; George Adam Wiegand will be sadly missed from our fellowship and communion.

We, his brethren in Christ Jesus, do pray our heavenly Father to grant him increasing life and light with His saints in Paradise. To his family, may God give His own peace which passeth human knowing.

BE IT RESOLVED that a page of the vestry's minutes be set aside to his memory; that a copy of this minute be sent his family; and that a copy also be sent to the Church papers.

Signed: DONALD H. WATTLEY,  
Rector.  
Attest: EMILE F. WAHLIG,  
Secretary.

RESOLUTION

James A. Brown

At a regular meeting of the executive council of the diocese of Duluth, held in the city of Duluth, June 13, 1929, a committee was appointed to bring in the following resolution:

That in the death of JAMES A. BROWN, chancellor of the diocese, the diocese has lost a dear friend, a wise counsellor, a faithful steward, and a devout Churchman.

A man of outstanding character, gifted with rare qualities, he served the diocese faithfully under Bishop Morrison and Bishop Bennett. Kindly, of keen perception, possessed of a rare sense of humor, strong convictions, quick to see the viewpoint of others, his knowledge of canon law made him invaluable in diocesan life and conventions. His response was warm and generous, endearing him to all who met him in a like spirit.

The Lord has called him into a higher service, and while we grieve that we shall meet him no more here on earth, yet we render thanks to our God that it was our privilege to be fellow-workers with him in the vineyard.

May the place of waiting be to him, refreshment, light, endless growth of divine beauty, the face of God transforming him more and more into Himself.

We convey to his sorrowing wife the assurance of our heartfelt sympathy, and of our prayer that our heavenly Father may hold her in His loving mercy and protection through Jesus Christ, and that the Holy Spirit may be her constant comforter.

Be it further resolved that a copy of this be sent to his widow, and a copy be published in the *Duluth Churchman*, *THE LIVING CHURCH*, *The Churchman*, and *The Southern Churchman*, and also be spread upon the minutes of the executive council of the diocese of Duluth.

J. W. LYDER,  
S. J. HEDELUND.

TWELVE INDIAN GIRLS and four babies were among those cared for by the Church Mission of Help in the diocese of Western New York during the past year. There are four Indian reservations in that diocese.

MAKE YOUR WANTS KNOWN

THROUGH  
CLASSIFIED DEPARTMENT  
OF  
THE LIVING CHURCH

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

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

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

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

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

POSITION OFFERED

MISCELLANEOUS

WANTED — ORGANIST-CHOIRMASTER, Trinity Church, Bayonne. One-half hour from Broadway. Mixed choir. Good opportunity for seminarian or college student. Friday rehearsal and one service on Sunday. Write, 141 Broadway, Bayonne, N. J.

POSITIONS WANTED

CLERICAL

PRIEST WISHES TO CORRESPOND WITH vestries seeking a rector, or bishops seeking men to fill vacancies. Age 38; married, infant son, Churchmanship sound; experienced in rural, small town, city, young people, and student work. Chief interest is young people. Now assistant in large city parish. Available in September. Address, W-415, LIVING CHURCH, Milwaukee, Wis.

PRIEST WOULD LIKE TO CORRESPOND with parishes wanting a rector or curate. Address, W-399, LIVING CHURCH, Milwaukee, Wis.

PRIEST, NOW RECTOR EASTERN PARISH, desires change, moderate Churchman with unusual business and Church experience, has absolutely clean record. J-419, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

ORGANIST-CHOIRMASTER AVAILABLE. Permanent or substitute. English Cathedral trained; exceptional qualifications. Pupil late Sir John Stainer. Expert trainer-director, boy or mixed choirs. Capable, ambitious, enthusiastic worker. Recitalist; Churchman. ARTHUR EDWARD JONES, Peckville, Pa.

ORGANIST-CHOIRMASTER, CHURCHMAN, desires change, endorsed expert. Address A. D. 418, LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, RECITALIST, boy specialist desires change. Excellent references. State salary offered. Address, S-420, care of LIVING CHURCH, Milwaukee, Wis.

POSITION WANTED BY ORGANIST AND choir-master. Recitalist. English trained. Director of choral societies. Very successful with boys' voices. Excellent testimonials. Change of climate necessary account wife's health. Apply H-384, LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

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

VESTMENTS

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

S. T. CHRISTOPHER'S GUILD, INEXPENSIVE Gothic vestments, will reopen October 1st, with some imported materials. 25 CHRISTOPHER ST., New York.

CHURCH LINEN

LINEN FOR ALTAR AND VESTMENTS — Special surplice widths. Linen stamped for embroidery. M. C. ANDOLIN, 45 West 39th St., New York. Hours 9 to 1.

PURE IRISH LINEN FOR ALL CHURCH uses, yard or piece lengths at lowest import prices. New Special Number for Cottas .82½. Samples on request. MARY FAWCETT CO., 350 Broadway, New York.

CRECHES

WE HAVE A LIMITED NUMBER OF beautiful imported French crèches, handsomely wrought and hand painted, suitable for memorials and for permanent use in churches. Descriptions, photographs, and prices on request. MOREHOUSE PUBLISHING CO., 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

LENDING LIBRARY

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

BOARDING

Los Angeles, Calif.

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

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

New York

ABERDEEN INN, WEST PARK-ON-HUDSON. Colonial house overlooking river. Woods, beach. Two hours from New York. Rates moderate. Write, ABERDEEN INN, West Park, N. Y.

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

ONE OR TWO GUESTS TAKEN FOR SUMMER, or permanently, by Churchwoman owning home. Terms moderate. Garden, home cooking, large rooms. Box 119, RED HOOK, Dutchess Co., N. Y.

PAYING GUESTS WANTED—PRIVATE home—foothills of the Catskill Mts. Quiet, restful, free from noises. Shady and cool. Modern conveniences. Good table—9 miles out. Terms \$18.00-\$20.00. Address, MISS MILLER, Capstone Farm, Kingston, N. Y.

Washington, D. C.

MRS. KERN'S DELIGHTFUL HOME FOR visitors is permanently located at 1912 G St., Northwest, just three squares west of the White House. It is only five squares from the heart of the amusement and shopping district. Within a half block are excellent dining places at reasonable rates. Mrs. Kern has as fine rooms as are in the best hotels, and caters to guests of refinement, who appreciate comfort, cleanliness, and quiet. Many rooms for couples and for families have elegant private baths. Some rooms have double beds and running water, with detached baths near. Mrs. Kern's service is very superior as well as unusual, her employees of many years being intelligent, trustworthy, and efficient. Her place is famous for helpfulness to women alone, and to strangers visiting the Capital for the first time. When inquiring for arrangements, state probable time of visit, length of stay, and number in party. Rates vary according to accommodations desired.



## HEALTH RESORT

**S**T. ANDREW'S REST, WOODCLIFF LAKE, N. J. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms \$10-\$20. Age limit 60.

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**T**HE ABOVE-NAMED CORPORATION, ORGANIZED under the laws of the state of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interest of the Christian religion, and specifically of the Protestant Episcopal Church, according to what is commonly known as the Catholic conception thereof, and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of THE LIVING CHURCH they shall be paid from the income of the Foundation, if a majority of the trustees deem that "a suitable medium for the accomplishment of the purpose of the foundation." Three trustees represent THE LIVING CHURCH, six the Church at large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

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## SISTERS OF THE HOLY NATIVITY

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

## RADIO BROADCASTS

**K**FBU, 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.

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

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

**W**EAF, AND ASSOCIATE STATIONS OF NBC system. Edison Hour, dedicated to Rt. Rev. William T. Manning, D.D., Bishop of New York, Monday, July 22d, 8 P.M., E. S. Time.

**W**EBR, 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.

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

**W**IBW, TOPEKA, KANSAS, 1300 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.

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

**W**RC, 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.

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

**W**T, 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.

THE CREW of a light-ship off the Atlantic Coast makes regular monthly contributions to the Newport Seamen's Church Institute.

## Church Services

## District of Columbia

**St. Agnes' Church, Washington, D. C.**  
46 Q Street, N. W.

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

## Illinois

**Church of the Ascension, Chicago**

1133 North La Salle Street  
REV. WM. BREWSTER STOSKOPF, Rector  
REV. J. R. VAUGHAN, Assistant.  
Sunday Service: Low Mass, 8 A.M.  
Children's Mass, 9:15 A.M.  
High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction, 7:00 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  
REV. SPENCE BURTON, Superior S.S.J.E.  
Priest-in-charge  
Sundays: 7:30, 8:15, 9:00. Low Masses (last with hymns, for children). Matins, 10:15. Solemn Mass, with sermon, 10:30. Solemn Evensong and Sermon, 7:30.  
Week-days: Mass, 7:30; Matins, 9:00; Evensong, 5:00. Thursdays and Holy Days second Mass, 9:30. Confessions, Saturdays 3:00 to 5:00 P.M., and by appointment.

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

Bowdoin Street, Beacon Hill  
(The Cowley Fathers)  
Sundays: Low Mass and Holy Communion, 7:30 and 9:30 A.M.  
High Mass and Sermon, 11 A.M.  
Daily Low Mass, 7 A.M.  
Extra Mass, Thursdays and greater Holy Days, 9:30 A.M.  
Confessions: Saturdays, 3 to 5 and 7 to 9 P.M.  
Church open daily from 6:50 A.M. to 6 P.M.; Saturdays until 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 Jersey

**Church of St. Uriel the Archangel, Sea Girt**

Philadelphia Blvd. and Third Avenue  
Sundays: Low Mass 7:30; Sunday school 10. Solemn Mass with sermon at 11:00 A.M.  
Benediction: Fourth Sunday at 5:00 P.M.  
Mass on Mon., Tues., Thurs., Sat., 7:30; Fri., 9.  
Confessions: Saturdays from 5 to 7 P.M.  
Spend the summer in a Catholic parish by the sea, among the pines and cedars. Write STOCKTON HOTEL.

## 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 first 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 and 11 A.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.

**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.

## Pennsylvania

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

20th and Cherry Streets  
REV. FRANKLIN JOINER, Rector  
Schedule during alterations to the property.  
Sunday: Low Mass at 7, 8, and 9:15.  
High Mass and Sermon at 11.  
Sermon and Benediction at 8.  
Daily: Low Mass at 7 and 9:30.  
Fridays: Sermon and Benediction at 8.  
Confessions: Friday and Saturday, 3 to 5; 7 to 9 P.M.  
Priest's telephone: Rittenhouse 1876.

## BOOKS RECEIVED

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

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

*Satan As Lightning.* A Novel. By Basil King, author of *Pluck, The Inner Shrine*, etc. \$2.00.

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

*The Gospel According to Saint Mark in the Revised Version.* With Introduction and Commentary. By A. W. F. Blunt, B.D., vicar of St. Werburgh, Derby; hon. canon of Derby; examining chaplain to the Bishop of Derby; formerly fellow and classical lecturer of Exeter College, Oxford. The Clarendon Bible. Under the general editorship of the Bishop of Oxford, Bishop Wild, and Canon G. H. Box. \$1.50.

## PAPER COVERED BOOKS

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

*The New Prayer Book.* An Introduction. By Charles Lewis Slattery, D.D., Bishop of Massachusetts, chairman of the Commission on the Revision and Enrichment of the Book of Common Prayer. 50 cts.

St. Mary's Press. The Convent, Wantage, Berks, England.

*The Diurnal after the Use of the illustrious Church of Salisbury translated into English and adapted to the Original Musick-Note by the Rev. G. H. Palmer, Mus.Doc.* LAUDS AND THE HOURS. First and second instalments.

## PAMPHLETS

From the Author. 485 California St., San Francisco, Calif.

*Vestryman's Guide.* To Canons Dealing With Financial Relations of Parishes and Missions to the Diocese of California and General Church. And Definitions of Governing Bodies of the Church, etc., etc. By Frederic M. Lee, treasurer of the Diocese of California.

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

*The English Church and State in the Feudal Anarchy.* By Clifford P. Morehouse, managing editor of THE LIVING CHURCH. Reprinted from *Anglican Theological Review*, Vol. C, No. 4, April, 1928. 10 cts.

Hamilton Brothers. 120 Tremont St., Boston, Mass.

*The Great Tribulation and the Second Coming of Christ.* A Study of Matthew 24 by W. E. Biederwolf. 20 cts.

The Institute of Social and Religious Research. 230 Park Ave., New York City.

*Trends in Protestant Giving.* A Study of Church Finance in the United States. By Charles H. Fahs.

## YEAR BOOK

The American Library in Paris. 10 Rue de l'Élysée, Paris, France.

Year Book, 1929.



# Anglo-Catholic Congress and E. C. U. Combine for Anniversary Demonstration

"Limits of Endurance" is Suggestive Subject—Dean Sheppard Installed at Canterbury

The Living Church News Bureau  
London, July 5, 1929

THE CO-OPERATION OF THE ANGLO-CATHOLIC Congress Committee with the English Church Union in the joint anniversary at the Albert Hall last Thursday (June 27th) resulted in a splendid demonstration. It should be an incentive to Anglo-Catholics to close up the ranks, and it may be taken, as Bishop Chandler, the chairman, pointed out, as a happy augury of the time when the entire Anglo-Catholic party will unite in one great organization.

The general subject chosen for both afternoon and evening meetings was *The Limits of Endurance*; a vague phrase, perhaps, but pregnant with possibilities. The atmosphere peculiar to meetings of the E. C. U. prevailed in the afternoon, and the dispatch of formal business, which was the preliminary to the speeches, must have seemed a strange opening to those accustomed to the unconventionalities of previous Anglo-Catholic Congresses in London. The speeches were directed to the limits of Catholic endurance in relation to the Lambeth Conference of 1930, and to the findings of the Lausanne Conference. Scholarly papers were read by Professor Whitney and the Rev. H. L. Pass dealing with the historic arguments for maintaining the divine origin of episcopacy as good Church of England doctrine, and the application of that doctrine to modern conditions and problems—notably the South Indian scheme.

The authentic spirit of Anglo-Catholic Congresses was manifest at the evening meeting, when the great Albert Hall was crowded in every part. There must have been fully eight thousand people present. The proportion of men was noticeably greater than on the three previous occasions. The special subject of *Justice All Round* was dealt with by the chosen speakers with firmness and frankness, not devoid of humor.

Fr. Arnold Pinchard opened with a characteristically dignified and effective speech, in the course of which he said that Anglo-Catholics had great cause to complain. The attitude of the official power in the Church of England today toward them and their ideals and methods lacked utterly the principle of justice. The authorities were ready to cozen them with fair and futile phrases, acknowledging the piety, the theological learning, the zeal, and devotion to be found in their ranks. They were acknowledged as one of the great historic parties in the Church; but when it came to the appointment of a bishop or a dean—or, maybe, even a rural dean—as a general rule the Anglo-Catholic did not count.

Kenneth Ingram, who followed, drove the same arguments home. One of his witty remarks I give in full. He said:

"We hear a good deal about the function of the Anglican communion as a 'bridge-Church.' Yet many of those who appear to be most keen on bridge-building want to lop off that end of the Anglican bridge which reaches nearest in its devotional aspect to the Latin form of Cathol-

icism. This is odd, for a bridge is not particularly useful if at one end it terminates in mid-air."

Next, Sidney Dark kept the huge audience interested and delighted by a speech bristling with good things. In demanding justice all round, they were, said Mr. Dark, inevitably, primarily, demanding justice for themselves. The Modernist who denied three-fourths of the assertions of the Christian Creeds had no apparent cause to complain of harsh treatment. The Liberal Evangelical was the spoiled darling of the episcopate. His services were approved; his philanderings with Nonconformists were never censured. It was "roses, roses all the way," with a comfortable preferment at the journey's end. But the Anglo-Catholic was frowned on by authority. Even his friends were most concerned to urge him not to go too far and not too fast!

The zeal of the Catholic priest could not be denied. The learning of the Catholic scholar was admitted even by the Dean of St. Paul's. But the policy of the Church of England might be defined as deaneries for Modernists, bishoprics for divines whose motto was "safety first," and the slums for the Anglo-Catholics. That was a great and honorable distinction. Dolling, Wainright, "Dick" Wilson, and Burn were great names in the history of the Church. Their successors, worthy heirs of a great tradition, were with them that night. But it was not good for the Church that a really great scholar like Charles Marson should eat out his heart in a remote Somerset hamlet. It was not good for the Church that scholars of great distinction should be hampered in their work by the circumstances of their lives. It was not good for the Church that a party which admittedly included a third of the clergy and lay communicants, should have the most meager representation on the bench of bishops.

The last speech, that of the Rev. G. D. Rosenthal, was an impassioned plea for justice to the Catholic party. Coming, as he does, from the Birmingham diocese, where Catholics are systematically harried, it was perhaps natural for him to imagine that Dr. Barnes has many counterparts on the episcopal bench, but the invocation of a fighting spirit, made with all the persuasive eloquence of which Fr. Rosenthal is master, seemed to strike a jarring chord at a meeting which was remarkably free from partisan bitterness.

#### CONVOCATION OF CANTERBURY TO MEET

The Convocation of Canterbury will meet at the Church House, Westminster, on Wednesday next. At St. Paul's Cathedral there will be the customary service at the opening of the first session of a newly-elected convocation, which, with the sermon, is wholly in Latin. The service is timed for eleven o'clock in the morning, and the two Houses will meet later in the day.

#### DR. SHEPPARD INSTALLED AS DEAN OF CANTERBURY

On Monday last, at Canterbury Cathedral, the Rev. H. R. L. Sheppard, D.D., was installed as Dean of Canterbury.

In the nave and choir, some three thousand people were present, including a large number of Dr. Sheppard's old con-

gregation at the Church of St. Martin-in-the-Fields, London. The Archbishop of Canterbury presided. The vice-dean, having received the Archbishop's mandate, placed Dr. Sheppard in the dean's stall, pronounced the induction sentences in Latin, and offered a prayer in Latin according to ancient usage.

At the end of Evensong, the Dean was conducted before the shrine, and, while he knelt, the Archbishop commended him to the prayers of the congregation. A few moments of silence followed, and the Archbishop blessed the Dean and the people. The hymn, "Praise, my soul, the King of Heaven" was sung while the procession marched out of the cathedral. Afterwards, in the chapter house, the Dean was placed in the principal seat by the vice-dean, and took the statutory oath in Latin. Then, in turn, Dr. Sheppard received the promise of due obedience from the canons and honorary canons, the precentor, and choir, the headmaster, masters, and boys of King's School, sacrist, vesturer, vergers, and bedesmen.

#### ENTHRONE BISHOP OF CHICHESTER

The former Dean of Canterbury, Dr. G. K. A. Bell, was enthroned as Bishop of Chichester in Chichester Cathedral last Thursday. The new Bishop was attended by the Archdeacon of Canterbury, the apparitor, the registrar, the chancellor of the diocese, and the Bishop's chaplains. The enthronement was performed by the Archdeacon of Canterbury, after which the *Te Deum* was sung, and an address given by Dr. Bell.

GEORGE PARSONS.

#### MISSION HOSPITALS IN CHINA FACE CRISIS

NEW YORK—The China Medical Association is convinced that the mission hospitals are faced with a crisis more serious than any they ever have met before. While the work has increased, the staff of hospitals in China has scarcely increased at all and in some places has seriously diminished. This has been owing partly to a decreased supply of physicians from the West and partly to the increasing difficulty in obtaining a supply of fully qualified Chinese doctors.

Owing to the wars and troubles of recent years, medical schools in China have had a particularly difficult time. Two of the mission medical schools have been closed and several others have barely managed to keep going. Chinese government medical schools have been in an even worse way, few of them being able to continue to function, owing to lack of finance as well as to political difficulties. The result has been that the already insufficient supply of well qualified doctors has been reduced to a small number and the future for the next few years is unpromising.

On the other hand, the revolution in China is causing an unprecedented demand for trained physicians for public health and other government appointments. Thus from both sides the effect on the staffs of the mission hospitals has been very serious.

The missionary division of the China Medical Association is emphatic in expressing its opinion that "there is urgent need for the reinforcement of the medical staffs of mission hospitals, and that the door is still wide open to missionary physicians from the West, men and women well qualified in their profession and filled with the Spirit of Christ."



## Vatican Treaty With Prussia Provides Partial Self Government

### Friction Continues in Italy—Abyssinian Archbishop Consecrated—Orthodox Church Affairs

L. C. European Correspondence }  
Wells, England, July 5, 1929 }

ECCLESIASTICAL CONCORDATS SEEM TO be in the air in the Europe of today, as the Lateran treaty has now been followed by what is at the least a revival of the Concordat of 1821 between Prussia and the Papacy. According to the new treaty, there are to be three new bishoprics in Prussia, of which one is to be in Berlin. It seems surprising that there has not been a bishop with his seat in the capital hitherto.

Two of the total number—which we believe to be now ten—are to be archbishoprics in future, and the arrangements for the election of all the prelates are somewhat modified. In future, the bishops and the chapters of the diocese concerned send in a list of episcopables to the Pope, and he selects three from the number. The government is informed of the names chosen, and has the right to veto any of them for political reasons. Then it is the chapter of the diocese that makes the final choice. Of course, only Germans are eligible, and there are some rules about educational qualifications that will at least do no harm. They will avert any danger there may be of the Pope nominating an illiterate bishop! Meantime, the state payment hitherto made by the authorities to the Church, which now amounts to about £1,000,000 per annum, is increased a little by a grant for the upkeep of buildings. Rome seems to have no difficulty in uniting state establishment with self government, and the German has no holy horror of state payment for clergy. English people might learn a profitable lesson in both directions.

#### FRICION IN ITALY

In Italy, friction between the state and the Vatican still continues, after the reconciliation and the "Marriage Treaty." One is tempted to think of the quarrel as a "honeymoon tiff"—the more so as each one of the disputants seems to want the last word! Mussolini publishes "all his speeches on the subject" as a definite declaration that he meant what he said. The Pope, for that reason, remains in the Vatican and postpones his ceremonial visit to Rome. When we remember what the official organ of the Vatican declared that visit to symbolize (THE LIVING CHURCH, June 29th), it seems to be regrettable. However, the Italian Ambassador to the Vatican has now arrived within the borders of the new kingdom and has presented his credentials. The act was, of course, carried out with all the ceremony and symbolism that the occasion demanded. It now provides a means for those unofficial conversations in the course of which two parties who are both Italian will succeed in hammering out a working agreement. Whether that working agreement will ever be put in formal shape is another matter.

To take a parallel, if less important, matter. The Apostolic Delegate, who was sent from the Vatican to Malta to try to settle the difficulty that has arisen between Church and State there (THE LIV-

ING CHURCH, June 8th), has now returned to Rome. He saw everybody, and he heard what everybody had to say, and like a distinguished Southern gentleman known to fame, he "kept on saying nothing." The matter will be regulated, quietly, when tempers have cooled a little, locally.

#### ABYSSINIAN ARCHBISHOP CONSECRATED

In the East, developments continue. At Alexandria, the "Abuna," or Archbishop of Abyssinia, was duly consecrated by the Coptic Patriarch, John. The ceremonies of that prelate's own consecration rather delayed action in the matter, but all was settled. At the same time, we understand that the "blameless Ethiopians" only secured what they desired by a hint that, if the Patriarch John of the Coptic Church could not see his way to satisfying them, the Patriarch Meletios of the Greek Church was in Alexandria too, and might have fewer scruples. Whether a man of that prelate's distinction and experience would have done so is quite another matter; still, the hint did its work. Four bishops, all native Abyssinians, Abraham, Isaac, Peter, and Michael, were consecrated at the same time, so that the Ethiopian Church has now come nearer to having a native hierarchy than it has ever done before, even though the "Abuna" Cyril be a Copt of Egypt. Still, the longing for an autonomous Church is strong in Abyssinia as elsewhere, and people say openly that Cyril will be the last Coptic Archbishop there. The bishops have, it is true, made oath that they will not consecrate an Abuna themselves, and no doubt mean to keep their promise. Still, circumstances have such a way of altering this sort of case that there may be developments there. One cannot help feeling that the proceedings of an absolutely independent Ethiopian Church would be more picturesque than orderly, so that it is to be hoped that a steady connection may be maintained.

#### SERBIAN PATRIARCH DYING

In Serbia, or rather Yugo-Slavia, a change is imminent. The venerable Patriarch of that autocephalous Church, Dimitri, the first Patriarch of the whole United Body, would seem to be a dying man. He is well over eighty years of age, and he has just undergone a "major operation" of a very serious kind. It is true that he is said to have made a good recovery from it (he is a true Serb, hard to kill), but his restoration to such strength as he had is very slow, and the fact that the members of the synod have been warned to be ready to act in case of any emergency shows that recovery is almost impossible. He is a link with the past, for he was Archbishop of Belgrade when that see was no more than the premier bishopric of a little Serbia, standing to the present power much as the "Kingdom of Sardinia" or Piedmont did to modern Italy. When his release comes, it will be the sign of the beginning of a period of reform in the Yugo-Slav Church, reform postponed hitherto by respect for an old man's conservatism.

#### RUSSIAN CHURCH AFFAIRS

The history of the Church in Russia is, as usual, that of the experience of a religious body under a government that has had to give up open persecution because it

was found to fail of its object, but which has not got beyond a policy of petty pin-pricks and annoyance. Priests may have license to perform their services in some one building set apart for that end. To act elsewhere, even in private houses, is forbidden. Religion is called "opium" and is put on the footing of a contraband drug. The Moscow *Atheist* complains of the demonstrations in favor of religion carried out by working men, under "clerical pressure," and suggests a "systematizing of anti-religious propaganda"—surely all that is possible has been done in that direction already—with a prohibition of bell-ringing, and a rule that no decent workman must join a church choir. Descent to such methods is a confession of failure.

Meantime, the enemies of the Russian Church are, as is so often the case, to be found in her own divisions. The Russian colony in England has divided much as our own (English) exiles did in Frankfurt in Reformation days, and its two venerable leaders, Eulogius and Anthony of Kieff, are now estranged from one another. On Sunday, June 2d, the Metropolitan Anthony consecrated a bishop for London, in the person of the Venerable Archimandrite Nikolai. The Bishops Seraphim of West Europe, Theophanos of Kursk, and Tikhon of Berlin assisted him in the sacrament. Anglicans cannot, of course, enter into the merits of the unhappy disagreement. The only thing they can do is to endeavor to keep in friendly relations with the two parties, both of whom they reverence for their sufferings and their fidelity.

#### THE GREEK CHURCH

In Greece, the Greater Synod of the Hellenic Church has been in full session, though its decisions are not yet made known. The question of the passing of a law that is to give the Church full liberty of synodal action is still under debate in the Greek chambers. Meantime, we just call the attention of American readers to one act of the synod, as showing how far the past is still a living present to the minds of men in the East. One day of its meetings, May 23d, Old Calendar, the synod adjourned, that its members might hold vigil in the Cathedral of Athens to pray for the soul of Constantine Palaeologus, last Christian Emperor of Constantinople, and of all other heroes who, like him, gave their lives in the Turkish storming of Constantinople.

Americans will be interested—even if this is hardly ecclesiastical news—in the fact that now, at last, the obstacles to the commencement of the excavation of the Agora of Athens by American archaeologists seem to have been cleared away, and work may soon commence. American wealth has to buy out the present owners of the houses on a very populous site, that will, when once excavated, become a national park. It is a sad reflection that the site was empty, just a hundred years ago, and it was then proposed by a German-Scot, Ross, to keep it clear for excavation. The houses that then covered it had been destroyed in war, and Ross proposed to re-erect them, outside the old city wall of Athens that forms the limit of the proposed excavation scheme. His scheme was vetoed by folk who could not "think forward" a little.

The Hellenic Church, as a body that has practical freedom of action, and where a century of political liberty has produced clergy with the habit of acting for themselves and education to enable that action to be well-directed, is the natural center



for reforming movements in the Orthodox Church. Thus it is through it and its authorities that two movements are now taking form, both of which may be most important in the near future. One of these is a spontaneous movement on the part of the Bulgarian Church to end the schism that for sixty years has kept her apart from the bulk of the Church of the East. The Exarch of Bulgaria, Stephan, is in touch with Chrysostom, Archbishop of Athens, and the two are discussing that question informally. When two such bishops, both of them loyal to the past, both accustomed to responsible action in the present, and both aware of the need of conservative reform in the future for the Church that both revere, can meet and discuss freely, there is hope that some scheme that the Church at large can accept may be hammered out, and put in a form that can be put before responsible authority.

The second is this: The various autonomous and autocephalous Churches that compose the Orthodox communion are now proposing to send each two representa-

tives, who can meet and discuss the preliminary arrangements and agenda for an "Oecumenical Council." When this will be, how the arrangements for its meeting are to be made, and where it is to assemble, are all of them questions that are for the moment "in the air." The representatives of the fourteen "Churches" concerned (we must use that term, though of course all form but one Orthodox Church) are to come together at the great monastery of Vatopedi, on Mount Athos, in the autumn of the present year if possible. Failing that, another date will be arranged. As the number of representatives will be only about thirty, the gathering will not be too large to act, and it assembles in a monastery which has always striven to unite the atmosphere of reverence for a historic past with that of readiness to welcome developments that are seen to be needful in the changing future.

We commend this most important development to the interest and to the prayers of all American Churchmen.

W. A. WIGRAM.

## St. Peter's Cathedral, Prince Edward Island, Celebrates Diamond Jubilee

### Synods of Rupert's Land and Brandon Meet—Propose Boundary Changes for Saskatchewan

The Living Church News Bureau  
Toronto, July 11, 1929

ON ST. PETER'S DAY, ST. PETER'S Cathedral, Charlottetown, Prince Edward Island, celebrated its diamond jubilee. The first services in the cathedral were held on St. Peter's Day, June 29, 1869.

The first incumbent was the Rev. George W. Hodgson, one of the most brilliant graduates of King's College, Windsor. He was followed by the Rev. Canon Simpson, who had a ministry of thirty-four years. In the course of sixty years there have been only three incumbents, the present holder of office being the Rev. Canon Malone, who came in 1921.

On St. Peter's Day there was a choral celebration of the Holy Communion at 7 A.M., and also at the same hour Sunday morning. At 8 o'clock Sunday, the Rt. Rev. John Hackenley, Bishop Coadjutor of the diocese, confirmed several candidates; and at 11 o'clock, the chief service, a sung Eucharist was held at which the Rev. T. H. Hunt, D.D., professor of divinity at King's College, Halifax, and for many years assistant priest at St. Peter's, was the celebrant with the Rev. Fr. Turney, of the Society of St. John the Evangelist, Bracebridge, Ont., deacon, the Rev. Canon Malone, sub-deacon, and the Rev. Cuthbert Simpson (a son of the late Canon Simpson), of the General Theological Seminary, New York, and chaplain of St. Mary's Convent, Peekskill, N. Y., master of ceremonies. The Rt. Rev. John Hackenley, D.D., Bishop Coadjutor of Nova Scotia, delivered the sermon.

At 7 o'clock, Evensong was sung with a procession and solemn *Te Deum* before the altar. The preacher at this service was the Rev. Fr. Turney.

#### SYNOD OF RUPERT'S LAND

At the opening service of the synod of the diocese of Rupert's Land, Canon

Heeney gave a valuable historical sermon on the life and work of Bishop Anderson, the first occupant of the see and the first bishop of any diocese in Western Canada.

The Primate, who is Archbishop of Rupert's Land, in his charge dealt with the temporal and spiritual progress of the community, referring to the growth of building in Winnipeg and the industrial expansion in the west in connection with the former, and to the great increase in confirmation and Church attendance returns in connection with the latter. "If we can take the increased confirmation returns as an index of an increased seeking after the higher things among our people, the record of the past two years is a most gratifying one," he said. "The totals show an addition of nearly 500 over the previous two years and the proportion of adult candidates is higher than ever before. The attendance at city churches also show a marked increase, and those at Easter were a record."

In connection with the building expansion in the suburbs, the Archbishop pointed out that one result is that the suburban churches are being crowded and are calling for more room. Churches that had started in a small way were now confronted with schemes of enlargement, he said, and declared that, failing this, they would be faced with a serious position. "Are we going to turn these congregations loose upon the Church folk of the city generally, and let representatives from them go hat in hand and appeal to Church folk outside of their parochial bounds?" he asked. "To my mind the only proper thing is to create an additional Church extension fund to meet this situation."

Reference was made to coming events "that promise to make this a signal year in the annals of the Church in the west." The suggestion was made that, instead of each parish having a different form of young people's organization, there should be coordination in this work, and that one united form should cover the whole Church.

Necessity for clergymen contributing to the beneficiary funds was stressed, the Archbishop saying that many pitiable cases came under the notice of the Church because of failure to take advantage of the terms offered.

Speaking of the Woman's Auxiliary work, he told how he had taken upon himself the responsibility of collecting money for the erection and repairs of churches in the Indian reserves, and he declared that he could not have done nearly so well but for the generous response uniformly made to his appeals by the Woman's Auxiliaries.

During the synod Dr. Hiltz presented the work of the General Board of Religious Education and Canon Vernon that of the Council for Social Service.

#### SYNOD OF BRANDON

Attended by ninety-three lay delegates and thirty-two clerical delegates the fourth synod of the diocese of Brandon opened in the crypt of St. Matthew's Pro-Cathedral, following corporate Communion at which the Bishop of Brandon was the celebrant. The Bishop's charge featured the opening session.

In his charge the Bishop referred to the Lambeth Conference to be held in London next year, which he expects to attend, and stated that owing to this conference there will be no synod of the diocese of Brandon in 1930. Reference to the activities and problems of the Church in England and in Canada were made by Bishop Thomas.

The Rev. R. A. Hiltz, D.C.L., of Toronto, general secretary of the General Board of Religious Education, delivered the sermon at the largely attended opening service, held in St. Matthew's Pro-Cathedral. Dr. Hiltz urged every man to link himself up with the Church to perpetuate his own Christian ideals. Assisting with the service were the Ven. Archdeacon Anderson, Canon N. C. Smith, of Minnedosa, Canon A. E. Cousins, of Dauphin, and Canon H. L. Rov, of Rapid City.

On the following day Canon Vernon presented the work of the Council for Social Service.

#### PROPOSED BOUNDARY ADJUSTMENTS OF DIOCESE OF SASKATCHEWAN

Archdeacon Burd of Prince Albert visited the synods of Rupert's Land and Brandon to submit suggestions from the diocese of Saskatchewan for the adjustment of its eastern boundaries, by which it is proposed to transfer to Rupert's Land or Brandon, or both, the portion of the civil province of Manitoba now in the diocese of Saskatchewan. Mining developments in the north make aggressive Church work imperative both in northern Saskatchewan and northern Manitoba, and the diocese of Saskatchewan finds its resources unable to cope with both newly opened areas. The whole matter will be dealt with in September when the provincial synod of Rupert's Land meets at Calgary. Both dioceses favorably received the suggestion of the addition of more missionary territory.

A 40-PAGE list of religious plays and pageants, classified and annotated, issued by the Commission on Religious Drama, of the Department of Religious Education, has been published as leaflet 4920 of the National Council series, obtainable from the Bookstore, 281 Fourth avenue, New York, at ten cents a copy. They have been sent to all clergy.



## Bishop McCormick, Preaching in New York, Pleads for Unity

"Sun" Traces History of St. Paul's  
—Seven Wonders of Manhattan  
—Font Canopy at Port Chester

The Living Church News Bureau  
New York, July 13, 1929

PREACHING AT THE CATHEDRAL OF ST. John the Divine last Sunday morning, the Bishop of Western Michigan, the Rt. Rev. Dr. John Newton McCormick, spoke on the spiritual weakness resulting from a divided Christendom. The text, unusual but apt, was: "If the trumpet give an uncertain sound, who shall prepare himself to the battle" (I Cor. 14: 8).

"At the present time there is much clashing of trumpets and confusion of tongues. . . . Our religious divisions are dangerous because they are discordant. Men are confused and Christian unpreparedness is made manifest because it is not clear who gives orders to the trumpeter or whether the bugler knows his stuff, or, when all are sounding conflicting calls, to which shall attention and obedience be given."

The duty before our leaders, the Bishop declared, to combat the heresies which harm the Church, is for them to assure us "in no uncertain terms of the truth concerning such fundamentals as the personality of God, the deity of Christ, the true facts of His death, the Resurrection, life after death, the spiritual truths of Christian experience, and the value of Christian morality. On these subjects there can be definiteness without dogma and clearness without narrowness."

The congregation taxed the capacity of the crossing and of the choir stalls; a large proportion were young people here for the opening, on Monday, of the Columbia summer school. Also Bishop McCormick is deservedly popular and well-known by reason of his long association with the cathedral pulpit. With the exception of the time he was in service overseas, the Bishop has been the cathedral preacher on the first three Sundays of July for the past twenty years.

### OLDER THAN THE REPUBLIC IS ST. PAUL'S

The repairs being made at the present time to the exterior of St. Paul's Chapel, Broadway and Fulton street, mentioned in the last letter, have caused the editor of *The Sun* to devote considerable space on his page in a recent issue to the historic value of this church. Always conspicuous in its location at the end of City Hall Park, St. Paul's is particularly so just now with the maze of iron scaffolding which surrounds it.

### SEVEN WONDERS OF NEW YORK

The Merchants' Association of the city has asked of well-known architects, engineers, and city officials, "What are 'the seven wonders' of New York?" The replies are of varying nature, including the subway systems with their river tunnels, the Woolworth building, the railway terminals, etc. Only one church is mentioned in the reported account, a number of the replies including the cathedral. Certainly, as the construction progresses, and especially with the recent removal of the steel scaffolding from the nave, it is apparent that this vast project must be named as one of our city's "wonders."

### OTHER SUMMER PREACHERS

In addition to the previous list of summer preachers in local pulpits, Bishop Irving Peake Johnson of Colorado is at the Church of St. Mary the Virgin the three last Sundays of July. During the month of August the Bishop of Northern Indiana, Dr. Campbell Gray, is coming on, as he did last year, to preach at St. Mary's. Dr. Delany is in Europe; Dr. Barry is in residence but taking no part in public services.

The Rev. Richard Lief, assistant at All Saints', Pasadena, is to preach tomorrow morning at old Trinity; and the Rev. C. P. Parker of Bethesda, diocese of Washington, is to be at All Angels' Church the remainder of the summer.

### NEW FONT CANOPY AT PORT CHESTER PARISH

St. Peter's Church, Port Chester, the Rev. Stanley S. Kilbourne, rector, is the recipient of a unique and valuable gift



FONT CANOPY

Recently given to St. Peter's Church,  
Port Chester, N. Y.

in the form of an oak canopy for the font. It is the handiwork of the donor, Arthur G. Clark, a teacher in the Church school, who in spare time during the past four years has built this canopy and executed the hand carving on it.

### ITEMS

Ten local churches are in this coming week to open playgrounds upon their premises with the aid of the Board of Education and of certain religious and social organizations. Three of these are of our communion: All Saints', Henry street; the Mediator, Kingsbridge; and Fr. Di-Sano's Italian church on Staten Island.

The Church of the Transfiguration was filled last Sunday afternoon, and many were unable to gain admittance when before its altar was said the burial office for the famous actor of the stage and screen, Dustin Farnum. Chaplain W. H. Weigle, Jr., of the Episcopal Actors' Guild, officiated. Among the pallbearers were DeWolf Hopper, John Golden, and Thomas Meighan.

A shrine, dedicated to the Sacred Heart, has recently been placed in a niche in the south aisle of the Church of St. Mary the Virgin.

HARRISON ROCKWELL.

### BISHOP JOHNSON OF MISSOURI CONVALESCING

ST. LOUIS, Mo.—The Rt. Rev. Frederick F. Johnson, D.D., Bishop of Missouri, is convalescing at St. Luke's Hospital, St. Louis, after a serious operation. The Bishop had not been in his usual good health this past winter, and in the early part of June he went to the hospital for examination and preparation for the operation from which he is now recovering.

Bishop and Mrs. Johnson are planning to take an ocean voyage as soon as the Bishop is able to travel. They contemplate going to Switzerland and spending most of their vacation at some quiet place in the mountains. This is made possible by the generosity of their many friends in the diocese, a trip abroad having been planned for them before the Bishop's illness. Now that he is rapidly recovering, it is the hope of the diocese that the expected trip can be made and that their Bishop will return in the fall as well and hearty as he has been in the past.

### NEVADA BANK CLOSES; DISTRICT FUNDS TIED UP

NEW YORK—Answering the telephone on the first of July, Bishop Jenkins of Nevada learned that the bank where the district keeps its funds has closed its doors and gone into the hands of the bank examiners. As the man in Mr. Drinkwater's play says, the telephone only tells you quicker what you don't want to know at all. The Bishop says about \$20,000 are tied up, including salary checks which went into the mail only the day before. The cathedral building fund has also about \$18,000 in the same bank, which will, he trusts, with the funds of the district, eventually be available. He hopes to break ground for the cathedral the last Sunday in July.

He writes further, "Nevada is the most costly place I have ever lived in. Alaska wasn't any worse. Clergy salaries are entirely too low. We want men with families and we must strive to pay them what they need."

Bishop Jenkins is the first bishop to complain that there were too many young men in a congregation, but the congregation he referred to was one he recently addressed in the State Penitentiary, where the presence of many young men made him feel the urgent need of Church work in all Nevada's small towns.

### NOTES FROM SHANGHAI

NEW YORK—To the great satisfaction of Bishop Graves and the Rev. Dr. and Mrs. B. L. Ancell, Mrs. Ancell's health has been so far restored as to make it practicable for them to return to Yangchow and take up once again their work at Emmanuel Church. There is no intention of reopening Mahan School at present. The parents of the pupils, Bishop Graves writes, "are extremely anxious that the school should be reopened but Dr. Ancell and I both agree that nothing can be done immediately and that the school for the present must remain closed."

The Rev. Hollis Smith reports to Bishop Graves that he recently visited the outstation of Zi-Z for the opening of the new chapel, a very nice little building in a good location. They had a three-day evangelistic campaign in connection with the opening, which large crowds attended.



## "Man on the Mall" is Objective of Boston Common Open Forum

### Service of Anglo-American Friendship at Cathedral—The Concord Conference

The Living Church News Bureau  
Boston, July 13, 1929

THE MAN ON THE MALL WITH HIS accompanying questions makes the open forum on the Charles Street Mall of Boston Common the most interesting part of the Sunday afternoon services provided by the Greater Boston Federation of Churches. Clergymen from three or four denominations preach the sermons and an Episcopalian, almost without fail, is one of them. The Rev. George L. Paine, executive secretary of the federation and chairman of the open meetings, rigidly insists upon this one thing: that the discussion be in the spirit of a friendly searching for truth and not disputatious.

Mr. Paine, in response to a query about the type of questions, said that latterly the most vigorous discussion has arisen over the claims of the Roman Catholic Church. Her adherents wish to know why we Protestants, so called, are not in the one and only true Church, and how we can claim to be in any true Church when we are so divided among ourselves and teach conflicting stories? In answer Mr. Paine points to the sign hanging on a nearby tree and reading "Federation of Churches," and he tries to convince the questioner that in spite of minor differences in form of government, in ritual, in the several traditions, and in some matters of doctrine, yet, fundamentally and at heart, we are all of one Church and, together with the Roman Church, acknowledge the same Lord and Master.

"Why does the Church not sympathize with the strikers?" will be a question asked by a laborer, followed by the declaration of his neighbor at his elbow that ministers do not dare speak their minds on economic questions lest capitalists supporting their churches should cut their salaries and force them to "shut up or resign." A communist will ask why the Church does not follow the example of the early Christians and have all things in common. A Negro may refer with irony to the clamor for the enforcement of the Eighteenth Amendment and the comparative oblivion in which certain others lie buried. An atheist has asked, "Show me God"—and curled his lip at the answer, "God is a Spirit." One submits that it takes courage, knowledge, clear thinking, and straight speaking to cope with questions from the Man in the Mall.

#### DR. SULLIVAN PRAISES KELLOGG PACT

Old friends are again, in many instances, filling the summer pulpits of Boston. Last Sunday for the sixteenth season the Rev. Dr. Sullivan of Trinity Church, Newton, began his two months' ministry in St. Paul's Cathedral, and, with his usual happy inspiration, he made the evening service one of praise for the ratification of the Kellogg Peace Pact by Great Britain and the United States, and special prayers were offered, of thanksgiving for the recovery of King George, and for the success of the mission of Ramsay MacDonald, Prime Minister, to this country. The cathedral was utterly inadequate to accommodate the vast congre-

gation desiring to take part in this service. Members of the various British organizations, delegates from our military and naval groups, and representatives of the British consular service were present, as was Marchioness Townsend, Mayor of King's Lynn, England, who has been a guest during the tercentenary observances of our own Lynn.

Dr. Sullivan, in the course of his address on Two Nations—One People, spoke of his constant advocacy during a sequence of annual British services in the cathedral, of a formal agreement between English-speaking peoples to outlaw war; for his conviction has ever been that if Great Britain and America would stand together against all war, war would be outlawed. And the same thing has been urged with regard to France—"If the world knew that, by treaty enactment, Britain, France, and America would stand together against all war, and against any nation that would start a war—who knows how far that would have gone as a barrier against war? And now it has come! Tardy, but it is here!"

#### THE CONCORD CONFERENCE

Glowing reports of the success of the Concord Conference have been made by those returning from its sessions which closed on July 3d. In the class on Adventuring for the Church, conducted by Miss Elise Dexter, who was formerly a missionary in China, three of our young adventurers spoke of their plans and preparation. They were John Hilton of Andover, who is now a student at Nashotah House; Elizabeth Cleary of the Gorham Normal School, Maine; and Frances Jenner, who has just graduated from Boston University. These three young people have definite aims in the mission field. The Rev. Henry H. Tweedy, D.D., of the Yale Divinity School, who addressed the forum, gave a most helpful interpretation of the teaching of Jesus concerning the use of money. Another outstanding forum address was that given by Bishop Lawrence on his life and faith. No mention of the Concord Conference would be complete without a word about the Rev. Henry Hobson's morning instruction at the chapel service which set the keynote for the day; and tribute should be paid to the Rev. Malcolm Taylor, vice-chairman, and Lewis D. Learned, executive secretary and treasurer, who have done so much to make the Concord Conference the important factor it is in the life of young people.

#### DIOCESAN NEWS NOTES

Vespers in St. Elizabeth's Chapel, Sudbury, attracted a large group from the Wellesley Conference on June 30th. Three bishops and five clergymen from other dioceses were numbered in the congregation. The Rev. Montgomery M. Goodwin, rector of Holy Trinity Church, Maltboro, conducted the service and gave the sermon on Spiritual Ideals. St. Elizabeth's Chapel is on the estate of Ralph Adams Cram, architect, and on it he has bestowed very loving care; it contains pieces of ecclesiastical furnishings gathered in various parts of Europe by Mr. Cram, and each of them has an interest either for its associations or for its intrinsic beauty.

The Power of Personality was the subject of the sermon preached by the Rev. C. E. Knickle of Phillipsburg, Pa., last

Sunday morning in Emmanuel Church. Taking the incident described in the Book of Acts where the sick are brought out into the street so that the shadow of the passing Peter may fall upon them, the influence of Peter was recalled, and Mr. Knickle added, "It is personality that gives power."

An interpretation of the myth of St. George and the Dragon, appearing in so many guises in so many places, formed the substance of the address given by the Rev. Phillips E. Osgood, D.D., of Minneapolis, at Trinity Church last Sunday morning.

The Rev. Appleton Grannis, rector of St. Anne's Church, Lowell, is officiating at St. Andrew's-by-the-Sea, Rye Beach, New Hampshire, during the month of July.

Friends of the Rev. George I. Baldwin of Dupree, S. D., will be interested to hear that he will arrive in New England for a little visit within a few days and his mail is being received at 1 Joy street.

ETHEL M. ROBERTS.

### DR. GOWEN DECORATED WITH CROSS FROM JAPANESE EMPEROR

SEATTLE, WASH.—A white, gold, and blue enamel cross decorated with a mirror, a sword, and a jewel was hung around the neck of the Rev. Dr. Herbert H. Gowen, of the University of Washington, as Japanese Consul Suemasa Okamoto presented him with the third class of the Imperial Order of the Sacred Treasure, in recognition of Dr. Gowen's work for the promotion of international goodwill.

In addition to the cross, Mr. Okamoto also presented Dr. Gowen with a scroll signed by the Japanese Emperor. In awarding the cross Mr. Okamoto said:

"We are especially grateful to Dr. Gowen, who has been a true friend of our people. As an Episcopal clergyman in charge of the Seattle Japanese Mission he has been constantly ministering to the needs of Japanese. His scholastic achievements alone would be sufficient for great honors to be conferred upon him. But most important of all, he has become an integral part of the ties that bind together two nations, Japan and America."

Members of St. Barnabas' Church honored Dr. Gowen by dedicating to him the new set of chimes in the Florence Henry Memorial Chapel. The Gowen chimes were manufactured in Croydon, England, especially for the chapel, and placed in the little church by a group of women members. Engraved on the chimes are the words, "To the glory of God, and in loving appreciation of the ministrations of Herbert H. Gowen."

### SEWANEE UNIVERSITY HEAD VISITS EUROPE

SEWANEE, TENN.—Dr. B. F. Finney, vice-chancellor of the University of the South, Sewanee, is spending July in Europe. While in the nature of a vacation—the first he has taken in six years—Dr. Finney will spend most of the time at Oxford University, studying the Oxford system of small college units.

When the University of the South was founded seventy years ago the ideal was to follow the Oxford plan, adapted to American needs. Through the Sewanee Expansion Fund effort the university seeks to secure \$2,000,000, one half of which will be used to put up the buildings for the second college unit at Sewanee. Hence Vice-Chancellor Finney's desire to gather first-hand information on the subject for the guidance of "the Oxford of America."



## Paganism Threatens America, Declares Dr. Hopkins in Sermon at Redeemer, Chicago

Church Members Contribute \$1,900,000 for Budgets—Plan "One Day's Income" Offering

The Living Church News Bureau  
Chicago, July 12, 1929

AMERICA IS HONEYCOMBED WITH PAGANISM, which threatens the destruction of western civilization, the Rev. Dr. John Henry Hopkins declared in his final sermon as rector of the Church of the Redeemer, Hyde Park, on June 30th. Dr. Hopkins has retired from the ministry after a service of forty years, nineteen of which were spent as rector of the Chicago parish.

"America is at the parting of the ways," Dr. Hopkins declared. "The next sixty years will determine whether or not our nation is to progress or decay. The struggle is on. It is the age-long battle between paganism and Christliness, between Mammon and God. Mammon for most people means money and the things money will buy. Never in any nation in all history was there so much money among so many different strata of society as here and now. This is not inherently an evil. It becomes such when people insist upon putting money first and either forgetting God entirely, as the majority of Americans seem to do now, or putting God very far to one side, which a large part of the minority are habitually doing today.

"The majority of Americans are out and out pagans. There are probably 70,000,000 of them. The minority, some 50,000,000, are at least enrolled in some kind of religious fellowship, but we know that large proportions of all congregations are comparatively indifferent. They neither pray, play, nor pay with any system or regularity.

"Therefore we must conclude that there is a serious possibility that our wonderful nation will degenerate into predominant paganism. If this is to be, the nation is doomed. Paganism has been tried. It has never succeeded."

There is no substitute for the Church in the problem of saving America, Dr. Hopkins said, adding: "The universities and colleges are not saving the nation from its sins. Art institutes, orchestras, current literature, the stage, the movies, the talkies—none of these offers much hope. The only hope lies in the steady, strong, determined, unflinching resolve of the laity to go out into the highways and hedges and compel them, by loving, tactful, prayerful invitation and sturdy example, to come into it."

Dr. Hopkins climaxed his address with this ringing challenge:

"When the time comes, and it should come soon if the nation is to be saved, that no communicant should be considered respectable unless he or she has made every possible effort to bring at least one pagan to Jesus Christ each year, then, and not until then, will we begin to see some light amid the thickening darkness of modern materialism."

### CHURCH MEMBERS CONTRIBUTE \$1,900,000

More than \$1,900,000 was contributed last year by Church members in the Chicago diocese for parochial, diocesan, and general Church budgets, exclusive of special gifts, according to the annual financial report. The report shows an increase

of more than \$100,000 over the previous year. Parochial budgets for the year show expenditures of \$1,065,000; diocesan and general Church quotas, \$240,000; parish guilds, \$278,000; and the balance of approximately \$250,000 was for capital accounts.

St. Luke's Church, Evanston, leads the list of parishes in contributions, with \$155,000; St. James' Cathedral parish is second with \$80,500; and Church of the Holy Spirit, Lake Forest, third, with \$64,400.

### PLAN "ONE DAY'S INCOME OFFERING"

Acting on a proposal by the Rev. Dr. Edwin J. Randall, executive secretary, the diocesan council has approved a plan for a "one day's income offering" for Churchmen and has named a committee to work out arrangements for such a day in the fall. The idea is to interest men to set aside one day's income as an offering to be used for certain specified projects which the local diocese and national Church have in their programs for the coming year. Out of the local plan, it is hoped that a national men's offering will develop, similar to the United Thank Offering and the children's Lenten Offering.

"Such a plan," Dr. Randall said, "has great possibilities. The first United Thank Offering of the Woman's Auxiliary some years ago amounted to a few hundred dollars. The offering presented at the last General Convention in Washington amounted to more than a million dollars. The Lenten Offering of the boys and girls began some time ago with \$2,000. Last Lent it amounted to more than half a million dollars."

Dr. Randall is chairman of the committee arranging for the men's offering. Other members are: The Rev. Dr. George Craig Stewart, F. J. C. Borwell, Harold L. Dearborn, Thomas H. Sidley, and Fred A. Snow.

### EVANSTON WAR MEMORIAL DEDICATED

The Rev. Dr. George Craig Stewart, rector of St. Luke's Church, Evanston, delivered the address at the dedication of the Evanston War Memorial, on July 6th, at Patriots' Park. Modern writers who belittle American patriotism were assailed by Dr. Stewart. "Patriotism," he declared, "is not Fourth of July orations; it is not empty bragging of the superiority of Americans over other peoples. Patriotism is loving your country, obeying its laws, cherishing its ideals, upholding its standards, and, if necessary, dying as these Evanstonians did to maintain its principles."

Dr. Stewart decried modern tendencies of a class of writers to cry up internationalism and to cry down national patriotism.

"War must go," he said. "Peace among men must be established. Those whom we memorialize came too soon to share in the dawn of a great world brotherhood. They died as victims of the old method."

### VACATION PLANS OF CHICAGO CLERGY

A summary of vacation plans of Chicago clergy shows a wide variety of climes and types of relaxation. Some seek secluded spots in the mountains; others prefer the relaxation of fishing and

## BOOK CHATS

from Morehouse Publishing Co.

HERE is a little game that may help you to while away an idle summer half hour, and at the same time give you a chance to test your knowledge of some Church facts and incidents. How many of the following questions can you answer? If any of them "stump" you, Your Correspondent suggests that you look up the subject in the book referred to so that you won't be caught napping in case the next person you meet should happen to ask you that very question.

**Question 1:** Where and by whom was the first service of Holy Communion according to the Anglican use celebrated in America? This is an easy question, and so sure is Your Correspondent that you must certainly know the answer that he is almost ashamed to ask it. However, if you have forgotten the circumstances of this historic service, you may read about it in Chapter II of McConnell's **HISTORY OF THE AMERICAN EPISCOPAL CHURCH** (\$1.50). This book, by the way, is the best introduction to the history of the Church to recommend to anyone who wishes to know the part played by the Church in the history of the nation.

**Question 2:** What is the doctrine of Sublapsarianism? (We grant that no one is ever likely to ask you this, but the word itself is such an appealing one that we had to include it. Don't take it too hard if you can't guess the answer.) See Atchley and Wyatt's **CHURCHMAN'S GLOSSARY OF ECCLESIASTICAL TERMS** (\$2.40) for this or any other reference to ecclesiastical terminology that may puzzle you.

**Question 3:** What is "The Living Church"? By this term we mean, of course, not the weekly periodical of that name but the group within the Russian Orthodox Church which—but there, we almost told you the answer. Dr. Enhardt's **RELIGION IN SOVIET RUSSIA** (\$4.00) will tell you all about this interesting body and its activities.

**Question 4:** What is the difference between textual and literary criticism of the Bible, and what are the main objectives of each? Chapter II of Dr. W. J. Foxell's **OUTLINES OF BIBLICAL CRITICISM** (\$1.00) is devoted to this question, and makes most interesting reading to anyone interested in the study of the Bible.

**Question 5:** What should a parish magazine contain, and what should it strive to avoid? Dean Sheppard of Canterbury, the erstwhile "Impatient Parson" of St. Martin-in-the-Fields, has some interesting suggestions to make along these lines in the last chapter of **THE HUMAN PARSON** (\$1.00). This is a little book that ought to be widely read by the clergy.

**Sixth and last question:** What Religious community of the American Church was the first to profess Chinese Sisters? The answer will be found in **MOTHER EVA MARY, C.T.** (\$3.00)—but even more, the reader of this book will be introduced to a saintly character and a story of almost miraculous vision and adventure for Christ in this twentieth century and in our own Church. The author is Mrs. Harlan Cleveland, sister of the late Mother Eva Mary.

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tramping in the lakes country; others turn to motoring; some choose to stay at home and idle away summer hours with reading, golfing, tennis, etc.

The Rev. Dr. George H. Thomas, rector of St. Paul's, has gone abroad. He is touring Spain, France, and England, and will not return until late August. The Rev. G. Carleton Story, of the Church of the Mediator, Morgan Park, shortly will sail for England, where he will browse through famous cathedrals. The Rev. George A. Ray of Calvary Church, Batavia, is to go to central Europe, where he expects to spend a year or more in study.

Bishop Anderson is at his summer lodge in northern Wisconsin, where he fishes, boats, and reads. Bishop Griswold has gone to his lodge in the Ontario lakes section. He also is a devotee of fishing. Dean Duncan H. Browne has left for Cape Cod, Mass. Dr. George Craig Stewart says: "I cannot think of any holiday comparable to one of quiet and leisure in Evanston." He promises himself a frequent round of golf and short trips to

Michigan and Wisconsin later in the summer.

The Rev. H. W. Prince of Lake Forest will vacation at Leland, Mich., while the Rev. Charles T. Hull of Rogers Park will fish in lakes of eastern Canada. The Rev. D. A. McGregor of Glen Ellyn is joining a summer colony of clergy on St. Joseph's Island, Ontario. Dr. W. O. Butler of St. John's, Irving Park, will act as chaplain of Nashotah House this month. The Rev. Arnold Lutton is going "back to the farm" in Michigan. The Rev. Walter S. Pond of St. Barnabas' is planning to fish in the Eagle River in Wisconsin.

The Rev. Dr. Arthur Rogers of St. Mark's, Evanston, is at his summer home in Newport, R. I. The Rev. F. R. Godolphin of Grace Church, Oak Park, will sail for Europe, August 1st. Dean J. H. Edwards of Highland Park is leaving shortly for the Pacific Coast. The Rev. H. M. Babin of Trinity Church will go to Oak Point, N. Y., while the Rev. John F. Plummer of Epiphany Church goes to northern Minnesota and will do missionary work in the north woods.

## Washington Cathedral Chapter Authorizes Closing of Stone Contract for Transepts

Work to Start Late in Summer—Alexander Smith Cochran's Gift to College of Preachers

The Living Church News Bureau  
Washington, July 13, 1929

THE CLOSING OF A CONTRACT, INVOLVING an expenditure of \$250,000 for the purchase of the first 50,000 cubic feet of stone required to begin the building of the north and south transepts of Washington Cathedral, was authorized today by the cathedral chapter. This action was made public by the Rt. Rev. James E. Freeman, D.D., LL.D., Bishop of Washington, who announced that it was the first step in a new program of construction which it is hoped will be completed by 1932 in time for a religious commemoration of the two hundredth anniversary of George Washington's birth.

The portions of the edifice included in this new undertaking form the fifth great unit of the cathedral fabric. Other units now structurally complete are the foundations, the crypt chapels, the apse, and the choir. It has been estimated that more than 250,000 cubic feet of stone will be used in the new work. The cost, including sufficient endowment to make the new portions effective for continuing service, is expected to exceed \$3,000,000, Bishop Freeman said.

Funds for the initial order of stone were raised in a special effort conducted by the executive committee for Washington Cathedral, of which former United States Senator George Wharton Pepper is chairman. The additional amounts needed for the purchase of the remainder of the stone, and for actual construction are being sought in a more general program under the leadership of General John J. Pershing as national chairman.

In a statement issued by the executive committee, with a foreword signed by Bishop Freeman, General Pershing, Senator Pepper, and Secretary of the Treasury Andrew W. Mellon as campaign treasurer, it is explained that provision must be made for offerings averaging \$57,000

monthly during the next thirty-two months if the transepts are to be completed in time for the Washington bicentenary, and at a maximum economy in construction costs.

The statement also points out that the completion of the transepts will provide shelter within the cathedral for congregations of approximately 3,500 persons. This, it is stated, will enable the cathedral to care better for the spiritual needs of the large numbers who at present are often unable to gain access to many of the services in the small crypt chapels, and also will make possible the holding under inspiring auspices of several religious services planned in conjunction with the George Washington commemoration.

Reviewing the recent construction program, the statement reports that during the past thirty-six months more than 115 feet have been added to the length of the roof line of the edifice, and the five great bays of the choir have been reared to join the apse in forecasting the beauty of the completed structure. During the same period, it is pointed out, more than 6,000 men and women, and a host of churches, Sunday schools, and even missions, have responded to the cathedral appeal with gifts and pledges aggregating well over \$3,800,000. Since its inception in 1893, the Cathedral Foundation has been the recipient of offerings large and small from 33,000 benefactors. The Book of Remembrance kept at the cathedral offices shows these have come from every state, from distant territories, and even from foreign lands.

According to Bishop Freeman, actual construction of the transepts will not be started until late in the summer. The stone must first be hewn from the limestone quarries in Indiana, and then transported in huge blocks to a stone mill near Washington for fashioning. The large blocks are here sawed, planed, and shaped into smaller units in accordance with individual patterns prepared by the architects.

The working forces at the cathedral are at present concerned with the nave

\$200,000. will complete  
S. John the Divine, Oban, Scotland



The SEE of the Diocese of ARGYLL and THE ISLES—the TIE binding ENGLISH SPEAKING PEOPLE throughout the WORLD with CHRIST and CHRISTIANITY—has this unfinished Cathedral-Church.

\$30,000. in hand September first will complete the proposed "New Chapel," give work to men and maintenance for their families this winter. These same men would come to YOUR rescue if the ship on which you happened to voyage were in danger off the Diocese of Argyll and The Isles.

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## THE NEED FOR RELIGIOUS COMMUNITIES

By the Rev. HAMILTON SCHUYLER, Litt.D.  
Rector of Trinity Church, Trenton, N. J.

A plea for the extension of the Religious Life for men in the American Church, originally read as the alumni essay at the recent commencement of General Theological Seminary.

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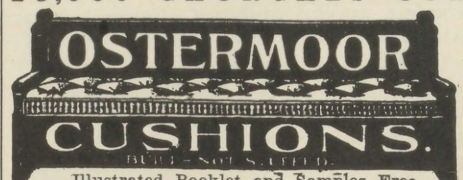
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crypt. When completed this work will bring the main floor of the nave up to the present level of the crossing. Construction also is going forward at the present time on the children's chapel, which is situated at the intersection of the south choir aisle and the south transept.

The transepts are the arms of the cathedral which is cruciform in shape. The measurement from the north wall of the north transept through the north transept, the crossing and the south transept to the south wall of the south transept will be 215 feet. The width including the two flanking aisles will be 105 feet. The height, from floor to vaulting, will be 95 feet.

In the decorations, the transepts will have an important part in carrying out the elaborate scheme of Christian symbolism which has been worked out for the cathedral. Each will contain a great rose window. The window in the north transept will depict The Last Judgment, while the subject of the south window will be The Church Triumphant.

NAME OF DONOR REVEALED

This announcement is almost coincident with the revelation of the fact that the anonymous donor of approximately \$400,000 for the building and furnishing of the College of Preachers, together with \$1,000,000 for its endowment, was the late Alexander Smith Cochran of New York. Mr. Cochran's munificent gift was given as a memorial to his mother, the late Mrs. William F. Cochran who, a generation ago, was widely known as one of the most devoted and generous Churchwomen in the country. The beautiful building of the College of Preachers is rapidly nearing completion and will be formally opened in the autumn.

EPIPHANY PARISH CELEBRATES ANNIVERSARY

Sunday, July 14th, marked the eighty-fifth anniversary of the first service in Epiphany parish, Washington. A special program of services commemorative of the anniversary was arranged, and a letter was sent to every member of the parish urging their participation in the services of the day. The Church of the Epiphany has had a distinguished history, and its usefulness was never greater than today. It occupies an outstanding position in the business section of Washington, with hospitable doors always open on the highway.

RAYMOND L. WOLVEN.

YOUNGER MEMBERS OF G. F. S. HOLD CONFERENCE

DELAWARE, N. J.—Unique among summer conferences is that which has just been held by the younger members of the Girls' Friendly Society at the G. F. S. diocesan holiday house, Delaware, June 28th to July 5th. It is unique because it is the first national conference held by any organization in the Church solely for girls in their teens. Sixty-six girls between the ages of 14 and 17 from twenty dioceses attended this conference. Another distinctive feature is the fact that the conference was planned and carried through by the girls themselves. The courses, special "interest groups," recreation, and worship were based upon the suggestions of a committee of seventeen girls which met in November, 1928. At the conference itself, every activity from services of worship to recreation was planned and carried out by the girls.

This conference was, furthermore, an attempt to develop interest in a wide

range of activities without the usual stimulus of rivalry; there were no teams, no competition. In addition, the conference was of great practical value to the girls since everything that was done could be carried back and adapted to use in branch meetings.

GIVES \$350,000 TO ST. LUKE'S HOSPITAL, TOKYO

NEW YORK—St. Luke's Hospital, Tokyo, has received a personal gift of \$350,000 from John D. Rockefeller, Jr. The Rockefeller Foundation has already made provision for \$400,000 to endow the College of Nursing, and ordinarily Mr. Rockefeller does not supplement gifts made by the Foundation. In this case he considers that he is reimbursing the hospital for damage done by fire. It is an unconditional gift.

The English Church and State in the Feudal Anarchy

By CLIFFORD P. MOREHOUSE

A brief study of the state of the English Church in the second quarter of the twelfth century, considered as a critical stage in the development of the constitutional relations of Church and State.

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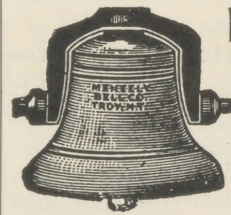
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**BISHOP WELLER CONFIRMS INDIANS AT ONEIDA, WIS.**

ONEIDA, WIS.—Bishop's Day among the Oneidas is always a glorious event. As is well known, the Church's work among the Oneidas, begun in 1702 by the S. P. G., is the oldest missionary work of our Church, and is still flourishing, as might have been witnessed on Sunday, June 30th, when from all the neighboring cities the clans of the Oneidas, the Bears, and the Turtles, and the People of the Rock, gathered in the tribal church at Oneida, to witness the confirmation of eighty-two members of the tribe. The children were presented to the Rt. Rev. Reginald H. Weller, D.D., Bishop of Fond du Lac, by the Rev. L. H. Grant, rector of the Church of the Holy Apostles at Oneida, who has been in charge of this work for about two years.



AN ONEIDA INDIAN CONFIRMATION CLASS

On his recent visit to Oneida, Wis., Bishop Weller of Fond du Lac confirmed an Indian class of eighty-two. The rector of the Church of the Holy Apostles, the Rev. L. H. Grant, who presented the class, is second from the Bishop's right.

A solemn Eucharist followed, with Fr. Grant celebrating.

The Indian choir sang in a most inspiring manner, and in the afternoon entertained with many old Indian songs. The Oneida Indian band, recognized as one of the best bands in the state, also furnished music throughout the day.

**LAY CORNERSTONE OF NEW TACOMA CHURCH**

TACOMA, WASH.—The Church of the Holy Communion, Tacoma, is one of the many parishes founded by the Rt. Rev. Lemuel H. Wells, D.D., both before and after he became Missionary Bishop of Spokane. Eight years ago the old pioneer church was torn down. A parish house was erected, and the congregation has since worshipped in it. Now, however, a fine new church is being built to seat over 300 and to finish a parish plant to the value of \$40,000.

The cornerstone of the new building was recently laid by Bishop Wells, assisted by the rector, the Rev. Robert Henry McGinnis, who has been in charge of the parish for nineteen years since coming from Japan where he had been a missionary eleven years.

The building is of light-toned brick and of excellent gothic design, consisting of nave, transepts, and chancel, with tower and vestries, besides roomy and well lighted Church school rooms in the crypt. The interior will be beautifully paneled in soft-toned cross-grained wood. The altar window will be a memorial to the late Otis Crampton.

It is expected that the church will be ready for dedication in September.

**PORTRAIT OF BISHOP GUERRY TO BE PRESENTED TO DIOCESE**

GREENVILLE, S. C.—At the last convention of the diocese of Upper South Carolina a resolution was unanimously adopted lamenting the tragic death of Bishop Guerry and setting forth the desire for an oil painting of the Bishop to be hung in the diocesan headquarters as a token of love and esteem for his memory.

Bishop Finlay has appointed a committee, composed of the Rev. Messrs. Alexander R. Mitchell, W. H. K. Pendleton, and William S. Manning, for the raising of the necessary funds, and they have received sufficient favorable replies to letters sent to the friends of Bishop Guerry to justify the beginning of the work. It is expected that the portrait will be com-

pleted in time for its presentation to the diocese at the meeting of the provincial synod in Columbia, S. C., in the fall. The Rev. Alexander R. Mitchell, of Greenville, is chairman of the committee.

**CHURCH AT NEWTON, N. J., DAMAGED BY STORM**

NEWTON, N. J.—Christ Church, Newton, the Rev. Oscar Meyer, rector, suffered some damage from an electrical storm on June 24th, when lightning struck the steeple, which, as a result, will probably have to be removed. Some slight harm was also done to the interior of the church. In view of the condition of the steeple, entrance has had to be made through the parish house. Plans for getting funds to renovate the chancel are now under discussion.

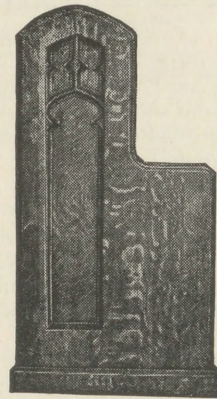
**DEDICATE RADIO HOUR TO BISHOP MANNING**

NEW YORK—A nation-wide tribute will be paid the Rt. Rev. William T. Manning, D.D., Bishop of New York, Monday evening, July 22d, when the Edison Co. will dedicate its weekly radio hour to him. The program will be broadcast through the National Broadcasting Co. network at 9 o'clock, Eastern daylight saving time.

TWO NEW missionaries are to go to Japan from the diocese of Nebraska. One comes from Rawlins, Wyo., and one from Lead, S. D., but both are recruits from the University Church, Lincoln, Nebraska, and one was confirmed there. The Rev. L. W. McMillin is student rector.

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### THOMAS RICHARD ALLEESON, PRIEST

LINDSAY, CALIF.—On July 3d the Rev. Thomas Richard Alleeson, rector of St. James' Church, Lindsay, died suddenly of heart failure while walking the trails of Sequoia National Park, Calif.

The funeral was held in St. James' Cathedral, Fresno, on July 6th, by the Rt. Rev. Louis C. Sanford, D.D., Bishop of San Joaquin, assisted by Archdeacon Hawken and the Rev. Dr. John K. Burlison of Porterville, and many of the clergy of the diocese.

The Rev. Mr. Alleeson was born in London, England, February 17, 1879. He was ordained deacon in 1907 and priest the following year by Bishop J. D. Morrison. He was missionary at Warroad, Minn., and other points in the diocese of Duluth during 1908 and 1909; rector of St. John's Church, Spokane, Wash., 1910 to 1911; assistant at St. Mark's Church, Seattle, Wash., 1911 to 1913; rector of Epiphany Church, Chehalis, Wash., 1913 to 1920; and rector of St. Andrew's Church, Tacoma, Wash. For the past few years he had been officiating at St. James', Lindsay, Calif.

### HUGH BIRCKHEAD, PRIEST

NEWPORT, R. I.—The Rev. Dr. Hugh Birkhead, rector of Emmanuel Church, Baltimore, died at the Newport Hospital on Tuesday night, July 9th, of a cerebral hemorrhage.

Dr. Birkhead and his family had been the guests of his mother, Mrs. William H. Birkhead, at her home in Middletown. Although he had not been entirely well for a month, he was not taken seriously ill until Monday last and he was removed to the hospital early Tuesday.

He is survived by his mother, his wife, two sons, Christopher Birkhead and Hugh Birkhead, Jr., and two brothers, the Rev. Malbone H. Birkhead, Chestnut Hill, Philadelphia, and James Birkhead, of New York.

Dr. Birkhead was born September 7, 1876, at Newport. After preparatory courses in St. Paul's School, Concord, N. H., he entered Columbia University, from which he graduated in 1899. He received his degree of Doctor of Divinity from the Episcopal Theological School at Cambridge in 1902. In the same year he was ordained a deacon, and later was advanced to the priesthood by Bishop Potter.

In February, 1906, when he was less than thirty years of age, he was called to the pulpit of St. George's Church, New York, succeeding the Rev. Dr. William S. Rainsford, who had held the post for more than twenty years. In 1912 he resigned to become rector of Emmanuel Church, Baltimore.

At that time Emmanuel Church was a modest structure. Through gifts from parishioners, Dr. Birkhead virtually reconstructed it. Outstanding features of this work were the erection of the Christmas Tower and the installation of the great organ.

In July, 1917, Dr. Birkhead was sent abroad as a member of a Red Cross mission to study conditions in the war zone

of Europe to enable the Red Cross to determine how it could be of greatest service. At the request of the United States Ambassador in London, he spoke in England on America under the auspices of the Foreign Office. On his return to the United States, he spoke in various sections of the country on behalf of Red Cross and Liberty Loan campaigns.

He served the diocese of Maryland as a member of the executive council, board of cathedral trustees, and standing committee, having for one year been president of the latter. He also represented the diocese at one General Convention.

Bishop Murray and the Rev. Stanley C. Hughes conducted funeral services at Emmanuel Church, while the Rev. James P. Conover officiated at the interment.

### HERBERT W. BRUENINGHAUSEN, PRIEST

NEWARK, N. J.—The Rev. Herbert Washington Brueninghausen, rector of the Church of St. Mary Magdalene, Newark, died after a second operation at the Irvington General Hospital, thus terminating a period of long suffering.

He leaves a widowed mother, in her 85th year. His father was a major in the Civil War, and on being brevetted was presented with a golden hilted sword by President Lincoln for distinguished service.

The Rev. Mr. Brueninghausen had been rector of St. Mary's for about a year and had started a most promising work in this growing section of Newark. He graduated from the General Theological Seminary in 1903, being ordained to the diaconate by Bishop Scarborough, and to the priesthood by Bishop Burgess. He served with fidelity and success at the Trenton Associate Mission; St. Mary's Church, Keyport; St. Margaret's Church, New York City; and St. Mary's Church, Williamsport, Pa. While in the diocese of Harrisburg he was a member of the standing committee for several years.

Bishop Stearly officiated at the funeral, eighteen clergy being present, including the Rev. S. H. Sayre, rector of St. Mary's, Williamsport, who came with a committee of his former vestrymen.

### SAMUEL E. HANGER, PRIEST

HADDONFIELD, N. J.—The Rev. Samuel E. Hanger, retired clergyman, died on July 7th at his home at 19 Euclid avenue, Haddonfield. Born in England, in 1839, he came to this country during his youth, and was ordained in Milwaukee in 1890. He served for several years in the Middle West, coming to Florence, N. J., in 1904, where he was rector of St. Stephen's Church. He retired in 1917 and moved to Haddonfield, where he had been living ever since. He is survived by his widow, a son, and a daughter. Services were held at Grace Church, Haddonfield, on July 10th, interment being in St. John's Churchyard, Chews Landing, N. J.

### KIRKLAND HUSKE, PRIEST

GREAT NECK, L. I.—The Rev. Kirkland Huske, rector of All Saints' Church, Great Neck, for thirty years, died suddenly Tuesday afternoon, July 9th, at his summer home at Beaver Kill, N. Y.

Mr. Huske was one of seven sons of the late Dr. Joseph C. Huske, for fifty years rector of St. John's Church of Fayetteville, and Mrs. Margaret Strange Huske, daughter of Judge Robert Strange, United States Senator from North Carolina. He was born April 11, 1865.

He was graduated from the University

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of North Carolina and received his theological training at the Berkeley Divinity School. He was ordained deacon in 1894 by Bishop Williams, and advanced to the priesthood the following year. His first charge was at Trinity Church, Collinsville, Conn., where he served for two years, and since 1896 he had been rector of All Saints', Great Neck.

Mr. Huske is survived by his wife and two daughters, Mrs. Frances Sherrard and Miss Elsie Huske, all of Great Neck, and by three brothers, A. S. Huske, B. R. Huske, and Leighton Huske, of Fayetteville, N. C. He leaves two grandchildren.

Funeral services were held on Friday, July 12th, at 3 P.M., from his own church.

**S. EZRA NEIKIRK, PRIEST**

GLENBURN, PA.—The Rev. S. Ezra Neikirk, rector of Epiphany Church, Glenburn, and editor of the *Bethlehem Churchman*, died on Thursday, July 11th, at 5:30 P.M. after more than a year's illness of cancer.

Mr. Neikirk was born in Tiffin, Ohio, on November 20, 1866, the son of Samuel Neikirk and Amanda Bacher Neikirk. He was graduated from Heidelberg University, Tiffin, with the degree of A.B. in 1891 and received the honorary degree of A.M. in 1900. On September 26, 1888, he was married to Miss Lillian M. Kreader, who survives him, as do also four children: Miss Mabel Neikirk, a trained nurse of Glenburn; Mrs. Floyd S. Tindall of Rockford, Ill.; Mrs. George W. Waterman, Providence, R. I.; and Miss Dorothy Neikirk, New York City.

Mr. Neikirk was ordained as a Reformed Church minister and served in some churches in Ohio and later in Allentown, Pa. In 1913 he was ordained a deacon of the Church and in 1914 ordained priest by Bishop Talbot. He served at St. James', Pittston, from 1913 to 1927, when he was elected as the rector of the Church of the Epiphany, Glenburn.

Mr. Neikirk was a member of the bishop and executive council of the diocese and chairman of the department of publicity. He was very active in all community efforts for the betterment of the public. He attended the last three General Conventions and was supervisor of press reports for the House of Bishops.

The funeral services were conducted by the Bishop on Saturday, July 13th, at Glenburn in the Church of the Epiphany. Interment was in the family plot in the cemetery of Block Church, near Republic, Ohio.

**GEORGE GARBUTT WARE, PRIEST**

TACOMA, WASH.—The Rev. George Garbutt Ware, rector of Trinity Church, Hoquiam, died here suddenly on Tuesday, July 9th, aged 72, while seated in his parked automobile. He had driven to attend the summer conference of the diocese of Olympia in this city.

Born at Ullinswick, Pencombe, Worcestershire, England, Dean Ware came of an old clerical family, but came out to Canada as a young fellow and often said he was driven into the ministry by being commandeered to read the Church service for a detachment of the Royal Northwest Mounted Police, in which fine force he had enlisted. After his ordination he married Miss Frances A. Farmer in England and served as rector at Rapid City, Deadwood, and Lead, S. D., and as Archdeacon of the Black Hills. He afterward became general missionary of Western

Nebraska and successively rector at Alliance and Kearney, Neb., being also rural dean. Leaving for the Pacific Coast on account of his health, he went to Trinity Church, Hoquiam, which he raised from a mission to one of the strongest parishes in the diocese of Olympia, becoming also dean of the central deanery. He was elected a member of the diocesan council and twice as a deputy to the General Convention. He was a 32d degree Mason, an Elk, and a Rotarian.

Dean and Mrs. Ware were greatly loved in the diocese and especially in the Grays Harbor country. They recently celebrated the fiftieth anniversary of Dean Ware's ministry and their golden wedding. Besides his widow Dean Ware is survived by four daughters: Mrs. Ruth Scholnecke, of Detroit; Mrs. Henrietta Armstrong, Seattle; Mrs. Angela Cross, wife of the Bishop of Spokane; and Mrs. Josephine King, St. Paul. A family reunion and celebration had been planned for the fall to be held in Spokane at the home of Bishop and Mrs. Cross, but death, which had not been unexpected for some years, intervened.

Amid deep expression of sorrow, but in sure and certain hope, a requiem Communion was celebrated at the chapel of the Annie Wright Seminary, Tacoma, by the Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia, who afterward conducted the burial service from the same chapel, in the presence of Bishop Cross and other members of the bereaved family, together with a large attendance of the clergy of the diocese and of the wardens, vestrymen, and parishioners from Hoquiam and other places.

**RICHARD HENRY WOFFENDEN, PRIEST**

PONTIAC, R. I.—The Rev. Richard Henry Woffenden, rector of All Saints' Church in this village, died on July 9th, in his 59th year. For many years he took a deep interest in civic affairs, especially in the betterment of conditions in the town of Warwick, which includes the village of Pontiac. In 1912 Mr. Woffenden was chosen chairman of the state convention of the Progressive party. The following year he was elected representative in the General Assembly, serving one term. In addition to his parish work Mr. Woffenden taught Latin in the Warwick high school.

In 1897, the year of his graduation from the General Theological Seminary in New York City, Mr. Woffenden, as deacon, took charge of St. Barnabas' Church, Apponaug. On March 25, 1898, he was raised to the priesthood by the late Bishop McVickar, and in 1925 became rector of All Saints', Pontiac.

Mr. Woffenden was a member of the Phi Beta Kappa society and Sigma Alpha Epsilon fraternity. For many years and up to the time of his death he was chaplain of the Kentish Guards, R.I.M., of East Greenwich, a military body of Colonial origin. Formerly he had also served as chairman of the Warwick Chapter, American Red Cross.

**FREDERICK A. DUGGAN**

SPRING LAKE, N. J.—Frederick A. Duggan, well-known Churchman and philanthropist, died suddenly after an automobile accident at Fourth and Washington avenues, Spring Lake, on July 9th. It was peculiarly ironic that Mr. Duggan should breathe his last in the Frederick A. Duggan emergency ambulance, which he pre-

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sented to the township of Spring Lake last summer.

Born in St. Johns, Quebec, 69 years ago, Mr. Duggan came to New Jersey in 1879, and had lived ever since in Trenton and Spring Lake, residing during the greater part of the year in Spring Lake. Mr. Duggan was the third of a great triumvirate, including the late Marquis Martin Meloney and O. H. Brown, whose combined achievements along business, philanthropic, and educational lines have made the town of Spring Lake famous for its beauty and unique developments.

Funeral services were held at Trinity Church, Trenton, the Rev. Hamilton Schuyler officiating.

### JOHN CALHOUN M'CLINTOCK, M.D.

TOPEKA, KANS.—On June 28th Dr. John Calhoun McClintock died in Christ's Hospital, Topeka, in his 74th year after an illness of two weeks. He had been bedridden for about three years following a stroke of paralysis.

The burial service took place in Grace Cathedral, Topeka, on the afternoon of July 1st and interment was in the Topeka Cemetery.

John Calhoun McClintock was not only a great surgeon but he was also a magnanimous and large-minded citizen and Churchman. His was in truth a life of service—a life of selfless giving—a pioneer in the field of surgery and an organizer in the field of medical knowledge and scientific procedure.

Dr. McClintock was born in Picaway County, Ohio, in 1855. He came to Topeka in 1866 with his father and mother, in whose memory he gave the beautiful chapel of Grace Cathedral. His father was a physician and soon became the family doctor of many of the pioneers of this city and its vicinity. The younger McClintock received his medical education in Rush Medical School in Chicago. Soon after he returned to Topeka he became an active physician and surgeon with a large practice. In an incredibly short time he became an acknowledged leader in his profession not only in and about Topeka but throughout the entire state. To his skill is credited many of the surgical instruments now in common use everywhere. In 1889 he founded the Kansas Medical College, which later was merged with the Kansas Medical School and Bell Memorial Hospital at Rosedale, Kansas.

With the founding of Christ's Hospital by Bishop Vail in 1882 Dr. McClintock became chief of staff and the inspiration of the executive and operating forces. He helped greatly in laying the foundations upon which the present beautiful and efficient Christ's Hospital was erected.

During the World War when so many of our physicians and surgeons enlisted in the medical department of the army and navy, Dr. McClintock was called upon to do double service in the hospital, some days performing as many as ten and twelve operations. It was without doubt this extra demand upon his energy which impaired his health and brought about his retirement from active service in 1922.

With the multitudinous tasks connected with his position as chief of staff of a hospital, trustee of Washburn College, Topeka, and head of a medical school, he found time and energy sufficient to make him a vestryman of Grace Cathedral and a citizen who was in the foreground of civic enterprise.

### STEPHEN H. TYNG

NEW YORK—Stephen H. Tyng, president of the Real Estate Board of New York for the past ten years, died July 10th at his residence, 375 Park avenue, in his sixty-fifth year.

Mr. Tyng belonged to an old and distinguished Church family. He was born in this city, a son of the Rev. Stephen H. Tyng, a well known preacher of his day who was for many years rector of Holy Trinity Church when it stood at Madison avenue and Forty-second street.

Ever since his graduation from Williams College in 1886 Mr. Tyng had been in the real estate business in New York. For thirty-four years his offices have been at 41 Union square, where he carried on a general realty brokerage and estate management business. He was president of Stephen H. Tyng & Co. and vice-president and treasurer of the George Kemp Real Estate Company, owners of valuable tracts in various parts of the city. He was a director of the Industries Bank of New York, a member of the Chamber of Commerce, and the Merchants Association.

### LEWIS A. WADLOW

PHILADELPHIA—With the death of Lewis Alexander Wadlow, for the past fifteen years organist and choirmaster of St. Mark's, 16th and Locust streets, Philadelphia, on July 6th, the Church in this city lost its second great organist within a few months.

Mr. Wadlow, who was 54, died at his home in Bala. Before going to St. Mark's in 1914, he was organist at the Church of Our Saviour, Jenkintown, and also at St. Peter's, in Philadelphia. He was a former president of the alumni society of the Music School of the University of Pennsylvania. He had four sons in the Episcopal Academy, where he was director of music. He also taught at the Church Farm School.

He was an exceptionally good boy trainer, his choir being known as one of the best in the country. His boys were devoted to him, and his loss will be felt by many. He is survived by his wife and four sons, Wilson, Thomas, Lewis, Jr., and Augustus Wadlow, and a brother, Samuel W. Wadlow. Funeral services were held July 16th at St. Asaph's Church, Bala, interment being in the churchyard of that church.

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**AMONG THE MAGAZINES**

ST. AUGUSTINE, John of Salisbury, John Calvin, and Richard Hooker are four notable Churchmen about whom there are learned articles in the April number of the *Church Quarterly Review*. The Rev. Dr. Brinton writes on The Idea of God in the *De Civitate Dei*. He concludes that Augustine's whole conception of God is "scriptural and yet in accord with the best Platonism." "The modern reader," he says, "cannot rise from a perusal of this work without a feeling of admiration for the author's grand attempt to interpret the whole of human history, and without a deep impression made by those spiritual intuitions and epigrams of the soul which are to be found on so many of its pages, expressed in terms of undying force, beauty, and truth." The Rev. Roger Lloyd describes John of Salisbury as "typical of the twelfth century, stretching out one hand, as he did, to all that is best in medievalism, and with the other pointing to the coming humanism." R. N. Carew Hunt discusses Calvin's theory of Church and State. He draws an interesting contrast between Calvin's conception of the State and Luther's: "Calvin sought," he says, "as had the Middle Ages, to create a Church-State, and within the narrow limits of Geneva he succeeded." Richard Hooker and the Twentieth Century is the title of an article by the Rev. S. G. Dimond. Hooker says that "no great issue can be detached from ultimate principles. . . . A re-reading of the *Ecclesiastical Polity* with all its delicacy and charm, its broad sympathy and quiet humor, above all, with its philosophical grasp of first principles and its clear spiritual vision, has convinced the writer that Richard Hooker has a word for the present day."

**NEWS IN BRIEF**

CENTRAL NEW YORK—Bishop Coley confirmed a class of fifteen adults in Calvary Church, Utica, the Rev. D. Charles White, rector, recently, all of whom received their early religious training in other religious bodies. The ages ranged from 21 to 65.

CONNECTICUT—The Rev. Charles Mercer Hall, rector of Trinity Church, Bridgeport, announces that the Rev. G. E. Harcourt Johnson has no connection with Trinity parish, he having returned to Sewanee for further study.

KANSAS—The Rev. Morton E. Nelson, assistant at the cathedral in Topeka and chaplain of Christ's Hospital, was taken ill with appendicitis in Minneapolis, Minn., where he was spending his vacation visiting his brother.

LOUISIANA—The Rev. Malcolm W. Lockhart, rector of St. James' Church, Baton Rouge, has declined his election as director of expansion for the University of the South and will remain in Baton Rouge.

NEWARK—The twentieth anniversary of his ordination was commemorated by the Rev. Robert J. Thomson, rector of St. Bartholomew's Church, Hohokus, on July 7th.—With four churches cooperating, the Rev. L. Harold Hinrichs, rector of St. John's Church, Boonton, is chairman of the committee in charge of the Boonton Daily Vacation Bible School. The school has three divisions, two of which are primary and are held at St. John's Church and the Reformed Church, respectively, and the other one of which is junior and meets at the Presbyterian Church. One hundred and thirty-seven children are enrolled.—With Conventions as his topic, the Rev. Harry L. Hadley, rector of St. Stephen's Church, Newark, was the principal speaker at a recent meeting of the Hawthorne Rotary Club.

NEWARK—As has been the custom for some years past, the Paterson Council of Churches held patriotic services in Eastside Park and Westside Park, Paterson, on the Sunday evening preceding Independence Day. St. Paul's Church, the Rev. D. Stuart Hamilton, D.D., rector, dispensed with evening service in order to participate in the one at Eastside Park, while at Westside Park the Rev. Charles J. Child, rector of Trinity Church, was one of the clergymen on the program.

NEW JERSEY—The Rt. Rev. Albion W. Knight, D.D., Bishop Coadjutor of New Jer-

sey, held the first service for the summer at St. John's-by-the-Sea, Avalon, on July 7th. A new gilded cross has been put on the front of the church roof, the gift of Mrs. H. H. Battles, as a memorial to Mrs. Katherine Battles Berry, one of the founders of the church, who died on December 25, 1928. The Rev. William James Cox, rector of St. Andrew's Church, West Philadelphia, will be in charge of St. John's-by-the-Sea during the summer.—Services at the Church of the Holy Trinity, Spring Lake, were in charge of the Rev. John R. Atkinson, rector of Christ Church, New York City, on July 7th, and the Rev. Herbert J. Glover, of the Church of the Heavenly Rest, New York City, officiated on July 14th.—The Ven. R. Bowden Shepherd, Archdeacon of New Jersey, was the guest of honor at a dinner given for him at the Warren Hotel, Spring Lake, on Wednesday, July 10th.

RHODE ISLAND—On July 8th the Newport branch of the Seamen's Church Institute closed a year made notable by the erection of a new, admirably arranged, and impressively designed building for the work, given in memory of the late Senator George Peabody Wetmore by his daughters. The Rev. Roy W. Magoun, the superintendent, read a report showing that a wide variety of service has been rendered during the year to men of the navy and merchant marine. Richard Washburn Child, former Ambassador to Italy, Captain J. R. Defrees, U.S.N., and Miss Maude K. Wetmore were elected to the board of directors. All of the officers were reelected and the present directors were continued in office.

TENNESSEE—A son born on July 7th at Emerald Hodgson Hospital, Sewanee, to Mr. and Mrs. George W. Goodson is named Mercer Logan, in memory of the Rev. Dr. Mercer Logan. Mr. Goodson is a graduate of the academic department of the DuBose School and is now a theological student in the Seminary in Sewanee. Mrs. Goodson is the granddaughter of the late General Edmund Kirby-Smith of Confederate fame.

WEST MISSOURI—The Rev. Capt. Oliver F. Crawford, rector of St. Mark's Church, Kansas City, is on military duty at Fort Creek, Neb., as chaplain of the reserve officers' summer training camp. During the World War Captain Crawford was divisional chaplain successively of the 85th and the 7th divisions of the American Expeditionary Forces.

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