

# The Living Church

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VOL. LXXXI

MILWAUKEE, WISCONSIN, JULY 27, 1929

No. 13

## Is There a Technique for the Cure of Souls?

REV. C. RANKIN BARNES

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HARRIET GEITHMANN

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(From the Paris edition of the *New York Herald*)

Barcelona, June 14.

To the Editor of the *New York Herald*:

I shall be grateful if you will publish a list of books on Spain, books of economics, social aspects, and art of modern Spain. I prefer American authors but if there is any worthwhile French writer on the subject you may include him.

C. BIANCHI.

*Reply*

We can give space to but a few recent titles: *Understanding Spain*, by C. S. Cooper (Stokes, New York) for economics,

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BY GEORGE CRAIG STEWART

for social aspect and art . . . .

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# The Living Church

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## EDITORIALS & COMMENTS

### Unity or Added Disunity in India?

#### II.

IN discussing the difficult subject of unity in India between the Church and several Protestant bodies, where such great care has been taken to consider all the elements involved, our own urgent desire is to find a basis on which encouragement can be given to the conferees in South India but without involving those irregularities which so distress the Anglo-Catholic critics in England. Thoroughly do we admire the spirit in which the quest for unity in India has been undertaken.

And when Bishop Gore, the *Church Times*, a committee of Anglo-Catholic clergy, and most of the others who are insistent upon the Anglican position, constantly use the expression "episcopally ordained minister" to describe the Anglican clergy and the term "non-episcopally ordained minister" to describe those of the Protestant bodies, we can see that misunderstanding is inevitable. Why do not those who write upon the matter from the Catholic or Anglican point of view—in this respect they are, happily, identical—make the distinction, not as to "episcopally" or "non-episcopally" ordained ministers, but as to *priests* or *no priests*?

It is quite conceivable that a bishop might ordain a "minister" who was not a priest. Will anybody say that if the word "priest" in the Ordinal should be superseded by the term "minister," the spiritual effect would necessarily be the same? Would not the intention of the Church which had authorized this divergence in language be rendered so uncertain that it could no longer be said that there was the intention to "continue" the old orders in the Church? We do not say that the Church in South India would accept this change but by continually using the vaguer term we have not been able to assure ourselves that, even ultimately, the ministry of the United Church would be the equivalent of our present ministry of bishops, priests, and deacons.

The insistence upon "an episcopally ordained minister" seems to us so fraught with uncertainty that we cannot understand its continued use by those who would maintain the necessity for retaining the historic orders in the Church. The "episcopally ordained minister" in each of the Churches of the Anglican com-

munion is explicitly stated by the ordinals and liturgies of each of them to be a priest. Equally explicit is the assertion of each of the Protestant bodies that the ministers of their ordination are not priests. Now, it would seem evident to both parties that priests and non-priests cannot co-exist in such wise as to make the ministry in which both of them have place co-equal, yet it is a co-equal ministry that is practically guaranteed in the negotiations. That co-equal ministry must then be one of priest or of non-priest. That, and not a distinction between episcopal ordination and non-episcopal ordination, is the real crux, yet neither party seems to discover it. Is the united ministry to be one of priests or of non-priests?

And of course the common assumption in Protestantism that there is a necessary antagonism between priest and prophet must be shown to be false. We do not insist that prophet shall be superseded by priest, but that priest and prophet shall both be merged in the one "ministry."

Neither are we insisting on any particular interpretation of the word *priest*. In the Anglican communion the term is accepted by all parties, and none has sought to remove it from the Prayer Book in the recent revisions in England or in America. We are not asking for a greater precision than that which prevails among ourselves.

A GOOD deal of progress has been made toward unity since the "historic episcopate," required in the Chicago-Lambeth Quadrilateral of 1886-1888, has practically been accepted by those various bodies that first rejected it. Perhaps it is our fault that we did not make clear that the acceptance of the historic episcopate was asked because of the necessity, as it has been viewed by the historic Church in all centuries, that only a bishop could ordain a priest. Let us, therefore, not present a false issue at this stage. To make bishops who would not in turn make priests would not be a step toward unity. There seems to us grave possibility that the acceptance of the episcopate by the various factors in India may not be in fact the acceptance of such an episcopate as is known to the historic Church. We are not interested in a scheme to provide general

superintendents to preside over "ministers," be the latter episcopally or non-episcopally ordained. On the other hand, we believe that if the Anglican conception of priesthood is really presented in the proper manner to the Protestant world, it will be accepted. It has taken nearly half a century to secure the acceptance of the episcopate. We believe it will not take nearly as long to secure also the acceptance of the priesthood if proper explanations are given. We do not believe that there is hope of success for a scheme of unity which leaves uncertain the question whether a bishop created in the manner of the Indian conception is in turn to create priests or not.

We believe that this distinction has been insisted upon much more generally in America than in England and that American bishops, therefore, having in mind this vital question, can hold the key to the solution of the problem at the Lambeth Conference. Such a view as that lately expressed by the *Christian Century*, which we commented upon recently in these columns, is a reasonable view and can be made acceptable to the Protestant world if it is properly presented. If the United Church is ultimately to have a ministry of priests, as well as of bishops and deacons, why could not their "ministers" accept a supplementary ordination as "priests," without in any sense reflecting upon the spiritual efficacy of their previous "ministry"? Reordination which confers no new gift is properly rejected by them. But if bishops are, in future, to ordain "priests," why should not the present ministers also voluntarily accept that priesthood for themselves now? That would be in accordance with the precedent of 1662, and if we are really anxious to promote unity, we cannot see why Protestants cannot accept in 1929 what they accepted in 1662. If they propose that the "episcopally ordained ministers" of the future are not to be priests, rejection of the plan by all Churchmen who have any claim to that title is inevitable. Catholics in England have been anything but clear in framing the issue.

In a very illuminating article on The Reaction to the Christian Unity Pact (proposed by Dr. Ainslie) in the *Christian Union Quarterly* for July, Dr. Frederick Lynch observes that "Over against the evangelical group—worlds distant from them—is the sacramental or Catholic group. . . . How to reconcile these two groups, with the necessary divergence in all forms of worship, will be, to my mind, the last and greatest task that will confront the Church in the achievement of union"; and then he gives expression to the following significant paragraph:

"I see no hope of either group giving up one iota of its convictions. How then can unity ever come? Perhaps by all of us accepting both views, even though that be a paradox. Once after I had said practically what I have just said above before the theological school of Copenhagen University, that great soul Bishop Amundsen said to me, with a twinkle in his eye: 'I think I hold both views.' I replied, 'Sometimes I think I do.' Perhaps that is the way unity will come, by all of us coming to see that both views of Christianity are true—the sacramental and the evangelical—and by all of us accepting both."

For our part we can offer ourselves as a third party among those few who are at least trying to "hold both views." And we believe Dr. Lynch does. Nowhere on the Protestant side have we so often seen a rare appreciation of the Catholic position as in the writings of Dr. Lynch. To develop that paragraph is to discover the key to unity, and Dr. Lynch is one of the few men who can do it. Will the editor of the *Christian Union Quarterly* give him *carte blanche* to do it? If not, the editor of THE LIVING CHURCH will. Both

editors, with Dr. Lynch, are honestly seeking the real path toward unity.

We thoroughly accept the views expressed by the Anglo-Catholic committee and by Bishop Gore. These views seem to us simply the expression of the "Reformation Settlement." They state not a partisan view but the accepted "Anglican position." If that "Settlement," that "position," should cease to be maintained by any of the Anglican Churches, certainly there would be nothing but disaster ahead. The Church that refused to abolish priests in the England of the seventeenth century, though to do so might have saved the horrors of civil war, is not likely to permit its offshoot in India to do the same thing today under the misleading guise of effecting unity.

**D** ID they mean those sentiments to which their governments subscribed in the Kellogg Pact, or did they not?

That is the question which thoughtful men will ask

War and the Peace Pact in regard to the near approach to war between Russia and China.

The incident powerfully illustrates two conditions which too many Americans have not been able to comprehend together.

First is the genuine value of the Kellogg Pact. In the very papers that published the cablegrams asserting that neither nation would violate the Pact, Arthur Brisbane contributed his absurd attack upon the Pact as foolish and useless—which was exactly contrary to the news of the day. For any nation solemnly to renounce war as a national policy is a long step forward and one wonders at the obtuseness with which Mr. Brisbane fails to see it.

The second is that no such asseveration in words is sufficient to enable another nation to place itself in such a condition as to be unable to withstand possible attack. How our ultra-pacifists can believe that the signing of the Pact in itself made armies or navies unnecessary passes our comprehension. Memories must be very short indeed that cannot recall how nations have violated their solemn word before this. What they have done, they can do again. Obtuseness cannot be charged against Mr. Brisbane alone.

What is needed, in a juncture like this, is a substitute for war. A quarrel over the control of a national railroad must be settled somehow. War is the oldtime solution of the problem. Shoot more of the enemy's soldiers than they can shoot of yours, demolish more of their property than they can demolish of yours, keep out of bankruptcy longer than the enemy can keep out, and presto! you have won the argument. Henceforth you can control the railroad—perhaps. For in war, as we have had occasion to learn, to the victors do not *always* belong the spoils. Incidentally, too, the railroad would be destroyed in the process of discovering who is to control it.

As the alternative to war, a recognized world court could solve the problem. Would Russia and China prefer such a solution to one gained by war? They can have it if they want it.

But we seem to have a general recollection that those who have stood in the way of creating such a means of solution of international problems in place of war have not always been either Soviet Russians or heathen Chinese.

#### ACKNOWLEDGMENTS

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# DAILY BIBLE STUDIES

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

## CHRISTIAN PATIENCE

Sunday, July 28: Ninth Sunday after Trinity

READ St. Luke 8:11-15.

WE are by nature a nervous folk, and consequently we are impatient because we have not learned the "art of sitting still"; we wish to have an immediate fulfillment of our plans and desires. The last words of our Lord's interpretation of the parable of the sower are significant: "Bring forth fruit with patience." Patience is a divine attribute. God is long-suffering. If He is patient with us, surely we should be patient with ourselves, with life, and with God. Complaining, fretfulness, worry, are spiritually and physically unhealthy. If we trust God and try to do our part of the work of life we need not be impatient. Christians should "rest in the Lord."

Hymn 397

Monday, July 29

READ Revelation 1:4-9.

THE patience of Jesus Christ is one of the marvels of Christianity. Over nineteen centuries since His blessed Incarnation and Crucifixion and Resurrection, and scarcely half of the world is converted to Him and His truth, and the half which is nominally converted can hardly be called loyal. And yet He is waiting and calling and helping. We cry, "How long, O Lord, how long," in our desire for the blessed end, and He answers, "How long, O people, how long," for the delay is with us. Nevertheless there is a holy pathos and comfort in that expression of St. John the Divine: "John, your brother and companion in tribulation and in the Kingdom and patience of Jesus Christ." The Master does not hurry us or excite us in our growth. He will not force our faith; rather does He nourish us in our slow progress.

Hymn 385

Tuesday, July 30

READ St. Mark 4:26-29.

FIRST the blade!" And the Incarnate Christ was an example: "Jesus increased in wisdom and stature, and in favor with God and man." The true mother looks upon her infant child and dreams of his future. The boy impatiently presses on toward manhood. Always there is that *vis a tergo* pushing on, and the *vis vitæ* beating within, and stronger than either is the *vis a futuro*, drawing onward and upward. Youth feels the wild pulsation as he "hears the days before him and the tumult of his life." And the Master does not dampen the youthful ardor, but rather He deepens it until it becomes a normal and sacramentally nourished growth. No "hotbed precocity" is called for. Patiently we press on, infancy, youth, manhood, age, and then the entrance into a life which shall satisfy!

Hymn 116

Wednesday, July 31

READ Psalm 46.

KNOWLEDGE of God comes through stillness of body, mind, and spirit. Search and research have their place, but the old cry seems to give a limit: "Canst thou by searching find out God?" And David by inspiration declared a truth which modern science endorses: "So He giveth His beloved sleep"—that is, while we sleep He poureth His strength into us (Psalm 127). The great truths of God are revealed to those who open hearts and minds to their entrance, which fact does not discourage study, but rather interprets the revelation which study allows as it opens the door. And all the joys and comforts and blessings of peace come through the quietness of

expectation: "Wait patiently for Him." And only when the nations cease "furiously raging together," and are still, will universal peace come. We need quiet hours, quiet days, lives quiet, not in idleness but in faith.

Hymn 402

Thursday, August 1

READ I Kings 19:1-8.

ELIJAH sought to destroy the worship of Baal by force, and in the weariness of apparent failure he fled to the wilderness, and cried: "It is enough. Now, O Lord, take away my life!" And God answered by giving him something to eat and then putting him to sleep. We long to kill evil in the world and in ourselves, and our failure disheartens us. *Cui bono?* What's the use? And the Master answers: "Not by might, nor by power, but by My Spirit" (Zechariah 4:6). And often He lets us rest while our faith and courage are reviving, feeding us with His love and causing us to be still for awhile. We are to "fight on till death," but we are also to rest on the promises of God. We are to cease from complaining, while the Lord leads on. "The Lord shall fight for you, and ye shall hold your peace" (Exodus 14:14). Victory is sure, but patience must have her perfect work.

Hymn 113

Friday, August 2

READ Hebrews 10:32-39.

PATIENCE implies suffering. It is not easy to wait, especially when you are giving your heart's strength to help someone and the result is slow in coming or comes not at all. Your own desire for another's good becomes almost an agony, and patience is associated with pain. Perhaps that is a part of its virtue. We do not have real patience when we are indifferent or when without emotion we try to help. It is the pain of patience which brings us an understanding of the dear Lord's patience with us. He longs to bless us, and we turn away from Him, carelessly or with an expression of doubt. To wait and watch and pray and love, even when the lives we would fain strengthen will not respond—that is a sorrow which proves sincerity. Let us not cause the Master thus to sorrow over us. Let us not scorn the sorrow which "souls that will not be redeemed" may bring us. We who would help others have need of patience.

Hymn 319

Saturday, August 3

READ Revelation 14:12-13.

ST. JOHN heard the word "patience" spoken often in his Patmos vision. "I know thy patience," Christ says to the Church in Ephesus. "Because thou hast kept the word of My patience I also will keep thee from the hour of temptation," Christ says to the Church in Philadelphia. And the patience of the saints is made by Him a part of their faith. Herein lies our comfort and inspiration. We wait and believe, and at last the blessing will come. Meanwhile, as we "hold fast" and seek to serve, let us remember that patience is indeed a holy virtue. It speaks of trust. It declares that nothing done in Christ's name is lost. And it fits us for the glad day when we shall see how the seed sown in tears has, through Christ's mercy, brought a full harvest.

Hymn 500

Dear Lord, help me to be patient with myself, with others, with life, and with Thee. I thank Thee for the pain of service and of waiting. But let me feel that pain as bringing me nearer to Thee, and may my patience and faith be guides, under Thy care, to lasting holiness in Thy presence. Amen.

## THE REV. HUGH BIRCKHEAD, D.D.

## An Appreciation

BY THE RT. REV. H. P. ALMON ABBOTT, D.D.

BISHOP OF LEXINGTON

TO THOSE of his brethren in the ministry who knew him and admired him, the passing of Dr. Hugh Birckhead of Baltimore has come with inexpressible shock, all the more so in that he was a man of apparent inexhaustible vitality and robust physical health. As a brother clergyman who knew him well and admired him greatly, I should like to write a few words in the nature of an appreciation of his personality, life, and work.

I first came to know Dr. Birckhead in New York City, thirty-three years ago. I was a young man, a very young man, in business in the great city, and desperately homesick. In my boarding house there was another young man, some six years my senior, who befriended me and inspired me with his upright life and devotion to the things of Christ. He went out of his way to cheer me in my drooping spirits, to encourage me in my new work, and to give me sound, manly, and wholesome advice in the avoidance of "the world, the flesh, and the devil." That young man was Hugh Birckhead. At that time he was determining upon his life work and, during the weeks that I knew him, definitely decided to become a minister of Christ, and devote himself to the service of his fellowmen.

For some years after that our ways separated. I went to Canada to college, having come to the conclusion that I would like to enter the ministry myself, and afterwards to England, to pursue my studies. He went to Columbia, and, following that, to Cambridge, to undertake his theological course. I became a priest in Canada, and he became a priest in the United States. In 1917 we met again in Cleveland, where I was dean of Trinity Cathedral, and where he came to speak upon the work of the American Red Cross. We renewed our friendship, and talked over the years that had intervened since our first meeting in New York twenty years before, on the threshold of life. In 1919 there was a vacancy in the rectorship of Grace and St. Peter's Church, Baltimore, Md., and Dr. Birckhead, who was rector of Emmanuel Church in that city, recommended me for the position. I accepted in the summer of that year, and as rectors of neighboring parishes our paths ran closely together for almost a decade.

In sixteen years' ministry in Baltimore, Dr. Birckhead has left an enduring monument to himself in the fabric of Emmanuel Church. When he took hold of that splendid parish, the church building was ordinary in the extreme, devoid of all architectural beauty. Today Emmanuel Church is one of the outstandingly beautiful churches of any religious persuasion in the United States of America. With the loyal, generous, and devoted coöperation of his people, and under the guiding genius of Woldemar Ritter of Brookline, Mass., the physical properties of Emmanuel Church have been utterly transformed and glorified. The Christmas Tower is one of the few conspicuous touches of European architecture on this continent. It has to be seen to be appreciated, and it has to be studied constantly to be appreciated to the full. It is "a thing of beauty and a joy forever." The interior of the church itself has been transmuted, rather than transformed, and the lofty aisles, the noble chancel, and the exquisite chapels are a delight to the eye and an inspiration to the soul. The new parish house, with its spacious and medieval Great Hall, sets a pattern that other parishes throughout the country might do well to emulate, and to copy in minutest detail of construction. In a word, Emmanuel Church is a fitting shrine for the Presence of the Most High God, and it has all come about through the vision, the consecration, and the indefatigable labors of the Rev. Hugh Birckhead, D.D., until recently the beloved rector of Emmanuel Church. A man might live to be a hundred and account himself fortunate to accomplish as much in this respect as Dr. Birckhead accomplished before he had reached the prime of life and power.

In the city of Baltimore, as a citizen, our friend has left his imperishable mark. His enthusiasm in a civic way is enshrined forever in the incomparable Union Memorial Hospital, in the creation of which he took a leading part; in the Young Women's Christian Association Building, in the con-

struction of which he was vitally interested; in the Community Fund campaigns, the monetary expenditures of which have left their influence upon countless lives, and in which he was ever an untiring inspirer and worker; in the English-Speaking Union, an ever-growing organization, of which he was the life and soul; and in countless other worthy projects.

AS A preacher, Dr. Birckhead came into his own gradually; but "his own" when attained marked him out as one of the ablest preachers in the Episcopal Church today. He "possessed his power," rather than "his power possessing him," and his utterances were scholarly, restrained, and worthy of the highest traditions of the pulpit. He preached his own sermons, both in thought, in construction, and delivery, and he left nothing to the inspiration of the moment. He believed that the honor of his Christ demanded consistent, conscientious, and faithful preparation. He was forever preaching, forever speaking, the demand for his services being widespread, and upon totally unrelated topics. One often marveled at his versatility, and wondered how in the nature of things he discovered time to apply himself to so many diverse themes and occasions. It bespoke a solid grounding in theology and sociology, in the humanities in the broadest sense, and a fertile mind that was forever watered and sunned by constant reading. In his own pulpit, in the pulpits of churches throughout the land in the pulpits of the Old Country, and on the platform hither and yon, he edified his congregations and audiences and never failed, in opposition or in agreement, to furnish food for thought. He expressed his own convictions, oftentimes espousing the unpopular side, and not waiting for the signs of acceptance or rejection, he went on to the next engagement meritoriously, joyously alive with his conception of the right and his interpretation of Christ.

Dr. Birckhead backed up his preaching with his pastoral work. It was the pastoral side of things that attracted him from St. George's Church, New York, to Emmanuel Church, Baltimore, and he justified his momentous decision in such a transition by "shepherding the flock committed to his care." In their sickness, in their sorrow, and in their sin, his people came to know him as a personal friend, as a sane and sensible counselor, and as a man of God. His most devoted adherents were those who knew him not only in the pulpit, but in the intimacies of their own homes.

DR. BIRCKHEAD had unusual "personality." He was himself, and himself alone. He was the delight of the hostess at any dinner party or social gathering, and he had the unconscious ability of making himself "felt." You knew that he was in the room, whether or not you had seen him with your eyes. He literally exuded life and vitality, and he was bound to be the center of any gathering. He knew his world, and he was "at home" in any part of the world; a cosmopolite of the better sort. He wore a defensive armor. For this reason he was misunderstood by many, especially by many of his brother priests. In reality, he was a shy and sensitive man. In appearance, he appeared to be a somewhat cold and autocratic man. I think that he deliberately, for the sake of self-preservation against the foolishness of foolish men, for the sake of sanctified escape from the boorishness of vulgar men, adopted a somewhat supercilious and "take it or leave it" manner—refusing avowedly to "wear his heart on his sleeve."

To a man of his nature, subjected, as every strong and successful minister of Christ is subjected, to unjust criticism and blatant misrepresentation, this defensive armor was promoted by the very necessities of the case, and, to those who realized the reason why it was an enhancement to, rather than a detraction from, the fascination of his personality. He knew that in the matter of social amenities it is impossible "to make a silk purse" out of material that is not silk, and he let it go at that, governing his course accordingly. To those who penetrated beneath the armor, there was a loyal and loving heart, and a dignity of soul that was a source of constant delight, and left nothing to be desired.

And, now he is gone! Yes; but "gone and not forgotten." His place shall know him no more! Yes; but the people who knew and admired him, the people who loved him, even his somewhat captious, superficially jealous brother priests, who really honored him, shall see him in his place as long as life shall last, and bear testimony that "this was a man."

# Is There a Technique for the Cure of Souls?\*

By the Rev. C. Rankin Barnes

Rector of St. James' Church, South Pasadena, Calif.

## I.

THIS ancient and traditional phrase, "the cure of souls," is one which recalls the effort of the Christian Church to tell the "soul-sick" that not only does man care, but that God cares even more. For the purpose of our study, however, let us adopt a broad viewpoint and define the soul as the essence of the best self, reaching out for all that outside and above and beyond the self, which it recognizes as greater than itself. Such a definition will save us from a narrow attitude and will also satisfy the best psychological thought of our time. As Dr. Woodworth, brilliant professor of psychology at Columbia University, said in a lecture last year: "Psychology does not deny nor affirm the concept of the soul. It is merely that it has not found it a field of study."

The title similarly implies a broad view of the term religion. We have not been asked to discuss theism nor Christianity as a force for the rehabilitation of the individual but religion in its widest aspect. Let us therefore use the definition made famous by Dr. James Bissett Pratt in his volume, *The Religious Consciousness*: "Religion is the serious and social attitude of individuals or communities toward the power or powers which they conceive as having ultimate control over their interests and destinies." If these matters of background are understood, then it will be possible for the writer to indicate certain opportunities which lie before the Christian Church in general and the Episcopal Church in particular.

In many ways the sub-title, Religion as the Force for the Rehabilitation of the Individual, is preferable because the other implies a dissociation which does not exist. "Is There a Technique for the Cure of Souls?" After all, it is only for the purpose of analysis that we consider a man as a combination of body and mind and soul. Just as it is impossible to minister to the body of a man remaining unmindful of his mental attitudes, so it is equally impossible to minister to a human soul merely as such. I often recall a statement made to me by that distinguished social servant and veteran minister of religion, Dr. Graham Taylor of the Chicago Commons: "I get suspicious when men talk to me about saving souls! Because usually they are not particularly interested in the saving of selfs." It is significant that our Lord, of whom it was said that "He knew what was in man," always ministered to the complete individual. "But that ye may know that the Son of Man hath power on earth to forgive sins (then saith He to the sick of the palsy), 'Arise, take up thy bed, and go unto thine house.'"

Nevertheless it is patent that although the Christian religion is sent to minister to the whole man, its primary obligation is a ministry to his spiritual nature. As Professor Mather, the Harvard geologist, says in his recent volume, *Science in Search of God*: "Man possesses other attributes than those of his body alone. His yearning for the truth, his appreciation of beauty, his desire to make his own life worth while in the world, his sense of values, in short the various attributes which we say pertain to his soul, are just as real as eye or ear." It is the business of religion to increase personal appreciation of these various elements. And as they become more vital to the individual, their force will become more powerful for his integration.

It is not without reason that Canon Pym began his newest book, *Spiritual Direction*, with the words, "The care of souls is the primary responsibility of ministers of religion." He goes on to point out "that there are many people who apparently can obtain the help which they require in moral or spiritual difficulties only with living contact with another mind and spirit. . . . To lay oneself out, as a minister of religion, so to help people one by one, may seem a slow and arduous business. . . . But the readiness and the ability to perform this ministry effectively, when it is required, is a first charge upon

the parish priest if he takes as a pattern the ministry of our Lord." The cure of souls, as Dr. Hadfield implies in his essay on *The Spirit*, is an art much neglected in the Christian Church, yet it is an art in which the Christian ministry should be preëminent.

BEFORE considering, however, the way in which religion becomes a force for the rehabilitation of the individual through such contacts as we should include under the heading of personal case work, it would be well to realize how this force may develop in mass action. Whether Christianity develops into a dynamic force for uplift or whether it degenerates into what the Bolshevik has called the "opium of the people" will depend very largely upon the way in which the Gospel is delineated. Right here lies the great opportunity for the preacher of Christianity to present his faith in terms of life, rather than in words of theology. Far more harm has been done to the cause of Christ by sermons stupidly lifeless than by those which have been theologically incorrect! To present the Christian Gospel in a dynamic way requires constantly refreshed illustration of the application of that Gospel to social relations. While it is undoubtedly true that many Church people would prefer to have their rectors preach on the sins of Sodom and Gomorrah than upon those of San Francisco or Chicago, nevertheless the preacher who yields to such an attitude will soon see his presentation of Christianity degenerate from vitality to stagnancy.

In this connection it might be well to draw attention to an unappreciated asset of the Episcopal Church. It is an asset due to psychological attitude rather than to canon law. It lies in the fact that the Episcopalian learns to approach God, both in work and in worship, as a member of the universal Church of Christ, and not as an isolated, salvaged individual. Regardless of the externals which may differentiate the Churchman of Richmond from his brother in Milwaukee, there is in the Episcopal Church a universal emphasis upon a corporate expression of religion. The Episcopalian functions spiritually as a Churchman, a sharer in a corporate experience, rather than as a stark individualist. The spiritual isolation of the revival hymn, *There Shall Be Glory For Me*, is contrary to his spirit.

Another element tending to create this force is the sense of fellowship developed through common spiritual activities. Work for the common cause under the common Leader generates an inner loyalty and powerful conviction. The very fact that we have shared a common and vital experience with our fellows inevitably urges us to uphold the ideal of that fellowship, even at cost to ourselves.

The development of this force in the direction of mass action is also dependent upon an adequate program of adult religious education. If religion is either to become or remain a powerful dynamic in the life of the adult individual he must have an adult conception of God and of the Christian religion. If the late adolescent or young adult is not guided so that his understanding of the Almighty may expand in proportion to his physical and mental growth, he is likely to feel that religion is anything else but a force! The sixteen year old boy of whom I heard, whose only prayer was, "Now I lay me down to sleep," is no more pathetic than the adult whose only concept of God is a picture of an oversized old man, wearing a long, white beard, clad in a long, white robe, and sitting on the edge of a cloud. And if the youth is permitted to grow up with merely a conventional and puerile conception of the Christian religion he will find in it no challenge to his best endeavors.

While enroute to the National Conference of Social Work in Denver in 1925, I fell into conversation with an interesting member of that new group among social workers, the visiting teachers. I outlined to her the way in which some of our clergy were definitely working with their young people in guiding

\* A paper read at the National Episcopal Conference on Social Service recently held in San Francisco.

them into adult conceptions of their God and of the task of their religion. "Oh," she said, "I wish somebody would try that out on us social workers! Then perhaps we wouldn't have quite so many sick headaches!"

**B**UT, after all, our subject is one which refers to individuals rather than to congregations. How is religion to be used as a force for the cure of souls? This is primarily a matter of personal treatment, and brings us directly into the field of social case work. For the spiritual consultant and the social case worker are essentially two people approaching the same job from different viewpoints. The viewpoint of the spiritual consultant is definitely religious; that of the social case worker may not be. Yet both are concerned with the resolving of some individual maladjustment and the enlarging of human personality.

In her little classic, *What Is Social Case Work?* Miss Mary E. Richmond says: "Social work consists of those processes which develop personality through adjustments consciously effected, individual by individual, between men and their social environment." She states that it has four distinct elements:

- A. Insight into individuality and personal characteristics.
- B. Insight into the resources, dangers, and influences of the social environment.
- C. Direct action of mind upon mind.
- D. Indirect action through the social environment.

And if this be social case work it is closely akin to the method of that spiritual director who is genuinely rising to his opportunity of ministering to the entire personality of his client.

It was at the above-mentioned conference in Denver that two significant papers were read one morning in the Mental Hygiene section. The first was Mental Hygiene as an Aid to the Social Worker in Understanding Himself; and the second was Mental Hygiene as an Aid to the Social Worker in Understanding His Client. Even so here, the success of the parish priest in the cure of souls depends first of all upon the understanding of himself. All too often the failure of a clergyman to appreciate the problems of others is due to blockings within himself. His own complexes, his own conflicts, nay, his own phobias, inevitably warp his judgment in regard to the problems of other individuals. Although not integrated himself he is trying to accomplish the integration of his client. The necessity of facing this problem has never occurred to many of the clergy. Others try to overcome this maladjustment within themselves, either by ignoring it altogether or by sheer force of will power.

**T**HE first step for the spiritual adviser is a frank recognition of his own personality problems. Until he has squarely faced these, he cannot hope to clear the way for the effective and untrammelled expression of his own ideals of life. He must be willing to expend as much energy in finding a right way for himself as he expects others to employ on their problems. Such a method will put the spiritual consultant into an empirical fellowship with those he is trying to help. It will give him a deeper appreciation of that democracy of opportunity which he is endeavoring to enlarge for human beings.

A specific instance would be the difficulties caused the clergyman by the "example pattern" which has been forced upon him. Without wishing to, he has been forced by community conventions and petty viewpoints to build up a front. Then he becomes so used to it that he does not realize that this "example pattern" affects his own personal attitudes and decisions. This pattern may, for instance, account for the reference in the *Survey Graphic* for June 2d, to "an Episcopal dean who is famous for his eloquent speeches and equally famous for his neglected family!"

The Protestant world received one of its frequent shocks from the dynamic personality of Dr. Harry Emerson Fosdick when he came out several years ago in favor of the establishment of a Protestant confessional. It was true that he advocated it for its psychological value, rather than for theological reasons, but his proposal was none the less vehemently denounced by some of his fellow believers. Upon analysis it seemed that Dr. Fosdick was really recommending a process of making it easy for people to meet their ministers for confidential conferences in regard to their spiritual and moral problems. It was not sacramental absolution following confession

which interested him, but a wholehearted confidential discussion of symptoms.

In view of the publicity caused by this episode we should realize clearly the distinction which exists between the conference and the confession. The skilled priest realizes that at certain times an absolution should be pronounced following an informal conference held in his study, while the same ought to be withheld after a sacramental confession made in the church. Sometimes conference and confession are inextricably interwoven. But the fact that the two are alike in that both are protected by the seal of secrecy should not lead to a confusion between the two methods of coming to an understanding of the spiritual difficulties of an individual client. Is the purpose of the interview theological or therapeutic? Is the client conventionally fulfilling an ecclesiastical routine or genuinely seeking spiritual cure? Is he trying to "come clean" in a "good confession" or is he aiming to quiet his conscience by a perfunctory interview? Either method may lack reality.

Inasmuch as the cure of souls is so essentially individual it is inevitable that much of it be accomplished through the personal interview. This may be in the form of an office conference, a pastoral call, a formal confession, or an exceedingly informal chat upon the street, but it is an interview none the less. We should do well to notice the way in which Christ, the world's Master in the cure of souls, employed skill in the interview. When Nicodemus came to Him by night he undoubtedly felt that at that moment Christ was not interested in talking to any one else in the world! Levi followed the Master because the latter had taken personal pains to substitute a personal acquaintance with him in contrast to the studious avoidance of the Jews. The woman at the Samaritan well confessed her whole ugly story because of His keen understanding of her individual situation. Canon Pym states in his *Spiritual Direction*: "It is the particular application of the more general principles which people need and are often conscious of needing." And it is the interview, not the sermon nor the lecture, which affords the outstanding opportunity for such application.

**I**N passing we do well to realize the difficulty of adequately discerning the issues which are at stake, of discriminating between the significant and the trivial, between the conventional and the real. It is not always easy, for instance, for the priest to be able to recognize whether a certain impression of penitence in the mind of the client is a genuine sense of guilt or whether it is merely an emotional disturbance.

Many times the interview is of such a nature that from the start the priest realizes that he is to be called upon for very little advice or counsel. The client has come to him primarily because he has been facing a given problem so long that he cannot think straight in regard to it any further. He craves, above all else, the presence of some one he can "spill" to. He may even start out by saying, "There is nothing you can do to help me, but I do want to tell you about it." The client seeks the priest at such a moment partly because he can trust the confidential nature of the interview. In such situations it is well for the priest to realize in all humility that he is merely playing the part of the "good mother." The child now grown to manhood still seeks the comforting presence of the trusted one. I mention this specific type of interview, not to slur it over as being unimportant, but simply to plead for its recognition in its real character. From the standpoint of the client it may be exactly as important as a sacramental confession.

(Concluded next week)

#### LIKE THE OLD ASCETICS

**B**E ABLE to be alone. Lose not the advantage of solitude and the society of thyself, nor be only content, but delight to be alone and single with Omnipresency. He who is thus prepared, the day is not uneasy nor the night black unto him. Darkness may bound his eyes, not his imagination. In his bed he may lie, like Pompey and his sons, in all quarters of the earth, may speculate the Universe and enjoy the whole world in the Hermitage of himself. Thus the old ascetic Christians found a Paradise in a desert, and with little converse on earth held a conversation in Heaven; thus they astronomis'd in caves, and, though they beheld not the stars, had the Glory of Heaven before them.

—Sir Thomas Browne.

# "Shimauguet," One of Alaska's Outriders

By Harriet Geithmann

IN THE development of our magic Northland, Alaska, Father Duncan, outrider of civilization, will long be remembered by the white man. In the history of the Indian tribes living along the Northwest coast from Victoria to Metlakahtla, Alaska, and far beyond, "Shimauguet," the blue-eyed, rosy-cheeked, white-haired old missionary with God in his heart will long be remembered by the red man.

I, for one American, white or red, will never forget Father Duncan, the Metlakahtla Indians' "Shimauguet" or chief, as I saw him that bright August morning in 1913 in front of his home in Metlakahtla, Alaska. Our ship was anchored at the dock while the other vagabonding tourists and I called on the "Great Apostle of Alaska," eighty-one years young. His twinkling eyes, blue as April skies, looked into mine as we shook hands. With his ruddy cheeks, apple-red, and his crown of white hair fringing the edge of his cap, he looked more like a hardy sea captain than a missionary. After taking pictures of Father Duncan and interviewing his Indians of Metlakahtla, a model community foundationed in Christian character, and shining with cleanliness from the sandy beach in front to the hills at the back, I sailed homeward with a lasting impression of this staunch old pioneer and his monumental work among the Indians.

In April, 1832, William Duncan was born at Beverly in Yorkshire, England. Twenty-one years later this dramatic character, then a young man standing on the threshold of a brilliant business career, heard the call of the Master pleading for workers in far distant mission fields. Early in life William Duncan resolved that business and religion must travel hand in hand. The Church Missionary Society of London wanted a man to send among the savages living in the vicinity of Fort Simpson, B. C. Duncan's name was suggested. "I can go in an hour if it is necessary," was the young man's response to the call.

On the 23d of December, 1856, this twenty-four year old pioneer took his outfit, consisting of a shovel, an ax, a rake, a hoe, carpenter and blacksmith tools, twenty-eight pieces of baggage, and sailed from Plymouth, England, on the British warship, *Satellite*. Singing in his heart were these words: "This one thing I do, forgetting those things which are behind and reaching forward unto those things which are before, I press towards the mark."

Six months later, June 13, 1857, the *Satellite* dropped anchor near Victoria, B. C. For three long restless months, while young Duncan waited over at Victoria for a northbound ship he studied the Chinook or trading jargon and acquired a smattering of the Tsimshian language from a native whom he discovered in the neighborhood of Victoria. On the 25th of the following September he sailed on *The Otter* through the magic firths and fjords of the Inland Passage to the Hudson Bay Company's Fort Simpson, not far from the boundary line of what was then Russian Alaska, but which became American Alaska in 1867.

When the young missionary arrived on the scene of action at Fort Simpson he found nine tribes of Indians, a population of 2,300 living under the shadow of the fort in 140 one-story, windowless shacks. The majority of these natives were Tsimshians, noted for their intelligence, industry, and frugality. Likewise were they bloodthirsty and cannibalistic at times. *Tsimshian* means "On the Skeena," or "the people living along, or on the banks of the Skeena River." The fearless young missionary soon met Legaic, the head chief of the Tsimshian tribes. From time to time Legaic rebelled against Father Duncan and the Christian rules and regulations which he laid down for the Indians. Finally, even Legaic turned over a new leaf, was baptized Paul, and became Father Duncan's "Saul of Tarsus." Clah was his Tsimshian teacher, and learning the Tsimshian language was no simple feat as one may imagine from the Tsimshian word *Clahumvillalooah-mamkakhoadshumga*, which means "May you be forever happy." *Tumpaldo* means "I will try" and young Duncan used *tumpaldo*

many times. He found the Indians living almost entirely on salmon and halibut, fried, smoked, or dried, and fish roe, clams, crabs, cuttlefish, and seaweed seasoned with *oolakah* oil.

FATHER Duncan had no fear of the vicious medicine men among the Tsimshians and they in turn hated him cordially for his ministry among the sick for they feared the effect of Christian sunlight on their black magic. One of these medicine men secured one of Father Duncan's paper collars and, hanging it high on a tree, he danced around it with his engaging rattle, hoping thereby to wish a throat disease on the missionary. Father Duncan was warned not to leave any of his hair around for the medicine men to work with and his fearless reply, characteristic of his attitude toward all heathen deviltry, was, "When I have my hair cut again I'll send a lock to every medicine man among the tribes."

After studying the Tsimshian language under Clah for eight months, Father Duncan preached his first sermon on the 13th of June, 1858, to some eight hundred Indians in nine different houses. That was the first address that they had ever heard from a white man in their native tongue and it made a profound impression on their child-like minds. Then followed the building of the first log schoolhouse with native labor. One hundred and forty children and fifty adults attended school the first day, much to Mr. Duncan's joy. In 1859 he came to the conclusion that in order to build up a model Christian community among the Indians it would be necessary to get them away from the degrading influences of the fort. Metlakahtla, an old Indian village, seventeen miles distant, was selected. In May, 1862, bag and baggage Father Duncan and his mahogany-skinned flock moved to Metlakahtla.

Then the building of homes and the planting of gardens began in earnest. Fifty bushels of potatoes were put in the ground at once. For the conduct of the village Father Duncan drafted these fifteen simple rules: "To give up their 'Hallied,' or Indian deviltry; to cease calling in conjurors when sick; to cease gambling; to cease giving away their property for display; to cease painting their faces; to cease drinking intoxicating drinks; to rest on the Sabbath; to attend religious instruction; to send their children to school; to be clean; to be industrious; to be peaceful; to be liberal and honest in trade; to build neat houses and to pay the village tax." Twelve native constables were appointed. This police force was later increased to thirty.

By autumn there were thirty-five substantial houses in the settlement. Then followed new industries to keep the natives busy and to furnish them with the necessary funds with which to buy the products of the white man's civilization. Father Duncan paid them wages when they worked on the church, the roads, the market house, and in the garden plots. They learned to prepare furs and salmon for the market and to manufacture cheap soap from the *oolakah* grease. A general store was established at which the native trappers could sell their mink skins for 50 to 75 cts. each instead of 2 cts. at the Hudson Bay Company's store at the fort, and \$100 for sea otters instead of \$10 to \$12. Then in order to market their goods and to bring in supplies, independent of the Hudson Bay Company who refused pointblank to cooperate with him, a schooner called the *Caroline* was outfitted and manned by native sailors. The *Caroline* traveled to and from Victoria with a full cargo each way. The profits of the general store went into the improvements for the village. Blacksmith and carpenter shops were introduced as well as a brick kiln and a water wheel with which to saw lumber. When the natives first saw water saw lumber they were amazed beyond words. One of them wanted to die and go to his happy hunting ground in order to tell the old chiefs about the wonder of water sawing wood. Strange to say this Indian died shortly thereafter.

In January, 1870, Father Duncan left the affairs of Metlakahtla in charge of the native village council and went

back to England for a year of study. He wanted to investigate various trades suitable for his "children." That was a memorable year during which he stored up tons of information for future use in Metlakahltla. In February, 1871, when he sailed back into the friendly harbor of Metlakahltla there was a demonstration of wholehearted affection from his loving "children" that made him dizzy with joy. He brought home the instruments for a brass band and the necessary knowledge for playing each individual instrument, besides the rules for manufacturing wool, soap, brushes, baskets, rope, clogs, staves, brick, and tile, in addition to gardening and photography.

On Christmas Day, 1874, a new church, with a seating capacity of 1,200, at a cost of \$12,000 erected from voluntary contributions, was dedicated to the cause of the Lord. By this time Father Duncan was acting as preacher, schoolmaster, and doctor without pay, as well as magistrate, chief of police, mayor, manager of the general store, the buzzing sawmill, and half a dozen other manufacturing establishments. During his spare time he acted as church builder, architect, book-keeper, and gardener, monarch of all he surveyed, a kindly patriarchal monarch, withal, one that saw the path of Christian duty and followed therein regardless of consequences.

FATHER DUNCAN firmly believed that his mission was to make Christians out of the Indians, not merely Episcopalians. About this time started the siege of what seemed to be persecution directed by the Church Missionary Society in distant London. They proceeded to make life miserable for the Metlakahltla Indians and their good shepherd, "Shimaugot." Various factors entered into the struggle, and political strife came a-running. Father Duncan had made many friends in the United States, including Theodore Roosevelt, and with them he conferred again and again. He traveled to Washington to intercede in behalf of his "children" and their desperate need for a free patch of blue sky and an atmosphere of religious liberty. As a result of that visit Father Duncan and his faithful followers, 828 out of 948, abandoned Metlakahltla on the 25th of March, 1887, and set sail their canoes for new Metlakahltla on the shores of "Good Time Island," as the Indians called Annette Island in Alaska, under the protection of the stars and stripes.

Like pilgrims of old, they shouldered their earthly belongings and set out for their new wilderness home. They were not even permitted to take with them the windows and doors of their old homes. On fire with faith and the religion of Jesus Christ as taught by their leader, these Metlakahltla Indians went forward into the wilderness in order to enjoy "peace, life, liberty, and the pursuit of happiness." Undaunted by a thousand battles, political and ecclesiastical, Father Duncan continued to lead them toward the light. "This one thing I do" determined his line of action year after year in the face of all opposition. In 1901 fire devoured all the buildings in old Metlakahltla to which the opposing bishop fell heir. Thus fate wound up that little ball of knitting.

In March, 1891, there were ninety-one substantial new buildings in Metlakahltla, Alaska, a general store stocked with \$20,000 worth of supplies, a church, the Boys' Home, the Industrial Training School for Girls, a guest house, a cannery, and a combination jail, library, and engine house. In 1896 Father Duncan's "Westminster Abbey," the largest church in Alaska, which cost \$10,000, was dedicated on Christmas Day. This Christian church of Metlakahltla was undenominational and evangelical.

On the 2d of October, 1907, the entire village of Metlakahltla celebrated the 50th anniversary of Father Duncan's arrival at Fort Simpson.

Under the stern but kindly guidance of the missionary, Metlakahltla may have been an absolute monarchy where one man's word was law, yet at the same time it was a model Christian village, where no drinking of liquor, smoking, swearing, or divorcing colored the atmosphere. Duncan's Indians were known far and wide for their reliability and Christian character. The Lord's Day at Metlakahltla was never desecrated. For twenty-seven years Father Duncan worked with and for his beloved children at old Metlakahltla, and over thirty years in new Metlakahltla, Alaska. Before that, there were those first years at Fort Simpson where he was breaking ground for the future. Sixty-

one years of devotion to the Metlakahltla Indians gave Father Duncan, and into every year he threw the best he had to give of his spiritual, mental, and physical strength. Leaving all Church colors, sects, and denominational rules behind him, he pioneered practically alone, a fearless and free crusader under the banner of the Christ. In August, 1918, Father Duncan set sail for the "happy hunting ground," an eighty-six year old trail-blazer, one of the heroic outriders of civilization in our magic Northland, Alaska.

## THE BOOK ROOM AT A SUMMER CONFERENCE

BY MARY E. THOMAS

THE Book Room at the Wellesley Conference serves several purposes. The first of these is to provide the books needed for the different courses. As soon as the program is arranged a blank is sent to each member of the faculty asking for information concerning text books and reference books. In the matter of reference material the conference has the cordial cooperation of the Wellesley College library where books are placed on reserve or loaned to the students according to need. Other reference books are provided in the Book Room, single copies, or in quantity if they are likely to be recommended for purchase.

Arrangements having been made for material necessary for the courses, the remainder of the Book Room is given over to the display and sale of recent Church literature. Two large adjoining rooms are available for this purpose, and on the large trestle tables may be found most of the books by Church authors in England and America, published since the last session of the conference. This means work for the Literature Committee all through the year. Reviews in the Church papers are studied, publishers' lists are scanned, and while some English publications do not find their way into this country, it is possible to gather together a fairly complete collection, representing all schools of thought, all varieties of popular presentation and scholarly achievement.

Included in the display are many books for children, old favorites as well as new publications, and beautiful pictures suitable for a children's corner or for personal gifts. An interesting collection of musical publications in addition to those required for the classes attracts much attention, while religious Christmas cards and a table of free literature complete the contents of the Book Room.

The service of the Book Room to the conference began in a small way with the necessary text books and a little missionary and devotional literature. Its present extent is owing in part to the space provided for display, and in part to the willingness of publishers to furnish books on consignment, and to allow good discount on sales. For the past few years these sales have amounted to a thousand dollars or over, but the balance varies from year to year. It is used first to give to every missionary in attendance a book, self-chosen, while the remainder is added to the scholarship fund for the following conference.

The most rewarding feature of the Wellesley Book Room to those who have it in charge is the joy and satisfaction of the conference members. Few are the moments when the rooms are quite empty, and there are times when every table is surrounded. There are few large purchasers, but many moderate buyers. Even those who buy little or nothing browse contentedly and make notes for future reading. Here is a director of religious education running up a bill of some size for her parish; there is a mother selecting one of the charming Tarrant pictures for her daughter's room. Small books of devotion are in general demand, but the special worker must have the latest literature in his own line. The only Japanese member, a woman, carried off some of the stiffest theology on the tables, while a Church Army captain chose simple Bible stories to sell to the rural folk among whom he is working. So for each the Book Room offers opportunity, one of the many opportunities provided by a summer conference.

## PER SAECULA

IN THE WORLD a man lives in his own age; in solitude, in all the ages.  
—E. P. De Sénancour.

# Clergy Pensions in England

By George Parsons

THE Clergy Pensions Measure was introduced in the Church Assembly in 1926, and, after various amendments and much discussion, was finally passed and received the Royal Assent at the end of 1928. It came into operation, in its amended form, on January 1st this year.

The main purpose of the measure may be summarized by stating that it seeks to group all hitherto existing pension schemes under one central authority, with resulting benefits to the clergy, and a pension of £200 per annum at the age of 70. There is a graduated scale of contributions, by which the better-paid clergy pay higher premiums than their less-favored brethren.

## THE CLERGY TO WHOM THE SCHEME APPLIES

(a) The scheme applies compulsorily to all parochial clergy and to all other clergy holding office within the provinces of Canterbury and York, who hold a diocesan bishop's license, and are engaged in continuous and whole-time work of an ecclesiastical nature; provided that in the case of both classes the annual emoluments exceed £100, and the clergy had not attained the age of 55 before January 1, 1927.

(b) The scheme may be applied by agreement to any clergyman who does not come under (a) above, and who is engaged in ecclesiastical, educational, charitable, or other public work; but in such cases his premiums must be calculated on an actuarial basis.

(c) The scheme may also be applied by agreement to any clergyman who has been a compulsory contributor; and in such a case the rate of contribution is *not* determined on an actuarial basis, but on the same principle as if he were still a compulsory contributor. In essence, the agreement constitutes him as qualifying pensionable service.

(d) It should be noted, in connection with (c) above, that the Pensions Authority has power to enter into reciprocal arrangements with other Churches in communion and with extra-provincial dioceses. This matter is one of great complexity, and it will take considerable time to bring comprehensive arrangements into force, though reciprocal arrangements have already been entered into with the Church in Wales.

## CONTRIBUTIONS

CONTRIBUTIONS are calculated at approximately three per cent on the earned income, after allowance has been made for the prescribed outgoings. This low rate is only possible by reason of the payments statutorily made to the Pensions Authority from other sources. These other payments, a compulsory contributor in all respects, his service counting which bring the required revenue up to a six per cent basis, are:

- (1) £50,000 annually from the Church Assembly;
- (2) A capital grant of £350,000 from the Ecclesiastical Commissioners, which at five per cent interest will produce £17,500 annually.
- (3) £100,000 annually from the Ecclesiastical Commissioners.

Three per cent contributions on earned incomes range from £125 (premium £3, 15s. annually) to £700 (premium £21 annually). These premiums are payable half-yearly on the 30th June and 31st December.

The estimated amount from contributors is about £110,000 per annum; this from a clientele of over 17,000.

## QUALIFYING PENSIONABLE SERVICE

The following constitutes qualifying pensionable service:

(a) Service rendered prior to the 1st January, 1927, within the provinces of Canterbury and York, which, so far as the nature of the work done by him is concerned, would have constituted the clergyman a compulsory contributor if the measures had then been in force;

(b) Service rendered prior to the 1st January, 1927, which would not have counted, even if the measures had been in force; provided, however, that a payment is made to the Au-

thority of an amount not exceeding the actuarial equivalent of the cost of the addition of such service;

(c) Service rendered after the 31st December, 1926, of a nature which constitutes the clergyman concerned a compulsory contributor;

(d) Service rendered by a clergyman who has been a compulsory contributor, and has entered into an agreement with the Pensions Authority covering the period following upon the date when he ceased to be a compulsory contributor.

## NATURE AND AMOUNTS OF PENSIONS

THE maximum pension on retirement at the age of seventy is £200, but this is conditional upon forty years of qualifying pensionable service having been rendered. The pension at seventy is reduced accordingly as the amount of qualifying pensionable service is less than forty years, and no compulsory contributor is entitled to a pension if he has not done at least fifteen years of qualifying pensionable service. It should also be noted that, apart from the number of years of qualifying pensionable service, a clergyman is not entitled to a pension at seventy, if he has not rendered service as a compulsory contributor within the ten years preceding retirement.

The pensions are payable by equal quarterly instalments on March 30th, June 30th, September 30th, and December 31st.

Provided that fifteen years of pensionable service have been rendered, a compulsory contributor is entitled, on becoming permanently disabled for the performance of his duties, to a disability pension.

The following table illustrates the rates of pension, at the age of seventy, or on retirement by reason of permanent disability before that age:

PENSION TABLE

Qualifying period of pensionable service.	Rate of Pension in cases where the pension is entered upon at or above the age of 70.	Example of rate of Pension on retirement by reason of permanent disability under the age of 70. *
15 years	£ 34	£ 100
16 "	38	102
17 "	42	104
18 "	46	106
19 "	50	108
20 "	55	110
21 "	60	112
22 "	65	114
23 "	70	116
24 "	75	118
25 "	80	120
26 "	86	122
27 "	92	124
28 "	98	126
29 "	105	128
30 "	112	130
31 "	120	132
32 "	128	134
33 "	137	136
34 "	146	138
35 "	155	140
36 "	164	142
37 "	173	144
38 "	182	146
39 "	191	148
40 years (or over)	200	150

\* NOTE: This rate illustrates the working of the Rule mentioned above in the case of pensioners who (i) are admitted to deacon's orders before attaining the age of 30; (ii) continue to render qualifying pensionable service until retirement; and (iii) retire by reason of permanent disability under the age of 70.

## RETURN OF CONTRIBUTIONS

IT is the statutory duty of the Pensions Authority to return contributions to a contributor who has retired at the age of seventy, or owing to disability at an earlier age, but is not qualified to receive a pension; and the Authority may return them in any other circumstances in its discretion when the clergyman ceases to be a compulsory contributor. The Authority also has power, where contributions have been so returned,

to enter into arrangements with the clergyman concerned, if at some future date he should again take up work for the Church. On the death of a contributor before entering upon a pension his contributions are returnable to his representatives.

#### TRANSITIONAL PROVISIONS

THE Incumbents' Resignation Acts were partly amended by the Clergy Pensions Measure, 1926, so far as compulsory contributors are concerned. The main alteration was that, upon a pension being granted to a compulsory contributor, the Authority is entitled to a charge upon the benefice in certain cases. Clergymen who had attained fifty-five on the 1st January, 1927, are still entitled to the benefits of the Incumbents' Resignation Acts, as originally passed.

Though the control of the Clergy Pensions Institution has passed to the Pensions Authority, and is under the same office control as that of the Pensions Authority, it still retains its separate entity. As the measure makes provision that no new beneficiaries shall be admitted, the Institution will in the course of time be wound up, and its surplus assets, if any, will eventually revert to the Pensions Authority, which is, however, responsible for its liabilities. Provision is also made whereby compulsory contributors under the Pensions Measure may, if they wish, withdraw their premiums paid to the Institution without losing their right on retirement to any augmentations grant to which they would have been entitled under the rules of the Institution. Where a beneficiary so withdraws, however, he loses his right to the annuity of £15 15s. 0d. at the age of sixty-five. It should be noted that whereas augmentations grants over and above the purchased annuity were originally payable in the discretion of the Institution, the Institution is, as from the 1st January, 1927, bound to pay the augmentations on retirement.

Prior to the 1st January, 1927, the Ecclesiastical Commissioners administered a scheme of *ex gratia* grants to the more aged clergy, such grants not exceeding £75 per annum in any one case. This scheme, as from the 1st January, 1927, was taken over by the Pensions Authority, and has been, and still is, administered by it as far as is practicable on the lines on which it had been administered by the Commissioners.

Like most ecclesiastical legislation, and especially any scheme concerned with finance, the new Measure has been subjected to much adverse criticism. Reasonable objections, however, have been satisfactorily dealt with, and there seems to be no doubt that, when fairly tested, the Pensions Measure will prove to be a great boon to the Church of England.

#### COMMUNION

IF AT the altar rail they kneel with you—  
The one whose heart you tore long years ago;  
The child whose question went unanswered, since  
Your mind was set on more important things;  
The woman once your friend whom now you hate,  
Because she took the heart you gave to her  
And showed a laughing world how red it was;  
Those you have cheated, in great ways and small;  
The foes you think you have forgiven, yet  
The memory of whose wrongs still stains the soul  
You carry proudly to the altar rail.

If these you bring to where Our Lord abides,  
Then with a heart at peace you may partake  
The bread and wine of selflessness and love.

KATHERINE BURTON.

#### INTO THE NEXT ROOM

THE BISHOP OF LONDON tells a story of a child whom he visited when she lay dying. She was terrified at the thought of death. It was a going out into the great unknown. "If I took you in my arms and carried you out into the next room," he said to her, "you wouldn't be afraid, would you?" "Oh, no," said the child, "I shouldn't be frightened of that." "Well," said he, "that is just what it is to die. It is the Lord Jesus who will come and take you in His arms and carry you into the next room."  
—By Way of Illustration.

#### WHO WILL STOP THE WAR?

"The Soviet Union was compelled to take drastic action in view of the tone used by the Chinese government in reply to Russia's three-day ultimatum.

"The situation was regarded Thursday in official circles as a 'dangerous impasse.'

"All means of reaching an amicable settlement had been exhausted.

"Entire responsibility for all consequences was placed on the Chinese government."—*Cablegram*.

DOES it sound familiar? Yes, so familiar that the heart sickens. We know these lies, the lies men tell when they have made up their minds to try the issue of war—the lies people have to believe who find themselves caught in the trap.

"All means of amicable settlement exhausted." Think of it! After three or four days! When they have tried war for three or four days, will they then halt, saying that "all means of violent settlement have been exhausted"? We know they will not. Violent means are not exhausted while mothers' sons are left and money is obtainable to buy powder.

Russia is following the honorable precedent of other nations. It was thus that Austria addressed an ultimatum to Serbia and found the answer "unsatisfactory." Russia, regenerated and trying to make converts of other nations, now prepares to throw her own "liberated" sons into the battle. It is sad to think how many, even among us, hating Russia because they fear her, are even now rejoicing that the soviet leaders show themselves no better than other governments.

China is not guiltless, but where has China learned her ways? At what point was she to resist the encroachments of Western nations? Seizure of the Russian railroad is like seizure of the property of a neighbor who has violated your rights. For such offenses we have courts, but the nations cannot all meet in a court. Russia is not in the World court. The United States is not in it.

But the rest of the world is not out of the war—neither Europe which has a court and a League for peace, nor the United States which belongs to neither. The war, if war comes, will not be a test of China's strength against Russia's, but a test of how far other nations will go in supplying to both money and the munitions of war.

Who will stop this war that all know is wrong?

China belongs to the League of Nations, but Russia does not. Even so the League might take a stand if assured of the support of the great nations not involved. But would it have that support? The United States does not offer to help.

Russia, not a member of the League, is a signer of the Kellogg treaty. That treaty, which is the apology of the government of the United States to the civilized world for staying out of the League, ought to be invoked now—if it is anything more than a grand gesture.

Why should not the government of the United States take the lead in a simple proposition that hostilities be halted until peaceable means really are exhausted? Russia will not feel we have a right to interfere, but Russian leaders know that they cannot carry on much of a war so far from home without the help of other nations. With their strong army, they could doubtless make an excellent military showing against China. But other nations would limit the fruits of victory.

It has been urged for our policy of aloofness that it leaves us free to use our good offices when other nations get into trouble. Here is the occasion. Is there nothing Washington can do except stand ready when asked?

The man who steps in now with the simple proposal that, since the conscience of the world is against slaughter a way must be found to avoid it, will be the greatest leader of the day. Will Macdonald do it? Will Poincaré? Will Hoover? Suppose they try and fail; there can be no criticism for trying.

Or are we now to begin reading the reports of sons of Russian mothers and sons of Chinese mothers killing each other in a vain contest for an object they do not know?

—*Milwaukee Journal*.

PRAYER is the wing wherewith the soul flies to heaven; meditation the eye with which we see God.—*St. Ambrose*.

# 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.

## FROM AN ORTHODOX BISHOP

To the Editor of *The Living Church*:

I WISH I COULD fully express my appreciation of a great service your paper carries toward the helpful understanding of the Eastern Orthodox Church among your readers, and among the general public in America and abroad.

I am perfectly sure that none of your readers will amaze the speaker on the Orthodox Church with such questions as one often happens to hear from an average American, "What kind of a Church is it?" Your own editorials and comments and the reports of your correspondents on different subjects connected with the life of the Orthodox Church, as also reviews of books dealing with her teaching, give ample information regarding the Orthodoxy.

Among the many worthy correspondents of *THE LIVING CHURCH*, the Orthodox reader cannot pass by the name of your European correspondent, the Rev. Dr. William A. Wigram, who so clearly represents the present conditions in the Orthodox Church, and shows a friendly attitude and a deep knowledge of the subjects his articles are dealing with. It was a pleasure to read his articles on the past history of the Orthodox Church and its monasteries, or on the Church in Cyprus, or on *Oriental Theological Principles* [L. C., May 18th], and many others. But the last mentioned here proves him to be a deep Christian scholar so masterfully dealing with high questions of the Orthodox belief, and in harmony with its spirit. The articles on the present situation of the Church in Abyssinia, Albania, Assyria, Malta, Jerusalem, and on the Roman Question, are giving very useful information, and emphasize Christian stability.

Therefore I will feel highly satisfied if you will allow me to thank you and Dr. Wigram publicly through *THE LIVING CHURCH*, for the splendid efforts to effect the Christian solidarity which is so dear to all of us.

Chicago, Ill.      ✠ THEOPHILUS N. PASHKOVSKY,  
[Russian] Bishop of Chicago.

[The editor of *THE LIVING CHURCH* is grateful indeed for the kind expression of Bishop Theophilus' esteem, and ventures to express Dr. Wigram's appreciation as well. The editor takes occasion also to express appreciation of the tactful and discriminating administration of his difficult work and the unfailing sympathy with the Anglican Church that Bishop Theophilus invariably shows.—EDITOR, L. C.]

## NOT A "SHADY PERSON"

To the Editor of *The Living Church*:

MY APOLOGIES are due to the late John Page Hopps, his heirs and assigns, his friends, and your correspondent who complains of the use of the above phrase in my article of June 15th.

It was an inadvertence on my part. I was writing from memory and confused his name with that of another person who became notorious about the same time and eventually "came a cropper." It is not my custom to use terms of contempt in speaking of our dissenting brethren as such. My object was to emphasize a rather foolish and anomalous way we had, in those days at all events, of choosing our bishops.

Will Mr. Robertson and your readers kindly accept my assurance that the error is due to my forgetting to verify my references?

Dewsall Rectory, Hereford.

(Rev.) A. MANBY LLOYD.

## "THE CHRISTIAN RELIGION IN CHINA"

To the Editor of *The Living Church*:

I THANK you for printing Fr. Wood's inspiring Christmas letter from China [L. C., July 6th]. Such news is never old.

Many have the vision of the fullness of the Faith, but Fr. Wood not only has the vision but brings it down to earth in every act of life. He lets all men see the glory of the vision.

What wonderful missionary journeys the summer tourists could make if they were doing likewise.

Saratoga Springs, N. Y.

ESTELLE WETSEL.

## "THE MEXICAN SETTLEMENT"

To the Editor of *The Living Church*:

IN YOUR ISSUE of July 13th an article from "The Living Church News Bureau, Mexico City" is headed "Priests Return to Mexican Churches But Not Covered With Glory." Please allow me to add that many did not return to their churches at all, and that they lie covered with earth; also that their martyred bodies are covered with their life's blood, poured out at the end of the most cruel torture. My friends of a Christian journal, what possesses the sectarian press of this country in its treatment of the persecution of the Church in Mexico? During the past three years I have examined regular issues of Methodist, Baptist, Lutheran, and Presbyterian papers and have been shocked at the cruel jibes at the priests, nuns, and lay people, torn from their churches and their homes, and summarily executed or exiled from their native land; shocked, too, at the kindly comments on Calles and those near him, who have tried to out-Nero Nero in barbarous cruelty during these three years. Now that there is a lull in the persecution I find that none of the journals refer to Mexico at all. They are silent, as they should be silent, abashed and ashamed. But *THE LIVING CHURCH* returns to the attack on the Catholic Church in this article, in which it is intimated that news of the restoration of the clergy to the churches was greeted with hisses and silence in a Mexican theater attended by the writer. This statement conforms illy with the Associated Press news dispatches and other telegraphed information to the secular press, telling of the multitudes greeting their returned bishops and priests with the greatest manifestations of joy, and many thousands flocking to divine services. I hope you will find room for publication of this comment on your Mexican dispatch, in your issue of July 20th.

Cincinnati, Ohio.

THEODORE A. THOMA.

[The article to which our correspondent refers was a news story from our regular Mexican correspondent, whose accuracy we have no reason to question, and whose letter was not subjected to the strict censorship applied to press cables. For the editorial view of *THE LIVING CHURCH* upon Mexican Church affairs our correspondent is referred to the editorial on *The Mexican Settlement*, issue of June 29th.—EDITOR, L. C.]

## THE JUNIOR BROTHERHOOD

To the Editor of *The Living Church*:

AT THIS TIME when Bishop Cook's committee has called attention to the need of more good men for the ministry, it is interesting to remember that the Junior Brotherhood has furnished a supply of men of excellent quality entirely out of proportion to its numbers. For over thirty years the Brotherhood has been training boys to do the kind of work which a clergyman must do to be effective. Many of the boys find they like this work.

A prominent educator made the statement to me a few years ago that practically all the candidates for the ministry in the middle west were coming out of the Junior Brotherhood.

If the clergy and lay leaders want to take the time to train the boys in the Junior Brotherhood, they will recruit effective leaders, both clerical and lay.

H. L. CHOATE,  
President.

## FOR POSTING IN THE KITCHEN

To the Editor of *The Living Church*:

ONE ARTICLE [in *THE LIVING CHURCH* of July 20th], The Parish House and Church Support, by the Rev. Frank R. Jones, should be read by every vestryman and bishop, and then posted in the church kitchen for further study. Please wake up the bishops with a good editorial on the subject.

Buffalo, N. Y.

(Rev.) E. J. STEVENS.

[Bishops will kindly consider themselves wakened. Also presbyters and laymen, since bishops are as helpless in the matter as are editors.—EDITOR, L. C.]

## COMBINING EARLY AND LATE MASSES

To the Editor of *The Living Church*:

**T**HERE is growing up in the Anglican communion a large group of people attending only the early Eucharist, and many of these are not necessarily frequent communicants, hearing no sermons, and losing their ethical stimulus, and failing to join with their fellow parishioners in the musical worship of the Church. In a large parish the adverse effect on the congregation is small, but in a small parish this condition is certainly not an unmixed blessing; to divide an already small congregation into two smaller parts is to lose much in the spirit of corporate worship.

That many of the early communicants are devout, and the very salt of the parish, there is no question; at the same time one cannot avoid the conclusion that in many cases, especially of those who come infrequently, the motive is that of a greater convenience for their worldly pursuits, and the fact that they are kept a shorter time in church.

Furthermore, in those parishes where the established late worship is the Mass, and fasting communion is the rule, large numbers of people are infrequent communicants, probably communicating no more than two or three times a year—the medieval condition—for, alas! few people attend twice on one Lord's Day. So it would seem that in the Anglican communion we are developing a group of non-corporate worshipping communicants, and non-communicating worshippers.

I would like to suggest that in the smaller parishes at least we make an attempt to combine the early and late service by striking an hour in between—say about 9:30—an hour not too late for a fasting communion, and not too early to keep away any considerable number of people. In this way both the number of communicants and the spirit of corporate worship would be increased, and the present unhealthy condition would end. Incidentally, the children, who need more the later hour, would come to Sunday school about 11, and an opportunity would be given to revive the beautiful service of Evensong, which to our great loss is becoming defunct in the American Church. Those who feel that they must communicate at a plain Mass would have no difficulty in finding such opportunity.

(Rev.) HERBERT G. PURCHASE.

Sparta, Wis.

## THE SILLY SEASON

To the Editor of *The Living Church*:

**A**FTER READING the many effusions called forth by your editorial, *The Problem of Romanizing*, I have come to the conclusion that the future welfare of *THE LIVING CHURCH* depends upon the abolition of its Correspondence page.

The endless discussion of minor ceremonial and ritual points fills those of us who take these things as a matter of course with unutterable disgust. Surely a truly Catholic Church is big enough to accommodate all the "schools" and "uses" in Christendom, without a lot of acrimonious and unedifying bickering in the columns of the religious press.

Oh, well, I suppose it is evidence that the "silly season" is upon us once more, and that we must suffer the exponents of the Law of Tassels and Fringes until September.

(Rev.) LESLIE F. CHARD.

St. John's Rectory, Dunkirk, N. Y.

## CLERICAL HEADGEAR

To the Editor of *The Living Church*:

**C**LOTHES do not make the man," and probably clerical garb and vestments do not make any man a better parson, yet there is something about the "regulation dress" of Episcopal clergymen which seems to betoken worthiness and dignity. Regrettably, however, the distinctive hat is not worn nowadays; one rarely sees it. But, why?

Frederickton, New Brunswick. STERLING BRANNEN.

## MEETING IN HEAVEN

**B**ESIDES the friends we know, we shall meet also in heaven a multitude of persons whom we have read and heard of, and have learned to admire and reverence, but have never seen. And what a number we shall find in heaven whom we never should have expected to see there; those who, in outward seeming, died far away from the only path of salvation. St. Augustine says we ought to despair of no one. The Fathers had much larger views of God's mercies in Christ than many of our moderns. What a comfort it is that our Lord will be our judge, and not our neighbors.

—H. Collins.

## AROUND THE CLOCK

By Evelyn A. Cummins

**R**ELIGION continues to furnish news all around the clock from America to Europe, Asia, and back again.

In Ireland the first Mass in 300 years was celebrated by the Franciscans at the Rock of Cashal in Tipperary, where they are rebuilding their ancient cathedral. Legendary tales make this old rock a landmark in folklore.

England has been suffering from a drought which seems to have struck Britain, America, and China alike. We learn that in England clergymen have been praying for rain; while Buddhist priests attempting the same thing in China have been suppressed, as part of the Nationalists' campaign on superstition!

The bishops of the Church of England have thrown down the gauntlet to Parliament by moving to submit to the Church Assembly in September a plan enabling local clergy to use the new Prayer Book rejected last year by Parliament. The issue is closely bound up with disestablishment, but the bishops seem to be prepared for the financial consequences of making the Church separate from the State, and a commission to study this problem seems to be forthcoming.

**P**ORTUGAL is having trouble with witchcraft, against which a vigorous campaign is being waged. The stories run very much like those of the Pennsylvania "hexing"; and ignorant peasants are affording the witches the same sort of protection.

**C**APTAIN KOEHL, the German pilot of the first westward crossing of the Atlantic by air, has become the head of a Roman Catholic missionary society which carries the Gospel to African natives by airplane. Here is a real sky-pilot, in both senses of the word.

A less commendable use of the airplane is that which appears as part of a money-making ruse which has mulcted a group of credulous anti-Semites in Germany. An "inventor" of death rays promised to carry out a plan to assemble all the Jews in Berlin in a synagogue yard and then bombard them from the air with death rays, thus ridding Berlin of its Jews in three minutes! And he received an advance payment of over \$14,000 to execute the scheme!

**W**HILE this wizard was making his easy money, there were 10,000 unemployed college-bred men in Germany, according to statistics collected by a German correspondent of the American Chemical Society.

On July 9th, a concordat was concluded between the Prussian state and the Holy See, providing for mutual satisfaction to both parties of all appointees to ecclesiastical positions. It will be recalled that Bavaria entered into a similar agreement some time ago; but the controversy which there arose over religious educational guarantees has been avoided by a more restricted document in Prussia.

**T**HE Lutheran World Conference, held early this month in Copenhagen, wound up its public sessions with an address by the president of the United Lutheran Church in America. He urged a missionary program free from any compromise with other religions.

Meanwhile to the north, Mrs. Tingley, the head of the Theosophical Society, was dying in Sweden at the headquarters of the Swedish movement. She created a stir in this country by establishing a theosophical colony near San Diego, which was, however, short-lived. Mrs. Annie Besant, the better known leader of Theosophy, has never acknowledged the authority of Mrs. Tingley, who seems to have responded by ignoring Mrs. Besant's "messiah" Krishnamurti, who came to America recently.

**A**USTRIA loses a great statesman by the decision of Mgr. Seipel, former Chancellor, to retire from politics and return to his duties as professor of Moral Theology at Vienna University. It has been rumored that Mgr. Seipel is under consideration for a cardinal's hat.

# BOOKS OF THE

Rev. Leonard Hodgson, M.A., D.C.I.

SCOTLAND THROUGH AMERICAN EYES. By Robert Scott. New York: Charles Scribner's Sons. 1928. \$1.75.

THIS book may be briefly described in the words of the author in the preface: "What I have endeavored to do in these pages is to give a compact and, I trust, impartial study, a sort of appraisal or auditing of the chief elements in the national life covering the last fifty to sixty years, noting the gains, the drawbacks, and the losses as the case may be."

Mr. Scott divides his book into seven topics as follows: I, Introductory; II, The Religious Life; III, The Industrial Life; IV, The True Conception of Work; V, The Educational Life; VI, The Political Life; VII, The Social Life. The book is an excellent summary of Scotland and Scottish life today, but is marred by the author's tendency to moralize. Much of this moralizing is as applicable to America as to Scotland, and does not seem to be particularly Scottish in its problems. The picture drawn of the hold that religion has on the Scottish people, of the weakening of character due to the "Dole," and of the careless and ignorant handling of Scottish problems by a parliament sitting in London and by a large majority English in personnel, is excellent.

The book is a very good introduction to a study of Scottish life, and an excellent handbook for the traveler to peruse on his voyage across the ocean. It is good to know that such a useful book for visitors to Scotland is on the market.

A. C. LARNED.

THE NEWER CONCEPTS of the Inventive Age are applied effectively to interpretation of the Christian Gospel in two volumes of the year from the sermons of Bishop Freeman of Washington. In *Voices of Assurance* (Morehouse, \$1.00), the first of the Washington Cathedral Series published for the College of Preachers, are collected a group of short sermons or meditations, having as their connection an exposition of the modern voices witnessing to Christ and His Gospel among the many broadcast voices of the day. In the voices of Christian Unity, of World Peace, and of Science, Bishop Freeman draws attention compellingly to the ever-increasing persistency of Christianity, together with the deepening confidence in the Christian way of life displayed through all humanity. In *The Christ of the Byways* (Revell, \$1.75) there is a gathering together of the brief sermons previously printed on the editorial page of an American newspaper, with the addition of certain short "radio sermons" preached in Washington Cathedral. The sermons of each volume, limited by their nature to few words, are nevertheless admirably comprehensive, and represent the fine conviction and thought of one of the outstanding preachers in the American Church.

W. C. T.

IN *We Can Surely Believe: A Christian Answer to Current Atheism*, by Howard Agnew Johnston (Revell, \$1.50), are collected popular Sunday morning discussions given in Dr. Johnston's Immanuel Presbyterian Church in Milwaukee. They grew out of present-day attitudes of doubt and denial of God, His love, human personality, the soul, the future life, and the value of the Incarnation, as well as sin and suffering. The author is persuasive and convincing, and shows the blindness and obtuseness of denial of God and design and good in the world. It is an excellent book to give to a confused mind—confused or ignorant about fundamentals. It may seem ungracious to criticize, when so much is fine and good and the writer abounds in such faith and solicitation for human souls; but a reader might easily accept the moral dynamic of Jesus Christ, revere Him as Lord and Master, and acknowledge God Incarnate in the Man Jesus Christ—all of which Dr. Johnston presses home—but at the same time not come to see and believe in Him as Deity Incarnate (as we believe Dr. Johnston does) nor understand that the Resurrection and the Church and Sacraments are but the inevitable outcome and extension of what and who He was.

P. R. F.

EARLIER GENERATIONS, thought of times, thought of teachings were only day the tendency is most to the exclusion according to *The Search* win M. Poteat believe stumbling-block to Sadducee who calls modern times is not ness, but from ignorance mental heresy is his words as Atonement never be rightly described His death on the Cross

The modern mind of reconciliation to of sin. Jesus Christ salvation known to and all that it signifies whereby sin is put the main body of the "Tolstoy: Religion Redemption." In this refreshing tonic to cure

IN THE LAST CENTURY Canon J. C. Robertson of Canterbury produced a large history of the Church down to, but not including, the Reformation. It was published originally in four fat volumes, and later in eight volumes of more convenient size. Then in 1878 he furnished a much shorter and simpler *Sketches of Church History*. Both works did good service in their day, and nothing has hitherto satisfactorily filled their place. But now a revised edition of the *Sketches* has been made by C. B. Moss, M.A., late scholar of Christ Church, Oxford; and Dr. Lowther Clarke has contributed a short preface (London: S.P.C.K.; New York: Macmillan). It consists of two parts in one volume: I. Pp. xi + 182, to A.D. 604; II. Pp. vi + 126 to 1517; and has been brought up to date, with a few changes of phraseology. In its revised form it is one of the very best and most readable general histories of the Church for the laity. Unfortunately it does not bring the story beyond the eve of the Reformation. Its publication also reminds us that Anglican students have no adequately comprehensive history of the Church suited to their outlook and need. This need could undoubtedly be supplied if Dr. Kidd of Oxford could continue his three-volume History of the Early Church to the present time.

F. J. H.

THE AIM of *Behind Your Front*, by James Oppenheim (Harper's, \$2.00), is to enable the layman to psycho-analyze himself, but on the basis of Jung, not of Freud. The plan is for the reader to discover his psychological type, and then to learn further peculiarities about his type, and finally to discover his particular qualifications and limitations. To accomplish this the reader must answer some searching questions, but he is saved embarrassment in that his replies must be kept to himself.

The book represents the deterministic school of psychology. Everyone belongs to a certain psychological type, and it only does harm to endeavor to escape his class. Not only that, but the author holds that the type is stamped on one's face, and however some of us would like to change our faces, it is usually considered impracticable.

The types are illustrated by many examples of prominent persons, most of them still living. Their peculiarities are named with unabashed frankness, and one may wonder how some of them will like these characterizations.

L. W. B.

LAWRENCE, Rev. H. L., formerly director of religious education of the diocese of Marquette, and rector of Ascension Church, Ontonagon, Mich.; to be Archdeacon of Nevada, and vicar of Trinity Church, Fallon, Nev. New address, The Vicarage, 507 So. Churchill St., Fallon, Nev.

LEFFLER, Rev. JOHN COMPTON, formerly assistant at St. Paul's Church, Rochester, N. Y. (W.N.Y.); to be rector of St. John's Church, Ross, Calif. September 1st.

LEWIS, Rev. HARRELL J., formerly rector of St. Mary's Church, Kinston, N. C. (E.C.); to be rector of Advent Church, Marion, S. C. New address, Marion, S. C. September 1st.

MARTIN, RICHARD S., formerly in charge of Trinity Mission, Astoria, L. I.; to be rector of Christ Church, Blacksburg, Va. (Sw.V.) Mr. Martin will also be Episcopal student pastor for the cadets at Virginia Polytechnic Institute, and will have charge of Emmanuel Chapel ("High Top"), a mission about three miles from Blacksburg.

MCCORMICK, Rev. AUGUSTINE, formerly rector of Trinity Church, Canton, Mass.; to be rector of St. James' Church, Woonsocket, R. I. New address, 28 Hamlet Ave., Woonsocket, R. I.

SMITH, Rev. MART GARY, who has recently become rector of St. Andrew's Church, Emporia, Kans.; to be also priest-in-charge of Ascension Church, Burlington, Kans.

TILTON, Rev. W. M., formerly rector of Grace Church, Menominee, Mich. (Mar.); to be priest-in-charge of Christ Church Mission, Punxsutawney, Pa. (Er.) August 15th.

UTTS, Rev. L. D., formerly rector of St. Paul's Church, Greenville, Ohio (S.O.); to be rector of Emmanuel Church, Corry, Pa., and priest-in-charge of St. Matthew's Mission, Union City, Pa. (Er.) August 1st.

RESIGNATIONS

LASCHELLES, Rev. HAROLD, as rector of St. Uriel's-by-the-Sea, Sea Girt, N. J.; August 1st.

ROCHELLE, Rev. WINFIELD, JR., as canon of St. Paul's Cathedral, Erie, Pa.; to study at the University of Pittsburgh.

SUMMER ACTIVITIES

HULSE, Rt. Rev. H. R., D.D., Bishop of Cuba; Shelter Island Heights, Long Island, N. Y., from the first Sunday in August until October.

JUHAN, Rt. Rev. FRANK A., D.D., Bishop of Florida; in charge of services at St. John's-in-the-Wilderness, Flat Rock, N. C., for the last two Sundays in July; from August 15th to 29th, director of the young people's division of the Sewanee Summer School for Workers, Sewanee, Tenn.

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

WISE, Rt. Rev. JAMES, D.D., Bishop of Kansas; on vacation on St. Joseph's Island, St. Mary's River, Canada, until September 1st. Mail should be addressed to him at Bethany Grounds, Topeka, Kans.

ALDWORTH, Rev. E. L., rector of St. Peter's Church, Hillsdale, Mich.; at Grace Church, Grand Rapids, Mich., during July.

BENEDICT, Rev. GEORGE E., rector of Trinity Church, Apalachicola, Fla.; Cedarville, Mich., for the summer months.

BENTLEY, Rev. WALTER E., missionary, is to be in charge of St. Stephen's Church, Port Washington, L. I., N. Y., of which he is rector emeritus, during July, and the next three months he is to make a survey of the missions in the diocese of Harrisburg, to be followed in November by a series of missions in Western New York.

BINNS, Rev. C. F., Sc.D., of Alfred University, Alfred, N. Y.; to supply at Christ Church, Hornell, N. Y., during August.

CARPENTER, Rev. ALVA E., Providence, R. I.; supplying at St. Stephen's Church, Middlebury, Vt., during July and August.

CARLETON, Rev. ROBERT S., minister-in-charge of the missions at Monticello, Perry, and Lloyd, Fla.; has moved his residence to Perry for the summer months.

GARDNER, Rev. STEPHEN, rector of St. Peter's Church, Washington, N. C.; is spending the sixth consecutive July in charge of the Church of St. Mary-of-the-Hill, Blowing Rock, N. C.

GRIFFIN, Rev. WILLIAM, curate of St. Paul's Church, Paterson, N. J.; in the Holy Land until the early part of August.

HARBINSON, Rev. STEWART C., rector of Emmanuel Church, Wakefield, Mass.; to be in charge of St. John's Church, Fall River, Mass., during August.

HOLMES, Very Rev. E. G. N., dean of Leonard Hall, Bethlehem, Pa.; Dennis, Cape Cod, Mass., until September 1st.

JORDAN, Rev. C. H., a non-parochial priest of Weldon, N. C., is in charge of St. Peter's Church, Washington, N. C., during the absence of the rector, the Rev. Stephen Gardner.

JUNG, Rev. G. PHILIP, D.C.L., rector of Christ Church, Brownsville, Pa.; to be in charge of Church of the Prince of Peace, Baltimore, Md., during August. Address, 3315 Walbrook Ave., Baltimore.

KREITLER, Rev. ROBERT P., rector of St. Luke's Church, Scranton, Pa.; Saybrook, Conn., until September 1st.

MACMILLAN, Rev. FREDERICK A., D.D., rector of Christ Church, Reading, Pa., and Mrs. MacMillan have sailed for England. They will spend about two months in England and Scotland visiting cathedrals and places of historic interest to Churchmen.

MERRIMAN, Rev. R. N., rector of the Church of the Mediator, Allentown, Pa.; on two months' vacation in England and France. The trip was made possible by his congregation in recognition of the many years of faithful service rendered by him.

PENNINGTON, Rev. EDGAR L., rector of St. Andrew's Church, Jacksonville, Fla.; in New York City during the month of August.

SPENCER, Rev. JOHN G., rector of Christ Church, Hornell, N. Y.; to supply at St. John's Church, Kingston, N. Y., during August.

STARK, Rev. DUDLEY S., vicar of the Church of the Holy Trinity, New York City; to be in charge of the services at St. Luke's Church, Scranton, Pa., until September 1st during the absence of the rector.

STEELE, Rev. DAVID M., D.D., rector of Church of St. Luke and the Epiphany, Philadelphia; sailed on the S.S. *Minnetonka* for London. He will visit Germany and England, returning about Labor Day. During his absence Rev. Henry R. Gummey will be in charge during July, and the Rev. A. A. Ewing will have charge during August.

STEINMETZ, Rev. FRANCIS C., S.T.D., rector of St. Mary's Church, West Philadelphia, has gone, with his family, to a camp at Lockport, Nova Scotia, to remain until the middle of September.

THOMAS, Rev. JOHN, rector of the Church of the Ascension, Bloomfield, N. J.; to officiate at the services at Grace Church, Amherst, Mass., during August.

WELD, Rev. E. A., rector of St. Stephen's Church, Middlebury, Vt.; visiting his father, the Rev. Dr. George F. Weld, Santa Barbara, Calif., for the months of July and August.

NEW ADDRESSES

BELL, Rev. THOMAS, rector emeritus of Trinity Church, Buckingham, Pa., formerly 6112 Baynton St., Germantown, Pa.; 5922 Wayne Ave., Germantown.

BUTLER, Rev. THOMAS THEODORE, rector of Trinity Church, Utica, N. Y., formerly 1904 Ottilia St.; 2104 Ottilia St., Utica.

CLUVER, Rev. HENRY J., priest-in-charge of St. Luke's Church, Kinzua, St. John's Church, Kane, and St. Margaret's Church, Mt. Jewett, Pa. (Er.), formerly Kane; Kinzua, Pa.

LOCKWOOD, Rev. ALFRED, secretary of the province of the Pacific; office, St. David's Church, East 12th and Belmont, Portland, Oregon; Home, 1484 East 31st St., Portland.

JOHNSON, Rev. HERBERT L., formerly dean of St. Paul's Cathedral, Detroit, Mich.; care of American Express Co., Paris, France.

LEWIS, Rev. ROBERT LEB, curator of Washington Cathedral, formerly 3117 35th St., N. W.; 3133 38th St., N. W., Washington, D. C.

TULLBERG, Rev. WILLIAM, rector of St. Ansgarius' Church, Chicago, formerly Y. M. C. A., Wilson Ave.; 5643 No. Washtenaw Ave., Chicago.

CORRECTION

AULENBACH, Rev. W. HAMILTON, rector of Christ Church, Cranbrook, Bloomfield Hills, Mich.; address should be Bloomfield Hills and not Cranbrook, Detroit, as shown in the clergy list of the 1929 *Living Church Annual*.

Church Kalendar



JULY

- 28. Ninth Sunday after Trinity.
- 31. Wednesday.

AUGUST

- 1. Thursday.
- 4. Tenth Sunday after Trinity.
- 6. Tuesday. Transfiguration.
- 11. Eleventh Sunday after Trinity.
- 18. Twelfth Sunday after Trinity.
- 24. Saturday. St. Bartholomew.
- 25. Thirteenth Sunday after Trinity.
- 31. Saturday.

CALENDAR OF COMING EVENTS

JULY

- 29. Conference for Church workers, Evergreen, Colo.

AUGUST

- 1. Sewanee Summer Training School, Sewanee, Tenn., for Adult Conference.
- 12. School of the Prophets, Evergreen, Colo.
- 15. Sewanee Summer Training School, Sewanee, Tenn., for Young People's Conference.
- 25. Minnesota Summer School for Church Workers, Faribault, Minn.

APPOINTMENTS ACCEPTED

ASHTON, Rev. ROBERT, formerly priest-in-charge of the Church of Our Saviour, Mandarin; St. Paul's-by-the-Sea, Jacksonville Beach; and the Church of Our Merciful Saviour, New Berlin, Fla.; to be rector of Holy Trinity Church, Iron Mountain, Mich. (Mar.) June 15th.

AYER, Rev. JOSEPH CULLEN, Ph.D., to be rector of St. Philip's Church, Philadelphia. New address, 200 St. Mark's Square, Philadelphia.

FRANKS, Rev. VINCENT C., formerly rector of Grace Church, Berryville, Va.; to be rector of R. E. Lee Memorial Church, Lexington, Va. (Sw.V.) September 15th.

KOCH, Rev. A. E., formerly priest-in-charge of St. Paul's Mission, Minersville, Pa. (Be.); to be rector of Trinity Church, West Pittston, Pa. (Be.) New address, Pittston, Pa. August 1st.

**ORDINATIONS**

**DEACON**

**UTAH**—At the Sunday morning service, June 23d, the Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah, ordained to the diaconate **HUGH FRYER**, in St. Mark's Cathedral, Salt Lake City.

The candidate was presented by his father, the Rev. M. M. Fryer, rector of St. Mark's Church, Tonopah, Nev. The preacher was the Rev. W. W. Fleetwood, dean of St. Mark's Cathedral. The litany was read by the Ven. W. F. Bulkeley, Ph.D., Archdeacon of Utah. Mr. Fryer will assist the Rev. A. E. Butcher of St. Paul's Church, Salt Lake, until September, when he plans to return to Philadelphia as curate of old St. Peter's Church.

**PRIEST**

**MARQUETTE**—On Wednesday, July 10th, in St. Stephen's Church, DeTour, the Rev. **ARTHUR R. P. HEYES** was advanced to the priesthood by the Rt. Rev. Robert L. Harris, D.D., Bishop of Marquette. The Very Rev. Hayward S. Ablewhite, dean of St. Paul's Cathedral, Marquette, preached the sermon. The litany was said by the Rev. Wm. Blomquist, rector of Bethel Swedish Church, Iron Mountain; the Ven. Archdeacon Poyseor read the gospel, and the Rev. R. G. Kirkbride, rector of the Church of the Good Shepherd, St. Ignace, read the epistle. The preface to the ordinal was read by the Rev. Marcus J. Brown, rector of St. Mark's Church, Crystal Falls. The candidate was presented by the Rev. George S. Walton, general missionary, who also served as master of ceremonies.

The Rev. Mr. Heyes will continue in charge of St. Stephen's Church, DeTour, and the other missions in Chippewa county.

**DIED**

**BAINBRIDGE-HOFF**—On July 14, 1929, in her 84th year, **JULIET ADELE BAINBRIDGE-HOFF**, wife of the late Captain William Bainbridge-Hoff, U. S. N., and daughter and George H. Potts of New York.

**BARRETTO**—Entered into rest at her residence, 33 West 12th St., New York City, June 22, 1929, **JULIA FRANCES BARRETTO**, daughter of the late Anna Maria Julia Coster and Francis Barretto. Funeral service and requiem from St. Luke's Chapel, Trinity parish, June 24th.

**LOREY**—Entered into rest eternal at the monastery of the Order of the Holy Cross at West Park, N. Y., after a long illness, the Rev. **LOUIS LOREY, O.H.C.**, on Thursday, July 11, 1929, at the age of 69. He was buried in the cemetery of the order on July 12, 1929.

**MEMORIALS**

**Stephen Herbert Green**

In loving memory of **STEPHEN HERBERT GREEN**, priest, entered into rest, St. James' Day, 1919.

**Benjamin Horton**

**BENJAMIN HORTON**, priest, entered into life eternal, July 26, 1928.

"What though he standeth at no earthly altar,  
Still in white vestments on the golden floor,  
Where love is perfect and no foot can falter  
He serveth as a priest forevermore."

**Kirkland Huske**

Suddenly, but not in the sense in which we pray in the litany to be delivered from it, death came to the Rev. **KIRKLAND HUSKE** at his home at Beaver Kill, July 11, 1929.

Seated on his veranda, bathed in the sunshine of a perfect July day, surrounded by the beauty of the Everlasting Hills

"God's finger touched him and he slept."

During his rectorship of 33 years the parish has steadily grown. Some of its notable achievements are the completion and successful work of All Saints' Chapel, a large increase in the Endowment Fund, as well as the addition of many beautiful memorials, and acquisitions such as the cloisters, windows, chimes, parish house, and organ.

**FROM NORTH CAROLINA**

**Kirkland Huske** was born April 11, 1865, in Fayetteville, N. C., one of seven sons and a daughter born to the Rev. Joseph C. and Margaret Strange Huske. He was graduated from the University of North Carolina and received theological training at the Berkeley Divinity School. Ordained as a deacon in 1894, he was advanced to the priesthood the following year. His first charge was at Trinity Church, Collinsville, Conn., where he remained about a year before coming to Great

Neck in March, 1896, to succeed the Rev. Dr. DeCormas, first rector of All Saints.

In 1895 Mr. Huske married **Elsie Brainerd**, who survives him. They have two daughters, **Margaret** and **Elsie**. The former, who is Mrs. Francis Sherrerd, lives in Orange, N. Y., and the latter here. They also have two granddaughters, **Margaret** and **Frances Sherrerd**.

The vestry of All Saints' Church wishes to record its thankfulness to Almighty God for a life of such usefulness, and to express its deep sorrow that he can no longer actively help in its work.

**WALTER WOOD PARSONS,**  
Warden.

All Saints' Church,  
Great Neck, L. I., July 14, 1929.

**Clement Liddon Stott**

In ever loving memory of **CLEMENT LIDDON STOTT**, whom the Father called, July 26, 1910.

"Lord all pitying, Jesu blest,  
Grant him thine eternal rest."

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**CLASSIFIED DEPARTMENT**  
OF  
**THE LIVING CHURCH**

**R**EADERS 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.

**R**ATES 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.**

**A**DDRESS 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**

**W**ANTED — **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**

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

**P**RIEST DESIRES SUPPLY WORK IN Connecticut or Rhode Island during August. Usual fee. Address, **REV. NORRIS, 33 11th St., Norwich, Conn.**

**MISCELLANEOUS**

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

**ORGANIST-DIRECTOR DESIRES POSITION.** Brilliant player, forceful director, attractive personality, musical degrees, fine references. Address, **R-421, THE LIVING CHURCH, Milwaukee, Wis.**

**ORGANIST-CHOIRMASTER OF EXCEPTIONAL** ability, qualifications, and experience, desires position. English Cathedral trained. Pupil late Sir John Stainer. Organ graduate two colleges. Expert trainer-director, boy and mixed choir. Capable, ambitious, enthusiastic worker, good disciplinarian. Recitalist. Churchman. Highly recommended. **ARTHUR EDWARD JONES, Peckville, Pa.**

**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.**

**RELIGIOUS**

**THE BROTHERHOOD OF ST. BARNABAS** offers to laymen seeking the Religious Life, opportunity for trying out the vocation, and of caring for the sick poor. Address, **BROTHER SUPERIOR, St. Barnabas' Home, North East, Pa.**

**UNLEAVENED BREAD**

**P**RIESTS' HOSTS—**PEOPLE'S PLAIN AND** stamped wafers — (round). **ST. EDMUND'S GUILD**, care of Mrs. H. J. Reilly, 99½ Garfield Ave., Milwaukee, Wis. Telephone: Lincoln 5604.

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

**VESTMENTS**

**C**HURCH EMBROIDERIES, **ALTAR HANG-** ings, 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.**

**E**MBROIDERED VESTMENTS — **ALTAR** Hangings, Burses, Veils, Stoles, Markers, Surplices, Embroidered Linens, Altar Laces, Damasks, Fringes, Embroidery supplies. Material stamped for embroidering. **MISS M. C. ANDOLIN** (formerly with Cox Sons & Vining), 45 West 39th St., New York. Hours 9 to 1.

**CHURCH LINEN**

**P**URE 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.**

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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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## HEALTH RESORTS

HOUSE OF REST, ST. PHOEBE'S HOUSE of Rest, Lakeside, P. O., Connecticut, delightfully located in Litchfield Hills. Board reasonable. Also housekeeping cottage in separate grounds, rent nominal to clergyman for slight services. Address DEACONESS.

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## BOARDING

## Kingston, 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-\$25.00. Address, MISS MILLER, Capstone Farm, Kingston, N. Y.

## 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 City

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.

## Red Hook, N. Y.

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.

## Washington, D. C.

MRS. KERN owns and personally supervises her convenient home for visitors, downtown, at 1912 "G" St., Northwest, near the White House. Most rooms have private baths. All have running water. Rooms are extremely clean. She specializes in rooms for families, being helpful regarding sightseeing, and directing guests to satisfactory, reasonable eating places near by. Service is superior and unusual, employees trustworthy and efficient. A delightful Christian home, now turned to public use, attracts guests of extensive travel, accustomed to finest accommodations, as well as those away from home needing friendly suggestions. All rooms are outside and quietly located. Rates reasonable, according to number. Write for folders.

## West Park, N. Y.

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.

## SISTERS OF THE HOLY NATIVITY

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

## RETREATS

ADELYNROOD, SOUTH BYFIELD, MASS.—The annual retreat of the Brotherhood of the Way of the Cross, to which the clergy generally are cordially invited, will be held at Adelynrood, beginning Monday evening, September 16th, and closing Thursday morning, Conductor, the Rev. William N. V. Hoffman, S.S.J.E. Charges \$6.00. Those who purpose to attend will please send early notice to THE SECRETARY, Adelynrood, South Byfield, Mass.

SEWANEE, TENN.—A RETREAT FOR WOMEN will be held at St. Mary's Convent, Sewanee, Tenn., beginning with Vespers, Thursday, August 15th, and ending with Mass, August 19th. Conductor, the Rev. Roger B. T. Anderson, O.H.C. Those desiring to attend will please send their names to the SISTER SUPERIOR.

## 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.

## 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.

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.

## CHURCH SERVICES—Continued

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.

## RADIO BROADCASTS

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

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

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

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

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

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

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

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

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

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

## 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.

*The Ordeal of This Generation.* By Gilbert Murray, LL.D., D.Litt., F.B.A. (The substance of this book was delivered as the Halley Stewart Lectures in 1928.) \$3.00.

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

*Worship Services for Kindergarten and Primary Children.* By the Rev. Maurice Clarke, executive secretary for Religious Education, Diocese of Southern Ohio; author of *A Church School Book of Prayer and Praise.* With Foreword by the Rev. John W. Suter, Jr., executive secretary of the Department of Religious Education, National Council. Cloth, 60 cts.; paper, 40 cts.

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

*Samaria in Ahab's Time.* Harvard Excavations and Their Results. With Chapters on the Political and Religious Situation. By J. W. Jack, M.A., author of *The Date of the Exodus in the Light of External Evidence.* \$3.00.

## Thanksgiving Service at Westminster Abbey Marked by Extreme Simplicity

### Important Resolution Adopted by Canterbury Convocation—College of St. Nicolas Opened

The Living Church News Bureau  
London, July 12, 1929

THERE WAS LITTLE OF POMP OR PAGEANTRY at the Thanksgiving Service at Westminster Abbey on Sunday morning last. It was as though ceremony itself were divested, so far as was possible, of everything ceremonial, and that a simple service had been designed as the best symbol of popular thanksgiving to Almighty God for the King's recovery. Sick and bedridden were able to participate in the celebration, because the abbey service was broadcast from all stations. It was also relayed to listeners in Australia, South Africa, and India.

In the sanctuary were the King, in black, wearing a buttonhole bouquet of white carnations, Queen Mary, and members of the royal family. In the choir were the Prime Minister and his colleagues, ex-cabinet ministers and other members of Parliament, and the King's doctors and nurses. In the transept, among the citizens of all ranks who had obtained seats, were Oriental rulers, military and naval leaders, bronzed Colonials, while the general public was admitted to the nave without tickets.

There was a dramatic moment just after the King and the Queen came in behind the Archbishop of Canterbury and officials of the abbey, the choir singing Sir Cecil Spring-Rice's "I Vow to Thee, My Country." The strains of Old Hundred, from the Grenadier Guards' Band in a corner of the choir, were followed by a brief silence, and then, softly at first, rising to a thunderous crescendo, the roll of drums filled the abbey and slowly died away. Out of the succeeding stillness rose the dean's voice in three simple eloquent sentences:

"God Save the King,  
"God Save this Realm,  
"God Give Us Thankful Hearts."

Another pause, then the cheerful fanfare of trumpets, and the drums mingling their thunder again with the silver notes of triumph. The national anthem followed, and then the special prayers and thanksgivings; after which came the impressive *Te Deum*, the benediction, another hymn, "Praise, My Soul, the King of Heaven," and then a significant climax, when organ and band united in Blake's mighty anthem, "Jerusalem," the people singing with the choir.

A procession, preceded by crucifer and acolytes, then led the King and the Queen with other royal personages to the west door. Outside, a crowd had gathered, and as the King, after shaking hands with the clergy at the door, stepped into his carriage and drove off with the Queen and the Prince of Wales, hats and handkerchiefs were waved, the King acknowledging the salutations with a grave, almost melancholy, bow. He looked none the worse for what must have been a trying ordeal. It is satisfactory to learn that the short postponement of his departure for Sandringham is not due to over-fatigue, but to the desire of his phy-

sicians to gain the assistance of a further X-ray examination.

#### THE CONVOCATION OF CANTERBURY

The Convocation of Canterbury began a three-days' sitting on Wednesday under the presidency of the Archbishop. At the opening session of the Upper House, a resolution defining the policy to be adopted by the bishops toward the Revised Prayer Book was moved by the president. Pointing out that the Church of England having failed for the present in its endeavor to provide fuller provision for the spiritual needs of the Church and to bring order into the variety of usage now prevalent, the resolution states that the bishops are compelled to "fulfil by administrative action their responsibilities for the regulation of public worship." Consultations with clergy and laity having been completed in almost every diocese, and in view of the information given and desires expressed, the bishops resolved that in the exercise of their administrative discretion they will, in their respective dioceses, consider the circumstances and needs of the parishes severally and give council and directions. The resolution further states that the Convocations of Canterbury and York, having given their consent to the proposals for deviations from and additions to the Book of 1662, as set forth in the Book of 1928, which proposals were approved by the national assembly, the bishops in the exercise of their legal and administrative discretion will be guided by those proposals and will endeavor "to secure that the practices which are consistent neither with the Book of 1662 nor with the Book of 1928 shall cease." Further, that "the bishops will only sanction the ordinary use of any of the Forms and Orders contained in the Book of 1928 if they are satisfied that such use would have the good will of the people as represented in the Parochial Church Council, and in the case of the Occasional Offices the consent of the parties concerned will always be obtained." The Archbishop's resolution was seconded by the Bishop of London, who said that, though a momentous one, it was so inevitable that it was universally expected. All that the House of Bishops was asked to do was to endorse in Convocation what they had informally settled last September. The Bishop of Birmingham, who followed, moved to amend the resolution by the addition of the following words:

"For the prevention of misunderstanding it is hereby affirmed that nothing in these resolutions purports to change the law and doctrine of the Church of England as contained in the Prayer Book of 1662, or to imply censure on those Bishops who, in conformity with such law, feel conscientiously bound to refuse to permit alike the practice of Reservation and the use of an alternative service of Holy Communion."

The Bishop of Exeter was half regretful that Convocation had not issued the Revised Prayer Book without reference to the State. The debate was continued on Thursday morning, when the Bishop of St. Alban's sharply criticized the "dissentient bishops, and particularly deplored Dr. Barnes' recent sermons and his reference to an image of our Lady as "a female figure." Dr. Bell made his maiden speech, as a member of their lordships'

House, urging the careful study of the relations between Church and State; and the other speakers included the Bishops of Truro and Winchester.

Before the resolution was put, the Archbishop, speaking with obviously studied restraint, referred to the Bishop of Birmingham's utterances, and said that every day he received letters from Churchmen, of all shades of opinion, protesting against them. Dr. Barnes made a brief defense, and then withdrew his proposed addition to the resolution, remarking that he wished to be dissociated from it altogether. The Archbishop's resolution was put and carried, clause by clause, the majority in favor being 23 to 4. The four dissentient bishops were those of Birmingham, Norwich, Exeter, and St. Edmundsbury and Ipswich.

The subsequent proceedings, together with those of the Lower House, must be left over to my next letter.

#### C. OF E. MEN'S SOCIETY CONFERENCE

The annual conference of the Church of England Men's Society has just been held in Ipswich, where members received a warm welcome from the Bishop of the diocese and from the Mayor of the ancient borough. The number of members as delegates approximated five hundred, of whom no fewer than one-fifth were clergy. There were over seventy representatives of the Army Guild and the Seamen's Guild for Merchant Seamen, and this year overseas representatives were present from Australia, South Africa, New Zealand, Hongkong, Shanghai, Madras, and Ceylon.

The first session on Tuesday in the town hall, over which the Bishop of Swansea and Brecon presided, called forth several good speeches, notably from the three bishops who were present, including, besides the chairman, the Bishop of St. Edmundsbury and Ipswich, and the Bishop of Guildford. It also secured an outspoken address from Sir John Birchall, a member of Parliament, who received a warm welcome. He pleaded for the dropping of all party feeling. It was impossible for all men to view religion from the same angle owing to the varying temperments, but they could prevent their party feelings from taking the place of the Church.

Speaking at a mass meeting on Wednesday on Christianity and Materialism, the Archbishop of Canterbury said that the question was more important to the life of the world than any other.

"What do we mean by materialism?" he asked. "We mean a civilization which considers that it is enough in itself and has no need of the spirit of God—what is sometimes called anti-Christ. Here in this country it will take us a little time to realize how quickly the great principles of the Christian faith are being, not so much questioned—it seems as if people were not enough interested even to question them—as ignored."

The Archbishop appealed to the Church to get together to fight the common enemy, materialism.

"In this Church of England at the present time," he asked, "what is really going to happen because of this or that opinion about this or that prayer or this or that particular practice? Are we going to stand aside and watch one another with suspicion, or are we going to agree that, in face of this great menace of a rising material civilization, we must put aside difficulties and stand together? We want something more united."

#### COLLEGE OF ST. NICOLAS OPENED

Last week the Archbishop of Canterbury dedicated and opened the College of

St. Nicolas, Chislehurst, which has been founded by the School of English Church Music, with Dr. Sydney H. Nicholson, late organist of Westminster Abbey, as warden. The choir of St. Nicolas, with singers from Westminster Abbey and the choir of Rochester Cathedral, collaborated in the music of a service which, being in the open air, was entirely without instrumental accompaniment.

On the broad terrace which faces the main entrance to the college a large company of invited guests assembled. The choir was grouped round the doorway (the blue cassocks of St. Nicolas and the scarlet ones of Westminster making a bright color contrast) to meet the Archbishop's procession. A hymn was sung, and, at the spoken request of the warden, the Archbishop, standing before the door, blessed the house. Prayers were offered by the chaplain, the Rev. G. H. Salter. During the procession to the students' hostel, situated in the grounds, three psalms were

sung to plainchant, with *fauz bourdon* verses, which had a beautiful effect as the choir receded into the distance.

The Archbishop, in a short address, spoke of the age-long consecration of art by the Church and particularly of the high tradition of English Church music, of symptoms of decay in the Church art of the last century, and of the need of recovery of the Church's attitude, not only toward music, but toward the formative arts brought into her service. He specially commemorated two benefactors, memorials to whom he had just unveiled in the chapel, Lady Mary Trefusis, and Canon Harold Hall Wright, late precentor of Chester; and he appealed to all sons and daughters of the Church, especially to those there present, to follow their example in supporting by personal effort and generosity the newly-opened college. The *Te Deum* of Orlando Gibbons was then sung, and the blessing given by the Archbishop.

GEORGE PARSONS.

## Fellowship Between Jews and Christians Urged in Appeals by Priest and Rabbi

Dr. Reiland and Rabbi Reichert Speak on Subject—Memorial Pulpit for Dobbs Ferry Church

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

FROM THE REV. DR. KARL REILAND, rector of St. George's Church, and from Rabbi Irving F. Reichert of Tremont Temple have come entirely separate appeals looking toward understanding and fellowship between the two groups which these men serve.

The former has written, in part:

"If I were a Jew, I would not allow the Gentle Christians to rob me of Jesus nor by their distortion of Him cause me to disown Him. . . . I would not thrust Him out of the temple to which He devoutly went and never forsook. . . . I would not mind being called a 'Christ-killer' by anybody vulgar enough to use the phrase, or by those whose hands drip with the blood of martyrs and soldiery as they lift them in devotions to the Prince of Peace. I would think of His matchless parables of the kind Samaritan, the merciful father and his wrong-headed sons, and His amazing Sermon and the brief prayer He gave; I would think of the world's greatest exhibition of love, compassion, and sympathy: His care for the sick, His friendship for sinners, His championship of women, His love of little children, His simple creed and theology of human deeds, and I would place His name as a companion of the stars—the best of them and the most beautiful—and in a new contemplation and a deeper consecration I would invite the world to wonder and to work—if I were a Jew."

The statement, of which the above is a portion, includes two references to St. Paul, to his "theological fictions" and to him as the chief founder of the "whole Christian institution." These mar but do not obscure the sincerity and beauty of Dr. Reiland's appeal.

Rabbi Reichert's "challenge to the Church" was delivered before the Bronx Clergy Association, a group of Christian ministers. As Dr. Reiland prefaces many of his statements with the expression, "if I were a Jew," this address bears resemblance in the repetition, "if I were a Christian." The Rabbi hails the establishment

of the good-will between Jew and Christian as one of the most important tasks of our age, and cites mutual respect founded on sympathy, understanding, and liberality of spirit as the only genuine basis for such an accomplishment. More than good-will meetings are needed; such are but "gracious gestures," he contends. Obviously, from this explanation, the Christians are chiefly, if not entirely, at fault. Rabbi Reichert's address contains little of the kindly spirit which Dr. Reiland manifests. One reads that the Christian Church must right the wrongs it has done Israel; it must drive away the spirit of religious intolerance; it must "nail the lies about the Jews" especially among its children; it must train its students for the ministry likewise; and, it must abandon its proselytizing efforts among the Jews. The Rabbi, who states that the watchword of Israel is peace and that the Jews are ready for, hungry for, friendship with Christians, also says that, were he a Christian, his "whole being would revolt against the hypocrisy, the sinister suavity, the moral depravity of luring Jews to Christianity with the saccharine bait of blandishment or the coarse bribery of cold cash." Labor statistics show that the Jew is not a parasite; his record of social welfare is the answer to the charge of materialism, and, as for vulgarity, the Rabbi agrees that some Jews are vulgar, as are many Christians. "Here again we are in a minority."

The two statements present an interesting if not altogether an encouraging study, and one which needs no further comment.

PULPIT AT DOBBS FERRY

A handsome pulpit is to be installed in Zion Church, Dobbs Ferry-on-Hudson, N. Y., the Rev. C. E. Karsten, rector, in memory of the Rev. Robert M. Berkeley, who was rector of the parish from 1889 until 1914. The proposed pulpit, which is the gift of the many friends of Mr. Berkeley, is to be made of walnut and is designed to match the carvings of the chancel. This improvement will greatly enhance the beauty of the interior of the church, which has recently been completely renovated and redecored. During the past few years a number of interesting and valuable memorials have been pre-

sented to the church, which is rich in historical traditions. Zion Church was consecrated in 1834 by Bishop Onderdonk, a photograph of whom has recently been presented to the parish by Miss Ada M. Barr, secretary to Bishop Manning. The photograph is one of a collection formerly belonging to the late Bishop Greer.

DAILY OUTDOOR SERVICES AT  
CALVARY CHURCH

At Calvary Church the increased schedule which prevails in summer has been further extended to include two outdoor services every week-day excepting Saturdays. These are held at noon and at five o'clock on the lawn on the Twenty-first street side of the property. The speaker is usually Theodore Dorsey who, in a statement, is described as one "who has been a soldier, a sailor, a gambler, and a prize-fighter, but who has become an evangelist working to bring an experience of Christ to any man who will listen."

ITEMS

During the vacation of Dr. Miles Farrow, organist at the cathedral, his place is being taken by G. Darlington Richards, the organist at St. James' Church, Madison avenue. Mr. Richards is giving recitals every other Friday at which time the Laymen's Club of the cathedral cooperates by arranging a pilgrimage through the edifice at the close of the musical program.

One wonders how accurately two of last Sunday's preachers were quoted in the sermon excerpts given in the daily papers. According to the reports, Chaplain Weigle of the Episcopal Actors' Guild, preaching at the Church of the Heavenly Rest, said: "There needs be but one wise man in a company and all become wise, so rapid is the contagion." And the Rev. Richard Lief of Pasadena, preaching at Trinity Church, is made out to have said: "Christians should not condemn sin; they should strive to understand it and to aid the sinners." Likely these are hot weather results in reporting.

The Rev. Dr. Charles K. Gilbert is one of the executive committee and the Rev. Dr. Bowie is a member of the commission appointed by the Federal Council to aid in the improvement in motion-picture production for use by the churches.

The August *Forum* presents an unusual causerie wherein the need of religion by the modern world is discussed. The participants are an unnamed Roman priest, Mrs. Bowie of Grace Church rectory, Clarence Darrow, Max Eastman, Henry Goddard Leach (Churchman and editor of the magazine), Leonora Lockhart, Robert Morss Lovett, and Clarence True Wilson.

HARRISON ROCKWELL.

### INTERNATIONAL SCHOLARSHIP FUND CREATED IN TEXAS

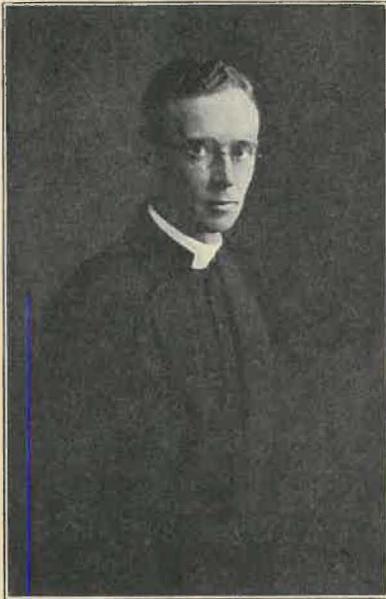
THE TEXAS LEGISLATURE has passed a bill, which the Governor has signed, creating the E. D. Farmer International Scholarship Fund. By the terms of the bill, the regents of the University of Texas are made trustees of the fund, whose purpose is to provide exchange scholarships, so that Mexican students may study in the University of Texas, and American students in the National University in Mexico. It is hoped that eventually the fund will grow to sufficient size to permit an exchange of professors. Bishop Creighton and Dr. H. Y. Benedict, president of the University of Texas, have been appointed a committee to select beneficiaries of the Scholarship Fund in Mexico and the United States.

## Rev. Julian D. Hamlin Accepts Call To Church of the Advent, Boston

### Cornerstone of New Beverly Church Laid—Church Home Society's Scheme for Raising Money

The Living Church News Bureau  
Boston, July 20, 1929

**I**MPORTANT TO THE CHURCH LIFE OF Boston is the acceptance by the Rev. Julian D. Hamlin of the call to become rector of the Church of the Advent. Fr. Hamlin will begin his new duties on St. Michael and All Angels' Day. The newly elected rector, who has been in charge of the Zabriskie Memorial Church of St.



#### ACCEPTS HISTORIC PARISH

Rev. Julian D. Hamlin, who will succeed Dr. William Harman van Allen as rector of the Church of the Advent, Boston, on the feast of St. Michael and All Angels.

John the Evangelist, Newport, R. I., for the past ten years, is a graduate of Williams College, class of 1912, and of the General Theological School, class of 1916. He attended the graduate school of Columbia University in the following year. His ordination to the diaconate by the Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, and to the priesthood by the Rt. Rev. Ethelbert Talbot, D.D., Bishop of Bethlehem, took place in 1916.

During the World War, Fr. Hamlin attended the training school for chaplains at Ft. Monroe, Va., and, being commissioned first lieutenant, he served as chaplain with the 19th U. S. Cavalry at Fort Houston, Texas, and then with the 18th Division at Camp Travis, Texas. For several years he has been the chaplain of the Newport post of the American Legion. Fr. Hamlin was born in Chicago and Mrs. Hamlin's home before her marriage was in Summit, N. J.

We quote from one of our local papers when we add that Fr. Hamlin, asked about his plans in connection with this famous Boston parish, said: "I shall maintain the traditions of the parish of the Church of the Advent. As you probably know, I have always been a distinct adherent of the Anglo-Catholic wing of the Episcopal Church. I expect to have just a simple pastoral ministry—in other words, I shall devote my time to taking care of souls."

The affairs of the Church of the Advent, since the resignation of the Rev. William Harman van Allen on March 5th, have been administered by the Rev. Spence Burton, superior of the American Congregation of the Society of St. John the Evangelist.

#### CORNERSTONE OF NEW ST. PETER'S, BEVERLY, LAID

The weather behaved in a fitting and dramatic manner last Sunday afternoon when St. Peter's Church, Beverly, was re-consecrated and Bishop Slattery laid the cornerstone of the new St. Peter's. Heavy rain fell during most of the service of secularization; then, toward the close, a glimpse of blue sky was had and fair, sunny weather followed. The old church is a frame building which was erected at the close of the Civil War and consecrated by Bishop Eastburn in 1865. It is no longer adequate for the needs of the parish and its site and condition made the change advisable.

The cornerstone of the new church was laid with impressive ceremony. Among the articles placed therein was a copy of THE LIVING CHURCH. Bishop Slattery was assisted by the Rev. Arthur S. Payzant, rector of the parish; the Rev. Neilson Poe Carey, rector of St. John's Church, Beverly Farms; and by the Rev. Cornelius P. Trowbridge, rector of Grace Church, Salem.

The congregation of St. Peter's will hold meetings in the old parish house until the

## BOOK CHATS

from Morehouse Publishing Co.

**Y**OUR Correspondent has just been browsing among the bookshelves of Morehouse Publishing Co., and has carried away with him rather a miscellaneous assortment of interesting books. Here are some not-too-new but not-too-old titles that may interest you.

Just now, when China and Russia seem to be rushing at one another's throats in time-honored fashion, Dean Harold S. Brewster's MADNESS OF WAR (\$2.00) is particularly significant. Dean Brewster is an out-and-out pacifist, and in this book he states the argument for non-resistance frankly and plainly. The adjective "thought-provoking" is threadbare and trite, but in this case it seems to be the most applicable word.

THE CHURCH IN THE WORLD (\$2.00) and LABELS AND LIBELS (\$2.00) are two recent books of essays by Dean Inge in which this witty modern philosopher disposes of some of the pressing questions of the day, both in Church and State, in his inimitable manner. However one may challenge his viewpoint, Dean Inge always has something interesting and important to say, and says it in appealing form, so that his books make stimulating reading, especially for clerics who use their vacations for an intellectual "brushing up."

What is man? What motives are at the bottom of his manifold and often seemingly purposeless activities? George A. Coe (whose preface is written "In the Sunshine, Glendora, California") endeavors to find the truth about these and allied questions in THE MOTIVES OF MEN (\$2.50).

Sheila Kaye-Smith is one of the few modern novelists whose religion permeates her literary work, and Anglo-Catholics owe her a debt of gratitude for expressing their faith in a form that reaches many people who would never open a tract or a manual of instruction. In ANGLO-CATHOLICISM (\$3.00) Miss Kaye-Smith presents the groundwork of her faith, not in dogmatic fashion, but rather in her own popular style. The book deserves to be better known in this country.

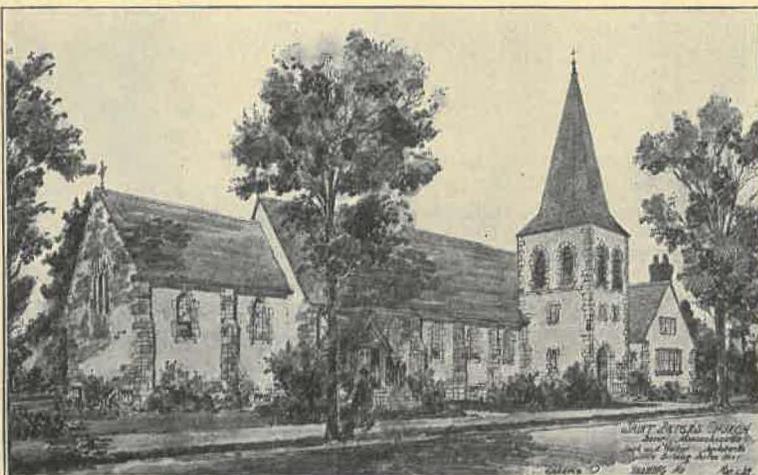
Another English book which deserves a wider circulation on this side of the Atlantic is CONVENT TALES (\$1.50), written by a Religious of St. Peter's Community, Kilburn, and with a preface by Miss Kaye-Smith. It is a series of unusual short stories depicting various phases of the Religious life, and should be of interest especially to those considering this vocation.

A QUIET ROOM (\$1.50) is a book of prayers and service by the Rev. R. Ambrose Reeves, intended for use in churches, conferences, conventions, and retreats. Many of the prayers are also useful for individual use.

Finally, there is THE ART OF THINKING (\$2.50), which Your Correspondent has recommended often before. Here is a book that contains valuable help for scholar and ordinary folk alike, in promoting clear, straightforward, sound thinking. Orderly ideas cannot come from a disorderly mind, and in this book Abbé Dimnet tells his readers how to place their minds in apple-pie order.

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ST. PETER'S CHURCH, BEVERLY, MASS.  
Architect's drawing of the new church building.

autumn when it is expected that the basement of the new church will be ready for use.

**CHURCH HOME SOCIETY'S INGENIOUS PLAN**

The Church Home Society is ingenious in augmenting its funds by offering patrons something they really wish to purchase and which will be a pleasure to them forever. The project now originated is that by which officers of garden clubs and owners of estates in the summer colonies of the north or south shore may have their gardens painted in water color, or may have some favorite corner or view incorporated in an informal bookplate. Mrs. Edward D. Harlow of Boston and Marble-

**OLDEST CHURCH IN NORTH CAROLINA TO BE RESTORED**

RALEIGH, N. C.—A preliminary meeting looking toward the restoration of St. Thomas' Church, Bath, the oldest church in North Carolina, was held recently in Raleigh, and full plans will be perfected at a meeting to be held in September. It was decided to ask patriotic people interested in the preservation of historic churches and houses in North Carolina to contribute \$20,000 to reconstruct the building just as it was in 1734 and preserve it, together with improving the grounds.

Last year over 5,000 people visited the

under the benevolence of William E. Procter, of the firm of Procter & Gamble of Cincinnati, who was the father of Mrs. Matthews, and St. Elizabeth's is a memorial to Charlotte Elizabeth Procter, his wife. Sister Olivia Mary, C.T., of St. Andrew's Priory, who is a daughter of Mrs. Matthews, represented the Matthews family at the dedication and memorial service.

An appropriate bronze tablet was given by the congregation.



CHRIST CHURCH, HAMILTON, MASS.

head is directing this garden plan, Winthrop H. Allen will paint the gardens, and Esther Andros will make the bookplate designs of gardens, corners, and doorways. Mrs. Harlow is also in charge of the orders for pencil portraits which will be made this summer as was done last summer by Miss Ethel Machanic in Magnolia.

**BRIEFER MENTION**

The consecration of Christ Church, Hamilton and Wenham, the Rev. W. F. A. Stride, rector, last Sunday morning by Bishop Slattery was a happy consummation. This church, the fabric of which is composed of field stone from the surrounding estates, has won its place in the affections of the immediate country-side.

A committee representing the churches of Massachusetts has been formed to plan for the religious aspects of the tercentenary celebration in this state in 1930. Bishop Slattery has appointed the Rev. William H. Dewart, Litt.D., formerly rector of Christ Church, Boston, to represent the diocese of Massachusetts on this committee. **ETHEL M. ROBERTS.**

NEGRO Church school children of the diocese of Atlanta had a service all their own on a recent Sunday afternoon, in St. Paul's Church, Atlanta, under the care of the Bishop and the diocesan chairman for religious education. Several Negro clergy attended.

church, which was built in 1734, and so far this year there have been more than 6,500 visitors.

Bishop Darst was elected honorary chairman; the Hon. Josephus Daniels, chairman; Taylor B. Attmore, Washington, N. C., secretary; and the Rev. Stephen Gardner, rector of St. Peter's Church, Washington, corresponding secretary.

**BLESS MATTHEWS MEMORIAL LAMPS AT HONOLULU CHURCH**

HONOLULU, T. H.—On the morning of the Sixth Sunday after Trinity, July 7th, at the 11 o'clock Eucharist, in St. Elizabeth's Church, Palama, Honolulu, the Rev. Canon James F. Kieb, rector, blessed and dedicated to the service of Almighty God three beautiful bronze sanctuary lamps, the gift of Mrs. Mortimer Matthews, in memory of her late husband, Mortimer Matthews, of Cincinnati, who died suddenly September 1, 1927, at the summer home of the family in Canada. The lamps, which have been placed before the altar, were designed and executed by A. R. Mowbray & Co., of London, and are replicas of the twelfth century lamps in the Spanish chapel of St. James in the Cathedral of St. John the Divine, in New York City. They are by far the handsomest altar lamps in Honolulu.

St. Elizabeth's mission and compound were founded some twenty-five years ago

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BURTON S. EASTON

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# Report of Chicago City Missions Reveals Wide Scope of Institutional Activities

## Youth Defended by Young People's Leader—New Assistant for Cathedral Shelter

The Living Church News Bureau  
Chicago, July 20, 1929

OUTSIDE OF THE USUAL CHANNELS of business, social, and religious life of a great city like Chicago are countless thousands who call for the Church's ministrations. It is to this group that City Missions, under the direction of the Rev. John F. Plummer and his staff of deaconesses and clergy, directs its efforts, and it is doing invaluable work. In public homes, hospitals, and various eleemosynary institutions, many individuals find themselves for a variety of reasons



### BEGINS NEW WORK

Rev. Francis J. Tromp, who succeeded the late Rev. Henry R. Neely as rector of Calvary Church, Chicago, July 1st.

and causes. Occasionally a rector discovers some of his flock in such institutions, but as a rule those so situated are lost entirely to parochial affiliation or assistance.

The thirty institutions served by City Missions have a population at the present time of more than 30,000, according to the annual report of the superintendent. Approximately 1,700 services were held in such institutions during the year, enabling over 2,200 to receive Holy Communion and bringing together approximately 27,000 persons. About 3,500 were instructed in the Christian religion, resulting in twenty-two baptisms and twenty-four confirmations. Approximately 30,000 calls were made by the Missions staff during the year.

To visit the various hospitals, homes, and penal institutions where City Missions operates is like reading a book filled with heart throbbing events of human experience. At the Cook County Hospital, for example, with its thousands of patients, one sees the Rev. H. L. Forbes, assisted by Deaconess Parsons. Here Holy Communion service is held Tuesday mornings in the chapel. After Communion, the staff members pass through the long corridors, taking the Sacrament to a dying man or woman. Or a call comes to baptize a child not expected to live.

At the Detention Home for Children,

the staff conducts regular services for the children. Again, at the Home for Incurables, City Missions has complete charge of all religious work, although the institution is not a Church organization. Here the Rev. F. F. Beckerman is chaplain and has become the pastor of a flock which looks to him and the deaconesses much as a congregation does to its rector for spiritual ministrations. At Oak Forest one may walk nearly four miles in the corridors and wards. The Rev. Francis J. Tromp until recently was in charge of this work, assisted by Deaconess Elizabeth. The Rev. A. E. Johnstone and Deaconess Lyon minister to a large group at the State Hospital at Dunning. Deaconess Lyon also makes weekly trips to institutions at Kankakee and Elgin.

Moreover, there are increasingly more calls for larger service than these mentioned. Judge Bartelme welcomes the staff to the Juvenile Court and the Detention Home superintendent has requested City Missions to be responsible for guardianship of special orphan cases.

"It is important," says Fr. Plummer, "that we meet these challenges for service, not only to help the individuals, but to fulfill the command of our Lord. More helpers are needed, some to play the piano or organ at services, some to sing, others to offer their automobiles with drivers."

On the whole, City Missions is doing an important and extensive work for the diocese of Chicago.

### MISS LAMBRIGHT DEFENDS YOUTH

A defense of young people of the present day was sounded by Miss Clarice Lambright, Rochester, N. Y., associate in charge of young people's work of the national Department of Religious Education, while in Chicago this week. Youth is seeking reality in life, his great aim is happiness, Miss Lambright believes; and in doing so, she admits he is perhaps upsetting some of the old standards.

"Boys and girls are rapidly discovering that the 'kick' which comes from some of the things which they have tried is only temporary," said Miss Lambright, who is attending a series of young people's conferences over the country this summer. "Generalizations find little interest among the young of today. Instead, they want life brought down to personalities, to individuals, to realities."

Miss Lambright says she finds more, rather than less, interest among young people in the Church and religion. As for the responsibility for conditions among young people, she places such squarely upon the shoulders of the grown-ups. "The big difficulty with young people today," she said, "is that they haven't the proper example from adults. Young people have not been made to feel that religion is something which one can live every day."

Miss Lambright believes that social entertainments are no longer of paramount interest to youth so far as the Church is concerned.

### NEW SHELTER ASSISTANT

The Rev. Joseph Higgins has joined the staff of the Cathedral Shelter as assistant to the Rev. David E. Gibson, priest-in-charge, by appointment of Bishop Anderson.

Fr. Higgins is a graduate of the University of Ireland. He served some time as curate in California and since his ar-

rival in Chicago has assisted in several parishes, including St. Martin's, Grace Church, Oak Park; St. Luke's, Evanston; and St. Edmund's, Chicago. He will assist in the services at the shelter and also at the Cook County jail where Fr. Gibson conducts services each Sunday morning. During the week Fr. Higgins will visit the jail and look after the spiritual needs of the prisoners there.

### NEWS NOTES

Work on the Anderson Chapel at the Western Theological Seminary is progressing rapidly, according to the Very Rev. Frederick C. Grant, dean. Excavation work already is completed and the project will be pushed during the next few months. Dean Grant expects to be in the east during the month of August.

Rural Church work was discussed at the summer convocation of the northern deanery of the diocese, held at Grace Church, Freeport, Monday and Tuesday. The Madison conference on rural work furnished the basis of discussion, the Rev. F. R. Meyers and the Rev. J. R. Pickells, who attended, leading.

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# Philadelphia Church Being Moved So Gently that Pigeons Still Coo in Tower

## Church Institutions Receive Large Bequests—Hold Special Service for Students

The Living Church News Bureau  
Philadelphia, July 20, 1929

**S**T. CLEMENT'S CHURCH, 20th AND Cherry streets, Philadelphia, a 5,500-ton old brownstone church, is being moved back from the street by twelve men so gently that pigeons still bill and coo in its tower, and all services go on as usual. After two months of preparation in putting the church on "stilts" and rollers, it is being moved about twelve feet a day, or about a foot an hour. The workmen stationed at each of the jacks give their individual jack a quarter turn when the foreman blows a whistle. There are rests after a few turns, and the movement of the church is so gradual as not to be perceptible to the many spectators unless they can spare an hour or two to watch the operations. No new cracks have developed in the church, and the only ones found upon inspection, after the church was moved eleven feet, were those present at the beginning of the operation, and which were time's toll on the building. It is expected to complete the moving in about four days, after which it will take a month or two to lower the building upon its new foundation.

### CHURCH INSTITUTIONS RECEIVE BEQUESTS

The Washington Memorial Chapel at Valley Forge, and other Church institutions are to receive the bulk of the \$292,870.36 estate of the late Harris Louis Peak, of Cheltenham, in an adjudication handed down this week by Judge J. Burnett Holland, of the Orphans' Court.

The court awarded bequests as follows: House of Rest for Aged of the Episcopal Church, \$5,000; Home for Aged and Infirm Colored Persons, \$5,000; Home of the Merciful Saviour for Crippled Children, \$5,000; Hospital of the Protestant Episcopal Church, \$5,000. The residue, apart from individual bequests, is awarded in two equal shares to the Washington Memorial Chapel and the Divinity School of the Protestant Episcopal Church in Philadelphia, for the construction of a memorial building and statue on the grounds of each of the institutions.

Charitable bequests totaling \$11,000 are made in the will of the late Rev. Edwin James Humes, rector emeritus of St. Paul's Memorial Church, Aramingo, Philadelphia. Dr. Humes, who died July 1st at the Episcopal Hospital, left an estate of \$10,000 and upwards, and the bequests, charitable and personal, aggregate \$20,000. The Philadelphia Divinity School, which he attended, is given \$3,000, and the Episcopal Hospital receives \$5,000. Gifts of \$1,000 each are made to Christ Church, of Eddington, Pa.; Children's Seashore House of Atlantic City; and the Home of the Merciful Saviour for Crippled Children, in West Philadelphia. Thirteen persons are given \$500 each, and nine are bequeathed \$300 each. Dr. Humes directed, in one paragraph of his will, that all his sermons and manuscripts be destroyed after his funeral. The funeral service, he directed, was to be conducted by a colleague, the Rev. John Edwin Hill, of Philadelphia.

### SPECIAL SERVICE FOR STUDENTS

A special students' service was held on Sunday, July 21st, at 11 o'clock in St. Paul's Church, Overbrook. Students attending summer schools at the various colleges in and near the city, and those who are passing their summer vacations at home, were invited to attend. Dr. John R. Hart, student chaplain at the University of Pennsylvania, delivered the sermon.

### MISCELLANEOUS NOTES

The opening services of the new Church of St. John the Evangelist, Essington, on Sunday, July 7th, the Rev. Frederick A. Warden, rector of Christ Church, Ridley Park, priest-in-charge. There was a choral Eucharist at 8:00 A. M., and choral Evensong in the afternoon with brief addresses by the Rev. Dr. Francis C. Steinmetz and the Rev. Gilbert E. Pember, former priests in charge of the mission, and by the Rev. Dr. Francis M. Taitt, Bishop Coadjutor-elect.

The edifice is of brownstone, trimmed with red brick and precast stone, and has a seating capacity of 300. It is one of the many buildings made possible through the diocesan campaign fund.

The Rev. John Wesley Twelves, of the Church of the Epiphany, Germantown, preached in St. Stephen's Church, Tenth and Chestnut streets, at the 11 o'clock service on July 21st. The Rev. Robert O. Kevin will preach at the noonday service on Wednesday, July 24th.

The Rev. Louis C. Washburn, rector of Christ Church, 2d street above Market, officiated, this afternoon, at the marriage of Miss Eleanor Moss, and his son, Louis M. Washburn, in St. Asaph's Church, Bala.

### ROMAN PRIEST AND SISTER SAVE MISSIONARY'S LIFE

**S**UDBURY, ONT.—The care and attention of a Roman Catholic priest and Sister were probably responsible for saving the life of the Rev. Pierrepont A. Northam, Anglican missionary at Fort Albany, Ont., who was rushed to a hospital here by airplane last week for an operation for empyema.

Mr. Northam was brought to Sudbury by Flight Lieut. F. C. Higgins of the royal

# AMERICAN CHURCH MONTHLY

SELDEN PEABODY DELANY, D.D., EDITOR

August, 1929 Vol. XXVI, No. 2

### EDITORIAL COMMENT:

Why Faith Is Difficult Today—The Leakage of Communicants—Week-Ending Or Witnessing?—The Church and Politics—The New Prayer Book—First Steps Toward Reunion—Reality in Peace Talk—A Query for the Department of Missions.

CAN PRESBYTERIAN AND EPISCOPAL MINISTRIES UNITE?  
W. J. Sparrow Simpson

THEODORE DEHON, SECOND BISHOP OF SOUTH CAROLINA  
E. Clowes Chorley

THE THEORY OF CHRISTIAN WORSHIP  
Edward Rochie Hardy, Jr.

THE THEOLOGICAL VIRTUES IN THE WRITINGS OF FRENCH CATHOLICS  
C. H. Palmer

THE INSTITUTES AND CONFERENCES OF CASSIAN  
Eleanor S. Duckett

CATHOLICISM, SOCIAL LIFE AND MODERN PROBLEMS  
A. T. Bennett-Haines

THE ASSUMPTION OF OUR LADY  
Frank Hudson Hallock

THE APOSTLE OF LANDPORT  
Cuthbert Wright

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Canadian air force. Dr. H. K. Mitchell of Sioux Lookout attended the missionary on the flight.

The missionary had been ill at his home, practically unattended, when the Rev. F. R. Sanidon, Roman Catholic missionary at Fort Albany, heard of his plight and brought him to the mission hospital. He was treated for two weeks by Sister Marie Elmire, who is credited by doctors with having saved his life.

**CELEBRATE KING GEORGE'S RECOVERY IN MEXICO**

MEXICO CITY—On Sunday, July 7th, at the request of the British Minister, Sir Esmond Ovey, a service of thanksgiving for the recovery of King George V was held in Christ Church Cathedral. The building was handsomely decorated and filled to capacity, with many standing. Seventeen nations were represented by fifty-four members of the various diplomatic missions in Mexico, all in uniform.

Taking as the theme of his sermon the thanksgiving offered of old by King David, Bishop Creighton said:

"The Psalmist answers his own question in his Hallel to his God. 'I will take the cup of salvation and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all His people.' We may be sure of the good effect of such a declaration and such an act upon the character of the psalmist king and upon his people. His sickness had been serious indeed, 'the sorrows of death compassed me,' he wrote. And we need not draw hard upon our imagination to picture throngs of loyal subjects waiting with bated breath the outcome for their stricken and beloved monarch, meanwhile offering prayers to Almighty God for his recovery. And we know with what joy the good news from him was received. We may be sure, too, that his designation of a public service of thanksgiving, 'in the presence of all his people,' struck a popular and responsive religious note. . . .

"The king of long ago, in his illness and need, prayed to God for health and strength. His prayer was answered and he publicly poured forth thanksgiving to the Giver of every good gift. It is an imperishable record of that true kingly character which invited loyalty by its simplicity and devotion and courage.

"Dearly beloved, we are gathered together here this morning, as but a small part of an innumerable multitude in every part of the world, to join His Gracious Majesty George V in a similar act of worship, but one which, in this day and generation, is of infinitely greater significance than that of the ancient monarch. Times have changed. Prayers of thanksgiving to Almighty God for benefits received are not universal, nor is the faith and the courage to publicly render them general. We are living in an age which has no compunction about eliminating God from life nor disregarding divine sanctions in conduct. Hence, the attention of mankind is arrested by the call to prayer we are answering this morning. It is as refreshing as it is wholesome. And just because times have changed, because the world of King George V is so essentially different from the world of King David, there is an added importance to the high religious note struck by His Majesty which must not be overlooked and whose effect will be inestimable. . . .

"We of America, and of the other nations here represented, join you, our brethren of the British Empire, in fervent and sincere thanks to Almighty God that his life has been spared—spared to lead his subjects into new and greater usefulness—spared to give the world such an example of courage and endurance, and spared to wield an influence for good which will be universal.

"The picture of the psalmist king lead-



# Common Sense

concerning his living habits, I had him report once a week for further observation and treatments. In a few weeks he was well. He will tell you—and he believes it—that I am a great doctor.



FAMOUS doctor said, "Many of the people who want me to diagnose and treat their ailments are more impressed by some scientific medical apparatus than by plain, common sense advice. And they are more willing to follow orders faithfully if given some special office treatment.

"Recently a man I know well came in looking haggard. I gave him a thorough physical examination while inquiring about his living habits. The diagnosis was clear but the patient a problem. If I had told him the simple truth that what he needed most to get back his health and strength was to slow down, sleep more, and get the proper amount of fresh air and exercise, he would have thought I did not understand the complications which were undermining his health. And if I had sent him a bill for such advice, he would have told his friends that I was a robber and not fit to practice medicine.

"So I gave him a treatment with a scientific apparatus and wrote a simple prescription. At the same time I gave strict orders as to what he should eat and drink, how many hours he might work, how long he should remain in bed, and the amount of time he should devote to outdoor exercise. To make sure that he was following my orders

"Perhaps someone may say my methods with him were open to criticism. But it was my responsibility to use every means within my power to bring him back to good health. Knowing my patients as I do, I know that many of them will not obey my orders for correct living habits if given without special treatment or medicine. More than half of the people who consult me would not have to do so if they would learn and practice important rules of health. They expect me to cure them of physical ailments which they could easily have avoided."

A majority of cases of physical let-down and distress are caused by careless or wilful violation of health rules. Bad eating habits, too little sleep and rest, lack of fresh air and exercise, worry, self-pity are responsible for many cases of bad digestion, headaches, poor circulation, constipation, jumpy nerves, depression and run-down condition.

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ing his people to prayer after his recovery is the subject of a sublime poem which excites our admiration and quickens our devotion. Today, my friends, that picture becomes living and we are privileged to be a part of it. I want to leave it with you because it is sublime—the King and Emperor kneeling in thankfulness before his God lifting up the hearts of multitudes of grateful people to the Divine Giver of all good things:

“O Lord, truly I am thy servant; thou hast loosed my bonds.  
I will offer to Thee the sacrifice of thanksgiving.  
I will pay my vows unto the Lord in the presence of all His people.”

“Bless him, O God our Father, and keep him and use him for the good of Thy people and the glory of Thy great name.”

**G. F. S. PLANS MISSION STUDY PROGRAM FOR WINTER**

NEW YORK—Africa, as the mission study for this past year, has proved to be a fascinating and thrilling country to study. The branches of the Girls' Friendly So-

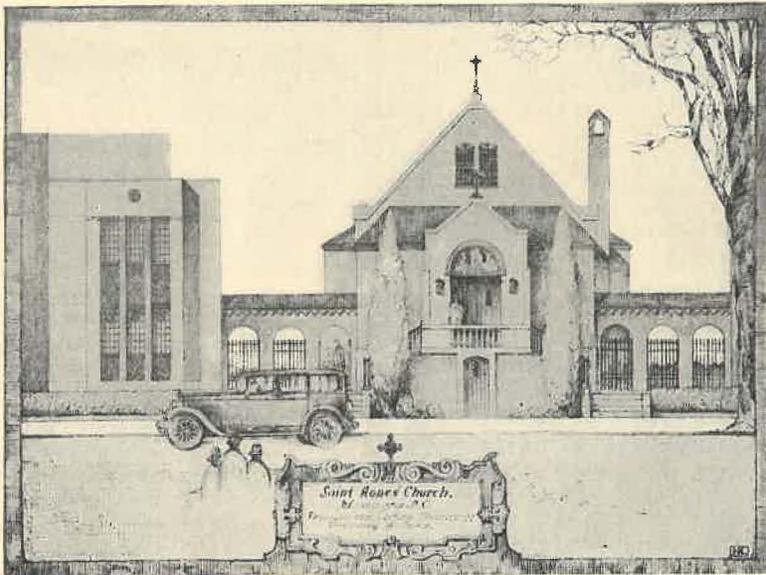
ciety have already sent to the national office \$4,169.22, just \$830.78 less than the pledge of \$5,000 for the woman's division of St. Mark's Hospital, Cape Palmas, Liberia. The society will continue this as the money object until the goal is reached, when a new money object will be selected.

Just as Africa has been the mission study for all the Protestant Churches for 1928-1929, so the Episcopal Church, together with the other Churches, has chosen a common mission study for the coming winter; it is The World Mission of Christianity. Because this is so large a subject, the Girls' Friendly Society is choosing "Our World at Work," the section which has to do with field, factory, and workshop.

**PLANT OF WASHINGTON, D. C., CHURCH TO BE COMPLETED**

WASHINGTON, D. C.—The plant of St. Agnes' Church, Washington, is to be completed by the erection of a rectory, the addition of three arches of cloister on either of the church buildings, and other changes, the result of five years of study and planning on the part of the rector, the Rev. V. O. Anderson.

The front of the church is to be changed to a Spanish type of architecture and



PROPOSED ST. AGNES' CHURCH AND RECTORY  
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ciety have already sent to the national office \$4,169.22, just \$830.78 less than the pledge of \$5,000 for the woman's division of St. Mark's Hospital, Cape Palmas, Liberia. The society will continue this as the money object until the goal is reached, when a new money object will be selected.

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The same subject has also been chosen by the department of religious education for Lenten study. The G. F. S., appreciating this opportunity to cooperate with the department, plans to publish material such as discussion questions, games, and plays which will be supplementary to the stories, posters, and worship services put out by this department. Girls' Friendly branches will, therefore, be able to join with the parish Church school in the study of world friendship. At their weekly meetings the branches will carry on with the material given to the children in

face with cement so that the entire structure will be of the same material. A wall is to be built around the entire property, and gardens will be planted, one in the rear and two on either side of the Lady chapel and the sacristy. There is to be a forty foot walk on the liturgical south side of the church lined with Lombardy poplars.

**MISSION AT BALBALASANG RECEIVES NOTABLE VISITORS**

MANILA, P. I.—Acting Governor General and Mrs. Gilmore, when on a trip connected with educational developments of the Philippine Islands, visited the remote mission station of Balbalasang, sub-province of Abra, in the mountain district of Luzon, P. I. Naturally they called upon the only American woman in that locality—Deaconess Massey, who opened the mission at that point some five years ago, and has since lived and worked there, much of the time alone, although lately the Rev. Arthur Hall Richardson has been a co-worker. Deaconess Massey invited the Governor General and his wife to dine with her and the latter were loud in their praises of the homelike dinner and dainty furnishings of the tiny shack in which the deaconess makes her home. Shortly after their return to Manila the Rev. Mr. Rich-

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ardson came there also for a short vacation, and was immediately claimed by Mrs. Gilmore as a guest at Malacanang, the executive mansion. The visit coincided with the concert tour of Jan Kubelik and also with certain Filipino holidays quite generally observed in the Islands, so that Mr. Richardson, who sees hardly one white person, except the deaconess, in six months' time found himself for several days in a most interesting and cosmopolitan group of guests—Mr. Kubelik, his Italian accompanist, his American manager, the Filipino statesman, Emilio Aguinaldo, and other unique personalities.

**SUMMER CONFERENCES HELD AT CASS LAKE, MINN.**

CASS LAKE, MINN.—Under the leadership of the Rt. Rev. G. G. Bennett, D.D., Bishop of Duluth, a series of conferences was held at the mission on Cass Lake, from June 23d to 28th, beginning with that for the clergy of the diocese, followed by one for Church workers and the Young People's Fellowship, and the Indian Convocation. Bishop Bennett acted as chap-

**UNIVERSITY RELIGIOUS CONFERENCE GETS \$30,000**

LOS ANGELES, CALIF.—Announcement is made of a gift of \$30,000, the first large contribution toward the erection of a building on the new campus of the University of California, Westwood Hills, to be used by the University Religious Conference.

This conference, which has been in successful operation for about a year, was organized by official representatives of the Roman Catholic, Jewish, and Protestant Churches, the Episcopal Church, and the campus religious organizations. Its purpose is to encourage the students to adopt and observe religious principles and standards; to receive proper instruction in their respective religious beliefs; to encourage the establishment and maintenance of churches in the vicinity of the university, and to be regular in their attendance at the same; to cultivate goodwill and confidence between members of the various groups, and to maintain lecture, assembly, and club rooms for the student groups of all faiths.

The committee on education is headed



AT CASS LAKE CONFERENCE

Bishop Bennett is at the extreme left of the picture.

lain and also conducted a course on confirmation. On the last evening a pageant, The Challenge of the Cross, was presented on the lake shore by the Rev. E. B. Jewell of St. Cloud, the part of "messenger" being taken by Miss Virginia Bennett.

The Indian Convocation was the largest and most successful ever held in the diocese. Bishop Bennett preached at both services, the evening service being in the Ojibway tongue, the Rev. Julius H. Brown, Indian missionary at Red Lake and Redby, interpreting the sermon. The Bishop was also celebrant at the Holy Communion, assisted by the Rev. W. K. Boyle and the Rev. E. C. Kah-O-Sed. A baby clinic, conducted by Dr. W. B. Richards, was one of the features of the convocation.

Gifts for the use of the mission chapel were blessed by Bishop Bennett. These were two brass alms basins from the diocesan Woman's Auxiliary in memory of Mrs. Bennett, communion silver from the Rev. B. T. Kemerer, and altar linens and vases from other friends.

The mission property was purchased from the government by the Bishop about six years ago. He is planning the erection of a one-story log building as the first unit of the main school, and to complete the present log structures. The purpose is a vocational school for a group of older Indian boys and girls, the former to receive instruction in carpentering, automobile mechanics, and other industries, and the latter in practical nursing, domestic science, and office work. The purchase and development of this property has been a real venture of faith on the part of Bishop Bennett. An appropriate Indian name will be given to the mission when it is dedicated.

by the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles. The general program of this committee includes the establishment of a united headquarters; the selection by each major group of trained and experienced teachers or advisors; the contacting of students through these advisors with churches and synagogues; the setting up of a schedule of discussion, study, and conference groups; the providing of courses in religion; and the cooperative working out of further programs that may train the students for religious leadership after graduation and help them to attain a personal philosophy of life which shall be the basis for adjustments to society and to God.

**STUDY SOCIAL SERVICE AT TOPEKA CATHEDRAL**

TOPEKA, KAS.—At the close of the high school year in Topeka the Dean of Grace Cathedral, the Very Rev. John W. Day, found himself with a high school credit course class on his hands anxious to continue classes. In casting about in his mind for a summer course that would hold the attention of these young people the dean organized the class into a social service observation group with visits on alternate Sundays to the Salvation Army, the county jail, the colored vocational school, the Boys' Industrial School, the Orphans' Home, the county poor farm, and the Provident Association. On the Sundays between a representative from each of these institutions gives an address on the work and object of his organization.

After the visit to the jail a few Sundays ago one of the class of twenty-five

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#### INTERNATIONAL GOODWILL CONGRESS PROGRAM

NEW YORK—Our Internationalism is to be the general theme of the International Goodwill Congress to be held by the World Alliance for International Friendship in Nashville, Tenn., on November 10th to 12th. Among the fifty speakers of prominence who will address the congress are the Hon. Ray Lyman Wilbur, secretary of the Interior; Major General John F. O'Ryan, Major General Henry T. Allen, Colonel Raymond Robins, Professor James T. Shotwell, Dr. Yusuf Ali, Hon. Ruth Bryan Owen, Dr. John A. Lapp, President Donald J. Cowling of Carleton College, Dr. S. Parkes Carman, the Rt. Rev. F. Theodore Woods, D.D., Bishop of Winchester, England; Dr. William P. Merrill, Dr. Ivan Lee Holt, Dr. W. Russell Bowie, and Mrs. Edgerton Parsons. Other speakers from abroad and in this country will be added to complete the program.

The congress will especially consider the implications of the Kellogg Pact, the Freedom of the Seas, the World Court, Anglo-American Relationships, and the Reduction of Armaments.

Those invited to the congress, besides the officers and members of the World Alliance and officers and members of kindred organizations, are representatives of Church boards and religious organizations, civic, social, and fraternal organizations specially interested in the themes under discussion, and those persons of strategic importance who can help carry out the Alliance program for international peace and goodwill among the nations.

Correspondence concerning the congress should be addressed to the national headquarters, 70 Fifth Avenue, New York City.

#### STUDDERT-KENNEDY FUND GOES OVER THE TOP

NEW HAVEN, CONN.—The American committee of the Studdert-Kennedy Memorial Fund, under the leadership of Dean Ladd of the Berkeley Divinity School, reports, through its treasurer, Colonel Arthur Woods, that contributions to date, after deducting printing and postage expenses, amount to \$12,795.41. This is nearly \$3,000 in excess of the amount which the committee had been asked to raise toward the total fund of \$35,000. A recent report from England shows returns amounting to \$33,870, making a grand total of \$46,665.41.

This generous response on both sides of

the water is a striking tribute to the high regard in which the memory of Studdert-Kennedy is held.

The first charge upon the fund is the provision for the widow and three sons. The balance will be used to erect a suitable memorial to Studdert-Kennedy in the Worcester Cathedral.

#### CONNEAUT LAKE SUMMER CONFERENCE CLOSES

CONNEAUT LAKE PARK, PA.—The sixteenth annual session of the Conneaut Lake Summer Conference for Church Workers was brought to a close with a service in the music hall on Sunday morning, July 14th, which was attended by approximately one thousand persons. Massed choirs from a number of churches in the diocese of Erie, also St. Andrew's Church and St. John's Church, Youngstown, Ohio, preceded by a crucifer and taper-bearers and the Oil City Band, marched in procession from the hotel to the music hall. There they sang Stainer's *Te Deum in B flat* and a selection from the *Creation*, under the direction of Frank E. Fuller, organist and choirmaster of St. John's Church, Youngstown, accompanied at the piano by Paul B. Patterson, organist and choirmaster of Trinity Church, New Castle.

The service was conducted by the Rt. Rev. John C. Ward, D.D., Bishop of Erie, assisted by the Rev. Dr. E. J. Owen and the Rev. Messrs. T. J. Bigham, W. J. Williams, E. J. Harry, and I. F. Jones. The sermon was preached by the Rt. Rev. Alexander Mann, D.D., Bishop of Pittsburgh.

The outstanding courses given during the conference were *The Latest Gospel*, by Bishop Mann; *What People are Thinking*, by the Rev. Dr. William L. Stidger, head of the department of Homiletics at the Boston School of Theology; and *Teaching Religion and The Revelation*, a special series of expositions for the clergy by the Rev. Dr. Royden K. Yerkes of the Philadelphia Divinity School. Mrs. C. E. Hutchison of East Orange, N. J., gave a series of lectures on *The World Mission of Christianity*, taking the place of Mrs. A. J. Gammack.

#### ALASKA NEWS NOTES

NEW YORK—Bishop Rowe, writing from Anvik, on June 13th, informs the Department of Missions that the Rev. Dr. John W. Chapman and Mrs. Chapman will remain in Anvik during the winter of 1929-30.

The Bishop is greatly troubled about the necessity for a new dormitory at Anvik to cost approximately \$18,000, while he has on hand only \$6,000. He says:

"We shall go ahead with a foundation, a basement of concrete, and when the funds run out, stop. But this is discouraging. A new building before another winter is imperative. There are now twenty-eight children. Some provision should be made to care for any tubercular sick children so as to separate them from the healthy ones."

Bishop Rowe reports everyone well at Anvik and eagerly awaiting the run of salmon that has not yet begun. After leaving Anvik he expects to visit Tanana, and then go on to St. John's-in-the-Wilderness, where a new mission house is to be built to replace the original log house erected twenty-two years ago.

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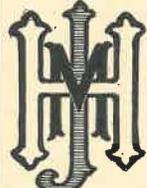
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**ROBERT ELLIS JONES, PRIEST**

TURNERS FALLS, MASS.—The Rev. Robert Ellis Jones, D.D., canon bursar of the Cathedral of St. John the Divine, New York City, died on July 19th at the age of 76 years.

Dr. Jones was born in New York City, the son of Eleazar and Anna (Parry) Jones. He was a graduate of Williams College and of the Theological Seminary at Alexandria, Va. He was ordained deacon in 1882 by Bishop Paddock and priest in 1884 by Bishop Gillespie. His first work was as priest-in-charge of St. John's Church, Williamstown, Mass. From 1884 to 1889 he was rector of St. Luke's Church, Kalamazoo, Mich., then rector of Trinity Church, Columbus, Ohio, until 1894. For the next three years he was special preacher at Grace Church, New York City, and from 1897 until 1905 was president of Hobart College, Geneva, N. Y. Since then he had been on the staff of the New York Cathedral.

Dr. Jones was married in 1900 to Miss Lottie Gill Jones, who survives him. Funeral services were held from St. John's Church, Ashfield, Mass., on the afternoon of July 22d.

**LOUIS LOREY, O.H.C., PRIEST**

WEST PARK, N. Y.—The Rev. Louis Lorey, O.H.C., died at the monastery of the Order of the Holy Cross on Thursday, July 11th, after a long illness from diabetes.

Fr. Lorey was born May 28, 1860, in Boston, Mass. In 1888 he joined the Order of the Brothers of Nazareth as a lay brother, and when that order was disbanded seventeen years later he became a candidate for holy orders in the diocese of Fond du Lac, studying privately under Canon Barry. He was ordained deacon in January, 1905, and priest in June of the same year by Bishop Weller. On October 2, 1907, Fr. Lorey was professed as a member of the Order of the Holy Cross and was assigned to St. Andrew's School in Tennessee, where he remained until the summer of 1926, when he was transferred to the monastery at West Park. While there he had under his charge the care of the gardens, a work in which he was very zealous and in which he took keen delight.

Interment was on July 12th in the cemetery in the monastery garden.

**HAMPTON L. CARSON**

PHILADELPHIA—Hampton L. Carson, outstanding attorney, author, Churchman, historian, and orator, died July 21st in Bryn Mawr, at the home of his son, Joseph Carson, a vestryman of the Church of the Redeemer, Bryn Mawr. He was 77 years old.

Mr. Carson was born in Philadelphia on February 21, 1852, a son of Dr. Joseph Carson, who for twenty-five years was professor of Materia Medica at the University of Pennsylvania. His mother was a daughter of Henry Hollingsworth, financier and descendant of Henry Hollingsworth, who came to Philadelphia with William Penn in 1682. He attended a private school in this city conducted by the late Rev. John Faires, who prepared him

for matriculation at the University of Pennsylvania. For close to half a century, Mr. Carson has been distinguished for eloquence and scholarship, and an advocate of righteousness. He has made notable contributions to legal literature. The attorney generalship was the only office ever held by Mr. Carson, who sought nothing for himself as the reward of his public service.

He is survived by his widow, who before her marriage was Miss Anna Lea Baker; two sons, Joseph and Dr. John B. Carson; and two daughters, Mrs. Evan Randolph, and Mrs. J. Ogden Hoffman, of Chestnut Hill.

**RICHARD HOE**

MILWAUKEE—Richard Hoe, 84 year old leader in fraternal circles and a prominent parishioner of St. Mark's Church, Milwaukee, was killed on Sunday, July 21st, when his car was struck by another at Fox Point, a suburb north of this city. The steering apparatus of the car, which was driven by Mrs. Hoe, was broken and the car overturned, pinning Mr. Hoe underneath it. The driver of the other car, a woman, sped away and is being sought by police.

Mr. Hoe had been grand secretary of the grand lodge of Wisconsin Odd Fellows since 1888 and secretary of the Odd Fellows' home at Green Bay since 1891. In these offices he had become known throughout the state.

The lodge leader lived with his wife and daughter, Miss Lottie Hoe. A son, E. C. Hoe, Milwaukee, also survives him. He had been a resident of Milwaukee for forty-five years. He came here from England, where he was born, in 1845. He was an active member of St. Mark's Church and for several years he was choirmaster there. Possessing an excellent tenor voice, he became a favorite in Church musical circles and for a time was head of the choir of All Saints' Cathedral.

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## LOUISA ELY KNORR

GERMANTOWN, PA.—Mrs. Louisa Ely Knorr, for many years a devoted member of St. Luke's Church, Germantown, died on July 13th at her home, 144 West School House lane, Germantown, at the age of 87.

Mrs. Knorr was well known socially, and was identified with affairs of the diocese of Pennsylvania. She was the widow of George Frederic Knorr, a chemist of note and a member of Dr. Hayes' Arctic expedition. She belonged to the Woman's Auxiliary of St. Luke's, and to the Society of Colonial Dames. She is survived by a son, Frederic Hayes Knorr, of Germantown, and two daughters, Mrs. Jacob Riegel and Mrs. Daniel Whitney, of Chestnut Hill.

Funeral services were held by the Rev. Wallace E. Conkling, rector of St. Luke's, at the Church of St. James the Less, on July 16th. She was buried in the family lot in the churchyard.

## NEWS IN BRIEF

CHICAGO—Grace Church, Sterling, Ill., was loaned to the pastor of the local Greek Orthodox congregation recently for the funeral of one of its members, Fred Doulos. The Greek priest, the Rev. John Panos of Moline, Ill., was assisted at the close of the service by the Rev. R. C. Talbot, rector of Grace Church.

EAST CAROLINA—The vestry of Christ Church, New Bern, has concluded the sale of the land upon which the rectory stood to the United States government for the erection of a federal building. The government paid \$20,000 for the land.

ERIE—Norman Thurston, a student at Bexley Hall, Gambier, Ohio, is assisting the Rev. Henry J. Cluver of Kane in mission work in the northeastern section of the diocese. Mr. Cluver has started services at regular intervals in homes of Church people at Wilcox, Endeavor, and Ludlow, Pa.—Capt. E. Hurworth and a cadet of the Church Army begin rural work centering at Brookville, at Holy Trinity Church (the Rev. R. S. Radcliffe, D.D., dean of the convocation of Ridgway), July 20th. An eight-day mission will be held at Brookville, followed by work in Reynoldsville, Sugar Hill, Clarion, Conifer, together with visits to farms in the countryside. Services are also planned for the Pennsylvania Home for widows and wives of soldiers who fought in the Civil War, from Brookville.—From August 10th to 27th, the convocation of Meadville (the Rev. Martin Aigner, D.D., dean), will be visited; work being done in the countryside, centering at North Girard.

FLORIDA—Bishop Juhon has placed the Church of Our Saviour, Mandarin, and St. Paul's-by-the-Sea, Jacksonville Beach, in charge of Alfred Matthews, a candidate for holy orders, and a student at the University of the South. In order that these congregations may have the opportunity to receive the Holy Sacrament during the summer months, the Bishop has appointed the Rev. H. D. Speakman, of Penny Farms, to administer the Holy Communion at stated intervals.—Eldred C. Simkins, also a candidate for holy orders, and a student at the University of the South, has been appointed to take charge of St. Mark's, Starke, for the summer months.—Mrs. Wm. P. Cornell, executive secretary of the diocese, with her daughter, Amy, will spend the month of August in Sewanee, Tenn. Mrs. Cornell is the executive secretary of the Sewanee Summer Training School for Workers, and her daughter will be the assistant librarian of the school.—What is believed to be the only branch of St. Barnabas' Guild in Florida has just been formed in Jacksonville, with the Rev. Charles W. Frazer, rector of St. Mary's Church, Jacksonville, as its chaplain. There are said to be sixty-one student nurses in Jacksonville, fifty-eight of whom have joined the guild.—A service of community interest which the Jacksonville churches have just undertaken under the leadership of Bishop Juhon will be a monthly service, on the third Sunday, at the Confederate Veterans' Home. These services will be conducted by the several clergy of the Jacksonville churches.—Jacksonville Churchmen who are interested in a practical demonstration of Christian fellowship with Churchmen of other communions will have an opportunity of worshipping with their Methodist, Presbyterian, and Baptist brethren during July and August. Joint evening services will be held in Riverside with the congrega-

tions of the Church of the Good Shepherd, the Riverside Presbyterian, and the Riverside Baptist congregations, while in the downtown section of the city. St. John's, the First Methodist, the Snyder Memorial Methodist, and the First Presbyterian congregations will unite in their evening services during these months.

GEORGIA—P. H. Stone, supervisor of Georgia State Farm demonstration work, has asked the Ven. J. H. Brown to conduct one-day conferences for Negro rural preachers in connection with his "Boys' Week short courses in South Georgia. The interest of Mr. Stone in the venture is due to the work which Archdeacon Brown has been doing among rural Negro ministers during the past year. At several points adjacent to Savannah he has organized six classes which meet each fourth Saturday in every month to study problems connected with the Negro country church. Eight of the ministers have been taught to read and write, and others are studying beyond the city limits, farm journals, and agricultural bulletins. A limited survey is also being made in over-churching, school equipment, playground facilities, educational standards of the Negro, ministry, underprivileged children, mothers' pre-natal care, and betterment of racial relations. Plans are now being made to have during the Christmas season a community Christmas tree.—An essay contest for young high school students and graduates was launched at St. Augustine's Church, Savannah, the Ven. J. H. Brown, rector, on July 7th, by James L. Day, president of the Young People's Service League. The contest calls for a two-hundred word essay on What Can We Do to Make the Evening Church Service Attractive, and is not limited to members of St. Augustine's Church. Prizes of \$2.50 and \$1.50 will be awarded for the first and second best essays on Sunday evening, July 28th.

NORTH CAROLINA—A pageant of unusual interest and beauty, entitled *Go Ye* was recently given by forty-five adults and children in Emmanuel Church, Warrenton, the Rev. B. N. De Poe-Wagner, rector. The players had been trained by the writer of the pageant, Mrs. C. E. Finch, a devoted Churchwoman, and so successful was their performance that they were requested to repeat it on the following Sunday evening. The newly completed parish house, the gift of Kearney Williams of Grand Rapids, Mich., in memory of his father and mother, former residents of Warrenton, was formally dedicated on the evening of July 9th. Bishop Penick made an inspiring address and messages of greeting were brought by several rectors of neighboring parishes. An interesting feature of the musical program was a piano solo by Mrs. H. B. Arrington, who is nearly ninety years of age.

PENNSYLVANIA—The Rev. Dr. Francis C. Steinmetz, rector of St. Mary's Church, 39th and Locust streets, Hamilton Village, Philadelphia, will spend the summer at Lockport, Nova Scotia. During Dr. Steinmetz's absence, the services in July will be in charge of the Rev. Charles F. Kitchin, rector of St. Paul's, Warsaw, Ill., of the diocese of Quincy. The Rev. Charles Harold Harrison, formerly assistant at St. Clement's, Philadelphia, will supply at St. Mary's during August.—The Rev. Paul Micou, until recently rector of St. Luke's Church, Bustleton, has left for New England, and at present the Rev. W. W. Steel, formerly Archdeacon of Cuba, is in charge. The Rev. John Norris will take up his duties as rector in September.—The Rev. Howard W. Fulweiler, recently called to succeed the Rev. Harry Ransome as rector of Christ Church, Media, is now in charge of that church. The Rev. Guy E. Kagy, formerly curate, has accepted a call to Sherwood parish, Cockeysville, Md.—The Rev. Robert O. Kevin preached at the morning service at St. Stephen's Church, 10th street, Philadelphia, on July 14th.—The Rev. Sydney Goodman, rector of Immanuel Church, Holmesburg, is in charge of the services at Christ Church, Tulpehocken and McCallum streets, Germantown, during July.

PHILIPPINE ISLANDS—Every one of the ten nurses in the graduating class of St. Luke's Hospital Training School this year passed the Government Board examinations and has been placed in some position. Two have been retained at the hospital and two others have been sent by the Red Cross with units to assist in typhoon relief work and spread better health methods in isolated communities.

SOUTHWESTERN VIRGINIA—In recent news notes from this diocese it was erroneously stated that the Rev. James M. Dick, now rector of Christ Church, Pulaski, is "an alumnus of Virginia Seminary." Mr. Dick received his ministerial training, not at Virginia Seminary, but at the Theological School at Sewanee, Tenn., connected with the University of the South.

## AMONG THE MAGAZINES

The *American Church Monthly* for July has the usual series of interesting editorials, one for instance commending Pope Pius XI for criticizing Mussolini's Doctrine of the Omnipotent State. Mr. Robert Esmond Sencourt, an English Roman Catholic, writes on The Unity of the Faith. The Need for Religious Communities is the reprint of an essay read by the Rev. Hamilton Schuyler before the alumni association of the General Theological Seminary in May last. Mr. Schuyler reviews the history of monasticism and declares his belief that the problem of how to reach the masses in the slums of our great cities can never be

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solved by our present parochial system but only by "a permanent corps of unencumbered missionaries and workers." He asks too that "the experiment be tried of committing the foreign missionary work of the American Church to religious orders." Dr. W. J. Sparrow Simpson contributes an historical article on Bossuet's Interest in the Church of England. Miss Muriel Kent reviews Baron von Hügel's Letters to His Niece. She brings out the fact that "He shrank from unsettling another soul. For this reason when his niece was inclined to leave the Anglican Church for his own he begged her to put off the decision." She did, however, join that Church two years after the Baron's death. The Rev. Benham Ewings of the General Seminary writes on How to Present the Doctrine of the Atonement Today, and Professor Allison of Yale University on More French Churches.

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