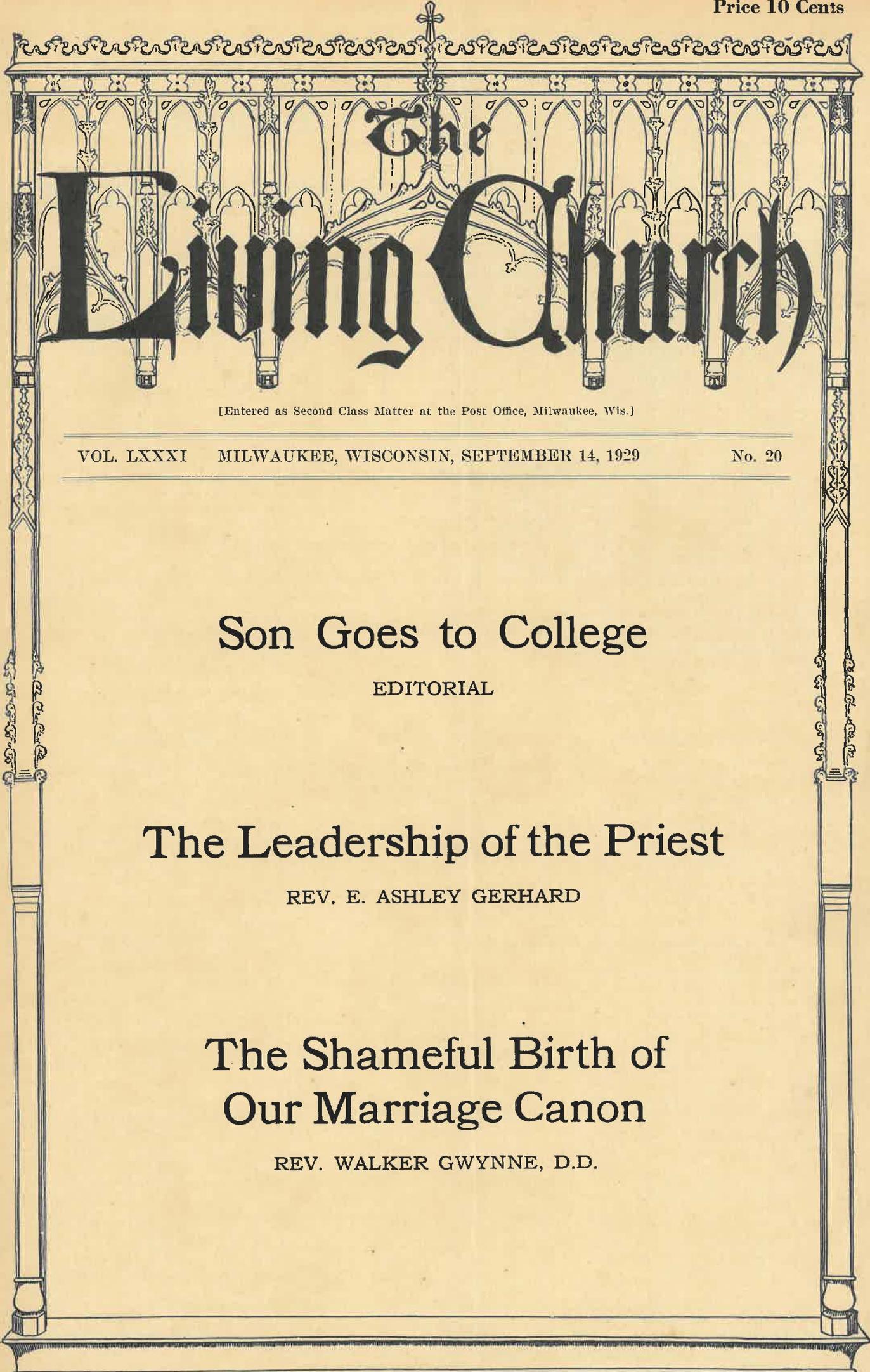


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# The Living Church

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VOL. LXXXI

MILWAUKEE, WISCONSIN, SEPTEMBER 14, 1929

No. 20

## Son Goes to College

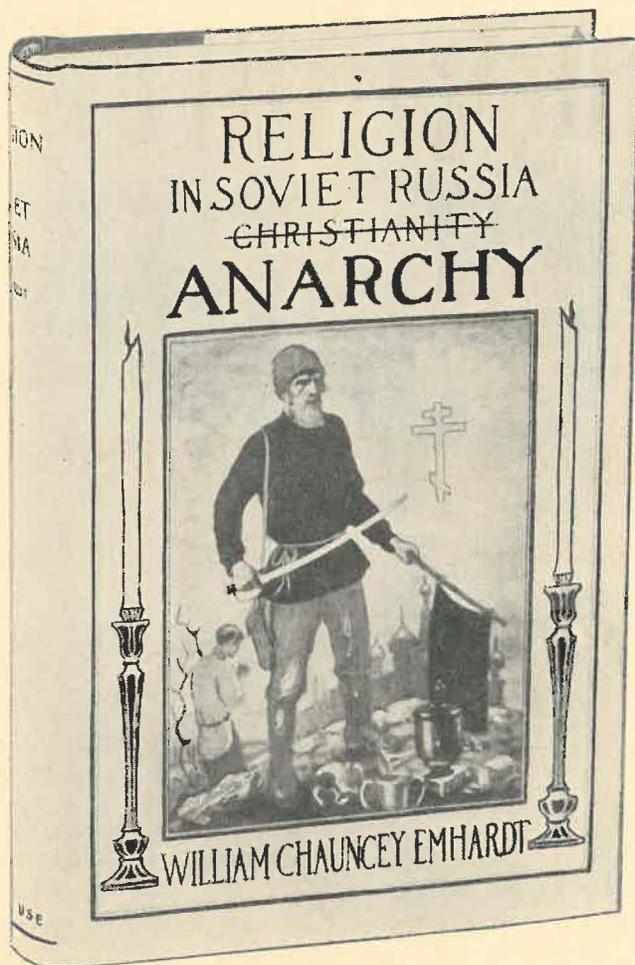
EDITORIAL

## The Leadership of the Priest

REV. E. ASHLEY GERHARD

## The Shameful Birth of Our Marriage Canon

REV. WALKER GWYNNE, D.D.



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# The Living Church

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VOL. LXXXI

MILWAUKEE, WISCONSIN, SEPTEMBER 14, 1929

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## EDITORIALS & COMMENTS

### Son Goes to College

**I**T IS a momentous day in the household. Son has started for college.

Son will never be quite the same again; perhaps the household itself will never be quite the same. When his graduation occurs there will be an occasion called commencement. It is not mis-called; but today is commencement for Son in a greater degree than that.

He had a commencement when he entered high school. He had another when he emerged from home wearing long trousers. He had a third when those solemn days came in which he graduated from prep school. It was a momentous day when he took his college board examinations and a more momentous one when he received word that he had passed. All those previous great days have now passed into insignificance. He has gone to college.

Of course he went alone. Other expectant freshmen may have sat near him on the train or even have been his companions in his motor car. In reality they were huge brain-lengths away. There are two places to which one goes absolutely alone, no matter how many others are going in equal loneliness the same way. One is to college; the other is to paradise. Each of these ends a former life and begins a new one. The one is about as unknown as the other. They are the two occasions on which Father and Mother cannot be of the party. The past is, indeed, a large factor in both; but in both the past is forever abandoned. The radiant future is the almost-attained dream of the present.

**S**ON?

Well, he isn't very different from other young men of his age. He has lived in a fixed environment that has probably three-fourths of the responsibility for making him what he is. Generations from the distant past gave him his heredity. All the factors of his life, at home, at school, at church, at play; his parents, his brothers and sisters, his companions, both boys and girls, his teachers, secular and religious, his pastor, have united to create his environment. All of these are forces from without himself, and they are very powerful forces, no two measuring exactly alike, no two the exact duplicate of similar forces in other lives. All combined they have had immense influence in shaping his life. For good or for evil he is not quite the same as he would have been if any one of these forces had been missing or had been different.

But there is one factor, latent all these years but never wholly without influence in his life, that is more powerful, now when a new life opens, than them all.

That factor is—

Son!

He is master of his own destinies. He cannot credit or blame any one of these factors from the past, nor all of them together, for what emerges from college and returns to his home four years later. He alone has the responsibility. All others have only given him in some measure opportunity or handicap.

On the whole, the freshmen entering the American college this year or any year are a pretty fine body of men. They are not snobs. They do not feel a sense of superiority to those others who must enter factory or office without a college training. They are more democratic than the bulk of men outside. They do not feel superior to their fathers. They are going with a serious purpose and they mean to make the most of their opportunities. They have really high ambitions. Some of them will lose these during the next four years, but a really large proportion of them will not. The college man of the funny papers has no existence outside them.

**N**OW Son has gone to college to prepare himself for life.

But the first thing that confronts him is that he is face to face with a group of specialists, each of whom is trained to prepare him for some small phase of living but none for life itself.

He listens to lectures in English from a specialist. It is a specialist who gives him a knowledge of history. Another specialist leads him into the entrancing study of biology. In every class room, in every laboratory, in the library, he is confronted by a specialist. Even his three meals a day are mapped out, not by a cook but by a specialist in dietetics, and when he thinks he is served with a savory dish of ham and eggs or of pork and beans, he is actually consuming a given number of calories, coldly compounded for him from a prosaic manual on chemistry instead of from a cook book. Poor Son! The squirrel may eat his nuts or the rabbit his lettuce, because nature bids him to, but the specialist who directs that these be laid before Son is conscious only of the vitamins which must be transubstantiated by some process that does not, one hopes, overthrow

the nature of a sacrament, into brain energy or into blood or muscle.

Where did all these specialists come from, and who intruded them all into Son's life, and why?

Each is in his own special class room or laboratory or kitchen because he knows more of his own special subject than he knows about anything else, and so is best qualified to enlighten Son on his particular specialty. The broadest Churchman does not recommend an exchange of pulpits between the professor of dramatic art and the professor of Arabic literature, nor is the professor of zoölogy invited to act as "supply" for the dietician in the most liberal college.

Son, therefore, begins to think of life, or of education, as a series of specialties. But neither life nor education is anything of the kind. Life, says the *Standard Dictionary*, is a condition distinguished from inorganic substances and from dead organisms by metabolism, by reproduction, and by automatic or internally initiated adaptations to changes in the environment. Education, says the same infallible authority, is the systematic development and cultivation of the normal powers of intellect, feeling, and conduct, so as to render them efficient in some particular form of living or for life in general. Well, men who make dictionaries ought to know. What have phylogeny, or ontogeny, or even comparative nosology to do with these? Son doesn't know, and nobody tells him. Mr. Edison's examination questions, and the fact that one son of the Church could answer them, are alike the wonders of the world; but if son of the Church had countered by asking Mr. Edison What is thy duty towards God? we strongly suspect that not even Mr. Henry Ford could have saved him from floundering ignominiously.

For specialists are specialists, and that's that, as the wise men say. But when we send Son to college, we fathers somehow crave for him not the ability to specialize but the ability to correlate; to see things in their right relation one to another; to learn to have perspective in life. Colleges need to tear from the Christian Nurture Series a table of correlations, with which every grade begins. But Son must look outside the college curriculum for the ability to make the truths of biology and the truths of the Church Catechism each serve a definite purpose in that complex thing called life. Wherein, more's the pity.

IT WOULD not be so bad if the specialists would stick to their specialties. What made them specialists is that they know more about their specialties than the normal non-specialist knows. Which is only another way of saying that they know less of other subjects than the non-specialist knows, since no man can study one subject exclusively without suffering some deficiency in other subjects. Here and there one discovers some intellectual prodigy who can specialize in a dozen subjects. Theodore Roosevelt was such a monstrosity. But nobody knows better than a college professor how rare such characters are, and it is no disrespect to the teaching profession when we say that the mere act of specializing in one subject almost certainly implies lack of intimate familiarity with others.

Yet who does not know of distinguished professors of philosophy, or of biology, or of anatomy, who loudly proclaim to the world that there is no God? But who made these specialists authorities in a specialty that they have not studied? Does logic create the Unknowable? Does the tracing of organic life find the transcendent? Does the scalpel reveal One who is pure spirit? The very asking of the questions reveals the absurdity of the materialism which more or less infests

our colleges and tears down the faith of undergraduates who are not intellectually equipped to detect the fallacies.

We say more or less. A century ago materialism practically dominated most of our colleges. Today it does not. Out of every normal college faculty a large number of devout, humble Christian men and women, and they among the ablest intellectually, will be found. They are active in our college churches. They are vestrymen, teachers in our Church schools, delegates to Church conventions. Materialism is today discredited by the best thought of our universities; and those who, from the standpoint of any of our highly specialized chairs of learning, would tear down the Christian religion, have the best thought of the students of *life* opposed to them.

Yet Son may well be told frankly that the correlation of learning—intellectual and spiritual—which is the real preparation for a broad and complete life, must be sought largely outside his college class rooms. Be the reasons what they may, our colleges are not equipped to render that supreme service to their students. Each of the specialized subjects will be well presented by its experts. Son must still find a way to relate thoughts to thoughts and to correlate facts with life.

To a large extent he must obtain that correlation, and especially such of it as relates the intellectual to the spiritual, in the college church which is independent of college control. Son will see the necessity of remaining in touch with it as being the necessary interrelating factor in his education for life. And the Church will increasingly see the necessity of equipping college pastorates with clergymen intellectually the equals of the specialists in the college faculty.

And—though we cannot devote space to the subject here—Son will find new temptations to courses that will pull him downward toward an animal plane of existence inseparable from his college life—not because anyone has deliberately placed them there, nor that he would have been free from them away from college—and his firm intention not to succumb to those temptations needs to be fortified by the regular use of the Holy Communion and the good offices of the Church. No one will realize better than Son himself what a tragedy it would be if he should come out from college a less fine man than he went in, or less equipped to deal with the realities of actual life.

He does not get the full measure of that equipment solely from the admirable lectures of specialists in the class room.

OUR London letter this week contains the sad news that Father Vernon, of the Society of the Divine Compassion, has abandoned his allegiance to the Anglican Church and submitted to the Roman obedience. Father Vernon is one of the most appealing of contemporary preachers and writers, and his defection will be keenly felt throughout the Church.

Vale

Father Vernon is widely known in this country through his books, which are marked by a deep mysticism and a sense of the constant presence and love of our Lord, combined with a simplicity and clarity of style that make his written message vivid and compelling. So popular have his books been that his American publishers have had difficulty in keeping them in stock, while in England they have often had to be reprinted two or three times in a single month—a rare phenomenon for a religious book, especially one dealing with the verities of the Catholic Faith.

However much one may regret the choice that Father Vernon has made, one cannot help but wish him



# DAILY BIBLE STUDIES

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

## "ABUNDANTLY"

*Sunday, September 15: Sixteenth Sunday after Trinity*

READ Ephesians 3:13-21.

**G**OD'S infinite love is shown in many ways, and one of those ways is manifested in His abundant mercies. "More than either we desire or deserve," speaks one of our Collects. And the Bible from Genesis to Revelation declares the largeness and unlimited character of His grace. All God's works in nature abound both in quantity and quality. It almost startles us when we consider the bigness of the animal, vegetable, and mineral things of earth. But still more amazing is the abundance of His mercy and of all His loving gifts. He is not only able but willing "to do exceeding abundantly above all that we ask or think." We humans, who are not moved by ability or emotion to a large generosity of action or thought, may well rejoice and give thanks for the unlimited gifts of the Almighty.

*Hymn 425*

*Monday, September 16*

READ St. John 10:7-10.

**T**HE abundant life which Christ came to give fills us with longing. Our human life is so limited in every way, in its duration, its knowledge, its character as we cry and sigh for a full and lasting existence, that we grasp the promise of Christ with intense zeal. To know that we shall live forever, that our sorrow will be turned into joy, that we shall be perfect some day—this is the blessedness of our faith. "But stay, presumptuous," as Keble cries. Even here and now we may breathe the breath of infinity. "He that believeth *hath* everlasting life" (St. John 3:16, 36). Why can we not make of our Christian living something more than a weeping and hoping endurance, and grasp gratefully here and now the abundance of the mercy, love, and joy offered by Jesus Christ? If God is so infinitely generous, our faith and gratitude should receive even as He gives.

*Hymn 220*

*Tuesday, September 17*

READ St. John 6:5-13.

**T**HAT nothing be lost." And nothing is lost in the vast economy of God. Christ's two great miracles of feeding five thousand and four thousand hungry people were examples of His abundant giving, but they were also proofs of His teaching that we should not waste or disregard His abundance (St. Matthew 16:8-10). We may gladly rejoice in His generosity, and our joy can best be shown by using, for the good of others, that which He gives. Hence there come urgent questionings: God has abundantly pardoned me—have I brought anyone to share with me the abundance of His grace? He has given me physical health—am I using it for my brother's welfare? He enriches me with blessed promises—have I told someone of those promises that he, too, might be comforted? The abundant life calls for abundant service.

*Hymn 319*

*Wednesday, September 18: Ember Day*

READ Isaiah 55:6-11.

**A**BUNDANTLY pardon." Surely that is a gracious prophecy, fulfilled in Christ! And the Bible is full of such assurances: "As far as the East is from the West"—"Behind my back"—"Their sins will I remember no more"—"Though your sins be as scarlet they shall be as white as snow." And this fulness of forgiveness comes to us through Jesus Christ, the Crucified. "There is life for a look at the Crucified One" (St. John 3:14-15). Does not this greatness of pardon call for unceasing gratitude, and should it not call for an abundance of joy and faith and love? Our Christianity is often weak because we do not rest upon the riches of God's grace. We go mourn-

fully on our way, thinking piety and gloom are companions, when we are really standing by the flooding of an ocean of mercy which should "call for ceaseless songs of praise." This Ember Day calls for the preaching of Glad Tidings.

*Hymn 240*

*Thursday, September 19*

READ St. Luke 6:36-38.

**T**HE fulness of human gratitude may not immediately be realized, but it will come some day, and the consciousness that we are doing to others as Christ has blest us brings a joy which comes from Heaven. David long ago sang as he watched his sheep: "My cup runneth over." It was the realization of God's care, and then a desire to be to others what the Good Shepherd was to him, that made his joy and faith so abundant. Is there any joy so great as that which comes from a loving service in the Master's Name? Can we ever find a deeper assurance of faith and hear more clearly the Lord's words, "Well done," than when we have comforted some hungry soul with the Bread of Life and refreshed the parched spirit of a wearied one with the Water of Life? And the wonder of it is that the Lord multiplies our little gifts even as He multiplied the loaves and fishes on the shore of Galilee.

*Hymn 280*

*Friday, September 20: Ember Day*

READ St. Matthew 10:5-13.

**F**REELY ye have received, freely give." It was a blessed and inspiring truth with which Christ sent forth His disciples. What a privilege was theirs, to be called by the Son of God to be His companions for three years, and to be given of the very treasures of Heaven! We almost envy them their lot. And yet we, too, are called to a closer and dearer companionship even than theirs, for we know the Lord Jesus and He is ever with us. It is an abundant life to which He has called us. Not to His chosen ministers alone but to all His children He gives this call to service. The Christian has a message which Christ has given to him "without money and without price." It is a message from the abundance of God's mercy and trust. To pass it on to others gladly, to tell someone of Christ's great salvation, to help the world by word and deed to be ready for the Lord's coming—that is a wonderful privilege.

*Hymn 502*

*Saturday, September 21: Ember Day and St. Matthew's Day*

READ II Peter 1:5-11.

**T**HE gates of everlasting life are wide open and an abundant entrance is given to those who believe and serve. Our *Te Deum* has a great message: "When Thou hadst overcome the sharpness of death, Thou didst open the Kingdom of Heaven to all believers." And that is not an anticipated blessing only. We can enter here and now, and "go in and out and find pasture" (St. John 10:9). So St. Matthew was called from the receipt of custom to follow Jesus, and as "he left all and followed Him" there came to him that beginning of honor and joy which have made his life and his Gospel a world-wide and age-long blessing to multitudes. What a wonderful gift is the Church of God! What abundant blessings are given for her to give to others as she calls them in Christ's Name to enter the fold! Well has she borne the title "Catholic"—"for all"—as she brings the gospel of peace and feeds with Food from Heaven the children of God!

*Hymn 288*

God of abundant love and mercy, I come just as I am in my littleness and weakness to be filled with Thy fulness. I thank Thee for Thy abundant salvation. Help me to prove my gratitude by leading others to enter Thy Kingdom. Amen.

# The Leadership of the Priest\*

By the Rev. E. Ashley Gerhard

Rector of Christ Church, Winnetka, Illinois

THERE is nothing discriminative about the responsibility for missionary leadership which rests upon the shoulders of the priest in the Church of God. There is nothing that I know of that suggests that it belongs to one priest more than to another. The very character of the responsibility is its comprehensiveness. It does not devolve only upon certain men who happen to possess, or to be possessed by, a peculiar interest or aptitude. By virtue of the mere fact that we are what we are, we are committed to the enlargement and the expansion of the Kingdom as the primary emphasis of our priesthood. To limit our vision and its implied obligations is to repudiate the very genius of our commission. In these days of specialization it becomes more and more inevitable that many of us shall direct our efforts more or less exclusively to such particularized areas of operation as religious education, or preaching missions, or social service, or the application of psychotherapy to the pastoral office, or to any one of several other special fields of action within which our peculiar gifts may most effectively operate. That kind of thing has occurred in other professions, and it is obviously of advantage that it should happen in the ministry. But missionary leadership is not the avocation of the specialist. It is the vocation of the priesthood itself. Whether we be specialists or "general practitioners" we are all of us, as ambassadors of the Christ, committed definitely to the whole task that is occasioned by His vision of the world.

Nor does this responsibility pertain to certain particular times or occasions. It is not enough that we should consider the leadership we offer for the purpose of enlisting the interest and securing the contributions of our people for the Church's Mission as a kind of special effort to which we of necessity give ourselves spasmodically during certain seasons of the year. 'How often do you preach missionary sermons?' was asked of a certain clergyman whose questioner had been stirred to emulation by what he had seen of a parish whose quota had year after year been paid in full with little apparent effort. "Every sermon I preach is a missionary sermon," was the answer. By that he did not mean that he was a missionary beggar. It was not his custom everlastingly to harp on so-called missionary giving, or week after week to discuss from his pulpit the various fields of missionary activity. He simply meant that, since the responsibility for directive effort aimed at the devotion of his people to a Christ who belonged to the whole, rather than to any separated part, was the major emphasis of his preaching ministry, it was impossible for him to preach his Master's Gospel without reflecting his Master's vision. He was constantly carrying out from his pulpit a program of education, the deliberate objective of which was the joining of his people to the whole enterprise of the Christ.

Such a program does not preclude special emphasis at certain seasons. There is place within it for program conferences and mission-study classes, and special addresses and sermon in the fall of the year in anticipation of the Every-Member Canvass. It does, however, reflect throughout a man's whole preaching and pastoral ministry, a vision that will not permit at any time a narrowing of the horizon. He is at all times and in every season a proponent of the Word which has been uttered to the hearing of all men everywhere. His message is always something that is the spontaneous expression of that which is a vital part of the messenger. In the truest sense he is executing the office of a priest in the Church of God.

MAN is not long involved in the Christian community before he is faced with the necessity of acquiring something in the nature of a reasonable basis for the thing he feels himself committed to. What is it all about? What is it for?

\* A paper read before the Field Department School of Methods at Asbury Park, N. J., September 10, 1929.

"To this end have I been born, and to this end am I come into the world" does more than reflect a quixotic purpose articulated courageously in a moment of peril. It expresses a studied decision—the mastery of a revealed purpose—which, first coming to the surface when a Lad of twelve was heard to say, "Wist ye not that I *must* be about my Father's business?" reached its final magnificent pronouncement when that Lad, grown to manhood, cried from the Cross, "It is finished!" What is it for which I have been called and sent and which God has undertaken to do for me, and through me? It is a solemn and a serious question, and until it is frankly met and answered, a man's ministry lacks power. It lacks power because it lacks the discovery of purpose and the sense of definite mission. There is no drive to it, no zeal, no passion. But once such questions as these have been attacked and we have evolved what I might call the philosophical basis for our ministry which their answers imply, we have laid hold on both objective and motive. We not only possess a work—we are possessed by it.

If we put such questions to our Lord, His answer is both simple and direct. "I am come," He says, "that all men everywhere and always may know what it means fully to live." He came as the Life Revealer and the Life Giver to the whole of mankind.

You might elaborate on that simply comprehensive statement of purpose and spell out its meaning. You might say that He came to stimulate men intellectually so that we, as disciples reacting to His gift, shall fearlessly face up to the world's problems, and give them our most honest and conscientious thought. You might say that He came to educate men morally and ethically. So we, just because we claim Christian discipleship, can never be content with anything that looks like average morality or ethical mediocrity nor be willing to measure ourselves against merely current standards and ideals. In a very real sense He came to make of us moral adventurers, engaged in the thrilling pursuit of the highest and best of moral and ethical achievement. And you might say that He came to make men so emotionally and imaginatively sensitive that we must become, as a result of contact with Him, spontaneously responsive to the needs, the anguish, the sufferings, and the struggles of our fellows. I am not attempting an exegesis. I am merely suggesting that in some such way as this one might carry out to its largest significance the Master's own statement of purpose. However, the statement itself stands. Jesus regarded Himself as an agent through whom men might discover the depths and the riches of life. He looked upon the religion He established as a gateway into the world of the most spacious and interesting experience that man had ever known. It was something that was destined to quicken enthusiasm and stimulate eagerness and joy, and set the pulses aflame and the blood racing. He came that men might achieve abundant life.

Here is where Jesus and the findings of modern science are one. We are told by the most advanced biologists that the basic impulse of everything that lives is the desire for more life. It operates in all we do and it lies at the foundation of all our struggle. It stirs within the least complex organism and it breaks out into feverish restlessness in the most elaborate. It causes youth to dream his dreams and old age to cherish his faith in eternity. God's will for man and man's desire for himself are one. That which God craves to give is what man yearns to receive—something that will redeem life from its drabness, and its dullness, and its stupidity—something that will arouse heart, and brain, and will, to eager, joyous activity—something that will so stir the imagination that life will be revealed as worth living, and man shall be rendered eager to live it. It is what we desire more than anything else in the world.

Not only by what He said, still more by the manner and

the motive of the life He lived, Jesus introduced into the world God's fullest response to this deepest of man's desires. To live abundantly is to live as God Himself lives. It is to release all our energy to the attainment of the largest possibilities within the reach of our dreams. In its simplicity and in its glory, to live with the vision and the perspective—with the sympathetic imagination—of Jesus is to lay hold on the fulness of God's gift to man.

THE result of such a vision as this is to redeem a man's ministry from triviality and stupidity. Nothing is more distressing in the current religious situation than are the false ideas of what the religion of Jesus is, and of what is entailed by the ministry of the Master. I recall the attitude of pitying surprise with which my announcement of intention to study for Holy Orders was greeted by my friends in college. "Another good man gone wrong" would hardly do justice to their reaction. They found it difficult to understand how a person who was not wholly lacking in the interests and enthusiasms which constitute the normal man's reaction to life could let himself in for so thin a time. An unhappy misconception, of course—and it was due not merely to the fact that a group of university undergraduates of not a great many years ago was accustomed to think of ministers as rather dull and unimaginative fellows, but also to the more serious fact that they failed to appreciate the joys and satisfactions of religion itself.

Nor was it the last time that I ran afoul of the misconception. Not infrequently I sense it in the attitude of priests who are diligently at work in their respective parishes, and I find it more often than I like to confess among their parishioners. They are tired, listless, and unenthusiastic. They give the impression of fighting with their backs to the wall. The last thing in the world they suggest is the exuberant eagerness that is inevitably attached to any life which thrills to the sense of living.

Now there may be many reasons for this. I am suggesting but one, and that the one which to me appears dominant. Their horizon is circumscribed. Their range of operation is obviously parochial. Religion has become to them something to which one turns when life has become a bore, rather than the very means and methods of life itself. It is a contracting rather than the releasing thing it was in the experience of the Son of Man. When religion is thought of as a dull affair at best, and the range of man's religious operations is visioned as restricted and circumscribed, what more natural than that the life of the religionist, be he priest or layman, shall be lacking in enthusiasm and the joy that characterized the Master?

The Lord whom we profess to follow, and whose ministers we are, was no parochialist. He was no advocate of cloistered living or of self-satisfied security. There is within His teaching, or in the vision which that teaching reflects, no trace that one can find of prudential or cautious concern. His call was not to security and safety-first, but to "launching out into the deep to let down the net for a draught." He counseled daring and the most extensive possible giving of self as the deliberately-chosen human policy. "Whoso saveth his life shall lose it," He declared—a maxim that might be emblazoned upon the banners of any man or group of men seeking the joys of eager adventure in new fields, or set upon the finding of life in any enterprise that involves risk.

Everywhere and at every time the true followers of the Master have found life by thus living. In one age they are advancing upon Greek philosophical and metaphysical thought, capturing it and baptizing it into the Christian Church. In another they are throwing themselves upon Rome's coarseness and crudity, and challenging the pagan empire to hear and heed the high call that has come out of Galilee. In another they are planting the seeds of the new Kingdom in northern Europe, parleying with savage chieftains in America, invading new lands in the Name of Christ. Today they are to be found in China and Japan and Liberia, in India and Alaska, in Brazil and Mexico, in the slums of our cities, on the plains of the West, in the mountains of the South. Religion, they have found, is not something that keeps you out of trouble and lends itself to the culture of an easy, stay-at-home safety-first. It gets you into trouble. And it gets you into trouble because it gets you into life.

WHAT our ministry shall be depends upon how we see its range and its scope. It may be that our most thrilling efforts will be confined to the safely-restricted areas of those particular groups within which we happen to live, and our most extensive vision limited to the immediate circumference of our own little circles. In that case the religion we have—which is to be the only religion we shall be able to give—will offer us death, not life. On the other hand it may be that we shall conceive of ourselves as ambassadors and advance agents of Him whose parish is the world, whose claim is laid upon all mankind, and whose self-visioned area of operation is co-extensive with human need! His task our task; His purpose our purpose; His desire our desire! Then our work will not be accomplished until God's work on earth is done—until man shall have been remade into Christian man, and the kingdoms of this world shall have been claimed for the Christ, whose they are. We are called to share in the great creative enterprise of God on earth. It is only when we begin so to see our religion, no longer as a matter of self-concern, but as a challenge to our fullest loyalty and a task for all our strength, that it deserves the name we give it. Only then does it guarantee its largest gifts both to ourselves and to those we are called to lead.

Herein lies in its largest meaning the responsibility that rests upon the shoulders of the Christian priest. We shall grow weary—desperately weary—both in body and soul. But there are some things that exhaust us in their service, and there are other things which renew us as we serve. The measure of their capacity to renew is in direct proportion to the scale by which we measure their real value. We quickly tire of the merely mechanical, and we grow restless, inert, bored, under the pressure of the petty and the unimportant. Sometimes we tire of life itself, because we have not succeeded in finding in life the values that our souls crave for it. But, when we discover objectives which are worth the service we are prepared to give, we experience the miracle of the renewal of the energy which those ends demand. To serve the ends the Master served is to gain the life He came to give. To find that life, and to offer it, lies close to the heart of the ministry to which we are called.

#### IN THE CEMETERY OF PERE LA CHAISE

OUTSIDE there are new fames and loves and arts—  
Here sleeps the Paris of the tired hearts.

One who caught many to her stormy breast  
Here learns the meaning of the sweet word rest;  
One who wrote words that burned and poisoned life  
Is solvent here with earth that knows no strife;  
And those who were as various as their fame  
Differ here only in a date and name.

A gardener idly rakes the graveled clay;  
A bird pecks at a wreath and flies away;  
Paris is far and as a ghost would be  
To those who dwell here with reality.  
They were so noisy, now they are so still  
In little houses climbing up a hill,  
Where they, all one with rain and wind and sod,  
Grown similar in silence, wait for God.

KATHERINE BURTON.

#### THE UNSEEN BARRIER

FOR PERHAPS twenty minutes a little bird struggled a few days ago to fly through my window-pane. It may have been that the two windows of the room placed opposite each other led the bird to think that he might easily fly through, that a clear pathway lay before him. At any rate, he assailed the window-pane vigorously. How gladly would I have raised the window and allowed the beautiful bird to enter, had I not known that even a brief sojourn within my room would have brought it only terror and harm.

It may be that something like this occasionally occurs in the experience of human beings. The path appears to be so plain before us and we are so eager to enter it for one reason or another! And yet invisible barriers seem to hinder us. All our repeated efforts and all our prayers are of no avail. We do not understand. But there is One who does, who knows that along this way we should meet with only sorrow. He does not open the window.  
—Zion's Herald.

# The Shameful Birth of Our Marriage Canon

Another Critical Examination

By the Rev. Walker Gwynne, D.D.

Secretary of the Sanctity of Marriage Association

IT IS a notable and hopeful sign that during the almost ten years of the existence of the Sanctity of Marriage Association, after the publication of more than fourteen pamphlets in defense of the Christian doctrine of marriage, no public challenge has ever been made of any of our facts or arguments. Criticism has been confined to two courteous personal letters addressed to the secretary by members of the late General Convention, the chancellors of two of the most important dioceses in the Church. "The rest is silence."

The only difficulty found by one of these eminent lawyers was this: He was "not clear enough about our Lord's actual teaching to maintain that the Eastern Churches are wrong in their tradition of it, even though the Latin tradition be different." The objection made by the second writer was to the use of certain words employed by the secretary concerning the revolutionary action of the General Convention of 1868, which turned the "resolution" of the insignificant and half-educated House of Deputies of 1808 (fourteen clerical and thirteen lay), but clearly not the House of Bishops (only two very troubled men—the venerable William White of Pennsylvania and Thomas John Claggett of Maryland), into a canon making possible the remarriage of the "innocent party" in a case of adultery.

The particular statement objected to in the secretary's article was that this action was taken "with refusal to refer the matter to a commission, and ignorantly, illegally, and in rejection of our pledge in 1789 to uphold both the *doctrine and discipline* of the Mother that gave us birth." (See Preface to the Prayer Book, p. v, and Article X of the Constitution, which requires that all changes in the doctrine, and even wording, of the Prayer Book must be referred, for final approval to the succeeding General Convention.) The chancellor claimed that this statement was "unwarranted and misleading, and should be corrected."

As the difficulties felt by these two able lawyers may also be the difficulties of others, especially members of the now enlarged Joint Commission, I trust that space may be granted me for at least a portion of my replies. My answer to this second letter was in substance that the case was even worse than I had stated it. I reminded the chancellor that all our ecclesiastical lawyers of recognized authority have held that from 1607 and 1620 up to October, 1868, this American Church was living under the inherited law of the Church of England, unbroken through twelve hundred years of national existence, as well as six hundred earlier years of primitive and Catholic tradition. That is the unanimous judgment of Dr. Hawks, Judge Hoffman, Dr. Francis Finton, and Dr. Edwin A. White, a priest of legal training and practice and for twelve years chairman of the Committee on Canons of the House of Deputies. (See his *American Church Law*, 1898; and his *Annotated Constitution and Canons*, published by order of the House of Deputies in 1924.)

It was probably in complete ignorance of this fact that the diminutive House of Deputies (not the "General Convention," for there is no evidence, rather the contrary, that the two bishops, without power of veto until 1811, acceded) adopted the "resolution" which attempted to revolutionize the Christian law of marriage "as this Church had received the same from the Apostles' time." It is true that this action had no force of law, nevertheless it helped mightily through the succeeding sixty years to vitiate the moral atmosphere, already for nearly two hundred years poisoned by the low views of marriage brought to New England by the Puritans.

Let us now look forward for sixty years. Two generations have lived and passed away. Young men who knew nothing of the ancient law of God have taken their place. There have been great changes in the land—the war with Mexico, a new empire

in the South, the conquest of the West to the ocean, population multiplied sixfold, the turmoil of the Civil War. In the Church also great changes. From less than 200 clergy all told, a thirteenfold increase, 2,662 clergy and 35 dioceses. But meanwhile the false resolution had been sowing its evil seed, both within the Church and beyond. Following this bad example, civil law was loosening the bonds of marriage still more. Divorce with remarriage was increasing rapidly.

The General Convention of 1868 meets in the Church of the Transfiguration in the city of New York. Alarm is felt and expressed in both Houses. In the House of Bishops a special committee (not "commission") of five is appointed on the tenth day, October 17th. This consisted of the Bishop of Rhode Island (Clark), chairman, the Bishop of Connecticut (Williams), both of whom I knew and admired; Bishop Atkinson of North Carolina, Talbot (Assistant) of Indiana, and Armitage (Assistant) of Wisconsin.

Five days later, October 22d, they report a proposed canon, which is referred to the Committee on Canons. (See *Journal*, pp. 208, 229, 230.) The next day, October 23d, "agreeing in the views presented in the Report," the Committee recommends it, and the revolutionary canon is "unanimously adopted" (p. 237). On October 26th a slight amendment by the House of Deputies is agreed to (p. 253), and on October 28th final action of concurrence is taken with the other House (p. 266).

In view of the foregoing facts it is easy to explain the readiness with which these five excellent bishops, after only five days' "study" amid the natural confusion and demands of a large body of clergy and laity, brought in their unanimous report which, after another day, is "unanimously adopted" by the House, namely, that the revolutionary "resolution" of 1808 should now be crystallized into a canon with all the sanction of law.

All of these bishops had probably never known any law on the matter other than this resolution, which was not law but only the rash and ignorant act of a diminutive House of Deputies. The oldest, Bishop Atkinson (69), was only a baby when the fatal resolution of 1808 was adopted. Bishop Clark (56) was not born till four years later; Bishop Talbot (52) eight years later; Bishop Williams (51) nine years later; while Bishop Armitage (38) was not born till twenty-two years had passed. They never knew anything different.

And what, let us ask, are the only reasons which the five bishops give for their recommendation? First of all that "they are impressed by the attention which the subject has received in several of the diocesan conventions, and the numerous publications upon it by both clergymen and laymen" (p. 229). No mention whatever is made of the character of these publications, nor of the weight of their arguments, but only "*the importance of action by this General Convention.*" In brief, something must be done, that is all. This is the sum of their reasons.

Nor is this the worst. In their next sentence they proceed to quote with complete confidence "the opinion which the General Convention (?) in the year 1808 pronounced," giving it verbatim, namely: "*Resolved*, That it is the sense of this Church that it is inconsistent with a law of God, and the ministers of this Church shall not unite in matrimony [italicized words *sic*] any person who is divorced, unless it be on account of the other party having been guilty of adultery." Their imagination as to divine law, custom, tradition, and "the ancient canons" (see the solemn question addressed to them at their consecration, Prayer Book, p. 526), did *not* extend farther back than to the city of Baltimore in 1808, not even to the revisors of 1789 and the solemn promise that still stood in their Prayer Book (p. v, Preface). Surely here was bathos! The next day, October 23d, the proposed canon, with the proviso of the uneducated and turbulent House of thirty-seven Deputies, which

so alarmed Bishop White, was reported back from the Committee on Canons and "unanimously adopted" (p. 237).

This report of the bishops' special committee was the *fullest and the only one that gave any reasons for their action*; even borrowed reasons, from a House of Deputies so insignificant, and concerning whose history they seemed to be wholly ignorant! Let us now turn to the House of Deputies, where conditions are no different. On October 22d, Dr. Adams of Nashotah offered a proposed canon, and on the 24th the Committee on Canons proposed one of its own, but both contained the fatal proviso (pp. 105, 106, 122). On the same day the House referred the canon of the bishops to its own committee (pp. 125, 126), and two days later the committee recommended concurrence with the bishops, introducing for the first time that very elusive phrase, "the innocent party." Thereupon it was reported to the bishops and by them finally adopted on October 28th (pp. 139, 253, 266), after eleven days of such careless consideration.

Here we have the unvarnished tale of the conception and birth of this revolutionary canon. Neither reasons nor arguments are given for its adoption. And if we consult the verbatim record of the debates in the House of Deputies (providentially ordered by the House and preserved to us in bound volumes in the Public Library of New York and that of the General Theological Seminary), we shall fail to find there any reasoned argument from Holy Scripture, or logic, or history, in defense of the novel proposal. In fact one is impressed with the very slight consequence attached to the question.

"Let the ancient customs prevail" was a great maxim of the early Church. This was not because the customs were ancient, but because uninterrupted custom through all the centuries "from the beginning," as St. John puts it so often, is the best possible evidence of truth; as in the case of the two great sacraments of the gospel, Baptism and the Holy Eucharist. It is the same great principle of "continuing steadfastly" in the apostles' doctrine, etc. (Acts 2:42), which is given in the Preface of the Ordinal; namely: that "from the Apostles' time there have been these orders of Ministers in Christ's Church." It is the principle of "continuity" underlying our belief also in Holy Writ, as expressed in the sixth and twentieth of the Thirty-nine Articles.

Only a few words will be necessary from my reply to the letter of the chancellor of the diocese of X, whose chief or only difficulty in accepting the plea of our Association was "the tradition of the Eastern Churches"—"the changeless East"—in regard to divorce and remarriage. I referred him to the history of that break with tradition, as given by Oscar Watkins in *Holy Matrimony* (Macmillan), and as summarized by Bishop Hall in *Divorce in America* (pp. 117-134), which found its nemesis in the victorious attacks of polygamous and cruel Mohammedanism in the seventh and following centuries. In fact, the departure of the Eastern Churches from the ancient path is well illustrated in our own case; in our new environment in the West, with outnumbering Dissenters, all committed to the loose and unscriptural ideas of Luther and Calvin and Milton. In America it has taken only a hundred and twenty years to establish in the minds of our own people an utterly false tradition, unknown still to every other branch of the Anglican Church—a much shorter time than it took in the Eastern Church.

In the East another five hundred years pass, and in the eleventh century, by the inevitable logic of the case, looser ideas were adopted, so that Watkins is compelled to write: "It is not too much to say that at the present day [1895] the Church allows divorce for well nigh 'every cause'" (p. 317). Only thirty-three years have passed since that was written, and "the mills of God have ground" out the inescapable result in the vast empire of Russia by another power as cruel as that of the Turk.

Here is solemn warning to the world, as well as to America. A single rift in the divine dam of the moral law, just as truly as a single rift in the Church's faith in the Incarnation, leads on logically to the mighty flood that ignores all law and ends in disaster. There is no logical resting place between the easiest of all methods of getting rid of husband or wife and the fifty others provided by our state legislatures, some harder to endure and to prove than adultery.

No wonder that St. Augustine in the fourth century should write: "If by the adultery of a spouse the marriage bond is

dissolved, the absurdity follows—that the woman may be loosed from the bond by her unchastity; and if she is loosed she shall not be an adulteress if she sin with another man; which is as foolish a thing as could be said" (*Comm. on Romans*, vii, 2, 3; see also Watkins' *Holy Matrimony*, p. 334). No wonder that the great Old Catholic historian, Döllinger, wrote that to suppose that our Lord could have uttered such a sentiment is "inconceivable."

Nevertheless, our canon alone among all the Churches of the Anglican communion and of the whole Western Church contains this "inconceivable" falsehood. Thus also, as no Roman Rota ever dared to do, it has been preaching since 1868 that holy matrimony is *not* the complete and absolute condition and "holy estate" which our Prayer Book declares it to be unequivocally—"for better for worse, for richer for poorer, in sickness and in health . . . till death"—but only a temporary contract until a civil court declares it sundered; in brief, "trial" marriage. Let us pray that, not only in our own communion, but among "all who profess and call themselves Christians," this "inconceivable" thing may be forever done away.

### A "BREATH-TAKING" EVENT

THE Boston *Transcript* in a recent issue quotes from the *Presbyterian Advance* an article by the Rev. Robert Freeman, apparently a Presbyterian minister, describing a "union Communion service" in California in which a priest of the Church is said to have participated, though dates, places, and names are not given:

"It was breath-taking," he writes, "to see the processional of the clergy in long, single file, followed by the serving laymen, marching from the vestry across the whole front of the church. When they sat down, the ministers, divided only by the central table of the sacrament, faced the people, while the elders occupied the first pews and fronted the clergy.

"A Methodist led us in the Apostles' Creed and offered the invocation. The Christian pastor read our Lord's words on brotherhood in the form of an antiphon, the choir introducing balancing refrains. To the tune of Darwall we sang the Hymn of Unity, written for the Presbyterian General Assembly, and a Presbyterian delivered the communion address. The most dramatic moment was reached, as one may well guess, when the Episcopal rector, kneeling on the floor before the puritan table with his back to the people, as he would at his own altar, followed the impressive ritual of his Church, his voice carrying full to the farthest corner of the great assembly. Then he rose, and after his fashion, consecrated the elements of the holy memorial. 'The body of our Lord'—it was the voice of the pastor of the First Methodist Church taking up the strain, while he and our neighbor Congregationalist passed the plates of bread to the elders. Similarly two other pastors served the wine, another announced 'Blest Be the Tie,' and another rector from a nearby city pronounced the benediction. The occasion was deeply significant for all, and deeply impressive to those present."

### A WITNESS OF REALITY

IN THE Catechism in the Prayer Book we are told that the Lord's Supper was ordained "for the continual remembrance of the sacrifice of the death of Christ, and of the benefits we receive thereby." Mark the words, "the sacrifice of the death." A great inner element of the Cross is made the focal point of emphasis. This lifts the whole matter out of the realm of merely a martyrdom, or a punishment, or a poignant failure of a great life. It places it in the eternal realm of the saving actions of the soul. Many men have suffered for a cause. The Lord Christ sacrifices for all humanity by using a Will, a Mind, a Heart, and a Service, in perfect loyalty to and in absolute communion with the desires of God for man. These desires ran counter to the desires of the world. Jesus saved them, and illustrated them, and made them live immortally for us, by sacrificing all to their implanting and exposition. That sacrifice reached its summit of glory and power on Calvary.

So we keep, in the inestimable Sacrament of the Holy Communion, the precious witness of a living reality of oneness with Him, our Saviour, and we seek the secret, the love, the power, the truth, and the redemptive force of that divine element of sacrifice that has made the Cross the symbol of the world's freedom and hope!

—Rev. Edmund Randolph Laine, Jr.

# Evangelization

By the Rev. H. P. Scratchley

**G**O YE therefore and teach all nations"—such are the last words of the Master as recorded in the First Gospel. The Second Gospel interprets the word "teach" as meaning "preach the gospel." This command of the Lord the Church has striven to carry out throughout the centuries. Beginning at Jerusalem, the apostles and the disciples carried the message to all the known world. The barbarian was a challenge from the outside; the pagan was one from within the Empire. The Church believed that the gospel was for both a way to light and peace. Christ was to be a light to lighten the Gentiles, as well as the glory of Israel. The work of the Holy Spirit is twofold, to strengthen the faith and the life of the believer and to bring men to a knowledge of Christ. The Church can never be static; it must ever be dynamic. So the Church must ever preach the gospel to those within its borders and those without.

While this is axiomatic, there have been times and places when the Church has been neither hot nor cold, when it has been content to preach a conventional gospel to a complacent people. The Laodiceans were rejected and the eighteenth century Anglicans were rebuked for this sin of conventionalism, of preaching a gospel which showed no power to change life or to convert the unbeliever. It is easy to be content with parochialism, to come to believe that one's duty as a Church is done when weekly services are said and undisturbing sermons are preached to those who come to hear them. But is this obeying the command given Christians by the Incarnate Son of God?

Broadly speaking, the Church has to deal with two classes of people, sinners and unbelievers. From the beginning it had to preach the gospel to both of these; both she had to convert, the sinner through faith in Christ to righteousness of life, and the unbeliever through the Word of Life Incarnate in Christ to truth. The prodigal son, wandering far from home, had to come to his senses and, so remembering his father's house, to return to it. The searcher for truth, ascetic philosopher as he often is, has to be brought the Light of the World, "that lighteneth every man that cometh into the world," so that through the way of Christ he may come to the Eternal Truth of the Son of God. The same way of presenting the gospel will not convince both: it never has. The gospel is both ethical and intellectual; it is both belief and conduct. To one who has been among the swine, the glory of the message is that through the power of the Risen Lord, he, too, can rise to a purer and nobler life. It is not truth that moves him, it is redemptive power, it is life producing life. But to the man whose sins are not bodily, who has ever lived apart from lust, the gospel comes as a revelation of the nature of God as He is in truth. It is the same gospel of the God "who so loved the world that He gave His only begotten Son," the same gospel of God the Son dying on the cross to draw all men unto Him. But it is a gospel for all men, not a gospel for one class of men.

The grossness and the visibility of bodily sins have too often led men to think that these are the main sins of the world. When men have gone down in body and mind to dwell among abhorred animals, there is joy in the presence of the angels of God over their repentance, and the Church has a greater duty toward the "down-and-outs" than it realizes, or ever has realized since the Reformation. While the gospel is for them, it is for another class, also. The unbelieving philosopher, the upright heathen, the puzzled man of business, are with us still. The ways of life have been pleasant with these. They have kept their lives clean and they know not the underworld. Their sin is the sin of not coming to the Light that they may know God in His fulness. However, while there is undoubtedly joy in the presence of God over their acceptance of Christ, there is little glory in this world. Has not the gospel to be carried to them as well as to the prodigal?

Herein is the danger that lies in modern revivalism: it

tends primarily to an emotional appeal with the gross sinner as its object. It leaves, as it has ever left, the clean, honest, conventionally upright man untouched. He may believe, or he may not, the gospel of Christ, but he has been untouched by lust of any sort. He is, and he has been, not far from the kingdom of God, but he does not see in the gymnastic rantings of a professional evangelist the glories of that kingdom.

There are today in the United States of America some fifty millions of people outside of organized religion. The Episcopal Church has been summoned to a campaign of evangelization among them. For some years now its members have been called upon to prepare for this. There have been urgent appeals for personal evangelization. But in all this, there has run a tendency to the emotional appeal, as if the non-Churched citizen had wasted his spiritual substance in riotous living. No one can claim this to be true of but a very few. Those who ignore God and live as if He were not, are men of upright lives, men of business, good fathers, and good citizens. That they know not the truth, that they are living for themselves and by themselves, may be true. But they cannot be won to Christ by any appeal which assumes that they are gross sinners. St. Paul did not preach to the elders of Athens as if they were like the Corinthians.

The writer has listened to many speakers and read much literature dealing with this present campaign of evangelization, and he has missed in it all the intellectual content of the gospel. Much emphasis has been laid upon the subjective, and apparently the objective ignored or forgotten. Much was said about accepting Christ, of being brought to Christ, and of submitting to the guidance of the Spirit, and the question has arisen: To what Christ shall I give myself?

The problem before the Christian Church today is not the problem so much of redeeming the drunkard, or converting the thief, as of presenting to the American people the truth of God. There are so many voices uttering so much that is conflicting that men are puzzled. Great numbers are in the class with Pontius Pilate and know not what is truth. Is there a God? Of what nature is this God? Does this God require more of a man than decency and honesty? Questions like these are asked by men and women, and the Church must come to them with an answer if it hopes to win them to the gospel. The gospel has an answer, but these men must be convinced that it is there.

So the duty before the Church is to present the intellectual side of the gospel. The phraseology of the eighteenth century will not carry the message any more than will that of the tenth. Modern science and modern invention have changed men's thinking. God is the same yesterday, today, and forever, but men's interpretations of God are not unchangeable. The God of St. Augustine, the God of Calvin, and the God of Wesley, are but aspects of that eternal unchanging God, and are not gods that the modern world thinks of. The modern world, as exemplified in its newspapers and magazines, in its business and social life, thinks of the God of Spinoza rather than of the God of St. John. The Church today must present to this world the God of St. John. This is the task before it in this campaign of evangelization.

The citadel to be attacked is the university. The student chaplain should be a theologian, thoroughly conversant with modern thought as well as with the gospel, a deeply reading and thinking man, one who has thought out for himself the Faith, and can therefore give a reason for this belief. But are they such? The writer listened to a chaplain of a large institution for men, one Sunday a short time ago. Before the preacher were nearly a thousand men, a selected body of young men from all parts of this nation, and he preached on the Gadarene swine and attacked wealth. The thoughts arose: "God forbid that I should glory save in the Cross of Christ," and "I determined to know nothing among you save Christ and Him crucified." Not by attacking wealth and the selfishness

*(Continued on page 663)*

# Preaching and the Christian Year

By the Rev. Eric Montizambert

Rector of St. John's Church, Oklahoma City, Oklahoma

HAPPILY, preaching is coming into its own again! The American Church still lags behind a little, but there is an obvious lift toward the high standards now being set by the English pulpit. Those who take delight in the criticism of all things British lament the passing of the day when the voices of Church, Liddon, Newman, and Stanley rang 'round the world. To those critics of the present who cast regretful eyes upon the glory of the past, modern preaching seems hopelessly decadent. The "power and the glory died" when the new century was born.

Of course that isn't true. Newman, because of his rare mind and exquisite English prose, may not be equalled in our day. But the power of the prophet has made itself heard with something more than its old effectiveness in the voices of such preachers as Scott-Holland, Charles Gore, Father Vernon, and the late Bishop Brent. These men are more effective than Church, or Liddon, or Maurice, or Stanley, or Brooks, because incisiveness of utterance has replaced the rotund oratory of the nineteenth century. Phillips Brooks was a "great preacher"; but he doesn't read very well . . . a fact which suggests that, after all, he did not say very much. It is true that neither the American nor English Churches have today many great preachers. They can be counted on the fingers of two hands. But they have something a great deal better: they have a vast number of average clergy who take their preaching seriously and who preach well, if not brilliantly. A thousand "good" preachers throughout the land are worth infinitely more to the Church than a dozen brilliant orators in the exotic churches of New York!

One may profit by good, well delivered sermons anywhere in the United States and Canada. The trouble is not so much with the preaching as with the listening. Great masses of our people come from a variety of sects where they have learned to delight in oratorical entertainment. Inspirational discourses have been their food, and it goes hard with them when they have to listen to even twenty minutes of practical instruction builded upon solid theological foundations. When emotional excitement has long been the reaction of the pew to the pulpit, orderly teaching of the Catholic faith becomes exceedingly difficult. Unfortunately, many of the clergy have succumbed to the temptation to "play up" to this characteristically Protestant weakness. They become obsessed by the belief that these newborn Churchmen must be "gradually led" out of their old listening habits, and in so doing their teaching becomes dangerously emasculated and consequently ineffective for its purpose. On the other hand, every priest who, realizing that he is not a free-lance but a representative of Mother Church, seriously attempts to conform to her system of teaching and discovers that nothing is so fascinating to the newcomer as the whole Religion of the Incarnation clearly asserted! The convert comes to us because he believes that we possess something that he can find nowhere else, and he is bitterly disappointed when our preaching turns out to be but a feeble imitation of that which he has left. When an Episcopalian tries to be a Methodist he succeeds only in being an ass!

The Episcopal Church in the United States has a host of good preachers. But far too many of this multitude are constantly preaching well about the wrong things. Should the reader doubt the correctness of this statement let him recall newspaper notices of the sermon subjects for "The Sunday After the Ascension." New York, God-be-thanked, is not typical of the American Church; but the sermon subjects announced for that important day in the Christian Year are fairly typical of the subjects discussed in our pulpits throughout the nation. "Mothers' Day" formed the subject of innumerable sermons delivered by clergymen who ought to have been teaching their people the essential lessons that belong to Ascensiontide! Certainly "Mothers' Day" gives expression to a beautiful sentiment. Too much, provided that it is said in its place, cannot

be said about the honor that the Christian child owes to the mother who bore him. But those clergy who deliberately sacrifice what is not theirs to sacrifice in order to participate in the "feast of the florists" are missing a duty and losing an opportunity. The Church's Year, with its orderly succession of lessons covering the whole Faith of the Gospel, cannot be tampered with by individualists without grave danger to our holy religion. We cannot compromise with secularity and be loyal to our calling. After all, "Mothers' Day" is not the invention of either "The Florists' Association" or of the Protestant denominations. Every Anglican parish which, under individualistic leadership, has not elected to ignore the Christian year, had already celebrated the day in fitting manner on "The Feast of the Annunciation" when the sublime example of the Mother of God was laid before the eyes of the mothers of men! Surely, on that great day our pulpits rang with tributes to her whose life of holiness and sacrifice has moved the sons of the mothers in all the ages to name her "our Lady."

The disastrous results of attempts to improve the Christian year were acutely evident this month of May. To be sure, it was "Mary's Month," and no faithful believer was likely to forget to wear a rose in her honor, nor to be a little kinder towards the mother of his flesh. But May, 1929, held no less than three great festivals within the short limit of its thirty-one days! Each of these festivals—the Feast of the Ascension, Whitsunday, Trinity Sunday—must be fully observed in both worship and teaching if the values of the Faith are to be brought home to the people. The priest who is loyal to "Mother Church" and conscious of the opportunity her system affords him for splendid teaching will not fail to put his best into the sermons delivered on these appointed occasions, for the sermon is the finest medium for the fulfilment of his mission. Yet, if we are to believe our eyes, hundreds of our clergy this year thrust aside the prescribed vital lessons of Ascensiontide in order to conform to the secular festival of "Mothers' Day"! It "just happened" that this event fell during Ascensiontide and, of course, the system of the Church whose teachers we are had to be subordinated to the demands of popularity.

Every priest, I suppose, who knows the values of the religion of the Incarnation, is acutely conscious of the encroachment of the multiplicity of "special days" upon his time. The appeals for sermons in support of this day and that come with increasing force in endless numbers until, if we yielded, nothing of the Christian year would be left to us but Christmas Day and the Easter Festival. The Protestant minister, no doubt, is grateful for these opportunities for special sermons. Without an ordered system for definite instruction, he is often hard-pressed for materials that will attract his crowds. But the Catholic priest, be he "Evangelical" or "Anglo-Catholic," can never be at a loss for something to preach about. His difficulty is not lack of matter but lack of method in following the program of the Prayer Book. The Church year—the road map of his teaching—never lets a week slip by without drawing his attention to certain stages in her systematic plan that require emphasis if the whole Faith is to be taught in the year as she intends it shall. Should he miss one or two of these occasions he is likely to be so embarrassed that it is difficult to carry on, and he drifts into the fatal habit of spasmodic "catch-as-catch-can" preaching. For instance, Sunday, May 12th, was his great opportunity to teach his people about the mission of the Ascended Christ "that He might prepare a place for us." But he preached about "Mothers' Day," having forgotten to do so on the Sunday nearest to the Annunciation. The next Sunday was "Whitsunday," and he was confused because the descent of the Holy Ghost to give life to the Church was conditional upon the Ascension promise of our Lord! And "Trinity Sunday" followed immediately to complete the great trilogy of festivals with the preacher's summary of the work

of the Blessed Trinity: Had he but refused to be side-tracked from his teaching mission, "Ascensiontide" would have found him teaching about the function of the Eternal Son in Heaven, "Whitsun-tide" would logically have followed with instruction on the particular function of the Holy Spirit in the Church, and "Trinity Sunday" would have been occupied with a practical exposition of the Nicene Faith concerning the God-head. It is not to be expected that the preachers produce a learned philosophical defense of the doctrine of the Trinity to the utter confusion of a newspaper-reading public, but he can at least recall the simple message of the Catechism . . . "in God the Father who hath made me and all the world," "in God the Son who hath redeemed me and all mankind," "in God the Holy Ghost who sanctifieth me and all the people of God." Even the preacher who imagines that he has a flare for scientific exposition can indulge himself to his heart's content for a month of Sundays devoted to these phrases!

Enough has been said to emphasize the immense value of "pulpit loyalty" to the Church's year. The fact that it is the Church's year is more than sufficient to justify the strongest emphasis on the duty of our loyalty to it. But there is another important reason that should compel our more strict devotion to its requirements—the desperate need of adult religious education. At the present moment, quite apart from what we are doing for the children, the churches are filled with adults who have had little or no schooling in the foundations of the Faith. And, however brilliant that forty minutes of Church school instruction on Sunday morning may be, it is too much to expect that the children of untaught parents will grow up in the Faith! How can they learn without a teacher? And how can the multitude of parents be reached but through the pulpit? No doubt many parishes are experimenting with adult classes but, at their best, these classes reach only a handful of the people who crowd our churches at the Sunday services. Obviously, then, the pulpit must be the place for thoroughly efficient and systematic instruction year in and year out. This can be done, and done acceptably, by the intelligent priest who remembers that his theological education began (instead of ending) the day he left the seminary. It will be done by those who have not forgotten the great commission of our Lord to the priesthood.

It is true that we were given "power to remit sins" and authority to celebrate the Holy Mysteries. It is true that it is our business to promote the Worship of God in the noblest fashion of which we are capable. But it is also true, though in our perversity we often forget it, that before our Lord gave us authority to remit the sins of penitents and to celebrate the Blessed Sacrament, He commanded us to "preach the Gospel" and to "make disciples." That is to say, "by preaching or teaching to make students" . . . students of the mysteries which constitute the knowledge of God. As priests and prophets we are under the solemn obligation of our ordination vows to do this with all the efficiency of which we are capable, and we must not permit that multiplicity of tasks called "organization"—tasks which properly belong to the lay ministry—to hinder that efficiency. When those of us who delight to be named "executives" gather courage to emulate the Apostles in leaving the "serving of tables" for the primary task of "preaching the word," our altars will be thronged with inspired disciples who will have found the way to the knowledge of God through the Faith of His Church.

### THE UPWARD LOOK

OUR LORD JESUS CHRIST is not only a historic figure of the past, but a living person of the present. "He ever liveth to make intercession" for His own. He is waiting—willing to help us day by day, to guide us through the danger zones, to teach us more of Himself, to lead us on to know all His truth. He is waiting—the expectant Christ—to see of the travail of His soul in the surrendered lives of those who call themselves by His name. Are we giving Him the chance to influence our lives? Having begun with Him at the Cross, having entered upon resurrection life, are we going on with Him into all the fullness of his wondrous purposes for us? Are we marking time? Is it possible that we are staying in the Master's kindergarten, when He wants to lead us on via His secondary school to His university? Let us be willing to look up to Him day by day, that we may enter into intimate personal association with Himself, that He may lead us on into all that His love has planned.

—E. Spencer Gallemore.

## CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published.

### "A LABOR SUNDAY MESSAGE"

To the Editor of *The Living Church*:

PLEASE accept my thanks for your most sensible comments in the August 24th issue on the "Labor Sunday Message" of the Federal Council of the Churches of Christ in America. The most active and harmful "trust" today in America is the Labor trust, who deny to any but its own members the right to earn an honest living. There will be neither luck nor grace with the Union Labor movement while the unions insist on having their meetings on Sunday.

Somerville, Mass.

WILLIAM E. WALL.

### A PROTEST

To the Editor of *The Living Church*:

MAY I call to your attention the item marked on the enclosed page of the Boston (Mass.) *Transcript* of August 24th? If the facts are as reported here, I wish to protest against the act of the priest of our Church mentioned in the article.

Quincy, Mass.

HERBERT J. MAINWARING,  
Clerk, St. John's Church,  
Roxbury Crossing, Boston, Mass.

[The clipping to which reference is made is reprinted on page 658 of this issue.—EDITOR, L. C.]

### PUT AWAY CHILDISHNESS

IN READING Sheila Kaye-Smith's "sermon" addressed to "All Bishops and Other Clergy" in the recently published book, *If I Could Preach Just Once*, our attention was caught by her query, "Why are we so seldom taught anything of the life of prayer?" She goes on to say: "'Prayer' for most people means only petition—asking God for things and hoping, but not expecting, we will get them. Who knows anything about the technique of prayer?—its development from vocal prayer to mental prayer, from mental prayer to the loving silence of the gazing soul? Who knows and who cares? And yet most of our modern difficulties about prayer are due to the fact that we persist in regarding it merely as petition. They would vanish if we were taught to see prayer as our conscious relationship with God, involving petition as conscious relationship with an earthly father will involve occasional requests, but involving far more of loving intercourse and silent companionship."

It has recently occurred to us that one of the fundamental reasons for the lack of reality in so much of our modern religion, the fact that religion has seemingly less and less vital relation to everyday life, lies in the fact that we have allowed religion to be put on too low a level. We, like the infant, look to God for our material wants and to solve our childish problems. As man's scientific knowledge has increased he has more and more lost his consciousness of dependence upon God. With a materialistic idea of religion, when his material needs are supplied through his own ingenuity, man naturally loses his sense of dependence upon a Supreme Being. Knowing that the catastrophes of nature come from the working of unaltering natural laws and not from the caprice of an angry God, man loses his fear of punishment.

Instead of hunting about for various sins for condemnation, we humbly suggest to the clergy that they begin this fall a series of sermons on the meaning and possibility of communion and fellowship with God. Let them take as their theme the idea that, as the relationship of a father and a son is based on congenial companionship and a sympathetic harmony of wills, so religion should develop away from the childish attitude of begging for petty favors into an atmosphere of sympathetic and understanding communion with God. When people realize that religion is primarily concerned with spiritual realities they will come back to the Church for spiritual strength. Leave religion on the low materialistic level at which we so often find it and more and more will people turn their backs on the Church and the Church's way.

—Southwestern Episcopalian.

SOME FIGURES from Hilda's School, Wuchang, for last year, showed that two-thirds of the girls were Christians. Of the non-Christians, 4 claimed Buddhism, 1, Taoism, 2, Confucianism, and 44, no religion.

# AROUND THE CLOCK

By Evelyn A. Cummins

FOR some time the situation in Palestine has been front page news. Quite apart from the horror aroused by the cold-blooded massacre of defenseless men, women, and children, the possibility of far-reaching international consequences makes the news of special significance to all who have not forgotten how a murder at Sarajevo eventually drew peaceful Americans from their firesides into the maelstrom of war.

British papers are outspoken in their appraisal of the predicament in which Great Britain finds herself. During the war Lord Balfour, on behalf of the government, made the famous declaration that is now known by his name whereby the Jews were guaranteed a national home in Palestine. Just what the British expected to gain is not clear. What they have obtained is quite evident. In a country no larger than Vermont there are crowded together three major groups of people, Arabs, Jews, and Christians, in addition to lesser groups, each with its own particular reason for hating the others. To keep peace under such circumstances requires firmness, tact, and an even justice. When, however, the British administration is pledged to forward the interests of one party, the task of keeping peace becomes well-nigh impossible. The British public is beginning to believe that the government has become involved in a scatter-brained venture that is costly to the taxpayer, and a creator of ill-will among the Mohammedans of the Empire. It carries with it no commensurate compensations either to the average citizen or to the British Jew.

Whatever we may think of the situation from our particular point of vantage, we cannot but admire the genuine brotherly feeling that causes American Jews to send \$250,000 weekly for Jewish relief in Palestine.

THE New York State Federation of Labor has recently given evidence of constructive statesmanship. One of the chief factors leading to the epidemic of prison disturbances in the eastern states was the lack of sufficient work to keep the prisoners busy. Owing to the political power of the labor unions the prisons have been prevented from manufacturing goods for sale in the open market. The reason for this is, of course, that it would depress the market for the same products manufactured by freemen. The capacity of state institutions to absorb the products of prison labor is definitely limited. The New York State Federation of Labor, realizing the necessity of work for the mental health of the prisoners, has suggested that prisoners be employed for extensive reforestation on the part of the state. This would provide a resource for future generations that would help to counteract our criminally wanton exploitation of the natural resources of our country.

IF ONE can honestly identify conservative labor unions and Communism, as one of the manufacturers at Marion, N. C., has attempted to do, condemnation of them inevitably follows. Nothing out of Russia leads us to believe that they have achieved Utopia. The latest news is to the effect that Sunday is to be abolished in the interests of efficiency and a seven-day week inaugurated in industry. The origin of the Sabbath Day is lost in antiquity. Long before the time of Moses it appears to have been observed in Babylonia, and to have been connected in some way with the phases of the moon. Whatever its origin, both religion and business unite to justify its continued observance, religion because of the fundamental need for periodic common worship for the maintenance of the spiritual life, business because of the increased efficiency resulting from adequate rest.

ANTHROPOLOGISTS are inclined to believe that the story of the Flood as we have it in Genesis is reminiscent of a flood that inundated the Mesopotamian country in remote antiquity. There is evidence that supports this view. Floods with their toll of death and destruction have captivated the

imaginings of many peoples. Nor is their destruction a thing of the past. In Bulgaria a cloudburst has resulted in floods in which fifteen persons have been drowned. In India, where the Indus River rises in the vast glaciers of the Himalaya Mountains, the summer sun has caused extensive floods. In the Dera district of the Indus valley, situated about five hundred miles north of Karachi and about two hundred miles south of the Afghan frontier, floods have already taken a toll of three hundred lives. And there is danger of even more extensive floods.

There are those who still accept literally the biblical account of the Flood. The Noah's Ark Exploration Association of Chicago has applied for permission to explore Mount Ararat for evidence of Noah's ark. The association believes it is just as becoming to the dignity of man to hunt for the ark as it is to hunt for stone axeheads in the Sahara Desert.

FROM Chicago, also, comes the news that women outnumbered men three to one among those receiving divorces in the Cook County superior court during July in a total of four hundred and ninety-eight cases. Cruelty and desertion account for four hundred and twenty-two of them. Drunkenness figures in forty-two cases, while infidelity figures in only twenty-four. It is difficult to interpret such figures with any degree of accuracy as there is a natural tendency, in cases of incompatibility, to sue for divorce on the least innocuous charge that will be effective in securing the desired release.

IN Brooklyn, N. Y., five husbands haled their wives to court, where they were fined five dollars each and reprimanded for playing poker to the neglect of their homes and the impairment of the family finances. Many a bridge enthusiast would at least be spared the second charge.

IN Constantinople the Turkish government is threatening to seize the Jewish synagogue because of refusal to pay a fifteen thousand dollar fine imposed on it for non-payment of the donations tax held by the Jews to be unjust.

COSTA RICA has refused to repeal the law prohibiting the entry of religious congregations, especially the Jesuits, into that country.

## CRITICISMS OF PARISHES

I HAVE known individuals to pass very severe criticism upon other parishes on account of the frequent presentation of the need for money. It has been my observation that many of those same individuals are not very liberal to the Church, and rather resent the arousing of their own consciences in regard to the matter, as it forces them to look at things fairly and squarely, and as we know, a real self-examination is not always a source of pleasure, even though it may be very profitable at times. I am sure that only good can result from the gaining of real knowledge, and it is just as well that all of our communicants should be thoroughly familiar with the existing needs.

The great task of the national Church has been that of dissemination of knowledge, and it is only within recent years that the problem has been even partially solved. As the number of communicants with information as to the working needs of the Church at large has increased, so has there been a corresponding growth in the gifts of our people. . . .

Of course, so much labor ought not to be necessary if each one of us would live up to our obligations as Christian men and women, voluntarily and without persuasion. But we have not yet reached the point of spiritual development when reminders and requests are unnecessary. The clergy are simply your representatives and need your spiritual help even more than your material gifts.—*Parish Paper.*

# BOOKS OF THE DAY

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

THE GOSPEL AND ITS TRIBUTARIES. By E. F. Scott. New York: Charles Scribner's Sons, 1929. \$3.50.

THIS volume contains the Kerr Lectures for 1927-1928. By its title Dr. Scott wishes us to understand the various streams of traditions that issued in Catholic Christianity; primarily, of course, Christ's Gospel, but not exclusively that. One "tributary" was the Jewish thought which, so to speak, flowed "around" Jesus into the Christian Church. Another was early Hellenistic influence. An important tributary took its rise in St. Paul. Alexandria was the source of a fourth, while yet another came from the influence—positive and negative—of the Gnostic movement. Dr. Scott's task is to describe these streams and to estimate their relative importance, an undertaking that he has accomplished ideally.

The last generation or so witnessed an outpouring of books that enthusiastically over-valued the effect of the subsidiary currents: St. Paul really founded a new religion; mystery conceptions were substituted for the original faith, etc. Dr. Scott reduces the problem to sanity. Jesus' purpose, after all, was not systematic but dynamic, and a just appraisal of later apostolic endeavors must be found in their fidelity to this dynamic. "It is one of the great affirmations of Paul that Jesus . . . was the Adam of a new race. . . . It is the simple truth that with Jesus there came into the world a new sense of moral values. In a way that was previously impossible, men were made capable of working for those spiritual things" (p. 70). "The grand mistake of most of the modern interpreters of the Fourth Gospel has been to compare it with the Synoptic records." The Catholic conception of the Church had "its basis in an essentially Christian idea" (p. 228). If the Catholic construction "had not been undertaken, the result would have been, not a purer Christianity, but the disappearance of Christianity altogether" (p. 247).

Of course Dr. Scott does not write a mere amiable assurance that all was well in the perfect evolution of a perfect idea. There was loss as well as gain, and his criticisms are as just as his appreciations. Dr. Scott's mastery of his material is so perfect that technical difficulties vanish in the beautiful lucidity of his exposition. E.

THE GOSPEL ACCORDING TO ST. JOHN. By J. H. Bernard. New York: Charles Scribner's Sons, 1929, 2 volumes. \$9.00.

JOHN the Apostle lived to extreme old age in Ephesus. His teaching about Christ was written down by a disciple, John the Presbyter, himself an eye-witness of Christ; as the latter John contributed only a few notes to the narrative, the Gospel is in substance the work of the Apostle. His version of Christ's words is usually more literal than in the other gospels; for instance, the Farewell discourses in St. John are closer to fact than the Sermon on the Mount. Often St. John adds comments of his own that may be confused with Christ's teaching; much of this commentary is occupied with endeavoring to make the distinction clear. In narrative matters, St. John is similarly reliable, but again there are difficulties. Some of his stories that read like miracles are not meant as miracles at all; when the messengers told Christ about the nobleman's sons, he saw the boy was not seriously ill, and merely sent a reply to that effect. More important is the fact that the order in which we read the gospel is not the order St. John wrote; somehow or other it has become disarranged, and, for instance, the words about the Eucharist in Chapter 6 really should be read in the account of the Last Supper.

None of this is very modern, but the late Archbishop of Dublin had no desire to be modern. His citations of other scholars and his bibliography show that he took little interest in books written after 1900. Incidentally, this commentary will be useless to those who cannot read Greek. E.

*Archbishop Davidson and the English Church* (Wm. Morrow & Co., \$3.00), by Sidney Dark, deals with the twenty-five years of Davidson's primacy, and the movements which affected the establishment during that period, 1903-28. An invariably interesting book, even when it has to be technical, this study of a great career is "dictated by a vastly different conception of the character of the Church from that which the Archbishop himself holds"—a fact which makes it grateful reading for Anglo-Catholics.

Archbishop Davidson was trained under the Erastianism of Tait and the "sensual Churchmanship" of Benson; he was himself a Liberal, indifferent to ritual, and a typical Englishman in his belief in compromise and the necessity for keeping the Church comprehensive and established. Mr. Dark's analysis of his character is acute, especially in his estimate of the diplomatic type of Churchmanship which the Archbishop has always displayed. During the war years there was "no evidence of real vision": there was a "confusion of thought, the clash between realist and idealist, the attempt to defend the indefensible." Finally, these same marked qualities of temperament led to failure in more than one important matter, especially the Church schools question and rejection of the Prayer Book.

Much of this is recent history. The great tribute of homage and affection received by the Archbishop upon his retirement last year is fresh in our memories, but the perspective is short. It is all the more to Mr. Dark's credit, therefore, that he has so brilliantly succeeded in writing a fair and discriminating account of the greatest primacy of recent times. H. M.

*Labels and Liberties* (Harper's, \$2.00) is Dean Inge's latest book. Do not look for the level of *Outspoken Essays* in this collection of journalistic bits. They are, nevertheless, extremely provocative and amusing and, thanks to the Dean's brilliant style, put no strain whatever on the mind, except a series of small shocks. There is a certain tendency to launch forth positive statements without supporting arguments, to be observed fairly often in the Dean's writings. Here is one from the title article: "The history of Buddhism is indeed extraordinarily instructive to anyone who wishes to understand the movements within Christianity from the second century to the present day." It would be rather a perverse Christian who would turn to Buddhism for such a purpose. But the last two essays, *Early and Later Recollections*, are thoroughly delightful. If Dean Inge will allow no biography of himself to be written, and he says, "Not if I can prevent it," he could write an exceedingly charming and important biography, judging by these too brief reminiscences. H. M.

## EVANGELIZATION

(Continued from page 659)

of men can men be won to Christ. Selfish wealth is wrong only because God is love, and in Christ all men are brothers. The God of Spinoza is a selfish, unheeding god: the God of St. John is the God who is Love. Which God shall the Church present to men? It is useless to say, Believe in God, unless we say what Kind of God.

While the colleges are the places where men and women are trained to think this skepticism and apparent indifference towards God has affected men and women who have never been to college. The intellectual and social atmosphere has made them also unwilling to ally themselves actively with organized religion. Of thousands of them it may be said: Since they are such, would they were of us. Of much greater number than the prodigals who have wasted their strength in riotous living, they are worthier of the Church's efforts. Since they will not come to it, the Church must go to them.

# The Living Church

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THE LIVING CHURCH ANNUAL. A Church Cyclopaedia and Almanac. Annually, about December 10th. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.

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## Church Calendar



### SEPTEMBER

15. Sixteenth Sunday after Trinity.
- 18, 20, 21. Ember Days.
21. Saturday. St. Matthew.
22. Seventeenth Sunday after Trinity.
29. St. Michael and All Angels. Eighteenth Sunday after Trinity.
30. Monday.

### CALENDAR OF COMING EVENTS

#### SEPTEMBER

17. Annual retreat for Chicago clergy, at Doddridge Farm, near Libertyville, Ill.
25. Diocesan Clergy Conference, East Hampton, N. Y.
28. Annual Conference of Aided Bishops at Atlantic City, N. J.

### APPOINTMENTS ACCEPTED

ALLISON, Rev. W. FRANCIS, formerly priest-in-charge of the churches at Willowdale, Romulus, and Kendaia, N. Y. (C.N.Y.); to be priest-in-charge of Bromfield parish, Christ Church, Ridley parish, Brandy and St. Luke's Church, Emmanuel parish, Remington, Va. Address, Brandy, Va. October 1st.

BOONE, Rev. ELLIOTT W., formerly rector of St. Andrew's Church, Manitou, Colo.; to be acting rector of St. Stephen's Church, Longmont, Colo., and professor of Church History at St. John's College, Greeley, Colo. Address, 1254 6th Ave., Longmont, Colo. September 16th.

BROWN, Rev. CRAWFORD W., formerly assistant at St. John's Church, St. Paul, Minn.; to be rector of St. Luke's Church, Whitewater, Wis. (Mil.)

BRUNTON, Rev. FRANK M., formerly rector of Holy Trinity Church, Bartow, Fla. (S.F.); to be rector of Christ Church, Bradenton, Fla.

GUIGNARD, Rev. SANDERS R., formerly rector of St. Luke's Church, Lincolnton, N. C. (W.N.C.); to be rector of St. Stephen's Church, Ridgeway, S. C. (U.S.C.) Address, 1224 Pickens St., Columbia, S. C.

MCGREGOR, Rev. D. A., formerly rector of St. Mark's Church, Glen Ellyn, Ill. (C.); to be professor of dogmatic theology at Western Theological Seminary, Evanston, Ill. Address, 724 Foster St., Evanston, Ill.

NIKEL, Rev. FRANK, formerly priest-in-charge of St. Andrew's Church, La Junta, Colo.; to

be assistant at St. Peter's Church, Westchester Ave., New York City. Address, 2511 Westchester Ave., Bronx, New York City.

WARD, Rev. J. G., formerly rector of S. Mark's Church, Aberdeen, S. D.; to be rector of St. Philip's Church, Ardmore, Okla.

WILLIAMS, Rev. SIMON H., formerly priest-in-charge of All Saints' Mission, McAlester, Okla.; to be priest-in-charge of St. Andrew's Mission, Carbondale, Ill. (Sp.)

## NEW ADDRESSES

BOWMAN, Rev. F. H. O., formerly R. R. 4, Columbus, Wis.; Broadway and Prairie, Columbus, Wis.

HARRIMAN, Rev. F. W., D.D., rector emeritus of Grace Church, Windsor, Conn.; 620 West Ferry St., Buffalo, N. Y.

## ORDINATIONS

### PRIESTS

MINNESOTA—On Sunday, June 9th, at the Bishop's Chapel in Paoning, China, the Rev. JOSEPH E. OLLSON was advanced to the priesthood by the Rt. Rev. Dr. Howard Mowll, Bishop in Western China, acting for and at the request of the Bishop of Minnesota.

The Rev. Mr. Ollson will continue in educational work in China under the auspices of the China Inland Mission.

MINNESOTA—On September 6th, the Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota, advanced the Rev. JOHN ARTHUR KLEIN to the priesthood in Gethsemane Church, Minneapolis. The candidate was presented by the Rev. H. G. Wrinch, assistant at Gethsemane Church, and the Rev. Don Frank Fenn, rector of Gethsemane Church, preached the sermon. The Rev. Mr. Klein is to work at the Rosebud Mission in the Niobrara deanery of South Dakota, with address at Oak Creek, S. D.

SOUTH DAKOTA—At the Niobrara convocation, on Sunday, July 21st, held in Mission, S. D., the Rev. IVER EAGLE STAR was advanced to the priesthood by Bishop Burleson. The candidate was presented by Archdeacon Ashley, and the sermon was preached by Bishop Roberts.

WYOMING—The Rev. A. ABBOTT HASTINGS, warden and priest-in-charge of St. Michael's Mission, Ethete, was advanced to the priesthood, on September 1st, by the Rt. Rev. Granville G. Bennett, Bishop of Duluth, and in charge of the district of Wyoming.

## DIED

COTTON—At Peterborough, N. H., September 1st, MARY FRAZER COTTON, widow of John Whitcomb Cotton of Boston, and daughter of the late Charles and Ann Frazer Boughter of Lancaster, Pa. Funeral services were held at Trinity Church, Boston, Tuesday, September 3d.

FLOYD—At Paoli, Pa., August 30th, WILLIAM H. FLOYD, son of William Floyd, Paoli, Pa., aged eight. Services were held at the Church of the Good Samaritan, Paoli, on Wednesday, September 4th.

HIGGINS—At her home in Utica, N. Y., on Tuesday, September 3d, AGNES STUART, wife of the Rev. Jesse Higgins, and daughter of the late Edward Stuart of London, England. "May she rest in peace."

PACKARD—WARREN PACKARD, faithful communicant of the Church of the Messiah, Detroit, was killed Monday, August 26th, when his plane crashed. He was in active service of the U. S. A. He is survived by his widow, Dorothy Broden Packard, and two children, Rosalie, and Warren III.

STEEL—September 1st, JULIA B. STEEL, widow of George Steel. Services were held at St. James' Church, Kingsessing, Philadelphia, on September 4th.

THOMPSON—September 2d, LOUISE THOMPSON, widow of John Thompson, aged 77. Funeral services were held at St. John's Church, Salem, N. J., on September 5th.

## MEMORIALS

### Cuthbert Frank Hinton

CUTHBERT FRANK HINTON, priest and doctor, entered into life eternal, August 29, 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 for evermore."

"Of your charity, pray for him."

### Cuthbert Ogilvie Sharpe Kearton

In loving memory of CUTHBERT OGILVIE SHARPE KEARTON, late rector of Grace Church, Waterford, N. Y. Died, September 6, 1927.

"The Eternal God is thy refuge and underneath are the Everlasting Arms."

### Edward W. Hutchins

In memory of EDWARD W. HUTCHINS, late senior warden of Trinity Church in the City of Boston.

Edward Webster Hutchins was elected a vestryman of Trinity Church in the City of Boston on March 28, 1907. He was chosen Senior Warden on April 2, 1917, and served till his death on June 23, 1929, in his seventy-eighth year.

The Wardens and Vestry wish to record their deep sense of loss in the death of their long-time friend and associate, Edward Webster Hutchins, the Senior Warden. He brought to the service of Trinity Church the same qualities of head and heart, the same faithfulness in the performance of duties assumed, that had earned for him the trust and confidence of clients and of courts, and had gained for him the highest honors of the bar in the gift of his professional brethren. He was deeply interested in all the religious and benevolent activities of the Church and parish, and supported unremittingly the hands of the clergy and other workers in the Church in their efforts to broaden the scope of its work and to carry on that work most effectively. He regarded and treated the funds of the parish as a high trust to be dealt with in accordance with the soundest business principles. In preparing the agenda for vestry meetings he was careful to omit no subject affecting even remotely the interests of the congregation or parish, consulting and working happily with the rector. All vestry meetings were carried on under his leadership with dignity and without haste. He held strong opinions without being opinionated. He was always considerate of the views of others. To work with him was a joy. His share in the oversight and upkeep of the notable structure so widely known as Trinity Church was at once a source of pride and of peculiar solicitude to him, even when failing health and strength made such oversight difficult. He was genial, he was friendly, he did good unostentatiously, in every walk and association in life he was the Christian gentleman.

The Wardens and Vestry extend to his wife and children their sincerest sympathy and share their pride in his noble and self-sacrificing life.

July, 1929.

### Thomas Goodman Perkins

In loving memory of my husband, THOMAS GOODMAN PERKINS, who entered into life eternal, September 18, 1927.

"Of your charity pray for the repose of his soul."

## MAKE YOUR WANTS KNOWN

THROUGH

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OF

THE LIVING CHURCH

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

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

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

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

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

POSITION OFFERED

MISCELLANEOUS

WANTED — ORGANIST-CHOIRMASTER. To take charge November 1st. Mixed choir. Salary \$1,200. Good room and board may be had for \$45.00 a month. Write all in first letter. Address, PAUL D. BOWDEN, Warrenton, Va.

POSITIONS WANTED

CLERICAL

AN ULTRA CONSERVATIVE PARISH IS desired by an innately and liberally cultured Manhattan priest. Although charmingly situated with cordially disposed parishioners, he is convinced of richer service with a congregation of comprehension and in sympathy with his type. Address, B-449, LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN DESIRES TO BRANCH OUT into a larger field of Church usefulness. A.B. degree from Carleton College. 38 years, single. Now assisting in a New York parish. Address, D-439, care of THE LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN, A MODERATE, NEAR 40, extempore preacher, now teaching, desires work as locum tenens. Prefers six months or more. Address, C. A.-445, care LIVING CHURCH, Milwaukee, Wis.

MARRIED PRIEST, WITHOUT CHILDREN, desires work in community where wife can conveniently work for degree. Good experience. Especially successful with young people. Address, C-455, LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC CHURCHMAN, DESIRES change October 1st. Married, two children. B. S. degree from University of Minnesota. Two years' experience in rural work. R-447, LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES CURACY OF NOT MORE than three missions. Minimum, fifteen hundred and rooms. Bishop commends. September. M-444, care of LIVING CHURCH, Milwaukee, Wis.

PRIEST-ORGANIST WISHES POSITION, mixed or male choir. Thoroughly experienced and successful in training and organ work. Box F-452, LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES SUPPLY WORK. AVAILABLE for next two months. Preacher, musical, willing to conform to established custom. Box D-453, LIVING CHURCH, Milwaukee, Wis.

PRIEST DESIRES POSITION AS ASSISTANT. Hard worker, musical, sound Churchman. Box G-451, LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

DIETICIAN, BY A LADY OF EXPERIENCE, education, and training in Columbia University, New York City. School preferred. Address, D-448, LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED ORGANIST AND CHOIRMASTER available. English trained. Boy choir or mixed. Recitalist. Communicant. Excellent references. Address, T. WILLIAM STREET, 312 Coburn Ave., Morgantown, W. Va.

EXPERIENCED SUCCESSFUL ORGANIST, choirmaster wants position immediately. Churchman, devoted constructive worker. Male or mixed choirs. Broadcasting experience. Character, ability, references the best. Write now. CANTOR W-454, LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER DESIRES change. Good organ desired. Address, F. R.-450, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, CHURCHMAN, desires position. Cathedral trained; exceptional qualifications and experience. Brilliant player; fine accompanist. Expert trainer-director, boy and mixed choirs. Capable, ambitious. Recitalist. Highly recommended. ARTHUR EDWARD JONES, 6617 Ogontz Ave., Philadelphia, Pa.

UNLEAVENED BREAD

ST. MARY'S CONVENT, PEEKSKILL, NEW York. Altar Bread. Samples and prices on request.

VESTMENTS

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

ST. CHRISTOPHER'S GUILD, INEXPENSIVE Gothic vestments, will reopen October 1st, with some imported materials. 25 CHRISTOPHER ST., New York.

CHURCH LINEN

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

LENDING LIBRARY

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

THE NAZARENE LENDING LIBRARY OF Literature on Christian spiritual healing. Only return postage asked. For information address, SECRETARY, SOCIETY OF THE NAZARENE, Mountain Lakes, N. J.

MISCELLANEOUS

WANTED — OLD ENVELOPES FROM letters written before 1875. Highest prices paid for envelopes with patriotic designs used during Civil War. Old stamps purchased. GEORGE HAKES, 290 Broadway, New York.

CHURCH LITERATURE FOUNDATION, INC.

THE 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 interests 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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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

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.

HEALTH RESORT

ST. ANDREW'S REST, WOODCLIFF LAKE, N. J. Sisters of St. John Baptist. For women recovering from acute illness or for rest. Private Rooms \$10-\$20. Age limit 60.

FOR RENT

THE RETREAT HOUSE AT ROCK POINT, Vt., is now open all the time, and guests are welcome in groups or individually. Rates are moderate. Consult HOSTESS. Student groups and retreats for laymen can be arranged for, and are especially welcome.

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 Intercession 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, 8:00 A.M. Children's Mass: 9:15 A.M. High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction, 7:00 P.M. Work Day Services: Mass, 7:00 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M. Confessions: Saturdays, 4:00-5:30, 7:30-9.

Massachusetts

Church of the Advent, Boston Mt. Vernon and Brimmer Sts., near Esplanade REV. SPENCE BURTON, Superior, S.S.J.E. Priest-in-charge Sundays: 7:30, 8:15, 9:00 Low Masses (last with hymns, for children). Matins, 10:15. Solemn Mass, with sermon, 10:30. Solemn Evensong and Sermon, 7:30. Week-days: Mass, 7:30; Matins, 9:00; Evensong, 5:00. Thursdays and Holy Days second Mass 9:30. Confessions, Saturdays 3:00 to 5:00 P.M., and by appointment.

Church of St. John the Evangelist, Boston Bowdoin Street, Beacon Hill (The Cowley Fathers) Sundays: Low Mass and Holy Communion, 7:30 and 9:30 A.M. High Mass and Sermon, 11 A.M. Daily Low Mass, 7 A.M. Extra Mass, Thursdays and greater Holy Days, 9:30 A.M. Confessions: Saturdays 3 to 5 and 7 to 9 P.M. Church open daily from 6:50 A.M. to 6 P.M.; Saturdays until 9 P.M. The Mission House, S.S.J.E., 33 Bowdoin St. Telephone: Haymarket 6232.

Minnesota

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

New York

Cathedral of St. John the Divine, New York City 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, 10 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.

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

## CHURCH SERVICES—Continued

## Pennsylvania

## S. Clement's Church, Philadelphia

20th and Cherry Streets

REV. FRANKLIN JOINER, Rector

Schedule during alterations to the property. Sunday: Low Mass at 7:00, 8:00, and 9:15. High Mass and Sermon at 11:00. Sermon and Benediction at 8:00. Daily: Low Mass at 7:00 and 9:30. Fridays: Sermon and Benediction at 8:00. Confessions: Friday and Saturday, 3:00 to 5:00; 7:00 to 9:00 P.M. Priest's telephone: Rittenhouse 1876.

## RADIO BROADCASTS

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

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

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

**W**EBR, BUFFALO, N. Y., 1310 KILOCYCLES (223.9). 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. Crossin.

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

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

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

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

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

**W**TAQ, 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.

## SISTERS OF THE HOLY NATIVITY

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

## RETREAT

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

## BOOKS RECEIVED

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

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

*The Scofield Reference Bible.* The Holy Bible containing the Old and New Testaments, Authorized Version, with a New System of Connected Topical References to all the Greater Themes of Scripture, with Annotations, Revised Marginal Renderings, Summaries, Definitions, Chronology, and Index, to which are Added Helps at Hard Places, Explanations of Seeming Discrepancies, and a New System of Paragraphs. Edited by the Rev. C. I. Scofield, D.D. New and Improved Edition.

American Bible Society, Bible House, Astor Place, New York City.

*One Hundred and Thirtieth Annual Report of the American Bible Society, 1929.* Together with a List of Auxiliary and Co-operating Societies, their Officers, and an Appendix.

Thomas Y. Crowell Co. 393 Fourth Ave., New York City.

*Twelve Royal Ladies.* By Sidney Dark, author of *Twelve Bad Men, Queen Elizabeth, The Story of the Renaissance*, etc. With portraits by Mabel Pugh. \$3.00.

The John Day Co., Inc., 386 Fourth Ave., New York City.

*Mariborough: The Portrait of a Conqueror.* By Donald Barr Chidsey. \$3.50 net.

Minton, Balch & Co. 11-17 East 45th St., New York City.

*The Shepherd of Jerusalem: The Story of Reuel the Strong.* By Morris H. Turk, author of *They Live—and Are Not Far Away.* \$1.00.

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England.

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

*The Sower: A Study of the Parable of Parables.* By the Rev. Charles C. Bell, M. A., preacher of York and canon residentiary. \$1.80.

## PAPER COVERED BOOKS

A. R. Mowbray & Co., Ltd. 28 Margaret St., Oxford Circus, W. 1, London, England.

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

*English Sects: An Historical Handbook.* By Arthur Reynolds. \$1.00.

*A Boy's Prayers.* A Pax Book. 60 cts.

*The New Spirit in Anglo-Catholicism.* By Francis Underhill, M.A., warden of Lid-don House. 60 cts.

## PAMPHLET

Rev. Herbert C. Merrill, 307 Slocum Ave., Syracuse, N. Y.

*Survey Report of Church Work Among the Deaf in the United States, 1929.*

## PLAY

The Faith Press, Ltd. 22 Buckingham St., London, W. C. 2, England.

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

*Stella Mundi.* A Nativity Play. By C. L. Oakden. With Music Written and Arranged by Robert T. White. 60 cts.

## INFORMATION BUREAU



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

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

**A**DVERTISERS in THE LIVING CHURCH are worthy of your consideration when making purchases. If you desire literature from anyone who is not advertising in this publication, write his name and address, or the name of the product in which you are interested, and we will see that you are supplied.

Address INFORMATION BUREAU, THE LIVING CHURCH, 1801-1811 Fond du Lac Ave., Milwaukee, Wis. Enclose stamp for reply.

## FALL PROGRAM OF CHRIST CHURCH, LITTLE ROCK, ARK.

LITTLE ROCK, ARK.—Commencing with the first Sunday in September, Mrs. Effie Cline Fones took charge of Christ Church choir, Little Rock, and Miss Martha McAninch became the organist. On the 11th, Miss Lynette Guisecke took up her duties in Christ Church as educational secretary and leader of young people's work.

The rector of the parish, the Rev. Dr. W. P. Witsell, has outlined quite a full program for the fall. First, on September 8th, there was a special corporate Communion for all the boys and girls of Christ Church who were going away to school this fall. In addition to the service the rector gave a brief parting message, and the service in the church was followed by a breakfast in the parish house.

Rally Day in the Church school has been set for September 22d, when all officers, teachers, and pupils will have a special service in the church at 9:30 A.M. Also that morning at 7:30 there will be a corporate Communion for the officers and teachers of the school.

Throughout the following week, from the 23d to the 28th, there is to be a Church School Teachers' Institute held in the parish by Miss Annie Morton Stout, who is an expert in that line and is borrowed from the department of Sewanee. Teachers and workers from outside the city are invited to attend.

On October 4th a banquet for all young people of Christ Church parish between the ages of 14 and 25 will be held in the parish house. At this time the program for the young people for the fall and winter will be explained. On the 6th a special rallying service for the entire congregation will be held. The vestry is to address a letter to the congregation urging their full attendance at this service, when the rector will explain to the congregation the program for the year.

From September 15th to October 20th is a period set aside for the preparation of a special series of services to be held in the church by Bishop Capers of West Texas. The dates for the mission are October 20th to the 27th. Every day during the week there will be two services in the church, one in the morning and one at night. Members of the Church in other towns, as well as the people of Little Rock generally, will be welcome to come to these services.

November 1st to the 24th is the period of preparation for the Every Member Canvass. And a further essential part of the program is the steady and enthusiastic working toward the goal of increased activity and enlarged membership of the Church school, and the various clubs and leagues of the parish.

## ST. DUNSTAN'S CHOIR SCHOOL OPENS SEPTEMBER 16TH

PROVIDENCE, R. I.—St. Dunstan's Choir School, Providence, will open on September 16th, a year in advance of the date originally set. Twenty-four boys chosen for their scholastic standing, regardless of denomination, will attend. These will sing at two services on Sunday, either at St. John's Cathedral or at St. Stephen's. Small classes with a large amount of individual instruction are planned, the course of study including history of Church music, complete musical theory and choral technique. The Rev. Walter Williams is the rector, and Roy W. Howard is headmaster.

## Festival of Music and Drama at Canterbury Cathedral Well Supported

### Delay in Proposed Sacristy for Abbey—Fr. Vernon Joins Roman Catholic Communion

The Living Church News Bureau  
London, August 30, 1929

THE CANTERBURY CATHEDRAL FESTIVAL of music and drama, which was held throughout last week, was well supported, and the venture appears to have been entirely justified. It owes its promotion mainly to the efforts of the former dean, Dr. G. K. Bell, now Bishop of Chichester, but the new dean, Dr. H. R. L. Sheppard, has most cordially coöperated in the arrangements. It will be remembered that last year Canterbury Cathedral was the scene of John Masefield's nativity play, "The Coming of Christ," and in pursuance of the desire to recover the old associations of the cathedral, which inspired art of all kinds, the dramatic side of this year's festival was marked by the presentation of two plays. "Everyman" was performed by the Norwich players in the open air outside the west door of the cathedral; and "The Tragical History of Dr. Faustus," by Christopher Marlowe, was given in the chapter house. Marlowe, by the way, was born in Canterbury, and educated at the King's School.

How well the arrangements suited the purpose was seen in the fact that a great part of the large audience at both performances was evidently casual; that is, it consisted of the country holiday-makers of the district, who were fortunate in having the opportunity which the festival offered. The audience was not, however, casual in its attitude toward either the music or the play; both were listened to in that complete silence which is reverence.

The whole of the music of the festival was under the control of Adrian Boult. The chief concerts were given in the nave by the B. B. C. Symphony Orchestra, joined on Tuesday and Thursday by a Kent chorus of 250 voices. The program was of an exceptional quality, with an admirable representation of both the modern and the older masters: Elgar, Delius, Parry, Vaughan-Williams, among others, as well as Bach, Beethoven, Brahms, and Wagner, to name only those represented by two or three works; the choral works included the Cantata *Sleepers, Wake* and the Grail scene from *Parsifal*. A special feature was the performance of Holst's *Planets* on Wednesday, conducted by the composer. There were also chamber concerts at night in the chapter house (giving Schubert's Octet and Dvorak's Sextet), and serenades in the cloisters.

#### DELAY IN PROPOSED SACRISTY FOR ABBEY

The Dean of Westminster has, after all, acceded to the request for further delay in the matter of the proposed sacristy at the abbey. He promises further investigation of possible schemes, and says that the one desire of the chapter is to adopt the best possible way of dealing with the problem that confronts them. This decision of the authorities suggests that their acceptance of the site on the east side of the north transept is not irrevocable, even at this late stage in the history of the project. Dr. Foxley Norris has stated that a leading article in the *Times* had "definitely

altered the whole situation." However, the problem of finding necessary accommodation for the needs and activities of the abbey remains, and it has yet to be shown by the objectors that they have any better proposal to make than the project decided upon by the abbey authorities, who may at least be trusted to form a sane judgment without embarking upon a campaign of reckless vandalism.

#### FR. VERNON JOINS ROMAN COMMUNION

It has been known for some time past by the members of the Society of the Divine Compassion, at Plaistow, that Father Vernon was contemplating submission to the Roman communion. He had, in consequence, been relieved of ordinary work in order that he might have time to reflect on his position before coming to a final decision. He has now announced his defection from the Church of his baptism and of his twenty years' ministry, and, to the great loss of the Anglican communion, has decided to attach himself to the Roman Catholic Church. Father Vernon (the Rev. Vernon Cecil Johnson) graduated from Trinity College, Oxford, and then went to Ely Theological College. He was ordained in 1910, and was for a time curate at St. Martin's, Brighton. He became a member of the S. D. C. in 1924, and since then has been widely known as a powerful preacher, with a wonderful gift of appeal, crowded congregations being the rule wherever his missions were held. One can only wish him well, and, while regretting the parting, remember with gratitude the inspiration of his teaching, and pray for his continued usefulness in his new sphere.

#### PLAN MEMORIAL FUND FOR HENRY P. LIDDON

The centenary of the birth of Henry Parry Liddon was reached last week, and in celebration of the event it is proposed to raise a memorial fund which shall take a twofold form: the formation of a Liddon exhibition at St. Edmund Hall, Oxford, where as vice-principal Liddon laid the foundation of his Oxford fame; and the establishment of a centenary fund for furthering the work of Liddon House, founded to perpetuate the memory of Dr. Liddon in London. Both purposes are designed for the assistance of young men. The one has in view the urgent problem of those who ought to be swelling the ranks of ordinands in the older universities, but are prevented by lack of the financial means necessary; the other has in view those who, after leaving school or university, go to work in London in various professions, and the need they have of religious guidance and friendly counsel.

In September, *A Centenary Memoir* will be published by Messrs. Mowbray. It is edited by the principal of St. Edmund Hall, and contains recollections of Dr. Liddon by Bishop Talbot, the Bishop of Oxford, who writes on Dr. Liddon at Christ Church, and Dr. Darwell Stone, who contributes some memories of Liddon as a preacher. I am asked to say, for the information of American readers, that donations to the memorial fund may be sent to the treasurer at St. Edmund Hall, Oxford, or to the treasurer at Liddon House, 24, South Audley street, London, W. 1.

#### IMPROVEMENTS OF CHURCH DAY SCHOOL

The National Society has just published a pamphlet which contains a short account

of what is being done today in the improvement of Church of England day school buildings. Particulars and illustrations of various schools are given. St. Margaret's, Whalley Range, which has a history of fifty-five years, and includes a boys', a girls', and an infants' school, as well as a central school, has been enlarged four times. A new school is being built in place of St. John's Old School, Pemberton. Keble Memorial School has been completed at a total cost of £5,800, and another newly-erected village Church school is Stow St. Mary, Essex. The Boys' National School, Lancaster, was remodelled last year, and the school of St. Anne, Royton, a central school, was built during the war on the site of a demolished slum at a cost of £12,000. A new school costing over £11,500 has taken the place of the condemned building at Eccleshall, while at West Hartlepool £17,000 has been spent on the fine new buildings of St. Aidan's School. "All over England," the pamphlet concludes, "schools have been put in order to meet necessary requirements, senior Church schools have been built, and other departments improved. Many more Church schools are needed, and, especially at this time, new schools in the vast newly-developing housing areas surrounding our large towns. Here, there will be nothing but council schools, if we do not first build Church schools."

The Studdert-Kennedy Memorial Fund is progressing very favorably, and it is confidently anticipated that the £7,000 aimed at may be exceeded. The American committee which undertook to raise \$10,000 (about £2,000) has already collected \$12,000. It is certain that, from the funds available, substantial help will be given to Mrs. Studdert-Kennedy and her children.

GEORGE PARSONS.

#### WESTERN NEW YORK TO ELECT BISHOP COADJUTOR

BUFFALO, N. Y.—The Bishop of Western New York, the Rt. Rev. David Lincoln Ferris, D.D., has issued a call to the parishes for a special meeting of the diocese to be held at St. Paul's Cathedral, Buffalo, on Tuesday, October 29th, for the purpose of electing a bishop coadjutor and transacting such other business as may properly come before the convention.

Since the vote in favor of division of the diocese at the last convention, and the resolution to hold this special convention, a majority of canonical consents for the election of a bishop coadjutor have been received from the bishops and the standing committees of the Church. There will be a celebration of the Holy Communion in St. Paul's Cathedral on the 29th at 9:30 A.M., immediately after which the convention will organize and proceed to an election of a bishop coadjutor.

#### NEW PARISH HOUSE PLANNED AT GRANITE CITY, ILL.

GRANITE CITY, ILL.—Ground has just been broken at Granite City for the new parish house for St. Bartholomew's Church. Probably no city in the diocese offers a more promising outlook for the Church than does Granite City. The Rev. F. W. Burford, in charge, is most enthusiastic over the outlook. The diocese recently presented him with a new Ford coach to assist him in his work in this city and in the care of the missions at Granite City and at Glen Carbon.

## Bishop Manning of New York Visits Training Camp at Plattsburg, N. Y.

Churches Benefit in Will of William R. Stewart—Sermon Excerpts—Other Items

The Living Church News Bureau  
New York, September 7, 1929

ON WEDNESDAY, AUGUST 28TH, AT THE invitation of the Commanding General of the Second Corps Area, the Bishop of New York visited the Citizens' Military Training Camp at Plattsburg, coming over from his summer home at Mount Desert, Me. During the day he made three addresses to the men, at 1 o'clock to the officers of the camp, at 3 to the men on special duty, and at 5 o'clock to the whole battalion on the parade ground. There were 2,800 men at the camp, a group representative of all walks of life, providing in its fellowship, the Bishop declared, a great educational agency and a most important influence for the training of character and the development of manhood and of citizenship.

Bishop Manning is expected back in New York City on Tuesday, September 17th.

### BEQUESTS MADE TO LOCAL CHURCHES IN WILL OF WILLIAM RHINELANDER STEWART

In the death of William Rhinelander Stewart which occurred last Wednesday, the community lost a distinguished citizen, generous philanthropist, and devoted Churchman. Mr. Stewart, who was in his 77th year, had been treasurer and junior warden of Grace Church during the past twenty years. The funeral was held at Grace Church yesterday afternoon, the rector, the Rev. Dr. W. R. Bowie, officiating, assisted by the Rev. D. S. Stark, vicar of Holy Trinity Church, St. James' parish.

In his will Mr. Stewart made a bequest of \$50,000 to Grace Church, and one of \$10,000 to St. James' parish for the use of Holy Trinity (the Rhinelander Memorial) Church. Also in the will appeared the somewhat unusual mention of the disposal of the Stewart pew in Grace Church, the same being left to his son, W. R. Stewart, Jr.

### SAID IN SERMONS

The Rev. Dr. C. K. Gilbert, executive secretary of the diocesan social service commission, preaching last Sunday at the Church of the Ascension: "We are seriously persuaded that something is wrong with the times in which we are living. In our alarm and despair we cast about for some new movement, some new agency that will bring us to our senses. The one hope of the world of our day, of the world of any day, is the religion of the Incarnation which God revealed to us and embodied for us in the person of the ever-living Christ."

The Bishop of Nebraska at St. Thomas' Church: "It is my opinion that in moral values American civilization reached its climax some sixty-five years ago. Continuing in our history you will find the great names of the country stand for different things, such as greatness because of the size of fortunes. Today we worship the biggest building, the biggest bank, the biggest airplane, the biggest Easter offering."

The Bishop of Colorado at the Church of the Incarnation: "History has demon-

strated that when the clergy are given a dominating influence in politics or economics the Church comes out weaker, and the State no better for the interference. The Church of Jesus Christ has no aptitude for any other job than to produce holy men, devout women, and winsome children, which is the most difficult task in the world and the most essential."

### SACRED HEART SHRINES

There is sometimes objection made to the placing in our churches of statues of the Blessed Virgin and to the erection of shrines in her honor, mistaken opinions of the motive holding that all such take from the honor the Christian should give to our Lord. That objection cannot be made to the statues and shrines of the Sacred Heart of Christ which are becoming popular in some of our parishes. The Sacred Heart, symbolic of the love of Christ, affords a devotion of strong and wide appeal.

Among such recently placed in local churches are those at St. Ignatius' and at the Church of St. Mary the Virgin. The one in the latter place of worship occupies a shallow recess in the south aisle. Life-size in dimension, conservative and rich in its coloring, the figure of Christ is striking and appealing in its simplicity. At St. Ignatius' Church the shrine is just to the left of the sanctuary arch. A decided devotional significance is evident in the lighted candles before the statue, a figure of the Saviour vested as a priest with hand uplifted in blessing.

### CONCERN FOR JEWISH YOUTH

That leaders among the Jewish people are as much concerned as are Christians in presenting spiritual ideals before the youth of today is seen in the recent organization of the American Synagogue of New York. Rabbi Marius Ranson, director of the new work, states that this is a protest against the autocratic methods of the synagogue and as such will carry on under the American principle of democracy. More clearly expressed, this means the application of the forum principle, "the freedom of the pew," where the congregation will be expected to discuss at each service the content of a brief sermon. The directors of this venture claim that the absence of young people from synagogue services is an expression of contempt for the service "because it suppresses individuality and degrades personality." A number of prominent Jewish citizens are sponsoring the new synagogue movement and have arranged to hold their services at Pythian Temple in West Seventieth street.

### ITEMS

Very few local rectors will preach in their own pulpits tomorrow. Perhaps it has been the hottest weather of the summer that is extending the usual vacation period. So far as newspaper notices tell, only at St. Luke's and at St. Mary the Virgin have the rectors returned, but of course a number of others are back. Dr. Delany ended his vacation with the close of August, having spent the summer in France and Switzerland, and with what seemed a business-like precision resumed his duties on Sunday, September 1st.

The Rev. Joseph Titus, who has been

acting rector of the Church of the Epiphany, Lexington avenue, during the absence abroad of the Rev. William T. Crocker, is leaving New York to go to Baltimore where he will serve as acting rector at Grace and St. Peter's Church, an important parish which has been vacant since the resignation a year ago of Dr. Abbott, now the Bishop of Lexington.

At All Saints' Church, Henry street, beginning tomorrow the two morning services at 8 and 10:30 will be omitted in favor of a sung Eucharist at 9:30. A painting of the thorn-crowned Christ, executed by Mrs. Katharine G. Carnahan and given to the church by her daughter, will be unveiled. Also to be used for the first time are an altar gong and a statue of the Sacred Heart.

One of the unusual holiday trips of the summer, and it would seem one of the unusually worthwhile ones, was that given some 250 men and women who are now workers in the repair shops of the Goodwill Industries. It is said that the day provided for them at Indian Point was probably the only vacation most of them will ever have. These are people who, because of misfortune or mistake, were once thought to have been cast permanently in the human discard, but owing to the beneficent influence of the Goodwill Industries they have gradually found their way back to new courage and self-respect. Our city mission society cooperated in making this event the happy success it is reported to have been.

HARRISON ROCKWELL.

### ORDER OF SANGREAL CROSSES TO BE PRESENTED

CHICAGO—On Holy Cross Day, September 14th, at 9:30 A.M., the honor crosses of the Order of the Sangreal, awarded at the meeting of the Grand Chapter in Racine on July 4th, will be blessed at St. Stephen's Church, Chicago, birthplace of the order.

These crosses will go round the world. One goes to Bishop McKim, in Japan. One to the Rev. Dr. Grafton Burke, in Alaska. The Bishop of London will present a cross to Prebendary Wilson Carlile, in St. Paul's Cathedral, London, on All Saints' Day.

The cross for the Rt. Rev. Arthur Selden Lloyd, D.D., Suffragan Bishop of New York, will be presented in the Cathedral of St. John the Divine, New York, at Evensong on All Saints' Day, Friday, November 1st, by the Rev. Dr. M. B. Stewart, of the General Theological Seminary, one of the organizers of the order.

Bishop Shaylor of Nebraska will present the cross to the Rev. Dr. John A. Williams of Omaha. Bishop Burleson of South Dakota will give the cross to Mrs. Dora Vannix, of Moe Hospital, Sioux Falls, at a special ceremony in the cathedral. Bishop Rowe will deliver his cross to Dr. Burke in far-away Alaska. Bishop Gravatt of West Virginia will perform the same office for Archdeacon B. M. Spurr of Moundsville.

In accordance with the regulations of the Community of St. Mary, which forbids its members to accept any token or reward, Sister Mary Veronica has declined the award.

One cross already has been conferred, that for the Rev. Philip de Loria, of Lake Andes, S. D. Because the Indian convocation of South Dakota took place shortly after the voting of the awards, it was thought best to present the cross in the presence of the Indians attending.

## Church at Marblehead, Mass., Shares in Anniversary Celebration of New England

### Unique Organization in Church at West Somerville—Companions of Holy Cross Meet

The Living Church News Bureau  
Boston, September 7, 1929

**T**ERCENTENARY CELEBRATIONS ARE THE order of the day in the old towns and cities of Massachusetts, and Marblehead is one of the number. St. Michael's Church, which is said to be the second oldest Anglican church in the country, was the goal of many visitors, for it was built in 1714 from materials brought from England. There is a curious chandelier which was given by John Eldredge, Esq., of Bristol, England, which is still used on special occasions. The church bell now in use was remodelled by Paul Revere after it had been cracked by the wild ringing at the time of the Declaration of Independence. The second rector of St. Michael's, the Rev. David Masson, was the clergyman who, in Virginia, married George Washington to Martha Custis. Those familiar with New England know how the old family names linger down the centuries and will not be surprised that Mrs. Myles Standish was one of a reception committee which, clad in Puritan costume, gave a welcome to the historic precincts. The week end at the close of August was the time chosen for a review of Marblehead's colorful past.

Tomorrow, September 8th, is the 300th birthday of self-government in New England. A brief historical note is to the effect that on September 8th, 300 years ago, stockholders of the Massachusetts Bay Company at a meeting in England voted to transfer the charter and government of the company from England to New England. Some Puritan gentlemen, led by John Winthrop, had previously agreed to remove to the colony if the charter and government should be moved to it—so that the action taken on the eventful September 8th led to a great emigration of Puritans to the new world, a trading company became a self-governing body politic, and the commonwealth of Massachusetts was founded.

Salem will take the observance of this 300th birthday tomorrow, for the plantations at Salem had been affected by the transfer. Three of the clergymen of the city of Salem have prepared the program in detail and one of them is the Rev. Cornelius P. Trowbridge, rector of Grace Church.

#### UNIQUE ORGANIZATION IN CHURCH AT WEST SOMERVILLE

Ten young men have been serving as sanctuary guards with the Rev. Francis L. Beal, rector of St. James' Church, West Somerville, for the past four years, and there is a very close tie between them and their rector. Their ages are nineteen years and over. A group of younger boys in their early teens are probationers for membership in the older organization, and they are known as temple servers. Each group has its rule of life, its collect, and service of corporate Communion. The watchword for the guards is Dependability, and that for the servers is Reverence. Each group has also its color and its bronze medal, and each is a joy and a comfort to the Rev. Mr. Beal, who de-

vised this way of binding to the service of the Church the affections and loyalty of its oncoming manhood. The two groups are a signal part of the worship in that parish; they have a special ritual of admission; they solemnly make a renewal of their vows at the celebration of the Holy Communion on Advent Sunday.

Definite duties are assigned in rotation and the sight of vigorous youth so gladly assuming responsibility has proved itself a help to the rector and the inspiration to the congregation, while the boys and young men enjoy and benefit by the friendly and sustaining bond.

#### CONFERENCE OF COMPANIONS OF HOLY CROSS

The annual ten days' conference of the Companions of the Holy Cross, held in Adelynrood, South Byfield, followed a very carefully compiled program. After

Mrs. Sessions had presented her subject, the Objectives of Society; the Good Life in Terms of Human Relationship, Deaconess Lloyd read her paper on The Value of the Individual; His Right to Normal Physical, Mental, and Creative Activity. Then came a consideration of the working of the Christian social ideal in history, beginning with the apostolic and primitive period, and continuing to the reaction from individualism and the present time. Many other papers were read and discussed.

The summer calendar of the activities at Adelynrood had announced that the Rev. Fr. Williams, S.S.J.E., would conduct the retreat in connection with the Companions' conference. Fr. Williams' engagements were altered early in the summer, and he went to Colorado, while the Rev. Fr. Hoffman, S.S.J.E., kindly officiated in his stead at Adelynrood.

The Young Women's Conference at Adelynrood closed last Tuesday, after meeting for five days. Miss Bertha Bigelow was the chairman.

ETHEL M. ROBERTS.

## Head of Canadian Church Army Urges Need Of Lay Evangelism at Chicago Conference

### Outline Every Member Canvass Program—Improved St. Alban's School to Open

The Living Church News Bureau  
Chicago, September 7, 1929

**S**PIRITUAL PROGRESS IS NOT KEEPING pace with material progress, Captain Arthur Casey, head of the Church Army in Canada, declared at the opening session of a two-day conference on personal evangelism at the Church of the Epiphany, Friday night. He urged the need of lay evangelism as a cure for the complacency into which he said the Church has found herself.

"The commercial life of America is thrilling," said Captain Casey in his opening address. "It has and is making great strides of progress. Great educational advances also have been made. But is the spiritual life of America at the high water mark which business and education have attained? If numbers are anything, I am afraid it is not.

"Last Sunday, at the large church which I attended, there were fifty-three in the congregation. Coming out of church, I noted that down the street a few blocks crowds were swarming into a motion picture theater. The theater was crowded to overflowing. You may have your wonderful churches, and great preachers and excellent choirs, but these are not accomplishing all that they could as long as the congregation is not what it should be. Thousands of Church members, I am certain, have drifted away from the Church and are today floundering. They are not antagonistic to the Church; they are merely indifferent. And it is the job of the laymen to see to it that these indifferent and complacent Church men and women are brought back."

The modern business man seems to be too engrossed in making money and furthering his material condition to be greatly interested in religion, in the opinion of Captain Casey. He said every Churchman is an evangelist, with a definite responsibility in his relation to the Church.

Captain Casey set forth four requirements of an evangelist: He must have had

an experience, must have a message, must be willing to make a courageous confession of his faith, and must realize the value of a human soul.

Revival of the family altar and family devotions was one of the suggestions offered by Captain Casey as a remedy for present-day conditions. "Every man out of Christ is a man in need," he said. "The Church in Chicago will be stronger when every layman gets on his knees, reads his Bible, and then goes out and takes the message to others."

Captain Earl Estabrook gave an encouraging report of conditions among young people of the Church. He disputed the reports of a falling-off of interest among the youth and said he finds instead an awakened interest in young people's societies and fellowships wherever he goes.

The conference continued Saturday afternoon. Saturday evening a demonstration of the out-door Church Army services was given in Jefferson Park near Epiphany Church. This marked the opening of a week's mission to be conducted by Church Army representatives in Jefferson Park and at the Epiphany. A children's mission also will begin Sunday morning, under direction of Cadet Walter Clews, and services will be held each afternoon during the week.

The conference was attend Friday night by seventy-five clergy and laity. It was sponsored by the Brotherhood of St. Andrew, cooperating with the Rev. John F. Plummer, rector of Epiphany Church.

#### OUTLINE EVERY MEMBER CANVASS PROGRAM

Plans for the annual canvass on behalf of the Church's program are outlined in a letter sent to all parish chairmen of the diocese by the Rev. Dr. George Craig Stewart, chairman of the department of ways and means, and the Rev. Dr. Edwin J. Randall, diocesan secretary. Parochial conferences on the program, special emphasis upon the principle of tithing and proportionate giving, and a two-day conference of parish chairmen at Taylor Hall, are among the features planned.

"While our immediate objective is to

secure as many and as large contributions as possible for the work of the program, nevertheless we should all keep in mind the larger goal; that is to carry on a constructive plan of education among the people of the diocese, so that they will not only give more generally and generously but will do so on the basis of greater intelligence as to the work itself, a wider vision of the task of the Church, and a deeper personal consecration. This whole purpose should be kept in mind by every parish chairman and his co-workers. The program of the Church is nothing more or less than the work of our Lord committed to His Church, expressed in terms of need and opportunity and resources.

"To this end, we urge: that great care be used in choosing your helpers; that careful plans be laid for reaching every member of your parish and securing from every member a personal and definite response; that careful attention be given to the training of every canvasser for pledges; that every canvasser have an intelligent understanding of the program of the diocese and National Council, and have in mind the basic principles of good salesmanship; that every canvasser be provided with the general Church program; that every parish and mission have a conference for the formulation of a definite local program for the year; that every parish and mission hold a one- or two-day conference on the program; that emphasis be laid upon the principle of tithing and proportionate giving; that special prayers for the program be offered at the services of the Church, and that every parish and mission observe the Day of Intercession, St. Andrew's Day, November 30th."

The conference of parish chairmen will be held at Taylor Hall, Racine, October 11th to 13th. The Rt. Rev. Middleton S. Barnwell, D.D., Bishop of Idaho, will be the leader.

#### THE REV. T. B. FOSTER TO RETIRE

The Rev. Theodore B. Foster, registrar of the diocese and priest in charge of the Church of Our Saviour, Elmhurst, has announced his retirement on October 1st. At that time he expects to return to his former home at Rutland, Vt., where he was rector of Trinity Church from 1896 to 1902.

The Rev. Mr. Foster's ministry has extended over a period of forty-seven years, twenty-three years in the diocese of Chicago. In 1913, he succeeded Dr. Francis J. Hall as professor of dogmatic theology at the Western Theological Seminary. He retired from the seminary staff a year ago. From September, 1923, to the present time, he has served as priest-in-charge of the Church of Our Saviour, Elmhurst. He has been registrar of the diocese since 1913.

Bishop Anderson has named the Rev. Prof. Percy V. Norwood of the seminary staff as acting registrar of the diocese.

#### ST. ALBAN'S SCHOOL OPENS SEPTEMBER 16TH

St. Alban's School, Sycamore, opens its fortieth year September 16th, following extensive repairs and improvements made during the summer months. Approximately \$40,000 has been expended during the last two years at St. Alban's on improvements and additions.

The work done this summer includes thorough renovation of the school buildings. The older buildings have been painted. Waterman Hall has been completely redecorated, new plumbing and electric wiring installed, and a new floor laid in the first and second stories. New furniture has been purchased for some of the rooms. A new boiler with mechanical stoker has been installed and new provision made for coal storage.

Prospects are favorable for a large enrollment at the school during the coming year, reports the Rev. Dr. Charles L. Street, headmaster.

#### CATHOLIC CLUB MEETINGS SCHEDULED

The program of the Catholic Club of Chicago has been worked out for several months and is announced by D. D. Doolittle, president. The September meeting was scheduled for Monday night, September 9th, at St. Luke's, Evanston, with Dean White of Cleveland as the preacher. Other meetings scheduled are:

October 3d, at Calvary Church; the Rev. Dr. Francis J. Hall, preacher; the Rev. Alfred Newbery, instructor.

October 28th, at St. Peter's Church; Father Spence Burton, preacher; instruction by the Rev. F. J. Tromp.

November 14th, at St. Ann's Church; the Serbian Bishop of Chicago tentatively scheduled.

December 10th, Church of Our Saviour, Bishop Weller, preacher; instruction by the Rev. W. S. Pond.

Bishop Fawcett of Quincy has been scheduled to address the club in February.

#### NEWS NOTES

Bishop Griswold is expected to return home early next week. Further word from him states he is improving rapidly from his recent illness.

The Rev. Dr. George H. Thomas of St. Paul's, Kenwood, returned from a four months' tour of Europe this week and will give his reactions before the clergy's round table next Monday, September 9th.

In the recent statistical report of the diocese, under the heading of confirmations during 1928, no mention was made of St. Augustine's Church, Wilmette, the Rev. Dr. Hubert Carleton, rector. St. Augustine's reported fifty-seven confirmations. This places the Wilmette parish fifth in the point of confirmations for 1928, being tied in this respect with St. Barnabas' and with Grace Church, Oak Park.

#### CLOSE OF SUMMER SCHOOL FOR CHURCH WORKERS

FARIBAULT, MINN.—The Minnesota Summer School met for its ninth annual session at Shattuck School, Faribault, the week of August 25th, with a registration of about eighty.

A feature of the school was the course of lectures on Personal Evangelism conducted by Capt. Arthur G. Casey, director of the Church Army in Canada. Captain Casey, with the assistance of two Church Army cadets, conducted a demonstration open air service after the conference.

Bishop Moulton of Utah, in a course on The Romance of the Field, captivated the members of the conference with his presentation of the Church's approach to the problems presented in the missionary districts of Utah and Nevada.

The Very Rev. Victor Hoag, dean of Christ Church Cathedral of Eau Claire, Wis., conducted a devotional course on the Apocalypse for the entire conference.

A uniformly high level was maintained in the other courses led by Prof. R. J. Colbert of Madison, Wis.; the Rev. L. W. McMillin of Lincoln, Neb.; the Rev. Austin Pardue of Hibbing, Minn.; and Miss Elizabeth Baker of Yankton, S. D.

The Rev. Dr. P. E. Osgood's *Pulpit Drama*, Under Authority, was presented on the evening of August 30th under the direction of Miss Mary A. McKinlay.

The Rev. F. D. Tyner of St. Luke's parish, Minneapolis, was chaplain of the conference.

## BOOK CHATS

from Morehouse Publishing Co.

THE news of the defection of Father Vernon, S.D.C., who is reported to have made his submission to the Roman Catholic Church, will be received with sadness by the many American Churchmen who know him through hearing him preach in England or through his books, which have had a wide circulation in the United States. It is to be hoped that his change of allegiance will not dim his message to Churchmen, for his books are masterpieces of mystical and devotional writing, and reveal a spiritual fervor and joy that are lacking in many modern religious books.

SELF EXPRESSION (paper, 60 cts.; cloth, \$1.20; leather, \$2.80) is the title of Father Vernon's latest book. Of it the *Holy Cross Magazine* says: "Surely no one can read this book or any of the books he has written without seeing the secret of his attraction to all kinds of people. It is his intense sincerity, his extraordinary knowledge of human nature, and his burning love for souls." And the *Lutheran*, characterizing the book as "really remarkable," says: "Its language is simple, direct, powerful; its thoughts are penetrating, deep, vital; its spirit is beautifully Christian throughout. . . . A book that deserves to be studied and lived!"

"Real self-expression," Father Vernon writes, "must always be God-expression. And God-expression can only be attained by the surrender of ourselves in complete cooperation with the purpose of God. This, in turn, can only be achieved through prayer." This is the theme of the book, and in the course of it the author tells the reader in simple, convincing manner how to pray, and suggests some useful forms and guiding rules.

Of his earlier books, HAPPINESS (paper, 60 cts.; cloth, \$1.00; leather \$2.40) is addressed particularly to young people, consisting of a group of addresses delivered to young society people in the West End of London, printed just as they were spoken. As one reviewer said at the time of their publication: "Their appealing earnestness and directness outweigh any defects in literary style, and we hope that the little book may fall into the hands of more of the young people whom Father Vernon is trying to reach."

THE HEART OF RELIGION (paper, 60 cts.; cloth, \$1.00; leather, \$2.40) is a series of addresses on the Blessed Sacrament, "at once thoughtful, devotional, simple, and definite" (*Anglican Theological Review*). They are addressed especially to the scattered faithful who must worship in parishes in which the Church is seldom mentioned and the essentials of the Catholic Faith rarely, if ever, taught. "Once you understand the Church's teaching about the Blessed Sacrament," he says, "you are more or less independent of the personality of the priest."

The two foregoing books, HAPPINESS and THE HEART OF RELIGION, have been combined into one beautiful gift volume, handsomely bound in brown antique leather with gold lettering (\$4.00).

YOUTH AND THE OLDER GENERATION (25 cts.) is a paper-bound address by Father Vernon dealing with this important relationship.

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MILWAUKEE, WIS.

## Set Date for Consecration of Dean Taitt As Bishop Coadjutor of Pennsylvania

**St. David's Church, Radnor, Reaches  
215th Year—Church Institutions  
Benefit by Will**

The Living Church News Bureau  
Philadelphia, September 7, 1929

**A**TENTATIVE DATE FOR THE CONSECRATION of Dean Francis M. Taitt as Bishop Coadjutor of the diocese of Pennsylvania has been set for October 4th. Dr. Taitt, for many years rector of St. Paul's Church, Chester, was elected coadjutor in June. The consecration will take place in the Church of the Advocate, Eighteenth and Diamond streets, according to preliminary plans.

Thus far, thirty-one of the necessary thirty-seven consents of the standing committees of the dioceses have been received at the Church House, 202 South Nineteenth street. It is believed that the remainder will be in hand in time for presentation to the House of Bishops, which will meet in Atlantic City October 2d and 3d. If the consents of the bishops can be secured, the consecration can then proceed without further delay on the tentative date. Dean Taitt is now in Europe, and is expected to return September 13th.

### OLD ST. DAVID'S CHURCH REACHES 215TH YEAR

The congregation of historic Old St. David's Church, of Radnor, Pa., celebrated its 215th anniversary on Sunday, September 8th. The first collections for the erection of this church were made on September 7, 1714, and the cornerstone laid during May of the following year.

Although the church was begun as a mission in 1713, historians claim an even earlier start in a log church, where barricades were necessary for protection against the Indians.

The first rector of the church was the Rev. John Clubb, of Wales, appointed by the Society for the Propagation of the Gospel in Foreign Parts, who requested to be sent to Radnor, Pa., then a Welsh settlement. At that time the church was not strictly denominational. Some of its ministers came from other churches than the Episcopal, and among the worshippers were included Methodists, Presbyterians, and Lutherans.

Anthony Wayne, grandfather of General Wayne of Revolutionary fame, who is buried in the cemetery flanking the church, was a vestryman in 1725, and helped erect an outside stairway leading to a gallery, which was later partially removed. During the Revolution, the church was virtually divided. Tradition has it that the British soldiery used some of the lead window frames for the manufacture of bullets and even stabled their horses in the structure. It is also tradition that Major General Gray used the hollow near the church to assemble his troops before the attack upon General Wayne at Paoli on the night of September 30, 1777. Sixteen unknown soldiers are reputed to have been buried in the churchyard after their deaths at the Battle of Brandywine.

The Rev. William Currie, who was rector of the church when the Revolution began, resigned, and returned to his home at the beginning of the war because of his oath of allegiance to the King as a clergyman of the Church of England. The

treaty of peace absolved him from his oath, and he returned, to remain rector until his death in 1787. He is buried in the churchyard, under the chancel window. The Rev. Crosswell McBee is the present rector.

### CHURCH INSTITUTIONS BENEFIT BY WILL

Forty-six bequests, including gifts of \$112,000 to twenty-three charitable and social institutions, are contained in the will of Miss Sallie A. Wood, who died at Atlantic City, August 16th, at the age of 83. Miss Wood was the daughter of the late William and Anna Jane Clingan Wood, and had resided for many years at the Colonial, Spruce and Eleventh streets.

The following are to receive \$5,000 each: The Church Mission Help Society of the Protestant Episcopal Church, Christ Church Hospital, Episcopal Hospital, St. Timothy's Hospital, Children's Hospital, Church Home for Children, Home of the Merciful Saviour for Crippled Children, and Children's Seashore House. The will stipulates also that a memorial window be placed in Calvary Church, Conshohocken, and a gift of \$15,000 is made to that church.

### TWO FLAGS PRESENTED TO CHAPEL

Flags of two states, Minnesota and West Virginia, were presented on Sunday, September 1st, to the Washington Memorial Chapel at Valley Forge. They will be included in the group already given by the various states.

Impressive ceremonies marked the presentations. The flags were accepted in each instance by the Rev. W. Herbert Burk, rector and founder of the chapel.

The double service attracted a considerable gathering. The Huntingdon, W. Va., troop of Boy Scouts took an active part in the gift of West Virginia's flag. Sixteen of the youngsters had served as an escort of honor to the flag, making the trip from their home to Valley Forge by automobile.

The troop visited many historic places enroute. It arrived at Valley Forge Saturday, and maintained its own camp near the chapel. Monday was devoted to a sight-seeing trip in Philadelphia, with visits to Independence Hall and other places of interest.

The address of presentation of the West Virginia flag was made by Commissioner J. R. Marcum, of Huntingdon, W. Va. While he and the Rev. Mr. Burk were delivering their addresses, the boys stood grouped around them.

Mrs. Lewis F. Moody, of Germantown, Pa., official representative of the Minnesota Daughters of the Revolution, donors of the Minnesota flag, made the address of presentation for that state, while two Boy Scouts, dressed as Colonial soldiers, held the standard and the American flag.

### MISCELLANEOUS NOTES

The Rev. Nathaniel B. Groton, rector of St. Thomas' Church, Whitmarsh, has included in his parish St. James' Church, Perkiomen.

Bishop DuMoulin, rector of the Church of the Saviour, who has been in Wyoming, returned to this city this week, and will preach on September 8th, and in the evening will talk on the religious significance of the present disturbances in Palestine.

As the conclusion of a series of summer services at which clergy from England and

Scotland occupied the pulpit, Lindley V. Gordon of New York, secretary of the committee on interchange of preachers and speakers between the Churches of America, Great Britain, and France, was guest preacher at St. Paul's Church, Overbrook, on September 1st. The Overbrook Presbyterian Church united in the service.

Bishop Garland, who has been vacationing in North Carolina, is expected back in Philadelphia this week.

Because of his English citizenship, the Rev. Ernest C. Earp, who began his ministry at the Church of the Redeemer, Bryn Mawr, on September 8th, will not become full rector of the parish until he has become naturalized as an American citizen, a formal process which will take one year.

The Rev. Francis C. Steinmetz, rector of St. Mary's Church, West Philadelphia, will return to St. Mary's rectory from Lockport, N. S., on September 10th.

The boy choir of Holy Trinity Memorial

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Chapel marked its return to duty in special musical services in the morning and evening of September 8th.

The Rev. Dr. David M. Steele, rector of the Church of St. Luke and the Epiphany, returned last week from a vacation in Europe, and addressed the congregation on his experiences and observations abroad

at the open-air service at the Church Farm, Broomall, on September 8th. The church choir made its annual visit to the Church Farm.

At St. Matthew's Church, the Rev. Philip S. Irwin of the Philadelphia City Mission was the special preacher on September 1st. ELEANOR ROBERTS HOWES.

## Growth is Keynote of National Convention Of Junior Brotherhood, at Geneva, N. Y.

### Hobart College is Scene of First Junior Conference—Bishop Murray Sends Greeting

The Living Church News Bureau  
Geneva, N. Y., September 9, 1929

**A** CONVENTION UNIQUE IN THE ANNALS of the Church took place at Hobart College, Geneva, September 5th to 8th, when 150 delegates, most of them between the ages of 10 and 18 years, attended the first national Junior Brotherhood of St. Andrew convention which took Growth as its keynote. The allegiance of the youth of the land to Christ was emphasized again and again in the speeches, addresses, and informal talks of the lads themselves.

The convention was the first one in which the Junior Brotherhood met separately from the Senior Brotherhood in annual gathering. The delegates represented many different dioceses as far flung as Maine to California, and the Church in foreign lands was represented in a Japanese delegate, a delegate from the Yukon, Canada, while a delegation of five sturdy lads came from Toronto, Canada. Two bishops, the Rt. Rev. David L. Ferris, D.D., Bishop of Western New York, and the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, addressed the delegates. A number of clergymen came with their parish delegations and H. Lawrence Choate of Washington, D. C., president of the national Brotherhood of St. Andrew, and Leon C. Palmer, its general secretary, and a number of other National Council members of the Brotherhood, were present as interested observers and helpful in advice and suggestion, although they had no direct part in the management of the convention.

General chairman of the convention was Russell Lamson, of Waterloo, Ia.; Donald Gerow of Washington, D. C., was its business manager; and Douglas C. Turnbull, Jr., of Baltimore, acted as athletic director.

#### DETROIT BOY ELECTED PRESIDENT

Shortly after the convention opened the delegates elected J. Osgood Hart of Detroit as president of the convention, and Compton Walsh of St. Paul's Cathedral, Boston, secretary. John Fumio Yamamoto of Tokyo and John Fredson of the Yukon, Canada, were elected honorary presidents.

Michigan sent the largest delegation to the convention. One of the youngest delegates was Wilfred Penny of the Church of the Atonement, 11 years old, known as The Boy Evangelist" due to the fact that he has preached several times over the radio and often occupies the out-of-door pulpit in front of a church.

The delegates lived in the college dormitories and the communal life was one of the inspiring features of the convention. The dormitories were divided into chapters and strenuous athletic and gen-

eral competition between them maintained a fine morale.

The stress of the convention was not so much on set speeches as on the conferences which succeeded each address in which the younger lads as well as the older boys were encouraged to talk and give their views on the subjects presented. Every phase of Junior Brotherhood work and the place of boys and young men in the Church was thoroughly discussed.

Notable events in the spiritual life of the convention were the twilight services with Junior boys reading the lessons and prayers, the morning chapels held by the chaplain, the Rev. Gordon M. Reese of Vicksburg, Miss., and the final devotional exercises at night held on the big campus of Hobart College under the stars, and the constant emphasis by all the speakers on prayer and service as the underlying aim of the Brotherhood movement.

The crusading spirit of the Brotherhood was portrayed in the organized pilgrimage around Geneva on Saturday, September 7th, when 100 lads personally distributed to the people of that town 20,000 cards of invitation, asking them to attend the service at Trinity Church, Geneva, on Convention Sunday.

#### BISHOP MURRAY SENDS GREETING

At the opening banquet of the convention held in Hobart College dining hall on Thursday night, September 5th, a letter of greeting from the Most Rev. John G. Murray, D.D., Presiding Bishop, was read to the delegates by the general chairman. It was written in long hand by the Presiding Bishop from his summer home at Chester, N. S., and expressed his regret at not having been able to attend.

In welcoming the convention, Bishop Ferris, speaking on Personal Growth for Leadership, outlined the necessity for stressing the spiritual in leadership, especially when dealing with young boys.

Charles H. Tuttle, United States district attorney for southern New York, speaking at the opening banquet, declared that the two greatest adventures are those of the American commonwealth and of the Christian religion, pointing out that there are common bonds between the two adventures. Mr. Tuttle urged the youth present to preserve their reverence for religion as the foundation of their citizenship. He expressed the belief also that faith was at its flood-tide today, although perhaps not so doctrinal, but none the less sincere and real.

#### "CHARTING ONE'S SELF FOR GROWTH"

One of the interesting speakers Friday morning was Irwin C. Johnson of Detroit, director of boys' work of the diocese of Michigan. He took as his topic, Charting One's Self for Growth. "The boy of a generation ago," he said, "had to trust to luck that the program he was following would produce the desired results. Today,

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thanks to modern science, there have been developed various charts and tests which will enable the average boy to locate his strong points and his weak spots, and by means of these not only find his niche in life, but also formulate plans for his life which will make it count for most." The plan for growth advocated by Mr. Johnson and adopted by the boys of the convention was a fourfold formula embodying equal stressing of the intellectual, the physical, the social, and the spiritual, based on what must have been the experience of the boy Jesus, with suggestions as to how the individual boy might rate himself on each of these four divisions.

A vivid speech was also made Friday morning by Douglas Turnbull, Jr., of Baltimore, who took as his topic, Vitalizing of the Devotional Life. He advocated four special elements in the devotional life—prayer, intelligent Bible reading, meditation, and worship.

At the regular Friday night session, speakers were the Rev. John Hart, chaplain to the Church students at the University of Pennsylvania, who spoke on The Athlete's Need of Christ; and John Fredson, an Alaskan Indian student at the University of the South, Sewanee, Tenn., described the growth of Christianity in Alaska.

On Saturday in addition to conferences and the organized pilgrimage around Geneva, an address was given by the Rev. Dr. Charles N. Lathrop, executive secretary of the national Department of Christian Social Service.

Due to the good work of the Brotherhood crusaders among the townfolk in their organized pilgrimage on Saturday the service on Sunday at Trinity Church was largely attended. Bishop Gray preached a sermon on the Home and Family, in which he declared that the family is both the germ and the foundation not only of the Church, but also of the State of all that is worth while and enduring in our civilization.

"Not only is it true that the Church and the State have grown out of the family so far as past history is concerned," said the Bishop, "but it is equally true that Church and State depend on the family for continued existence in the future."

At the farewell service held in the chapel of Hobart College at 4 P.M. Sunday, the sermon was preached by the Rev. Ernest V. R. Stires of Bellerose, L. I. That service and vision give the abundant life was stressed in his sermon and he outlined the ways in which it could be found in the Brotherhood of St. Andrew.

At the close of the convention on Sunday, a resolution was passed asking that the national council of the Brotherhood of St. Andrew admit representatives of the Junior Brotherhood to the council. A memorial was also addressed to the House of Bishops, meeting in Atlantic City in October, asking that body to request parishes to pay more attention to the work among young men, and to assist the Senior and Junior Brotherhood in every way possible.

### MONASTERY DEDICATED IN LIBERIA

MASAMBOLAHUN, LIBERIA—St. John Baptist's Day witnessed the formal dedication of the first monastery in Liberia. For several years the Holy Cross Fathers lived in a temporary building at Masambolahun, but when this showed signs of collapse last year immediate steps had to

be taken to build more permanently. The new house crowns a fine hill, about a quarter mile from the older site. It is of bungalow construction, with concrete floor and pounded mud walls, and ample porch room.

So many of the native people crowded in to witness the ceremonies that the Solemn Eucharist could not be offered in the chapel. A formal procession, singing hymns and the litany of the saints, was

made to the church, where there was more room. At this service the Bishop used a new crozier, beautifully carved, made from a beam of the former monastery by Fr. Whittemore and one of the native carpenters, and presented to him by them.

Later in the day twenty-eight of the Christian converts were confirmed, after a feast had been made for the paramount chief, who was guest of honor, and the school boys and the people.

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### MISSION REORGANIZED AT BURAS, LA.

BURAS, LA.—The little mission church and congregation at Buras, of which the Rev. Nicholas Rightor of New Orleans has charge, has been repaired and reorganized after being inactive for about thirteen years. The disastrous storm of 1915 almost entirely wiped out the little town, the church, with the rest of the community, suffering severely. After struggling along, a year or so later lightning struck the church, after which it was found to be in such bad shape that services could no longer be held in it.

Just an occasional visit was made to this point during the years between 1916 and 1922. In July, 1922, the Rev. Mr.



ST. JOHN'S, BURAS, LA.

Rightor took charge of Mount Olivet Church, New Orleans, with special oversight of the Lower Coast work. He, like the other clergy, made only an occasional visit over the course of another six years. Toward the close of 1928, finding a number of Church people at Buras and in the adjacent territory, services were held with something of a regular order in the home of Mrs. L. G. Evasovich. Within a short time enough money was collected to repair the church, and on Friday, March 22, 1929, the first service was held in the renovated church. Since that time electric lights have been installed, in addition to a number of other conveniences. St. John's Mission, as the little mission has now been named, gives promise of being one of the most helpful and progressive links in the missionary activities of the diocese.

### ADDITIONS TO FACULTY OF ST. STEPHEN'S COLLEGE

ANNANDALE, N. Y.—The faculty of St. Stephen's College, Columbia University, has been augmented, and beginning September 1st includes the following:

Jesse V. Mauzey, Ph.D. (Columbia) as instructor in philosophy. Dr. Mauzey has been an instructor in the University of California and in Seth Low College of Columbia.

Carl A. Garabedian, Ph.D. (Harvard) as assistant professor of mathematics and physics. Dr. Garabedian comes from the University of Cincinnati, and was formerly an instructor in Northwestern University. He is the author of a somewhat revolutionary book on trigonometry, just published.

Cronje B. Earp, M.A. (Columbia) is instructor in classics. Mr. Earp has been on the staff of New York University.

With one exception, the entire staff of last year has been reappointed.

Mrs. Mollie Weir, R.N., widow of the late Rev. William N. Weir of Sayre, Pa., late head of the Sayre Hospital, has been engaged to take charge of health and sanitation in the college.

Warren Dahler, the portrait and mural painter, will live at St. Stephen's during the winter and give courses in the appreciation of art and in the principles of painting.

### TO ESTABLISH CHURCH SCHOOL IN WISE COUNTY, VA.

ROANOKE, VA.—Ever since he became Bishop of the new diocese of Southwestern Virginia in March, 1920, Bishop Jett has been impressed with the necessity of founding, as soon as it might be possible, a school under Church auspices in the southwest part of the state. That which has been a vision for the past nine years is now about to become a reality.

It so happens that a few years ago there was built near the town of Wise, in Wise County, a splendid plant for use as a detention home. It later developed that the need for such an institution was not so great as had been anticipated. Upon learning these facts and making careful examination of the property in conjunction with a number of the members of the executive board of the diocese, the Bishop entered into negotiations with the board of supervisors of Wise County with a view to acquiring the property for use as a Church school. In the various conferences on the subject the local authorities and many of the other people of the community have shown the greatest interest in the whole matter and have extended their cooperation in every possible manner.

At a meeting on August 13th, the Wise County supervisors accepted an offer by the Bishop of \$25,000 for the entire property. In submitting his proposal to the supervisors in writing, the Bishop explained that the school will necessarily begin on a small scale and will not open for its initial session before September 1, 1930, or perhaps later than this. As a matter of fact it has not yet been determined just what will be the exact character of the school. The tentative plan so far is that it is to be an academic institution of high school grade, with the probable addition of certain industrial features.

The property being purchased contains 111 acres of land with buildings that cost, when erected, not less than \$100,000. At the present time they would cost a much larger sum. There are two excellent stone buildings with water system and heating plant, a good frame building, reservoir, and filtration plant. The county is carrying insurance on the property to the amount of \$70,000. This fact alone is evidence of the real material value of the property. The buildings are in good condition, and ready for use just as they are. In fact, the whole place is splendidly suited in every way for the purpose for which it is being acquired.

Plans for the opening and operation of the school will be carried on gradually and with the greatest possible care in order that, from its very beginning, it may fully justify itself in the eyes of everyone concerned with its welfare as a definite contribution to the educational life of Southwestern Virginia.

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MANILA, P. I.—Two hundred and sixty people, one-third of the entire population within the radius of a mile and representatives of every family within five miles, were present at the opening services of the Church of St. Francis of Assisi, Upi, Cotabato, on July 7th.

The Rev. Leo Gay McAfee, priest-in-charge of the mission, celebrated the Holy Communion at 7 in the morning, and at 9:30 the Rev. Canon Benson Heale Harvey of the Manila cathedral was celebrant, and the Rev. Mr. McAfee preached. His sermon was translated into the language of the local tribe, Tirurai. The epistle had been read in Tirurai and Ilocano, and the gospel in Tirurai and Visayan. Such use of several distinct dialects was necessitated by the presence of numbers of pioneer settlers and teachers from the north as well as the non-Christians who are the natives of the section. The former groups were dressed in the immaculate white which is characteristic of the more educated and privileged Filipino, while the Tirurai costumes gave a striking contrast by their use of what seem to western eyes weird combinations of bright colors.

The erection of the church was contracted for and largely carried out by a single Japanese carpenter. The land was given by three of the homesteaders; and the material and labor for the roof were given by the Tirurai as their share of this beautiful building which is set on a hill and visible for several miles. The posts and floor are of hardwood, while the walls and roof are of bamboo. This allows for the future substitution of permanent materials and the lengthening of the life of the structure.

At the second service there was a corporate Communion of the first confirmation class which was presented to the Bishop just a year ago while services were still being held in the public school. At the present time there is a class of forty ready for Bishop Mosher's next visit. Thus the spiritual life of this newest station in the Philippines goes forward, hindered only by limitation of the staff which results from a lack of knowledge rather than lethargy on the part of the Church in the States.

**DIOCESAN HEADQUARTERS OF  
RHODE ISLAND MOVED**

PROVIDENCE, R. I.—The headquarters of the diocese of Rhode Island have been moved from 10 and 12 South Water street to the fifth and sixth floors of the Merchants' Bank Building, 32 Westminster street. The removal was necessary in order to permit tearing down of buildings to make an imposing approach to the new court house and hall of records.

The new location will lack several of the attractive features of the old, among them a hall and a kitchen. In the picturesque old colonial building on South Water street the clergy of the clerical club met once a month for discussion and lunch. At 32 Westminster street there is no room except for business. The club will probably meet in the parish house of the recently established St. John's Cathedral. And eventually the business offices of the diocese will, without much doubt, be located in the close, of which there is now a considerable nucleus, what with the Bishop McVickar House sheltering the American Church Army Training School, and the St. Dunstan's College of Music and Choir School.

**MARRIAGES AT HOLY CROSS  
MISSION, LIBERIA**

MASAMBOLAHUN, LIBERIA—The feast of the Transfiguration this year will long be remembered at the Holy Cross Mission, Masambolahun. The prior, the Rev. James H. Gorham, O.H.C., united in holy matrimony three young couples, converts from heathenism. Bishop Campbell then proceeded to sing the Solemn Eucharist, assisted by Fathers Gorham and Whitall as the deacons. Once out of church, some native men with their tom-toms met the newly wedded young people, and amid great noise and jubilation escorted them to their respective houses. Several bowls of boiled rice, garnished with a roast sheep and greens, formed the wedding breakfast. One of the mission carpenters, himself a Mohammedan, after witnessing all this, expressed the hope that some day he, too, could have such a wedding.

On the Sunday previous to this, a special thank-offering was made by the Christians. Poor as they are, they presented about \$26 in iron and silver to the Bishop, who designated it for the opening of a new village station in a large town about four hours' journey away.

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NEW YORK—A residential club for Church girl students coming to New York to study, giving them a place at which to register and to which mail may be addressed, where they may receive and entertain their friends under proper chaperonage, and where they can obtain good meals at reasonable rates, is maintained for Church girls by the Greer Club Association.

The club was founded at the request of Church students and members of the Church, the Rt. Rev. William T. Manning, D.D., Bishop of New York, being chairman of the advisory board of the association. Pending the securing of a new building, headquarters of the Greer Club Association are at 46 West Ninety-six street, New York.

**DAUGHTER OF BISHOP GRAY  
MARRIES**

MISHAWAKA, IND.—At 11 o'clock Tuesday, September 3d, in St. Paul's Pro-Cathedral, Mishawaka, the Rev. George Wyndham Ridgway, assistant priest at the Church of the Messiah, Detroit, and Miss Virginia Marshall Gray, daughter of Bishop and Mrs. Campbell Gray, were married. The marriage was performed by Bishop Gray, assisted by the Very Rev. Lewis C. Rogers, dean of St. Paul's Pro-Cathedral, and the Rev. H. J. Pearson, rector of the Church of the Messiah, Detroit. At the nuptial Mass which followed the Bishop was celebrant.

Following the ceremony an informal reception was held in the cathedral garden.

The Rev. and Mrs. G. W. Ridgway left for a trip through Canada and will be at home after September 15th, in Detroit.

NEW YORK—St. Francis House, the Church student center at the University of Wisconsin, is receiving among its contributions a check for \$10.00 twice a year for three years, from a former student, a Japanese, who has returned to Japan and is a clerk on a meager salary.

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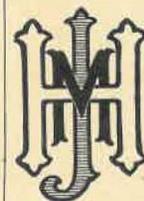
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## † Necrology †

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

### JAMES WILLIAM COMFORT, PRIEST

VINCENNES, IND.—On Sunday, August 25th, at a sanitarium in Illinois, the Rev. James William Comfort, rector-emeritus of St. James' Church, Vincennes, died. He was born in England in 1852, entered the Congregational ministry, and served two churches in England before coming to this country in 1893. For ten years he was engaged in various works including an instructorship in Butler University, Indianapolis, in homiletics, and a chaplaincy in the Indiana Reformatory with the charge of all paroled men.

In 1906, having withdrawn from his former ecclesiastical connection, he was ordained to the diaconate, and in the following year to the priesthood by Bishop Francis. For several years he did missionary work in the diocese and was successively vicar of St. Paul's Church, Columbus, and rector of St. James' Church, Vincennes, the latter of which he resigned in 1927 and went on the retired list. The last two years of his life were spent in welfare work in connection with the Indian Refining Co. at Lawrenceville, Ill.

### CHARLES SYLVESTER HARRISON, PRIEST

RICHMOND, VA.—The Rev. Charles Sylvester Harrison, a retired priest of the diocese of Virginia, died at the home of his sister in Richmond on September 2d, aged 71.

Mr. Harrison was a native of Chesterfield County, Va., and graduated from the Virginia Theological Seminary in 1891. He was ordained deacon in 1891 and priest in 1892 by the Rt. Rev. Francis M. Whittle, the Bishop of Virginia. He was assigned as deacon to the charge of Bromfield parish, Rappahannock County, in the diocese of Virginia, and held the rectorship of that parish until 1896, when ill health, resulting in total deafness, compelled him to give up the active work of the ministry. Since that time he has lived in Richmond, performing such limited ministerial duties as opportunity presented.

The funeral was held at St. Andrew's Church, Richmond, on September 4th, being conducted by the Rt. Rev. H. St. George Tucker, D.D., Bishop of the diocese, assisted by the Rev. W. R. G. Irwin, rector of St. Andrew's, and other clergymen of Richmond.

### FRANKLIN A. RIDOUT, PRIEST

NORFOLK, VA.—The Rev. Franklin A. Ridout, rector of Church of the Ascension, Norfolk, died suddenly at his home, Thursday, September 5th.

The Rev. Mr. Ridout was born in Maryland, September 1, 1868, ordained deacon in 1895, and priest the following year by Bishop Randolph of Southern Virginia. He had charge of parishes in Virginia until 1917, when he entered Y. M. C. A. service with the American Expeditionary Force in France. His health being impaired as a result of his war experiences, he retired temporarily, living at Onan-

cock, Va. In 1926 Mr. Ridout assumed charge of the Church of the Ascension, Norfolk.

Funeral services were held in the Church of the Ascension with the Bishop, the Rt. Rev. Beverley D. Tucker, D.D., and the Bishop Coadjutor, the Rt. Rev. Arthur C. Thomson, D.D., in charge. The Norfolk clergy were in the chancel. Interment was at Onancock, Va.

### SAMUEL BELL, JR.

PHILADELPHIA—Samuel Bell, Jr., for many years a member of St. James' Church, 22d and Walnut streets, Philadelphia, died suddenly on August 28th of heart disease at the Kebo Valley Club, Bar Harbor, Me. He was 64.

Mr. Bell was born in Philadelphia, April 20, 1865, his father being Colonel Samuel Bell, for thirty-six years clerk of the United States circuit court. He was graduated from Lafayette College, and was a member of the St. Anthony Club.

He is survived by his widow, who was Miss Gertrude Lewis Tiers; a son, Samuel Bell, 3d; and a daughter, Mrs. John H. Whelen, Jr., of Villa Nova, Pa.

Funeral services were held from St. James' Church on August 31st, interment taking place in Laurel Hill Cemetery.

### EDWARD THORNTON CHEETHAM

PHILADELPHIA—Edward Thornton Cheetham, who died on August 27th at his residence in Philadelphia, was a tenor soloist at St. Martin's Church, Radnor, for twenty-five years.

Mr. Cheetham was connected with the insurance firm of Hare & Chase. He is survived by his widow, who was Miss Mary Wistar.

Funeral services were held at St. Martin's, Radnor, on August 30th, interment being at Woodlands Cemetery.

### AGNES STUART HIGGINS

UTICA, N. Y.—Agnes Stuart Higgins, wife of the Rev. Jesse Higgins, rector emeritus of St. George's Church, Utica, died at her home in Utica on Tuesday morning, September 3d, of heart failure.

Born in London, England, April 22, 1858, she came to America in 1880, and was married to the Rev. Mr. Higgins in Lincoln, Ill., October 9, 1883. Her home had been in Utica since January, 1903. She is survived by her husband and one daughter, Alice Martin Higgins. Two sons died in infancy.

Mrs. Higgins was buried from St. George's Church with a Solemn Mass of Requiem, on Thursday, September 5th, the Rev. Donald C. Stuart, rector, officiating. The committal was in Forest Hill Cemetery.

### MORTON PRINCE

BOSTON—Dr. Morton Prince, a neurologist of Boston who won world-wide fame in his profession, died in this city of his birth on August 31st. He was born December 21, 1854, and graduated from Harvard College in 1875, and from the Harvard Medical School in 1879; additional honors were conferred upon him in 1910 by Tufts College. Dr. Prince's services in his chosen field were notable and he won distinction as physician, lecturer, and college professor of nervous diseases and abnormal psychology, editor, and author.

While Dr. Prince's writings included many books and papers on medical, psychological, and philosophical subjects,

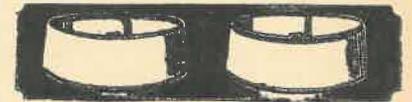
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he will always be remembered by the general reader through the appearance of *The Dissociation of a Personality*, a book which was the result of his own research and experience with a patient possessed of three personalities.

Dr. Prince's activities for the betterment of humanity were many. He was chairman of the Serbian Distress Fund in 1915; active in connection with the Japanese mission of 1918; manager of the Massachusetts Soldiers' and Sailors' Information Bureau in Paris during the last year of the World War; and, for his services in the promotion of coöperation between the United States and France during the war, he was decorated by the government of France with the cross of the Legion of Honor. Other decorations had been bestowed by Serbia and by Japan.

The Rev. Francis E. Webster of Waltham conducted the funeral service in Emmanuel Church, Boston. Burial was in Mount Auburn Cemetery. Dr. Prince is survived by his widow, Fanny Lithgow (Payson) Prince; one son, Morton Peabody Prince of Boston; a daughter, Mrs. Claire M. Wolcott of San Francisco; two brothers, Frederick H. and Charles A. Prince, both of France; and by four grandchildren.

**ELEANOR VERBECK**

**NEW YORK**—On July 29th, Miss Eleanor Verbeck, for a number of years one of the members of the mission staff in Japan, died suddenly in Sacramento, Calif.

Miss Verbeck was the daughter of the Rev. Dr. Guido Verbeck, one of the pioneer missionaries to Japan. After the reopening of the country in 1854, Dr. Verbeck was to a considerable extent responsible for drafting the plan of public construction which Japan has developed so remarkably.

Dr. Verbeck was a member of the Dutch Reformed communion. His children, however, found their way into the Episcopal Church.

Compelled by ill health to return to this country some years ago, Miss Verbeck after a time was able to undertake work in connection with St. Barnabas' Community House, Sacramento, where she had opportunity for work among the Japanese people.

**GENEROSITY OF W. A. IN WASHINGTON**

**NEW YORK**—The Woman's Auxillary of the diocese of Washington is ambitious that that diocese shall be numbered among those which accept and pay the entire quota assigned from the missionary budget of the National Church.

The whole quota of the diocese was \$58,900, of which \$53,000 was accepted. Dr. Lewis B. Franklin, treasurer of the National Council, has received through the treasurer of the diocese of Washington a check for \$4,838.58, "for the specific purpose of covering as far as such a sum will cover the balance remaining between the assigned quota to the diocese of Washington, and the amount accepted by the diocese of Washington."

"The amount," continues the letter of transmission, "is not intended in any way to be credited so as to relieve the diocese of Washington from any part of the accepted obligation, namely \$53,000."

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**NEWS IN BRIEF**

**LONG ISLAND**—The annual Suffolk County meeting of the Long Island branch of the Woman's Auxillary was held on Tuesday, September 10th, at St. Mark's Church, Islip, the Rev. W. H. Garth, rector, Bishop Morris of the Panama Canal Zone, and the Rev. A. R. McKechnie, until recently stationed at Tokyo, were the speakers.

**LONG ISLAND**—Speaking recently in the Church of the Atonement, Brooklyn, at the invitation of the rector, and with Bishop Stires' cordial endorsement, Rabbi Lewis D. Gross scathingly denounced the British government for its policy toward the Jews in Palestine.

**NEWARK**—Bishop Stearly reached home on August 31st, after a vacation itinerary which included England, France, Norway, and Sweden.—Deaconess Natalie E. Winser is now director of religious education at Christ Church, Ridgewood, the Rev. Edwin S. Carson, rector.—Until a new rector has been chosen to succeed the Rev. Donald MacAdie, now executive secretary of the social service department of the diocese, the Rev. D. T. Weidner of Jersey City will officiate at the services at St. Mary's Church, Haledon.—As the guests of Church people who were spending the summer at Cranberry Lake, forty children of the Goodwill Day Nurseries, Jersey City, were given an outing at the lake, on August 20th. Refreshments, motor boat rides, and bathing were the order of the day. The outing was arranged with the help of Miss Alice Whittingham of the Newark Diocesan Auxillary.

**PENNSYLVANIA**—Funeral services for Mrs. Anna S. Fulweiler, of Wayne, who died August 19th, were conducted by the Rev. Dr. W. George W. Anthony, assistant rector of St. James' Church, Philadelphia, and not by the Rev. W. H. Fulweiler, as incorrectly reported in THE LIVING CHURCH of August 31st. Her son, the Rev. Mr. Fulweiler, was the celebrant at the Requiem on the morning of August 21st.

**PHILIPPINE ISLANDS**—The largest incoming class of probationers has entered the training school of St. Luke's Hospital, Manila, twenty-seven in all, including a girl from the new mission among the Tiruray, and one from Siam, the sixth Siamese to train in the school.—Bontoc, beginning another school year, had the girls' dormitory full enough and the boys' dormitory overflowing, when news came that the appropriations must be cut, and they were compelled to "weed out," turning children away from school because Church people at home have not been interested enough to maintain the work.

The Rev. Vincent H. Gowen, formerly in China, has been transferred to the Philippines where he worked during the general exodus from China, and writes of his happiness in being back again at St. Anne's Mission, Besao.—The Bishop recently confirmed forty-six at the Church of the Resurrection, Bagnio. The departure of the Souders for China is immensely regretted here where they contributed so much to the work.

**SPRINGFIELD**—The diocese has just presented a new Chevrolet coach to the Rev. H. H. Firth at Carlinville. Fr. Firth also ministers to the missions at Chesterfield, Gillespie, Thayer and Virden.—A new pipe organ is to be installed in St. John's Church, Springfield, by Christmas. This is one of the most thriving missions in the diocese.—Mrs. Charles S. Woods of Lincoln is taking charge of the Bishop's Bricks Funds this year. These little round metal banks have now been used for about fourteen months and already have brought in to the Bishop nearly \$400 for local missionary work. The next money, about \$350, has been promised by the Bishop to go to Harrisburg, for the parish room to be added to the church building for St. Philip's congregation.—A new rectory has just been com-

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pleted at Centralia. The building was formerly a dwelling, but had been used as a church building pending the erection of the almost new brick and stone church.

**WESTERN MASSACHUSETTS**—The Rev. Wolcott C. Treat, rector of the Church of the Atonement, Westfield, has just completed a vacation, the like of which he believes has not been enjoyed by any clergyman in a wide area. Holding an able seaman's certificate, he sailed as a member of the crew of a United Fruit liner to Honduras, finding the experience a pleasurable one. This is not the first time he has made use of his rating during the vacation period, and he has thus visited many foreign lands.

**WESTERN NEW YORK**—The retreat and conference on Personal Evangelism which is to be held in Avon this month will be on the 23d and 24th. The change in date was made necessary in order that Bishop Booth, who is to be the leader, might fit this retreat in with his diocesan work in Vermont. Bishop Ferris has asked that the clergy of the diocese set apart these days for this retreat and conference in order that the diocese may be informed of the work it will undertake this fall and winter.

**WYOMING**—At the meeting of convocation of Wyoming, held at Ethete, July 8th, Bishop Bennett appointed the Rev. A. E. Pawla, editor of the *Wyoming Churchman*, and the Rev. P. K. Edwards of Casper to fill a vacancy on the board of examining chaplains. The Rev. R. E. Abraham of Rock Springs was elected secretary of the district.

### WHAT A TIRURAY MAN THINKS OF AMERICANS

**NEW YORK**—The name of Capt. I. B. Edwards, deputy governor of the province of Cotabato in the Philippine Islands, will be familiar to many as a long-time friend of the Church's work, especially of its more recently established mission among the Tiruray tribe. To Captain Edwards, a Tiruray man recently gave free expression to some of his ideas about Americans, which Captain Edwards has reported in the *Philippine Magazine*. Underneath the quaint humor there is, for those who can see it, a serious viewpoint, which does not take for granted the racial superiority so easily assumed by Americans. It may be added that the Tiruray are superior to most, if not all, of the surrounding tribes, and are likely to become their leaders, for which reason the Church's work among them is of special importance.

Said the Tiruray man to Captain Edwards:

"When the Spaniards were driven from Mindanao by Americans, the Moros began killing Filipinos and Tiruray. The Americans heard about this cruelty and came to defeat the Moros and save us all. They did this effectively and just in time. There would have been none of us left in another year under the Moros.

"It is not known why the Americans took the trouble to thus help us. They say they just wanted to and, although this seems an improbable motive, we always admit it when in conference with them, as there is apparently no more adequate motive.

"All Americans think they are superior. We do not think so. It seems impossible, but what can one say in a discussion? All tangible evidence supports their contentions—machines, fine clothes, an abundance of food, etc., against our inexpressible sense of a superior realization of things as they really are.

"They can sometimes be as polite as we are, having a word for 'tabia' (excuse), never passing in front of one without permission, not eating until one's companions are ready, and in many ways showing as good custom as we do.

"They treat women as we do persons of rank, carefully saluting them, helping them complimentarily when there is no need of it, never permitting them to carry things, and always showing them a smil-

ing face. How they must love them! Of course this would be all wrong if their women were like ours, but we like to see it, and wish our women might be so treated.

"All Tiruray like Americans, although they seem mostly crazy. Crazy people are always liked. Americans do not get angry at little things, easily, as do our own people, the Moros, or Filipinos, but when they do get angry they are really awful. Except when trying to buy some valuable thing, they do not haggle. They appreciate little things you do for them. They are brave but not aggressive, and they know how and when to forgive. These are the things Tiruray like. We Tiruray want to be real Filipinos, like the teachers from the north, but the real reason we want to be so is that we may get along with the Americans as they do."

### WORK OF VOORHEES INDUSTRIAL SCHOOL

**NEW YORK**—An ice company which delivers ice in nine counties around the Voorhees Industrial School at Denmark, S. C., sends its wagons to the school to be repaired, and new wagons also are made there. This is but one of many practical items in the industrial work of the school, which includes brick-masonry, carpentry, plumbing, printing, applied electricity, and some auto repairing.

An African student of work among American Negroes writes in *Southern Workman*, "The Voorhees School is difficult to reach, but no student of Negro education can afford to pass it by."

### MISSIONARY NURSE ARRIVES AT FORT YUKON

**NEW YORK**—The first letter has come from Miss Margaret Foster, the nurse who left home and work in Colorado at a moment's notice to answer an emergency call from the Hudson Stuck Hospital, Fort Yukon, and flew in on a plane from Fairbanks to save many weeks of waiting for the first boat when the ice broke up. They "flew over snow-covered mountains along the river valley, all in the beautiful sunshine"—it sounds like a Hans Andersen fairy tale.

"When I landed my feet on the ice of the river, the first thing that I saw was a huge crack in the ice near the bank, and I could but wonder how I was to cross it, but not for long. Dr. Burke was close by and, in spite of my pounds, he picked me up like a sack of corn and landed me safely over. All along the bank were gathered both natives and white people to bid me welcome. Off in the green tree tops I saw the cross and bell tower of our dear little church, glistening in the sunshine to strengthen my faith and give me courage.

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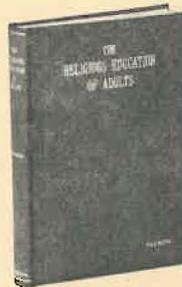
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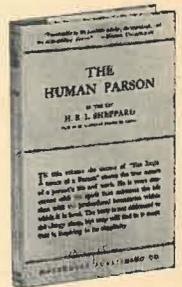


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