

# The Living Church

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No. 21

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EDITORIAL

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REV. PAUL HUTCHINSON, D.D.

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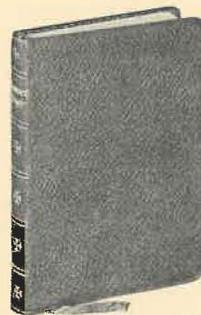


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# The Living Church

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VOL. LXXXI

MILWAUKEE, WISCONSIN, SEPTEMBER 21, 1929

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## EDITORIALS & COMMENTS

### The Church's Financial Crisis

IT is a great pleasure to learn that the cut in missionary salaries in Alaska has been made up, by individual subscriptions, through two members of the Church press, the *Southern Churchman* and THE LIVING CHURCH; and we have already extended our most cordial congratulations to our contemporary for raising the greater part of the amount. As the sum required was over-subscribed, we are returning to the senders a number of contributions sent to us for the purpose after the need had been met.

But while it is most gratifying to have these personal salary cuts made up, very little is said in regard to the hurried requirement made of all the missions in the Church that they cut down their work immediately to the extent of a certain percentage, because the dioceses have reduced their pledges to that extent. The National Council has been instructed by General Convention to authorize work only to the extent that the income promised in February of each year, as the result of the canvasses in the several dioceses, plus income from other sources, will warrant. That requirement has necessitated reductions in our work during three successive years; and for this last year the discrepancy between the amount required for work already undertaken, and the promises of the dioceses to pay, was so great, that at its February meeting the National Council had no option but to notify the bishops in all aided jurisdictions that work must be immediately curtailed to the extent of a certain percentage of the appropriations already made. Each bishop was left free to make the cut wherever, in his jurisdiction, it seemed wisest to do so. Only the Bishop of Alaska did this by cutting salaries, evidently because of the physical impossibility of cutting down work at a moment's notice in a region so difficult as his. Thus every salaried worker in Alaska was required to assume a certain amount of the deficit created by the failure of the Church at home to subscribe the full amount required, the Bishop generously assuming \$500 of the obligation for himself. It is this salary cut in Alaska alone that has been made up, together with a very few contributions toward the restoration of forcibly discontinued work in other jurisdictions. So far as we know, nothing has been done to secure a systematic restoration of such discontinued work; and

the report of the treasurer printed in last week's LIVING CHURCH was far from reassuring.

The condition under which such contractions in work or in salaries must be made in February of every year, almost with no opportunity for planning, notwithstanding that bishops are depending upon appropriations already made to cover the cost of such work, is intolerable. Whatever else may be done, it were madness to continue a system such as this.

Let us consider what has led up to the condition.

IT was the General Convention of 1925 that adopted the "Pay-as-you-Go" Plan. Under the unmodified quota system that had previously prevailed, a large deficit had been created, and it was this Convention that raised the amount of the deficit, making the absolute requirement upon the National Council, however, that hereafter the work of the Church must be based, not upon the budget sanctioned by General Convention for the purpose, but upon the degree of acceptances by the dioceses of the quotas respectively laid upon them.

It was this Convention of 1925 that reached perhaps the highest water-mark of the Church's devotion to the work of making our Saviour known and loved among men who know Him not.

The wiping out of the debt through the pledges of most of the dioceses, together with the adoption of this new "Pay-as-you-Go" Plan, created much enthusiasm in General Convention and throughout the Church. During the following year, 1926, the number of jurisdictions which paid their entire quotas for maintenance account was increased from the former maximum of thirty-two to forty-nine, while six paid their advance work quota as well. In dollars, the increase was \$153,403.97 over the largest previous record, being that made in 1920.

Notwithstanding this great step forward, and with an increase of over \$11,000 in the Church school Lenten offering, the promises of the dioceses to pay fell so largely under the amount required that the Council was obliged to cut the amount already appropriated by \$200,400. It will always happen that, in order to prevent a deficit, since the exact amount of the anticipated income cannot be determined, the cut will be greater than will ultimately prove to be necessary.

This first year ended, therefore, with a surplus of \$62,989. In some quarters this was hailed as a magnificent achievement. Great stress was laid upon the fact that, for the first time in many years, the Church's contributions had been such as to end the year with a surplus. Little was said in regard to the fact that that surplus was created by cutting down the work already undertaken to the amount of more than \$200,000.

The next year, 1927, was still less satisfactory. Instead of six jurisdictions contributing their full quotas for advance work as well as for maintenance, just one, being the missionary district of Arizona, was left; the forty-nine which had paid in full their quotas for maintenance alone the year before dropped to forty-three; and the total amount of money contributed was \$90,588 less than a year before. Facing that situation, the National Council cut the amount voted by General Convention \$254,313, notwithstanding that the Church school Lenten offering, due to the semi-centennial, reached the large figure of \$555,352. The surplus this year was \$130,926.

Our last year, 1928, tells the same story. The Church, as a whole, is not behind the work of the Church. Again there was but one jurisdiction which met its fair share of the advance work and of the maintenance of the work being done; and instead of the forty-nine in 1926, and the forty-three in 1927, only forty jurisdictions paid their part of the budget for maintenance. The decrease in terms of dollars was \$151,871 over 1927, and \$242,459 over 1926. The children, without the stimulus of the semi-centennial plans, contributed almost as much as the year before, or \$527,128. Because of conditions in China and an unusually large number of vacancies in the ranks of workers in the Philippine Islands and in Liberia, the surplus was larger than ever—\$147,923.

How may we account for this steady loss in the interest of the Church in her chief obligation? The "Pay-as-you-Go" plan had been hailed in many quarters as the outstanding accomplishment of General Convention. The Church had been put on a business basis at last. No more debts. We will do the work there is the money to pay for and no more. That is a program the "hard-headed business man," the "man in the pew," etc., can understand, and understanding, will support to the limit.

The figures quoted do not seem to prove it and they are the official figures, taken from the reports of the Department of Finance of the National Council for the years in question. Not only are the facts against this view, but the reasons why they are seem equally clear.

ONE important feature of this "Pay-as-you-Go" Plan, already referred to, was the requirement that every jurisdiction should report to the National Council, before January 15th of each year, just how much that diocese or district meant to pay on its quota for maintenance; we have long since confessed defeat as to expecting the Church to keep the equipment up to the growing needs of the work and so do not expect dioceses and districts to levy any quotas for advance work, which accounts for the fact that almost none of them meets the expectation of General Convention in this regard.

The moment this plan was put into operation, a curious result became apparent, and it explains the failure. Before the adoption of this "Pay-as-you-Go" Plan, every diocese and every parish was squarely face to face with the expectation of the Church that each would do its fair share as expressed in its quota for maintenance. If it failed to contribute the total of that minimum amount (and it was made clear that it was

the minimum amount), there was very considerable searching of heart on the part of the leaders of that diocese or parish. There is nothing like that now in a very large number of dioceses and parishes. What has happened?

Instead of the quota being the goal, and instead of there being a sense of failure and chagrin as before, there is an entirely different attitude toward the failure to contribute the minimum, the fair share, expected. Under this "Pay-as-you-Go" Plan, each congregation is asked to report how much of its quota it expects to pay. No matter how much it may be emphasized that the congregation's fair share is the amount set in its quota, the fact is that in practice each congregation is left to set its own fair share the moment it is asked to say what is the amount it will contribute.

So our present system is a compromise between the old plan of permitting each congregation to contribute what it pleases and the later plan of dividing the full amount required as justly as possible among all the units and assuming that they will pay. And they don't. We notify dioceses and parishes of their "fair share" of the budget, but we recognize that that quota will generally bear no relation to the amount which they will pay. We are now operating on a Pay-as-you-Please basis.

And we are drifting toward next February, with a prospect that still more must suddenly be lopped off from our work by that time; for nowhere do we discover ground for a hope that the parochial canvasses of this autumn will produce a larger amount than they have done.

Can anything be done about it?

FIRSTLY, we earnestly ask that the National Council will face the difficulty *now* and not wait until February.

We suggest that the work undertaken be based on the average income received during the past three years, for which purpose the budget of General Convention must be largely abandoned.

That means serious retrenchment; but it is better to make the retrenchment now, after careful study of needs and fields, than it is to require it hastily by telegraph in February, when amounts must be suddenly lopped off in every field without knowing what this will involve.

Retrenchment means less work to be attempted; useful work, hopeful fields, abandoned.

But after all, there are varying degrees in what is useful and in hopefulness in a field.

Assume a hasty survey of the departments wholly centered in the Missions' House. We know of no activities that are not good in themselves. Still, some that are good are more immediately pressing than some others that are also good. Suppose that each of the executive secretaries (other than of Missions) be asked to indicate what activities could, with least harm, be discontinued if his department were to be subjected to a cut of ten per cent; of twenty per cent; of thirty per cent. At first thought the secretary would reply that it would break his heart to do it. Well, let it break. Our Lord's did. Let him do it anyhow.

But his heart would survive. He is doing God's work—not his own. All that God requires of him is that he do the best he can with the materials that are given to him. He has no responsibility beyond that.

Very largely, the activities latest organized would be those to be discontinued. Specialists would be dropped from the service. Work of all sorts would be cut down.

It would come hardest in the Field and the Pub-

licity departments, because theirs are the activities that largely produce the income, and contraction here might involve the killing of the goose that lays the semi-golden eggs. Yet the admirable work done by these in recent years would not be lost if a part of that work were discontinued. We believe that the *Church at Work* has been of real service, notwithstanding that there are those who think otherwise, but might not the experiment of suspending publication for a year, except for one issue in the autumn, be worth trying?

Of course the views of the executive secretaries would not be final; the Council itself would pass upon them; but hasty retrenchment in the mission field, where all the work and workers are at a great distance and where surveys cannot possibly be made with haste, seems so next to impossible as to require that most of the retrenchment be made in the departments which function, usefully and profitably, at home.

In one thing we should be firm. *Salaries should not be reduced*, either at home or in the field. Nowhere are any of these larger than they should be. To ask workers to accept smaller salaries or salary cuts is to compel them to contribute from their penury what we, the rank and file, do not contribute—many, no doubt, because they cannot; let us not substitute recriminations for work. Why more is not contributed is God's affair. It is not our duty to judge individuals.

THE fatal limitation of the quota system is that it assumes an equality of opportunity throughout the Church, and there is no such equality. One congregation easily raises what is needed for local support, and its members have plenty of resources left. Another has to struggle so hard to keep the church open and the rector's salary paid that the people have almost no resources left. The affluent may sneer at putting the costs of the local church first, but the alternative is to close many local churches entirely, and that does not help. Neither is there equality in expenses, upon which quotas are based. Compare the cost of heating a church in Minnesota with one in Texas; yet the greater cost in the former means a larger quota rather than a smaller one. Compare the ability to give in a parish with mortgaged property and in one that has inherited its property from an earlier generation. No, the quota system has not been thoroughly worked out; perhaps cannot be. And the generosity of the National Council in reducing quotas where complaint is made, but where no generous and wealthy diocese stands by to assume the burden of the weak, throws the whole system into chaos. Every quota reduced or left unpaid means simply an additional deficit or reduction in work at the end.

Three elements are necessary in raising money for the Church, particularly in distant fields: leadership, deep religion, and resources. Those parishes which easily pay their quotas excel in all three of these. But where a parish is deficient in any one of them, it cannot fulfil the expectations that are laid upon it by any mathematical system. We never shall succeed in the Church's work until we take account of these actual conditions. Purely mathematical quotas will always fail.

We have experimented for ten years. We have greatly increased the Church's income, but we have also demonstrated the fallacy of the idea that, because one parish or diocese has raised a certain amount, therefore another parish or diocese can do the same thing if it will. The trouble is that the Church cannot produce grandmothers for her present population, and so far no substitute for a devout, God-fearing grandmother has been discovered.

Shall we then abandon the quota system? By no means; but we believe that the arithmetic must be largely abandoned and the experience of ten years be substituted for it in establishing quotas. The question is not what the Church ought to contribute, but what her members both can and will. The two are not identical, but ability without willingness and willingness without ability to give alike fail to raise quotas.

It is time, now, that we began seriously to determine what the Church really can and will contribute. By basing our work on an average of contributions for two or three years past, and then by applying increased contributions in every year to advance work, we believe the problem can be solved.

And every sort of insistence should be made upon the urgent necessity for such increases. So only can our work be gradually increased beyond a minimum basis.

IF Father Sturtevant shall be able to accept his election as Bishop Coadjutor of Fond du Lac, that diocese and the whole Church are greatly to be congratulated. We prophesy that by the time he has visited every parish and mission in the diocese *once*, he will have won the confidence and the affection of everybody in it.

The Fond du Lac  
Election

And here we note a curious and a very heartening thing.

There have been serious differences between Churchmen in the diocese of Fond du Lac within the last few years and a good deal of bitterness has, at times, prevailed.

But when the time came to elect a bishop, every one of those nominated was a man of such wide sympathies that, were he elected, he would undoubtedly pursue a policy of bringing men together in a wise comprehensiveness such as would certainly endear him to minorities quite as truly as to majorities. Neither "party" tried to elect a man who could be really objectionable to another after he were known. Each "party" had undoubtedly tried honestly to find a man who would be acceptable to the other when they should know him.

This is really a great thing. When men differ but try to be considerate each of the other a condition of partisanship will not last. We have never known quite such a degree of consideration for each other as was shown by both "sides" in this election.

Every one in the diocese is certain to love the bishop-elect. But so would they certainly love Father Burton or Father Butler if either had been elected; and in two years' time nobody would remember which "side" had selected the man chosen, not to be bishop of a party but of a whole united diocese.

## THE LATEST

### FR. STURTEVANT ACCEPTS ELECTION

(Special to *The Living Church*)

Racine, Wis., September 17, 1929.

THE Rev. Harwood Sturtevant, rector of St. Luke's Church, Racine, has accepted his election as Bishop Coadjutor of Fond du Lac. Bishop Weller, who headed the committee of notification which attended the Bishop Coadjutor-elect in Racine on his return from the East, expressed himself this afternoon as delighted with the election and with Fr. Sturtevant's acceptance. "The entire diocese of Fond du Lac will rejoice with me to learn that Fr. Sturtevant has accepted his election," he said in a special message to THE LIVING CHURCH.

ACKNOWLEDGMENTS, see page 689.

# DAILY BIBLE STUDIES

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

## "THY LAW IS WITHIN MY HEART"

*Sunday, September 22: Seventeenth Sunday after Trinity*

READ Psalm 40.

WE think of law as written in statute books. God's law is found in the Bible, says the Christian. But David had a finer conception alike of law and obedience: "Thy law is within my heart." It is a question whether any law has living power unless it is thus written "in fleshy tables of the heart" (II Corinthians 3:3). Love and law should be companions. The trouble with most of us is that we hate the law, and consequently our obedience, if we obey at all, has no real character. If I obey because I am afraid to disobey, or because my intelligence acknowledges the necessity of law, or because I am too proud to be a lawbreaker, my obedience is mechanical and lifeless. But if I obey because I love God and my neighbor, my obedience is worthy. The "law is within my heart."

*Hymn 498*

*Monday, September 23*

READ II Corinthians 3:2-6.

THE letter killeth—that is truly a hard saying, yet its truth impresses itself as we consider. It is the spirit in the letter that is real, the letter is only a form. The book I read is material, paper and ink; it is the message of the book that speaks to me. An agreement depends upon the loyalty of the men who sign the agreement, otherwise it is "only a scrap of paper." This is true of all law, but especially of God's law. It is not the Ten Commandments written on stone and then in the Bible that give righteousness, but the Holy Spirit who interprets them to me and then helps me to obey. Always and everywhere the real thing is hidden in the outward form. It is not the being of flesh and blood that is my friend, but the soul, the person, the character, unseen, yet pulsating through the body and speaking in the voice. God is a Spirit and His Spirit is the permanent and changeless love which alone can assure me of life.

*Hymn 404*

*Tuesday, September 24*

READ St. Matthew 22:35-40.

CHRIST interpreted the Ten Commandments and made them living and loving forces. He wrote them, as it were, on the heart. To love God makes obedience to His will a thing of desire. To love men is to count them as brothers and so to serve them. Faith becomes more than a creed—it is a loyal and worshipping love. Action is lifted from the plane of duty to the height of devotion. Life itself is transfigured; it is no longer an existence but a companionship with God. Duty becomes privilege. Responsibility becomes opportunity. Service is perfect freedom. Trials are a part of my education. Difficulties give birth to miracles. And the world itself is no longer a mystery but a process by which and through which God is proclaiming His love. The "colder reason's freezing part" melts in the sunshine of trust as the heart cries, "I have felt." The law within the heart becomes an anthem of joyous praise, the theme of which is, "I love Thee."

*Hymn 224*

*Wednesday, September 25*

READ St. James 1:22-25.

LIBERTY and law are often thought to be hostile to each other, but the Bible harmonizes them. The law of liberty and the liberty of law at once interpret the Psalmist's declaration, "Thy law is within my heart." The hostility is between "license" (which means independent action regardless of anybody and anything) and law (which means that action must be in accord with God's will for the good of all). No man has any right to do as he pleases, otherwise life would be chaotic.

I am held by Christ's great and divine declaration that I must love God and my neighbor, and love implies loyalty. But this restraint of love is not a chain to bind, but a light to guide. Hence, perfect liberty can only be found in obedience to law, and law alone can give perfect liberty. What a revelation that is, and how at once we feel the thrill of true freedom! It is the perfect law of liberty.

*Hymn 394*

*Thursday, September 26*

READ St. Matthew 5:17-20.

CHRIST fulfilled the law which God gave through Moses by interpreting it in the light of love. The law no longer became a burden but a blessing, proving God's love for us and the call of His love to us that we should love one another. "All's love, for all's law," sings Robert Browning. Our Lord thus endorses the Psalmist's cry, "Thy law is within my heart," for the heart is the center of love and devotion. Here is perfect freedom, and here only. Even our vocabulary is changed, "must" is translated into "I love to"; "duty" becomes "privilege"; God's will loses its imagined arbitrariness and becomes a token of divine care and guidance. The whole of life becomes a joy, a progressive advance toward perfection, which the failures through weakness cannot defeat because they are pardoned through Jesus Christ.

*Hymn 529*

*Friday, September 27*

READ St. Luke 24:25-27, 46.

IN Acts 17:3 we have the record of St. Paul's preaching the same truth which the Risen Christ Himself declared to the two disciples as they journeyed to Emmaus on that first Easter Day: "Ought not Christ to have suffered." And St. Peter also in his Epistle declares that the Spirit of Christ testified beforehand the sufferings of Christ through the prophets (I Peter 1:10, 11). It is with great reverence and yet with perfect joy and gratitude that we learn how God the Father, God the Son, and God the Holy Spirit followed the law of love in planning for our salvation. God cannot deny Himself (II Timothy 2:13). His infinite nature could not but provide for His children a way of salvation from sin. His law is within our hearts because it was and is in His own heart. "We love Him because He first loved us."

*Hymn 160*

*Saturday, September 28: Eve of St. Michael and All Angels*

READ Revelation 5:6-14.

THE chief glory of Heaven will be the endless worship and praise of Jesus Christ. The many angels round about the throne will join with the multitude of the redeemed in singing of the eternal love of Him who was "slain from the foundation of the world." The exaltation, the conception by the redeemed of the infinite love of God in Christ, the revelation of the eternal and unfailing care for His children—that will be an anthem indeed. We shall know, then, why our hearts have this power of love and how it can only be true when it is guided by the law of Him who gave us the power. And the song of angels and men will bring joy to the Christ "who will see of the travail of His soul and shall be satisfied" (Isaiah 53:11). May we not begin the anthem of praise here and now as we find it a delight to obey since the law is within our hearts, God's blessed law of love?

*Hymn 544*

Dear Lord, the wonders of Thy love will never cease, for Thou art ever revealing new treasures. Teach me to love Thy law because Thou dost love me and because Thou callest for my love. Open the doors of my heart and enter in. Then, indeed, will Thy law find its true place and power. Amen.

# Lottery Tickets and Holy Water

By the Rev. C. Rankin Barnes

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

IF diversity of interest be a qualification for a successful study group, this was certainly possessed in a high degree by the fourth Seminar in Mexico, held in the capital city of our sister republic from July 13th to August 3d. Gathering from Bangor, Maine, to San Diego, California, with intervening way stations, we represented a true cross-section of American life. Liberal and conservative, college girl and professor of economics, Roman Catholic layman and Methodist preacher, Jewish rabbi and Christian Science reporter, we were indeed a motley conglomerate. And just as well! The Committee on Cultural Relations with Latin America—headed incidentally by that brilliant Churchman, Henry Goddard Leach, editor of the *Forum*—wisely insists that the Seminar go into Mexico with neither program nor propaganda. To succeed it must retain an objective attitude. The Seminar is essentially a coöperative study of Mexican life and culture, and the very presence of so many diverse viewpoints adds strength to this approach.

Open to American educators, publicists, clergymen, and business men, the sole objective of the Seminar is to learn by friendly, intimate contact with representative Mexicans something of the motives and trends of current life in our southern neighbor. The size of the 1929 Seminar was considerably cut down by hesitancy resulting from the revolt of last spring, but those who did join the party were amply rewarded for the exercise of whatever courage they thought necessary.

Courteously received by Lic.\* Emilio Portes Gil, President of Mexico, members of the Seminar were graciously made to feel genuinely welcome. Every day there were two, three, or four lectures by the outstanding statesmen, educators, or artists of Mexico. Among the speakers were three members of the Cabinet, Señor Luis Montes de Oca, secretary of the treasury; Lic. Ezequiel Padilla, secretary of public education; and Ing. Marte R. Gómez, secretary of agriculture. Dr. J. Fred Rippy, professor of history at Duke University, North Carolina, a well known author on Latin-American problems, gave a series of three addresses on Pan-American coöperation.

The Committee on Cultural Relations with Latin America sensibly realizes that the Seminar party would get a very inadequate picture of Mexico if it saw only the capital city, which still evidences the European traces of the Diaz dictatorship. Hence there were trips to the city of Puebla, third city of Mexico; Cuernavaca, a colorful old town, now a charming summer resort, in the state of Morelos; the pyramids of San Juan Teotihuacán; and the delightful Floating Gardens of Xochimilco. The cathedral in Mexico City is undergoing extensive repairs but the Seminarists were guided through it by Arq. Federico Mariscal, professor in the School of Fine Arts at the National University.

Visits were also made to the famous shrine of Nuestra Señora de Guadalupe and the two outstanding churches in the valley of Cholula, namely San Francisco Acatepec and Santa Maria Tonanzintla. The multi-colored façades of these two churches, executed in glazed tile, are just as beautiful as they are startling. The visitors were also shown the ex-convent of Acolman, one of the oldest churches in Mexico, and the ex-convent of Churubusco, which was badly battered in the

Mexican War of 1847. The outstanding social event was an informal reception to members of the Seminar, tendered by Ambassador and Mrs. Dwight Morrow in the garden of their new summer home at Cuernavaca.

ON leaving the United States the first positive indication of our being in another country came not through the sight of the red, white, and green flag of Mexico, but in the immediate proffer of lottery tickets. The lottery is not merely a national institution of Mexico but is emphatically an official one. The most famous is the *Loteria Nacional*, the handsome headquarters of which face Paseo de la Reforma, principal street of Mexico City. It is conducted with scrupulous fairness. Its major drawings are made about three times a year and involve hundreds of thousands of pesos. The proceeds pass directly into the national treasury but are inexorably designated for charitable purposes,

over twenty social institutions being maintained with the government's earnings. So strictly is this enforced that in 1928 officials absolutely refused to designate a share of the lottery proceeds to finance the expenses of the Mexican Olympic team to and from Amsterdam.

In addition to the National Lottery there are numerous smaller ones maintained by various states. Hence the average citizen lives in a constant lottery atmosphere. Tickets on sale at every news-

stand, tickets proffered to him by old women, tickets thrust at him at the windows of railway cars, tickets peddled by little children, everywhere the lottery. To say, "Well, everybody buys them," seems emphatically true.

The Seminar opened in Mexico City within a few days after the resumption of Masses in the Roman churches. As our train pulled through Querétaro, capital of the state of the same name, on a Saturday afternoon, newsboys offered us extras entirely printed in brilliant carmine ink with huge headlines, *Mañana Habrá en Esta Ciudad Misas*. Just inside the main door of the cathedral at Cuernavaca was a fresh strip of bright blue cement set in the red tile floor, with the inscription, "*Feliz Reanudación Cultos, Julio 7 de 1929.*" In Puebla, a strong Roman Catholic center, many of the homes still had paper streamers of yellow and white, the papal colors, over their doorways. And in its huge *Mercado*, a market offering everything from fresh papayas to ancient cheeses, almost every booth was hung with the papal colors. Interestingly enough, however, they were frequently intermingled with the red, white, and green of the nation. Vivid posters adorned walls already crowded with signs, proclaiming, "*Viva Christo el Rey! Viva Nuestra Purísima Virgen de Guadalupe! Viva el Papa!*"

To the frequent and inevitable question, "Have they reached a solution in the matter of Church and State?" one can only fall back upon the most frequent Mexican answer to all questions, "*Quién sabe?*" ("Who knows?") The Archbishop of Mexico gave a gracious and lengthy interview to a group of Seminarists and expressed satisfaction that the government seemed to be fulfilling the spirit of the Constitution rather than insisting upon the letter of the law. On the whole it seemed that the government and the Roman Church are both just holding their breath hoping that the new *modus operandi* may prove successful. It is impossible to generalize upon the way

## IN OLD MEXICO

Some weeks ago the managing editor of "The Living Church" unexpectedly had the good fortune of meeting the Rev. C. Rankin Barnes in a railroad station. Fr. Barnes was just on his way to Mexico to attend the Seminar of which he writes in the accompanying article, and at the request of the managing editor he agreed to write an account of his impressions upon his return to this country. In the present article, therefore, he deals with the general religious and educational situation in Mexico as he saw it on his recent visit, and in a subsequent article he will tell what he saw of the work of our own Church in that country.

\* Lic., abbreviation for *licenciado*, attorney. Similarly Ing. is the abbreviation for *ingeniero*, engineer, and Arq. for *arquitecto*, architect.

in which the resumption of Masses was received. In some communities many of the devout were thronging the churches to say their prayers or to make their confessions, while in others few worshippers were in evidence.

Indians form a high percentage of the worshipping groups and continue to tie into the official Roman service their primitive habits and customs. Many of them, for instance, on pausing at the holy water stoop will make the sign of the cross and also rub their moist fingers upon the back of the neck. I asked a brilliant young Roman layman the significance of this latter action but he was unable to answer my inquiry. "Quién sabe? It is just an Indian custom." Somewhat similar is the problem faced by the Roman Church when a huge group of Indians will arrive at some rural church after making it the objective of a long pilgrimage and then the scene of tribal songs and dances. As a Roman priest said to an inquiring American, "Of course it's against our religion; but what are we going to do about it? They come from miles around and say, 'It is the command we bring to dance before our saint.'"

WITH an urban scorn, quite typical of cities in certain other countries, the people of Mexico City constantly say, "*Fuera de México todo es Cuauhtitlán.*" The implication is that everything outside the capital city has no more significance than the sleepy Indian village of Cuauhtitlán, twenty-nine kilometers to the north. Too much emphasis cannot be placed upon the fact that Mexico as a nation is predominantly rural. Seventy per cent of its population live in towns of four thousand or less or in the open country. Yet this rural population is by no means uniform in type. Ethnically and culturally Mexico is a checkerboard. The Indian population, which includes 4,000,000 out of the 14,000,000 inhabitants, is divided between 54 distinct tribes, varying in size from 70 to 2,000,000 members. Each of these tribes has a dialect of its own and although Spanish is both the official and the national language it is neither known nor spoken by some two million Indians.

Small wonder, then, that the Mexican government feels that one of its fundamental tasks is to carry education into the country. In contrast to the attitude of the Díaz régime, under which popular education was unknown, the revolutionary government has already developed four thousand rural schools. These are scattered throughout the twenty-eight states, and some few are even included in the sparsely settled territories of Quintana Roo and Baja California. The first rural schools were, for the most part, poor little one-room affairs. They are referred to today as the "better worse than nothing" schools. But at least they began the process of giving to the Indian or mestizo child living in the country the rudiments of an education.

The entire Seminar party visited one of these rural schools at El Moral in the state of Mexico. And except for the fact that the youngsters were all dressed up in honor of the *distinguidos visitantes* we saw the school in normal operation. The classrooms were of the plainest, equipped with simple home-made furniture. But the significant things were to be seen outside. Here was a vegetable garden, a flower garden, a pigeon loft, a hen house, a beehive, a rabbit warren, and a pigsty. The children are being taught the advantages of rural life and to realize that something else may be produced from the soil than just beans for the cooking of *frijoles refritos* and corn for the inevitable *tortilla*. The rural school is not merely a house of instruction for the children, it becomes a community center. Its simple playground is the place for inculcating the spirit of fair play, truth, and honesty.

Organized under the federal department of public education, rural education includes not only numerous classes of instruction for the adults in night school, but also such simple cultural contributions as the "peasants' reading hour." The program of these rural schools is supplemented by the use of a tabloid newspaper, *El Sembrador* (*The Sower*), which is sent to all rural teachers and through them to peasants who know how to read. It is a simply written chronicle of the current events of the country laying constant stress upon the native cultural elements and the need for physical education. There also goes out from the department of public education once a month a wall newspaper for posting in the schools and in the village halls. A fine example of visual education, each issue

consists of three brilliant posters dealing respectively with education, hygiene, and civic and social progress.

Naturally one of Mexico's most difficult problems was the lack of leaders to take charge of the education of these rural masses. The need was immediate yet obviously the training of rural teachers would take too long if it had the academic completeness of the city normal school. Hence the government established nine "normal rurals" in various parts of the republic, purposely founding them in the midst of rural atmosphere and conditions. In these schools boys and girls from the surrounding country are given a two-year practical preparation for teaching among their own people. We had the opportunity of visiting one of these normal rural schools in the village of Xocoyucan, in the tiny state of Tlaxcala. Here in the midst of an almost pure Indian population country boys and girls are being trained as country teachers. Fundamental academic work is supplemented by practical instruction in agriculture, carpentry, iron working, small native industries like weaving and pottery making, together with simple domestic science for the girls. Housed in a reclaimed, ancient hacienda the school was developed by utilizing such simple community resources as were available. The days of its students are filled with learning by doing. They are not being educated to dislike rural life, but only to hate its poverty and ignorance, its disease and dirt. These they go out to attack. Set in a typically rural atmosphere, they are learning how to become useful social servants in other rural communities.

ONE of the charming assets of the Seminar was the utter absence of compulsion. As our genial executive director, Hubert C. Herring, put it: "Our program is pretty full. Cut it when you want to; so long as you don't all cut at once!" So one morning ten of us slipped quietly off to the isolated village of Actópan, in the heart of an Aztec Indian area in the state of Hidalgo, to witness a fiesta and to see in action one of the "Permanent Cultural Missions." The fiesta was marking the anniversary of the death of President Benito Juárez, the greatest statesman Mexico has ever produced. It included everything from patriotic exercises in the plaza to the presentation of several dozen "friendship bags" from American school children; and from the fervent recital of poetry to the usual basketball game. Held under the auspices of the cultural mission the fiesta brought together in a common joyousness the children and adults of thirty-six outlying villages.

The Permanent Cultural Mission may best be described as a rural settlement. Altogether seven of them have been built by the federal government in various centers of backward population. The mission staff includes a doctor, a nurse, a social worker, an industrial teacher, and an agricultural expert. Its objective is one of service, not to its own village, but to an entire area. It teaches thousands, not hundreds. The doctor, for instance, does not merely operate a first-aid station but conducts a constant, intensive program of public and personal health. The nurse assists in cases of critical illness and extends the doctor's program into the home life of the community. The social worker organizes clubs of several types in the villages, arranges evening festivities, and is responsible for playground development. The industrial teacher, having learned the crafts native to the locality, extends these by the improvement of manufacture and the development of a market. The agricultural expert demonstrates the elements of scientific farming, pointing out the diversification of crops which might mean much to rural Mexico. The physical plant of the mission is quite meager, but its community usefulness is tremendous. It represents an outstanding contribution to adult education.

At the final meeting of the Seminar, Señor Moises Saenz, brilliant young sub-secretary of public education, stated: "In 1920, the revolution had only a passion; in 1929 it has a mind." And that mind, the mind of the serious, intelligent Mexican of today, realizes that education is the supreme need of the nation. Multitudes of young Mexicans have caught the spirit of this new crusade, marked by a consciousness of urgency, the spirit of sacrifice, and a genuine sense of apostleship. This earnest desire to learn and to spread learning is the most encouraging single social phenomenon in Mexico today. The same earnest devotion that we witnessed in the staff of the cultural mission up at Actópan, Hidalgo, was equally evident at that located down in San Felipe Ixtacuixtla, Tlaxcala. The same

eager progressive spirit prevails among the teachers and the boys of the House of the Indian Student situated in the cosmopolitan capital as in the Regional Agricultural School for Boys, at Mexe, Hidalgo, set miles away from a narrow gauge railway. It is all part of the new nationalism, eager to exalt all which is Indian and Mexican. As Sr. Saenz put it, "Our ambition is to keep our soul Mexican and whole!"

No one is more insistent than Mexican writers that Mexico is essentially a land of contrasts. A black haired *campesino* goads his pair of head-yoked oxen to the single-handed plow beneath a high-tension power line. A hundred yards from the ancient Pyramid of the Sun at San Juan Teotihuacán stands a high-powered electric street light. A snappily uniformed young traffic officer halts the Sunday parade of automobiles on the Paseo de la Reforma to permit the crossing of three long-eared burros, laden with hay. The freshly lip-sticked, short-skirted flapper is followed by an Indian woman with a baby on her back and her blue cotton skirt brushing the pavement. The electric refrigerator stands behind the counter of a modern lunch room, while outside an Indian woman sits in the gutter cooking food for the passer-by on her tiny *brasero*, kindled with charcoal. It is the contrast of great wealth and abysmal poverty, of tailored intellectuals and barefoot primitives, of professional education and utter ignorance, of steaming jungles and snow-clad mountains, of smiling fields and blazing deserts.

Yet withal there is a charming hospitality and gracious courtesy in Mexico, a soft beauty, and an infinite variety, which sends every visitor away with a determination to return again sometime. Seas of sombreros in village plazas, flowered patios glimpsed through drab doorways, spiky cactus outlining narrow yards, arched rock bridges bearing ancient date stones, shaggy burros with burdens twice their size, monuments commemorating patriots in every village, tiny girls caring for younger brothers, soft voices and responsive faces, geraniums in front of the peon's hovel, ancient smells within the ancient churches, querulous bargaining between buyer and peddler, lottery tickets and holy water—the mixture is strange indeed!

ACKNOWLEDGMENTS

TO REPAIR CUT IN BRAZIL BUDGET FOR 1929

A. B. C. "In memoriam" .....	\$ 50.00
M. A. B. ....	25.00
Mrs. Thomas Graham, Colorado Springs, Colo. ....	10.00

FOR WORK IN ALASKA

Mrs. Thomas Graham, Colorado Springs, Colo. ....	\$ 10.00
J. M. H. ....	5.00
	\$ 15.00

THE PRAYER OF SOLOMON

(I Kings 3:9)

THY prayer is heard, O fortunate young king!  
 An understanding heart is thine, to lead  
 This thy so great a people, and to feed  
 Thy flock with power. Since thou has asked this thing,  
 Thy father's God delights in answering  
 And giving what thou hast not asked, the meed  
 Of riches, honor, length of days. Yet heed  
 A stirring in thy very blood, and bring  
 Out of the woeful wrong that gave thee birth  
 Sharp warning. When thou weddest, take to thee  
 A daughter of thy people; cleave to her,  
 And shame her not with consorts. For the earth  
 That drank Uriah's blood, hath memory  
 Of ancient evil: wherefore be thou ware.

HOWARD CHANDLER ROBBINS.

NO CHRISTIANS

A TRAVELER arrived at a small borderland village very late at night. He went from house to house endeavoring to find a night's lodging, but found each in darkness, and no one could be persuaded to give him hospitality. At length he knocked at a small house in despair and, when a head finally appeared at the bedroom window above, asked for lodging, but it was refused. "Aren't there any Christians in this place?" he asked, desperately. "No, sir," was the reply, "we're all Johnsons and Jardines."  
 —By Way of Illustration.

MOTHER GERTRUDE PAULA, C.S.S.

A Tribute

BY THE REV. CHARLES P. OTIS, S.S.J.E.,  
 WARDEN OF THE COMMUNITY OF ST. SAVIOUR

THE Rev. Mother Gertrude Paula, foundress and superior of the Community of St. Saviour, fell asleep peacefully in Christ at the convent in San Francisco on July 3d. She had received the Blessed Sacrament on the previous day. Her body lay in state in the convent chapel until July 5th. On that day Bishop Parsons, the visitor of the community, read the burial office, and the Rev. Charles P. Otis, S.S.J.E., warden, celebrated a requiem Eucharist. The large common room at the front of the convent was filled with many "old girls" and other friends from far and wide. The Rev. John Partridge of Petaluma, a friend of many years' standing, assisted in the burial office, and the Rev. Kenneth A. Viall, S.S.J.E., assisted at the Holy Eucharist. After devotions in the chapel at Cypress Lawn the body was placed in a receiving vault and has recently been interred in a beautiful plot in Iona churchyard.

Mother Gertrude Paula, who was known as Mrs. Robert C. Ames before she founded the Community of St. Saviour, was born in Lowell, Mass. She made her vows on Ascension Day, 1900, being professed by Bishop Nichols in the chapel of the Old Ladies' Home. She had consulted Bishop Nichols before going east for special training, preparatory to her new venture of faith, with the Sisters of the Holy Nativity and the Sisterhood of St. John Baptist. She was also in communication with Father Huntington of the Order of the Holy Cross.

The Rev. Edgar Lyon was the first chaplain of the new Sisterhood and the first convent was on Union street, San Francisco. The community conducted an industrial home for girls in the Richmond district, and the Sisters worked at the Church of St. Mary the Virgin.

After the fire of 1906 the Sisters undertook the charge of the Maria Kip Orphanage and moved from Union street to the orphanage. In the course of time the Sisters felt that they could no longer carry on so large a work. They then built a home of their own, the present convent, on Forty-first avenue. The board of managers of the orphanage, feeling that the Sisters' work and influence among the girls could not be replaced, asked the Sisters to take a number of girls, at the new convent.

Under the influence of Mother Gertrude the beautiful summer rest home at Rio Nido, Sonoma County, California, was established. The charming outdoor altar in the trunk of the great redwood tree was largely built by her own hands. The cottages and sleeping porches and the other features of this recreation center were planned and brought into being by her.

A considerable altar bread department at the convent was built up by the Reverend Mother. Many altars in the province of the Pacific use the wafers made at the convent. She had great ability with Church embroidery and continued to plan and make vestments until almost the very close of her life. She was responsible for the development of the well-known and unsurpassed assortment of devotional cards on sale by the Sisters. She was expert as a gardener and with various kinds of domestic livestock. She had marked executive ability. A great singleness of purpose and fidelity to the rule of the community ever characterized her.

With all this she won and held the unbounded love and respect and trust of the children. She succeeded in being both generous and just. She was very firm, as the "court of last appeal." Yet she was merciful, without puritanism, "a virtuous woman," a loving and devoted spiritual "mother" to countless children with whom her name is a veritable household word.

While her whole heart was wrapped up in the life and work of the convent, she was able to make friends of varying viewpoints. The throng at her burial service witnessed to this remarkable breadth of sympathy and appeal. The life of Mother Gertrude Paula was both hidden and known abroad. She has now made the great profession in Holy Religion through her Christian death. Her community now has this sure anchor beyond the veil. She still lives and intercedes for them. "Eternal rest grant unto Thy servant Gertrude Paula, O Lord, and may light perpetual shine upon her."

Of your charity pray for the Sisters of St. Saviour that they may bravely persevere in the sacred stewardship left them by Mother Gertrude Paula.

# Russia's Reign of Terror

By the Rev. Paul Hutchinson, D.D.

Managing Editor, the "Christian Century"

WARSAW, POLAND, August 19th.

I HAVE just come out of Russia after two crowded weeks there. Entering by way of Riga, our party, under the leadership of Sherwood Eddy, spent two days in Leningrad, eight in Moscow, then sailed for three and a half days about a thousand kilometers down the Volga to Saratov. Returning from Saratov—which is within a day's steamship ride of the Caspian—to Moscow, we came directly westward, crossing the Polish frontier early yesterday morning and reaching Warsaw last evening.

Let me say at once that I have been tremendously impressed by much that I have seen in Russia. There is power, drive in the air—particularly in the Moscow air. People are not wondering whether the golden days are past, as they are in so much of western Europe; for Moscow, at least, the best is yet to be. The government creates this feeling of power. It seems to grip its task with a directness, a completeness of control, beyond that of any other state we have visited. There is a sense of achievement—in industry, in social reorganization, in producing new cultural forms and norms, in providing opportunity for mutual participation in the building of what may become one of history's great nations—that constantly asserts itself, even in the face of the obviously needy present.

Of this I will write later. But I have come out of Russia with the conviction that, before everything else, I must set before the readers of the *Christian Century* the facts as

to the religious persecution which is now under way and which is gaining in power. I do this with a full sense of the responsibility involved. The *Christian Century* has consistently insisted that America should recognize and admit the importance of much that the Soviet government has done in forming the U. S. S. R. It has advocated—and I hope will continue to advocate—the recognition of Russia by the United States. Anything that may be said in its columns, therefore, which seems to reflect on the actions and purposes of the Soviet government is sure to be twisted in certain quarters into argument supporting the non-recognition policy. Yet despite this, the situation created by the religious persecution now going on in Russia is so serious that I dare not withhold this report a single minute.

AS WITH almost every other social factor, there has been endless debate over the status of religion in Soviet Russia. In the constitution as originally adopted, freedom of religious belief and practice was granted. The constitution has now been amended, however, with the vague matter of "denominational practices" substituted for the former blanket religious guarantee. It is possible, of course, to construe such a term as amounting to a grant of religious liberty—just as it has proved possible to construe it in a diametrically different fashion—but, as a matter of fact, there is now under way as determined an effort to stamp out vital religion as any government has ever undertaken. The modern world has known nothing like it. Not even in Mexico, where State and Church came into such direct conflict, did the government

dream of attempting the work of religious extermination which the Soviet government is actively prosecuting.

I do not mean by this to say that *all* religion is being persecuted in Russia. There is a certain sort of religion against which the government seems to harbor no active animosity, probably because of a belief that it holds the seeds of death within itself. So long as the Orthodox churches are content to stay in the old ruts, and their priests are content to confine their operations rigidly to the celebration of an ancient liturgy largely couched in a dead tongue, the State does not worry itself much about them. To be sure, even in such cases, the life of the priest, who is deprived of all civic rights, is a hard one. But if he is willing to live in privation and accept the derided status of a social parasite, the old-line priest can go on.

The old style of Greek church does not worry the Soviet State because it has so little future. It is acting, in the main, only as the chaplain of the older, conservative, and often densely ignorant portions of the population—the people who will die out within the next twenty years, leaving no heirs, if Soviet expectations are realized. But when a movement for a vitalized, a modernized form of religion appears, that is something else. Then you see the effort to provide a modern education for the priesthood brought to futility by the government's disruption of teaching faculties; you see the so-called Living Church movement channeled off into various types of innocuousness. Yet this is not what I have

in mind when I speak of religious persecution.

Neither do I include under this head the systematic anti-religious training to which all Russian children are being subjected. Russia has now gone clear beyond the point where teaching in the schools is non-religious. It is now made, by government order, aggressively atheistic. Capable observers say that investigation, whether in city or village, will show that the government has been much more successful in the making of young atheists than of young communists. Russia is actually rearing an entire generation that affirms its belief that there is no God. This is serious. But when you reflect that it is really the god of the old Church—the anthropomorphic being who gave power to the tsar, and held the common man under a hideous spell of superstition—who is thus being bowed out of Russian life, the present loss may be regarded as a necessity for any future religious gain.

NO, IT is not of these things, so frequently reported before, that I am now speaking. When I say that there is terrible religious persecution now under way in Russia, I refer to the heavy penalties now being inflicted on those who are attempting to minister to such enlightened Russians as still acknowledge a hunger in their souls, and seek its satisfaction in religion. Enlightened religion, vital religion, religion that is in thorough accord with many of the expressed social aims of the Soviets, religion that can walk sure-footedly in the modern world—religion of this sort is being persecuted systematically and savagely. That this is happening, the experiences of hundreds of bishops and priests of the Orthodox

## IN SOVIET RUSSIA

The accompanying article, which originally appeared in the "Christian Century" of September 18th, struck us so forcibly that we immediately telegraphed for permission to reprint it, which was graciously granted. As to Dr. Hutchinson's personal views, such as his plea for government recognition of Soviet Russia, we express no opinion. We are reprinting his article neither to endorse it nor to condemn it, but rather to show what one intelligent American visitor saw on a brief tour of that unhappy country, and because we feel that his eye-witness account ought to be read and pondered by Churchmen, who have so often expressed their sympathy with the Russian Church. Perhaps, too, it may stimulate some to read further of this twentieth century persecution in Dr. Emhardt's extensive survey of "Religion in Soviet Russia," or elsewhere.

Church, of ministers of various Protestant bodies, and even of worshippers, testify.

It is difficult to write of this with the gravity which the occasion demands. The difficulty grows directly out of the nature of this persecution. To mention names or places, or dates or occurrences, would be to precipitate drastic punishment on persons in Russia; in several instances I have been warned that any specific reference would be tantamount to signing the death warrant of those immediately concerned. Some things the world has already been told about this situation. It has been told that the right of Churches to carry on social work has been abolished; that young people's societies under Church auspices have been put under the ban; that the teaching of religion to organized classes, even in the churches, has been forbidden; that the work of the traveling evangelist has been stopped; that the circulation of religious papers has been greatly reduced, or their publication ended entirely; that 300 Baptist preachers have been sent to jail; that 500 churches were closed last year. These things are true. But they are only a fraction of the truth.

I am using words with care when I say that a reign of terror has been instituted to eradicate the last vestige of vital religion from Russian life. For the sake of the lives and safety of men and women in Russia, I must not give names or specific instances. The readers of the *Christian Century* will have to take my word for it, but I can assure them that I have personal, first-hand knowledge that the Soviet government is today closing churches wholesale; sending hundreds, and probably thousands, of persons to jail for the sole crime of religious activity; reverting to the old G. P. U. (secret police) terror, under which persons are arrested, tried, and sentenced without public trial, the employment of counsel, and frequently without letting even the families of the accused know where they are confined, or with what they are charged. A new stream of exiles is starting for Siberia and Central Asia—exiles who have never had a day in open court, and whose only offense has been that of preaching or practising a religion that showed signs of being able to maintain itself in the face of the Soviet attack.

**S**TUMBLING on this appalling situation without warning, the first question that one asks is likely to be: Why this terrific attack on religion? Is not the Soviet government strong? It certainly appears to be stronger by far than any government in central Europe. Then what can there be in the religion of these minority Protestant groups, or in that of the handful of genuine religious pioneers within the Orthodox Church, that so arouses its fears? To that question there must be given a three-point answer.

In the first place, the Soviet government has been astonished, and badly frightened, by the success of the reforming religious movements in Russia. This has been particularly true of the Protestants. Numerically, Protestants are still lost in the Russian mass. But the rate of growth in recent years has been phenomenal. In the past two years this growth had begun to reach respectable figures—figures in the millions. If this rate had been maintained for another five years, the Protestant constituency would have been numbered in the tens of millions. A government committed to the establishment of an atheistic nation could not regard such an outlook cheerfully.

In the second place, the government has been aroused by the success of the Protestant churches in organizing the young people. It was asserted by Bukharin at the last convention of the communist party that the membership of Protestant young people's societies had passed that of the Comsomols—the 'teen age organization of communists—and that the rate of growth was much more rapid. There was probably some exaggeration in this, in an effort to secure party action forcing governmental suppression of the Church societies, such as followed. But it is undoubtedly true that the young people's societies of the churches were growing at such a rate as to excite the apprehension of the communists, who place their hopes for a communized Russia so entirely in the coming generations.

In the third place, the reforming groups—particularly the Protestants—came under suspicion because of their international connections. I cannot take space to explain here adequately the bearing of this. I can only say that the one

inescapable fact in Russia today is that the government considers every other government in the world at war, constructively, with it. It is not only afraid of future war, it conducts itself as if war is now going on. To have international connections is, therefore, in a sense to be trading with the enemy. From this point of view, Russian Baptists probably never had a worse disservice rendered them than when the Baptist World Alliance last year elected one of their number as its vice-president, thereby drawing attention to their connections with the "capitalist" world. In Moscow's anti-religious museum, where the government seeks by all sorts of posters and exhibits to drive home the idea of the enmity of religion to the welfare of the people, space in the corner devoted to attacking the Baptists is given to a picture of Henry Ford. Why? Because Ford is said to be a Baptist! (The government is mistaken in this; it should have used Rockefeller.) But the argument runs—Ford is a Baptist; Ford is a foreign capitalistic magnate; to be a Baptist, therefore, is to be allied with foreign capitalism. Q. E. D. The irony of this is clear when one reads the enthusiastic comments of the Moscow press on Mr. Ford's contract with the government to build a factory at Nizhni Novgorod for the production of up to 100,000 Ford cars and trucks a year. But internationalism in this sense the Soviets accept, even cheer, because of their economic necessity. Religious internationalism they regard as a threat.

**F**OR these reasons certainly, and perhaps for others that I was unable to distinguish, the Soviet government is today systematically subjecting the most vital elements in Russian religion to relentless persecution. It is using the secret processes of the G. P. U. to do this—so secretly that multitudes in Russia have no idea of what is going on. Whether this persecution has reached its full strength, as yet, it is impossible to judge. There are those who profess to believe that moderate elements within the communist party will soon intervene to force an end of the present terror. But there are those who predict an increase in the severity of the government's measures. Whatever comes, the Protestants and the reforming priests are accepting their jail terms, their banishments, their punishments of whatever kind, with complete courage and with incredible calmness.

There is probably nothing that the Christians of America can do to help their imperiled Russian brethren at this juncture. If the Federal Council sent the proper sort of letter to the Russian authorities, it might help to make clear to them the effect which such a policy, if persisted in, is bound to have on American opinion. Or it might not have any effect whatever. The Soviet government is, as I have said, under the mental strain of a state of war. It believes that the rest of the world is in combination to crush it; that it is only awaiting a propitious moment to spring. We may say that is nonsense. That does not affect the fact that the Soviets believe it absolutely. If that is not our purpose, they ask, then why do we push them off by ourselves, refuse them not only recognition but even a conference about recognition?

You will see that this is tending back to the old question of recognition. It is, I believe in recognition now more than ever, for I have added new reasons to those previously held. Recognition, I am convinced, will help to bring to an end the sense, within Russia, of being a nation beleaguered. Once this strain is eased, the government will feel less necessary the stern repression of certain elements. Out of that might quickly come a lessening of the drive against religion. But that is all something that might come to pass, and in a future that I fear is still remote. In the meantime, gentle women and noble men—Orthodox, Protestants, Zionists, and of many other groups—are being sent by the hundreds, perhaps by the thousands, to the loneliness of exile in Siberia, in central Asia, in the Caucasus, because they have dared to preach or profess a religion that you and I take too much for granted.

#### BISHOP HAS "REAL JOB"

"YOU ARE the first person I have ever envied. You have a real job," said a man to Bishop Bennett, after the Bishop had been telling the story of the Church's Indian work in the diocese of Duluth.

# CORRESPONDENCE

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

## "WHAT'S TIME?"

To the Editor of *The Living Church*:

WHAT'S TIME?" Just nothing? But Dr. Samuel Clarke pointed out early in the eighteenth century that "Nothing is that concerning which no thing can be definitely asserted, and everything can be definitely denied, which is not true of Time and Space." Relative? But he asked "relative to what?" and answered it by demonstrating that they are "attributes or modes" of the existence of the Supreme Being Himself; which is a much more comprehensible matter than the things that are passing current as scientific demonstrations today.

The theologians (see the correspondence between Butler and Clarke, Gladstone's edition of Butler vol. 1, page 413, and his *Demonstration* published about 1713), thinking downward from God to us-ward, knew from the earliest times that Time and Space are relative terms. The modern physicist, thinking upwards from the dirt we walk on towards man, has now stubbed his toes upon the same truth, which should prove a great confirmation to our faith. But our faith should still soar, as the theologian's did, from earth through man Godward into the old conviction that Time and Space are relative to Him, that we may have some resting place for our thought.

"When we are endeavoring to suppose that there is no Being in the universe that exists necessarily, we always find in our minds (besides the foregoing demonstration of something being self-existent, from the impossibility of everything being dependent), we always find in our minds, I say, some ideas, as of Infinity and Eternity, which to remove, that is, to suppose that there is no Being, no substance in the universe, to which these attributes or modes of existence are necessarily inherent, is a contradiction in the very terms. For modes and attributes exist only by the existence of the substance to which they belong. Now he that can suppose Eternity and Immensity (and consequently the substance by whose existence these modes or attributes exist) removed out of the universe may, if he please, as easily remove the relation of equality between twice two and four."—*Clarke's Demonstration*, p. 15.

Lynbrook, N. Y.

(Rev.) J. V. COOPER.

## AN IMPRESSION OF SILVER BAY

To the Editor of *The Living Church*:

IT WAS an experience unique, stimulating, enjoyable. We were lodged in a most comfortable house, overlooking pines and birches and down to the glistening waters of Lake George. We were in conference for nine days. Every hour was happy as a dream. "We" means a dozen rather carefully selected group, such as the president of a girls' college in North Carolina, the president of a men's college in Virginia, professors in seminaries of several different denominations, the dean of an Episcopal cathedral in Pennsylvania, an Anglican professor now at Union Seminary, New York, a Friend, a Lutheran pastor, and the executive secretary of a Federation of Churches in a large eastern city. We were at Columbiaca, near Silver Bay, and our gracious host was Dr. Wilbert W. White, president of the Biblical Seminary in New York.

The entire morning we "conferred," with Dr. White leading us for the first hour in Bible study. Each morning we had some special topic in Reformation History and a practical discussion as to its meaning and application today. Getting as intimate with each other as we did, there was the frankest kind of setting forth of personal and denominational opinions, principles, and prejudices. There was wide diversion naturally. By name we were all divided, but led by the Holy Spirit we were delightfully and surprisingly one. Part of the afternoon and all of the evening we drew close to one another in individual or group conversation. No lectures or books could give just what we derived from this diversified and personal contact.

There were eight of these groups running through July and August, and this was the fifth season. It might be worth while just to record in a few figures these facts. There had been representatives from thirty-eight different seminaries, stretching as

far as California, Honolulu, and Japan; from twenty-six universities—from Brown to Southern California—eighty-two colleges, three Bible schools, as well as various officers such as bishops, board secretaries, missionaries, editors of religious journals, *et al.*

I know of no other venture which can compare with this in its effectiveness toward promoting the unity of Spirit within the several branches of the Christian Church.

Boston.

(Rev.) GEORGE L. PAINE.

## A HOLY WAR

To the Editor of *The Living Church*:

THE RECENT distressing events in the Holy Land have as usual caused a flood of articles, mass meetings, and correspondence. The British government as the mandatory power, the Zionist movement, and the Moslems have all in turn been praised, vituperated, and vilified. May I be permitted to point out to your readers that the whole incident arises from a purely minor incident, and goes to prove the old saying that the West cannot understand the East, and that things of no particular account in the prosaic West may cause not only friction but years of bitter conflict in the idealistic East where people still take religion seriously?

The incident of the "Wailing Wall" seems to be regarded by the press and public opinion in this country as a mere excuse for an Arab revolution against the mandatory power, and for an anti-Jewish Holy War on the part of the Moslem population of the Near East. May I respectfully point out that the "Wailing Wall" incident is probably the *fons et origo* of the whole trouble, and that it is the unfortunate fact that we do not realize the importance of trifles to the Oriental mind that makes us such failures when dealing with our Eastern brethren. The facts would seem to be as follows, when cleared from party, political, and journalistic verbiage.

This trouble commenced some fourteen months ago. Before the "Wailing Wall" the Jews used to pray and bemoan the destruction of Jerusalem, the sexes not being separated as in the synagogues, but worshipping in common. A pious rabbi from, I believe, Galicia, was horrified at this mingling of the sexes, and induced the Jewish authorities to put up a screen dividing the men from the women.

The Moslems, on the other hand, own the pavement abutting on the Wall of Wailing, and, perfectly legally, insisted on the screen being removed as an obstruction. It must be remembered that it was here that, according to tradition, Mahomet halted during his ascent into heaven, and that it abuts on the Harim Es Shareef, the third most sacred shrine of Islam.

The police authorities ordered the removal of the screen, and although the Jews agreed to do so, it was still there on the Day of Atonement, and was therefore taken down by the authorities as the Jews refused to work on the festival.

The Jews then protested that for the authorities to pull down the screen on a holy day was an insult to their religion, and further violently protested against an order to remove the lamps suspended for the Friday service on the grounds that they would exacerbate public opinion and lead to violence and riot. They proceeded to proclaim a public fast on the Monday because of the humiliation of Judaism, and sent a protest to the League of Nations. This example was followed by the Arabs, who stated openly "that the Mohammedans are determined to protect their Holy Places . . . no matter what the consequences may be." With all these warring elements one could see the approach of disaster. That disaster has now arrived.

The final spark seems to have been lit when both Jews and Moslems held public meetings at the same time at the scene of the trouble. This appears to have been due to the Gallio-like attitude of the government, who, "caring for none of these things," gave permission for both meetings at the same place, instead of insisting on them being held at another place than the disputed pavement.

Neither Moslems, Jews, nor government seem to have wor-

ried about the Christian population. I presume that it was none of their quarrel.

With regard to the action of the authorities and the political outcome, I am not concerned in this letter. All I want to point out is that we—both Europeans and Americans—do not understand the Oriental point of view and that it is precisely that lack of understanding that militates not only against peace in the Holy Land, but is the gravest cause of our failure to attack the problem of the Eastern Churches in our own land.

May I add that from my knowledge of the East, both Jews and Moslems are having the time of their lives and thoroughly enjoying themselves. What can any Eastern peoples want better than a Holy War, to annoy the ruling power, and a gallery?

Philadelphia.

(Rev.) JOHN R. CROSBY.

### THE LABOR DAY MESSAGE

To the Editor of *The Living Church*:

IS IT not a pity, in commenting on the Labor Sunday Message of the Federal Council, to pick out for attack one detail like the endorsement of organized labor, and to give no hint at the real purpose of the message? This purpose is, of course, to summarize the past social pronouncements of religious bodies, and on that basis to demand boldly a strong policy of practical application. The message "turns from pronouncement for action, to the end that Christian people shall be summoned to specific and practical undertakings." It is an appeal to the Churches to recognize their direct responsibility for helping their members to social intelligence and to right social behavior. This appeal is in line with the action of our Department of Education in taking "Goodwill in Industry" as their Lenten study topic, and the plan of the Woman's Auxiliary to start discussion groups on the book, *Roads to Jerusalem*, with its strong emphasis on the economic situation. It is also in line with the policy so earnestly furthered by our Department of Christian Social Service. With this policy, which is assuredly not "partisan," THE LIVING CHURCH must be in sympathy. It would seem pertinent for the religious press at least to mention the point of the message, instead of going off at a tangent.

Your editorial touches on two vexed and delicate questions. First, the right attitude of the Church toward economic and political issues. To steer between the Scylla of vague and futile generalizations which affect nobody, and the Charybdis of meddling with irrelevant and controversial matters, is not easy. Both the Organization of Labor and Prohibition—which the message, by the way, does not mention—will be regarded, even by some good Catholics, as coming within the scope of the Church to consider; while others will regard them as purely economic issues. To draw the line here between the Catholic and the Protestant position would seem untrue. Our Mother Church in England has found it possible to take a definite and concrete attitude on various economic issues. The other question concerns our relation to other communions; and here, also, it is interesting to note in England the cordiality of the Church, particularly of the Anglo-Catholic group, toward coöperation with other religious bodies in work for social righteousness. In view of our own peculiar connection with the Federal Council, it would seem an especially courteous gesture on the part of the council to invite a representative of our own communion to serve as chairman of the committee which drew up this message. Reciprocal courtesy would seem in order: the insinuation that the Federal Council is controlled by the Methodists is at least uncalled for.

VIDA D. SCUDDER.

Shelburne, N. H.

### DWINDLING CHURCH SCHOOLS

To the Editor of *The Living Church*:

WHAT is the cause of the appalling lethargy among the members of the Protestant Episcopal Church, which is so manifest in the continual closing of missions and parishes, of lack of attendance upon the services, and the dwindling of the Church schools?

This question addresses itself to those, at least, who have the interest of the Christian religion at heart. One cannot but feel sorrowful in going over the country to see the parishes that once were, but now are no more, of the Church schools which thirty years ago numbered ten times what they do today, in spite of the enormous increase in population in that time and the so-called cry for the "Open Bible."

As an active worker and one who has done Church school work for thirty years, there seems to him to be but one answer, and that is, Episcopalians seem to think that there is nothing else to do. With the name on the Church register, it seems there is no further interest except to abide until time for the

funeral service. It was lack of missionary interest in the Church which caused it to go dead in the far East, in the Holy Land. The same is more and more the case with all Protestant denominations and the Anglican Church today. There is not enough of the spirit of St. Andrew, who having found the Christ, the Messiah, went and called his own brother to witness and follow.

Our Church schools need workers, men and women, young and old, who will report promptly in the Church school room regularly each Sunday and devote themselves to inculcating the tenets of the Christian religion. There are too many who regard an occasional confirmation class as the finish. No one is too old to attend Church school and to take part in it. There would be a quickening of the faith if our adults would attend with their young and lead them in their studies of the Gospel. Numbers need not count. Start with the few there are and by faithfulness and perseverance increase the fold and develop the lay apostolate in the years to come. There needs to be an adoption of the Hebrew text for the amulet, "Hear, O Israel: the Lord our God is one Lord." Also the first duty of man, to worship God.

Now is the season for a revival of religion, of reversion to religious form.

E. H. TOBEY.

Sterling, Ill.

### A LESSON FROM AFRICA

To the Editor of *The Living Church*:

AS WE motor among the ruins of the ancient Church of North Africa, a countryside which once held the densest population of Christian people in all the world, the complete destruction of everything bearing or suggesting the name of Christ stings the most indifferent of tourists into some kind of thinking as to the meaning of it all. Up there in the Atlas mountains Christmas is kept at times, without the slightest idea as to the meaning of the day, and some tattoo their dark skins with the cross, altogether ignorant of the signification of the emblem of our life. Out of the throbbing heart of the olden life of that Church came the courteous and learned Cyprian, the leader of the whole Catholic Church of his day, and who under provocation rebuked Stephen, the then Bishop of Rome. Stephen addressed Cyprian as Papa or Pope, but Cyprian did not return the same title to Stephen. There was no need. The tempestuous Tertullian and the great Augustine of Hippo were also the children of that Church now obliterated. The Church of such immense privileges and honors was not only destroyed, but the very ground seems salted.

The history of the North African Church is the record of a big noise, surrounded by a perplexed Catholic life and practice. The Donatists, the old time puritans, were largely responsible for the permanent dog-fight, as the puritans of later days wrecked the peace of the Church of England, and later still the peace of our own Church. One notable theory of the condition of the North African Church today is that its dissensions cooled and finally ham-strung its missionary ardor, and so God took away its candlestick.

When a wealthy Church like ours (a fact, and not necessarily a matter of pride) is so indifferent in the amount of its offerings for the support of the Church that even the small livings of the missionaries of the Cross must be made smaller, and open doors closed with a bang, then a trip to North Africa might reveal to the most careless think-works something more than Moslem and veiled women. (Rev.) F. H. T. HORSFIELD.

Lexington, Ky.

### THE EVERLASTING ARMS

THE EVERLASTING ARMS are not a promise of escape from trouble. They are a refuge in trouble. To rest in them is to give one's self up to confidence that the slow, unwinding story of life shall not have disappointment and heartache for its final words, but that life shall lead at last to satisfaction. The soul that has given itself utterly to God shall in the end be able to say: "It is well; I have trusted in God, and His guerdon is worth all the cost."

That inspired soul who, though he wrote no verse, left to the world some of the most poetic thought ever expressed, put the great conception this way: "Your life is hid with Christ in God." And he meant that though troubles last long and heap up, yet even in the midst of troubles the soul can lay hold on assurance and peace. Confidence in God—utmost confidence in God; that is the source of peace. When Jesus said, "Peace I leave with you, my peace I give unto you," it was not freedom from trouble that he bequeathed. It was something that would make trouble bearable. It was peace because of utmost confidence in God.

—*The Congregationalist*.

# BOOKS OF THE DAY

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

## FUNDAMENTAL BELIEFS

THE "Five Points of Fundamentalism," according to a statement adopted by the Assembly of the Presbyterian Church in 1910 and reaffirmed in 1923, are "(1) the inerrancy of the Scriptures, (2) the Virgin Birth of Jesus, (3) the forensic or penal substitutionary view of Jesus' atoning work, (4) His physical resurrection, and (5) His miraculous power and working." So they are summarized by John Mackintosh Shaw, professor of Christian Theology at Auburn Theological Seminary, in *Essentials and Non-Essentials of the Christian Faith* (Edinburgh: T. & T. Clark; New York: Chas. Scribner's Sons, \$2.00). This book consists mainly of a consideration of these points with a view to determining as to each whether it is "of the very essence and substance of Christian faith, so much . . . that if it is denied or called in question there would be no Christian faith proper left. Further . . . that if a man denies it he should be debarred from entrance into the ministry of the Presbyterian Church."

The writer's standpoint is modernist, and somewhat akin to that of the late Dr. Sanday; but he recognizes that there are doctrines which really are essential to Christianity, the acceptance of which is rightly to be required of Christian ministers. Moreover, while betraying no understanding of the Catholic position, perhaps confusing it with Fundamentalism, he writes with a sense of responsibility, with good temper, with clear understanding of the issues directly involved in Fundamentalism, and with much helpful discussion. He rejects very rightly the alleged inerrancy of Biblical writers; is inclined to believe in the Virgin Birth, while refusing to reckon such belief as essential; gives a remarkably satisfying discussion of the objective aspect of the doctrine of atonement, while properly rejecting the theory of penal substitution; denies the sameness of our Lord's resurrection body with that which was buried, although apparently recognizing a real continuity in His body before and after the resurrection; and gives one of the best apologies for the miraculous aspect of our Lord's life which I have seen, parting company with Sanday's *contra naturam* argument. Altogether, the book is worthy of careful study.

It contains, none the less, one notable fallacy, the idea that the essential nature of a Christian doctrine depends upon its centrality and *relative* importance, as discernible by us. He quotes Dr. Denney with approval, who says: "The essential in the Christian religion is . . . whether or not a man will be loyal to the Lord Jesus Christ." But he does not appear to realize the obvious implication of such loyalty, which is that we should treat as essential everything which can be shown to be involved in the self-manifestation, teaching, institutions, and prescriptions of the Lord Jesus Christ. It is right, of course, that the laity should not be required one and all to assimilate all this *explicitly*. On the other hand, the *explicit rejection* of any of these things cannot be taken as consistent either with loyalty to Christ or with the equipment of a Christian minister.

F. J. H.

PROFESSOR PERCY GARDNER'S *The Principles of Christian Art* (Scribner's, \$3.50) adds one more to a long, honorable succession of books, all hitherto in the fields of classical archaeology and Biblical criticism. With this one, Professor Gardner at the age of eighty-two brings his great erudition and sound critical faculty to bear upon the reasons for the present divorce between Christianity, sprung from Judaea, and Art, sprung from Greece. Can they ever be reconciled? And is a modern Christian art possible?

Professor Gardner's general position, a perfectly legitimate one, and the same as that held by all the established teaching schools—save that these are for the most part unconcerned

with the Christian element—is that we must cling to the eternal principles of Greek sculpture, Gothic architecture, and Renaissance painting. Upon these he hopes we may found new schools of Christian art, suited to modern people, but only if there come upon us "a general revival of religion." This is all of prophecy the book contains, for its scope is only that of preface to the problem. It is a very good preface on the historical and psychological aspects, though with a sturdy, old-fashioned Protestant bias.

We do not all believe that any revival of the medieval is doomed to "decadence and frigidity," though Professor Gardner assures us that it is admitted even in Catholic countries. Nor can anything be hoped for, he thinks, from the Eastern Churches, whose art, like their theology, became fixed in the Byzantine age. "The good Anglicans, who long for closer alliance with the Eastern Churches, suffer from much illusion." Elaborate ritual, too, is alien to the true mind of the English people. "It is parallel to the love of smart clothing and the pursuit of fashion. . . . It is far more attractive to women and feminine-minded clerics than to men." Above all, the English are out of tune with the medieval. Professor Gardner even deplores the reviving of the art of stained glass—preferring that we cover the walls of our churches with frescoes. As subjects, the artists of the future will use the Gospels and the Acts, or the great deeds of later Church history, such as the coming of the Friars.

A book on this subject is very welcome, and this will repay anyone's study, even a follower of our own great ecclesiastical architect, R. A. Cram. Mr. Cram is advocating new schools of art founded upon medievalism. For those who have thought at all on the matter the growing divergence of art and religion (in spite of the recrudescence of ecclesiastical architecture in this country and England) is one of the alarming features of a technical age. Think of the almost total eclipse of sculpture in the last century, only just beginning to emerge again as, properly, the handmaid of architecture! It is a favorable sign that an English archaeologist and an American practising architect are writing books about it.

THERE IS SOMETHING fascinating about the *multum in parvo*. Models on a small scale have a charm for most people; thus we glance more than casually at the miniature books before us; something—a love for the minute?—impels us to do so. Here is the Bible complete, a marvel of small print, so clear as to be easily legible without the aid of the little magnifying glass provided. Here, too, are a "Lilliput" English-Spanish and a "Lilliput" English-French Dictionary, each containing 12,000 words. All three tiny volumes are issued by the Miniature Dictionary Publishers, Inc., New York, and all three are printed in Germany.

From the same publishers, but printed in France—and it is inferior printing, too—comes the "Marvellous Miniature Library," which consists of a leather-cloth case containing *Don Quixote*, *The Golden Treasury*, *Hamlet* and *Macbeth* (in one volume), *The Arabian Nights*, *Paradise Lost*, and the *Little Webster*, containing 1,800 words! Here is a library in a nutshell. It ought to be sought after in these days of modern apartments with their limited space!

E. M. H.

IN SANTURCE, San Juan, Porto Rico, on St. John the Baptist's Day, they laid the cornerstone of the new Church of St. John the Baptist, which is to form part of the new group of four institutions. The Governor of Porto Rico and the Chief Justice of the Supreme Court were speakers at the ceremony, in addition to Bishop Colmore and the Rev. Kenneth O. Miller, rector.

# The Living Church

Established 1878

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

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



### SEPTEMBER

- 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

- 25. Diocesan Clergy Conference, East Hampton, N. Y.
- 28. Annual Conference of Aided Bishops at Atlantic City, N. J.

### APPOINTMENTS ACCEPTED

**AYRES, Rev. RICHARD F.,** formerly chaplain of Episcopal Students at Harvard University, Cambridge, Mass.; to be vicar of Church of the Good Samaritan, Colfax, Wash. (Spok.) Address, P. O. Box 471, Colfax, Wash.

**BRAX, Rev. KENNETH R.,** formerly engaged in supply work in diocese of Bethlehem; to be curate at Pro-Cathedral of the Nativity, Bethlehem, Pa. (Be.) Address, Nativity Church Parish House, Bethlehem.

**DOUGLASS, Rev. HIRAM K.,** formerly rector of Church of the Messiah, Detroit; to be rector of Church of the Good Shepherd, Memphis, and chaplain of the Church Home, Memphis, Tenn.

**DRAKE, Rev. ARCHIE I.,** canon of All Saints' Cathedral, Milwaukee, Wis.; to be canon-in-charge. November 1st.

**JESSETT, Rev. THOMAS E.,** formerly priest-in-charge of Church of the Good Samaritan, Colfax, Wash. (Spok.); to be director of Religious Education at All Saints' Cathedral, Spokane, Wash., for the next few months. Address, S. 2524 Lamont St., Spokane, Wash.

**MCCANCE, Rev. EDWARD G.,** formerly curate of St. James' Church, Philadelphia; to be priest-in-charge of St. Paul's Mission, Minersville, and St. Stephen's Mission, Forestville, Pa. (Be.) Address, Minersville, Pa.

**MUSSELMAN, Rev. G. PAUL,** formerly rector of All Saints' Church, Irondequoit, N. Y. (W.N.Y.); to be rector of St. James' Church, Downingtown, Pa.

**SLOAN, Rev. PAUL EARLE,** formerly student at Sewanee; to be priest-in-charge of St. Paul's Church, Graniteville, S. C. (U.S.C.) Address, Box 171, Graniteville.

**SNOW, Rev. FREDERIC F.,** formerly priest-in-charge of Grace Church, Hartland, and the missions at Pine Lake, and Pewaukee, Wis. (Mil.); to be rector of St. Uriel's Church, Seagirt, N. J. October 1st.

**STOWELL, Rev. HORACE W.,** formerly curate at Epiphany Church, Glenburn, Pa. (Be.); to be rector of that church. Address, Clark's Summit, Pa. R. R., Glenburn.

**WASHBURN, Rev. BENJAMIN M., D.D.,** formerly rector of St. Paul's Church, Kansas City, Mo. (W.Mo.); to be rector of Emmanuel Church, Boston. Address, 108 Marlborough St., Boston. November 1st.

**WILLIAMS, Rev. JOHN MORGAN,** formerly in charge of St. Alban's Church, St. Louis, Mo.; to be priest-in-charge of St. Barnabas' Church, Havana, and Trinity Church, Petersburg, Ill. (Sp.) Address, 318 S. Pearl St., Havana.

### RESIGNATIONS

**MURRAY, Rev. ALEXANDER B.,** as vicar of St. James' Church, Sonora, Calif. (San J.); to retire, after forty years' service in the Church. New address, 1997 Scenic Ave., Martinez, Calif.

**SMITH, Rev. HARLAY WRIGHT,** as rector of St. Andrew's Church, Stamford, Conn.; to retire, on account of illness. Effective November 21st. New address, 1969 North Alexandria Ave., Hollywood, Calif.

**WHEELER, Rev. ALFRED H.,** as rector of Christ Church, Providence, R. I.; to retire.

### NEW ADDRESSES

**PLUMMER, Ven. JAMES F.,** archdeacon of Middle Tennessee, who has been at Sewanee, Tenn., for the summer, is now in residence at St. Barnabas' Church rectory, Tullahoma, Tenn.

**RIDGELEY, Rev. LAWRENCE B., S.T.D.,** who has been residing at Berkeley, Calif., during the summer, should now be addressed at the Church Divinity School of the Pacific, 1051 Taylor St., San Francisco, Calif.

**UNDERWOOD, Rev. EDWARD,** vicar of St. Matthew's Church, Berkeley, Calif. *Residence*, 2041 Francisco St.; *Office*, 1907 Russell St., Berkeley, Calif.

### TEMPORARY ADDRESS

**JOHNSON, Rt. Rev. FREDERICK FOOTE, D.D.,** Bishop of Missouri, and Mrs. Johnson may be addressed during September and October, care of American Express Co., 7 rue de Mont Blanc, Geneva, Switzerland.

### ORDINATIONS

#### DEACONS AND PRIEST

**LEXINGTON**—On September 8th, the Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington, ordained to the diaconate **WILLIAM H. LANGLEY, Jr.,** and **GERALD H. CATLIN,** and advanced to the priesthood the Rev. **JULIUS A. VELASCO,** in Christ Church Cathedral, Lexington. The Rev. Robert J. Murphy of Versailles preached the sermon, and the Rev. Charles S. Hale of Lexington read the litany.

The Rev. Mr. Langley, Jr., has been placed in charge of St. John's Church, Corbin; the Rev. Mr. Catlin will assist the general missionary, the Rev. Charles M. Lever, with headquarters in Pikeville; and the Rev. Mr. Velasco will work under the direction of the Bishop at different points in the diocese.

**SOUTH DAKOTA**—On the Fifteenth Sunday after Trinity, September 8th, at Calvary Cathedral, Sioux Falls, the Rev. **HOWARD C. CRELLIN,** Congregational minister at Carthage, was ordained to the diaconate by Bishop Burleson. Dean E. B. Woodruff preached the sermon and presented the candidate.

Mr. Crellin will take charge of the work in Gettysburg and Redfield.

### DIED

**EVERDELL**—On Saturday, September 7th, **NELL EVERDELL,** youngest daughter of the late Francis and Lydia Adlard Everdell of Calvary Church, Summit, N. J.

**NEIDHARD**—On September 10, 1929, **PAULINE LOUISE NEIDHARD,** daughter of the late Isabella and Charles Neidhard, M.D., in her 73d year. Funeral services were held at St. Paul's Church, Chestnut Hill, Pa., on Thursday, September 12th.

### MEMORIALS

#### Anna Mary Olmsted Denslow

**ANNA MARY OLMSTED DENSLAW** entered into rest, September 21, 1924.

#### Gardiner Littell

**GARDINER LITTELL,** a graduate of Kent School in 1920, where he was sacristan; Harvard, 1924. Returned to Harvard to study for a year for his M.A. At the Sorbonne and traveling for a year. Two years teaching history and English at Hoosac School. Returned to Harvard for a second post-graduate year to complete study for his Ph.D. The Stillman Infirmary, June 6, 1920, till his death, on the 11th, aged 27 years. His last Communion was administered by his friend, Fr. Hoffman, S.S.J.E. Requiem at Christ Church, Cambridge, offered by his friend, the Rev. Prescott Everts, assisted by the Rev. Cuthbert Fowler, and at his parish church, West Hartford, by the Rev. F. F. H. Nason.

His life was full of many interests—Church, friends, music, architecture, art, literature, civics, economics, history. He had accepted an appointment to be acting assistant professor of history at the University of Maine.

Prof. A. M. Schlesinger, of the Department of History at Harvard, said: "He was one of the finest young men who has passed under my charge." Of others who helped him most it is well to name the two school headmasters, Fr. Sill, and the Rev. Dr. Tibbits.

At several altars he will be remembered with the prayer of the Church for the faithful departed: "Grant them continued growth in Thy love and service."

### CAUTION

**ACTON**—Caution is suggested in dealing with a dapper young gentleman, calling himself **DONALD ACTON,** and claiming to be a recent "graduate" of the Federal Prison at Leavenworth. Further information from **GEORGE H. RANDALL,** Church House, 202 South 19th St., Philadelphia, Pa.

**MILLER**—Caution is suggested in dealing with one giving the name of **ROY MILLER,** and claiming to be a communicant of Christ Church, Springfield, Ill. He is reported to state that he was confirmed by Bishop White, and to give the names of the Rev. Jerry Wallace and Franklin Spencer as if for reference. He has a deformed mouth, and enunciates with difficulty, is very slender, of sallow complexion, thin light hair, and is avowedly in poor health. Further information may be obtained from

## 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.

the Rev. OLIVER FESTUS CRAWFORD, 729 Prospect Ave., Kansas City, Mo.

SULLIVAN—Caution is suggested regarding a woman calling herself Mrs. SULLIVAN (Mrs. J. B. SULLIVAN) or Mrs. RYAN, or similar names, who is said to victimize members of congregations by borrowing money and leaving town. She is about 5½ ft. tall, weighing about 180 pounds; is of Latin type of face, and speaks with foreign accent. Further information from Very Rev. EDWIN S. LANE, Dean, Trinity Cathedral, Phoenix, Ariz.

### POSITIONS OFFERED

#### CLERICAL

CLERGYMAN TO ACT AS LOCUM TENENS, St. Paul's Church, Kansas City, Missouri, beginning October 15th. Address, M. I. KELLER, 40th and Main Sts., Kansas City, Mo., in care of St. Paul's Church.

#### MISCELLANEOUS

WANTED — CHURCHWOMAN TO COMBINE work of office secretary and Church school supervisor, full time, good salary. Write qualifications to EPISCOPAL CHURCH, 860 Church Road, Lake Forest, Ill.

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

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.

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

ENGLISH LADY DESIRES POSITION IN Church institution, or as governess in private family. Would like to travel. Address, Miss L. NOBLE, 202 Ridgecrest Ave., Rutherfordton, N. C.

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.

MIDDLE-AGED CHURCHWOMAN WOULD keep house for a priest, or any small adult family, in, or near New York City. Best of references. Miss JOSEPHINE JOHNSON, Apt. 15, 1286 Stebbins Ave., New York City.

ORGANIST-DIRECTOR AVAILABLE FOR immediate service. Highest references. HAZEL BROOKS, 230 S. Fifth St., Niles, Mich.

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

### UNLEAVENED BREAD

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

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.

### 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.

### GAMES

SHAKESPEARE. HOW MANY QUESTIONS could you answer on Shakespeare? Play the game "A Study of Shakespeare." Original, interesting. Price 60 cts. Postage 5 cts. THE SHAKESPEARE CLUB, Camden, Me.

### 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.

Form of bequest: "I give, bequeath and devise to Church Literature Foundation, Inc., a non-profit corporation, organized under the laws of the state of Wisconsin, with principal office at 1801-1811 Fond du Lac Avenue, Milwaukee, Wis., the sum of ..... the same to be added to the endowment fund of the said corporation and to be used in accordance with the provisions of its articles of incorporation."

### BOARDING

#### Kingston, N. Y.

PAYING GUESTS WANTED — PRIVATE home—foothills of the Catskill Mts. Quiet, restful, free from noises. Shady and cool. Modern conveniences. Good table—9 miles out. Terms \$18.00-\$25.00. Address, Miss MILLER, Capstone Farm, Kingston, N. Y.

#### Los Angeles

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.

#### Washington, D. C.

WASHINGTON, D. C. — DON'T FORGET Mrs. Kern's delightful home at 1912 "G" St., N. W., when you make your next visit to the Nation's Capital. Three squares from the White House. Most quiet place in Washington, and modern.

### 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 SALE

ENTIRE SET OF "THE LIVES OF THE Saints" by Baring-Gould. The books are in perfect condition. Miss VAN KIRK, Kent, Conn.

### 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.

### SISTERS OF THE HOLY NATIVITY

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

### RADIO BROADCASTS

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

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

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

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

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

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

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

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

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

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

### INFORMATION BUREAU



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

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

ADVERTISERS 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.

# 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.

## 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.

## BOOKS RECEIVED

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

The Macmillan Co. 2459 Prairie Ave., Chicago, Ill.  
*Turning Points in General Church History.* By Edward I. Cutts, D.D. Condensed and Revised by William C. Piercy, M.A. \$2.25.

*A New Commentary On Holy Scripture.* Including the Apocrypha. Edited by Charles Gore, Henry Leighton Goudge, Alfred Guillaume. \$3.50.

The Macmillan Co. 60 Fifth Ave., New York City.  
*Disestablishment.* The Charge delivered at the Second Quadrennial Visitation of his Diocese, together with an Introduction. By Herbert Hensley Henson, D.D., Lord Bishop of Durham. \$1.75.

The John C. Winston Co. 1006-1016 Arch St., Philadelphia, Pa.

*Love, the Law of Life.* By Toyochiko Kagawa. Translated by J. Fullerton Gressitt. With a Biography of Mr. Kagawa by Eleanor M. Hinder and Helen F. Topping. \$2.00.

## LEAFLET

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

*The Supreme Sacrifice.* Hymn sung at the General Convention of 1919 in Detroit, and on many other occasions. Words and music. \$3.00 per hundred.

## EXTRA-PAROCIAL WORK STRESSED BY NEWARK LAYMEN

DELAWARE, N. J.—On Saturday and Sunday, September 7th and 8th, there was held at the G. F. S. Holiday House, Eagle's Nest Farm, Delaware, the yearly laymen's conference of Newark, which serves as a prelude to the Every Member Canvass. Although to a certain extent the weather was inclement, the gathering was a great success, with sixty-four parishes and missions represented by the ninety-six laymen who were in attendance. Among the leading thoughts developed by the conference was the emphasis on the importance of the Church's extra-parochial work.

Luncheon, when the members of the conference were welcomed by Messrs. Charles B. Johns and Walter Kidd, and a period for recreation occupied the first afternoon until 4 o'clock, when the main part of the program opened with a general discussion and questions, under the chairmanship of the Rev. Chauncey E. Snowden, executive secretary of the Field Department of the National Council. The speakers and topics of the addresses delivered during the remaining hours of Saturday were: The Rt. Rev. Wilson R. Stearly, D.D., Bishop of Newark, Blazing the Trail; the Rev. W. P. Roberts, of Nanking, China, a resumé of the History of Christianity in China and of the events which have preceded conditions as they are at present in that country; and the Rev. C. E. Snowden, Doors. Bishop Stearly conducted the evening devotions.

The Rev. Edwin S. Ford, of the Western Counties Mission, assisted by the Bishop, celebrated the Holy Eucharist at 7:30 on Sunday morning. The morning session of

the conference opened with an address entitled Expectations, by Charles B. Johns, followed by The Spirit of the Campaign, by Walter Kidd. Experiences in the work of the Newark City Mission were described by the Rev. Dr. Charles L. Cooder, and in that of the Western Counties Mission by the Rev. Edwin S. Ford.

The Rev. W. P. Roberts, who was scheduled to speak on Missions of the Episcopal Church in China, gave a description of his life in that field. He was followed by the Rev. Mr. Snowden, whose address, Acts of the Apostles, 29th Chapter, embodied the view that Christians are continuing the Apostles' labors by writing that chapter in their own lives.

How Our Laymen Feel About It consisted of short talks by Ritchie Brooks, Jr., E. R. Bardgett, and Col. Leigh K. Lydecker, and questions and impromptu speeches by other members of the conference. Bishop Stearly then gave a summary of what this year's assemblage had accomplished.

One of the acts of the conference was the sending of a telegram of appreciation to the Rev. Charles E. McAllister, rector of the Church of St. Michael and All Angels, Baltimore, until recently executive secretary of the diocese.

## G. F. S. APPOINTS FIELD SECRETARIES

NEW YORK—An important step forward has been taken by the Girls' Friendly Society in the appointment of three new field secretaries for provinces II, IV, and VII. The announcement of their appointment is accompanied by the following quotation from a little booklet, *For Girls the Country Over*, recently published by the society in connection with its finance appeal: "To continue to grow there must be field secretaries to give to the groups already established the kind of service each requires and to build up new groups for communities and girls who want them." The response to this appeal, both within and without the society, has been so encouraging that the G. F. S. feels confident that an increased staff of field workers, interpreting its purpose and program throughout the country, will be one of the most important factors in achieving self-support.

Miss Frances Arnold will work in province II. Since Miss Arnold's graduation from Smith College in 1923, she has gained wide experience for the position of field secretary through volunteer work in the G. F. S. as branch president, diocesan president, and conference leader.

Miss Caroline Averill, Vassar, 1925, will do field work in province VII. For the past two years she has been director of religious education, St. Mark's Church, Evanston, Ill., and has had experience in social work, rural recreation, summer camps, and in the G. F. S.

Miss Emma Twigg is thoroughly acquainted with her province, having graduated from Mary Baldwin Seminary, Staunton, Va., in 1923, and having since acted as secretary of the department of religious education, first in the diocese of Georgia and then in Alabama. This last winter she has been director of religious education, St. James' Church, New York City, and has been studying at Columbia University.

This past winter the following three field secretaries have been at work and have been reappointed for next year: Esther Fifield, province III; Winifred Dunkle, province V; and Mary Sanford, province VIII.

## Archbishop of Canterbury Issues Statement Regarding Regulations of Public Worship

Continuation Committee of Lausanne Conference Meets—Organists and the Cinema

The Living Church News Bureau  
London, September 6, 1929

THE ARCHBISHOP OF CANTERBURY HAS issued a message concerning "the regulation of public worship in the diocese," and as his directions are typical of those issued by several other bishops, I quote them rather fully. Dr. Lang says:

"(1) It must be understood that the Prayer Book of 1928 is not a legally authorized Prayer Book of the Church of England, so that any minister may at his own discretion (subject to its provisions) use all or any of the Orders of Service therein contained. Parliament has refused to give it this character. But this refusal does not alter the situation which the book sought to meet. That situation was, and is, that the existing law of public worship is admittedly too narrow, that it cannot be enforced, and that provision must be made to give expression in the public worship of the Church to spiritual needs which have arisen and to spiritual experiences which have been gained since 1662. It has long been impossible and undesirable to attempt to enforce exact conformity to the forms and rubrics of the Prayer Book themselves of that year. This is even more impossible and undesirable now.

"If there is to be any order in public worship there must be some regulation of additions to or deviations from the Book of 1662. Such regulation, in the absence of legal provision, can only be made by the bishops. It is part of the responsibility of their office. Because Parliament rejected the Prayer Book measure of 1928, they cannot fold their hands and decline to exercise their responsibility. It is a responsibility which they owe, not to Parliament, but to the Church and to their office. For many years they have tried to fulfil it as best they could. Now they know—in the book of 1928—as they could not know before, what additions to and deviations from the book of 1662 have the approval of the Church expressed through its representative assemblies. When they are considering the needs, desires, and circumstances of parishes within their own diocese, how can they do otherwise than regard the contents of that book as giving them guidance in deciding what additions to or variations from the book of 1662 may or may not in each case be permitted? . . .

"I have now obtained from the incumbents of the diocese of Canterbury information as to their existing usages and their desires. Some, of course, have no wish to go beyond the existing Book of Common Prayer, though even they would, I think, find on strict examination that already many of its forms are varied and many of its rubrics unobserved. But the great majority desire permission to use some of the forms and orders of service provided by the book of 1928. On the basis of the information obtained from the parishes generally, I am prepared in some matters to give permissions available throughout the diocese. Other matters I must reserve for separate consultation with the individual parish.

"(2) With regard to all permissions one condition must be laid down. It is stated in the words of the resolutions of the bishops which I have already quoted—'the bishops, in the exercise of their authority, will only permit the ordinary use of any of the forms and orders contained in the book of 1928 if they are satisfied that such use would have the good will of

the people as represented in the parochial church council, and that in the case of the occasional offices (that is to say, the Alternative Orders for Public Baptism and the Solemnization of Matrimony and the Order for the Burial of the Dead) the consent of the parties concerned will always be obtained.' . . .

"(3) Permission is given, where it is desired, for the use of all the forms and orders contained in the book of 1928, *except* the Alternative Order of Holy Communion and the Alternative Order for the Communion of the Sick (containing the provisions for the reservation of the consecrated bread and wine). I must ask incumbents who desire to use either or both of these two orders to communicate with me; and I must decide as seems to me right, having regard to the circumstances of each case. This direction about the two orders does not apply to the provisions for alternatives to the rehearsal of the Ten Commandments or for the shortening of the words of administration, or from Reservation from the open Communion as set forth in the first rubric and the Alternative Order for the Communion of the Sick. In all other respects I trust that the direction here given about these two orders will be loyally observed."

The Archbishop concludes by saying:

"In all these endeavors to give fullness, variety, and reality to our public worship, the clergy will, I am sure, show the utmost considerateness to their parishioners, especially in country parishes, where custom has so large a place in the instincts and habits of the people. I trust that the laity will approach any proposals which may be made with open minds, setting themselves free from the prejudices and misunderstandings engendered by a long controversy. There is here a call to both clergy and laity to follow the mind of Christ, which will shortly lead us to think not of our own things only but also of the things of others, and to keep the unity of the Spirit in the bond of peace.

"May there not be now, both in this diocese and throughout the country a truce from these unfruitful controversies during which the Church may have time to think out quietly the grave issues which recent events have raised, and prepare the way for some constitutional settlement of our difficulties about public worship—time, above all to address itself to its real task? The Archbishop's pastoral letter has called it to one of these tasks—to study and think out afresh in the light of our modern needs and knowledge the contents of our Holy Faith and the wonder of the eternal Gospel. Next summer the Lambeth Conference will be called to consider many urgent problems and to make some momentous decisions. We have somehow to win the legions of the young to the Church and to the Kingdom of God; and the Call of the World overseas is still sounding in our ears. Wherefore, 'forgetting those things which are behind and reaching forth unto those things which are before' let us 'press toward the mark for the prize of the high calling of God in Christ Jesus.'"

Commenting on the Archbishop's ruling, the *Church Times* points out that Broad Churchmen will be authorized to omit the Athanasian Creed, and to make the liturgical changes which they desire, whereas Anglo-Catholics will be restricted, each separate case being considered on its merits. The article proceeds: "The singular feature of this ruling is that it puts restrictions on the use of the Revised Book only in those two portions to which the House of Commons objected. Thus in spite of episcopal declarations on the in-

dependence of the Church to decide its prayers, concession is now made to Parliamentary preferences, for no one can say that the Revised Morning and Evening Prayers have any greater sanction from the convocations and the Church Assembly than the Revised Communion Service."

### RECOGNIZE PROGRESS TOWARD UNITY

The continuation committee of the Lausanne World Conference on Faith and Order, meeting in Maloja, Switzerland, for its second annual session, passed the following resolution, proposed by the Bishop of Gloucester and seconded by Archbishop Germanos, Exarch for Western Europe and representative of the Patriarch of Constantinople:

"As members of the continuation committee of the Lausanne Conference on Faith and Order, meeting at Maloja, August 27th to 30th, we desire, as in our last meeting, to recognize the great progress toward unity in the life of the Churches which has been manifested in recent events in Canada, Japan, China, and the United States of America, and, indeed, through the whole Christian world. We rejoice with our brethren of the Churches in Scotland in the consummation this year of union between the Church of Scotland and the United Free Church of Scotland, and we pray that God will endue the reunited Church with the manifold gifts of His grace. We also welcome the approaching union of the three Methodist Churches of Great Britain, who have this year obtained from Parliament the Enabling Act to carry out the scheme of union already approved by the conferences of the three Churches.

"Without expressing any judgment upon the details of the proposed scheme of union for the Churches of Southern India, we welcome the statement with which it is prefaced, that, 'Unity of the spirit must find expression in the faith and order of the Church, its worship, in its organization, and in its whole life.' We believe with them that their union, if carried out on right lines, would result in greater fellowship and peace within the Church, and greater eagerness and effectiveness in the proclamation of the Gospel of Christ. We are impelled by our deep sense of the importance of these proposals to ask all Christian people to join with us in supplication that Divine Guidance may be granted to the Churches of Southern India and to all those upon whom any measure of responsibility in this matter may rest."

### ORGANISTS AND THE CINEMA

The tempting salaries offered to organists by cinema proprietors is causing some perturbation in certain churches, who are in danger of losing some of their best choir-trainers. The salary that can be earned by a competent musician at a cinema theater, where the incidental music is provided by an organ fitted with all the latest devices, is far beyond the capacity of the average church to provide. As a consequence, in our large provincial towns, there have been many organists who have been attracted by the golden opportunity of increasing their incomes in this way.

The Incorporated Association of Organists, at their congress this week at Hull, debated this matter at some length. One member, discussing the suitability of Church-trained organists in cinema work, said that for the true Church organist, whose mind was engrossed in sacred and classical music, there would be much which would be distasteful in the cinema style and which he would have to use if he became a cinema organist. The sudden use of effect stops such as *vox humana* and *tremulant*, which in Church work were very sparsely used, would quickly pall upon him.

GEORGE PARSONS.

## Bishop of Winchester to Take Part in Opening of Cathedral at Vancouver, B. C.

### Bishop of Spokane to Represent American Church at Opening—Archdeacon Armitage Dies

The Living Church News Bureau  
Toronto, September 12, 1929

THE MAIN EVENT OF THIS SEPTEMBER in the story of the Canadian Church is the visit of Dr. Woods, Bishop of the historic English see of Winchester, who comes especially to represent the Mother Church and to preach at the opening of the new Christ Church Cathedral, Victoria, British Columbia, on the 28th. The Bishop is accompanied by Mrs. Woods, who is a leader in women's work in England, and by his niece, who is his secretary. The Bishop of Winchester arrived at Quebec by the *Empress of Scotland* on September 7th, and spent Sunday and Monday in Quebec. He then came to Montreal, where he addressed the Canadian Club and spoke at a short service of intercession at the cathedral.

After visiting Ottawa, the Bishop comes to Toronto, where he is to preach at the reopening of St. Alban's Cathedral after restoration from the effects of the recent fire, next Sunday morning. In the afternoon he will accompany the Bishop of Toronto to the opening of the Maurice Cody Memorial Hall of St. Paul's Church, at which church he will preach in the evening.

From Toronto the Bishop of Winchester proceeds to the Canadian west. At Calgary he will preach the sermon at the meeting of the provincial synod of Rupert's Land. After his visit to Victoria and Vancouver, he will pay short visits to Seattle, San Francisco, and other points in the United States.

#### THE NEW CATHEDRAL AT VICTORIA

The opening of the new Christ Church Cathedral at Victoria, British Columbia, is set for September 28th, just before the meetings of the boards of the General Synod in the neighboring city of Vancouver.

For many years it was felt that the present wooden building, still in use, must be replaced by a stone cathedral. A large and influential committee was appointed and has been at work collecting the needed funds.

In September, 1926, the foundation stone was laid by the Bishop of London, who was at that time making a world tour and visited Victoria on his way to Japan. By this time the foundation work for nave and transepts, including the western towers, was all complete and in the spring of the following year a contract was entered into for the building of the nave portion. This is now almost complete and it is hoped to open on September 28th, when the bishops of the Canadian Church will all be present on the Pacific coast. The sermon will be preached by the Bishop of Winchester, who will officially represent the Mother Church of England. The Bishop of Spokane will represent the American Church.

The cathedral stands upon a commanding site with considerable open spaces all round it. The building is designed in the style of the thirteenth century on bold, but simple, lines.

The west front, with a total width of 113 feet, has an uninterrupted view for

a considerable distance. The two western towers, each 33 feet square, will rise to a height of 135 feet. Between these great towers will be a mighty arch, 83 feet high, something similar to one of the arches on the west front of Peterborough Cathedral, and under this in a deep recess is the main entrance doorway with a large "rose" window 25 feet in diameter, above it. The towers will each have two doorways and will form additional porches. The present contract does not include the building of the towers, though an additional contract has been let for building the lower part of the northwest tower by the aid of funds subscribed by friends, in England, of the Bishop of London.

The great central tower will rise 185 feet above the level of the nave floor and will thus be one of the most prominent features in Victoria, visible from all over the city, and from far at sea.

#### FLYING BUTTRESSES USED

A feature of the architecture, almost unknown hitherto in Canada, is the use of flying buttresses which are required in order to take the "thrust" of the stone vaulting in the nave ceiling.

On the south side of the cathedral an open air pulpit is placed with access through a small doorway in the south ambulatory. This will enable gatherings in the cathedral precincts to be addressed from a suitable stand. The cost of the pulpit is being defrayed by the girls' branches of the Woman's Auxiliary in the Columbia diocese.

The connecting link between the cathedral and the present memorial hall buildings will ultimately be formed by the vestries. In this section there will be room on the ground level for a number of motor cars and bicycles; while on the level of the cathedral ambulatory there will be vestries for clergy and choir; and, on the top floor, a choir practice room, suite of rooms for the janitor, and some small bedrooms for visiting clergy.

The nave is divided into six bays of a width between the north and south piers of 37 feet and a total width from the north to the south walls of 93 feet 4 inches, while the height from floor to vaulting is 79 feet.

#### BAPTISTRY GIVEN BY YOUNG PEOPLE

To the south, and close to the west end, is the semi-octagonal baptistry, 18 feet wide, raised a few steps above the nave floor, and with its floor laid in Texada Island marble, and its stained glass windows representing Christ and the Children of the World. It is largely the gift to the cathedral of the children and young people of the diocese.

At the entrance to the baptistry the visitor is made aware of the fact that in addition to the usual aisle beyond the nave there is an ambulatory passageway south of the south aisle and north of the north aisle making direct connection between the great porch entrances of the western towers and the transepts. This ambulatory is divided from the aisles by an arcading of stone which also carries a gallery passage at the level of the window sills, and forms a very important feature of the interior treatment. The windows are being filled with stained glass illustrating leading characters from Old Testament times onward.

Passing up the nave, the visitor will come to the massive piers carrying the lofty arch, which will eventually form one support to the central tower. The temporary choir will be arranged in this central space, with the usual clergy seats and prayer desks. The pulpit and lectern will be placed just outside the choir, in the nave. At the entrance to the choir will be placed the massive railings and gates, which formerly stood at the entrance to the sanctuary in Westminster Abbey, and which have been presented by the dean and chapter to Victoria's new cathedral. They were designed by the late Sir Gilbert Scott, and are a splendid example of art metal work.

To the south of the choir the organ, rebuilt and enlarged, will be placed above the choir vestry. The cost of alterations to the organ has been met by a generous donor and the instrument will be made thoroughly up-to-date, with modern movements, etc., in all its parts.

#### DEATH OF ARCHDEACON ARMITAGE

On Tuesday, September 10th, there passed to the life beyond a leader in the work of the Canadian Church in the person of the Ven. W. J. Armitage, for many years rector of historic St. Paul's Church, Halifax, Nova Scotia, Canada's oldest parish. The archdeacon had been in poor health for some months.

Archdeacon Armitage graduated from Wycliffe College, Toronto, in 1884, and was curate at St. James' Church, Orillia, till 1886, when he became rector of St. Thomas' Church, St. Catharines, where he remained till his appointment to St. Paul's, Halifax, in 1897. From 1898 to 1905 he was rural dean of Halifax. In 1906 he was appointed Archdeacon of Halifax, and the following year a canon of All Saints' Cathedral, Halifax.

As rector of the large parish of St. Paul's, Archdeacon Armitage was an indefatigable worker and faithful pastor and visitor. In the history of the parish he took a marked interest, as in historical matters generally. He was for some time president of the Nova Scotia Historical Society. He was an active member, an able debater, and a hard worker in the synod of Nova Scotia and on all its committees. Twice at elections to the bishopric of the diocese, he was nominated for the office, and on each occasion received a substantial vote.

He was one of the best known members of the General Synod and of its boards and committees. He was secretary of the committee on Prayer Book revision and was appointed custodian of the Canadian Prayer Book, on which he wrote an interesting book. He has published several volumes of devotional addresses. His Churchmanship was of the rigorously evangelical type, but his sympathies were broad and even those who differed from him honored him for his zeal for the Church and the sincerity of his convictions.

#### MISCELLANEOUS NEWS

When the Bishop of Montreal celebrated the Holy Eucharist at St. James' Church, Stanbridge East, on the occasion of its centenary, among the 117 communicants was Moses Corey, who will be 101 years old on September 17th.

The Rev. J. F. Morris will succeed the late Canon James L. Flanagan as rector of the Church of the Ascension, Montreal. The new rector will take over his new duties on Advent Sunday, December 1st. The Rev. Mr. Morris has been rector of St. Clement's Church, Verdun, for over twelve years, during which time his church has been rebuilt and at the pres-

ent time a new mission church of St. John the Divine is in course of construction. The Rev. Norman Egerton, who was assistant to the late Canon Flanagan for three years, and who has been in charge of the Church of the Ascension since the late rector's death, will take up his new duties as rector of Waterloo, at the same time.

From September 16th to 19th the clerical alumni of the University of Trinity College meet in Trinity College, Toronto. The Ven. Archdeacon Coleman of Kingston will conduct the quiet hours and the Rev. Dr. T. Stannage Boyle of Cobourg will give the Dean Starr Lectures,

dealing with *The Church in Relation to Problems of the Day*.

In Trinity Church, Ottawa, was held a service of dedication and farewell to Miss Margaret Cristina Foster on her departure to engage in the Oriental mission work of the Church in British Columbia. The sermon was preached by the Lord Bishop of Ottawa, who conducted the service, with the assistance of the Rev. R. Turley, the rector. In the schoolroom afterwards Miss Foster, who has been active in the girls' branch, was tendered a reception and was presented with a life membership in the Woman's Auxiliary.

country a model for wider application, and he was able to point out that already St. Louis University has united several Roman Catholic colleges into a unified group, the University of Pennsylvania is studying such possibilities and has acquired a tract of land at Valley Forge, while Harvard is trying to develop a plan whereby students may live in contact with resident scholars.

Apart from the interest which Dr. Bell's address would have for educators, it concerns the Churchman not only because of the underlying spiritual principle involved in what he said, but also because a plan which is attracting the attention of university and college presidents is one which had its first application in one of our own Church educational institutions.

#### MR. BOYD OF TRINITY CHURCH OBSERVES SEVENTY-FIFTH BIRTHDAY

William J. Boyd is the verger of Trinity Church. On Thursday last he observed his seventy-fifth birthday. It was a parochial event. Newspaper reporters and photographers came to his office; cablegrams and telegrams were received, coming from the bishops of the diocese and other prominent clergymen and citizens. These were received by the genial and popular verger, one who in robust health looks many years younger. At the age of 5 William Boyd made his first contact with Trinity parish, becoming a student in the parochial school. At the age of 35, in 1889, he became verger of Trinity Church, and in 1914 its sexton. Outstanding in the memory of his long association with the parish and with lower Broadway are recollections of President Lincoln walking past St. Paul's Chapel and later of the Lincoln funeral procession. Of all the events, however, that Mr. Boyd has seen in downtown New York none surpassed in magnitude the reception to Col. Lindbergh upon his return from France. In a talk with the writer, Mr. Boyd stressed the great blessing that Trinity Church has been and is to the people who throng its neighborhood. Many an instance of a contemplated suicide changed to a determination to live right because of the silent witness and message of old Trinity is known to this veteran sexton.

#### PERSONAL MENTION

Sunday, October 20th, will mark the twentieth anniversary of the consecration of New York's present senior Suffragan Bishop, the Rt. Rev. Arthur Selden Lloyd. He was elevated to the episcopate in 1909 to be coadjutor for the diocese of Virginia.

The Rt. Rev. Robert E. Campbell, D.D., Bishop of Liberia, arrived last week from his distant field to be here for the House of Bishops' meeting on October 2d at Atlantic City. He is, as has been his custom, making his local headquarters at the vicarage of St. Luke's Chapel, Hudson street.

Dr. Norwood somehow finds time in the midst of his duties of directing our largest congregation to write an occasional book. This week there has appeared from his publishers his latest volume, titled *The Man Who Dared to Be God*.

Among clerical changes may be noted the following: The Rev. A. N. Keedwell who has been assistant to Fr. Sparks at St. Clement's Church has resigned to become rector of St. Luke's Church, Brockport, diocese of Western New York. Among former rectors at Brockport in recent years have been Fr. Veazie, Fr. Damosch, and the Rev. Dr. B. T. Rogers. The Rev. Frank Nikel has come from the diocese of Colorado to be assistant to the Rev.

## St. George's Church, New York, to Be Scene of Conference in Interest of Unity

### To Hold Conference Considering Mystical Element in Christian Faith—Dr. Bell Speaks

The Living Church News Bureau  
New York, September 14, 1929

ONE THOUSAND PERSONS, REPRESENTING twenty Christian denominations, will hold a conference in the interest of unity, November 13th, 14th, and 15th, in St. George's Church, Stuyvesant square, New York. The meetings will be held under the auspices of the Christian Unity League, an organization whose chief officer appears to be that persistent worker in behalf of unity, the Rev. Dr. Peter Ainslie of Baltimore. The fact that he is largely responsible for this gathering, and that it is being held at St. George's where Dr. Karl Reiland is rector—these give the announcements of the conference a distinction which commands one's respectful attention. In addition to the 1,000 members of the conference, there will be reservations for an equal number of additional visitors who may or may not be in full sympathy with the Reconciliation Pact upon which the meetings will be based. Following is the wording of the pact:

"We, Christians of various Churches, believing that only in a coöperative and united Christendom can the world be Christianized, deplore a divided Christendom as being opposed to the Spirit of Christ and the needs of the world, and we are convinced that the Christianizing of the world is greatly hindered by divisive and rivaling Churches.

"We, therefore, desire to express our sympathetic interest in and prayerful attitude toward all conferences, small and large, that are looking toward reconciliation of the divided Church of Christ; and we propose to recognize, in all our spiritual fellowships, the practice of equality of all Christians before God, so that no Christian shall be denied membership in our Churches, nor a place in our celebration of the Lord's Supper, nor pulpit courtesies be denied other ministers because they belong to a different denomination than our own; and, further, irrespective of denominational barriers, we pledge to be brethren one to another in the name of Jesus Christ, our Lord and Saviour, whose we are and whom we serve."

Further details concerning the conference may be obtained from the office of the Christian Union Quarterly, 230 North Fulton avenue, Baltimore, a publication of which the Rev. Dr. Ainslie (Universalist) is editor.

#### NEW YORK CONFERENCE BY THE CONFRATERNITY OF THE MYSTICAL LIFE

On Monday, October 21st, there will be held at the Church of the Heavenly Rest, Fifth avenue and 90th street, an all-day conference considering the mystical element in the Christian faith. It is to be sponsored by the Confraternity of the Mystical Life. Following is the program: Forenoon papers: Mysticism and Church Unity, by Bishop N. S. Thomas; Mysticism and the Ministry of Healing, by the Rev. Harrison Rockwell; Mysticism in the Daily Life, by the Rev. Dr. Ray. Afternoon papers: New Testament Mysticism, by the Rev. Prof. Easton; Mysticism as Personal Religion, by the Rev. George A. Trowbridge; Mysticism and Intellectualism, by the Rev. Dr. Prichard; Mysticism to a Business Man, by Monell Sayre; Eclectic Mysticism, by Dean Gateson. Evening papers: Mysticism and Individual Responsibility, by the Rev. Dr. Aldrich; The Triumph of Mysticism, by the Rev. Dr. Parrish.

#### DR. BELL SPEAKS ON COLLEGES IN CITY AND COUNTRY

While the address of the Rev. Dr. Bernard Iddings Bell, warden of St. Stephen's College, which he gave last Sunday evening as the second of the September addresses at the Parrish Art Museum, Southampton, Long Island, had little to do with the distinctly religious side of college life; yet he was making such a plea for the wiser location of institutions of higher learning as would affect the spiritual life of the student bodies. The address is of interest to Churchmen because the speaker drew as a picture of the ideal situation just such an arrangement as has been possible to bring about at St. Stephen's College by the recent inclusion of that institution in Columbia University.

Dr. Bell stressed the importance, the basic importance, of personal contacts in the class rooms and declared that the day of the big class-room college ought to be over. As for the location of colleges in large centers, much harm may come from influences, both bad and good. Nervous strain develops from the hurry and confusion of city life, while contacts with a vast array of actually constructive and good matters prevent constructive thinking. Nor is the small, independent college the solution, for there among various detriments is particularly noticeable the harmful isolation of the teaching staffs. By such a method as Columbia University has adopted concerning St. Stephen's, Dr. Bell believes there has been given the

Edmund Sills at St. Peter's Church, Westchester. The Rev. A. T. Bennett-Haines has ended his several months' duty as supply at Trinity Church; tomorrow he is the preacher at St. Mary the Virgin's, Dr. Delany being at the cathedral.

Bishop Manning returns to New York this coming week. Among the rectors who are here for tomorrow are the Rev. Drs. Silver, McCune, Darlington, Trowbridge, and Aldrich.

HARRISON ROCKWELL.

## Grace Church, Lawrence, Mass., to Observe Homecoming Sunday in Renovated Church

### Negro Spirituals Sung in Boston Cathedral—Summer Conferences at Adelynrood

The Living Church News Bureau  
Boston, September 14, 1929

HOMEcoming Sunday is an annual occasion in Grace Church, Lawrence, and one that has been growing in interest for the past few years. The observance falls upon September 15th this autumn and will be of especially happy significance because the congregation will be gathered in its accustomed place after a summer of worship in the parish house while the interior of the church was being renovated and beautified.

Within a short time a new rood beam and calvary, designed by Messrs. Cram and Ferguson, will be placed within Grace Church in memory of Charles Gurley Saunders, a very prominent layman who died at an advanced age early in 1918. The donors of this memorial are his sisters, the Misses Mary L., Annie G., and Edith St. L. Saunders.

The honoring of the memory of Charles G. Saunders will have an interest for all those who served with him during the seven general conventions which he attended as a deputy from this diocese. He exerted a great influence as a member of the committee on canons for many considered him the outstanding authority on the canons of the Church. For eight years Mr. Saunders was a member of the national board of missions. Besides all this important extra-parochial work, it is good to recall that Mr. Saunders served Grace Church, Lawrence, well and faithfully, being a vestryman for a quarter of a century, senior warden for sixteen years, and by the organization and direction of a volunteer choir of men and women. In Massachusetts, he is remembered for his services at the diocesan conventions, on the diocesan board of missions, and on the standing committee. He was Bishop Lawrence's legal advisor when the Cathedral of St. Paul was created; he drew up the charter of the Cathedral Chapter and became its chancellor.

#### SPIRITUALS SUNG IN CATHEDRAL

A group of Negro Spirituals was sung last Sunday evening in St. Paul's Cathedral when the Rev. Dr. Edward T. Sullivan had expected to close his sixtieth season of summer services. He will preach again tomorrow evening, however, at the request of Dean Sturges and the Rev. Charles R. Peck, vicar. Dr. Sullivan gave, upon urgent solicitation last Sunday evening, a sermon previously delivered to a morning congregation, and entitled Meeting the Man I Meant to Be. The first two portions of this sermon dealt with the boy (the prophecy) and the man (the history). The third and closing portions dealt with the man as he is and as he may yet become; for Dr. Sullivan's sermons are powerfully courageous and construc-

tive, and in spite of arousing in his hearers a consciousness of failure and shortcoming, he could optimistically urge them to regard their ideal as "not the man we meant to be ONLY, but the man that we still mean to be!"

#### SUMMER CONFERENCE AT ADELYNROOD

A week end of devotion for college undergraduates and recent graduates will close tomorrow at Adelynrood, South Byfield. This is the closing conference for the season of those arranged by the Companions of the Holy Cross. The Rt. Rev. Samuel B. Booth, D.D., Bishop Coadjutor of Vermont, will conduct it and he will take as his subject The Purpose and Practice of Retreats and Quiet Days. Miss Alice V. V. Brown is the chairman. Considerable stress is laid upon the valuable end served by this conference attended by those starting their academic year or about to begin their various careers in the world.

The summer calendar at Adelynrood began with a social service conference on June 12th and has continued with a program of retreats, conferences, and institutes to the present day. Social justice has been the topic receiving attention as the groups gathered. Between the days set aside for special purposes there have been interspersed weeks of quiet when companions and guests in residence enjoyed the quiet and beauty of this domain of the Society of the Companions of the Holy Cross.

#### CHURCH SCHOOL WORKERS MEET

Officers and teachers of the Church school of Grace Church, Lawrence, to the number of fifty, met on September 7th, for a week-end conference at the Holiday House of the Girls' Friendly Society, Milford, N. H. The Rev. Raymond A. Heron, the inaugurator of this custom, led the conference and he was assisted by the Rev. William M. Bradner, educational secretary of the diocese, and by Mrs. Maude Copley, field worker in the diocesan educational department. The work for the year was discussed and carefully planned.

#### MISCELLANEOUS

The annual custom of holding memorial exercises for comrades who have died during the past year was observed by the British Naval and Military Veterans' Association last Sunday afternoon in St. Paul's Cathedral. The Rev. Dr. Edward T. Sullivan, D.D., chaplain of the association, gave the address. Those present included the Consul General, Edward F. Gray, representing the British Government, and delegations from the Lexington Minute Men, the Ancient and Honorable Artillery Company of Massachusetts, and the British Charitable Society.

St. Andrew's Mission, Montello, has purchased the Baptist Church, the building in which services were held while the mission was a part of St. Paul's parish, Brockton. With the impetus given through

ownership of its own church building, high hopes are entertained for the future of this mission with its earnest and consecrated congregation.

### BROOKLYN CHURCH TO CELEBRATE DIAMOND JUBILEE

BROOKLYN, N. Y.—Trinity Church, Brooklyn, will deep a diamond jubilee to commemorate the seventy-fifth anniversary of the parish, on Saturday and Sunday, October 12th and 13th. A "75th Anniversary Fund" of \$10,000 is being raised as a thank offering. This fund will make it possible to liquidate the mortgage on the rectory and to make certain improvements to the church edifice. The Hon. E. A. Richards, warden, who is president of the East New York Savings Bank, is treasurer of the fund. On Sunday, October 13th, the Rt. Rev. John I. B. Larned, D.D., Suffragan Bishop of the diocese, will visit the parish for confirmation, and the rector, the Rev. George T. Gruman, will preach an historical sermon.

The Rev. Mr. Gruman was lately provided with a new Nash sedan for assistance in his parish work. It was the gift of parishioners.

### COLORED CHURCH WORKERS TO MEET IN NEW HAVEN, CONN.

NEW HAVEN, CONN.—Church workers among colored people in the first and second provinces (New England, New York, and New Jersey), will meet for their seventh annual conference in St. Luke's Church, New Haven, Wednesday, Thursday, and Friday, October 9th, 10th, and 11th.

Addresses of welcome will be given at the opening service on Wednesday evening by the Rev. Dr. Charles O. Scoville, rector of Trinity Church, New Haven; the Rev. Dr. William A. Beardsley, rector of St. Thomas' Church, New Haven; and the Rt. Rev. E. C. Acheson, D.D., Bishop of Connecticut. The Rev. P. G. Moore-Browne of Providence, R. I., will deliver the conference sermon.

At the first business session on Thursday the general subject of the conference, Reconstruction of the Work of the Church Among Negroes, will be presented by several speakers, and a paper will be read by the Rev. Dr. W. B. Crittenden, general secretary for colored work of the National Council.

Friday, which has been designated 'as Woman's Day, will open with a celebration of the Holy Communion, and after Morning Prayer the business sessions of the Church Service League will be held.

The Rev. George M. Plaskett of Orange, N. J., is president of the conference and will give an address on Thursday morning and also at the close of the meeting on Friday night.

### CRITICISM

YES, MY FRIEND, it was a bad sermon and that clergyman isn't a clever man, and no doubt you could answer all his arguments; but I pray you desist from criticism and write yourself, not one sermon, but two, for fifty-two Sundays in the year, and remember they must be delivered to folk like yourself. Then start away again to criticize the clergyman if you like and if you can.

—Rev. H. R. L. Sheppard.

## Church School Workers Study Religious Education in Conference at Hinsdale, Ill.

St. Luke's Church, Evanston, Robbed—Dr. George H. Thomas Addresses Round Table

The Living Church News Bureau  
Chicago, September 14, 1929

**E**XPERIENCE RATHER THAN MERE INSTRUCTION, practice rather than theory, was urged as the basis of Church school instruction by the Rev. Maurice Clarke, director of religious education of the diocese of Southern Ohio, speaking before 200 clergy, Church school superintendents, directors, and teachers at the annual conference at Grace Church, Hinsdale, last Sunday. The Rev. Mr. Clarke said the Church school should be more than a "weekly drudgery" to the child and estimated that a million children and young people under twenty-one years of age are not receiving religious training.

"The home has ceased to function in the religious education of the child," said the Rev. Mr. Clarke. "Parents today are indifferent toward the Sunday school and are ignorant of religious training methods. Children are afraid of God. A recent study of the situation among 600 boys and girls in the Hyde Park section of Chicago clearly indicates this fact. The children were asked: 'What are the things you are most afraid of?' To which the children replied, in the order named: 'Bad men, wild animals, policemen, and God.'"

The present situation may be partly laid upon the Church, in the opinion of the Rev. Mr. Clarke. Religious educators, as a whole, he said, place too much emphasis upon instruction, and too little on experience; a majority of the Sunday school teachers and leaders are untrained, they lack religious experience themselves, they lack adequate materials, and they lack time to prepare for their instruction.

The public school has been another factor in the deterioration of religious education as represented in the Church school, believes Mr. Clarke, through the policy of "silently ignoring" religion, and by placing emphasis upon character building.

To revitalize the Church school, Mr. Clarke suggested these methods: Give more attention to the devotional life of the child; win children outside to the Church; stimulate enthusiasm among leaders; awaken the Church to the importance of her work with the child by giving religious education a more prominent part in her program.

The Very Rev. Frederick C. Grant, dean of the Western Theological Seminary, the Rev. J. J. Steffens, of Evanston, and the Rev. Richard Lee of Grace Church, were other speakers at the general sessions. Bishop Anderson was unable to be present. The coaching classes and the demonstration work of the Grace Church school were outstanding features.

### ST. LUKE'S CHURCH, EVANSTON, ROBBED

St. Luke's Church, Evanston, was the heaviest loser in a series of four church robberies in Evanston last Sunday night, September 8th. At St. Luke's, the thieves broke into the church office, hammered the combination from the safe, and escaped with approximately \$200 in cash, \$500 in checks, and properties of the rector.

The robbery was discovered early Monday morning by a janitor. The Rev. Gardner A. MacWhorter, senior assistant, arrived shortly after the discovery and began a check-up of the losses. Donors of checks in the collection were notified and asked to stop payment.

The burglars apparently knew the location of the safe and that the Sunday collection would be found there. It is not definitely known at what time the robbery occurred. Other churches robbed the same night were: First Methodist Episcopal Church, the First Presbyterian Church, and the Second Presbyterian Church, all of Evanston.

An invitation to the thieves who entered the church to attend the 11 o'clock services the following Sunday was issued by the Rev. Dr. George Craig Stewart, rector, upon learning of the robbery. Dr. Stewart chose as his text, Will Man Rob God?

### DR. THOMAS ADDRESSES ROUND TABLE

A Honeymoon Thirty Years After Marriage was the unique subject of the Rev. Dr. George H. Thomas' address before the clergy's round table at the initial meeting of the fall, in St. James' community house Monday morning. Dr. and Mrs. Thomas have just returned from a four-months' tour of Europe.

Explaining the title of his talk, Dr. Thomas said at the time he was married, like many young clergy, he could not afford to take a honeymoon. Parish and family duties continued to delay the prospective tour until this spring when the rector of St. Paul's and Mrs. Thomas found themselves sufficiently free to launch upon the long delayed trip.

Among the experiences related were a private audience with Pope Pius, and a near arrest while in Italy. The latter resulted from Dr. Thomas' putting his foot on the seat in front of him while traveling on an Italian train, and showed, he said, the stringent regulations which Premier Mussolini has promulgated. He paid high tribute to Mussolini, however, saying he has instilled a new sprightliness into the Italian people and eliminated unemployment. Dr. and Mrs. Thomas spent a month each in Italy, Germany, France, and England. The next meeting of the round table, on September 23d, will be in the form of a luncheon and farewell to the Rev. Theodore B. Foster, priest in charge of the Church of Our Saviour, Elmhurst, registrar of the diocese, and professor of the Western Theological Seminary for many years.

### EVANGELISM PROGRAM ENDORSED

A permanent program of evangelism was urged in resolutions adopted at the conclusion of the two-day conference on personal evangelism, conducted at the Church of the Epiphany, Chicago, last week end by the Church Army, under leadership of Capt. Arthur Casey of Toronto.

A mission has continued throughout the present week in Jefferson Park, designed particularly for loafers and men out of work who loiter there. A children's mission also was conducted at Epiphany Church.

### MISCELLANEOUS

Bishop Griswold returned to Chicago from his summer home at Richards Landing on Wednesday of this week, fully re-

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covered from his recent illness. Bishop Griswold is resuming his schedule of appointments next week.

Bishop Anderson is due to arrive back in Chicago on Monday, September 16th.

A bust of Leif Ericsson was dedicated at St. Stephen's Church, Chicago, by the Rev. Irwin St. John Tucker, pastor, at Sunday's services. The Rev. Mr. Tucker also is sculptor of the bust. Swedish and Norwegian songs were sung at the service by Hilma Carlson, famed Swedish soprano.

The Very Rev. E. J. M. Nutter, dean of Nashotah Seminary, was the special preacher at the Church of the Redeemer, Hyde Park, Sunday morning. The Rev.

Edward S. White is the new rector of the parish.

The Rev. Dr. George Craig Stewart, rector of St. Luke's, Evanston, is to go to Washington next week to lecture at the National College of Preachers on the subject: What is a Parochial Mission and What Does It Aim to Do?

The Rev. E. Victor Kennan, curate of St. Mark's Church, Evanston, and Miss Virginia Florence Hyde of Evanston will be married at St. Mark's Church, Saturday afternoon, October 5th. Bishops Anderson and Griswold, and Dr. Arthur Rogers of St. Mark's, will take part in the ceremony.

rector of Holy Trinity Church, is expected to return to the city this week, and a meeting of the association will be held shortly afterward.

The association plans to ask the board of education to release high school pupils one hour a week for religious instruction in their own churches. Members of the association stated, last spring, that permission would be sought this fall, but the matter has not yet been brought to the school board.

RECTOR RECEIVES GIFT

The Rev. Francis H. Smith, rector of All Saints' Chapel, Fallsington, and also

## Old St. David's Church, Radnor, Pa., Celebrates Its 215th Anniversary

### Formal Closing of Church Farm Services—Missionary Institute Planned

The Living Church News Bureau  
Philadelphia, September 14, 1929

OLD ST. DAVID'S CHURCH, RADNOR, erected in 1715, celebrated its 215th anniversary with special services last Sunday. The celebration was under the direction of the present rector of the little parish, the Rev. Crosswell McBee.

The observance of the anniversaries has been continued without interruption since 1874, and is a commemoration of the first collection for the establishment of the parish taken by its first rector, the Rev. John Chubb, on September 7, 1714. On that day the people "heartily engaged themselves to build a handsome stone church," which resulted in the dedication, a year later, of the quaint little church still used for worship by the congregation.

Speaking to a congregation which filled the church to overflowing, the rector spoke of the history and traditions of the parish. The church was decorated with banks of garden flowers.

St. David's Church was founded by a group of Welsh colonists who met on the site, and each laid a stone in the foundation. The building was completed four months later, and the services conducted there have been interrupted only once. That was for a brief period during the Revolutionary War.

At first, no pews were built in the church, and each member of the congregation supplied seats for his family. Later, floor space was rented, and each family had a pew built.

Many men, prominent in the history of the country, lie buried in the graveyard which surrounds the church. Among them is Gen. Anthony Wayne, whose body was taken to the churchyard from a former burial place in 1809.

WORK AT OLD CHRIST CHURCH RESUMED

The regular social service activities at Old Christ Church, Second and Market street, are in full swing again after a brief summer cessation. All meetings and classes have been resumed, with an increased enrolment.

On Monday evenings, the mothers' meeting is attended by fifty or more women of the community. They have a short prayer service, after which a sewing circle is held in order to make garments for the poor. Tuesday evening, the Girls' Friendly Society meets. Supper is served to the

girls for fifteen cents each, and after a social half hour they are taught millinery, dressmaking, and other practical things.

Wednesday night, the boys' club, made up of boys 16 years of age or younger, meets for instruction in athletics, wood-working, and manual training. They make toys which are sent to children in hospitals. Thursday night is for older boys, who play basketball, read, and have a social time. During the afternoons, a group of girls, known as the Church Service League, meet for instruction in various lines of Church service. In addition, there is a Dorcas Society, which makes clothes for poor children.

All these meetings are held in Neighborhood House, a large building located on a side street, directly back of the church, which is equipped with a gymnasium, roof garden, pool room, and bowling alley. In this building are also the rector's office and the other church offices.

Most of the communicants of Christ Church come from the river community. Great quantities of groceries, coal, shoes, and clothing are distributed to the needy each year through the church.

FORMAL CLOSING OF CHURCH FARM SERVICES

Conditions as he found them during his recent trip through Europe were outlined last Sunday by the Rev. David M. Steele, rector of the Church of St. Luke and the Epiphany, at the formal closing of the open-air services at the Church Farm, Broomall.

Dr. Steele epitomized the contrast between France and Germany by comparing the "scintillating Arc de Triomphe" and the "dust-covered Brandenburger Tor."

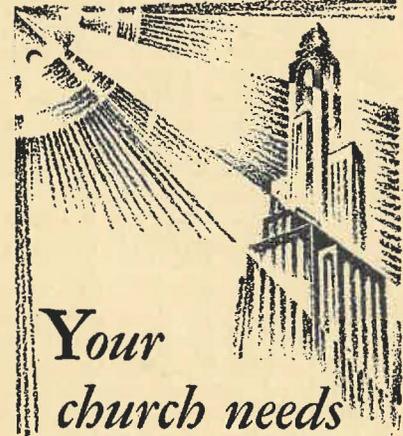
"The boulevards of Paris were as crowded as a New York subway; the streets of Berlin were as empty as a Philadelphia church in August," said Dr. Steele. In his opinion, Germany is enjoying a new type of prosperity beneath the appearance of poverty.

MISSIONARY INSTITUTE PLANNED

A missionary institute will be conducted September 23d to 25th at the parish house of Holy Trinity Church. The first of these annual conferences was conducted four years ago, and the attendance has increased each year. It is expected that more than 1,000 will be present at the day and evening sessions.

TO WORK FOR WEEK-DAY CHURCH EDUCATION

The Philadelphia Week-day Religious Education Association will resume its work next week. The Rev. Floyd W. Tomkins, president of the association, and



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rector of St. Paul's Church, Edgely, has been presented by the Ladies' Guild of St. Paul's with a pure Irish linen surplice made by some of the members. This gift was made in recognition of the work of Mr. Smith in establishing a vested choir, and in the upbuilding of the guild.

#### MISCELLANEOUS NOTES

The cornerstone of the first unit of the new group of buildings connected with St. Giles' Church, Stonehurst, will be laid on September 28th.

On September 29th, at 4 o'clock, the cornerstone will be laid for the new Church of the Holy Sacrament, at Highland Park.

The congregation of the Church of the Holy Comforter, at Aronimink Park, Drexel Hill, are looking forward to holding their first service in their new church on the first Sunday in October.

The Rev. John Lowry Hady, rector of Gloria Dei (Old Swedes) Church, has returned from a vacation in New Hampshire, and preached at the morning service on Sunday, September 15th.

The Rev. Archibald Campbell Knowles, rector of St. Alban's Church, Second street and Tabor road, Olney, has returned to this city after a summer in Europe.

The Rev. Dr. Carl Grammer, rector of St. Stephen's Church, Tenth street above Chestnut, will return on October 1st.

ELEANOR ROBERTS HOWES.

### WASHINGTON NEWS

The Living Church News Bureau  
Washington, September 14, 1929

CLERGYMEN FROM MANY PARTS OF THE country will assemble next week at Washington Cathedral to prepare under the auspices of the College of Preachers for the launching of an important phase of the widespread program of evangelistic endeavor, authorized by the forty-ninth General Convention while in session in Washington last October.

Two gatherings are planned, one being a meeting of the National Committee on Evangelism, and the other, the first annual conference of a recently appointed group of mission preachers, known as "The Seventy." The Commission on Evangelism will meet Monday afternoon and evening with its chairman, the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina, presiding, while the sessions of the second conference will begin Tuesday and continue through Friday. The Rt. Rev. James E. Freeman, D.D., Bishop of Washington, who will be official host to both gatherings, has long been a leader in the evangelistic endeavors of the Church.

The clergymen who will attend the conference of The Seventy were selected by the Commission on Evangelism because of previous experience or special fitness for mission service throughout the nation and received official appointments as associate missionaries from the Most Rev. John Gardner Murray, D.D., Presiding Bishop. They are expected to devote at least two weeks of every year to teaching and preaching missions in communities outside their own dioceses.

Definite plans for the carrying on of these mission activities are to be formulated at the meeting of the Commission on Evangelism and presented at the sessions of the subsequent conference. At least twenty-seven states will be represented at the latter gathering as forty-eight members of The Seventy have already indicated their intentions of being

present. The arrangements for the conference are being made under the direction of the Rt. Rev. Irving Peake Johnson, D.D., Bishop of Colorado, and the Rt. Rev. Philip M. Rhineland, D.D., warden of the College of Preachers of Washington Cathedral.

The conference members will live in Whitby Hall of the National Cathedral School, hold their devotional services in the Bethlehem Chapel, and take their meals in the refectory of the new College of Preachers building which is to be formally dedicated in November.

#### MISCELLANEOUS NEWS

Bishop Freeman returned to Washington from Sorrento, Me., early in September and was the preacher at the Peace Cross in the cathedral close on Sunday afternoon, September 8th.

Word received from the Rev. ZeB. Phillips, D.D., rector of the Church of the Epiphany, indicates that he is making rapid progress toward complete recovery of his severe illness of last spring. Dr. Phillips has been in Europe since April. He spent the summer in Oxford where he had formerly lived as a student. Dr. Phillips was planning with Mrs. Phillips to visit the Holy Land but it is not known at this time whether he has been able to carry out this project in view of the disturbed conditions in Jerusalem.

The Church of the Epiphany was reopened for services on September 8th. During the summer the interior of the church has been entirely redecorated. The original scheme of decoration and religious symbolism, carried out a number of years ago during the rectorship of the late Rev. Randolph H. McKim, D.D., was preserved and duplicated in this latest operation. The sermon at the opening service was preached by the Very Rev. Berryman L. Green, dean of the Virginia Theological Seminary.

The Rev. H. A. Woolfall, rector of St. Mark's Church, returned to his parish on September 8th after an absence of six months due to serious illness. Mr. Woolfall, fully restored, greeted a large congregation and expressed his determination to begin a winter of vigorous work at St. Mark's. RAYMOND L. WOLVEN.

### SECRETARY FOR RURAL WORK PLANS TOUR OF MID-WEST

NEW YORK—Starting October 12th, the Rev. H. W. Foreman, secretary for Rural Work, of the National Council, will make a "good-will tour" through parts of the fifth, sixth, and seventh provinces. Mr. Foreman expects to return to New York around Thanksgiving Day.

Whereas Mr. Foreman's itinerary does not permit of deep study of country life and work in any one diocese, he believes six weeks will give him much information concerning the Church's work in the almost limitless areas of the west. This should be especially true of the province of the Mid-West, which will occupy most of the time allotted to the tour.

Trips similar to the one proposed give tangible proof that the secretary for Rural Work is as vitally and personally interested in the bishops and clergy who are at work in far away fields as in those who are near "the home base." Whenever possible, Mr. Foreman's visit to a diocese or district consists of a visit to some rural field and such conferences, both individual and group, with bishops, departments, organizations, clergy, and laymen as local conditions will permit.

## BOOK CHATS

from Morehouse Publishing Co.

YOUR Correspondent observes that this week's LIVING CHURCH contains a very interesting article by Dr. Paul Hutchinson, on religious conditions in Russia. As this is a subject in which he is very much interested, he is reminded of Dr. William C. Emhardt's new book, RELIGION IN SOVIET RUSSIA (\$4.00), to which he has called your attention before.

"Taking as its basis the decrees of the Soviet government and the statements of the leaders of the various factions, as well as of the Orthodox Church," writes Prof. Clarence A. Manning of Columbia University, in his Introduction to *Religion in Soviet Russia*, "the volume makes clear the tremendous changes which are taking place and contradicts emphatically the dreams of those who believe that, after all, the Soviet government and its associated movements are desirous of being absorbed in the present system of the Christian world."

"It opens to us a vista of a new and different life," he continues, "and if that view does not please us and does not seem attractive, the answer is not to be found in criticism of the vision, but in a strengthening of the way of life in which we believe and in the formation of a will to preserve something that in spite of all defects is functioning and has functioned to bring order out of chaos and to prepare the world as we know it."

Dr. Emhardt's book, which contains also the translation of an essay by Prof. Sergius Troitsky on the "Living Church," is a serious study of the upheaval in Russia in 1917 and subsequent years, and its effect on the religious life of the people, particularly those of the national Orthodox Church. The story is one of intrigue and oppression almost unbelievable in this twentieth century.

Turning to another corner of the world, one notes a very different religious situation in South India. Here several of the Christian Churches, including the Anglican Church of India, have for some time past been formulating a plan of union among themselves. The fruit of their conferences is now ripe in the form of the official PROPOSED SCHEME OF UNION (paper, 50 cts.) which is now laid before the several bodies concerned for study, preparatory to being brought before the legislative assemblies involved for adoption, modification, or rejection.

The scheme is one in which American Churchmen will be especially interested, as it vitally affects the world-wide communion of which they are a part. Moreover, our American bishops will have the matter officially brought to their attention at the sessions of the Lambeth Conference next summer, and it behooves them, at least, to familiarize themselves with the terms on which reunion is proposed. Are they consistent with the ancient Catholic principles to which the Anglican Church clings? That is the question that they will soon be called upon to decide.

Alas, the end of our column is in sight, and we have mentioned only two books. Well, they are important ones, and well worth the space given to them. So, adieu until next week, when we'll tell you about some more of the new books.

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### FOND DU LAC ELECTS RACINE RECTOR

Rev. Harwood Sturtevant Chosen by Acclamation After Deadlock

FOND DU LAC, WIS.—The Rev. Harwood Sturtevant, rector of St. Luke's Church, Racine, Wis., and honorary canon of All Saints' Cathedral, Milwaukee, was elected Bishop Coadjutor of Fond du Lac by acclamation on the sixth ballot at the special council of the diocese held in St. Paul's Cathedral here on Wednesday, September 11th.

The council opened with a solemn Eucharist, celebrated by the Rt. Rev. Reginald H. Weller, D.D., following which the Bishop's formal consent to the election of a coadjutor, and his assignment of jurisdiction to the new bishop, were solemnly read. The Bishop Coadjutor is to have the care of all the congregations in the diocese, with the exception of fourteen of the larger ones, which Bishop Weller specifically reserved to himself. He is also to have the chairmanship of the diocesan department of missions, including both maintenance and extension; jurisdiction over postulants and candidates for Holy Orders; and such other duties as may from time to time be mutually agreed upon. The report of the finance committee, which was adopted, set the Bishop Coadjutor's salary at \$4,200, plus \$900 for house rent and \$420 for expenses.

The first nomination was by L. A. Pradt of Wausau, who spoke at some length in favor of the Rev. Spence Burton, superior of the Society of St. John the Evangelist and rector of the church of the same name in Boston. After a number of seconding speeches, the Rev. Frederick D. Butler, rector of the Church of St. John the Evangelist, St. Paul, was placed in nomination by E. J. Perry of Fond du Lac. The Rev. Harwood Sturtevant was nominated by Mr. Winter of Wisconsin Rapids.

It was agreed that the first ballot should be informal, and, though Fr. Burton received a majority vote in the clerical order on this ballot, the laymen failed to choose anyone, Fr. Butler lacking one vote of a majority in this order. From the third to the fifth ballots, Fr. Burton was consistently chosen by the clergy and Fr. Butler by the laity, the vote by ballots on the first five being as follows:

	First		Second		Third		Fourth		Fifth	
	Cl.	Lay	Cl.	Lay	Cl.	Lay	Cl.	Lay	Cl.	Lay
Rev. Spence Burton, S.S.J.E. . . . .	18	56	19	57	19	58	19	58	18	57
Rev. Frederick D. Butler . . . . .	8	60	8	60	9	61	8	61	7	61
Rev. Harwood Sturtevant . . . . .	3	4	2	4	1	2	2	2	2	3
Total votes cast . . . . .	29	120	29	121	29	121	29	121	27	121
Necessary to choice . . . . .	15	61	15	61	15	61	15	61	14	61

Following the fifth ballot, a recess was taken for conference, and upon the return of the delegates the Rev. A. Parker Curtiss of Sheboygan moved that the rules be suspended and Fr. Sturtevant unanimously chosen by acclamation. Following a brief discussion, Bishop Weller put the question, and the secretary was unanimously instructed to cast the ballot of both orders for the Racine rector. Bishop Weller then appointed a committee to notify the Bishop-elect, and the council closed with the singing of the *Gloria in excelsis*.

The Rev. Harwood Sturtevant was born in Ishpeming, Mich., June 30, 1888, the son of Harry Brown and Mary Ellen (Northmore) Sturtevant. He is a graduate of the University of Michigan and of Western Theological Seminary, and was ordained deacon and priest upon his grad-

uation from the latter institution in 1915 by the Rt. Rev. William Walter Webb, D.D., Bishop of Milwaukee. He served as curate and later as canon at All Saints' Cathedral, Milwaukee, for two years, and then as rector of St. Luke's Church, Monmouth, Ill., before going to Racine in 1919. In addition to his pastoral duties, Fr. Sturtevant has recently accepted the post of warden of Racine College School, which is achieving a new high standard under his leadership. He is a member of the standing committee of the diocese of Milwaukee, and rural dean of the Milwaukee convocation. He was married in 1921 to Miss Mary Williams.

### LONG ISLAND CLERGY TO MEET AT EASTHAMPTON

BROOKLYN, N. Y.—The tentative program for the clergy conference, which on Bishop Stires' call is to be held at Easthampton, September 25th, 26th, and 27th, has been published. The leaders of the various sections of the conference will be Bishop Stires, Bishop Larned, Bishop Burleson of South Dakota, Bishop Darst of East Carolina, the Rev. Dr. Robert Rogers, the Rev. Dr. J. Clarence Jones, the Rev. Allen Evans, and perhaps one or two others. It is particularly fortunate that, on account of the meeting of the House of Bishops at Atlantic City a few days later, Bishop Burleson and Bishop Darst can attend.

The place, as heretofore, is the Maidstone Inn, the services and devotional meetings being held in St. Luke's Church, close by. The conference begins with dinner at 7 on Wednesday, the 25th. At 8:15 Bishop Stires will conduct a quiet hour in the church, speaking on Why We Are Here. Next morning at 7:30 there will be a corporate Communion, and after breakfast the sessions of the conference will begin. Bishop Larned will have the first hour, to present Lessons from the Fall Campaign of 1928. The following hour will be devoted to The Church's Work in the Diocese for 1930, under the three heads of education, missions, and social service. There will then be a half-hour's review of one or two recent books, by the Rev. Dr. Jones. Bishop Burleson will then have an hour for his two missionary fields, South Dakota and Honolulu. Between luncheon and dinner there will be a recreation period, with golf, tennis, bathing, boating, motoring, and beautiful walks available. After dinner Bishop Darst will

conduct an hour's session on Evangelism, and the Rev. Dr. Rogers will have thirty minutes to present Our Progress on Long Island. There will be a half-hour for questions and answers, and at 10 Bishop Stires will conduct Family Prayers.

On Friday there will be Holy Communion at 7:30, breakfast at 8:15, at 9:30 the sessions resuming with a half-hour on Group Organization led by Bishop Larned. Then an hour will be given to the Rev. Mr. Evans to present suggestions for the 1929 campaign. Bishop Stires will have a half-hour to sum up, and will conduct noon-day prayers. The conference will adjourn after luncheon.

The program for the laymen's conference, which is to follow, on the 27th and 28th, is promised soon, but is not published yet.

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### TO BUILD NEW CHURCH AT KANSAS CITY, MO.

KANSAS CITY, MO.—The new church building, planned for St. Andrew's parish, Kansas City, will cost approximately \$375,000, of which \$130,000 in cash and pledges is now in hand. Work for the new building is to start this fall. Edward Buehler Delk of Kansas City is the architect and Ralph Adams Cram, consulting architect.

The new St. Andrew's Church, as conceived by Mr. Delk, is perpendicular Gothic, with deep choir and sanctuary,



REV. JAMES P. DE WOLFE  
Rector, St. Andrew's Church, Kansas City, Mo.

rising through various levels to the altar. The north and south transepts open on the nave, with great arches between nave and choir. In the north transept will be the baptistry, and the south will be used as a chapel. The narthex on the west will be separated from the nave by a glazed wood screen.

St. Andrew's Church began as a mission in 1916, with the Rev. Charles A. Weed as the Bishop's missionary, and with four communicants. A small building was built in July, 1913, and was used until April 2, 1923. In 1919 a lot was purchased on the extreme edge of the country club district. This location was, at that time, in the country, bordered a farm, and the

building committee brought upon itself much criticism for paying \$12,000 for a country lot.

A temporary church structure was built on this site and dedicated in 1923. In a very short time St. Andrew's was in the midst of the newest residential district in Kansas City. In June, 1923, the present rector, the Rev. James P. DeWolfe, came to St. Andrew's from Pittsburg, Kans. The mission was made a parish prior to his coming. At this time there were 128 active communicants listed. The church today has an active communicant list of 702, and Church school enrolment of over 300, with 1,004 baptized persons.

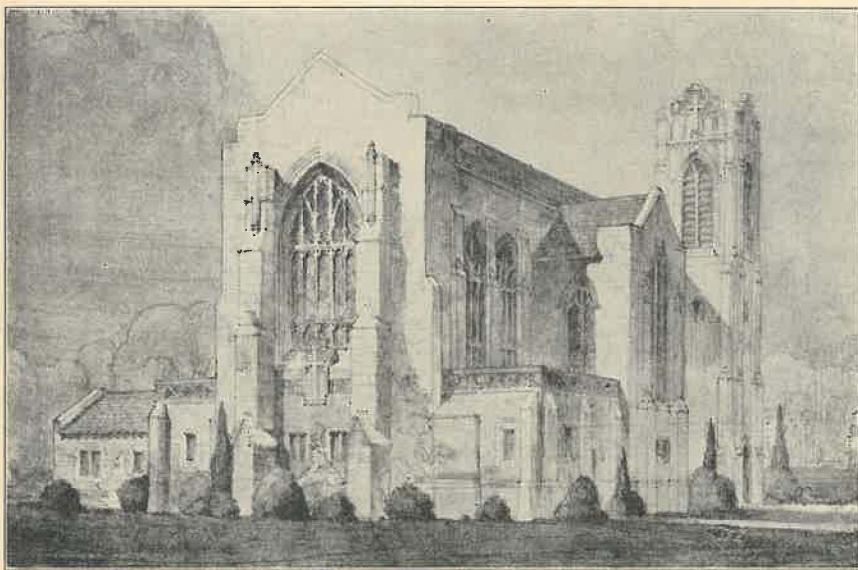
The temporary building of St. Andrew's has been inadequate for some time, and it has been necessary to use the parish house to accommodate the congregation for the regular services.

### BISHOP MORRIS ADDRESSES W. A. AT ISLIP, N. Y.

ISLIP, N. Y.—The Suffolk County division of the Long Island branch of the Woman's Auxiliary held its fall meeting on Tuesday, September 10th, at St. Mark's Church, Islip, of which the Rev. William Garth is rector. The Archdeacon of Suffolk, the Ven. William Holden, D.D., conducted the service, after which reports of excellent work done were read by the chairman of the various parishes. In the afternoon the speakers were the Rt. Rev. James Craik Morris, D.D., Bishop of the Panama Canal Zone; and the Rev. A. R. McKechnie, formerly a missionary in Japan.

Bishop Morris spoke of the numbers of West Indian Negroes in the Canal Zone, who seem to be preferred by the government officers to any other class of workers. The Bishop believes that their reliability is due to the character that has been cultivated in them by the English Church, of which eighty per cent of them are members. In the Canal Zone they should naturally be assimilated by the American Church. There is need of a trade school and the Bishop is working for the establishment of it. He spoke of the leper colony, which is not large and is splendidly managed; and of the need of clergy there and elsewhere in the Zone.

The Rev. Mr. McKechnie, who spent several years as missionary and teacher in Japan, made an interesting and forceful speech upon conditions there. He spoke of the good influence in Japan of the Japanese who have been educated in



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America; of the great appeal of educational work because of the intense love of parents for their children; and of the greatly increasing influence of the women of Japan to whom he looks for the spiritual uplift of the people.

The day's offering was divided between the work of the two speakers.

**WORK AMONG COLORED PEOPLE IN ROANOKE BEING REVIVED**

ROANOKE, VA.—For a time before and after the organization of this diocese services were held at regular intervals for the colored Churchmen in Roanoke, the congregation being known as St. Luke's Mission. They did not own a church building and, through the courtesy of the pastor and members of the colored Presbyterian Church, the Episcopalians were permitted to meet in the basement of that church. While this work was carried on it was under the care of whatever clergyman had charge of the two other colored churches in the diocese—the Chapel of the Good Shepherd at Lynchburg and St. Philip's Church at Bedford. The work at Roanoke finally became dormant about the year 1923.

Recently, after conference with Bishop Jett, the Rev. Charles L. Somers, rector of the churches at Lynchburg and at Bedford, made a survey of the present situation and found that there are now quite a number of interested Churchmen among the colored people of Roanoke and Salem, and it was felt that those in Salem would be glad to attend services in Roanoke.

Accordingly, St. Luke's Mission at Roanoke is being reorganized by the Rev. Mr. Somers. The Bishop has had two conferences with the prospective members of the congregation and the outlook is very encouraging. The first service was held on Sunday, August 18th, at the home of one of the members. On August 25th an infant was baptized. A hall has been rented at No. 137 Patton avenue, N. W., and the first service in this hall was conducted on September 8th.

Thirty persons have signed cards indicating their interest in the work; eleven of these having already been confirmed. Three teachers and fifteen children have been enrolled for the Sunday school, and eight children have been listed for baptism in the near future. One member of the new congregation has already pledged \$100 to aid in the movement.

**FOND DU LAC PLANS REGIONAL CONFERENCES**

FOND DU LAC, WIS.—Four regional conferences for the clergy and laity of the diocese of Fond du Lac are to be held from September 24th to 27th inclusive at Oshkosh, Sheboygan, Stevens Point, and Big Suamico. The change from the one central conference was made as an accommodation to the laity who in the past have not been able to give two days for such a conference.

These conferences will begin at 3 and close promptly at 9 of the same day, giving time for all attending to return home that night. In arranging these gatherings distance and the condition of the roads have been taken into consideration.

The speakers are to be Captain Mountford of the Church Army and the Rev. Harwood Sturtevant of Racine. The afternoon conferences are for priests and laymen, but women are invited to attend the dinner and the evening addresses.



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### RHODE ISLAND CHURCHMEN STUDY EVERY MEMBER CANVASS

SAUNDERSTOWN, R. I.—A new plan for enhancing lay devotion to the Church, and at the same time increasing the effectiveness of the Every Member Canvass in this diocese, has just been tried at this seaside village. The Bishop of the diocese, the Rt. Rev. James De Wolf Perry, D.D., called representative laymen from every parish and mission to meet with him for a two-day conference at the summer home of the Girls' Friendly Society Holiday House. A Saturday and Sunday were chosen so as not to interfere with lay business and also to provide opportunity for change and relaxation. Over thirty laymen attended. An intensive study of the problem was made, and as a result the diocese is looking forward to an unusually prosperous canvass. For several years Rhode Island has met its quota and is determined to hold its place on the honor roll.

In his talk to the conference, Bishop Perry called parochialism one of the obstacles of Christianity, and reminded his hearers that a man could not be a Christian by himself. One of the problems of the Church, the Bishop said, was to avoid confusing finances and organization with the purpose of the Church.

In an informal discussion later the need of arousing a love of the Church among young people was emphasized.

At the evening session the Rt. Rev. William P. Remington, D.D., Bishop of Eastern Oregon, spoke on The Church's Need. He urged an understanding of Christianity and the interpretation of it to others, illustrating his thought by relating missionary experiences. For the last twelve years he has been doing missionary work in South Dakota and Oregon, following his service as chaplain in the World War. "We don't have religion," he put it succinctly, "until we give it away."

Sunday afternoon Harry M. Hemingway of Watertown, Conn., spoke on the subjects: How to Meet That Need, A Man's Job, The Personal Touch, and The Canvass.

A conference on How to Bring the Parish Up to Its Full Responsibility in the Support of the Church's Work followed. William Viall and Thomas Hardy spoke on The Vestry, and Leroy G. Staples and Albert E. Thornley on The Canvass Visitors.

### CONTINUATION COMMITTEE HONORS BISHOP BRENT

MALOJA, SWITZERLAND—At the meeting of the continuation committee of the World Conference on Faith and Order, meeting in Maloja, August 27th to 30th, a special service of commemoration and thanksgiving was held in the English Church in Maloja on Wednesday, August 29th, in memory of the late Bishop of Western New York, the Rt. Rev. Charles Henry Brent, D.D., who was chairman of the World Conference.

Memorial addresses were given by the Rev. Alfred E. Garvie, D.D., in English; by the Rev. Charles Merle d'Aubigné, in French; by Prof. Dr. Bulgakoff, in Russian; by the Rev. Dr. William Adams Brown in English; by Prof. D. Adolf Deissmann in German; and by the Most Rev. Archbishop Germanos in Greek. The Blessing was given by the Rt. Rev. Arthur Cayley Headlam, D.D., Bishop of Gloucester.

Members of the Church in the United States who attended the conference were the Very Rev. H. E. W. Fosbroke, D.D., of the General Theological Seminary,

who substituted for Bishop Perry of Rhode Island; the Rev. Dr. Frank Gavin, of the General Theological Seminary, substituting for George Zabriskie; and the Very Rev. Henry B. Washburn, D.D., of Cambridge, Mass., substituting for Bishop Parsons of California.

### LAY CORNERSTONE FOR STUDENT CENTER AT AMES, IA.

AMES, IA.—In the presence of a large congregation, many of whom had journeyed a considerable distance to be present, the cornerstone of the new church and student center at Ames was laid on Sunday afternoon, September 15th, at 4 o'clock. The Rt. Rev. Theodore N. Morrison, D.D., Bishop of Iowa, presided, and the cornerstone was laid by the Rt. Rev. Harry S. Longley, D.D., Bishop Coadjutor of the diocese, who also delivered the address.

A large choir led in the musical part of the service, consisting of the choirs of St. John's, Ames; assisted by members of St. Luke's, St. Mark's, and St. Andrew's, Des Moines; St. Paul's, Marshalltown; and St. Mark's, Fort Dodge.

The location of the new church and student center is one of the most valuable, being directly across the street from the campus of Iowa State College, and when completed will represent an outlay of over \$100,000 contributed by the Church people of Ames and the diocese of Iowa, and a gift toward the cost of the student center of \$15,000 from the National Council. The center will stand as a monument to the untiring efforts of the student rector, the Rev. Leroy S. Burroughs, and his wife.

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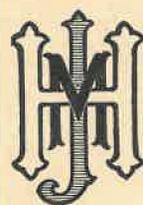
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**HEAD OF CATHEDRAL SHELTER OBSERVES ANNIVERSARY**

CHICAGO—Tribute to ten years of service on the part of the Rev. David Edward Gibson, priest-in-charge of the Cathedral Shelter, Chicago, will be paid on Sunday, September 22d, on the tenth anniversary of Fr. Gibson's ordination. The Rt. Rev. Charles P. Anderson, D.D., Bishop of Chicago, will preach the sermon and many friends of the Shelter priest, both in the Church and outside, are expected to be present.

The story of Fr. Gibson's work at the Shelter is unparalleled in the Church in Chicago. Statistics obtained from the records of the Shelter and of the diocese show that approximately a million persons have come within the touch of this



**CELEBRATES ANNIVERSARY**  
Rev. David E. Gibson, of the Cathedral Shelter, Chicago.

priest to receive his assistance in a spiritual or material way.

Father Gibson's untiring efforts for the poor and needy are well known. But new light is thrown upon the magnitude of his task in a review of his ten years of work. For example, 202,680 persons have been lodged at the Shelter during the decade, meals have been furnished to 435,008, clothing furnished to 29,221, and 12,940 have been lodged outside the Shelter.

From a spiritual standpoint the record is equally striking. A total of 63,995 have attended Church services at the Shelter; 359,780 have attended services which Fr. Gibson conducts at the Bridewell, and 29,490 at the jail services. Father Gibson has baptized 721 persons since his ordination, an average of more than seventy each year; he has presented 121 for confirmation. Burials at the Shelter have numbered 600, and marriages, 195. Hospital and sick calls have numbered 5,060, and 1,074 individuals have been sent to hospitals.

For thirty-five years David E. Gibson has been a laborer in the Church, during which time he ministered to the spiritual and material needs of man. While still in business his office was a haven for the needy, extending over a period of twenty-five years. He served for many years as usher and doorkeeper at the old cathedral on the site of which today he ministers to Chicago's army of unfortunates.

Then, on St. Barnabas' Day, 1917, the call to the priesthood came from Bishop Anderson. Father Gibson accepted, and on the Feast of St. Matthew the Apostle, September 19, 1919, he was ordained by Bishop Anderson. The cathedral was crowded with many friends and associates

of the candidate for the ordination service.

When Father Gibson took charge of the Shelter it was located on West Randolph street. Recalling the occasion, he said four men were present when he took charge, including one of "Buffalo Bill's" associates. With this group of four men, Father Gibson kneeled down on the floor of the Shelter office and began what has already proven to be a fruitful ministry.

**RECTOR AT WINSTED, CONN., HAS PLEASANT SURPRISE**

WINSTED, CONN.—On his return from a two months' vacation in Europe, the Rev. R. V. K. Harris, rector of St. James' Church, Winsted, was delighted to learn that during his absence the vestry had paid off the remaining mortgage on the new church amounting to \$9,150. The church, costing \$120,000, was dedicated in July, 1924, by the Rt. Rev. Edward C. Acheson, D.D., Bishop of the diocese, who will consecrate it on All Saints' Day, which will be the eighty-first anniversary of the consecration of the old church.

During a rectorship of fifteen years, St. James' Church has acquired a parish house, a new rectory, and finally this beautiful new stone church, all free from debt, and has added materially to the endowment fund of the parish.

**EXECUTIVE SECRETARY ASSUMES POST IN ALBANY**

ALBANY, N. Y.—In accordance with the vote of the diocesan convention of Albany last May that an executive secretary be engaged for the diocese, Charles C. Chadbourn, of Fayetteville, N. C., has been elected to this office and began his duties the middle of September.

Mr. Chadbourn has had a wide experience as an executive in business and has been prominent in the parochial and diocesan work of the Church in his former diocese. His office is at the Diocesan House, 68 So. Swan street, Albany. In addition to his duties of organization at headquarters, Mr. Chadbourn will assist in the development of the field department in the diocese.

**G. F. S. CONFERENCE IN NEW YORK**

NEW YORK—The conference which the Girls' Friendly Society has just held at its national office in New York, September 10th to 13th, for the field secretaries and the office staff reveals two very interesting developments in the society. First it shows the progress made in the national organization. For the first time there is a field secretary in every province except in the first and seventh. The first province, however, is one of the oldest and best established provinces; and arrangements have been made for the secretaries adjacent to the seventh province to work there. The staff at the national office has also been strengthened by the return of Miss Harriet Dunn as associate executive secretary and the appointment of Miss Anne Stephens as finance secretary.

The second significant feature of the conference lay in the subjects discussed. Dr. Valeria H. Parker, director of the field division of the American Social Hygiene Association, led one of the sessions; and another was devoted to methods of making a survey of young people's work in a parish, with a view to determining whether or not a Girls' Friendly Society branch is actually needed before organizing one.

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### WILLIAM BEECHER CURTIS, PRIEST

TAMPA, FLA.—The Rev. William Beecher Curtis, rector of St. John's Church, Tampa, died following an operation for appendicitis, on Thursday, September 12th. He was in his fortieth year.

The Rev. Mr. Curtis was born in Atlanta, Ga., December 2, 1888. He was a student at the Sewanee Military Academy, afterward entering the University of the South, where he was graduated in Arts in 1910, graduating from the General Theological Seminary three years later. He was ordained deacon in 1913, and priest in 1915 by Bishop Nelson.

In 1916 he accepted the charge of All Saints' Church, Lakeland, Fla., remaining there until 1922, at which time he became the rector of St. John's Church, Tampa.

Mr. Curtis is survived by his widow, formerly Miss Gladys Louise Sidway, and three children.

The funeral took place in St. John's Church, Tampa, on Friday, September 13th, the Rt. Rev. John D. Wing, D.D., Bishop Coadjutor of South Florida, officiating, assisted by the Rev. T. H. Young, rector of the House of Prayer, Tampa; the Rev. Willis G. Clark, rector of St. Andrew's Church, Tampa; and the Rev. F. Barnby Leach, superintendent of the Seaman's Church Institute, Tampa.

Burial was at Columbus, Ga.

### CAROLINE SWIFT ATWATER

POUGHKEEPSIE, N. Y.—Mrs. Caroline Swift Atwater, a member of one of Poughkeepsie's oldest families, died recently at Stockbridge, Mass., where she had been spending the summer. Although she had been in ill health since last December and had not been active for the past two years, her death came suddenly.

Mrs. Atwater was born in Poughkeepsie on November 17, 1857, the daughter of Charles Wells and Mary S. Swift. Her father, who was a prominent member of the Dutchess County Bar Association, was the second mayor of Poughkeepsie.

After her graduation at Vassar College in the class of 1877, where she was a member of Phi Beta Kappa, Mrs. Atwater became actively interested in both social and community affairs. She was married to Edward Storrs Atwater on January 20, 1880.

She was one of the organizers of the Mahwenawasigh Chapter, Daughters of the American Revolution, and was regent of the chapter for many years. She served as president of the board of managers of the Home of the Friendless, and was also one of the organizers of the Poughkeepsie Day Nursery and the Associated Charities, acting as a member of the board of managers of the latter for several years.

During the war, Mrs. Atwater was executive chairman of the Dutchess County Red Cross and chairman of the Belgian Relief Fund.

Mrs. Atwater never lost her interest in Vassar College. She was the donor of the Swift Memorial Infirmary which was in memory of her father, who was one of the original trustees of the college. She was president for a year or more of the Vas-

sar Alumnae Association, and was one of the organizers of the Women's University Club of New York City.

Surviving her are four children, Morton Atwater of Wayne, Pa., Mrs. Eben C. Hill of Baltimore, Md.; Eliot Atwater of New York City; and Mrs. Alexander G. Cummins of Poughkeepsie; two sisters, Miss Elma D. Swift of Poughkeepsie, and Mrs. John Doty of New York City; and one brother, Charles W. Swift of this city.

Funeral services were held at her late residence, the Rev. Dr. Alexander G. Cummins, rector of Christ Church, officiating. Burial was in the Atwater plot at the Poughkeepsie Rural Cemetery.

### ISABEL FREEMAN

WASHINGTON—Miss Isabel Freeman, one of the best known and most widely loved of Washington Churchwomen, died at her summer home in Cornwell, Pa., on August 31st.

The funeral was held at Cornwell, and burial took place at Laurel Hill Cemetery, Philadelphia. The Bishop of Washington officiated at the grave.

Miss Freeman, with her sister, Mrs. B. H. Buckingham, have long been known for their devotion and loving generosity to the parish of the Epiphany, as well as to the cathedral in Washington. Miss Freeman had been ill for two years, but during that time of retirement had maintained her active interest in all that pertained to the welfare of the Church.

### ANNIE E. LAWTON

BOSTON—Mrs. Annie E. (Collier) Lawton, the widow of Charles Otis Lawton of Boston, died on September 9th at her home in Hingham. The funeral services were held on September 11th, in Trinity Church, Boston, the parish in which she had been active for a long period and where, for many years, she had been the treasurer of the Trinity Church Neighborhood House. Mrs. Lawton was well known in musical circles of Boston. Among other activities she gave for a number of years her services as secretary of the Handel and Haydn Society.

### CHURCH ESTABLISHES LIBRARY AT SEWARD, ALASKA

NEW YORK—There is no library in the town of Seward, Alaska, a fact which has led the people of St. Peter's Church, with the missionary, the Rev. William R. Macpherson, to establish one in the basement of the church. It will be much appreciated, especially in the long, dark, winter nights. Gifts of good books will be welcome. Mr. Macpherson's address is Box 575, Seward.

The mission has recently succeeded in repairing and renovating both church and rectory, equipping them with electric light and putting chairs in the place of the former rough benches which have served as pews.

Mr. Macpherson's field in southwestern Alaska includes Anchorage, where he has services once a month in All Saints' Church, and other small towns to the north, such as Matanuska, where a government experimental farm is located, and Eklutna, an old Indian village where the government maintains an orphanage and industrial school. Eighty-five children are there now. Many had been brought up in the Russian Orthodox Church and are familiar with much of our service. They join in saying the Creed and some of the prayers. Mr. Macpherson writes: "We request prayers for this work; also for the Church school in Seward."

### RURAL LEADERS TO DISCUSS NATIONAL PLANS

NEW YORK—The first between-General-Convention-meeting of the joint commission on rural work will be held at Atlantic City, October 4th and 5th, immediately following the meeting of the House of Bishops.

Among the important subjects to be discussed will be the publication of a Book of Worship suitable for use among people who do not know the services and ways of the Church, the publication of prayers and methods of observing the Rogation Days in ways commensurate with the real importance of the days. Committees will report on Studies and Surveys, Ways of Educating the Church to the Value of Rural Work, Vocation and Training of Clergy for Village and Country Work, Developing the Value and Efficiency of Country Church Workers, Evangelism, Religious Education, and Social Service in Rural Areas, and Church Organizations in Rural Work.

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**NEWS IN BRIEF**

**BETHLEHEM**—A wedding of much interest to Churchmen of the Lehigh Valley took place in Grace Church, Allentown, Wednesday, September 5th, when Miss Ramola Rudolph, daughter of Mrs. Marguerite Rudolph of Allentown, was married to the Rev. Gordon T. Jones, rector of St. John's Church, East Mauch Chunk.—The September issue of the *Bethlehem Churchman* was made a Memorial Number for the late much beloved editor, the Rev. S. Ezra Neikirk, who was the editor from 1920 to 1929, and made the paper a real diocesan institution which went into every family.—Extensive improvements were made to St. James' Church, Jermyn, this summer. Two rooms for Church school purposes have been built, a new vestibule and tower added, and the whole building put in good repair and then stuccoed. The Rev. A. K. Fenton is the rector.—To St. Paul's Church, Peckville, was added a vestibule, new electric fixtures, and a new carpet. Mr. Fenton is also in charge of St. Paul's Church.

**ERIE**—The Rev. Philip C. Pearson, rector of Trinity Church, New Castle, is the new president of the New Castle Ministerial Association.

**LEXINGTON**—At Calvary Church, Ashland, the Rev. Theodore S. Will, rector, on Sunday, September 1st, Bishop Abbott dedicated a set of sanctuary rails to the memory of Robert Logan Coleman, a late member of the vestry of Calvary Church. The Bishop preached the sermon.—During the week of September 1st to 8th, Bishop Abbott visited the towns of Louisa, Pikeville, Shelby, Jenkins, and Hazard, completing his visitation of the entire diocese, 20,000 square miles, within four months after his consecration. His reception in the diocese has been most cordial and enthusiastic.

**LONG ISLAND**—Bishop Larned has received from Elizabethtown, Pa., an anonymous contribution, "In loving memory of three darling children, \$5.00 for daily vacation Bible schools in Holy Land." He has no way but this of making acknowledgment.

**MAINE**—The organ guild of St. John's Church, Presque Isle, is completing arrangements with the Hinners Organ Co., Pekin, Ill.,

to install a single manual organ with electric blower in the church by Thanksgiving, at a cost of \$1,500. On June 10th, two of the five notes coming due in five years on the mortgage of \$2,500 raised to pay for the new basement of the church were paid, leaving a balance of \$1,500 plus interest. This was made possible by the gift left the church in the will of one of its oldest and most faithful members, Mrs. Jarvis Hayward. One hundred and fifty dollars was also forwarded to the diocesan treasurer, to be paid on parochial apportionment toward general and diocesan missions. The Rev. F. W. Bliss is rector of the parish.

**MILWAUKEE**—The Rev. Archie I. Drake has been appointed canon-in-charge of All Saints' Cathedral, Milwaukee, after the resignation of the Very Rev. Charles S. Hutchinson, D.D., takes effect, November 1st.—Mrs. Clifford P. Morehouse, Milwaukee, has been appointed diocesan director of the Church Periodical Club, succeeding Mrs. Charles M. Morris, who has resigned on account of ill health.

**NEBRASKA**—The Church school of the Church of the Holy Trinity, Lincoln, was awarded second prize at the State Fair for its exhibit of handwork.

**NEW JERSEY**—In accordance with the action taken at the convention of the diocese in May, the committee appointed for the purpose is preparing for the commemoration, at Christ Church Pro-Cathedral, Trenton, on September 30th, of the sixtieth anniversary of the ordination to the priesthood of the Rev. Charles M. Perkins, senior priest of the diocese, and rector of Christ Church, West Collingwood.

**RHODE ISLAND**—The Rev. Alfred H. Wheeler, for twenty-two years rector of Christ Church, Providence, has resigned and retired. At a reception in the parish house, his parishioners presented him with a small cedar chest, filled with gold coins, and a scroll inscribing a resolution of appreciation from the vestry. Mr. Wheeler added the gold offering to the endowment of the church, and retained the chest.

**RHODE ISLAND**—Willard E. Retallick, organist at All Saints' Cathedral, Albany, N. Y., has accepted the position of organist at St. John's Cathedral, Providence. Mr. Retallick is a graduate of St. Stephen's College and the New York State College of Teachers.—The Rt. Rev.

Hugh Latimer Burleson, D.D., Bishop of South Dakota, will visit this diocese on October 17th.

**VERMONT**—The fall meeting of the St. Alban's district branches of the Woman's Auxiliary was held on Tuesday, September 10th, at the Lady Chapel, on Grand Isle. A missionary service was held in the chapel at 10:30, the address being given by the Rev. Dr. John Henry Hopkins, formerly rector of the Church of the Redeemer, Chicago. A basket luncheon followed in the neighboring community house. The afternoon session was addressed by Mrs. Hopkins, and included reports from the branches, and a question box.

**WESTERN MICHIGAN**—Emmanuel Church, Petoskey, Christ Church, Charlevoix, and St. John's Church, Harbor Springs, recently had the privilege of hearing the Rev. Alfred J. Wilder, field representative of the National Cathedral Association, lecture on the Washington Cathedral project.

**WESTERN NORTH CAROLINA**—Principal speakers at the annual convention of the Young People's Service League of the diocese were the Rev. Elmer N. Schmuck, D.D., of the national council, Miss Mary Woods Sumner, newly appointed field worker for religious education, and the Bishop of the diocese, Jane A. Truex of Hendersonville was elected president for 1929-1930.

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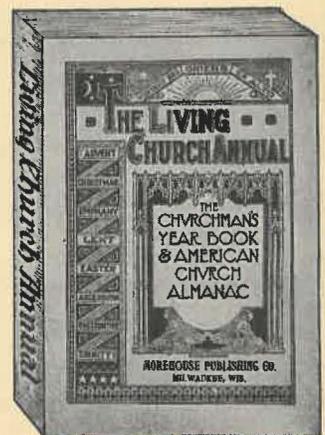
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