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# The Living Church

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No. 18

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# The Living Church

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VOL. LXXXV

MILWAUKEE, WISCONSIN, AUGUST 29, 1931

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## EDITORIALS & COMMENTS

### Pro Deo Ecclesia et Domo

THESE were the first Latin words learned by four generations of young Church people in one community. They were graven in the cornerstone of the Diocesan School for Girls, a school well known not only throughout the diocese but also beyond it. No doubt more than one reader of the two sentences above has already identified the school: perhaps an alumna of the first, second, or third generation! Very likely, in several circles, the same exclamation is being made: "Brownell Hall, Omaha, Nebraska—the school founded by Bishop Clarkson, the first Bishop!" "For God, the Church, and the Home"—the girls soon discovered the meaning of the words on the cornerstone, and passed on their new Latinity. *Ecce ancilla Domini*: these are the first Latin words learned by the young Church people of another community. Again, more than one reader knows where the cornerstone is placed on which these words are carven in beautiful gothic letters. In many circles, perhaps, the same exclamation, again, is being made: "St. Mary's, Peekskill, New York—the cornerstone of the 'new building,' of which Mr. Cram was the architect!" The girls are quick to learn the meaning of the words, and to tell it to others.

There are many Church schools in our country: diocesan schools, schools founded by Religious orders, schools which are private enterprises; boys' schools, girls' schools, schools for little children. They all have their cornerstones. These have a significance not only to alumni and alumnae, but also to the community and to the Church. Furthermore, they are of importance to the nation. Their founders, in practically every instance, builded better than they knew.

The question is often asked: Why did they found these schools? We are all aware that Brownell Hall, Omaha; St. Katharine's, Davenport, Iowa; Kemper Hall, Kenosha, Wis.; St. Mary's, Faribault, Minn.; All Saints', Sioux Falls, S. D.—to mention only a few, after all, were founded to further the work of the Church by providing for the education of girls under Church auspices. Then there was a secondary consideration. Clergymen felt free to take their young families to the mission field, when there was a Church school in the district, or the nearby diocese. Bishop Whipple, as everyone is aware, never failed to cite St. Mary's and Shattuck as inducements to the clerical parent of a boy and a girl. It is no exaggeration to say that the

Church schools of the Middle West contributed immensely to the extension of the work while yet their pupils were children, learning their first Latin words. Missionaries and missionaries' wives who valued adequate education were numerous in the Middle West. And their children and their grand-children are carrying on what they began.

But wherever Church schools were founded, the purpose was to educate boys and girls in Church principles, day by day and year by year, while they "attended classes" in those subjects which led to a diploma or to college, or to both. This was the motive. It is still the motive. Lenox School for Boys, our newest Church school, has practically the same goal as St. Paul's, Concord, one of our oldest. For this reason Church schools would seem to be firmly entrenched. Not only the clergy, but also the laity of the Church want them.

AND not only these: in all Church schools there are pupils whose parents are not Church people. Our Church schools are "good schools": parents who seek "good schools" find them, and wish to enter their boys and girls. Very often they must needs enroll the boys and girls when they are infants. The "waiting lists" are long in many a school. What is meant by a "good school"? This question is frequently put by persons who really wish an answer. There is more than one answer. Heads of Church schools know that! A father will desire a school which will fit his boy to enter Harvard or Yale or Princeton on entrance examination ratings above those of the boy from any other school. He will try to enter the boy in a school which has alumni who have distinguished themselves in this manner: Kent, for example. This father may have no interest whatever in the Church. To him, Kent is a "good school" for the reasons indicated. Another father will regard Kent as a "good school" because of its simple, coöperative way of life. He, too, may be indifferent to the Church. Yet this "good school," Kent, is a Church school by every implication of its being.

Heads of Church schools must often wonder how deeply the Church life of the school penetrates. Occasionally there is evidence. There was the young girl who went to a Church school, sent there by her parents because it was a "good school" in the matter of preparation for Bryn Mawr. They were not Church people;

indeed, they were people without any interest in any Christian organization. In less than two months after the entrance of the girl into the school, those parents received a letter from her in which she said that she wished to be baptized. Not alone that; her letter went on in this wise: "Have the other children baptized *immediately*. It is necessary. We should all have been baptized as babies." This was indubitably rather sudden; but it was genuine. That girl, and the "other children," also, were baptized in due course; and confirmed. The striking circumstance is the fact that now, at this present time, they are all devoted Church people, valuable members of their several parishes. And the girl who wrote the letter has a daughter in her old school.

SOMETIMES the evidence is less direct. In one of our large cities, a social worker who belonged to no religious organization, and had no interest in the Church, was one of the leaders in raising a fund for the establishment of a mission chapel in what appeared to be a most unpromising quarter of the city. Her associates openly expressed their astonishment. She told them that she had "been to school to some of the people who wanted to have the chapel." While she had been preparing for college, she had also, unconsciously, been preparing to further the "city mission work" of the Church. In the Church school in which she was a pupil, she heard about such work, and never forgot it. "These devoted Episcopalians are fine social workers," she remarked to her associates with a smile. "You'd be surprised to hear them plan. Splendid—dogma and all seem to fit in!" This social worker rather prided herself on her freedom from all of that "superstition called religion." But she recognized fine social workers wherever she saw them. The Church school had given her thus much, in addition to preparation for college, that she could further the purposes of that which had led to the founding of the school.

Small evidences are, of course, numerous. The visits of the clergy to Church schools have a value for the pupils beyond and apart from the addresses they may make or even the "guest courses" they may give. The young people discern (what so many of their elders have never perceived) that there are diversities of Churchmanship but the same spirit. They learn this, and learn it at the impressionable age. For that reason, if for no other, the clergy would do well to support Church schools! One alumna of a Church school founded and maintained by nuns is the comfort and joy of every rector she ever has had. Why? Chiefly because she never tries, either directly or indirectly, to teach any of her rectors liturgics! She was herself taught, by precept and by example, that the congregation follows the officiant. And she does it. She trains her class in the Church school according to this principle. When the new members of the Altar Guild, of which she is usually the leading member, consult her, she bids them ask the rector what he wishes to have arranged, and how. Everyone in our Church knows that the services are under the direction of the rector. Of course, everyone does! But how few act on that knowledge! Girls who have been to Church schools very often do. They seldom grow up into those devout and honorable women who sap the vitality of their unfortunate rectors by attempting to "improve their Churchmanship," or to "help their ritual." We hasten to add that some rectors may need such "improvement" or "help." Certainly! But anyone who knows the clergy is well aware that they cannot be "worried into it." Church school girls are likely to learn not to wish to try this "worrying." And Church school boys—what of them? So far as we are informed, there is no course in vestry

duty in any of our Church schools for boys. But the boys would appear to learn the same lesson as the girls—respect for the clergy and for their office. This saves them from "being a nuisance on the vestry," as one of them said. Small things, these; by-products of Church schools; but what mighty aids in the practical, everyday working-out of the problems of a parish!

At fairly regular intervals, some one writes an article or makes a speech to the effect that Church schools have served their purpose and had their day in our country. All very well, they affirm, when private schools were few, when college preparatory schools were fewer, when public schools were not so good nor so general; but really superfluous now. The college preparatory schools, these persons declare, do that work fully; the "secular" private schools perform the service of "general culture"—once announced in the catalogue of the Church school as an important part of its purpose. As for Church training, the boys and girls can now get this in any good private school. If they attend public school, the parents can see to it. We hear, or we read, all this. Yet our Church schools continue. Larger and better buildings go up; waiting lists grow longer. Why is this? Church schools evidently have *not* "had their day." Not only do the old Church schools go on; new ones are opened year after year. Why?

CHURCH people want Church schools for their boys and girls. Some of the schools emphasize the fact that they are for "those in moderate circumstances." More than one of the newer schools was started, as widely announced, to meet the demand for a Church school made by the clergy and others with small incomes. The reasons why Church people want Church schools is plain enough, of course. But why do people who are not Church people desire them, as they do, in increasing numbers? They want Christian training for their boys and girls. Good parents have always sought to give their children something better than they themselves had. There are so many fathers and mothers who desire for their children the fruits of Christianity and the Church! Many of them turn to the Church schools, though not to the Church!

It would be interesting to have a Church School Congress, made up of alumnae and alumni of Church schools. What an assembly it would be! Bishop, priests, and deacons, of course; nuns, some of them heads of convents, hospitals, or schools; mothers of families; heads of settlements; doctors, professors, lawyers—all these and more would be present. Church people, some of them would be. Others would be people belonging to no Christian organization. But all would unite in affectionate loyalty to their old schools. *Pro Deo Ecclesia et Domo*: it is not too much to say that these words might truly be applied to that Church School Congress. "For God, the Church, and the Home": they *are* "for," not against, that cornerstone, the alumni and alumnae of our Church schools.

#### CHURCH LITERATURE FOUNDATION, INC.

Endowment sought .....	\$250,000.00
On hand in cash and pledges August 17, 1931.....	5,392.00
By contributions and pledges .....	581.00
<hr/>	
On hand in cash and pledges, August 24, 1931.....	\$ 5,973.00
Amount still to be raised .....	\$244,027.00

CHRISTIANS ARE like the several flowers in a garden, that have upon each of them the dew of heaven, while, being shaken with the wind, they let fall their dews at each others roots, whereby they are jointly nourished and become nourishers of each other.

—John Bunyan.

## SHALL OUR PRESS BE MAINTAINED?

THE startling announcement, "THE LIVING CHURCH will have to be discontinued," which appeared in the first line of our contemporary's leading editorial, *Some Unpleasant Facts*, in its issue for August 8th, must have at least arrested the attention of the readers of that excellent periodical. To be sure, this statement was followed by a qualification: "The death warrant of THE LIVING CHURCH has not yet been signed, but it inevitably will be unless its friends come to its rescue immediately with substantial gifts and pledges to the endowment of THE LIVING CHURCH through the Church Literature Foundation." This announcement followed quickly on the heels of a similar appeal by another of the four weeklies of the Protestant Episcopal Church, the *Southern Churchman*.

Why anyone should be surprised by these statements we do not know. For years our Church journals have been appealing for the sort of support they have every right to expect—and have not received. Over and over again they have set forth the facts in respect to religious journalism. They have, as THE LIVING CHURCH does once more, emphasized the reason why, under present advertising practices, religious journals cannot, through advertising revenue, close up the gap between operating costs and income from commercial sources. Yet many of those to whom these various journals appeal for financial support continue to ask: "Why must we constantly be expected to give this help?" The same people give annually to the support of parishes, to the support of hospitals, colleges, and missions, and do not ask that question. "The endowment of a Church periodical," says THE LIVING CHURCH, "is just as necessary and just as worthy as the endowment of a Church college." Just as worthy and just as necessary, it might well have added, as the support of, let us say, Bishop Rowe's work in Alaska—which, by the way, the Church press, through the free use of its space, an outright and costly gift, in no small degree helps to sustain, as it does all mission work of the Church, to say nothing of the Church's multitudinous other activities.

If the members of the Episcopal Church believe that there is an essential place in the Church for its weekly periodicals they must face the implications and make up their minds that these journals have as legitimate a claim to their financial help as any activity in the Church. We happen to know that the editors of journals in other denominations consider the weeklies of the Episcopal Church as peers of any journals published in America. In fact, these men, whose opinion ought to carry weight, hold our periodicals in higher esteem than do the majority of Episcopalians. Even secular journalists give them enthusiastic praise. Such a distinguished representative of the craft as Oswald Garrison Villard, editor of the *Nation*, said recently of *The Churchman*: "While I am a lay journalist and not primarily interested in things clerical, I have always had a profound admiration for the ability, the high standards, and the literary merit of *The Churchman*. It is particularly gratifying to see in the field of religious journalism a periodical which stands so squarely for the highest ideals of social service, and realizes that the religion of the future must more and more emphasize this side of life and identify itself with the social advance of great masses of our people."

Members of the Episcopal Church sometimes say, "Why do we have four weeklies when one would do?" We shall be glad to answer that question when someone convinces us that we must and can have only one point of view in the Episcopal Church. Furthermore, it is sometimes suggested that the Episcopal Church should have a single official journal to take the place of the four present weeklies. When the day of such a rubber stamp periodical arrives we suspect that intelligent people will write across the face of free thought in the Church, "Chloroformed," and devote their minds to some worthy pursuit.

THE LIVING CHURCH is appealing for an endowment to assure its continuation. *The Churchman* has for many years discussed the possibility of a similar project. Up to the present it has not, for various reasons, adopted such a plan. It has depended on groups of friends to make up its annual deficit. It may be necessary at some later date to undertake an endowment; but, in the meantime, it hopes to enlarge and stabilize groups in various parts of the country, with a definite form of organization, to be responsible for raising each year a specific

amount toward its maintenance. This project is already under way.

We are grateful to THE LIVING CHURCH for making a statement of its needs and for making it strongly. Our weeklies have been altogether too reticent in their entirely just demands for support. Every other department of Church activity—some much less worthy than an intelligently edited and stimulating press—makes its appeal without let or hindrance; why should editors and publishers be so modest?

Recently the Rev. Dr. John W. Suter, Sr., wrote to a friend, "It would be a terrible calamity to have *The Churchman* suspended. And it makes me sick to have liberals sit around and criticize it for this and that. Of course, it isn't perfect. What is? . . . May liberals among laymen, who care anything about the Church's future, get their heads together on this problem." Our contemporary closes its editorial appeal with these words to its friends: "Our fate is in your hands." Each of our weekly periodicals, including *The Churchman*, must echo that statement. We have faith enough to believe that the friends of our journals will see to it that the present policy of financial starvation comes to an end. In the meantime we, like publishers of our contemporaries, are grateful to those many friends who have made continued publication possible.

—*The Churchman*.

NEWS OF THE INTERNATIONAL  
Y. M. C. A. CONFERENCE

FROM July 27th to August 9th, one thousand twenty-eight delegates of the Young Men's Christian Associations in forty-nine countries held a series of world conferences at Toronto and Cleveland. This was the most significant series of meetings in the eighty-seven years of the history of the organization.

The World's Alliance, which has its headquarters at Geneva, Switzerland, meets every five years, the last conference having been held at Helsingfors, Finland, in 1926. This year, for the first time, the Alliance met in North America. Probably never before on this continent has there been such a representative international gathering in any field of activity. During the first week of this period two simultaneous assemblies met at Toronto: the first world Y. M. C. A. assembly of young men and the third world assembly of Y. M. C. A. workers with boys. On the day following these conferences the delegates went to Cleveland by special train and boats. From August 4th to 9th was held the twentieth conference of the World's Alliance.

Thirty thousand boys in the United States and Canada helped make possible these long journeys from the ends of the earth, which averaged five thousand miles each, by raising a fund of \$22,000. At both Toronto and Cleveland ample periods every day were devoted to the informal discussion of such questions as family and sex life, war and peace, disarmament, inter-racial relations, industrial problems, unemployment, rural work, Bible study, etc. A wide range of objectives and methods in the general program of the World's Alliance was also covered. The findings of the Toronto meetings were brought down to Cleveland for further discussion.

## BISHOP McDOWELL IS SPEAKER

At the morning and evening sessions messages were heard from Christian leaders around the world. From Dr. Toyohiko Kagawa, "the St. Francis of Japan," and Dr. T. Z. Koo, the well known student leader of China, came messages so deeply spiritual that in the press-box the comment was overheard that "we have been sending foreign missionaries to the Orient and now they are sending missionaries to us." The social aspects of religion were analyzed with searching power in the address of Dr. Reinhold Niebuhr of Union Theological Seminary on the Crisis of Society. Other messages were from Dr. John Mackay of Mexico, Dr. W. R. Maltbie of England, the Rt. Rev. Edward M. Rodhe, Bishop of Lund, Sweden, Archbishop Athenagoras, Bishop of the Eastern Orthodox Church for North and South America, Dr. C. Y. Cheng, moderator of the Church of Christ in China, Dr. Rufus M. Jones, and the Rt. Rev. William F. McDowell, Bishop of Alabama, of the United States. The presiding officer was Dr. John R. Mott, chairman of the World Alliance. On Saturday night, August 8th, President Hoover broadcast a message to the conference and to the whole country from his camp at Rapidan, followed immediately by a radio address of Premier Bennett of Canada from Ottawa. Cable messages from government heads all over the world were read.

# DAILY BIBLE STUDIES

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

## HEAVENLY PROMISES

*Sunday, August 30: Thirteenth Sunday after Trinity*

READ St. John 17:1-3.

THERE is a temptation to think that God's promises are for the life to come only. They certainly are for the life to come but they are also for this life if we understand aright the Christian faith. When we pray in the Lord's Prayer, "Thy will be done, On earth as it is in Heaven," we think of our earth life and its possibilities. Heavenly promises may come to us here. The Christian is not an exile or a prisoner—he is God's child, and God promises to be with him and bless him with an eternal life beginning on earth. So Christ prayed: "This is life eternal, that they might know Thee, and Jesus Christ." And again He said: "He that believeth on Me hath everlasting life" (St. John 6:47). We have the promise of life, new life, eternal life, for this present.

*Hymn 279*

*Monday, August 31*

READ St. John 15:1-4.

GOD causes His children who believe on His Son Jesus Christ to be born again and He promises eternal life. He also promises His divine fellowship: "Abide in Me." What a wonderful blessing we have here! What right have we to be lonely or gloomy when such a Heavenly promise is ours for fulfilment if we are Christians? It implies that Christ is near us all the time. It teaches us that He works with us. It gives voice to all the beauties of nature so that we can hear Him in the ocean wave and the song of birds. It interprets for us the trials and sorrows of life as being for our education. It makes our earthly friendships very precious and helps us to recognize the universal brotherhood. It inspires us to do our very best since the dear Lord is so near and we wish to please Him. And it makes our prayers for pardon and peace so real because they do not ascend to Heaven only but are spoken to our ever-present Friend.

*Hymn 18*

*Tuesday, September 1*

READ Acts 10:9-19.

IT WAS indeed a "Heavenly vision" (Acts 26:19) which came to St. Peter—a vision of the whole world brought to God. It was a promise which inspired his preaching and made him brave to endure hardships. We have this promise also and it nerves our noble missionaries and makes our gifts, as we offer them to God, very precious. The Christian knows that Jesus Christ did not die in vain, and he has a vision of universal salvation and finds therein the assurance of the peace of the world for which he prays and strives. And since every Christian is to be a witness it makes the personal effort to bring someone to confess Christ a joy. Yes, and it makes the prophecy spoken long before Christ came a divine certainty: "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea" (Habakkuk 2:14).

*Hymn 483*

*Wednesday, September 2*

READ Ephesians 1:17-23.

JESUS Christ declared that the gates of hell should not prevail against His Church (St. Matthew 16:18), and yet we are full of anxiety often because of the trials and divisions of the Church. Surely it is a Heavenly promise which should make the Church—her history, her worship, her sacraments, her work—very dear and blessed. It is "the fulness of Him that filleth all in all" that makes "the blessed company of all faithful people" a part of Heaven on earth; and we should, as faithful Christians, realize not only our privilege as members of Christ's Church but the blessings which come to us through

that membership. The Church is holy, though still imperfect, because she is the Body of Christ. The Church is Catholic because, like her Master, she calls upon all to enter in. In the midst of earth's imperfections we have this glorious light, the fulfilment of a Heavenly promise.

*Hymn 468*

*Thursday, September 3*

READ II Peter 1:1-8.

AN OLD saying of a French writer gives a great truth: "It is not in Heaven that we find God, but it is in God that we find Heaven." God is in His world. He is reconciling the world unto Himself. In the great and precious fact of His presence we have therefore a fulfilment of a Heavenly promise. Long ago the patriarch recognized God's presence (Genesis 28:15, 16), and while he was frightened, he cried, "This is none other but the house of God, and this is the gate of Heaven." Christianity has brought a clearer manifestation of God through the incarnation of Jesus Christ, who declared, "Lo, I am with you alway, even unto the end of the world." What a wonderful blessing! Christ is here on earth, and therefore He grants to us even here the attainment of a Heavenly promise. We rejoice, we are glad, and we worship and sing praises! Heaven comes to earth in His presence.

*Hymn 404*

*Friday, September 4*

READ I John 1:5-9.

I WONDER if we realize that our sins are forgiven when we confess them, and so we have here and now a realization of Heavenly blessedness! Surely it is an ever-present blessing and comfort that we do not have to bear continually the burden of our sinfulness. We are sorry for our sins, we confess them to God with tears of penitence, we strive to conquer them—but always there is for the Christian the loving and complete pardon which makes us clean. "There is life for a look at the Crucified One." Clean in body and in mind—that is the message of civilization. But Christianity goes farther and touches the heart and the life, and we stand up, humbly and gratefully, with the healing upon us and worship Him who, in answer to our prayer, declared: "I will! Be thou clean!" Have we not reason to be happy even while we struggle here?

*Hymn 233*

*Saturday, September 5*

READ Revelation 1:4-6.

WE DO not have to wait for Heaven to exalt us. We are Kings and priests unto God! We can hear the Christ speaking as He spoke to the prophet Ezekiel: "Stand upon thy feet."

"Self-reverence, self-knowledge, self-control,  
These three alone lead life to sovereign power."

There is no presumption or pride, but we Christians need self-respect. We are God's children, redeemed by the precious blood of Christ (I Peter 1:18, 19). Boldly, yet with meekness, we are soldiers of Christ sent forth to claim the kingdom. We have no apology to make for Christianity or for the Church. We have this Heavenly promise as a free gift, and with gratitude and loyalty we proclaim to the world that Jesus Christ is King. Oh, the blessedness of being a Christian and following Christ!

*Hymn 113*

My King, my Christ, I thank Thee for the Heaven on earth which Thou hast created in Thy love. Let me not despise or shrink from the life Thou hast given, but make me brave, grateful, and loyal to Thee. Amen.

# The Antiquity of the Chalice

By the Rev. Wesley Albert Havermale

Staff Member, Palestine Institute, Berkeley, California

(Published by special permission of the Institute)

HOW old is the chalice? This vessel used in religious worship is not as new as we are inclined to assume. The chalice is now employed universally by the Anglican Church in the celebration of the Holy Eucharist. It is the purpose of this article to demonstrate frankly that while the Church has embodied the use of this ceremonial article it is not peculiar to Christianity, but that in so incorporating it the Christian Church attempts, by its own supreme and unique message, the fulfilment of that yearning for mystical and sacramental worship of Almighty God that has expressed itself in man throughout the ages since dim antiquity.

But these cups of the Christian era are anteceded by some very ancient chalices, which are truly "offering cups" of a sacrificial nature in the strictest sense. It is for the purpose of drawing attention to these rare vessels, the property of the Palestine Institute at Berkeley, California, that I write this article.

The first type of libation cup is a rare double bowl type of vessel, providing presumably a container for each kind of sacrifice to be offered simultaneously, *i.e.*, wine and oil. The

design is illustrated by a photograph on the next page. It is indeed a lovely piece of terra cotta (fired earth), and has been painstakingly restored. Its height is 166 millimeters and it is of a buff clay ware containing many white grits with a grey core, and is fired moderately hard. It is not symmetrical, demonstrating a primitive type of potter's wheel was employed in its making or imperfect technique and craftsmanship. But its recognizable chalice shape and its great antiquity present a striking object to the lover of old things. It belongs to the late Bronze Age (1200-1500 B. C.) and in no case could it be ascribed to a date later than the early Iron Age (900-1200 B. C.).

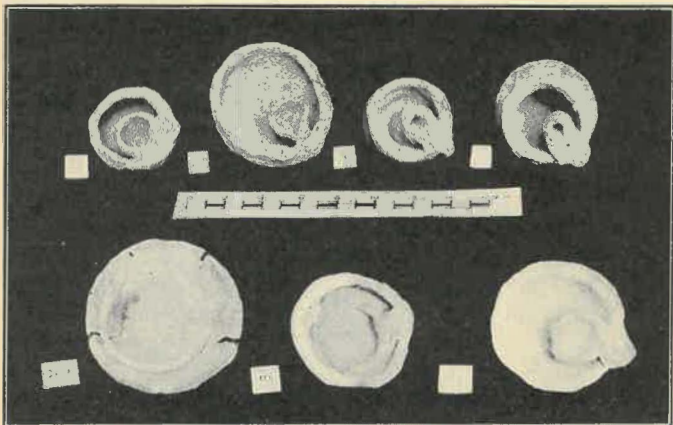
WE READ in I Samuel 7:5, 6—"And Samuel said, Gather all Israel to Mizpeh, and I will pray for you unto the Lord. And they gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted that day, and said there, We have sinned against the Lord. And Samuel judged the children of Israel in Mizpeh."

This might be called a sacrament of contrition and humility, for the action is explained somewhat by II Samuel 14:14—"For we must needs die, and are as water spilt upon the ground, which cannot be gathered up again; neither doth God respect any person: yet doth He devise means that His banished be not expelled from Him."

While this particular chalice is much older than the time of Samuel and Saul, which is usually regarded as 900-1050 B. C., many other chalice bases or fragments of earlier or later date are among the 2,500 select pieces of Palestinian pottery at the Institute. The earliest date possible for a real chalice on a foot in this great collection seems to be determined by a base fragment about 1600 B. C. But as to this one, illustrated, who has not sufficient imagination, yet bridled, to conceive that Samuel himself might have used it for this very purpose? Might not the venerable judge and priest have officiated at this occasion of solemn fasting and supplication with this particular vessel?

Reviewing the Christian era, we must recall that the Cup used by our Lord in the upper room was doubtlessly an ordinary secular utensil of no costly design or workmanship. The material nature is not known, and though we cannot give credence to tradition here, we may safely deduct a few notions from a knowledge of the very modern science of Palestinian ceramics and their chronology. If this Cup, so revered by artists and poets as the Holy Grail, was of ceramic composition we may conclude quite definitely that its form betrayed Hellenistic or even Roman influence. Its shape would have been of beautiful lines, perhaps very similar to the Greek kylix, the kantharos, or calyx-krater which are illustrated in any good encyclopedia. Jewish pottery, unlike the Jewish religion, was susceptible to foreign influence by conquest. The cultural conquest of Alexander the Great in 332 B. C. with its attendant victory of classicism very definitely swayed handicrafts in Palestine. However, the Cup may have been of wood or other material, and so at best the precise nature of this Cup must remain a conjecture.

The ecclesiastical chalice of the first Christian centuries was of good capacity, for clergy and laity alike received the cup. It had two handles which facilitated the passing of the chalice at the common sacred meal. The slightly changing polity of the Church, the strengthening of the episcopate, and the more definite crystallization of the clerical orders which had existed plastically from apostolic times, all had a bearing upon the Liturgy, and so upon the chalice. The handles were presumably discontinued, first being replaced by a knob on a shaft of the cup. The obvious use of this retention of some sort of handle was to insure safety to the contents, for reverence of the Sacrament was increasing and the priest had here a means of securing a hold upon the vessel. This idea



Palestine Institute Photo.

## THE EARLIEST CHALICE

Top view of double bowl Libation cups. Pre-Semitic Tombs, Tell-en-Nasbeh (2500 to 3500 B. C.)

director of the Palestine Institute, and dean of the Pacific School of Religion, is Dr. W. F. Badè, author of *The Old Testament in the Light of Today* and the biographer of John Muir. Dr. Badè states that despite world-wide investigation he has been unable to locate any libation cups similar to these double ones, illustrated herewith. It was the primitive practice of early peoples to pour out chalice offerings to the deities, much as we learn the Romans did in later times. However, these cups are extremely ancient, antedating the Semitic occupation of Palestine which is roughly assumed by most scholars as approximately 2500 B. C. or earlier. These libation cups were found in the lower levels of cave tombs at Tell-en-Nasbeh which were used as dwellings in perhaps the earliest period of Canaanite occupation. The osteological remains, especially the crania, revealed a very definite proto-Semitic race had used this locality for interment. Tell-en-Nasbeh is about seven miles north of Jerusalem and has been excavated on several previous expeditions by the Palestine Institute. It will be a pleasure to assist Dr. Badè on further excavations there in the spring of 1932. This site is rapidly being identified by scholars with ancient Mizpah of Benjamin because of the overwhelming evidence recovered there and accumulated in the archives of the Institute. As yet no other archeologists have discovered similar libation cups and their great antiquity is the age of 5,500 years—or 3,500 years before the Advent of Christ.

The real chalice of familiar proportions and recognizable

developed very markedly and later we find the laity requesting Communion in one kind out of fear of irreverence to the Sacrament by the hazard of spilling. The clergy cannot be accused justly of denying the cup, for the initiative was taken by laity, and this naturally influenced the chalice shape which became smaller in the bowl. Approximately the twelfth century is the date of appearance of the cross on the foot of the cup which then took various forms besides the circular, as the lobed types.

In the Protestant Reformation the attempt to return to apostolic practices as well as ideas became an obsession of the Church leaders, and consequently we find the beautiful and decently capacious chalices of despised Catholicity mistaken for "popery" and being supplanted by large "Communion cups" from which the laity might literally drink. It is peculiar that an almost unreasonable quantitative viewpoint of the Sacraments should appear, even though the laity was quite rightly communicated in both kinds. This was also manifested in the sacrament of Holy Baptism. Many reformers not only abandoned infant baptism and the font for adult immer-



*Palestine Institute Photo.*

A PRIMITIVE CHALICE  
(1200 to 1500 B. C.)

sion but also tended to emphasize this absurd idea of quantitative efficacy, with other reasons.

It should be mentioned also that the Venerable Bede in the seventh century refers to a certain Jerusalem cup, but we can make little use of his statement. One tradition tells us that St. Laurence was massacred because it was rumored he had sold a chalice to barbarians, which of course is not a credible possibility. Tertullian, the father of Latin Christianity, does mention "the cups," and these were undoubtedly becoming vitreous in composition. Glass could be cleaned with more facility than wooden cups. But Urban I in the Roman Book of Pontiffs recommends a chalice of metal, discouraging all varieties but silver and gold, and when these are prohibitive in cost, tin is an alternative to be employed.

The first chalices in the early American churches were plate of English import, usually brought over by the clergy. These and the later ones of domestic metal-smiths followed the widespread Protestant type. The best known portrait of Bishop Samuel Seabury depicts him "near to the Holy Table" on which was a "fair linen" (altar cloth being a term anathematized) on which was a large paten, large goblet, and wine flagon. In these Protestant cups the chalice was not "mixed." That is, no water was commingled with the wine to be consecrated, at least it was not done ceremonially. If for any reason the chalice was mixed, the economical standpoint was a real consideration at times in out of the way places. The mixed chalice, now very universal in the American Church,

is generally accomplished at the offertory and the custom of blessing the water at that time is not waning. The water and wine signify that water and blood that flowed from the Saviour's side at Calvary, which historically disproves the "swooning theory" of anti-resurrectionists. Anyone with a medical education, like myself, or one who approaches theology by the laboratory method, can observe that the record here preserved to us describes a case where the Blood was resolved into serum (water) and erythrocytes (blood) which flowed from the side at the point of the centurion's spear. In witness and remembrance of such an incident of apologetic and evidential worth in the Sacred Passion of the Saviour we ought not to be hasty in condemning the practice of mixing the chalice.

It is interesting to note that in the Greek Orthodox Church warm water is used and has a symbolic value, which is the quickening power of the Holy Spirit.

At length we have spoken of the Christian chalice. It has perhaps the greatest continuity of any historic chain of drinking vessels, covering a period of nearly two thousand years. But it is satisfying, and not disillusioning, to realize that the Church has an offering cup—religious article like that which has paralleled the God-yearning soul of humanity for ages. This cup we use today when we plead the Sacrifice of the Holy Eucharist and offer the one "full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world."

*"Sanguinis Domini nostri Jesu Christi custodiat corporem tuum et animam tuam in vitam aeternam." Amen.*

#### HEALING CONFERENCE AT DENVER

RELIGION AND HEALTH will be the dominant note of the nine days' conference to be held at St. Mark's Church, Denver, during the sessions of the General Convention.

Christian Healing has engaged the attention of the Church ever since the triennial meetings in Portland, Ore., in 1922, when the subject was popularized by the work and presence in this country of James Moore Hickson, an English layman, who conducted a series of missions in this country.

The present conference is held under the auspices of three societies now working in the Church for the promotion of spiritual health and healing.

From Thursday, September 17th, to Friday, September 25th, inclusive, the conference will begin at 9 A.M. and continue till 12:30 each morning, except Saturdays and Sundays.

The Life Abundant Society, under the leadership of the Rev. Robert B. H. Bell, will be responsible for the meetings from 9 to 10:30 each day, while the Society of the Nazarene and the American Guild of Health will be responsible for the program from 11 to 12:30 each day.

Each lecture period will be followed by an opportunity for questions and discussion.

The Rev. Franklyn Cole Sherman, president and founder of the American Guild of Health, will lecture on the Working Creed of Applied Religion and the Modern Health Movement in the Church. The Rev. Dr. John Gayner Banks, director of the Society of the Nazarene, will lecture on the Healing Method of Jesus, supplemented by lectures on the Method of the Apostles and the Method of the Church Today.

There will be corporate Communion services at St. Mark's Church at 7:30 A.M. on September 17th and 24th respectively.

Night services will be held for the promotion of Spiritual Health and Healing as follows: Under the auspices of the American Guild of Health and the Society of the Nazarene September 17th, 18th, and 21st, at 8 o'clock at St. Mark's Church. Under the auspices of the Life Abundant Society on September 22d, 23d, and 24th, at the same place and hour.

The regular triennial meeting of the Society of the Nazarene will be held at St. Mark's Church at 3 P.M. on Thursday, September 24th. A meeting of the commission appointed by General Convention on Christian Healing will also be held during the forthcoming convention.



# The Church Army

By the Rev. Frederick W. Jones

AS A result of the colorful work that the American Church Army is doing in almost every section of the country, a steady stream of applications for admission is being received at the headquarters in New York. Places are now open for women; one is already at work and stationed in the Indian Reservation of Crow Creek, S. D. By a recent ruling, Negroes—men and women—are eligible.

A few weeks ago the National Council voted to receive the Church Army as a coöperating agency of the National Church and asked for a liberal support for the cause. As yet no appropriations are available from the national treasury and the Army must depend upon its own resources. The campaign that it is carrying on has aroused such deep interest that the demand made by bishops upon the small force cannot be met. The urgent need is for more funds to build up the Army.

For three years now the Church Army training center at Bishop McVickar House, Providence, R. I., has been commissioning young "captains" for service in evangelism in almost every section of the country. Capt. C. J. Atkinson is in charge.

Twenty men have been sent out as militant evangelists, and when the warden, the Rev. Albert M. Hilliker, brought their instruction to a close and turned them over to Capt. B. F. Mountford of the New York headquarters, they found their quest full of knightly adventure. In fact, wherever the difficulties and the dangers are greatest there you will find the Army most pleasantly engaged.

For example, the Blue Ridge Mountains of Kentucky, West Virginia, and Virginia have a peculiar attraction for the young evangelists. A group of five men are now at work in the diocese of West Virginia. Up among the mountains, preaching is none too safe. More than once a drunken highlander has called upon a Church Army evangelist and told the unwelcome stranger that the object of his visit was murder. Such an incident as that seems to be good for recruiting.

The Army found this great field as a result of a 400-mile hike that ten of the Providence-trained young men took part in last summer. It began in the city of Pittsburgh where they held street meetings, and led through the Ohio Valley to Columbus.

In every community along the line they held their services—small towns as well as the larger cities. A favorite method of gathering a congregation is to line up on the sidewalk in front of factories and theaters that are discharging their crowds, and begin to sing. The Army is well supplied with good voices, and the sort of mission hymns that have caught and held the attention of the multitudes for generations is used to create the religious atmosphere necessary for street meetings.

Now and then the detachment made side excursions, visiting the mountains. There they discovered "the forgotten mountaineer"; and his ignorance and destitution, his drab and dreary life, won their sympathy and fired their evangelistic spirit, and this year a considerable part of the Army's work is going on among the Appalachians.

At one point soapstone quarries employ men. During the noon hour the captain holds his services and presents his message. Personal work counts for as much or more with the Army than does the public service. And the captain takes pains to make as many friends as he can. That, they say, is none too easy among folk who are suspicious of strangers, but, the report is, it is being done all the time now that the Army has made a place for itself.

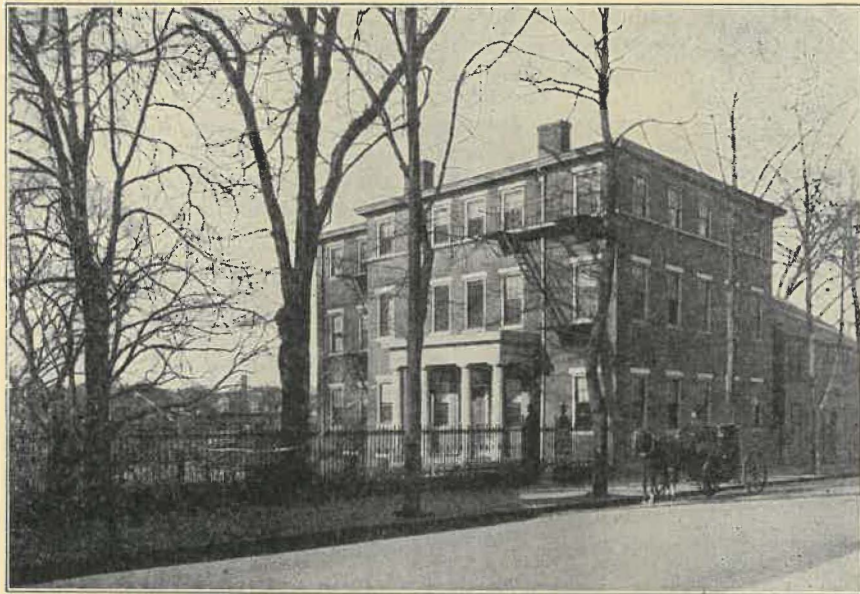
In working out from his center, the captain came upon one hamlet where no religious services of any kind had been held for years and it had been almost a decade since anyone there had been in a church. In time he won his people and gained a congregation. Now he has attained the dignity of holding regular services in a mountainside power house.

THERE are two Church Army men in residence at the Associate Missions of Southwest Virginia. For more than eighteen months, continuous work has been done in lumber camps around Bastian. These rough and ungodly spots have responded slowly and, at first, reluctantly, to the influence of the young evangelists who have learned their jobs.

Their technique consists in living the life of lumberjacks, mixing merrily with the whole community but, perhaps, paying particular attention to the kiddies.

Capt. George F. Wiese started the mission. There being no school at the camp, the children ran wild. Gathering them together, he established a school. For the young men he organized night classes. Later he turned over his duties as schoolmaster to Captain Haggas, of Lawrence, Mass. A large and vigorous youth, full of energy, enthusiasm, and initiative, he has made his mark on the countryside. Recently as a result of his visit four converts were baptized in prison.

Here is the comment of Capt. C. N. Conder of the New York headquarters on such work as this: "The simple, friendly approach of these 'Christian Adventurers' (which is what 'C. A.' means, as well as 'Church Army') has resulted in more than one instance of a man's life being changed from one marked

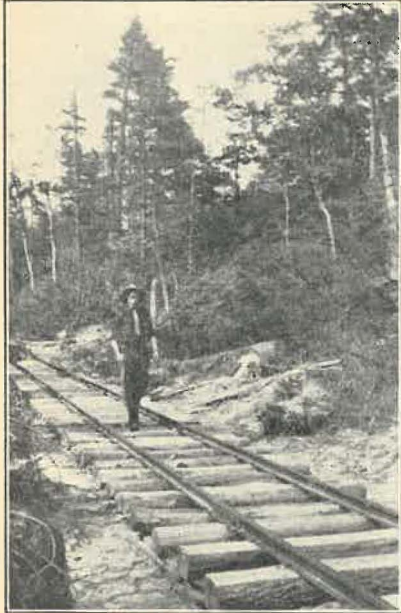


THE BISHOP McVICKAR HOUSE



THE CHURCH ARMY ON WALL STREET

by all-night drunken carousals to a sane and orderly life." The associates of the Church Army have helped to build a school for lumber camp children. Now sports equipment is needed to reach the young men.



AT CRAB ORCHARD CAMP

To get to the camp one must step out over the railroad ties for some miles. It takes a good scout to pick the right branch back.

pickling cherries in a shack by lamplight. As one approaches the closed door the sound of singing is heard—is it the latest jazz atrocity? No! It is one of those grand hymns of trust in a loving Father.

"We are traveling home to God,  
In the paths our fathers trod.  
They are happy now, and we  
Soon their happiness shall see."

That's the way, at least with the good folk whom the Army has reached, but the outlaws—they follow other methods. Hence greater need for the young captains.

"The call of Christ," according to Captain Conder who is in close touch with every camp, "leads men into lonely places, and Church Army evangelists are to be found chiefly in the isolated spots. High up in the Appalachian mountains, 4,000 feet above the sea, in the northwestern corner of North Carolina, is the little community of Linville. There Capt. William A. Smith has for some time been doing a work among the boys. From that center he reaches out into the mountains where at mission points he holds services—a handful of folk here and a handful there—in striking contrast to conditions in big city churches.

"East of him in the lowlands where corn and cotton and tobacco abound, in a tiny community called Macclesfield, Captain Mallette is doing a pioneer work, where the children and young men especially respond to the opportunity the Church presents."

In fact, it was in Shinhopple in the diocese of Albany that perhaps the most striking piece of evangelism yet accomplished by the American Church Army was performed. Almost the whole community was baptized at the same time.

A Church Army captain has been working here for some months. Last fall while exploring the hill regions of the diocese on one of the back roads, he met a man to whom he put the question, "Well, what do you do for religion round here?"

The reply convinced him that here was a field ready for cultivation, and further contact with the folk proved that they were ready and waiting for the wholesome presentation of the Gospel made by the Church at her best.

There being no church in the vicinity, services were organized in the schoolhouse. At the time appointed for the first service, not a soul was to be seen. Out went the captain with his cornet, and with this improvised church bell he summoned

the people. Soon the first person arrived—a man. "Welcome; thank the Lord you're not a woman," said the captain, and went out on the doorsteps again to sound the trumpet call. In twos and threes they ventured in, until at last twenty-five souls were gathered from the scattered homes in the valley.

Throughout the winter and spring the work of visiting and preaching went on, the people coming out in the thick snow in winter's depth, walking miles with their families rather than miss the weekly service. On occasions it was necessary for the last mile or two to be made by hand sleigh, in order that the portable organ, altar, and hymnals might be brought. After these months of preparation the time came when many were ready to take the step of being baptized. There were so many candidates it was not possible to get them in the little country schoolhouse. It was decided to hold the service in the open air, and it is safe to say that it was a unique occasion.

During the days preceding the great day, there was great activity in the valley. The men went to the quarry for the altar stones, they chopped down trees to make an altar rail and stakes for the seats, they waded into the brook for flat smooth stones with which to build a font. Women brought flowers, and one provided a floral cross to hang on the stone altar front. At last all was ready, the men knelt in the outdoor sanctuary and asked God to bless those who should later be baptized.

That evening a hundred and fifty neighbors and kinsmen assembled as the sun was setting over the hills.

"The most beautiful Cathedral in Christendom," writes a witness, "could not have provided a better spiritual birthplace for the fifty-seven men, women, and children who that night were signed with the sign of the Cross. With wooded hills for walls, two running brooks for music, a starry sky for a dome, a tall willow for the reredos, a meadow for a carpet, the scent of new-mown hay for incense, a font of stone from the brook filled with water from the same source, what more could be desired to complete the beauty of holiness?"

"Seventeen full-grown men were baptized, kneeling at the place made holy by their own labors, as well as fourteen women and twenty-six children.

"A curious thing happened before the baptism. The flowers on the cross hanging on the altar front had drooped in the sun, and someone poured water over them to freshen them. The wood of the cross had been draped with red covering, the color of which ran down the altar front in a stream. Someone would have washed it clean, but one of the men who later was baptized, said, 'That's right—the Blood of Jesus Christ!' And so there it was left, to bear witness to that cleansing stream which is from God. . . ."

Next to a mountain lumber camp, the most disorderly community in the world is probably the newly born oil town seeking a place on the map. For that reason doubtless the oil fields are in high favor with the Church Army.

Capt. Henry Hamilton will be stationed all summer at Hobbs and Lovington, N. Mex. A few weeks ago these were hamlets,



CRAB ORCHARD LUMBER CAMP IN VIRGINIA

It is worth a long hike to get in touch with folks like this. Short cottage services are held. A school is conducted by the Army for the youngsters.



SCHOOL HOUSE IN VIRGINIA

To this portable building come the children of the lumberjacks for education in the three "R's."

but the discovery of oil soon turned them into cities of eight or ten thousand inhabitants. There in the poolrooms and other resorts of the unrestrained he is finding plenty to do and it may be all the adventure a Church Army captain requires for contentment.

**I**N COAL camps in Utah canyons and mill towns in North Carolina, Church Army men may be found. Helper, the railway and mining center of Utah, has the services of Capt. George Clarke, one of the group stationed there in 1930. The dioceses of Albany, Connecticut, Erie, and East Carolina are being visited by itinerant Church Army evangelists, chiefly in rural places.

The crusade in Connecticut opened early in the spring, and will be carried on all summer by Capt. Franklyn H. Board of Buffalo, N. Y., and Cadet William Wood of Detroit, Mich. Their itinerary includes Bethany, Canaan, East Berlin, East Haddam, East Hampton, Haddam, Hazardville, Hotchkissville, Ivoryton, Middle Haddam, Pine Meadow, Ponsett, and Yalesville.

Connecticut, perhaps because it is so near the Church Army training center, began its first diocesan mission more than three years ago, using a van. Every spring and summer since then two evangelists have used this method of reaching folk in the rural districts.

Among the other assignments are Capt. Lawrence Hall of Detroit, Mich., to parochial evangelism at St. Paul's, Elm-grove, W. Va., and Capt. William Hosking of Portland, Ore., to city mission work in Chicago, and Capt. Otto Drachenberg to Detroit City Mission. Two men from the English Church Army have been detailed to Honolulu at the request of Bishop Littell. In way of reciprocity, Edward Littell, the Bishop's son, a student at the General Seminary, New York, is assisting the Church Army during his vacation doing rural work in West Virginia with Captain Atkinson.

Applicants are subjected to a rigid investigation. As a result, many more are rejected than are accepted. The candidates must be single and are expected to give at least three years to the Army. Expenses are paid and the stipend is \$10 a week.

At the training center in Providence the clergy of the diocese of Rhode Island make up the faculty. The men are given a course of intensive study in the fundamentals of the Prayer Book, Bible, and Preaching. Laboratory work is done in the form of holding missions in nearby parishes and making parochial calls.

The president of the Church Army is Samuel Thorne of New York, and the executive in charge of the activities of the men is Capt. B. F. Mountford who was loaned several years ago by the English Church Army. S. Van B. Nichols of New York is treasurer.

The service in which the captains are commissioned is held late in March every year in the Cathedral of St. John, Providence. Captain Mountford inquires of the candidates: "Do you desire to be received into the Church Army as commissioned evangelists?" "I do so desire," they answer. "Will you be diligent to frame and fashion your lives according to the doctrine of Christ; wearing your uniform when on duty, conforming to the rules of the society, and making yourselves worthy

examples and patterns alike to those within the Church and those without?" "I will apply myself thereto, the Lord being my Helper." A candidate kneels while Captain Mountford reads his commission and Captain Atkinson puts over his head and fastens about his neck and shoulders a scarlet tippet, the insignia of his rank. As the newly made officer rises to his feet, Captain Conder, assistant secretary in the New York headquarters, addresses him as "captain," announces his assignment, usually in some distant part of the country, and quotes a passage of Scripture with the thought that it will be the motto of his ministry.

**T**HE Army in the United States is not old enough and large enough to be as widely and as favorably known as it deserves. The Church needs to know more about it. American Churchmen are not yet accustomed to such methods as the Army uses. In England the Army is a large and flourishing

part of the Church of England, the Established Church. Six and a half years ago the English Army sent organizers over here, at the request of leading Churchmen, and began work. It is only lately that the value of the crusading evangelists has been demonstrated here, but now there is every reason to believe that the American Army will become a powerful agency in the American Church.

How to keep it alive in these times of business depression with no financial aid from the Council is, however, a question. Captain Mountford, one of the ablest executives in the communion, is just now compelled to spend pretty much all his time raising money to keep his men in the field. Ten or twenty dollars is frequently his monthly margin of safety. Because of his preoccupation with the finance, the Army suffers spiritually. It misses

his visits on all the fighting fronts where his poise, quiet confidence, sunny disposition, deep consecration, and persistent attack are needed. A famous strategist of evangelism, around whom the American Church Army has been built, Captain Mountford is just now like Sheridan at the battle of Winchester—"twenty miles away."

#### CHRIST A REFUGE

**ONE DAY** C. Wesley was sitting by an open window looking out over the bright and beautiful fields in summer time. Presently a little bird, flitting about in the sunshine, attracted his attention. Just then a hawk came swooping down toward the little bird. The poor thing, very much frightened, was darting here and there, trying to find some place of refuge. In the bright sunny air, in the leafy trees or the green fields, there was no hiding-place from the fierce grasp of the hawk. But, seeing the open window, and a man sitting by it, the bird flew, in its extreme terror, towards it, and with a beating heart and quivering wing found refuge in Mr. Wesley's bosom. He sheltered it from the threatening danger, and saved it from a cruel death. Mr. Wesley was at that time suffering from severe trials, and was feeling the need of a refuge in his own time of trouble as much as the trembling little bird did, that nestled so safely in his bosom. So he took up his pen and wrote that sweet hymn—

"Jesus, lover of my soul,  
Let me to Thy bosom fly."

—R. D. Dickinson.



THE CHURCH ARMY IN NEW YORK

### THE CHURCH'S FINANCIAL PANACEA \*

FOR over twenty years I have eagerly and patiently waited for a voice or a pen in our own communion that would speak or write authoritatively and convincingly on the subject of money investments in the work of the Church. During that long waiting period I have more than once wondered whether there was any man among us, bishop, priest, or layman, who had any convictions, and who would dare to come out into the open before the Church nationally. At last that man stands in our midst and delivers his soul by offering the panacea for a financially sick Church.

No one can doubt this sickness when confronted with the large proportion of men and women in the Church who systematically give practically nothing to its work, as compared with what they spend on themselves. And there is not likely to be any marked change in these same people, unless gripped by a standard that has the semblance of a spiritual dynamic. This panacea has been very clearly and convincingly prescribed in a recent twelve-page leaflet, by Lewis B. Franklin, D.C.L., under the title, *The Church Has Tithers*. Although only out a few weeks it has already had an encouraging effect, for one bishop, after reading this masterly and manly presentation, ordered four thousand copies for circulation throughout his territory.

Without Dr. Franklin's knowledge, I am venturing to call attention to his leaflet, and also, in addition, to express myself frankly and briefly. We owe it to the great cause of Christian stewardship, and also to the writer of the leaflet, to secure a copy for ourselves and read it with an open mind. If we have sufficient grace to do this, beginning with the bishops and clergy of the Church, it would seem to me that we cannot possibly escape, in our lives, and in our parishes, a decided awakening that will cause us to face seriously investing a proportion of our income for God's glory. Many may not yet know that this leaflet, No. 2157, *The Church Has Tithers*, has been written, and can be had free of charge by writing the National Council, Field Department, 281 Fourth avenue, New York City.

I am absolutely convinced that our Church nationally is unhealthy, from the financial standpoint. I mean by this that the majority of its membership is failing to practise standard giving. Just as clear is it to me that there is no cure for this financial sickness unless we regard standard giving—by all—as fundamental. Where are we to go for a minimum standard as a definite beginning, if we ignore the Scriptural tenth? It seems to me that we are then largely left to our whims or our impulses. Under these conditions there may be a limited number of members of the Church who part with some of their money, but they are never conscious of an education in the principle of giving. And so we just get so much money and fail pathetically in creating givers. It is an appalling situation, a flagrant weakness, a sickness.

I, for one, have stressed tithing in my ministry of over twenty years, beginning—where all Christian education should have its start—with the boys and girls, and then for all parishioners. The results have made it amazingly worth while, both in furnishing the people with joy in their giving, and in the sum-total amounts—quality plus quantity. A number of actual cases of tithers—boy and girls, and men and women—have been recorded. Perhaps it would be correct to say we have more in our parish than in any other church of our communion. Why is this? Simply because of continued teaching, from the pulpit, through the parish bulletin, through the distribution of well prepared tracts, and through individual contacts. As human nature is more or less the same, what has been accomplished in our parish can be duplicated everywhere. We tithe, not primarily to raise money, but rather because we firmly believe it is inseparably associated with the principle of giving, and giving is as important a part of Christ's teaching as any other of His fundamentals. This is what we seek to establish in all hearts. We take the stand that there is no such thing as praying effectively, privately or collectively, without a determination to give sincerely; and sincere giving must have a definite minimum standard, and that standard is the Scriptural method of tithing.

Out of the many tithing cases recorded I would cite three

examples, typical of the whole list: (1) a young man, a Yale graduate; (2) a widow, earning her living by keeping offices clean, and also having roomers and boarders; (3) a professional man, the father of two sons.

Number one, in a few words, is this: Before the light of real giving struck his pathway he contributed 25 cents a week to the whole budget of the parish's work. Since he adopted tithing his weekly pledge to the same budget has been \$2.35, this being exactly the proportion of his tithe for the Church.

Number two, put briefly, is as follows: Gave nothing systematically to her Church's work, claiming she was too poor to obligate herself. One day she realized that giving was as much for her as any other parishioner, and that tithing should mark the beginning—the minimum. The proportion of her tithe, for the Church's whole budget, amounts to a weekly pledge of \$1.25.

Number three tells us that prior to his conversion to tithing he had been a vestryman for seven years, contributing during this period \$1.00 a week to the Church's budget, and often being behind at that. The reason given for deciding on a dollar, was that if every other parishioner contributed the same amount the parish budget would be assured—reducing everybody to mere quantitative givers. As a tither his Lord's share averages \$25 per week. A large proportion of this he makes as his weekly pledge to the parish budget, and does it with genuine pleasure, whereas when on the dollar a week basis it was carried out somewhat grudgingly.

The plan suggested, and practised by a number, for distributing the tithe is two-thirds as a pledge to the parish's whole budget (for ourselves and others—current expenses and missions), and the remaining one-third to be invested in other Christian causes, especially appealing to the tither.

### THE BIBLE SOUGHT BY INDIANS

THE INDIANS in Oregon, having heard that the white man had a Book, and that it was the Book of God, the Great Spirit, determined to send a deputation—two of the chief sachems and two young braves—to St. Louis to ask for a copy. They traveled 3,000 miles on their remarkable mission only to meet with disappointment, the two old men dying in that city; the two younger nowhere meeting among its Catholic population any one who would further the great object of their journey, although treated everywhere with great kindness and courtesy. The farewell speech of one of the survivors, made in the council room of the American Fur Company, is one of the most touching pieces of Indian eloquence on record. "I came to you," he said, "over a trail of many moons from the setting sun. You were the friend of my fathers, who have all gone by the long way. I came, with one eye partly opened, for more light for my people, who sit in darkness. I go back with both eyes closed. How can I go back blind to my blind people? I made my way to you with strong arms, through many enemies and strange lands, that I might carry back much to them. I go back with both arms broken and empty. The two fathers who came with us—the braves of many winters and wars—we leave asleep here by your great water and wigwam. They were tired in many moons and their moccasins wore out. My people sent me to get the white man's Book of Heaven. You took me where you allow your women to dance, as we do not ours, and the Book was not there. You took me where they worship the Great Spirit with candles, and the Book was not there. You showed me the images of good spirits and pictures of the good land beyond, but the Book was not among them to tell us the way. I am going back the long, sad trail to my people of the dark land. You make me feel heavy with burdens of gifts, and my moccasins will grow old in carrying them, but the Book is not among them. When I tell my poor blind people, after one more snow, in the big council, that I did not bring the Book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go on the long path to the other hunting ground. No white man will go with them, and no white man's Book to make the way plain. I have no more words."

The poor Indians never saw the result of their mission, yet the destiny of Oregon turned upon it. The mournful refrain, "the Book was not there," found a sympathetic hearer in a young clerk in the office, who told the story in a letter to friends at Pittsburgh. This letter was shown to Catlin, the Indian traveler and explorer, who said, "Give it to the world"; and as the result of publishing this letter a mission was formed, and two missionaries, with their wives, sent out to carry the white man's Book to the heart of the American wilderness.

—Burrows

\* This article is written by one who prefers to withhold his name from publicity that, all the more, the importance of the subject may commandeer the consideration of the thoughtful and the courageous.

# Equality

By Clinton Rogers Woodruff

## PART II

**N**ORMAN THOMAS, formerly a Presbyterian minister, is popularly and no doubt correctly regarded as the leading exponent of Socialism in the United States, a reputation that unquestionably will be enhanced by his new book, *America's Way Out: A Program for Democracy*.<sup>1</sup> Beginning with an examination and evaluation of the present capitalistic organization of society, he fearlessly assails its evils and argues the necessity of change. Communism, as it exists in Russia, he declares to be an inadequate solution of the problems confronting us. Only in Socialism he holds can we find the answer we seek. The specific policies of Socialism in the United States are set forth in considerable detail.

As his publishers frankly admit, "doubtless many will find themselves disagreeing, in whole or in part, with his conclusions, but it cannot be denied that the standing of the author, no less than the frankness and sincerity of the writing, entitle this book to a hearing from every intelligent citizen who has the good of mankind at heart."

Thomas challenges the ethics of capitalism: "Every man for himself and the devil take the hindmost," as he describes it, which he as truly says, is also the ethic of war. He examines the self-styled "new capitalism" and finds "no sign of a program which will banish unemployment, tariff wars, military combat, and other evils of our age."

The Russian *Gosplan*, or state planning commission, a general staff for economic problems, whatever its mistakes, Thomas declares, is justifying itself. "Maynard Keynes and the English liberals, capitalists all, seek some adaptation of it. Certainly it must have its equivalent in any Socialist plan of control of economic policy for the common good. Ultimately we shall have to come to a world *Gosplan* to assure world peace and prosperity." He finds, however, that this same Communism denies civil liberty to the people, substitutes propaganda for facts in its schools, does away with religious dogma only to put a secular dogma in its place, preaches war, and exercises a dictatorship that is in absolute control of schools, press, theater, and of all economic opportunity. "Communism is so bound up with war, dictatorship, the definite mobilization of the crown mind about a dogmatic creed, that it cannot claim in any near future to offer peace or freedom, whatever it may do better to supply the masses with bread and economic justice."

He then maintains that Socialism offers a way out of our tangle. In successive chapters entitled, A Socialist Philosophy, Socializing Industry, Other Economic Problems for Socialism, Socialism and the Individual, a Socialist View of Our Political Theory and Structure, and Socialism and Internationalism, he shows how the ideas and methods of Socialism could gradually, without violence or revolution, make America a better place in which to live.

In conclusion, he says:

"It is high time for men who want a better day to stop asking *when* it will come and begin asking *how* it will come. That question they can help to answer. They cannot do it by indulging in a merely critical liberalism or radicalism from grandstand seats, or even by yelling in the cheering section. They can do it by getting in the game. The game is in our world the game of life itself. Its stakes are freedom, peace, and plenty. It is played not on one field, but on three; the organization of the power of the producing masses industrially, the organization of citizens politically, all inspired with the philosophy of Socialism and seeking to work out its program."

In a chapter entitled The End of An Epoch, Stuart Chase in his recent volume *The Nemesis of American Business*<sup>2</sup> tells this story:

"I was dining recently with one of the most intelligent journalists in America. He regarded his soup with profound

gloom. 'We have come,' he said, 'to the end of an epoch.' This depression is not the usual downward swing of the business cycle, it is the cracking up of the whole American formula of prosperity, mass production, high wages, high pressure selling, instalments, service, bigger and betterism. The bally thing won't work; it's gone into a nose dive; it's crashed, and God knows if can ever get into the air again. We can't with that ship; it's a hopeless wreck. And there is no other in sight . . . anywhere. Mark my words, when the history of this century is written, October 29, 1929, the day that thirty billions went whistling out of Wall Street will mark the end of an epoch."

Chase says that he rallied to the defense of his country in general, if not in particular, but that these words haunted him and led him to write his chapter in the course of which he said, with that intelligent perception which characterizes so much of his writing:

"These liabilities give us genuine pause, but with all due allowance why must they connote the end of an epoch? As we look around the world today we see no sign of those acts of God which have disrupted other epochs—no famine, barbarian invasion, black death, degeneration of racial vitality. On the contrary what we do see, when all is said and done, is a stupendous jam in the method of getting the goods which we can readily fabricate, to people eager to consume them. The physical structure was never more sound. The basic difficulty seems to be a paper one—greenbacks, stock certificates, notes, foreign drafts, ledger folios. The engineer is a century ahead of the banker. We have an eighty-horsepower engine in a flimsy row boat. In Russia, money follows the physical structure, hat in hand. Elsewhere the basic plant grunts and stops unless an adequate supply of wood pulp and rags are displayed in the premises."

**I**N THIS suggestive volume, made up of a collection of essays, he describes certain practical measures to diminish unemployment, and to keep at work the men who are now unreasonably laid off at 40 years of age. He proposes that engineers—"philosopher engineers" rather than business men—should be made the directors of our economic destinies. He outlines how our great cities might be made more fit for human living: "Why should we scamper like rats rather than walk like men?" He discusses over-production, the enemy of prosperity, and argues that "the only final way out lies through planned production." He points out that many critics tell us what they object to in our civilization, but fail to suggest improvements. As a possible approach to the program for ushering in the good life, he describes his own private Utopia, naming ten things that to him would make life worth living. "Granting," he says, "that a beautiful life here and now should be the major goal of human effort, of what strands shall it be woven?" These ten things are only a feeble and absurd beginning but perhaps they will serve as a point of departure for the speculations of wiser men and women.

Harvard has a graduate school of business administration the dean of which is Wallace Brett Donham, who has given us a discussion that he calls *Business Adrift*,<sup>3</sup> in which are considered such questions as: Is our present economic order on trial; Was the prosperity of the last decade an illusion; Must unemployment be a permanent problem; What does insecurity of employment cost; Is our industry keyed down to probable consumption; Can the capitalistic system meet the challenge of the present crisis; How will Russian success affect the rest of the world; Is the vigorous expansion of foreign trade a threat to our economic well-being; What is wrong with free trade; Why should we strengthen western Europe; Why has France suffered so little in the present crisis; Can business really plan ahead; How can business be saved.

In passing it is interesting to note that this Harvard business school was founded by George F. Baker, who at the time of his death was described as "the last of the Titans,"

<sup>1</sup> New York: Macmillan. \$2.50.

<sup>2</sup> New York: Macmillan. \$2.00.

<sup>3</sup> New York: McGraw, Hill Book Co. \$2.50.

and whose death was said to be "the end of an era." One of the most striking statements of Dean Donham is that "the danger of our situation lies not in radical propaganda, but in lack of effective business leadership. Great problems, upon the decision of which the whole industry of the future may turn, are receiving no adequate attention."

Yet failure to bring about mechanism of thought necessary to the rational handling of such problems of the relationship of American business to civilization may jeopardize our whole economic and social structure.

UNEMPLOYMENT bulks large in these discussions, which leads me to call attention to certain recently issued books dealing almost entirely with this problem. The first to which I wish to direct attention is *Cases of Unemployment*,<sup>4</sup> compiled by the National Federation of Settlements. Marian Elderton is the editor and Helen Hall supplies an introduction. The devastating effect of unemployment on people who have every desire to be economically and socially independent is graphically revealed in this book. Intimate records of 150 families obtained by the Federation speak for themselves of the physical and moral disintegration of the home which attends lack of steady work. The cases listed are of families whose bread-winners were thrown out of work by causes outside their control, such as mechanization and seasonal changes in their trades. The material was collected during a so-called "prosperous" period before the present depression and therefore only anticipates conditions today. The poignant stories of disheartened men standing day after day in lines for jobs, of harassed women and half-fed children, are incentives to those in power to solve the problem of fluctuation in work, and for all the book raises the question of why unemployment is allowed to strike at those least able to bear it and in no way responsible for its occurrence. A foreword by Paul U. Kellogg of *The Survey* deals with unemployment insurance. This book is an admirable supplement to Clinch Calkins' *Some People Won't Work*.<sup>5</sup>

Another study is *Unemployment and Public Works*, a report prepared by the International Labor Office connected with the League of Nations at Geneva. It is distributed in this country by the World Peace Foundation.<sup>6</sup>

Still another is Joanna C. Colcord's report on *Community Planning in Unemployment Emergencies*,<sup>7</sup> concerning which John M. Glenn, the director of the Foundation, wrote:

"While no one can tell how long the present depression will continue, we know from rather full records of previous unemployment periods that the ill-effects of the present situation on individuals and families will be felt long after the business situation is improved. The sooner a community begins to organize to counteract these ill-effects, the more speedy will be its recovery."

William T. Foster and Waddill Catchings have been collaborating for years through the Pollak Foundation for Economic Research on prosperity, unemployment, and kindred topics. Their latest book they have called *Progress and Plenty*.<sup>8</sup> It is a series of two-minute talks on the economics of prosperity selected from 500 daily essays on time topics published during 1929 and 1930 from Boston to Tokyo.

Those who need a handy compendium of facts regarding labor and radical movements will find *The American Labor Year Book*<sup>9</sup> highly useful. It is the aim of these Year Books to be as accurate as possible and this year's, issued under the editorship of Nathan Fine, the director of the Rand School of Social Science, is no exception. The facts and figures about unemployment are particularly full.

A NEW collection of essays from the pen of that well known educator, Charles F. Thwing, one time president of the Western Reserve University, has been published under the title *American Society*.<sup>10</sup> They reflect, for the most part, the author's deep interest in the family, the university, the great corporation, the government, and the Church. With the wisdom of years the author sees the road we are traveling, and warns

us of the dangers of the way. The goal, however, he views as a good one.

Macmillan's are publishing *A History of American Life* the latest volume of which is Prof. Harold Underwood Faulkner's "The Quest for Social Justice." At the opening of the present century America "in making her fortune was in peril of losing her soul." During the preceding decades the rapid growth of industry, increasing urbanization, exhaustion of the free land, development of class feeling, and corruption in high places wrought disturbances in the social and economic structure that threatened the inalienable rights of American citizens. The time was ripe for a sudden access of community spirit, the "quest for social justice" which should set America's house in order. Professor Faulkner describes this "quest" in all its varied manifestations: the transformation of the *laissez faire* business system into one of social responsibility and control; the conservation movement; the growth of the educational system; the turning of the artistic impulse from sentiment to realism; the subduing of mechanical forces to the will of man. Basing his conclusions on a wide examination of contemporary accounts and official investigations, he has given us a consistent picture of a period in our national development which in its energy and optimism was instinct with the authentic American character. He shows us America, all unconscious of the impending havoc of the War, questing towards the democratic ideal.

#### PROTESTANTS, CATHOLICS, AND JEWS TO GATHER AT WASHINGTON IN 1932

A NATIONAL Conference of Protestants, Catholics, and Jews will convene in the Hotel Willard, Washington, February 2 and 3, 1932, according to an announcement by Everett R. Clinchy who is directing a program of regional meetings of the "seminar-type" under the organization headed by the Hon. Newton D. Baker, Prof. Carlton J. H. Hayes, and Roger W. Straus. This United States seminar to which people from all parts of the country are invited will have as its general subject "Religious Freedom and Mutual Understanding." February 1932 will bring the bi-centennial celebration of George Washington's birthday, and also, co-incidentally, this Conference of Protestants, Catholics, and Jews will open in Washington on the day that the Disarmament Conference expects to meet in Geneva.

Prominent speakers will address the general sessions. A large part of the time, however, will be given to discussion groups in which people of these three faiths will meet at round-tables to converse about strains and conflicts in their community situations. One session of the Washington Conference will bring together experts in the social sciences to analyze origins of prejudices, and the processes by which anti-social attitudes are changed. Specific enterprises upon which Protestants, Catholics, and Jews can cooperate in community and world situations will be dealt with.

"The National Conference of Jews and Christians," according to Newton D. Baker, "associates a number of thoughtful and earnest people in an effort to analyze and allay the prejudices which exist between Protestants, Catholics, and Jews. The conference seeks to moderate and finally to eliminate a system of prejudices which we have in part inherited." Applications for attendance cards and other inquiries may be addressed to the National Conference of Jews and Christians, 289 Fourth avenue, New York City.

AN ENGLISHMAN crossed the Channel to France, and was exceedingly disturbed by the fact that he could not understand a word of the French language. He was met at the depot by a Frenchman, and the driver of the cab talked to him in French. When he got to the hotel he found nothing but the French language there, and a man, with French language, took him to his couch at night, and he was almost exhausted because of his incapacity to understand anything that was being said to him, and in sad mind he went to sleep. In the morning he woke up, and he heard the chancleer crow, and he said, "Thank goodness, there's some English at last." And what a relief it is, after hearing some men talk in learned technicalities, foreign to our capacity, suddenly to hear something the plainest people can understand! I know only of one use for words, and that is, to let men know what you mean.

—*Religious Anecdotes.*

<sup>4</sup> Philadelphia: University of Pennsylvania Press. \$3.00.

<sup>5</sup> See THE LIVING CHURCH, November 22, 1930.

<sup>6</sup> 40 Mount Vernon street, Boston.

<sup>7</sup> New York: Russell Sage Foundation.

<sup>8</sup> Houghton, Mifflin & Co. \$2.00.

<sup>9</sup> New York: Rand School Press, 7 East 15th street. \$3.00.

<sup>10</sup> New York: Macmillan. \$2.25.

# Let Us Go to Porto Rico

By William C. Allen

LET us take a short visit to Porto Rico. It has been much in the public eye of late. It is a charming little country. You get there quite easily. You leave the snowy north in winter, the wind howls round the decks. In one day you are in gentle waters. The ocean is resplendent with its opals, its greens, its ultramarines. It will continue so. At the north-east corner of the sea that surrounds Porto Rico the varied colors are stunning.

In three or four days your ship is carefully steered through the narrow channel that leads into the land-locked port of San Juan, the ancient capital. The huge Morro frowns upon you. The wharves are alive with people. Some are white. Many complexions represent all tints from a light tan to a patent-leather shine.

If you want to see a foreign city close to your own hearthstones, in a beautiful land, under the flag, go to San Juan. The plaza is the civic and social center. It is surrounded by government buildings and some business houses. The architecture, as throughout the island, is Spanish. It is a fine sight of a midwinter evening to see the citizens rock and rock in their big rocking chairs, while they watch the young gallants and dark-eyed señoritas promenade round and round the plaza, under the bulging stars of the tropic night.

I like the façades of some of the old public buildings. The Spaniards of long ago knew how to design edifices that please even our cold, angular-loving Anglo-Saxon eyes. Then the waving, rustling palms, the gaily-bloomed trees, the brilliant poinsettias, the pretty flowers always make an alluring setting for the massive walls constructed to defy storm and earthquake. So is it in restful Ponce, where the soft lights and shadows play round the quaint old Cathedral, the tree-bedecked *parqua*, the old-time streets. I think of Mayaguez with its balustered plaza, its statue of Columbus, its many-colored theater front, its queer little one-horse streetcars that, when I was there, sat four passengers, two back to back. Then my mind wanders to old Aquadilla where one night we waged valiant battle with unnumbered unmentionables—no doubt they are all gone now. But there in the middle of the city is the fountain, where, from great stone walls centuries old surmounted by once graceful, broken statuary, there gushes forth the grateful fluid for a thirsty people. Porto Rican towns are rich in the attractions of a bygone age, a Latin civilization which cannot fail to please the ordinary tourist tired of European scenes.

Let us go into the countryside. Across the island wanders the ancient Spanish "military road." It connects San Juan and Ponce. At one place it reaches an altitude of about 2,500 feet. It passes through much tropical beauty. Here are broad spaces where the people toil in the shimmering sunshine, there we gaze on faint blue mountains, with great sweeps of cloud effects that reveal the summits only. Funny little wayside inns and shops, all open to the sweet air—some of them need it—offer simple hospitality. Uncertain vegetables and fruits are for sale. There are forlorn little shacks well ventilated as to construction—it is well they are so—pigs going to market, women pounding their laundry on the stones of bubbling streams. There are huge tree ferns in the midst of which a man can stand and be lost to view.

The seaside is very picturesque. Tall cocoanut trees bow beneath the cooling trade winds. Long ocean rollers toss prettily decorated shells and corals upon the sloping beaches. The fisher folk often live in breeze-inundated huts, and men, women, and children gather round the fishing boats when they land with bedraggled nets and silvery spoils. There are fascinating pictures everywhere. The kodak is ever busy.

TWICE I have been to Porto Rico—first, for recreation, secondly, for religious service. I like the people. There are about 1,500,000 of them. They are naturally kind-hearted, passionate, or gentle, sometimes superstitious. The American management has done much for them as to educational facilities and sanitary protection. The children are black-eyed, black-

haired, the little girls often very pretty. They are voluble, and talk with their hands; a school teacher once told me she at times had been compelled to tie their hands behind them—then they became dumb. They are eager to learn. I have known of instances when poor children would walk for miles to school in their bare feet and, to fulfil the then educational requirements, would put on their shoes and stockings before entering the school premises. After seeing many countries I count the children of Porto Rico among the most polite in the world.

Going down to the Caribbean Sea one winter I had a long talk with the captain of our ship as we leaned against the rail. I protested against the American exploitation of Porto Rico, the laws that enriched a few Americans but, to my mind, brought injustices to them. The captain looked at me pityingly. He replied, "What are colonies for if you don't exploit them?" About two years ago an awful tornado swept away the frail homes of the poorer islanders, destroyed their crops, largely obliterated their means of securing a livelihood. Gov. Theodore Roosevelt of Porto Rico reports that 201,000 children today are "seriously undernourished—some slowly starving." As a rule their only breakfast consists of a cup of coffee.

Here I must commend the achievements of Governor Roosevelt. His efficiency and sympathetic rule have meant much to the islanders.

THE Committee on World Friendship Among Children—which has done splendid work in other lands—invites the millions of generous children of America to bring gladness to those of Porto Rico. "Treasure Chests," made of metal and beautifully lithographed in eleven colors,  $10\frac{1}{2} \times 6\frac{1}{2} \times 5\frac{1}{2}$  inches in size, with toys, colored crayons, marbles, paper dolls enclosed, are to be sent to these youngsters. Into the chests are to be put cards, and at least \$2.00, to represent forty hot lunches. These chests may be secured from the committee, 289 Fourth Avenue, New York City, and cost \$1.15 each postpaid. The American Army Transport Service will give free transportation to Porto Rico. I suggest writing for details very soon. The need is urgent. Often the same congregation or school will send several chests. At very little expense the children of America, through the medium of Sunday schools, Church organizations, and public schools, can be made happy by contributing to the relief and joy of the underprivileged, liquid-eyed, slender-limbed little folks of Porto Rico. Thus, so to speak, we may all go to Porto Rico if we will!

## INCARNATION ILLUSTRATED

THERE IS a story of a missionary—a Moravian—who was sent out to the West Indian islands to preach the gospel to the slaves; but he found that they were driven so hard, that they went forth so early and came back so late, and were so spent, that they could not hear. At night they came from their toil to gnaw a crust, and roll in on the straw. The bell and whip brought them out again by light in the morning to go to the field; and he saw that he could not reach them. He was a white man, and they were black. It was the white man that oppressed them. There was nobody to preach to them unless he could accompany them in their labor. So he went and sold himself to their master, who put him in the gang with them. For the privilege of going out with these slaves and making them feel that he loved them and would benefit them, he worked with them and suffered with them; and while they worked he taught; and as they came back he taught; and he won their ear, and the grace of God sprang up in many of these darkened hearts. He bowed himself to their condition and took upon him their bondage in order that he might show his sympathy and love for them. Tell me, is not this the very epitome of what Christ did, who, in order that He might reach the poor and needy, and bring the power of the truth to bear on their understandings, and mitigate their sufferings, and rescue them, and empower their moral nature against their animal nature, "took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, humbled Himself, and became obedient unto death, even the death of the cross?"

—Beecher.

# 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.

## BISHOP PARSONS OPPOSES FINAL COURT OF APPEAL

To the Editor of *The Living Church*:

THE JOINT COMMISSION on Judicial Procedure was requested by General Convention in 1928 to present that part of its report dealing with the establishment of a Final Court of Appeal a year before the next meeting of General Convention. The commission did not see fit to do so and this report dealing with a matter of great fundamental importance has appeared only within the past month. Vacation season, General Convention meeting earlier than usual, innumerable other reports of importance, all prevent that proper consideration which it was the purpose of the resolution of postponement to provide. But even in haste I desire to present for the consideration of the Church a few reasons against the establishment of such a court.

It is not necessary in the interests of logic as the commission report implies. The legal mind naturally desires that we complete our judicial system. Logic is good; but fortunately we don't have to live by it.

It is not necessary to establish this court for the protection of the individual. He has appeal to the Court of Review against any unfairness in his trial. As to the doctrinal decisions of a diocesan Trial Court, it is quite incredible in view of the character of such trials that any court such as is proposed would reverse the original decision. There have been three heresy trials during the last generation, so far as I can remember (I am writing away from reference books). The bishops came in on the Bishop Brown case. Certainly in the other two they would have sustained the Trial Court's verdict. No "heretic" will get much comfort out of the chance to appeal, except the comfort of making things as uncomfortable and unfortunate for the Church as possible.

A Final Court is not necessary for the protection of the Church. The only kind of "heretic" who is a danger to the Church is the one whose heresy is blatant and contumacious. The Trial Court can take care of him. The interpretation of the Church's position ought to rest not with a court but, as is the case, with General Convention.

In the debates from 1904 to 1913 on this matter Dr. John Fulton, one of the great canonists of his day, believed that if we had a Final Court it ought to be composed (like the proposed judicial commission of this new canon) of bishops, presbyters, and laymen for, he argued, General Convention is composed of the three orders, and why should the doctrine which General Convention has accepted as that of this Church be defined or interpreted by a court which is not representative? I do not propose to argue the question of bishops and doctrine; but only to point out that General Convention can and does interpret doctrine and that no court short of General Convention ought to be given the power to commit the Church to any one interpretation. Indeed it would be perfectly possible always to appeal the *question* at issue from the decision of a Final Court to General Convention itself. It is better to leave it there.

The record of heresy trials is a record of constant reversals. There is no doubt that the Colenso case appealed to the House of Bishops of that day would have been decided against the bishop. Go back through the history of heresy trials and note how many turn on real fundamentals; but somehow the fundamentals take care of themselves in the end.

Furthermore the Church pretty nearly always suffers more than it gains.

But the underlying reason against such a court is that heresy trials never do and never can advance the truth of God. Contumacious and blatant heretics (that was what heresy really meant) probably must and certainly can be taken care of; but we must not dignify their contumacy by all this huge paraphernalia. It does not help truth. It does not set forward the kingdom of God. It is an unnecessary "defense mechanism" which the Church has hitherto refused to adopt. Why do so now? We have not needed it during one hundred and fifty years of organized Church life in America. Do we need it now?

San Francisco. (Rt. Rev.) EDWARD L. PARSONS,  
Bishop of California.

## MARRIAGE AND DIVORCE

To the Editor of *The Living Church*:

IT SEEMS TO ME that there is a fundamental difference between celebrating according to the rites of the Church the marriage of one whose former partner is still living, and declining to withhold from an innocent person, who has been remarried under civil sanctions after the case has been reviewed by an ecclesiastical court, the sacraments and blessing of the Church. By declining under all circumstances to celebrate the remarriage of a person who has been divorced, the Church reaffirms as its principle and standard of marriage a life-long and indissoluble union of one man with one woman. But by discriminating between those whose coming short of this standard involves very different degrees of blameworthiness, the Church is merely exercising its discipline with "responsibility for the spiritual welfare of all her members who have come short of her standard in this as in any other respect." (Lambeth Conference, 1930.)

Am I wrong in thinking that an analogous situation exists in the case of war? The Church cannot acknowledge the righteousness of the war system any more than it can acknowledge the righteousness of divorce. The sayings of our Lord which inculcate non-resistance are just as authoritative, quite as numerous, and exegetically far less debatable than His sayings concerning divorce. The pacifist has not only His sayings but also His spirit and example in support of an uncompromising opposition to war. And yet, when in a world which is still only nominally Christian resort is had to armed force, the Church does not look upon soldiers as murderers or deprive them of its sacraments, or deny to them as individuals the blessing which it must deny to the war system. Upon what principle, then, would the literalists ask the Church to bless a soldier going forth to kill the enemy whom Jesus bids him love, and deny its blessing to persons who, while properly debarred from the ecclesiastical solemnization of their marriage, have been remarried under civil sanctions after the case has been reviewed by an ecclesiastical court and found to be free from moral turpitude?  
Heath, Mass. (Rev.) HOWARD CHANDLER ROBBINS.

To the Editor of *The Living Church*:

IT MAY BE that we must perforce put up with the remarriage of divorced persons as provided by canon law, but heretofore we have been able to keep it at arms' length. When any of my own people, being a communicant of my own parish, has been divorced and remarried, in spite of all I could do to prevent, I have been able heretofore to suspend that person from Communion, and report the same to the Bishop. In every instance the Bishop has supported my suspension with his excommunication. It is at this that the new canon is aimed, perhaps deliberately.

With the new proposal that divorce and remarriage shall not affect the status of communicants in the Church, what will happen? Both the priest and the bishop are bound by canon law! The lay people can laugh us to scorn, if we refuse to remarry them, priest and bishop alike. The privilege of refusing to solemnize a marriage becomes a farce.

First there is the civil divorce; then the permission of one of the many ecclesiastical courts, *one in a distant part of the country*, for remarriage; then the request of one of the parties to the divorce for remarriage to a third person. This is refused by the rector. It is to laugh! The person goes to the rector of the parish in the next town and is remarried, and neither the rector nor the bishop, nor even the court of our own diocese can prevent! Or the person even goes to the minister in the next block, who is not bound by the law of the Church, and is remarried. And all goes serenely on as before. This one continues to come to Communion and the partner joins the confirmation class. Can the priest, in the face of this, go on teaching the doctrine of Christ with regard to marriage to his people, as the new canon directs? Can one survive such a glaring difference between theory and practice?

I have never yet disobeyed bishop or canon to my knowledge, but if this proposal becomes law, I see where I shall be compelled to defy the law, and take the inevitable consequences.  
Valhalla, N. Y. (Rev.) ORROK COLLOQUE.



## AN INVITATION FROM COLORADO SPRINGS, COLO.

To General Convention Visitors:

THE Church folk as well as all the people of Colorado Springs invite you most cordially to visit us while you are attending the General Convention in Denver. Colorado Springs is but seventy-five miles from Denver and all railroads will make out your tickets so that you can come down without extra cost.

We have a beautiful church here which we will be proud to show you and many other attractions. . . .

At the Convention we will have an information table with someone to tell you all about coming and the opportunities here. There are few lovelier spots for a vacation of a day or a year. We are anxious to help you enjoy your visit to the Rockies in any way that we can.

We will have special preachers on the Sundays during the Convention, and on Sundays as on other days will be delighted to welcome you to Colorado Springs.

Grace Church, (Rev.) PAUL ROBERTS.  
Colorado Springs, Colo.

## CHURCH SCHOOLS URGED TO REGISTER WITH IMMIGRATION BUREAU

To the Editor of The Living Church:

DURING THE past several years the National Council has been confronted by grave immigration problems, due to the arrival in this country of immigrants, white and colored, with educational visas, only to find that the schools to which they are accredited are not registered with the Bureau of Immigration.

May I suggest to the heads of Church schools and colleges that they apply to the Commissioner of Immigration for registration as schools that can receive legally foreign-born students, National Council, New York. (Rev.) W. C. EMHARDT, Secretary, Ecclesiastical Relations.

## A PLEA FOR CESSATION OF HYSTERIA

To the Editor of the Living Church:

THIS is not a brief for *The American Missal* or any similar book—merely a plea for cessation of hysteria about it.

Rubrics provide definitely for the (permissive) use of Gradual and Agnus Dei, and inferentially for that of Introit and Last Gospel. A book containing these, inserted in their proper places in the Prayer Book service, would seem to be a convenience to the most hide-bound devotee of Prayer Book rubrics as they stand (which I admit I am). It would be comparable to Bishop Slattery's arrangement of the ordination offices in *The Bishop's Services*. Such a book I understand the Missal, which I have not seen, to be. I am informed that it also contains a considerable amount of other matter, some consistent and some inconsistent with Prayer Book rubrics, but all of which anyone using the volume may ignore at will.

Canon 46 provides only for "notice that the said edition is not of authority," and would apply equally well to *The Treasury of Devotion*, *God's Board*, and any other of the scores of similar manuals printing the Order for the Holy Communion with any "unauthorized" supplementary devotions. The difference appears to be that *The American Missal*, by itself giving such notice in its own case, has saved the ecclesiastical authority the trouble of doing so. (Rev.) JAMES R. SHARP.

Nashville, Tenn.

## "THE SHEPHERD KING"

To the Editor of The Living Church:

JULY 26TH, Eighth Sunday after Trinity, was also called St. Anne's Day (by our lay reader). Too little is known of her in our parish. I felt very proud to recall a beautiful story I had read in THE LIVING CHURCH during the Christmas season of 1929. I think the name of it was *The Shepherd King*, a story of the parents of Mary, the family life with the training of Mary in the temple when she was chosen the Mother of Jesus. I thought then it should be put in booklet form so that it could be read by many. The question I needed to ask was the name of Mary's father as it is there. It was a wonderfully written story and my copy of THE LIVING CHURCH was loaned to many and finally never returned. Can you look it up and send me a copy? Would it not be good reading again next Christmas? (Miss) F. BENEDICT HOWELL.

Marietta, Ga.

[*The Shepherd King*, by Sophie Radford de Meissner, is scheduled for publication about November 1st by Morehouse Publishing Co., in the form of an inexpensive Christmas gift booklet.—EDITOR, L. C.]

## TAKING THE OATH OF ALLEGIANCE

To the Editor of The Living Church:

AND FOR THE other side of the question of applicants for citizenship who refuse to take the whole oath of allegiance according to the law on the subject—how many bishops would ordain a man who would only take the promise of conformity to the doctrine, discipline, and worship of this Church *with reservations*?

Pawtucket, R. I. (Rev.) THOM WILLIAMSON, JR.

[A closer parallel: How many priests would agree at ordination to accommodate their consciences to any reversal of doctrine that might subsequently be made by the Church?—EDITOR, L. C.]

## LIBERAL CHURCH JOURNALISM

To the Editor of The Living Church:

IT is refreshing to find access to your commendable paper, after being "fed up" on so-called liberal Church journalism, with its woeful lack of deeper spiritual insight; its excessive social emphasis, unseemly bishop-baiting, and what not.

While holding no brief for the "advanced" position (by reason of temperament and training), many of us are finding, by experience it would seem, that on the whole you probably strike a better balance, and have more points in common with the truer liberalism—which has depth as well as breadth.

There is an imperative need today for a new emphasis on the mystical side of religion (ultimately the most practical), and on the cardinal doctrines of the faith, freshly interpreted in the light of the best rather than the most shallow of modern thought. May your superior type of journalism steadily advance.

Yonkers, N. Y. (Rev.) VAN RENSSELAER GIBSON.

## FIFTEEN "IF'S"

BY THE REV. WILLIAM PORKESS  
RECTOR OF ST. STEPHEN'S CHURCH, WILKINSBURG, PA.

IF—  
I have no fixed plan about the services of the church, then trivial things and self-seeking will often make me an absentee.

I fail to enter the church in a worshipful spirit, then God's Presence can never be sensed.

I easily miss my Communion, then I am a poor appraiser of service values.

I take or send my children to the Church school, and do not worship myself, then the observing boys and girls of the parish will quickly "get my number."

I make an attendance at a Bible class the everything of my Sunday recognition of the Church, then my example will lead nowhere in the expression of worship.

I, for some reason or other, teach a class in the Church school, and am not a regular participant in the Church services, then my teaching has lost its significant meaning.

I do not frequently pray for the real interests of the Church, then I am not deeply interested.

I am to pray sincerely and effectively for the Church, then there must be an adjusting of my life to God's Will.

I merely contribute to the Church's whole program a financial left-over—a guess or easy amount—then I never can experience the "joy" of giving, nor tell a convincing story to a single soul, in my family circle or elsewhere.

I fall down on personal prayer and religion in my home, then it is bereft of the main and most beautiful thing—Christian radiance.

I desire less to put religion into my business than to succeed financially, then my influence for progressive good, in my daily work-shop, is doomed.

I make little or nothing of the Bible and the Prayer Book, then I shall be a loser in many of the soul's treasures.

I largely forget the difficulties, the trials, the sorrows, and the needs of others, then I shall be most easily forgotten.

I am stronger for pleasure—whatever kind it may be—than for the definite recognition of God's supremacy, then I am destined to be a spiritual weakling.

I work for the Church on week days—at this or that—and my soul abstains on the Lord's Day from the exercise of regular worship, then it is clearly evident the Church is not working through me.

DURING THE coming year we hope to see a Social Service Committee organized in every congregation in the country, whose primary job will be to stimulate continually and develop social mindedness, thereby helping to make the Church a living thing, ready to offer guidance and leadership in the affairs of daily life. —Colorado Social Service Department.

# BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

**PILGRIM'S PROGRESS IN THE WORLD TODAY.** By the Rev. H. F. B. Mackay. Milwaukee: Morehouse Publishing Co., 1930. Pp. 175. \$1.50.

**T**HIS well known English writer and priest has given us modern England under the guise of the classic *Pilgrim's Progress*. The chief characters of Bunyan's famous allegory are seen in the various joys, difficulties, tests, and triumphs of the communicant life as it can be lived today. It is a bold achievement, and very well done. One question, at times, however, whether the severity which Bunyan described, and believed essential, would seem as necessary or as compelling nowadays as it did in the long ago. The book is a distinct addition, however, for the reader of today, and should be widely popular.

JOHN HENRY HOPKINS.

**ESSENTIALS, A FEW PLAIN ESSAYS ON THE PLAIN THINGS.** By P. Carnegie Simpson, D.D. New York: Richard E. Smith, Inc., 1930. Pp. 251. \$1.50.

**P**ROFESSOR SIMPSON writes from Cambridge, England, eight short chapters on Life as a Great Adventure, giving in terse and gripping sentences what he believes to be the essential principles of a balanced and rational life. Insisting upon love and work and moral character at the outset, he leads up to belief in God, as seen in Christ, as the crowning essential. The closing chapter on Venit Hesperus is perhaps the most beautiful part of a very interesting book. The author is professor of history in Westminster College, Cambridge.

J. H. H.

**EPISCOPAL ORDINATION AND CONFIRMATION IN RELATION TO INTER-COMMUNION AND REUNION.** By J. W. Hunkin, M.C., O.B.E., B.D. Heffer, 1929. 2s 6d.

**C**ONSIDERABLE information is assembled in this small volume which is really a catena of Anglican opinion of all shades of Churchmanship on the subject of Ordination and of Confirmation. The author, in his picture, expresses agreement with the position of Dr. Headlam whom he quotes as saying "that the Church of England holds tenaciously to the principle of an historical episcopate," but that another "characteristic of the Anglican communion" is "always to avoid an excessive rigidity in the application of its principles." The same attitude, our author feels, has been assumed by the English Church in regard to Confirmation.

H. N. RENFREW.

**DEAD TOWNS AND LIVING MEN.** By G. Leonard Woolsey. New York: The Oxford University Press. \$2.00.

**P**ROFESSOR WOOLSEY is one of those scholars who can make the results of his scientific investigations highly interesting to the lay reader. An archeologist of high standing and wide experience, he gives us his personal experiences in the field and study in a most entertaining way. This book is really the outcome of his American lecture tour in the course of which he was besieged by his eager listeners with all manner of inquiries. He was so impressed by the sincerity of the questions that he hunted up the manuscript that he had prepared during the War to entertain some of his fellow prisoners in a detention camp and made it the basis of this book. In these pages he reveals the life of the ancient towns that he has unearthed in his expeditions and recounts his adventures in making his researches. Many of these are highly illuminating of governmental methods in the countries where he excavated. While he does not pretend to write a book on archeology and desires to leave it in the background, nevertheless since "in all tales the background must needs

count for something" he always has "a little to say about the scene in which are cast many of the events" that are recounted. Not the least entertaining part of his story is his account of his conversation with the warden of New College, Oxford, that led to his making of archeology his life work. One half of the cost of the work he is now doing in Ur of the Chaldees is borne by the University of Pennsylvania and the other by the British Museum.

C. R. W.

**I'LL TAKE MY STAND: THE SOUTH AND THE AGRARIAN TRADITION.** By Twelve Southerners. New York and London: Harpers, 1930. \$3.00.

**I**N THIS book, twelve native sons of the South, still intimately connected with its life, present their protest against the growing menace of industrialism. They feel that the multiplication of smoke-stacks and the introduction of high-powered efficiency must ultimately involve the snuffing out of whatever has given their section its unique charm and rendered it distinctive. There is no denial of the economic benefits which may temporarily succeed the change from an agrarian to an industrial background; because of the fair prospect of "better times," many Southerners are impatient for the marvelous transformation. But in the eyes of these young Confederates, the South, in aping the North, would simply sell her birthright for a mess of pottage. Physical conditions, such as soil, climate, and fauna, not only stamp the South with an agricultural rather than an industrial destiny, but impose an obligation on the inhabitants to accept their unique opportunity and develop it to the fullest.

An agricultural section necessarily implies fewer cities and a more scattered population, to say nothing of uncertain and small returns; an industrial community, on the other hand, is likely to include large crowds, weekly pay-rolls, ready cash, and plenty of activity. Naturally the Southerner looks with longing on the tangible rewards of life. This collection of essays is a reminder that all is not gold that glitters, while the present state is not to be despised. The agrarian culture has its value and its contribution; it spells freedom, comfort, refinement, hospitality, and religion. As one essayist expresses it:

"It may be that the end of man's living is not mere raw Publicity, Success, Competition, Speed, and Speedways, Progress, Donations, and Hot Water, all seen with a capital letter. There are also more fleeting and eternal things to be thought of; more grace, sweetness, and time; more security in our instincts, and chance to follow our inmost nature, as Jesus meant when He said He must be about His Father's business; more of that last fine light to shine on what we do, and make the sum of it like some luminous landscape, all the parts of which are equable, distributed, and right."

That all below Mason's and Dixon's line is not plu-perfect, these idealists are well aware—the essays are not written in an uncritical spirit. But the authors are sure that, whatever the shortcomings and inconsistencies, the South has come nearer saving her soul than any other part of the nation; furthermore, in a money-mad, materialistic age she may prove a leavening force outside her bounds, and a voice proclaiming in the wilderness that there are eternal realities. Therefore, she should live true to her ideals and her destiny and work out her peculiar salvation:

"There are people who doubt if two million a year fills a man's head with anything beyond an annual two million, and who puzzle over such a man as delights in mere speed, or anything when he gets there except going the next ten miles. . . . It all comes down to the most practical of all points—what is the end of living? What is the end of living, that, regardless of all the progress, optimism, and noise, must be the answer to the civilization in the South?"

EDGAR LEGARE PENNINGTON.

# 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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## OTHER PERIODICALS

Published by Morehouse Publishing Co.

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

THE GREEN QUARTERLY. The Anglo-Catholic Magazine. Quarterly, \$1.50 per year. Single copies, 40 cts.

Agents also for (London) *Church Times*, weekly, \$3.50; and *The Guardian*, weekly, to the clergy, \$3.75, to the laity, \$7.50.

## Church Calendar



### AUGUST

- 30. Thirteenth Sunday after Trinity.
- 31. Monday.

### SEPTEMBER

- 1. Tuesday.
- 6. Fourteenth Sunday after Trinity.
- 13. Fifteenth Sunday after Trinity.
- 16, 18, 19. Ember Days.
- 20. Sixteenth Sunday after Trinity.
- 21. Monday. St. Matthew.
- 27. Seventeenth Sunday after Trinity.
- 29. Tuesday. St. Michael and All Angels.
- 30. Wednesday.

## CALENDAR OF COMING EVENTS

### SEPTEMBER

- 4. Y. P. F. Conference at Evergreen, Colo., on Church Conference Grounds.
- 7. Rural Church and Social Work Conference at Manlius School. Retreat for clergy and women of the Church at Evergreen, Colo.
- 8. Clergy Conference and Retreat at Rock Point, Burlington, Vt.
- 9. Election of Bishop Coadjutor for diocese of Connecticut at Christ Church Cathedral, Hartford.
- 11. Triennial Convention, Daughters of the King, Denver, Colo.
- 12. Chicago Diocesan Church School Conference at Evanston and at Rockford.
- 14. Meeting of National Council, Denver, Colo.
- 15. Fourteenth Annual Denominational Pastors' Conference at Hartford Theological Seminary, Hartford, Conn.
- 16. Opening of General Convention and Woman's Auxillary, Denver, Colo.
- 17. Conference on Christian Healing at St. Mark's Church, Denver.
- 21. G. F. S. and C. P. C. Conventions, Denver, Colo.
- 25. Conference of Church Hospitals at Denver.
- 29. Annual Conference of Choate School, Wallingford, Conn.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### SEPTEMBER

- 7. Grace Church, White Plains, N. Y.
- 8. Convent of St. John the Baptist, Ralston, N. J.
- 9. St. George's, Utica, N. Y.
- 10. St. James', Meeker, Colo.
- 11. St. Paul's, Bloomsbury, Pa.
- 12. St. Joseph's, Duluth, Minn.

## APPOINTMENTS ACCEPTED

BROWN, Rev. CRAWFORD W., rector of St. Luke's Church, Whitewater, Wis. (Mil.); to be rector of Church of the Redeemer, Elgin, Ill. (C.) Address, 908 Larkin Ave., Elgin. September 20th.

GOLDSMITH, Rev. F. W., formerly assistant at St. James' Church, Buffalo (W.N.Y.); to be rector of Trinity Church, Lancaster, N. Y. (W.N.Y.)

JESSETT, Rev. THOMAS E., formerly canon of Cathedral of St. John, Spokane, Wash. (Spok.); to be rector of St. Luke's Church, Wenatchee, Wash. (Spok.) Address, St. Luke's Rectory, Washington St., Wenatchee. September 1st.

LEWIS, Rev. WILLIAM FISHER, formerly priest-in-charge of Madison Valley Missions, Jeffers, Mont.; to be rector of St. James' Church, Bozeman, Mont. Address, 9 W. Olive St., Bozeman. October 1st.

LOVGREN, Rev. BERNARD N., curate at Emmanuel Church, Boston, and graduate student at Harvard University; to be rector of St. Paul's Church, Concord, N. H. October 1st.

MARTYR, Rev. ALBERT E., formerly rector of St. Matthew's Church, Grand Junction, Colo.; to be rector of St. Michael and All Angels' Church, Denver, Colo. Address, 1410 S. University Blvd., Denver.

ROBINSON, Rev. C. E. B., formerly priest-in-charge of Edgecombe County Missions, Tarboro, N. C.; to be priest-in-charge of missions at Cooleemee, Advance, and Woodleaf, N. C. Address, Cooleemee, N. C. September 1st.

VAN COUENHOVEN, Rev. HERBERT W., deacon; to be in charge of Grace Church, Alexandria, Va. Address, 207 S. Patrick St., Alexandria.

WOOD, Rev. ALONZO L., formerly curate at St. John's Church, Norristown, Pa.; to be priest-in-charge of Mission-of-the-East Branch, Margaretville, N. Y. (A.) Address, Margaretville, N. Y.

## RESIGNATIONS

MACWHORTER, Rev. GARDNER A., as priest-in-charge of St. Luke's Church, Evanston, Ill. (C.) New address, 919 Hinman Ave., Evanston, Ill.

STEELE, Rev. HENRY, as rector of Grace Church, Galena, Ill. (C.); to retire. New address, Cambridge, Mass.

## SUMMER ACTIVITIES

CHRISTIE, Rev. ELMER B., rector of Trinity Church, Hoquiam, Wash.; to be in charge of services at Trinity Church, Seattle, Wash., during September.

WHITEHEAD, Rev. HENRY S., Ph.D., priest-in-charge of Good Shepherd Church, Dunedin, Fla.; to be in charge St. Peter's Church, St. Petersburg, Fla., during September.

## NEW ADDRESSES

BROOKS, Rev. ISAAC E., formerly of Hulmeville, Pa.; 7903 Frankford Ave., Philadelphia.

WELLER, Ven. CHARLES K., archdeacon of West Tennessee, formerly Ripley; 929 N. Garland St., Memphis, Tenn.

## ORDINATION

### PRIEST

MINNESOTA—On August 6th, the Feast of the Transfiguration, in Gethsemane Church, Minneapolis, JOHN QUINCY MARTIN, Jr., was advanced to the priesthood by the Rt. Rev. F. A. McElwain, D.D., Bishop of the diocese. The Rev. Dr. F. F. Kramer was the presenter, and the Bishop preached the sermon.

## PRIEST RECEIVED

MAINE—On August 22d, at Emmanuel Chapel of the Cathedral Church of St. Luke, Portland, the Rt. Rev. Benjamin Brewster, D.D., Bishop of Maine, received the Rev. BARTHOLOMEW BOVER, D.D., Ph.D., in accordance with the provisions of Canon 12: "Of the Admission of Ministers ordained by Bishops not in communion with this Church." Dr. Bover is a native of Majorca, and received his academic and theological education in Rome, where he was ordained priest. He has been professor of canon law, philosophy, and music at St. Francis' College, Loretto, Pa.

## DIED

BARBER—FRANK MARSHALL BARBER, beloved husband of Mabel (Clewley) Barber and only son of the late Jesse Green and Carrie Dana Barber, of Barrington, R. I., entered into rest in the evening of July 25, 1931.

"May he rest in peace."

HOLMES—August 6th, the Rev. STEPHEN FERRIS HOLMES, rector emeritus of St. John's Church, Pleasantville, N. Y., beloved husband of S. Ella Holmes, and father of H. Goodwin and Arthur B. Holmes. Interment August 9th.

STAUNTON—At South Bend, Ind., August 25th, Mrs. JOHN A. STAUNTON, formerly of Sagada, Philippine Islands.

## MEMORIALS

### Ethel Heath Neidè

In loving memory of ETHEL HEATH NEIDÈ, who entered into life eternal September 1, 1919.

"Eternal rest grant unto her, O Lord, and let light perpetual shine upon her."

### Agnes Stuart Higgins

In loving memory of AGNES STUART HIGGINS, departed this life September 3, 1929.

"May she rest in peace."

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## POSITIONS OFFERED

### MISCELLANEOUS

ROOM FREE IN NEW YORK CITY FOR suitable male student in return for teaching Sunday school class and choir work. H. KLUNK, 295 St. Ann's Ave., New York City.

WANTED—A YOUNG WOMAN TO TEACH kindergarten and assist with sewing. Apply to THE SISTER IN CHARGE, St. Marguerite's Home, Ralston, N. J.

## POSITIONS WANTED

## CLERICAL

**A CATHOLIC PRIEST WANTS TO GET** into touch with vestries seeking a rector. Free after August. 48 years old, unmarried, whose desire is a parish where there is a field for real work. Excellent references. Correspondence invited, but interviews greatly preferred. Reply, B-621, care LIVING CHURCH, Milwaukee, Wis.

**MARRIED PRIEST, 39, SEEKS CHANGE.** Parish and business experience. Box G-623, care of LIVING CHURCH, Milwaukee, Wis.

**PRIEST DESIRES PARISH, CURACY, OR** temporary duty. D-607, care LIVING CHURCH, Milwaukee, Wis.

## MISCELLANEOUS

**CLERGYMAN'S WIDOW AND GRADUATE** registered nurse desires position in Church School or institution as nurse or housemother. Highest references. Eastern position only. Address, W-614, care LIVING CHURCH, Milwaukee, Wis.

**ENGLISH TRAINED ORGANIST—CHOIR-** master of outstanding ability, international reputation and long experience, invites correspondence from Churches seeking an all-around, thorough musician. Expert trainer and director. Highest credentials. Will go anywhere. **CHOIRMASTER**, Box 5841, Roxborough, Philadelphia, Pa.

**EXPERIENCED ORGANIST, CHURCH-** woman, desires change. Can direct choir and develop voices if desired. Teacher of piano, pipe organ and voice. Also willing to do some parish work. Can give good references. Box L-635, LIVING CHURCH, Milwaukee, Wis.

**NURSE, HOUSEKEEPER OR HOUSE** mother in school, institution, or private home. Long experience, best references. Address, A. M. P., 515 A Ave. E, Cedar Rapids, Iowa.

**ORGANIST CHOIRMASTER, SPECIALIST** with unsurpassed credentials desires change. Reply S-617, care of LIVING CHURCH, Milwaukee, Wis.

**SUPERINTENDENT, CHURCHWOMAN, DE-** sires position Church institution. Experienced, successful, kindly. Best references. Address, K. L.-620, care LIVING CHURCH, Milwaukee, Wis.

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**WILL GIVE SERVICES FOR REASON-** able time to some mission as nurse or social service worker. Woman of mature years, in Deaconess orders. Address, P-626, LIVING CHURCH, Milwaukee, Wis.

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## BOARDING

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## 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**.

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## RETREATS

**LABOR DAY, LAYMEN'S RETREAT AT** Holy Cross, West Park, N. Y., opens Saturday evening, September 5th, and closes the following Monday morning. No charge. Address, **GUESTMASTER**.

**RETREAT FOR PRIESTS AT HOLY CROSS,** West Park, N. Y., opens on the evening of September 14th, and closes the following Friday morning. Conductor, **Fr. Frank Vernon**, D.D. Address, **GUESTMASTER**.

## HOUSE OF RETREAT AND REST

**SISTERS OF THE HOLY NATIVITY, BAY** Shore, Long Island, N. Y. References required.

## Church Services

## California

## St. Mary of the Angels, Hollywood

4510 Finley Avenue, Olympia 6224  
Sunday Masses for August.  
Low Masses 7:30 and 11 A.M. Sung Mass 9 A.M.

## District of Columbia

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

46 Q Street, N. W.  
Sundays: 7:00 A.M. Mass for Communion.  
" 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 N. LaSalle Street  
**REV. WILLIAM BREWSTER STOSKOPF**, Rector  
Sunday Masses: 8:00, 9:15, 11:00 A.M., and Benediction 7:30 P.M. Week Day Mass, 7:00 A.M.  
Confessions: Saturdays, 4:00-5:30, 7:30-9:00.

## Massachusetts

## Church of the Advent, Boston

**REV. JULIAN D. HAMLIN**, Rector  
**SUMMER SCHEDULE**  
Sundays: Holy Communion, 7:30 and 8:15 A.M.; Matins, 10 A.M.; Sung Mass and Sermon, 10:30 A.M.; Evensong and Sermon, 7 P.M.  
Week-days: Matins, 7:15 A.M.; Mass, 7:30 A.M.; Evensong, 5 P.M. Thursdays and Holy Days additional Mass, 9:30 A.M. Confession: Saturdays, 3:30-5 P.M.

## Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill  
**THE COWLEY FATHERS**  
Sunday Masses, 7:30 and 9:30 A.M.; High Mass and Sermon, 11 A.M.  
Week-days: Masses, 7 A.M. Thursdays and Holy Days, 9:30 A.M., also.  
Confessions: Saturdays from 3 to 5 and 7 to 9 P.M.

## Minnesota

## Gethsemane Church, Minneapolis

4th Avenue South at 9th Street  
**REV. AUSTIN PARDEE**, Rector  
Sundays: 7, 8, 9:30, 11, 7:45.  
Wed., Thurs., Fri., and Holy Days.

## New Jersey

## Grace Church, Newark

Broad and Walnut Streets  
**REV. CHARLES L. GOMPH**, rector  
Sunday Masses, 7:30 and 10:30 A.M.  
Evensong, 5:30 P.M.  
Week-day Mass, 7:30 A.M.  
Confessions: Fridays, 7:30 P.M.; Saturdays, 5:30 P.M., and 7:30 P.M.

## St. Mary's-by-the-Sea, Point Pleasant

Sundays: 7:30 and 9:30 A.M.; 8:00 P.M.  
Week-days: 7:30 A.M.; except Monday 9:30.  
Confessions: Saturdays, 5:30 and 8:00 P.M.  
The Holy Hour: First Friday at 8:00 P.M.

## New York

## Holy Cross Church, Kingston, N. Y.

Pine Grove Avenue, near Broadway  
**REV. A. APPLETON PACKARD, JR.**, Rector  
**SUMMER SCHEDULE**  
Sundays: Low Mass, 7:30 A.M.  
Solemn Mass and Sermon, 10:30 A.M.  
Week-days: Daily Mass, 7:00 A.M.  
Friday Mass: 9:00 A.M.  
Confessions: Saturdays 4 to 5; 7 to 8 P.M.  
Telephone: Kingston 1265.

## Church of the Incarnation, New York

Madison Avenue and 35th Street  
**REV. H. PERCY SILVER, S.T.D., LL.D.**, Rector  
Sundays, 8 and 11 A.M.

## CHURCH SERVICES—Continued

## New York

Cathedral of St. John the Divine,  
New York City

Amsterdam Avenue and 111th Street  
Sundays: The Holy Communion, 8:00 A.M.;  
Children's Service, 9:30 A.M.; Morning Prayer,  
Holy Communion and Sermon, 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 St. Mary the Virgin, New York

46th Street between 6th and 7th Avenues  
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector  
Low Masses, 7:30 and 9:00.  
High Mass and Sermon, 10:45.  
Week-day Masses, 7:00 and 8:00.

## 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.

## 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  
10:00 A.M.

## Pennsylvania

## S. Clement's Church, Philadelphia

20th and Cherry Streets  
REV. FRANKLIN JOINER, Rector  
Sunday: Low Mass at 7, 8 and 9:15.  
High Mass and Sermon at 11.  
Sermon and Benediction at 8.  
Daily: Mass at 7 and 9:30. Tuesday and  
Friday at 8.  
Friday, Address and Benediction at 8.  
Confessions: Friday, 3-5; 7-8. Saturday, 3-5;  
7-9.  
Priests' telephone: RITtenhouse 1876.

## Wisconsin

## All Saints' Cathedral, Milwaukee

E. Juneau Ave. and N. Marshall Street  
VERY REV. ARCHIE DRAKE, Dean  
SUMMER SCHEDULE  
Sunday Masses: 7:30, 10:00.  
Week-day Masses: 7:00 A.M.  
Confessions: Saturday, 5-5:30, 7:30-8:30.

## RADIO BROADCASTS

KCJR, JEROME, ARIZONA, 1310 KILO-  
cycles. Christ Church. The Rev. D. J.  
Williams, every Sunday at 11:00 A.M., Moun-  
tain Standard Time.

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

KGO, SAN FRANCISCO-OAKLAND, CALIF.  
790 kilocycles (380 meters). Grace Cath-  
edral. Morning service first and third Sun-  
day, 11:00 A.M., P. S. Time.

KHQ, SPOKANE, WASHINGTON, 590 KILO-  
cycles (225.4). Cathedral of St. John the  
Evangelist. Evening service every Sunday from  
8:00 to 9:00 P.M., P. S. Time.

KSCJ, SIOUX CITY, IOWA, 1330 KILO-  
cycles (225.4). St. Thomas' Church, every  
Sunday, organ and sermon at 2:30 P.M., and  
first and third Sunday at 11:00 A.M., C. S.  
Time.

WBBZ, PONCA CITY, OKLAHOMA, 1200  
kilocycles (240.9). Grace Church, every  
third Sunday at 11:30 A.M., C. S. Time.

WIP, PHILADELPHIA, PA., 610 KILO-  
cycles (492). Church of the Holy Trinity.  
Every Sunday at 10:45 A.M., E. S. Time.

WISJ, MADISON, WIS., 780 KILOCYCLES  
(384.4 meters). Grace Church. Every Sun-  
day, 10:45 A.M., C. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILO-  
cycles (204). Church of the Good Shep-  
herd. Morning service every Sunday at 9:30,  
E. S. Time.

WLBW, OIL CITY, PA., 1260 KILOCYCLES  
(238 meters). Christ Church. Every  
Wednesday, 12 noon to 12:30 P.M., E. S. Time.  
Rev. William R. Wood, rector.

WMAL, WASHINGTON, D. C., 630 KILO-  
cycles (475.9). Washington Cathedral, the  
Bethlehem Chapel or the Peace Cross every  
Sunday. People's Evensong and Sermon (usu-  
ally by the Bishop of Washington) at 4:00  
P.M., E. S. Time.

WPG, ATLANTIC CITY, N. J., 1100 KILO-  
cycles (272.6). St. James' Church, every  
Sunday at 4:30 P.M., E. S. Time. Rev. W. W.  
Blatchford, rector.

WRBQ, GREENVILLE, MISS., 1210 KILO-  
cycles (247.8). Twilight Bible class lec-  
tures by the Rev. Philip Davidson, rector of St.  
James' Church, every Sunday at 4:00 P.M.,  
C. S. Time.

WRVA, RICHMOND, VA., 1100 KILO-  
cycles (270.1). St. Mark's Church, Sunday  
evening, 8:00 P.M., E. S. Time.

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

## BOOKS RECEIVED

(All books noted in this column may be ob-  
tained from Morehouse Publishing Co., Mil-  
waukee, Wis.)

Johns Hopkins Press, Baltimore, Md.  
*The Anglo-Japanese Alliance.* By Chung-fu  
Chang. \$2.75.

Henry Holt & Co., 1 Park Ave., New York City.  
*The Forest Hospital at Lambarene.* By Albert  
Schweitzer, Dr. Theol., Dr. Phil., Dr. Med.  
Translated by C. T. Campion, M.A., Oriol  
College, Oxford. Introduction by Karl Rei-  
land, D.D., LL.D., St. George's Church,  
New York. \$2.00.

Houghton Mifflin Co., 4 Park St., Boston, Mass.  
*New Russia's Primer.* The Story of the Five-  
Year Plan. By M. Ilin. \$1.75.

The Macmillan Co., 60 Fifth Ave., New York City.  
*The Remaking of Marriage.* By Paul Bjerre.  
\$2.00.

Richard R. Smith, Inc., 12 E. 41st St., New York  
City.  
*The Firm of Cadbury, 1831-1931.* By Iolo A.  
Williams. \$3.00.

University of Pennsylvania Press, West Phila-  
delphia, Pa.

*The Religious Motive in Philanthropy.*  
Studies in Biography. By Henry Bradford  
Washburn. \$2.00.

World Peace Foundation, 40 Mt. Vernon St., Bos-  
ton, Mass.

*The Soviet Planned Economic Order.* By Wil-  
liam Henry Chamberlain. \$2.50.

## YEAR BOOKS

American Bible Society, Astor Place, New York  
City.

*One Hundred and Fifteenth Annual Report of  
the American Bible Society.* Together with  
a List of Auxiliary and Cooperating So-  
cieties, Their Officers, and an Appendix.  
1931. Boards.

The Carnegie Foundation for the Advancement of  
Teaching, 522 Fifth Ave., New York City.

*Twenty-fifth Annual Report of the President  
and of the Treasurer.* 1930. Paper.

WEST TEXAS is one of the great rural  
mission fields to which the National Coun-  
cil makes an appropriation, especially  
toward the salaries of the archdeacon  
and three other clergy who have charge  
of several missions, scattered out over  
fields larger than some eastern states.  
They are making a good impression among  
the ranch people, and in spite of the fact  
that other mission boards have built up  
strong centers with good equipment, at  
least half the population is not reached by  
them and the opportunity for the Church  
is great. The Rio Grande Valley is in-  
creasing in population and according to  
recent surveys is on the way to rapid de-  
velopment within the next three years.

ST. PAUL MAN IS DEPUTY TO  
CONVENTION FIFTEENTH TIME

ST. PAUL, MINN.—W. H. Lightner, senior  
warden of Christ Church, St. Paul, and  
chancellor of the diocese, one of the depu-  
ties elected from Minnesota to attend the  
Convention at Denver, has the distinction  
of being the oldest member in point of



WILLIAM H. LIGHTNER

continuous service. First elected deputy in  
1889, he has succeeded himself every con-  
vention since. He says in part:

"The convention of 1889 . . . met in St.  
George's Church, New York. I recall par-  
ticularly Phillips Brooks and Fr. Hall . . .  
as delegates from Massachusetts, and who  
soon afterward became Bishops. I also  
recall that the revision of the Prayer Book  
was completed in this convention and that  
of 1892, the late Rev. William R. Hunting-  
ton, D.D., of Grace Church, New York,  
having charge of this revision. . . .

"In the convention of 1892 there was  
appointed a joint commission of seven  
bishops, seven clerical and seven lay depu-  
ties, for the purpose of revising the con-  
stitution and canons of the Church. . . .  
This revision is still in force with, of  
course, subsequent changes. It was at the  
convention of 1895 that I was appointed  
a member of the committee on canons in  
the House of Deputies and I have served  
on it ever since."

The work of the convention, says Mr.  
Lightner, is of vital importance to the life  
of the Church. The growth of the Church  
is amazing: in 1889 the communicants  
numbered 488,785 and in 1930 they num-  
bered 1,287,431, which means that one per-  
son out of every ninety-six in this country  
is a communicant of the Church as com-  
pared with one in every 128 in 1889.

OPERATION ON BISHOP HOBSON  
MAY PREVENT DENVER TRIP

CINCINNATI, OHIO—An operation per-  
formed August 4th for an acute attack of  
appendicitis might be the means of the  
non-attendance of General Convention by  
the Rt. Rev. Henry Wise Hobson, D.D.,  
Coadjutor of Southern Ohio.

The Bishop and Mrs. Hobson had been  
visiting in Worcester, Mass., and, fortu-  
nately, their leave-taking was prevented by  
repairs to their automobile. The Bishop  
was stricken that night and an emergency  
operation performed at Memorial Hospi-  
tal. His physician has advised him not to  
go to Denver.

## Rector of Birmingham, and 108 Others, Issue Circular Letter on Barnes Act

### Think Bishop Was Misunderstood —Incumbents of Parish Church Cathedrals Get New Title

The Living Church News Bureau  
London, August 14, 1931

CANON GUY ROGERS, THE RECTOR OF Birmingham, and 108 other clergymen of the diocese have issued the following circular letter, apparently to explain what Dr. Barnes really believes, and in justification of his intolerant attitude toward "rebel" clergymen. This is what they say:

"It has been asserted more than once that the doctrine of a spiritual Presence in the Consecrated Elements is one which members of the Church of England have a right to hold, and the holders of which the Bishop of Birmingham persecutes. We should like to place on record

"(1) Our knowledge that the Bishop is tolerant of sacramental views different from his own. He has instituted to benefices in this diocese, and received into his fellowship, clergy who hold the doctrine of a permanent spiritual presence in the Consecrated Elements. It is only when this belief issues in a demand for Reservation that the Bishop refuses his permission. Opinion may vary as to whether he is bound by the rules of the Church of England to refuse his permission, but none can deny that he is at least within his rights. When, instead of merely issuing his lawful commands, he also explains his doctrinal reasons for disallowing Reservation, it is not fair that these should be stigmatized as attacking his opponents with intolerance, uncharitableness, and injustice.

"(2) Our opinion that the present sacramental controversy is largely due to a misunderstanding of the Bishop's position. When he denies that a spiritual presence exists in the Consecrated Elements, he is not denying Christ's Real Presence in the Sacrament of the Holy Communion."

The *Church Times*, commenting on the above, says:

"It is easy to realize the temptation to sign this rather curious statement. Yet out of the two hundred and twenty-seven clergy in Birmingham, Canon Rogers has only succeeded in securing one hundred and nine signatures—less than half! Of the two archdeacons, only one has signed. The Assistant Bishop has not signed. Canon Rogers has the support of only eight of the twenty-one honorary canons of the Cathedral, and only five of the eleven rural deans. Of the one hundred and sixty-six incumbents, only seventy-five are on his list. All this is very remarkable, since the Birmingham 'rebel' churches number thirteen!"

#### RESERVATION OF THE BLESSED SACRAMENT

The question of Reservation in the English Church has assumed more prominence than ever, owing to the unfortunate Birmingham dispute, and the statements of Dr. Barnes. The English Church Union, through its secretary, Fr. Pinchard, deems it advisable, therefore, to set forth its views on the legal aspect of the subject. These are as follows:

"All up and down the country priests are being pressed, harried, and persecuted in order to induce them to give up the practice of continuous Reservation; and the President and Council feel that it is high time that some steps should be taken in order to strengthen our position and theirs. We believe that continuous Reser-

vation of the Blessed Sacrament is legal in this country, both by statute and canon law, yet it is a fact that the question has never been properly argued in any court, ecclesiastical or civil.

"We believe that it is absolutely necessary that the Blessed Sacrament should be reserved in every parish church primarily . . . for Communion of the dying. . . . Whether it be in a big town parish or a little country village, a person may be suddenly taken ill or injured, and may require the Blessed Sacrament at a moment's notice. Quite obviously it is not possible to make the necessary provision for these urgent and sudden demands—be they frequent or rare—in any other way than by the continuous Reservation of the Blessed Sacrament, from Sunday to Sunday, according to the rule of the canon law of the Church of England. The President and Council are not unmindful of this necessity, and they are seriously considering what steps, if any, ought to be taken in the matter."

#### REPORT OF THE HEBREW CHRISTIAN ALLIANCE CONGRESS

At High Leigh, Hoddesdon, Herts, last week, was held a Congress of the Hebrew Christian Alliance, which is a matter of some importance. Twenty-three different countries were represented by some two hundred delegates. The purpose of the conference was the discussion, from the Hebrew Christian point of view, of present-day problems concerning the so-called Jewish question, and the methods that should be adopted on the part of Jewish believers in Christ for the conversion of their brethren. Interest centered largely in a suggestion put forward that in countries where Roman Catholicism and Greek Orthodoxy predominate, and the Reformed Churches are anti-Semitic in outlook, distinctive Hebrew Christian Churches should be formed. The question was referred to a special committee for exhaustive consideration.

#### REGULATION OF SUNDAY PERFORMANCES BILL

Churchmen and other religious bodies in Wales are not enamored of the Sunday performances (regulation) bill now being considered by a parliamentary committee, and strenuous efforts are being made to secure the exclusion of Wales and Monmouthshire from its operation. Resolutions have been adopted demanding the same privilege of exemption for Wales as applies to Scotland and Northern Ireland, and a deputation representing the religious, commercial, social, and national life of the principality has been appointed to wait on the home secretary. The "case" for Wales and Monmouthshire is set out in a pamphlet which has just been issued.

#### CATHEDRAL DEANS NOW TO BE "PROVOSTS"

It is officially intimated that the title of incumbents of parish church Cathedrals—namely, Birmingham, Blackburn, Bradford, Chelmsford, Coventry, Derby, Guildford, Leicester, Newcastle, Portsmouth, St. Edmundsbury, Sheffield, Southwell, and Wakefield—is in future to be "the Provost," with such precedence as is accorded to a dean of a Cathedral.

#### ONE COAT OF ARMS RETURNS TO CHURCH AT WARMINGHURST

I stated in a recent letter that an act of sacrilege had been committed at the disused church of Warminghurst, Sussex, which was broken into and part of the famous Shelley brass stolen. The sequel

is that one of the two coats-of-arms then removed has just been returned anonymously to the Bishop of Lewes, together with the sum of two shillings—either as conscience money or as a contribution towards the cost of replacement.

Arrangements are being made to rehabilitate the old church, which, as I noted, has associations with Shelley's ancestor, and with William Penn.

GEORGE PARSONS.

## CANADIAN NOTES

The Living Church News Bureau  
Toronto, August 20, 1931

MANY OF CANADA'S GOVERNOR-Generals have made it a practice to read the lessons at churches at which they have visited and have read them well. The present Governor-General, the Earl of Bessborough (to whom a son has just been born in Montreal to whom the King will be one of the godfathers), has surpassed his predecessors in reading the lessons in French. This he did at the Eglise du Redempteur, the little French Anglican church in Montreal.

#### EXTENSION TO BISHOP STRACHAN SCHOOL, TORONTO

Excavation started today on a \$100,000 building extension project at Bishop Strachan School. The building will be a stone structure of three stories erected at the northeast corner of the school and will comprise another quadrangle.

This will carry out the original plan for completion of the school. Authorities state that its purpose is not to accommodate more pupils but to house satisfactorily the present pupils. The enrolment at the school is 400, 100 of whom are boarders.

#### SUNDAY SCHOOL BY POST IN THE DIOCESE OF QU'APPELLE

The Sunday School by Post continues to flourish in the diocese of Qu'Appelle, and two caravans are at present making their regular summer tour, with two lady workers in charge of each. The headquarters of the Sunday School by Post workers is known as St. Christopher's House, 2238 Toronto street, Regina. Few people who have not visited St. Christopher's can realize the amount of work that is done here in sending out the regular lessons to upwards of 4,000 pupils, correcting the written papers, answering the correspondence from the children and their parents, etc., together with countless other tasks willingly undertaken by the devoted workers.

#### MISCELLANEOUS

Canon B. H. Streeter of Hereford Cathedral crossed Canada enroute to Japan, where he is to give a course of lectures at various colleges.

Mrs. Alice Dunn, widow of the late Rt. Rev. Andrew Dunn, fifth Bishop of Quebec, died in London, Eng., on August 1st at the age of 90. A son, the Rt. Rev. Edward Arthur Dunn, is Bishop of British Honduras.

The Rev. J. R. S. Boyd, formerly rector of Orillia, preached at the dismissal service there for Miss Marion Walker, daughter of Mr. and Mrs. G. D. Walker, who left for missionary work in Japan.

Canon C. E. Jenkins of St. Jude's Church, Brantford, has been appointed rector of St. John the Evangelist Church, London, succeeding the Rev. A. L. G. Clarke. He begins his duties in September.

## Dr. Fleming Holds "Vicar's Evenings" At Intercession Chapel, New York

### Prayer Book Is Subject of Series Conducted—Seamen's Church In- stitute Report

The Living Church News Bureau  
New York, August 22, 1931

THE FOLLOWING, TAKEN FROM THE REV. Dr. Stetson's annual statement in the recently published 1930 Year Book of Trinity parish, New York, is much more than a news item of an incident in one of our congregations. It is a commentary on the Book of Common Prayer as a book of instruction for parishioners beyond the confirmation class period. The Rev. Dr. Frederic S. Fleming, in his congregation at Intercession Chapel, has used the tools that are available to all of us. His method and its results must be of wide interest to Churchmen:

"One very interesting development is what has come to be known as the Vicar's Evening. This title describes a gathering together, on every Wednesday evening, of the vicar and other clergy and members of the congregation for an informal evening in the parish house. The vicar adopted this plan in his first days at the Intercession, simply as a way to come to know the members of the congregation more intimately. In a congregation of this size, the opportunities for personal contact between pastor and people are subject to many difficulties. The vicar let it be known that for a period of several months he would be 'at home' every Wednesday evening in the parish house, to meet members of the congregation. In order that these evenings might have a definite object, he announced that he would give a series of talks on the Book of Common Prayer. A further provision was made that he would be assisted, as host, by the several guilds and societies of the chapel. Beginning with a group of one hundred and twenty people, the attendance grew until it maintained a steady level which never went below four hundred, and which, during Lent, reached figures very much in excess of that average. It was possible for the whole Book of Common Prayer to be covered in a schedule of four months. During Lent, the great hall of the parish house was filled. It was particularly noticeable that the attendance of men and of younger people kept pace with the growth of the general attendance. . . ."

#### SEAMEN'S CHURCH INSTITUTE REPORT

The Seamen's Church Institute of New York, located on the water front at 25 South street, is an organization of the diocese of New York. Those who are concerned with the great work of this huge and highly-efficient institution will find much interesting reading in its monthly publication, *The Lookout*.

The Institute's report for the first six months of 1931 shows that 231,000 lodgings were registered. Among the details we read that 1,435 seamen were placed in positions by its employment department, 18,700 received relief loans, and \$291,978 was received for safe keeping and for transmission to seamen's families. There are many other items in the report, but these are of particular interest in this period of economic depression, and show how the Institute continues to meet effectively the enormous demands made upon it.

#### ONE LABOR SUNDAY MESSAGE

The Labor Sunday Message for 1931, prepared by the Federal Council of the

Churches of Christ in America, has been distributed for public reading on Sunday, September 6th. Its chief concern is with unemployment, and its plea is that the Churches lead in demanding fuller justice in our economic order for the workers of the nation. Excellent as are its recommendations they do not harmonize with the nature of the source of this message. The Federal Council's plea for brotherhood loses some of its force upon reflection that it issues from a group of Christian people, representing several denominations, who are unable sufficiently to reconcile their differences to bring about the real and visible brotherhood which, indeed, is essential. The message states that the

present economic situation "constitutes a challenge to the Churches to assume their rightful place of ethical leadership to demand fundamental changes in present economic conditions." A divided Christendom is the cause of ineffective ethical leadership by Christians. The present conditions are a challenge, also, to effect unity. A united Church could issue a labor message which would be truly influential compared with these hopes of "the Churches."

#### SUMMERTIME REPAIRS

The Church of the Incarnation has been partially enclosed in a steel scaffolding for the past several weeks while repairs have been made to the spire.

A heating plant to use city steam is being installed at the Church of the Transfiguration. This will care for the rectory, church, and parish house.

HARRISON ROCKWELL.

## Canon Digby in Sermon at Boston Cathedral Says Prayer Is Potent Factor for Future

### Holds "Soap Box" Meeting On the Common — Hetty S. Lawrence Dies—News Notes

The Living Church News Bureau  
Boston, August 22, 1931

CANON DIGBY PREACHED THE LAST OF his series of mission sermons yesterday at St. Paul's Cathedral. The venture of holding a mid-August mission in a hot and crowded city has been successful; the attendance at the noonday services rapidly grew in the course of the five days from three hundred to six hundred. In his address, the canon issued a motto, or a rule of spirit as it were, for the future: Worry Less, Praise More; Talk Less, Pray More; Blame Less, Love More. In closing, a prayer was offered that embraced all the nations of the world "in this time of great anxiety but also of very great opportunity."

Canon Digby emphasized as the influential factor for the future the lifting up of the heart in continual prayer, and to that end he gave seven aims for prayer, the same that were formulated by a group of Churchmen meeting in the Jerusalem Chamber of Westminster and which are now being prayed for by thousands in all quarters of the globe. These seven aims are: Prayer for the Church's mission, self-sacrifice, for the spirit of prayer, the spirit of unity, the spirit of witness; the spirit of interpretation, the spirit of unselfishness, and the spirit of unselfish service.

When Canon Digby "held his own on a soap box on Boston Common" last Sunday afternoon at the meeting under the auspices of the Greater Boston Federation of Churches, he took the subject of the care of the body and training of the athlete as an introduction to the greater importance of the spiritual element in the human make-up. A large crowd gathered to hear him and his clear English voice held them with language they could understand. The Canon repeated a prediction made to him by the Bishop of Salisbury "that within a comparatively short time the whole world would experience the greatest revival of Christianity ever known, for all current events are pointing in that direction."

#### DIOCESAN CAMPS

Today marks the close of the season for Camp William Lawrence, our diocesan camp for boys which is near Wolfeboro, N. H. Besides O-At-Ka, two other camps for boys have still a few more days to run: Lincoln-Hill Camp at East Foxboro, Mass., operated under the auspices of the Episcopal City Mission, and Groton School Camp, a free camp for boys which is provided by the school whose name it bears and which is located at Bristol, N. H. Still one other camp for boys, Brantwood at South Lyndeboro, N. H., was available throughout the summer until the middle of August and, through the generosity of St. Mark's School, Southborough, gave many under-privileged boys the joys of life in the open under trained leadership and guidance.

To balance these many camps for boys is the diocesan Church camp for girls, the Fleur de Lis Camp at Fitzwilliam, N. H. Ninety-five girls have been in residence and that is close to the maximum number of 100 beyond which the camp directors do not intend to allow expansion. The old New England farmhouse which houses visiting parents and provides indoor dining and recreation rooms for the big family, makes a pretty picture with the surrounding acres of meadow and woodland on the shores of Laurel Lake. The girls live in tents. Among the visiting preachers have been the Rev. Dr. Frederick C. Grant of Evanston, Ill., and the Rev. Clifton H. Brewer, Ph.D., of New Haven, Conn.

#### DEATH OF SISTER OF BISHOP LAWRENCE

Mrs. Frederic Cunningham (Hetty S. Lawrence), sister of Bishop Lawrence, died suddenly from a heart attack at her summer home in Hubbardston on Thursday morning. This is sad news to a host of friends far and wide, including a great many active in missionary work and social causes. Mrs. Cunningham's ever ready interest, sympathy, and generous, spontaneous aid are well known. The news is sudden and entirely unexpected.

#### NEWS NOTES

The special impetus St. Paul's Cathedral summer weekday services has secured through the mission conducted by Canon S. H. Wingfield Digby will be con-

tinued by another unusual series of noon-day services next week when the Rev. Sherrard Billings of Groton will devote the noonday hours to presenting Christian Life—the Joy of Christian Living. Dr. Billings is the one who originally started in 1905 the Cathedral noonday

services, when, for a year, he was a member of the Cathedral staff.

St. John's Church, Duxbury, of which the Rev. Allen Jacobs is rector, has been supplied with new cushions, the gift of Mrs. Sidney Harwood.

ETHEL M. ROBERTS. •

## Chicago Church School Conference to Be Held in Sections at Evanston and Rockford

### Plans Drawn Up By Miss Noyes—Galena Rector Retires—General Convention Plans

The Living Church News Bureau  
Chicago, August 22, 1931

THE ANNUAL DIOCESAN CHURCH SCHOOL fall conference for clergy, school superintendents, teachers, and workers will be held September 12th and 13th, according to plans made by Miss Vera L. Noyes before her departure from the diocese. The conference this year will be in two sections—one at St. Luke's, Evanston; the other at Emmanuel Church, Rockford.

Program plans for the conference are now being completed and Miss Noyes assures Church school workers that leaders in the various fields will be on hand for the various classes. The Rev. Holland L. Church will be dean of the St. Luke's, Evanston, section, and the Rev. Dr. Charles L. Street of the Rockford section.

In connection with the Evanston division, the Rev. Dr. Charles E. McAllister announces that the Rt. Rev. G. C. Stewart, D.D., Bishop of the diocese, will be the preacher at the morning service at St. Luke's. This service is always a special feature of the conference.

In past years, the fall conference of the Church school workers has been one of the main events of the year in religious education. Last year nearly 300 registered at the Morgan Park conference. It provides a good start for the year's work, Miss Noyes points out, giving inspiration as well as practical instruction.

#### "SPIRITUAL" UNEMPLOYMENT DISCUSSED

The economic field is not the only one which faces serious unemployment at the present time. In fact, unemployment in the spiritual field is greater than in the economic field, in the opinion of William F. Pelham, Chicago Churchman, who expressed these opinions in a radio address over Chicago Station WGN on Tuesday. He urged the giving of more time to service for others as the cure for spiritual unemployment and for economic unemployment alike.

"We are staggered daily by reports of unemployment and want in the economic world," said Mr. Pelham, "yet we little realize the serious unemployment situation which exists in spiritual fields. The latter far surpasses the former. It is certain that if our generation would devote some time each day to thought and service for others, our economic unemployment and similar ills would not be of great moment. Materialism does not lift humanity; Christianity does."

"In this age of selfishness, self-interests, and self pity, great relief will come to those who, for the time being at least, will devote some thought to seeking things that are more enduring than the material."

E. L. RYERSON RELIEF CHAIRMAN

A Churchman, Edward L. Ryerson, warden of St. James' Church, will head the state-wide emergency relief work in

Illinois during the coming winter. His appointment as relief chairman was made this week by Gov. Louis L. Emmerson.

Another Churchman, Samuel Insull, Jr., has been named chairman of the finance committee of the relief organization.

A goal of \$8,800,000 has been set as the amount needed to carry on relief work during the fall and winter. Several Church institutions and organizations will serve as distributing agencies.

#### CHICAGOANS TO SEWANEE

A caravan of automobiles will leave Chicago early Wednesday morning, August 26th, carrying the major part of Chicago's delegation to the triennial convention of the Brotherhood of St. Andrew at Seawane. Leading the group will be Courtenay Barber, national vice-president of the Brotherhood.

Chicago will make a bid for the next triennial of the Brotherhood at Seawane and, in view of this fact, a large delegation is being sought. The convention opens Thursday evening, August 27th.

#### OUR SAVIOUR CAMPAIGN A SUCCESS

The Church of Our Saviour, Chicago, has taken a new lease on life as a result of a campaign launched recently under the chairmanship of Dr. Herman L. Kretschmer, to wipe out the parish indebtedness and to start an endowment fund.

More than \$10,000 was raised during a ten-day period, according to a report from the Rev. Frederick L. Gratiot, and other sums are expected. The initial amount will be used to eliminate the parish indebtedness. Out of the movement has come added interest in the parish, new parishioners, and a generally improved outlook, Fr. Gratiot reports.

#### GALENA RECTOR RETIRES

The Rev. Henry Steele, rector of historic Grace Church, Galena, for the past five years, has retired and gone to Cambridge, Mass., where he will reside with his family. He came to Chicago from Denver. At Galena, he is succeeded by the Rev. Devon Ellsworth, graduate of Nashotah Seminary last spring. Fr. Ellsworth was ordained by Bishop Stewart early in the summer. He already is on the ground and reports prospects for an enlarged Church school, a young people's society, and other activity.

#### GENERAL CONVENTION PLANS

Plans were completed this week for the complimentary luncheon which the Church Club is giving to Church people going to General Convention on September 14th.

The Lord Bishop of St. Albans, England, will be the guest of honor and will deliver the principal address. George W. Wickersham of New York will speak on behalf of the laity of the Church. Col. Albert A. Sprague, Churchman and commissioner of public works of Chicago, will represent the city. Mrs. Charles Spencer Williamson, president of the diocesan Woman's Auxiliary, will welcome Churchwomen, and Bishop Stewart will speak on

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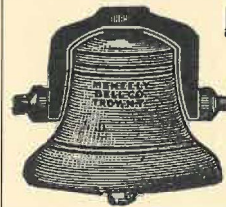
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behalf of the diocese of Chicago as a whole. John D. Allen, president of the club, will preside.

The luncheon will be the highlight of a day's program and will be held at the Hotel Sherman. Local Church men and women also have been invited to attend the luncheon but will be expected to pay for such.

At least six special trains will be required to carry the party from Chicago to Denver, leaving late in the afternoon of September 14th, according to present indications. Trains will leave over four lines.

**THIRD ANNUAL SESSION OF LAKE TAHOE SUMMER SCHOOL**

RENO, NEV.—A portrayal of the life of Hosea, played during the evening service in the outdoor chapel under the direction of the Rev. Frederick D. Graves, brought to a close the third annual session of the Lake Tahoe Summer School,

This was designed primarily for the clergy but at the request of a large number of the laity the class was opened to all. Evening Prayer was sung daily at sunset in the chapel and inspiring talks on the lives of some New Testament characters were given by Bishop Johnson. The addresses on the last two evenings were taken by Fr. J. R. Neate of the Society of the Sacred Mission, Kelham, who is visiting this country and who dropped in for a two-day visit on his way to Salt Lake City. A series of programs was given under the direction of Miss Maryann Peck of Nevada.

Small children in the camp were cared for and given instruction and handwork each morning by Deaconess Margaret Booz and Miss Peck. Miss Alice Wright of Nevada managed the culinary department of the school. Deaconess Lillian Todd acted as sacristan during the session.

On the Sunday during the conference a pilgrimage was made to the Chapel of



FACULTY OF LAKE TAHOE SUMMER SCHOOL

SEATED, left to right: Maryann Peck, Ven. J. H. Thomas, Ruth Jenkins, Canon Graves, Bishop Jenkins, Bishop Johnson, Edna Eastwood, Charlotte L. Brown.

STANDING: Rev. E. L. Freeland, Dean Harry Beal, and Rev. J. S. Higgins.

Stateline, Calif. There was a total enrollment of 101, including a number of young people.

The school is held annually during the last two weeks of July under the auspices of the district of Nevada, with the cooperation of the diocese of Sacramento, on the eastern shore of Lake Tahoe, on property belonging to the district of Nevada.

Holy Communion, with the Rt. Rev. Thomas Jenkins, D.D., Bishop of Nevada, as chaplain, assisted by the Rev. E. L. Freeland, was held daily in the open air chapel among the pines at a stone altar erected by the late Bishop Hunting.

The course on the Psalms by the dean of St. Paul's Cathedral, Los Angeles, the Very Rev. Harry Beal, was attended by the whole adult school, the young people going to the Rev. John S. Higgins for a conference on Problems of Youth. The archdeacon of Eastern Oregon, the Ven. J. Henry Thomas, led a class on Rural Social Conditions and what the Church can do to remedy them. Canon Graves of the Cathedral at Fresno, Calif., gave the course on Religious Pageantry which provided the dramatic production on the last evening of the school. Miss Edna Eastwood held two classes and several conferences daily on the subjects of Vacation Church Schools and Work Among the Isolated, assisted by Miss Charlotte L. Brown who gave a course for Church school teachers on the use of handwork in connection with Christian Nurture Lessons. The Rev. John S. Higgins of St. Luke's Church, Evanston, Ill., led another course in the use of Christian Nurture Materials in small Church schools.

A feature of the morning sessions was the daily lecture by the Bishop of Colorado, the Rt. Rev. Irving P. Johnson, D.D., on Preparation for Confirmation.

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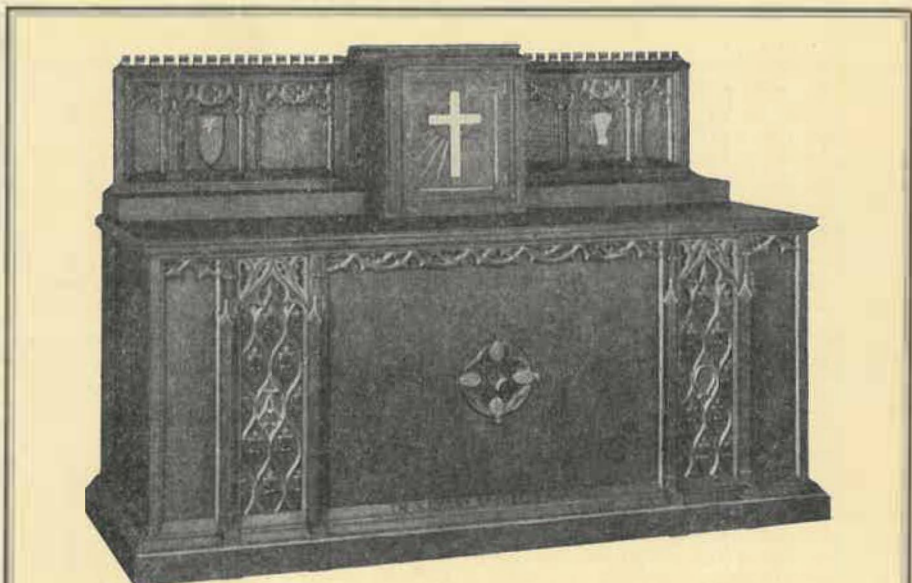
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the Transfiguration in the diocese of Sacramento on the western shores of the lake, when Bishop Jenkins preached.

Others attending the school besides those from Nevada and California included representatives from New York, Massachusetts, Michigan, Indiana, Illinois, Wisconsin, Colorado, and Oregon, and one visitor from England.



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**CONSECRATE MEMORIAL CHAPEL  
IN CAMDEN, ME., CHURCH**

CAMDEN, ME.—The Rt. Rev. Benjamin Brewster, D.D., Bishop of Maine, recently consecrated the chapel and furnishings of St. Thomas' Church, the Rev. Ralph H. Hayden, rector, in memory of William John Curtis, Jr., late of Camden and New York City. It is the gift of Mr. Curtis' mother, Mrs. Lena S. Curtis of Camden and New York.

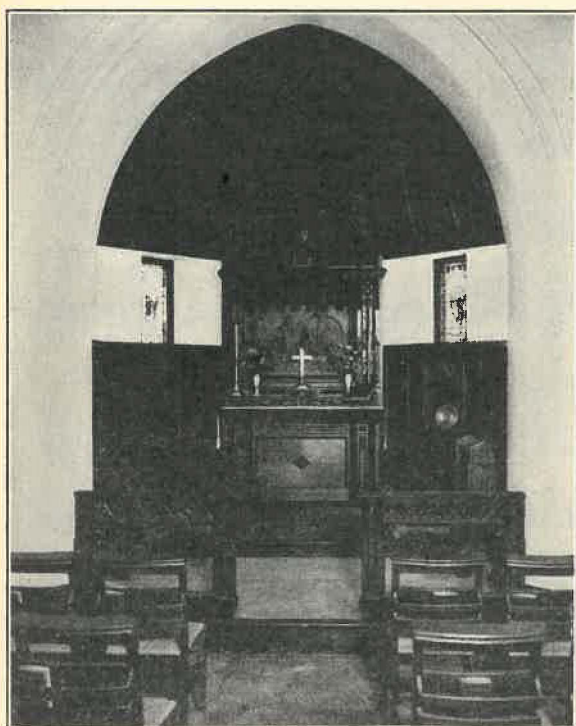
The altar and reredos are carved after the designs of the architect, E. Leander Higgins of Portland. In the reredos carved by Alois Lang, Christ Stilling the Waves is portrayed. Earle Sanborn of Boston designed and executed the windows of the sanctuary and nave of the chapel. Four

Birmingham, England. Dr. Brown maintains that his own utterances, which led to presentment, trial, and deposition, contained nothing more radical than these.

**OLD SAYBROOK, CONN., CHURCH  
CELEBRATES CENTENNIAL**

OLD SAYBROOK, CONN.—Sunday, August 16th, it was just one hundred years since the first Grace Church, this city, was consecrated by the Rt. Rev. T. C. Brownell, D.D., third Bishop of Connecticut.

The Rt. Rev. F. B. Howden, D.D., Bishop of New Mexico, celebrated Holy Communion at the 8 o'clock service; and at 10:30 the rector, the Rev. William Robin-



**MEMORIAL CHAPEL**  
The chapel and furnishings have been given in memory of William J. Curtis, Jr., by his mother.  
*Rockland Photo Studio.*

windows in the sanctuary of the chapel represent the four writers of the Gospels.

The completion of the chapel marks the last step in commemoration of the seventy-fifth anniversary of the parish. The old church and rectory have been sold, and a new plant in a new location has been erected representing an outlay of \$150,000. The new church, with its rectory and parish house, is now out of debt.

The parish is made up of local and summer residents, and in the period of building the communicant list has doubled, the Church school has increased from twelve members to seventy-seven, and a camp for young people's work has been acquired. The parish camp is now used by groups of young people from churches in Rockland, Hallowell, Augusta, and Belfast.

**BISHOP BROWN ASKS  
NEW HERESY TRIAL**

NEW YORK—William Montgomery Brown, once Bishop of the diocese of Arkansas, who was deposed for heresy at the General Convention of the Church held in New Orleans in October, 1925, is now appealing for reinstatement and restoration.

He maintains that there has been a growth in modernist belief since the time of his trial and that if a vote were now taken by the House of Bishops statements which were called heretical in 1925 would be passed as permissible in 1931.

Dr. Brown cites as a reason for this opinion the utterances of Dr. Barnes of

son, assisted by the Rev. J. H. deVries, D.D., a former rector of the parish, and the Rev. B. C. Chandler, rector of St. John's, Essex, celebrated. The congregation filled the church, there being more than 450 seated and many were unable to gain admittance.

The choir of the Chapel of the Incarnation, New York, sang, directed by the vicar, the Rev. N. M. Feringa, who also played the organ.

The rector told how the Church life in the parish started, when the rector of Essex in 1825 held services in a school house in Saybrook. In 1830 the first church was built and was consecrated August 16, 1831. The present building was erected in 1871. Mrs. Richard W. Hart, and her husband, Major Hart, gave the land on which the church stands and considerable money towards the erection of the present building. The Rev. Samuel Hart, D.D., baptized and confirmed in Grace Church, was a son of the couple. Dr. Hart was later professor at Trinity College, Hartford; custodian of the Book of Common Prayer; historiographer of the Church; and dean of Berkeley Divinity School.

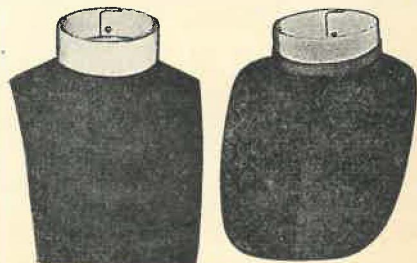
St. Mary's Chapel, Fenwick; St. John's Church, Essex; All Saints', Ivoryton; and the Saybrook Congregational Church united with Grace Church in its celebration.

To commemorate the centenary, the rector had undertaken a campaign to raise \$10,000 to augment the existing endowment fund, of which \$2,300 has been received.

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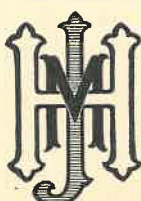
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**BISHOP DAVIS CONVALESCING**

BUFFALO, N. Y.—While the condition of the Rt. Rev. Cameron J. Davis, D.D., Coadjutor of the diocese, is much improved it is doubtful if he will be at the Convention in Denver. The Bishop is able to sit up in a chair each day but according to the advice of his physician, he is not to be burdened with any diocesan business as yet.

**HERALDIC ARMS FOR  
DIOCESE OF ALBANY**

ALBANY, N. Y.—By vote of the diocesan convention of Albany, the Bishop of the diocese, the Rt. Rev. G. Ashton Oldham, D.D., was appointed to have designed a suitable coat-of-arms for the diocesan seal. Acting on this commission, the Bishop has adopted the design of Pierre deC. laRose, an heraldic expert and an authority on ecclesiastical heraldry.



COAT OF ARMS

The arms consist of a red cross-moline on a silver field, with a beaver, in red, in the first (upper dexter) canton; and a mitre surmounting the shield. In designing the arms, Mr. laRose considered the first heraldry with any immediate personal connection, namely, that of the lords or patroons, to whom the Crown granted a great tract on which Fort Orange sprang up. To identify the coat more specifically with the see city, Albany, Mr. laRose placed the beaver in the first canton, Beaverwyck having been the town's early name.

To avoid infringement, Mr. laRose reversed the tinctures, the Van Rensselaer coat having a silver cross on a red field. The cross of the faith, in a Van Rensselaer form, with the "Beaverwyck" beaver, which is also on the Albany city arms, constitute emblems which in this form and coloring are germane to no other diocese in the world.

**BISHOP FURSE, OTIS SKINNER  
TO ATTEND VERMONT RALLY**

BURLINGTON, VT.—The annual diocesan rally will be held at Rock Point, Burlington, on Labor Day, with the Rt. Rev. Michael Furse, D.D., Bishop of St. Albans, as speaker. There will be a service in the out-door chapel in the morning and in the afternoon the program will include an address by Bishop Furse, and a reading by Otis Skinner. There will also be folk-dances and songs by the girls of the Church Mission of Help.

**ELECT NEW DEAN FOR  
BUFFALO CATHEDRAL**

BUFFALO, N. Y.—The Rev. Samuel Whitney Hale of Wilson, N. C., has been elected dean of St. Paul's Cathedral, Buffalo, in place of the Rt. Rev. Wyatt Brown, D.D. Fr. Hale was until about two years ago the priest in charge of the Alleghany County mission work in this diocese.

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### FLOOD REFUGEES CROWD BOONE COMPOUND

NEW YORK—The following cable dated Hankow; August 21st, has been received from Bishop Roots:

"St. Hilda's flooded, Boone Compound has thousand refugees. Disaster widespread. Central Government leading. All local forces cooperate in relief measures. Will need large help from abroad."

### GEARHART SUMMER SCHOOL CLOSES

PORTLAND, ORE.—Gearhart Summer School, of the diocese of Oregon, was concluded on the last day of July with a total enrolment of 69.

The faculty consisted of the Rt. Rev. A. W. Moulton, D.D., Bishop of Utah, who gave one course for the entire school on the Bible in Religious Education, and one for the clergy on *Is the Apostles' Creed Passé?* The Rev. F. B. Bartlett, secretary of the field department, gave a general course on the Church's Mis-



sion, and one on the study book for 1932. Miss Mabel Lee Cooper gave two courses in religious education. The Rev. Charles P. Otis, S.S.J.E., led a class in Church Symbolism, and also acted as chaplain. Dr. H. H. Powell, dean of the Church Divinity School of the Pacific, gave a course in the New Testament.

Efficient committee work insured a well balanced program of work, play, and rest. Working under the president of the school, the Rev. Jay Claud Black, were: Miss Hazel A. Morrison, registrar; Mrs. E. Apperson, hostess; Mrs. W. H. Leonard, caterer; the Rev. D. Vincent Gray, recreation; Mrs. C. B. Rowe, children; the Rev. C. H. L. Chandler, publicity; the Rev. E. W. Hughes and Mrs. William Jane, housing.

### RURAL RHODE ISLAND VIEWS BIBLE SCHOOL PAGEANT

PROVIDENCE, R. I.—Cars with New York, New Jersey, and Massachusetts license plates were parked Sunday, August 9th, with a group of Rhode Island automobiles in front of Austin Priory, a small church in the depths of rural Rhode Island with not even a crossroads in sight. Here a mass of people had gathered to view a pageant presented by the Vacation Bible School conducted by Deaconess Elizabeth Trask and Miss Elizabeth Guenther: The Burden Bearer. This outlying chapel is served by the diocesan missionary, the Rev. George N. Holcomb, and his wife, and is located on the farm of Senator Jesse H. Metcalf.

The theme of the pageant was the power of the Church through the ministry of the Church Year to lighten the burden of those who have lost faith in humanity and have no hope in God.

The Bible school, which was held through July and the early part of August four afternoons a week, met at Arcadia Inn, the summer home of John Krus of New York. And with the assistance of an old Ford, Deaconess Trask picked up two loads of ten to fifteen children daily on the highways in order to keep the school alive.

The deaconess and Miss Guenther, the associate, this year were assisted by Miss Nancy Chamberlain of Scranton, Pa., who is soon to take up regular rural work at Dante, Va.

### BISHOP FREEMAN ON SESQUICENTENNIAL PROGRAM

RICHMOND, VA.—The Rt. Rev. James E. Freeman, D.D., Bishop of Washington, has accepted the invitation of the Yorktown Sesquicentennial Association to lead the religious services on Sunday, October 18th, at Yorktown, in connection with the sesquicentennial celebration to be held there October 16th to 19th, commemorating the surrender of Cornwallis to George Washington and the allied French and American forces. This announcement has

GEARHART  
SUMMER  
SCHOOL,  
1931

been corroborated by the Rev. Dr. W. A. R. Goodwin, of Williamsburg, president of the association in charge of the program of activities.

The day has been officially designated as God and Nation Day, and prominent clergymen from Virginia and other states will join Bishop Freeman in the religious services. The churches of the nation have been asked to hold special commemorative services on that day, and many military and patriotic organizations are expected to attend the religious exercises.

The day's program at Yorktown will include religious services on the Surrender Field, both morning and night, a reception to distinguished guests, visiting clergy, and officers of patriotic societies, music by massed choirs and bands, sight-seeing tours, and inspection of French and American men-of-war in the York River.

### NEW COMMUNITY CENTER FOR EAST ST. LOUIS, ILL.

EAST ST. LOUIS, ILL.—Ground has been broken and the foundation already laid for the new community center and parish house for St. Paul's Church, East St. Louis. The building when completed will cost in the neighborhood of \$85,000, and has been made possible through the grant of the National Council of \$30,000 out of undesignated legacies and the raising of the balance under leadership of the rector, the Rev. Raymond M. Gunn.

East St. Louis has a population of nearly 100,000 people, and there is no Y. M. C. A. So it is expected that the new St. Paul's building will fill a long-felt need.

Fr. Gunn will have with him as an associate Robert A. Martin, who has been a student of Western Theological Seminary.

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**LATTA GRISWOLD, PRIEST**

LENOX, MASS.—Following a paralytic stroke while on a tour of Scotland with his mother and a friend, the Rev. Latta Griswold, rector of Trinity Church, Lenox, died in a hospital in Edinburgh, at the age of 55.

Fr. Griswold, who besides being rector of Trinity was an author of note, was born in Lancaster, Ohio, February 4, 1876, the son of Samuel G. V. Griswold and Katharine Latta Griswold. Receiving his preparatory education in 1901 at Princeton, he entered Princeton Theological Seminary in 1902 and the General Theological Seminary in 1904. Following his graduation in 1905 he was ordained a deacon by Bishop Scarborough and assigned to work as assistant at Trinity Church, Newport, R. I. In 1906 he was advanced to the priesthood by Bishop McVickar and secured the position of master at St. George's School, Newport.

From 1915 to 1917 Fr. Griswold served in several New York churches. Since then he had made his home in Lenox. In 1926 he founded the Lenox School, of which Nathaniel Noble, his companion on tour, was a master. He was a deputy to General Conventions of 1925 and 1928 and since 1928 had been an honorary canon of Christ Church Cathedral, Springfield.

Among the recent works of Fr. Griswold are *Values of Catholic Faith*, *The Middle Way*, and *The Teaching of the Prayer Book*. He also wrote a series of books for boys, published some years ago.

**WILLIAM H. VAN ALLEN, PRIEST**

BOSTON—The Rev. Dr. William Harman van Allen died in Munich, Germany, Sunday [August 23d]. Newspapers brought news of passing of this powerful preacher and influential Churchman who has been an inmate of a hospital in Munich ever since he suffered a paralytic stroke when traveling from Florence, Italy, to Munich a year ago. He was 61 years of age and until his resignation in 1929 had been rector of Church of the Advent for twenty-seven years.

Dr. van Allen died shortly after midnight at Schwabinger, Munich, where he had been undergoing treatment since April. While visiting in Florence, Italy, early last year, he fell on the steps of a church and injured a knee. He recovered sufficiently to continue on his way to Munich but on the journey suffered a stroke which paralyzed his right side. Since then he was never able to leave his bed at the Munich hospital.

"Presbyter Ignotus," as he was known to readers of Blue Monday Musings, a department discontinued in THE LIVING CHURCH when the author left for Europe, resigned the pastorate of the Church of the Advent because of failing health. He was born in Cameron, Steuben County, N. Y., the son of Daniel D. and Frances Jane Holland van Allen, on February 16, 1870. Having an academic turn of mind, before the age of 30 he had received several degrees. Ordained a deacon by Bishop Huntington in 1894 Dr. van Allen became secretary to the Bishop and was made a priest two years later. Following this

he was lecturer, tutor, editorial writer, and author before becoming rector of Church of the Epiphany at Trumansburg, N. Y. In 1902 he accepted the rectorship of Church of the Advent at Boston.

He was author of several well known books, among them being *Travel Pictures*, *The Faith Once For All Delivered*, and *The Place of the Priesthood*.

**GEORGE FREDERICK BACHMANN**


NEW YORK—George Frederick Bachmann, who for the past twenty-eight years had been associated with Thomas Nelson and Sons, Bible publishers, died following but a few days' illness, on Sunday, August 2d. On the preceding Wednesday he had been stricken in his office and was removed to his home where he lapsed into a coma, never gaining consciousness. His wife and a son, Frederick J. Bachman, survive him.

Mr. Bachmann was well known in his

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capacity. When fourteen years old he went to work for the old E. & J. B. Young Co., and when this company merged with the Nelson Bible House he went with it, still holding his territory in New York and New England. In later years he shifted to the middle-west states where, by his personality and goodwill, he built up a voluminous business. He had been a personal friend through three generations of the Morehouse Publishing Co. Publishers throughout the country will miss him.

#### WARREN JAY FLICK

RENO, NEV.—Warren Jay Flick, warden of the Church of the Nativity, Lovelock, died suddenly August 2d at the age of 69. Mr. Flick had been overcome by the heat and was apparently recovering when pneumonia set in and death followed shortly. On August 4th the services of the Church were read by the Bishop of the diocese, the Rt. Rev. Thomas Jenkins, D.D., after which the body was accompanied to Wilkes-Barre, Pa., where burial took place.

Mr. Flick was a delegate to General Convention in 1928 and having been reelected was planning to attend the meeting in Denver this fall.

He is survived by his widow, Dixie Lee Flick.

#### ELIJAH JAMES LORING

BOSTON—Elijah James Loring, brother of Miss Abby R. Loring who died last January, died in Boston on August 12th at the age of 76 years. On account of long years of invalidism, he lived the life of a recluse at his home in a residential hotel, and he was so ill at the time of his sister's death that it was kept from him for some time. He was born in Weston, July 3, 1855, the son of Josiah Quincy Loring and Christina W. Renton. Funeral services were held on August 14th and interment was in Mount Auburn Cemetery.

#### HOLD TENTH ANNIVERSARY OF DU BOSE SCHOOL

MONTEAGLE, TENN.—On August 4th the alumni association of the DuBose Memorial School gathered at Monteagle for a three days' celebration to honor the tenth anniversary of the school.

The Rev. Dargon Butt, president of the association, opened the meeting by introducing the dean of the school, Dr. A. G. Richards. In his address the Rev. Mr. Butt expressed the hope that DuBose would take the lead in the development of the rural work of the Church and training men for that field.

The Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee, presided at the luncheon on August 6th. The Rt. Rev. Charles B. Colmore, D.D., Bishop of Porto Rico, and the Rt. Rev. John D. Wing, D.D., Coadjutor of South Florida, spoke of the accomplishments of the men who are now in the field. The Rt. Rev. William G. McDowell, D.D., Bishop of Alabama, gave the closing address.

New officers elected for the next triennium included the Rev. Messrs. Peter M. Dennis, president; Claudius Shelton, vice-president; Gerald H. Catlin, secretary-treasurer; and the Rev. Foster Whitney and James Chilton, members of the executive committee.

The association has assumed the responsibility of raising \$10,000 as an endowment to provide two scholarships for the school.

#### NEWS IN BRIEF

COLORADO—Memorial services for Otto Mears, a Colorado pioneer and builder of railroads and highways, were held in St. John's Church, Silverton, by the Rt. Rev. Fred Ingley, D.D., Coadjutor of the diocese, on August 17th. The greatest achievement of Mr. Mears was the building of the million dollar highway, a road of twenty-four miles through a section of the Rockies, and connecting the towns of Ouray and Silverton. The Bishop was assisted by the Rev. John S. Foster and the Rev. Samuel McPhetres, priests-in-charge at Ouray and Silverton.

CONNECTICUT—The fourteenth annual pastors' conference for clergymen of all denominations in the Connecticut valley, including Western Massachusetts, will be held under the auspices of the Pastoral Union of Connecticut and the Hartford Seminary Foundation on Tuesday and Wednesday, September 15th and 16th, in Hartranft Hall of the Hartford Theological Seminary. Three sessions will be held on Tuesday, and two on Wednesday. Lodging without charge will be provided up to the dormitory capacity for those who apply in advance. The conference is in charge of a committee consisting of Prof. W. D. Barnes, the Rev. Messrs. W. S. Archibald, Harold Brennan, I. Benedict, and Prof. C. S. Thayer, who is secretary to the committee.

MINNESOTA—At a recent special morning service the Rev. F. D. Butler, rector of the Church of St. John the Evangelist, St. Paul, blessed and dedicated the new altar, reredos, and credence table. The altar was given in memory of Mrs. Caroline Humbird by her daughter, Mrs. Paul N. Myers. Mrs. Humbird was for many years a member of St. John's parish and it was she, with other members of her family, who gave the property upon which the present parish house stands.

PHILIPPINE ISLANDS—The Rev. F. C. Wilner of Easter School, Bagulo, has received from the Rev. H. Percy Silver, D.D., rector of the Church of the Incarnation, New York City, a complete portable altar with sacred vessels and all accessories, for use in the outstation work, where services are regularly held but where there are no chapels.—Brent school, Bagulo, recently had as dinner guests of the headmaster, Harold C. Amos, Governor-General Davis and his daughter, Miss Cynthia Davis, together with Vice Governor and Mrs. Butte. Governor Davis presented to the boys of the school the athletic insignia won in basket ball, baseball, and gymnastic events.—Early in July the Rev. and Mrs. Charles H. Walkley, D.D., of Grace Church, Orange, N. J., passed through Manila, and presented to the Cathedral of St. Mary and St. John, a new Prayer Book, the gift of the Young People's Fellowship of Grace Church, in memory of Mr. Walkley's father, an army chaplain during the early days of the American occupation in the Philippines. The Prayer Book was dedicated by the Cathedral rector, the Rev. R. Malcolm Ward. In the congregation were four members of the diocese of Newark, N. J.—The men of Talalang, an outstation of the Balbasang Mission in the mountain district of the Islands, are donating the roof of a new chapel in Talalang. The chapel is to be called St. Margaret's, in commemoration of the girls of St. Margaret's School, Tokyo, whose Christmas offering is making its erection possible.

WESTERN NEW YORK—Miss Marjorie Hibbard, who has been the parish worker at the Church of the Ascension, Rochester, has accepted a position in the diocese of New York and will begin her new work the 15th of September.—The annual Church dinner at the conference at Chautauqua was held August 10th. The attendance was larger than in any other year. The Rt. Rev. Walter H. Overs, Ph.D., was toastmaster. The speaker was the Very Rev. Francis Blodgett, D.D., of Erie, and Frederick Langford of the choir of St. Mary the Virgin, New York, sang. The arrangements were in charge of the Rev. Charles Campbell of Fredonia.

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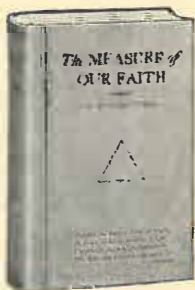
The eyes of Churchmen will soon be centered upon the opening service of General Convention in Denver, September 16th.

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