

The Living Church



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AT THE SIGN OF THE LION

The weather vane on the Bargello tower, Florence, Italy, and a view of the Cathedral of Santa Maria del Fiore, the Campanile, and the Baptistery.

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The Living Church

Established 1878

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 REV. WILLIAM H. DUNPHY.....Literary Editor
 CLINTON ROGERS WOODRUFF...Social Service Editor
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Church Calendar



AUGUST

- 21. Thirteenth Sunday after Trinity.
- 24. Wednesday. S. Bartholomew.
- 28. Fourteenth Sunday after Trinity.
- 31. Wednesday.

SEPTEMBER

- 1. Thursday.
- 4. Fifteenth Sunday after Trinity.
- 11. Sixteenth Sunday after Trinity.
- 18. Seventeenth Sunday after Trinity.
- 21. Wednesday. St. Matthew. Ember Day.
- 23, 24. Ember Days.
- 25. Eighteenth Sunday after Trinity.
- 29. Thursday. St. Michael and All Angels.
- 30. Friday.

CALENDAR OF COMING EVENTS

AUGUST

- 21. Northern New England School of Religious Education at Durham, N. H.
- 28. Camp Morrison, Clear Lake, Iowa, Church Workers' Conference.

SEPTEMBER

- 2. Young People's Fellowship at Evergreen, Colo.
- Young People's Conference at Camp Morrison, Clear Lake, Ia.
- 5. Priests' Institute at Kent, Conn.
- 10. Newark Teaching Mission for Laymen at Delaware.
- 12. Regional Conference on Rural and Social Work at Manlius School.
- Newark Teaching Mission for Clergy at Delaware.
- 14. Diocesan Clergy Conference, Versailles, Ky.
- 15. Newark Teaching Mission for Women at Orange.
- 16. Diocesan Laymen's Conference, Versailles, Ky.
- 27. Annual Meeting of the Province of the Northwest at Casper, Wyo.
- Annual Conference of Connecticut clergy at Choate School.

CATHOLIC CONGRESS CYCLE OF PRAYER

AUGUST

- 29. St. Mary's, Northfield, Vt.
- 30. Sisters of the Holy Nativity, Bay Shore, L. I., N. Y.
- 31. Grace, Baldwinsville, N. Y.

SEPTEMBER

- 1. St. Paul's, Hartford, Conn.
- 2. Trinity, Santa Barbara, Calif.
- St. James', Washington, D. C.
- 3. St. Elizabeth's, Philadelphia, Pa.

CORRESPONDENCE

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

The St. Louis Affair

TO THE EDITOR: In your editorial of July 16th you ask: "Is the reverend gentleman who officiated at a Lord's Supper in St. Louis Cathedral, in connection with the Church Unity Conference, a Catholic priest?"

You later state: "If he is like most of the Protestant ministers of our acquaintance, he would be (even more) emphatic in his personal repudiation of any such character."

My impression is, that what Protestant ministers deny being is a certain conception of what a priest is, rather than the thing. In fact many of them are asserting that they are priests in the true New Testament sense.

A Presbyterian minister, for instance, claims that he is a presbyter in valid succession to the New Testament presbyter, with all the latter's rights, privileges, and authority. Among these is the privilege, right, and authority to celebrate the Lord's Supper, and thus carry out in full particulars the command of Our Lord. What Our Lord intended to be done he does in celebrating, and the Lord's Supper is just what Our Lord intended it should be, in act and effect.

The Presbyterian minister's intention is the same as ours, and as for claims, he probably would agree that his act in celebrating is not only individual but that of the Church Universal.

(Rev.) UPTON H. GIBBS.

Washougal, Wash.

Open Communion

TO THE EDITOR: The Churches are aroused to the sin of division. Their enthusiasm for unity is prompting some to ignore more essential factors in the Christian religion.

Those who do not believe the creeds are persuaded that doctrines and dogmas are non-essential. They forget that on that platform Herod and Pilate were made friends.

Others are now urging inter-communion as a next step to illustrate our unity. Let us face the facts.

Most of the denominations in America have changed the elements that Christ appointed. Most of them also are enthusiasts for extempore prayer, to whom the use of Our Lord's words in the Institution are a matter of indifference. Many are now teaching that Baptism is a matter of indifference and should be left to individual preference. They would not be so narrow as to make any requirements for admission to the Communion other than the individual judgment. The responsibility of the Church to administer discipline for the protection of her standards and essentials seems to be ignored or entirely swept aside. Mortal sin, open and notorious evil livers, unbelievers, unbaptized, are all alike welcomed to the Lord's Table. They must be their own judges.

And of course lastly the ministry is a matter of utter indifference. They do not believe in apostolic succession. There is and can be no authority or responsibility inherent in the Christian ministry for that which they are set apart and sent forth to minister. Let us be honest and face the facts. These are the conditions of Open Communion. To this proposal the world conference gave an overwhelming negative. Our fellow

Christians abroad are not as loose thinkers or inconsistent actors as many in America. Much publicity and propaganda must not blind our eyes to the truth.

But the skirts of the Episcopal Church are not clean. We have touched the unhallowed thing. Two of our bishops have joined in such an unholy service. It is further reported that four bishops and six professors from one of our theological schools have joined in signing a declaration of approval. We are in the midst of a situation that arouses the controversy of Kikuyu in a more aggravated form. The Bishop of Zanzibar, the saintly and heroic Weston, threw himself into the breach. He aroused the Church to the seriousness of that situation. Bishop Gore endorsed his stand and said: "To accept a non-Episcopal ministry is an act of explicit rebellion against the authority of the ancient and undivided Church than which there can be no rebellion more complete." And what he had said at an earlier time he reaffirmed that "the Anglican communion would certainly be rent in twain on the day on which any non-episcopally ordained minister was formally allowed within our communion to celebrate the Eucharist. Those who most resent that so it should be have not been able to deny that so it is."

That way does not lie unity.

New York. (Rev.) B. TALBOT ROGERS.

Names of Dioceses

TO THE EDITOR: One of your correspondents has been objecting to the new diocese of Rochester being so named on the ground that there is no precedent for two Anglican dioceses bearing the same title. But in this I am sure he is mistaken.

There is a diocese of Newcastle in England—sometimes called Newcastle-on-Tyne—and there is a diocese of Newcastle in Australia.

Your latest correspondent, Mr. Macomb, is also mistaken in supposing that no Anglican diocese bears the name of a county. As a matter of fact there are several such in the British Isles and I think there are a few elsewhere.

W. E. ENMAN.
 Charlottetown, P. E. I.

Community Canning

TO THE EDITOR: May I call attention through your columns to a great service which can be rendered to families of the unemployed this summer by making church kitchens available for canning. The Women's Missionary Societies can organize and direct the work. Farmers, the owners of estates, and state departments of agriculture will be glad to contribute fruits and vegetables. Contributions of jars and sugar can be obtained, and thousands of families enabled to lay up food against next winter's needs. At Morgantown, W. Va., which I visited recently, 6,000 quarts of apples, apple butter, and tomatoes were canned, and over two hundred bushels of apples were dried in the community canning kitchens which were made available by the various churches in Morgantown.

New York. JAMES MYERS.
 Industrial Secretary,
 Federal Council of Churches.

The Future Life

TO THE EDITOR: It has always appeared strange to me to hear it affirmed—even by members of the clergy—that there are no words in the Old Testament indicative of a belief in a future life. Surely David's utterance (II Samuel 12:23), pronounced immediately after his son's death "I shall go to him, but he shall not return to me" would show the certainty of such a belief.

Job's words (R. V. 19:26-27), "Though this body be destroyed, yet shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another," show belief in the continuity of existence; while in Ecclesiastes 12:7 there is the positive assurance: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."

The psalms are also full of allusions to the after life, as, for instance: in Psalm 73:24 we find: "Thou shalt guide me with thy counsel, and afterward receive me to glory"; and in Psalm 17:15, "I shall be satisfied, when I awake, with thy likeness"; and again in Psalm 116:15 we read: "Precious in the sight of the Lord is the death of his saints." How could the death of the saints be precious in the sight of the Lord unless they were to attain to greater glory thereby? And yet a clergyman once assured me that there was nothing in the psalms that would point to any belief in a future life.

If there is any other meaning to these words I should be interested to know what it is.

SOPHIE RADFORD DE MEISSNER.
Washington, D. C.

St. Matthew 11:5

TO THE EDITOR: A "lost miracle" will be found in St. Matthew 11:5. There Our Blessed Lord makes the climax of all His miracles: "the poor have the gospel preached to them." And this is the only miracle which "gave offense." It started Him toward Mt. Calvary when, in the interest of the poor, He first cleansed the Temple. His gospel was not only a future heaven, but a reclaimed earth. Witness the present tense of the Lord's Prayer.

Was it not a miracle for Jesus to combat and correct the stubborn error that financial prosperity is a mark of God's favor? And that error still survives. It will therefore be the Church's greatest asset today to work this self-same miracle. Preaching the gospel to the poor will crowd our churches. And the rich who "shall not be offended" will be blessed.

It is mockery to preach a future heaven while the "wolf at the door" has actually broken into millions of homes. Jesus intends this earth to be a Paradise regained. But the Church is busying itself with theoretic theology. God is waiting for us to employ this greatest of miracles as the means of promoting a grand revival of religion and a constructive revolution in the State.

(Rev.) JAMES L. SMILEY,
Secretary, "Soldiers of Christ."
Annapolis, Md.

To the Unemployed

TO THE EDITOR: During these distressing times would it not be a great encouragement to our bishops and our rectors if every unemployed person would offer their services, limited, of course, according to leisure and ability.

Many of us can no longer give as much money as formerly but everyone can give consecrated service which is of more value as it creates interest in the work.

Chicago. ROSA B. GREENE.

Clerical Changes

APPOINTMENTS ACCEPTED

HALL, REV. PERCY G., rector of St. Paul's Church (Aramingo), Philadelphia; to be rector of St. Martin's Church, Oak Lane, Philadelphia. Address, Tenth St. and Oak Lane Ave., Philadelphia.

HOLDER, REV. OSCAR E., recently ordained deacon; to be in charge of St. Philip's Church, Jacksonville, and Emmanuel Mission, St. Nicholas, Fla. Address, 321 W. Union St., Jacksonville, Fla., August 1st.

HOWELL, REV. NORMAN S., formerly priest-in-charge of St. Saviour's Church, Akita, Japan (Toh.); to be rector of St. John's Church, Camden, N. J. Address, 525 Royden St., Camden. September 11th.

SANCHEZ, REV. SHIRLEY G., formerly vicar of St. Augustine's Mission, Fort Smith, Ark.; has become vicar of St. Thomas' Church, Tulsa, Okla. Address, 405 N. Detroit St., Tulsa.

SUMMER ACTIVITY

WOOD, REV. GEORGE, rector of St. Paul's Church, Sisterville, W. Va.; to be in charge of Trinity Church, Parkersburg, W. Va., until September 4th.

ORDINATIONS

PRIEST

LOS ANGELES—On July 31st in St. Paul's Cathedral, Los Angeles, the Rev. DONALD JAMES CAMPBELL was advanced to the priesthood by the Bishop, the Rt. Rev. Bertrand Stevens, D.D.

The candidate was presented by the dean, the Very Rev. Harry Beal, D.D., who also preached the sermon; the Rev. Erasmus J. H. VanDeerlin, D.D., canon of the Cathedral, read the litany; the Rev. Percy Steed, of the diocese of Jamaica, B. W. I., was epistoler; and the Rev. Schuyler Pratt, registrar of the Church Divinity School of the Pacific, was the gospeler. Others assisting were the Rev. Charles H. Long, Zion Church, Philadelphia, and the Rev. Wesley A. Havermale, recently returned from archeological work with Dr. Bade in Palestine.

Mr. Campbell is to be assistant at the Cathedral, with address at 615 South Figueroa St.

DEACON

SOUTH DAKOTA—On the Feast of the Transfiguration, in the Chapel of the Transfiguration, Camp Remington, Black Hills, Bishop Roberts ordained to the diaconate HENRY T. PREAD. The Rev. E. F. Siegfried presented the candidate. Bishop Roberts preached the sermon.

Classified

ANNOUNCEMENTS

Died

GRIFFON—ROSEMARY, infant daughter of the Rev. and Mrs. R. B. Griffon, passed away at Mercer Hospital, Trenton, N. J., August 9th.

JACKSON—MARY LOUISE, age 17, Central high school class of 1933. Daughter of Dean and Mrs. Charles E. Jackson. Died at Keene Valley, N. Y., Wednesday, August 10th. Funeral service at Mount Auburn Chapel, Cambridge, Mass., Friday afternoon. Memorial service later at St. Mark's Pro-Cathedral, Grand Rapids, Mich.

MANN—Died at her home in Pittsburgh, August 1, 1932, NELLIE G. K. MANN, wife of the Bishop of Pittsburgh.

Caution

MORGAN—Caution is suggested in dealing with a man giving the name of THEODORE MORGAN, giving the name of the Rev. Samuel M. Dorrance, rector of St. Ann's Church, Brooklyn, N. Y., as reference in soliciting funds. Last heard from at Battle Creek, Mich. Further information from Rev. S. M. Dorrance, Noroton, Conn.

(Continued on page 385)

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EDITORIALS & COMMENTS

Authority in the Church

A SINCERE, loyal, well-educated layman asks: "Where can a Catholic-minded Christian look for authority in matters of faith?"

"For a period of nearly fifty years," writes this inquirer, "I have been a loyal communicant of the Episcopal faith, but I am fast reaching the stage when my faith in the organization of our communion is being shaken. . . . When the bishops of the Church do things contrary to one another, how can a humble layman conform to the Church's teaching? Where do we stand? Is our Church Catholic in practice and principle or are we Protestants, governed by the individual conscience?"

Or, as another layman puts it:

"We in the Episcopal Church have some of the most beautiful Church buildings in the world, and there is no service under heaven that is more beautiful and solemn than ours; it takes you out of this world and sets you at the feet of Christ in supreme bliss. Having all of this, why can we not have the authority that will cement us together and give to us that dominating place in the world that is rightly ours?"

The question of authority in religious faith is one that has always puzzled mankind. Every religion of which we know has witnessed the performance of the same drama: the craving for authority and the rebellion against authority. These two elements are indelibly imprinted in the human mind. How many times did the Israelites hear their prophets speak to them with the voice of divine authority, and how many times did they deliberately disregard that voice? Is not the very same drama repeated on every page of history, and is it not being re-enacted today? The players are different, but the script remains.

What do we mean by authority in matters religious? Merely a source of information? That would seem to be the traditional Protestant conception, crystallized in an infallible Bible. But modern research has shown that the Bible is not the repository of petrified religious dogma—the ortho-phonic recording, as it were, of the divine messages beginning "Thus saith the Lord"—but is rather a much more precious and important thing, the testament of man's groping toward God and of God's quest for the fellowship of man throughout the ages. All truth may, indeed, be found in the pages of Holy

Scripture; but it is a growing, increasing, developing, expanding, maturing truth, not a fossilized, static body of precepts and piety.

Do we mean by authority a living voice from heaven, using the throat and tongue and vocal chords of a human being, called by God in a peculiar manner to merge his own personality into an impersonal and infallible vicariate of Christ? To lovers of spiritual and intellectual liberty such a conception of authority is repugnant and unacceptable.

MUST we have any authority? Is not one man's guess as good as another's? Certainly—if religion is a matter of guessing. But fortunately, or rather providentially, it is not.

God has chosen to reveal Himself to man. He has done so in many ways, as the thoughtful historian, the archeologist, the chemist, the physician, the mystic, and the saint can all testify. But chiefly He has revealed Himself by the birth, life, death, resurrection, and triumphal ascension of His own Son. Nor did He end the revelation with those events, limited by space and time. When Our Lord returned to His heavenly throne, He left behind Him a little band of followers, in whose lives were enshrined the eternal truths that He had come to proclaim; and He sent the Holy Spirit to break the bonds of time and space, and, through His Holy Catholic Church, to perpetuate and continue His sacrifice even to the end of the world.

And so we look for authority, not simply to a book or to a human individual, and certainly not to a body of canons enacted by fallible men, but to Jesus Christ Himself—and that authority is expressed to us in Holy Scripture as interpreted by the Holy Catholic Church. The Church is truly Christ's Body—loyalty to the Church is loyalty to Christ.

Is the Church, then, infallible? And if so, how are we to identify the true Church? Volumes have been written on that subject, but it is not our object to discuss it here and now. Rather let us accept the Lambeth description of the Church as "a common life resting upon a common faith, common sacraments, and a common allegiance to an Unseen Head,"

and agree that our own Church is "an incident in the history of the Church Universal" (*Lambeth Conference Report, 1930*, p. 153). Viewed in this light, we gain a broad perspective of the Catholic Church down through the ages that makes many of the petty arguments and bickerings among Christians and Churchmen sink into insignificance.

ARE WE to give up our faith and loyalty to the Church because some of its bishops and priests differ with one another? If the Churchmen of former ages had been such weaklings, we should never have heard of the Catholic Church, except as a passing incident in the history of the Roman Empire. For bishops have always disagreed with one another—Bishop Peter and Bishop Paul were poles apart in some of their fundamental conceptions of missionary ideals and methods. History is full of the records of differences among the leaders of the Church—yes, and of weakness and worldliness, doubt and denial among them too; but the Catholic Church has gone steadily on its way, and the gates of hell have not prevailed against it, nor will they.

The Church is like a mighty river, sometimes flowing majestically, sometimes tumbling impetuously, sometimes eddying confusingly, but always moving onward to the sea of eternal truth. We are traveling that river, and our boat—sometimes a very frail one—is faith. There are times when the current is very swift and we have to watch sharply and steer courageously, lest our craft be dashed to pieces on the rocks. There are times when we find ourselves in such placid waters that we are tempted to rest on our oars and abandon our quest for the sea. There are many, many times when we find ourselves buffeted among conflicting eddies so that if we confine our vision to the waters immediately surrounding us and forget the broad perspective we are likely to be stranded or wrecked on some backwater far from the main current.

WE cannot settle this question of authority by a simple appeal to an infallible book or an infallible Vicar of Christ. We find it only in the doctrines and ideals of the Holy Catholic Church. What are these doctrines and ideals? We answer in the words of Lambeth:

"We hold the Catholic faith in its entirety: that is to say, the truth of Christ, contained in Holy Scripture; stated in the Apostles' and Nicene Creeds; expressed in the sacraments of the Gospel and the rites of the Primitive Church as set forth in the Book of Common Prayer with its various local adaptations; and safeguarded by the historic threefold Order of the Ministry."

And the ideals are

"the ideals of the Church of Christ. Prominent among them are an open Bible, a pastoral priesthood, a common worship, a standard of conduct consistent with that worship, and a fearless love of truth."

This is the authority for our Faith and our Life: Jesus Christ our Lord, and His Body, the Holy Catholic Church.

WE WISH to call attention to the splendid pastoral letter of the Japanese House of Bishops, summarized in our news columns. It strikes us as an exceptionally timely, able, and valuable document.

Two passages seem to us especially noteworthy. The first is the emphasis on the unique ability of the Anglican Church "to combine in our one fellowship the traditional Faith and Order of the Catholic Church with that immediacy of approach to God through Christ to which the Evangelical

Churches bear witness, and also to combine freedom of intellectual enquiry with strict and passionate adherence to the fundamental truths of historic Christianity." That is one of the most concise and accurate statements of the genius of the Anglican communion that we have seen for some time.

The second notable passage is that on Christian unity, in which the bishops of the Japanese Church recognize that our differences with other Christian Churches are "not matters of sentiment or mere opinion" but rather "are fundamental and grave," and reaffirm the Lambeth principle that "inter-communion should be the goal rather than a means to the restoration of unity."

The Churches of Japan and China have boundless possibilities before them. Perhaps in the providence of God it may some day be their lot to bring the dynamic West and the changing East into a new understanding that shall prove the fallacy of the belief that "never the twain shall meet." We pray that abundant leadership and valiant discipleship may be lavished upon them.

THE POWER OF LAY EVANGELISM and the far-reaching influence of a simple Christian life are shown by a news item in the Roman Catholic press. Yuriko, a little Japanese girl in Seattle, became a Christian while attending a mission school. Then her family moved to a country district in California where there was no church or parochial school ministering to the Japanese community.

An Example of Lay Evangelism

Undismayed, she went around among the Oriental children in the public school speaking of Our Lord and His love for children. Soon she had a little group of eighteen to whom she told what she knew of the Gospel story, and at her request the diocesan authorities sent a catechist to continue Yuriko's instructions and prepare the group for confirmation. Those who feel that Church extension is the business of the clergy only may learn something from the example of this Japanese youngster.

ANSWERS TO CORRESPONDENTS

G. M. B.—Replying to your inquiry, (1) reference to the Church's work in Jerusalem will be found on page 120 in the *Living Church Annual*. (2) The revival of the order of deaconesses is by no means a setting up of an order of the ministry on a parity with the threefold ministry spoken of in the Preface to the Ordinal. An ancient status and work in the Catholic Church, the Diaconate—as then, so now—fulfils a needed function in the work of the Body of Christ. Of course, neither Lambeth nor General Convention can "create" an order of the ministry. Either can, however, revive a manner of life and of dedication which may seem demanded by the exigencies of spiritual conditions. Hence the action taken by General Convention. Deaconesses have long been in existence in our branch of the Church. General Convention in authorizing and recognizing their status did not go beyond its own inherent powers.

SLEEPING CHRIST

THE moon lights up His weary form
Stretched in a field for rest;
The fox sleeps deep within his lair,
The birds within their nest.

All creatures have a place to sleep,
The babe its mother's arms;
Cattle and ox are safely stalled
Within the sheltering barns.

Only the Son of Man must seek
A place to lay His head,
While all the world lies sleeping
In nest and barn and bed.

EVANGELINE C. COZZENS.

THE BOY JOE*

BY SUSIE AIKEN WINOLD

JOE SCHILASKY was walking backward as he left school, because by so doing he could still be on his homeward way, yet watch the boys in the lot across the street in their game of "kick-ball." "Gee, it must be great to have time to play football and kick-ball—to get one's lungs full of good air—to run and outrun the other fellows—well, what's the use!" Thus thought Joe. A boy in the lot hailed him, "Joe, oh, Joe, come on over and play." But Joe called back, "Can't." "Why not?" "Tags," replied Joe. He wondered as he faced about, for he had come to the street crossing, if those boys too had to work on tags or any of the other things families did work on.

Joe's father had once had steady work, but it was for the Gas Company, which often meant that for whole days he stood in puddles of water or in the wet earth, till his rheumatism grew so acute he had to be taken to the hospital, where he still remained. This left his family of five to share in the effort to keep that lean, four-footed, hungry animal, the wolf, from stepping over their door sill.

Joe wanted to play; he did not love tags, but Joe *did* love his little sister Rose and his mother had made it so plain to them all that to keep Rose well, to keep a home for them all and to help pay on the father's hospital bill, *all must work*.

So, thinking of these things, Joe hastened his steps till he burst into the front room of his home, rushed to the sink, washed his hands, then silently took up his share of the work his mother and two brothers were already doing at the center table. From 4 to 6 in the afternoon, just the time a normal boy wants to play, and from 7 to 9 in the evening, for six days in the week, with two extra hours on Saturday mornings, these boys helped their mother do the "home work" which could be procured from a shop in the town of S—, where they lived.

On the table stood a large box filled with tiny bits of string, another box held price tags, thousands of them. The string had to be doubled, the loop put through the tiny hole in the top of the tag, the ends slipped through the loop and tied in a hard knot, to keep them from slipping. Again and again and over and over this had to be done. Joe tied the strings, while his younger brother stacked them when finished, into piles of twenty-five. Then the mother counted them to make sure, and again tied them into piles of twenty-five, so they would not fall apart and could be easily examined by the inspector, then placed them neatly in a carton, ready for returning to the shop.

This work is not seasonal, it may be procured nearly all the year round though if an unusually large number of families apply for the work, it lessens the opportunities for other families.

Joe knew some other boys who worked on different kinds of tags, they were strung on wire, and the wire had to be twisted twice, which made the fingers sore and often cut into the flesh, while other tags, like the express and baggage tags, had all to be kept in consecutive order, because they were numbered. So Joe was glad, as he mechanically strung his tags, that he worked on the easier kind, since work he must. After all it was hard enough to think of those boys playing in the lot, and his eyes stung a wee bit when he allowed his mind to wander. His mother, knowing that for every one thousand tags tied, they would receive 14 cents, encouraged no letting down of activities, for she knew that her children were but three of the one thousand, one hundred and thirty-one children under 16 years of age in her state who must work to live, and she also knew of one home wherein, during the year, there had been chicken-pox, scarlet fever, and erysipelas and through each illness the tags had been strung, and she was glad her children had kept well, so they need not work while suffering.

But while she worked, she often thought of Poland, her homeland, which she had left for the promise of a country where women do not labor in the fields, and where men can always

find "jobs." True, she was not out in the hard fields plowing, planting, and gathering, and true her husband had had a "job" most of the time, but life still held many hardships, the days were all alike, and she had long since learned that if one would keep a home, raise a family, send the children to school, and live like other families, then days must be filled with work and the comforts of home must be shoved aside to make room for the work she procured—indeed, she sometimes wondered, if after all, this *were* the land of dreams!

The Living Church Pulpit

Sermonette for the Thirteenth Sunday
after Trinity



"AND WHO IS MY NEIGHBOR?"

BY THE REV. HOLMES WHITMORE
RECTOR OF ST. PAUL'S CHURCH, MILWAUKEE

IN HIS RECENT BOOK, *Life's Adventure*, Dr. Elwood Worcester pays tribute to his kinsman, the late Dr. Joseph Worcester, for many years a Swedenborgian minister in San Francisco. This Dr. Worcester, he says, had two chief interests—the convicts of the notorious San Quentin prison and orphan children. With the help of friends he built a beautiful home for these children of which he was made chaplain and director. His influence over the prisoners was amazing, and for them, after their discharge, he provided a comfortable club house where he spent much time. "Finding that many of his boys and girls were corrupted and ruined by evil men and women after leaving the home, he conceived the original idea of appointing the ex-convicts, in whom he had confidence, to be their friends and guardians." With the result that the children were protected, and the former criminals, through love of their charges and the sense of responsibility, awoke again to love of God and man.

In this moving story, we have the modern expression of Christ's parable of the Good Samaritan. Organized effort under wise leadership supplements individual giving, larger numbers are cared for, results are studied, and methods improved. How fortunate that this is so in such times as these! Where would we be today if it were not for community funds, outdoor relief, state aid, and case work methods? Something of individual initiative may seem to be lost, but great numbers of deserving and unfortunate people are thus reached and carried through times of anxiety and distress. Wisdom and understanding have superseded sporadic giving and made possible rehabilitation and social stability.

This sense of responsibility for the needy and neglected has grown steadily through the years and is a glowing tribute to the spirit of Jesus. By whatever name it may be called—philanthropy, social welfare, Christian Social Service—it draws its impetus from the Gospel of Christ. His teaching and example have stimulated this service of the "forgotten man." His parable of the Good Samaritan has become the best-loved of all the parables. His professed followers, and those who, unconsciously, albeit, share His spirit, have led the way. Christ and His gospel of unselfish service are still the one hope of a disillusioned world. Who then is neighbor unto him who has fallen into distress? He that shows mercy on him. And Jesus says, Go and do thou likewise.

SINCE

THE hearth is lonely,
The path too wide,
And the garden dearer,
Since my little dog died.

CHARLES BALLARD.

* The characters in this story are fictitious. The statistics are authentic, as found in United States Department of Labor bulletins.

NEWS OF THE CHURCH

Nippon Sei Kokwai Stresses Faith and Brotherhood in First Pastoral Letter

Many Matters of Vital Concern to the Church in Japan Considered; Fraternal Love Main Factor

NEW YORK—The House of Bishops of the Japanese Church (Nippon Sei Kokwai) for the first time has issued a pastoral letter, following the meeting of the seventeenth triennial General Synod in April, 1932. The pastoral has a unity of thought which suffers when only part is quoted, but the following extracts may be taken without too much loss of continuity.

The letter is signed by the eleven bishops of the Church, of whom two are Japanese, four English, one Canadian, and four American, including Bishop McKim who is senior Bishop and president of the synod.

Of the "great heritage of our Church" the pastoral says:

We would emphasize with all the powers at our command the unique character of our Church since we have been able to combine in our one fellowship the traditional Faith and Order of the Catholic Church with that immediacy of approach to God through Christ to which the Evangelical Churches bear witness, and also to combine freedom of intellectual enquiry with strict and passionate adherence to the fundamental truths of historic Christianity. We affirm our deepest conviction that in matters of faith, orders, worship, and intention we are in the true apostolic succession; that that succession has never been broken; and that in all spiritual essentials we possess and represent the mind of Christ and of His Apostles.

Of Reunion:

We next turn our thoughts outward from the Church and let them rest for a moment on our relationship with our brethren of other Christian bodies, whether Greek, Roman, or of the Reformed Faith. There is today, we are happy to note, a widespread and growing movement toward Church reunion. To accomplish this desirable object two ideals are often set before us. The first ideal is that ignoring the past and all that divides us we should at once begin to show forth our unity by joining in worship and by inter-communion. The second ideal is that with humility and prayer we should study the roots of our differences and after we have arrived at fundamental agreement we should then unite in inter-communion. As you know, among devout members of our own body, there are divisions on this question of the method we shall pursue.

We would urge two considerations of weight:

1. We believe that our differences with other Churches are not matters of sentiment or mere opinion. They are fundamental and grave, and as such it is necessary to give them the deepest consideration.

2. Although the resolutions of the Lam-

ALBANIAN GIRL TEACHES ENGLISH LITERATURE

BOSTON—The Fleur de Lis Camp, diocesan camp for girls, is happy in having as its guest an international student, a young Albanian girl who has just graduated from Wellesley College and who is to be trained as a physician and return to her country as the first woman physician. She—who-must-be-nameless, since the correct spelling is intricate and no authority to give it is at hand, is contributing a great deal to the enjoyment of the other campers; she is one of the counsellors and has charge of a tent, and she also aids in the craft work and reads aloud for a short period each day in a course designed to acquaint her listeners with some of the best of English literature.

both Conference are not binding on any branch of the Anglican communion, yet there is the fact that more than 300 bishops of our communion expressed a general principle on this point in Resolution 42 of the conference. This principle is that inter-communion should be the goal rather than a means to the restoration of unity.

We urge upon all our members the duty of seeking unity among all Christians in every direction, and the deepening, in all possible ways, of fellowship and understanding among the members of our own Church. Thus we may at last find that fundamental unity of all Christians that Our Lord prayed for and desired.

Of Social Service:

We hold that the teachings of Christ, rightly understood, on the relationship of man to man and class to class, are the supreme social teachings for all time. It is a regrettable fact that in the past many of those who are Christians in name have not followed these social teachings of Christ. If man had obeyed His teaching, many of the occasions and reasons for the present social confusion, unrest, and evil would not have arisen.

Our work is to teach and impress upon mankind the precepts of the Gospel, to show how these ought to be applied to life, to encourage people in carrying them out, and to lead men to an ideal state of society. No Christian can today be indifferent to social questions. Social reform in the main is the business of the State. The Church's work is to supply the spirit to carry out reform with love and justice.

It is our prayer and our purpose that there may never be wanting in Church and State men and women, filled with that spirit of compassion that dwelt in Christ, who shall be fully equipped to deal with personal moral questions of sobriety and chastity; such national questions as poverty, disease, sanitation, and unemployment; such international questions as war, emigration, and disarmament.

While we think that the State is the best organ for undertaking social service we are

Protest Ratification Of Arkansas Election

Bishop Demby and Others Allege Racial Discrimination; Ask Bishops to Withhold Approval

LITTLE ROCK, ARK., August 15.—Letters charging discrimination against the colored clergy at the celebration of the Holy Eucharist preceding the election of the Very Rev. John Williamson as Bishop of Arkansas, and asking that approval of the election be refused, have been sent to the members of the House of Bishops by the Rt. Rev. E. Thomas Demby, D.D., Suffragan Bishop for colored work in the province of the Southwest, and by two other clergymen of the diocese of Arkansas. The letters were read yesterday at Trinity Cathedral here by T. E. Wood, chairman of the executive council and secretary of the diocese.

It is understood that Dean Williamson's election has already been approved by a majority of the diocesan standing committees in the Church, but has not yet been brought to the official attention of the bishops, a majority of whom must also express their approval before the election becomes effective.

TWO LETTERS SENT

Two letters have been sent, one signed by Bishop Demby, the other by the Rev. Messrs. Samuel H. Rainey and W. S. Simpson-Atmore. Both letters protest against the alleged suggestion by the Rev. W. T. Holt, rector of St. Paul's Church, Newport, where the convention met May 11th, that colored clergy should not participate in the regular convention Eucharist, but might hold their own celebration in the chapel of the church, as "there might be some feeling about the two races taking Holy Communion together." Bishop Demby's letter continues:

"On the arrival of the Negro clergy on the morning of the convention in conference it was decided, because of the condition of the place where we were told to celebrate the Body and Blood of Christ, and the un catholic proceeding of the whole affair, and with justice to the race which we represent, it would not be wise for us to carry out the idea of the rector, and we did not."

(Continued on page 382)

profoundly convinced that apart from the spirit and teachings of Christ permanent social betterment is impossible.

In conclusion the pastoral says:

We ask great things of you. We ask difficult things of you. Such a life may seem impossible in its breadth and demands. It is impossible to anyone not illuminated by, and full of, the life of God. What is impossible to the natural man is possible to the spiritual man. Because we believe with St. Paul that we can do all things through Christ who strengthens us, we have no hesitation in calling you to this broad, interesting, holy life of service for mankind.

English Evangelicals Hold Convention

Deepening of Spiritual Life is Keswick Keynote—Mission on Blackpool Sands

BY GEORGE PARSONS

LONDON, August 5.—The Keswick Convention, established in 1875 for the deepening of the spiritual life among Evangelical Christians, has just had its annual gathering, and a record attendance of about six thousand has been estimated. Bishop Taylor Smith, in his opening address, said that Keswick stood for the teaching of the Incarnation and the Atonement, for the Holy Spirit dwelling in and overflowing from the hearts of men. The present, not some future time, was the hour and the moment for allowing that Holy Spirit of God to do the work that was to last throughout eternity. Bishop Linton, the Rev. Wilson Cash (of the C. M. S.), the Rev. W. H. Aldis, the Rev. W. W. Martin, the Rev. F. W. Ainley, and the Rev. E. L. Langston were among the Anglican clergy who gave addresses. Many visitors from overseas and representatives of all denominations took part in an event which loses nothing of its compelling force as the years go by.

MISSION AT BLACKPOOL

The annual mission on the sands at Blackpool, the popular seaside resort in Lancashire, has been held this week for the twenty-eighth time. The general plan of the mission changes little from year to year, and probably could not be improved upon. This year the central subject was The Christ of Yesterday and Today. Services were held daily during the week at six or seven points where the crowds are thickest. The children had mission services of their own on the sands at South Shore.

The mission staff had this year the valuable help of the Archbishop of York. Dr. Temple is, of course, no stranger to the mission, since he was its leader while he was Bishop of Manchester. It was, however, his first visit since his translation.

Blackpool on an August bank holiday has to be seen to be believed. The shore was simply one great mass of people. But if the preaching seemed to be hard work, there were many listening in spite of the general atmosphere of noise, excitement, and hilarity. This was to no little extent due to the quiet and unemotional way in which the missionaries delivered their message. There was no straining to tickle ears or attract attention, but simple and thought-provoking talks.

BIBLE CONFERENCE HELD

An important conference of representatives of the British and Foreign Bible Society, the American Bible Society, and the National Bible Society of Scotland, was held at the Bible Society's headquarters in London last week, to consider the possibilities of coördination and coöperation throughout the world with respect to the distribution of the Scriptures. A large measure of agreement was reached.

CATHEDRAL FOUNDERS ARE HONORED IN NORMANDY

LONDON, August 5.—An interesting ceremony last Sunday in the Abbey of Fécamp, Normandy, was most impressive in its simple dignity. The Chancellor of Lincoln, Canon J. H. Srawley, was the representative of the Dean and Chapter, when two stones were unveiled in memory of Remigius, the founder of Lincoln Cathedral, and Herbert de Losinga, the founder of Norwich Cathedral. Both Remigius and de Losinga were monks of Fécamp, and these stones have been supplied out of the fabrics of Lincoln and Norwich Cathedrals respectively. The Lincoln stone bears an inscription recording Remigius' connection with Fécamp and his work in building Lincoln Cathedral.

St. Paul's, Eastchester, Bell Temporarily Stilled

Foundation of Historic Announcer of Mt. Vernon Parish Services Unsafe

MT. VERNON, N. Y.—For the time being, the tongue of the famous bell, which since 1758 has called to prayer the parishioners of St. Paul's, Eastchester, is silent, due to a report issued by engineers consulted by the parish vestry as to the condition of the supports. Though for the present the foundation is said to be safe enough, the engineers strongly urge that repairs be made immediately so as to eliminate the danger of the bell crashing through the tower into the vestibule of the church.

The historic bell was cast in 1752 by Lester and Pack of London, the same firm which five years previous had cast the Liberty bell. The latter bell, as we all know, was cracked the first time it was used, and was recast in America by Cass and Stow, whose name it now bears. St. Paul's bell was presented to the church by its then rector, the Rev. Thomas Standard, in 1758 and hung in the belfry of the first church until the present building was completed.

The Rev. W. Harold Weigle, present rector of St. Paul's, has for some time been endeavoring to interest the state and the nation in the preservation of this historic little parish as a national shrine. Established in 1665, it was for more than a century under the supervision of the Society for the Propagation of the Gospel in Foreign Parts, an English missionary society.

TWO HAWAIIAN INSTITUTIONS SHARE IN GIFT

NEW YORK—Bishop Littell has received an unexpected gift of \$2,000 for use at his discretion. He divided it between Iolani School for boys and the new Shingle Hospital in the Hawaiian settlement on the island of Molokai.

The county supervisors on Maui, a neighboring island, voted a monthly subsidy of \$300 for the remainder of 1932 to the Shingle Hospital.

Spiritual Prosperity In City Mission Work

Chicago Report Shows Valiant Service—Plan Home for Aged and Disabled Clergy

CHICAGO, August 12.—“City Missions in Chicago is prosperous!” This is good news in times of depression.

“Prosperity for City Missions is evident in the truest sense of being prosperous, and that is in the opportunity of glorifying God and serving our fellowmen,” says the Rev. John F. Plummer, superintendent. “Never before has there been such a great demand for ministrations to the sick and dying, the crippled and shut-ins, the prisoner and the underprivileged, and the multitude of unemployed that throng our streets and parks. In response to the admonition of Our Blessed Lord, ‘Go out into the streets and lanes and compel them to come in,’ City Missions is valiantly extending the line in the thirty and more institutions within this field of work.”

Recently new work has been inaugurated in the hospital for the mentally sick at Manteno, Ill. Several services have been held among the patients and regular visitations are made by the deaconess. This often requires an early start at seven o'clock and driving sixty miles to give these afflicted patients, once active members of some of our parishes, the Bread of Life.

Since the first of the year, the Rev. A. E. Johnstone has been giving full time to City Missions, and Lawrence Hall, the British Old Peoples' Home, and the Municipal Tuberculosis Home have been added to the list of institutions where City Missions makes visitations and holds services. Bishop Stewart recently confirmed ten at Lawrence Hall and seven at the Municipal Tuberculosis Sanitarium.

Since July 3d, Capt. William Hosking, of the Church Army, assisted by members of the Church of the Epiphany, has been conducting open-air services in Jefferson Park, where multitudes congregate on hot evenings. After prayers in the Epiphany Chapel, the clergy and Captain Hosking and other lay people follow the cross and flag to an open space on one side of the park, where a congregation soon gathers to join in hymn singing, prayers, and listen to a plain Gospel address. One is never surprised to find among the listeners some who have once attended the Church services, and now are brought back by this contact that they welcome, as they come in plain clothes to join a group who would not otherwise hear the Gospel. By friendly visitation and kind sympathetic interest they are later induced to come to the Church's sacraments.

A summary of the year's work follows:

Holy Communion services.....	146
Other services.....	527
Chapel services, Holy Communion.....	313
Other services.....	234

Total services.....	1,220
Calls in institutions: by priest.....	15,514
By deaconesses.....	22,478

Total..... 37,992

Outside calls	1,684
Total in 1931.....	39,982
Baptisms, 29.	
Confirmations, 8.	

Enabled 2,606 persons to receive Holy Communion in institutions. Attendance at Morning and Evening Prayer services, 31,502. Total attendance at institutional services, 34,108. Conducted 130 classes of instruction, attendance, 2,412.

GRISWOLD HALL PROJECT OUTLINED

Plans for the creation of a building fund and an endowment for Griswold Hall, home for aged and disabled clergy of the diocese, are under way, in charge of a commission appointed by Bishop Stewart.

The Hall as now established consists of a six-apartment building, purchased by the Church Home for Aged Persons on a site adjoining the Home at 5427-29 Ellis Ave. Two apartments are occupied and are paid for by the Bishop to the Church Home from his discretionary fund. The commission hopes to interest friends of the late Bishop Griswold in giving funds to build up an endowment, the income of which will pay the rental on the present apartments; to create a building fund so that the commission may purchase the site and building from the Church Home, and eventually to replace the present apartment building with a new and appropriate structure worthy of the name of Bishop Griswold.

Personnel of the commission follows: the Rev. Messrs. H. L. Bowen, Howard E. Ganster, E. Victor Kennan, Christoph Keller, N. Bayard Clinch; Messrs. Angus Hibbard, E. C. Jensen, Dr. Robert H. Lawrence, George K. Gibson, Clarence Griggs, and Henry E. Mason.

BISHOP OF SOUTHWARK IS ENTHRONED

LONDON, July 30.—Dr. R. G. Parsons, lately Bishop Suffragan of Middleton, was enthroned in Southwark Cathedral July 23d as Bishop of Southwark, in succession to Dr. Garbett, now Bishop of Winchester. More than two thousand clergy and laity were present at the ceremony. The Eastern Church was represented by Bishop Nikolai.

The enthronement ceremony was conducted by the Archdeacon of Canterbury, assisted by the sub-dean of the Cathedral and members of the chapter. Referring in his address to the presence of representatives of other Churches, the Bishop said that there was increasing work in which all could and must take part. The Church could not afford to sacrifice its strength by internal controversy and strife.

UNVEIL TABLET TO ADMIRAL REMEY IN MANILA CATHEDRAL

MANILA, P. I.—On July 3d, a memorial to the late Rear Admiral George Collier Remy was unveiled by Bishop Mosher in the Cathedral of St. Mary and St. John, Manila. This is a tablet some four feet in length and two and one-half feet wide, of Carrara marble, with colored lettering. It is given by Charles Mason Remy, a son of the late admiral. A coat of arms of the Remy family adorns the tablet.

The Rev. R. Malcolm Ward, rector of the Cathedral, assisted the Bishop.

Philadelphia Parish Meets Emergency

St. Barnabas', Kensington, with the Aid of St. Paul's, Chestnut Hill, Feeds Mill Workers

BY ANNA HARRADEN HOWES

PHILADELPHIA, August 11.—St. Barnabas' Church, 3d and Dauphin streets, Kensington, is probably the most active church in Philadelphia this summer, and without doubt, its rector, the Rev. Albert W. Eastburn, is the busiest clergyman. Why? Because the Rev. Mr. Eastburn has made this church the center for relief work in the crowded mill district in which it is located.

With the cessation of help from city agencies, it was necessary to do something to assist the people who were *literally* starving. The Rev. Mr. Eastburn has met this emergency in a most remarkable way. A call for help was made to St. Paul's Church, Chestnut Hill, which has for the past two or three years maintained an interest in this mission, meeting at different times calls for money, volunteer workers, clothing, and food. But this was the most urgent and the strongest appeal yet received—at least \$1,500 was needed immediately to meet the requirements of the people who actually had no way of procuring food. Very fortunately this appeal was answered with the generous subscription of more than \$2,500.

With these funds in hand, work at St. Barnabas' is being undertaken with vigor and enthusiasm. A corps of volunteer workers has been organized to handle the clerical work, for innumerable "tickets" must be issued, "milk lists" checked, and applications listened to and recorded. Then, too, there is a great deal of visiting to be done.

Three times a week, on Mondays, Wednesdays, and Fridays, people whose circumstances are known come to the church and receive fresh vegetables. Between four and five hundred stand in line, bag or basket in hand, for the noon distribution of food on the days designated. On August 8th 531 baskets were given out.

Besides the vegetables, about one hundred quarts of milk are distributed daily for the babies. This is one of the most important features of the work. Homes where there are very young infants are, of course, given preference. One young mother brought in her sick baby and said the doctor had ordered a fresh milk diet for it, but she had been unable to get the milk for two weeks and so had been feeding the infant on tea and a little condensed milk!

So far, no worthy case has had to be turned away without receiving some help. This has been made possible through the sympathetic interest and help of friends. But to carry on this work for an indefinitely prolonged period will require even more help.

It is hoped that other churches in the city may follow the example of St. Paul's and carry on similar work in the mission parishes.

MANILA CATHEDRAL RECTOR IS ALSO BOY SCOUT LEADER

MANILA, P. I.—Taking part in the Independence Day parade in Manila was a division of 700 boy scouts headed by the Rev. R. Malcolm Ward, rector of the Cathedral of St. Mary and St. John. The Rev. Mr. Ward is district commissioner of the boy scouts for Manila and Northern Luzon.

PROTEST RATIFICATION OF ARKANSAS ELECTION

(Continued from 380)

Bishop Demby, in his letter, charges that this discrimination "meant to my mind nothing less than our excommunication," and adds that the action "was taken not alone by Mr. Holt, for the services at a diocesan convention are always arranged by the ecclesiastical authority, and in this case were actually made by such ecclesiastical authority (Bishop Saphoré)."

DIOCESAN LEADERS REFUTE CHARGE

Diocesan leaders insist that the matter was parochial, not diocesan, and that Dean Williamson had nothing to do with the arrangement. It was pointed out that at the previous convention, held in the cathedral, Bishop Demby assisted in the celebration of the Holy Communion. At Newport the colored clergy did not celebrate in the chapel, as suggested, but sat in the rear of the church. They were offered the Sacrament by the celebrant, Bishop Saphoré, but did not receive.

A special meeting of the standing committee has been called for Thursday, August 18th, by the Rev. H. A. Stowell, president of the committee, who stated that "grave injustice has been done to Dean Williamson and the diocese."

Bishop Oldham Protests Election

ALBANY, N. Y.—In a circular letter to members of the House of Bishops, the Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany, protests ratification of the election of the Bishop-elect of Arkansas "solely on the ground of policy and economy."

Bishop Oldham points out that the diocese of Arkansas is "actually smaller than Trinity parish, New York," and has already a retired bishop, a suffragan bishop, and a Negro suffragan, to administer thirty-three parishes and missions with fifteen clergymen. "It is indeed hard to see," writes Bishop Oldham, "whatever the area and conditions may be, why a single bishop could not administer such a diocese with comparative ease and have a good deal of time to spend elsewhere."

Bishop Oldham bases his plea for economy on the ground that the diocese of Arkansas receives from the National Council annual grants in excess of \$17,000, while it paid last year only \$2,267 on its quota of \$11,300. He compares Arkansas with his own diocese of Albany, with 182 parishes and missions, 110 clergymen, and 27,000 communicants, administered by a single bishop. "It seems a little anomalous," he observes, "that, under these circumstances, the diocese of Albany should be contributing to help much smaller dioceses to enjoy the luxury of two or more bishops."

Ground Is Broken for Baltimore Church School

Canvass for Funds Together With Legacy
Makes Possible Construction at This Time

BALTIMORE—Ground for the erection of a new building for Church school work and recreational purposes was broken August 11th, by the Rev. Francis D. Daley, rector of Epiphany Church.

Plans had barely been completed by the building committee of the Church of the Epiphany, Arlington avenue and the Old York road, this city, for its construction when it was decided that by building now it would give employment to many people. No sooner said than done. The members of the parish rallied to the call of the rector and the vestry and a canvass netted more than \$5,000 in subscriptions, 10% of this amount being in cash. The vestry had in hand the sum of \$2,500 received from a legacy from two of the founders of the parish which was left to the vestry for just such a purpose.

This work will fill a long needed want in the life of Epiphany parish. All extra-parochial work in the past has been done under great handicap in cramped and crowded space and it is felt that with the completion of the new addition a definite step forward will be made.

The new building will contain space for individual class room work for the Church school, a fully equipped kitchen, and vesting rooms for the choir and clergy. Building plans also call for a remodeling of the basement of the church to conform to the new building. The remodeling will include the erection of a stage and the completion of an auditorium to seat three hundred persons.

The estimated cost of the project is \$9,000.

GEARHART SUMMER SCHOOL HAS RECORD ATTENDANCE

PORTLAND, ORE.—The seventeenth annual session of the Gearhart summer school, diocese of Oregon, reached high-water mark in the opinion of many who were privileged to attend its inspiring and enthusiastic meetings. Sessions were held in the latter part of July, with the largest attendance ever recorded, including students and visitors.

The program arranged under the committee, with the Rev. J. Claud Black, of St. Michael and All Angels', Portland, in charge, was uniformly excellent. The faculty members were the Very Rev. Horace M. Ramsey, D.D., of St. Stephen's Cathedral, Portland; the Rev. Hoyt E. Henriquez, secretary of the provincial department of religious education, of Salt Lake; the Rev. Charles P. Otis, S.S.J.E., of Cambridge, Mass.; Miss M. I. Marston of the National Council, New York, and Mrs. David Leedom, of the public schools of Portland. Subjects treated: the Church, Church History, the Prayer Book, and the Program of the Church, were all of vital importance to a serious minded Christian man or woman.

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

SAMUEL F. ADAM, PRIEST

CANAAN, CONN.—The Rev. Samuel Forbes Adam, retired priest of the diocese of Western New York, died at Great Barrington, Mass., while on a visit to his brother, Joseph S. Adam. Funeral services were held at Christ Church, Canaan, conducted by the Rev. Arthur M. Griffin.

The Rev. Mr. Adam was born in Canaan February 20, 1854, the son of George and Rosanna (Mills) Adam. He was educated at Yale, the Sheffield Scientific School, and Berkeley Divinity School, and was ordained deacon in 1888 and priest in 1891 by the late Bishop Williams. His active ministry was spent as assistant to the Bishop of Porto Rico and as assistant civic chaplain in Buffalo. He has been retired since 1922, since which time he had made his home at Prospect Park, near Philadelphia.

In addition to his brother, the Rev. Mr. Adam is survived by two half brothers, Dr. John G. Adam of Great Barrington and George A. Adam of Hartford, a half sister, Mrs. Catherine Moore of Indianapolis, Ind., and several nephews and nieces.

PHILIP C. BRUGUIER, PRIEST

SIoux FALLS, S. D.—The Rev. Philip Charles Bruguier, rector of All Saints, Martin, in the Indian field, died on the morning of the Feast of the Transfiguration, after a brief illness. Bishop Roberts conducted the funeral service in the church on the following day, assisted by the Rev. Messrs. Dallas Shaw and Vine Deloria. Burial was in the cemetery at Holy Faith Chapel on Choteau Creek on the Yankton Reservation.

Mr. Bruguier, an Indian, was born on the Yankton Reservation sixty-one years ago. After serving as helper, catechist, and deacon in several places in the Indian field in the district, he was ordained to the priesthood by Bishop Bursleson in 1922. Since that time he had been assistant priest in the Corn Creek Mission on the Pine Ridge Reservation.

Mr. Bruguier was one of the ablest, most devoted priests in South Dakota, and his going is a severe loss to the work. He had served several terms on the town council. The widow and four children survive him.

CARLTON M. HITCHCOCK, PRIEST

LOS ANGELES—On July 30th at Ontario, Calif., occurred the death of the Rev. Carlton Merritt Hitchcock, retired priest of the diocese of Los Angeles, at the age of 67.

Fr. Hitchcock was born at Ionia, Michigan, the son of Newell S. Hitchcock and Anna Merritt Hitchcock. He received his theological training at the Western Seminary, in 1898 being ordained to the priest-

hood by Bishop Grafton. He served two parishes in Wisconsin—Rhinelander and Bayfield—before accepting a call to the western coast. Since 1915 he had resided at Ontario.

Funeral services were held from Christ Church, Bishop Stevens officiating, with the rector of the parish, the Rev. Richard H. Gushee, assisting.

GEORGE WILLIAM LAY, PRIEST

CHAPEL HILL, N. C.—The Rev. George William Lay, D.C.L., retired priest of the diocese of East Carolina, died Friday morning, August 12th, in Duke University Hospital in Durham, to which he was removed from his home the preceding Wednesday night when his illness became critical. He had been suffering from cancer for several months. He was in his 73d year.

The funeral service was held at the Chapel of the Cross on Saturday afternoon, the Rt. Rev. Joseph B. Cheshire, Bishop of North Carolina, and the Rev. Alfred S. Lawrence of Chapel Hill Church officiating. Interment was in the Chapel Hill cemetery.

Dr. Lay was born at Huntsville, Ala., on February 26, 1860, the son of Bishop Henry C. and Elizabeth W. (Atkinson) Lay. He received his education at St. Paul's School, Concord, N. H., Yale University, and the General Theological Seminary, being ordained deacon on June 5, 1885, and priest on April 27, 1886. In September, 1888, Dr. Lay became assistant minister of St. Paul's School, Concord, remaining there until June, 1907. He became rector of St. Mary's School, Raleigh, in 1907 taking an active interest in civic undertakings in Raleigh and throughout the State. He was assistant at Christ Church, Springfield, Mass., from 1918 to 1919; rector of St. Paul's Church, Beaufort, and priest-in-charge of St. Andrew's Church, Morehead City, N. C., from 1919 to 1928. Since October, 1928, when he retired from active work in the ministry, he made his home at Chapel Hill. Dr. Lay's last ministerial work was in Raleigh where he was acting rector of the Church of the Good Shepherd from March 1, 1930, to November 1st of that year.

Dr. Lay was a frequent contributor to the *State Health Bulletin*, an active and interested member of the North Carolina Academy of Science and an influential member of the diocesan convention.

Dr. Lay is survived by his widow, a brother, two sons, and five daughters.

THADDEUS R. BEAL

NEWBURGH, N. Y.—While on vacation with his family at Nantucket, Mass., Thaddeus R. Beal, president and general manager of the Central Hudson Gas and Electric Corporation, Consolidated, Balmville, a suburb of Newburgh, died August 10th at the age of 62.

The Rev. Arthur Kinsolving, chaplain at West Point Military Academy, conducted funeral services on the 12th with interment in Cedar Hill Cemetery.

Mr. Beal is survived by his widow, three sons, a daughter, two sisters, two brothers, and a nephew.

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MRS. W. J. E. COCKER

ELIZABETH, N. J.—Mrs. William J. E. Cocker, for years a leading worker in Grace Church, this city, died August 5th following a long illness, at the age of 56. Besides her husband she leaves one daughter, two sons, three brothers, and four sisters, all living in this state.

MRS. G. C. HOLLISTER

ROCHESTER, N. Y.—At her home in this city Mrs. Emily Weed Hollister, widow of George C. Hollister and granddaughter of Thurlow Weed, statesman of the Civil War, died August 9th at the age of 75. She survived her husband by just five weeks.

Mrs. Hollister was well known in Church circles as founder of the Rochester branch of the Needlework Guild, of which she was president for more than 40 years. She was also president of the Rochester orphans' home for several years. It was largely through her that kindergartens were made a part of the local public school system.

For more than twenty years Mrs. Hollister was a Bible school teacher at St. Paul's Church.

The Rev. Dr. George E. Norton, rector of St. Paul's parish, returned from his summer home at Nantucket to take charge of the funeral services on August 11th. Interment was made in Mount Hope Cemetery.

CHARLES EGGLESTON HOOKER

GRAND RAPIDS, MICH.—At his home in this city, Dr. Charles Eggleston Hooker, well known physician, died August 10th. Dr. Hooker had been deputy from the diocese of Western Michigan for five General Conventions, a member of the standing committee and diocesan executive council, and for a number of years had acted as secretary of the vestry of St. Mark's Pro-Cathedral.

Requiem Mass was said at the Pro-Cathedral, and interment made at Lansing.

NEWS IN BRIEF

GEORGIA—On July 17th, in St. Michael and All Angels' Church, Savannah, Bishop Reese baptized the infant son of the Rev. Henry Bell Hodgkins and Mrs. Hodgkins. Mr. Hodgkins, a former rector of the Savannah church, is now rector of St. Peter's Church, Columbia, Tenn.

NEWARK—The vacation of the Rev. Edward Cosbey, rector of St. Luke's Church, Paterson, is being spent in Europe. He sailed on July 30th, and is to return to his parish in September.—There is being held, from August 8th to August 26th, at the parish house of St. Andrew's Church, Lincoln Park, the Rev. J. Chandler Moore, vicar, a vacation Bible school. For the younger children a kindergarten is provided, and, for the older, a program including Bible stories, hand work, singing, and games.—While the Rev. Kenneth O. Miller, rector of Christ Church, Pompton Lakes, was on a vacation at Lansfair Cove, near Branford, Conn., the services in his parish were taken by the Rt. Rev. Manuel Ferrando, Suffragan Bishop of Porto Rico.—The Rev. Edwin S. Carson, rector of Christ Church, Ridgewood, together with Mrs. Carson and their daughter, recently sailed on a cruise which included the Canadian North Capes and Bermuda.—On the evening of July 23d the Rev. Oscar Meyer, rector of Christ Church, Newton, held a rather unusual service on Lake Owassa. The service was held on a float in the lake, surrounded by about twelve boats. Afterward there was a service at Lake Lackawanna, with an attendance of more than eighty people.

(Continued from page 376)

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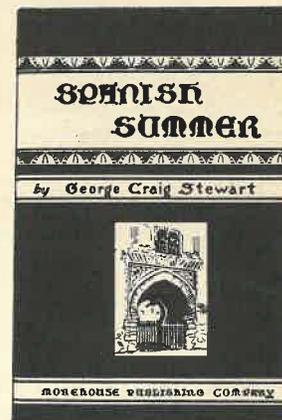
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