

The Living Church



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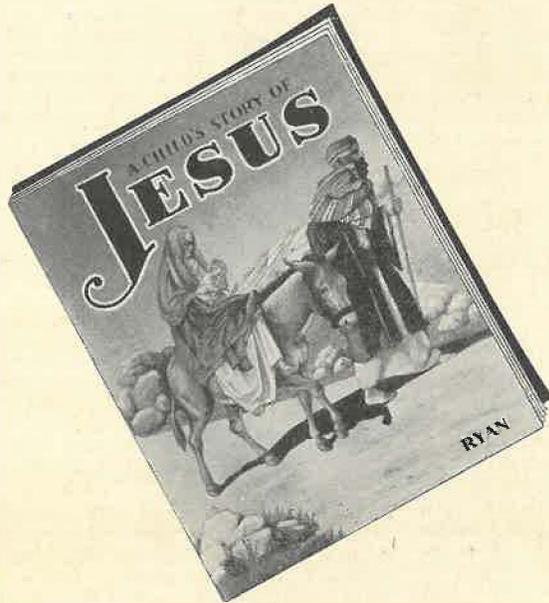
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(See story on page 510)

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The Living Church

Established 1878

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

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 ELIZABETH McCracken } ..Contributing Editors
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 CLINTON ROGERS WOODRUFF...Social Service Editor
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Church Calendar



SEPTEMBER

- 25. Eighteenth Sunday after Trinity.
- 29. Thursday. St. Michael and All Angels.
- 30. Friday.

OCTOBER

- 1. Saturday.
- 2. Nineteenth Sunday after Trinity.
- 9. Twentieth Sunday after Trinity.
- 16. Twenty-first Sunday after Trinity.
- 18. Tuesday. St. Luke.
- 23. Twenty-second Sunday after Trinity.
- 28. Friday. SS. Simon and Jude.
- 30. Twenty-third Sunday after Trinity.
- 31. Monday.

CALENDAR OF COMING EVENTS

SEPTEMBER

- 27. Annual Meeting of the Province of the Northwest at Casper, Wyo.
 Annual Conference of Connecticut clergy at Choate School.

OCTOBER

- 4. Provincial Synod at Manchester, Vt.
- 12. 13. National Council meeting.
- 15. Newark Teaching Mission.
- 18. Provincial Synod of the Southwest at St. Louis.
 Thirteenth synod, province of Washington, at Pittsburgh.
- 27. Regional Catholic Congress at Christ Church, Bordentown, N. J.

CATHOLIC CONGRESS CYCLE OF PRAYER

OCTOBER

- 3. Holy Cross, Kingston, N. Y.
- 4. St. Paul's Cathedral, Fond du Lac, Wis.
- 5. St. Luke's, Catskill, N. Y.
- 6. St. Mark's, Jersey City, N. J.
- 7. Annunciation, Glendale, Queensboro, N. Y.
- 8. Sisters of the Holy Nativity, Bay Shore, L. I., N. Y.

NEWS IN BRIEF

WEST MISSOURI—Representative teachers from the Church schools in the north portion of the diocese met with Miss Mabel Lee Cooper of the National Council at St. Paul's Church, Kansas City, September 25th, for an institute of religious education conducted by the Diocesan department of religious education, the Rev. Richard M. Trelease, chairman. Miss Cooper conducted afternoon and evening classes, gave private conferences, and several general inspirational talks on religious education during her week's stay. On September 30th she will go to Joplin and later to Springfield where Church school teachers in that portion of the diocese will gather for similar institutes.

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.

"Omnes qui Relinquant"

TO THE EDITOR: I have read with interest the article in your issue of September 10th, entitled *Omnes qui Relinquant*, by a convert from Romanism. Of course, to anyone living in the diocese of Pennsylvania, the authorship is an open secret. We rejoice to have him with us; we are happy that he has found rest here in our own communion; we honor his intellectual and theological reasons. And yet I feel that a word or two might be said in reply to several statements that he makes in his article, in justice to those of us who hold that the Catholicity of the Anglican communion is not merely theoretical, but is living and practical—practical, that is to say, so far as those within our fold who are firmly identified with Protestant denominationalism will permit it to be.

First of all, I have the deepest sympathy with his statement of the sorrow and suffering of one who abandons the Roman obedience to enter our Anglican fold. Of course all this must be laid at the door of ignorance and lack of understanding. But whose is the fault of this ignorance and misunderstanding? None other than that of the members of our own flock. So long as priests of the Church aver that they are not priests, and so long as bishops assert that they are not bishops in any episcopal sense, so long laymen discourse on the Protestant Episcopal denomination (and all this is done, it is no exaggeration), how can you expect a Catholic of the Roman obedience to look upon a defection to our faith as any other than a lapse into heresy? If we would build up our own borders and fortify our defenses, if we would boldly state to all the world, what our own Prayer Book distinctly states, that we are part of the One, Catholic, and Apostolic Church, that our priests are priests and not ministers, that our bishops are bishops and not overseers, that our sacraments are sacraments and not commemorations, then I think we could hope for a better understanding on the part of our Roman brethren, even though we might forfeit some of the grudging esteem given us by the members of the Protestant denominations.

Secondly, I would call attention to the fact that the author, although he has abandoned the Roman obedience, still retains a very high respect for it. All that he states about it is indubitably true: its high vocation, its rule of implicit obedience, the superiority of its confessional over any alleged "psychological" conference. And the fact that he realizes this shows that the imprint of the Roman obedience has never really been eradicated. He has abandoned it, but he still respects it.

I do wish, however, that his contact with the Anglo-Catholics had been a little better ordered. There are fanatics in all branches of the faith. There are fanatical Low Churchmen, and there are fanatical Liberals. . . .

Frankly, I am one of those whom the author denominates as "spikes." I believe that the salvation of the Ecclesia Anglicana depends on its seizing and recapturing its Catholic heritage. It was a great Church before the so-called Reformation; it has been a comparatively insignificant one since then, close our eyes to the facts though we will. He might have learned that no real Anglo-Catholic thinks of saving souls by chasubles, but that they all do think of helping souls by the holy Sacrifice of the Mass; that they are not so

much concerned with the number of candles on the altar and the color of the acolytes' cassocks as they are about the fact that there should be an altar on which the holy Sacrifice is offered, and not a table on which a representative commemoration is made, and that there should be young men brought up in the love and service of Holy Church who esteem it a privilege to help the priest in his duties, regardless of the color of the clothing that they are asked to wear.

Believe me, dear brother, we are not "playing at Rome." We are doing what we do because we believe, firmly believe, in our souls, that thereby lies the only path of salvation by which the world shall be saved. We may be mistaken, but if so, then so were the blessed Apostles!

And last of all, I would ask the author to seek for help and spiritual sympathy from brother priests who know something about the Catholic faith. Among them he will not find curiosity about the habits of the Roman clergy; they will know that their habits are precisely the same as their own. They will not want information about the morality of their housekeepers, for they will know that the morality of such is just the same as that of their own, if they happen to be celibates. They will not make giggling enquiries about the Sacrament of Penance, for they administer that Sacrament at least weekly, sometimes oftener, and they know that there is nothing to giggle about in connection with it.

Frankly, I don't believe that our friend and brother realizes all that the faith that he has made his own has to offer him. I believe he would be far happier if he tried to find out.

(Rev.) GODWIN R. PIERCE.

Philadelphia, Pa.

TO THE EDITOR: May we have more articles from the author of *Omnes qui Relinquant* [L. C., September 10th]? Some of us who are conscious of our Catholicity deplore the lack of real knowledge concerning the simple essentials of the faith. There are some of us who also possess the "aut Caesar aut nihil" mind and who would appreciate, I'm sure, instruction from one who so charitably and painfully has learned to be one of us.

Our training is sadly incomplete, and perhaps the author may have a vocation of instruction among us.

(Rev.) G. B. ARMSTRONG.

Caledon, Eastern Ontario, Canada.

"Religion of the Prayer Book and Christian Unity"

TO THE EDITOR: I wish to express my appreciation of the article in your issue of August 13th by Charles Lemuel Dibble, chancellor, Province of the Midwest, on the Religion of the Prayer Book and Christian Unity. It is one of the clearest, most unarguable, and non-controversial presentations of the character of the Anglican Church that I have ever had the pleasure of reading.

It should be prepared in pamphlet form for distribution.

Only last night I was visiting with a good Methodist lady of my acquaintance and she happened to remark that she liked to attend the Episcopal Church for the reason that she got something there that she could not

find in her own. What that mysterious thing is, she did not know. At the particular church which she referred to, the Holy Eucharist is the great service every Sunday. My thought is that she felt a reflex of the attitude of the worshippers, but that very thing is the peculiarity of the Church. It is elusive. In assigning the characteristic of "givenness" to it, the chancellor has formulated the concept exactly.

It puzzles me that some of your correspondents, disagreeing with the spirit of Chancellor Dibble's article, have faulted him for legalism. He is not arguing legalistically, he is simply explaining analytically the difference between the peculiar ethos which certainly prevails throughout Anglicanism and which is distinctly absent in most other communions. There seems to be no doubt that many in these other bodies deny that we have any such peculiarity and quite determinedly are resolved not to get any of it mixed with theirs if they can avoid it.

That the Holy Spirit may operate as He will, no one can deny. But it seems to me that a sense of responsibility on the part of chief officers of our communion would lead them to realize that they are trustees and not owners of the authorities assigned to them. With all deference to their magnanimity, would it not be better if they were to conduct themselves so that they do not give offense to others of the household who may not be in agreement with them? Certainly it is disturbing to have bishops do anything savoring of a deflection of their office.

Chicago. JOSEPH G. HUBBELL.

TO THE EDITOR: Dr. Opie has cut (what has seemed to some clouded minds to be) a Gordian knot; namely, the "rival" claims of authority and reason. Dr. Opie has no use for either! Dr. Dibble's article [August 13th] was sound in law and logic and, for these very reasons, Dr. Opie (your issue of September 10th) denounces it. . . .

Since Dr. Opie objects to logic, it is not surprising to find that he does not employ it. He insists upon "inclusiveness," yet, if his words have meaning, he would probably not have invited any Buddhist Bonze, however virtuous, to say Mass (or seem to say it) at St. Louis. I have dealt with Buddhists all my life, and my only reason for not calling some of them better Christians than many Protestant missionaries is that they have not received a certain sacrament—that of Baptism. Therefore, on any basis other than what Dr. Opie must consider sacramentalist, there could be no reason for not inviting them.

Will Dr. Opie explain how, in matters of religion, any person, willingly and knowingly, can be logically on the wrong side but spiritually on the right?

(Rev.) JOHN COLE MCKIM.

Peekskill, N. Y.

TO THE EDITOR: The Rev. Thomas F. Opie, in a letter in THE LIVING CHURCH for September 10th, asks, "What are the evidences of this 'validity,' not appearing in the lives of 'Protestants,' and those of a purely prophetic ministry?"

I should like to commend to his thought two questions and answers I once read in a volume of queries put by non-Romanists and answered by Paulist fathers. I quote from memory:

Q. Are all non-Romanists eternally damned?

A. No.

Q. Why then be a Roman Catholic if one may be saved without?

A. You might as well ask, "Why take a ferry boat across the North River if you can swim?"

No sane person denies the evidences of God's grace nor the existence of saints in all

Christian bodies and even elsewhere, but such evidence is not *per se* proof that any particular "way" is the best. I believe Catholics do not base their belief on such an assumption.

RUTH P. JUCHTER.

Scotia, N. Y. (Mrs. Pieter Juchter.)

Clerical Changes

APPOINTMENTS ACCEPTED

BEAUCHAMP, Rev. JOHN P., formerly priest in charge of Emmanuel Church, Winchendon, Mass. (W. Ma.); to be rector of St. Paul's Church, Portsmouth, R. I. Address, St. Paul's Rectory, Box 44, Portsmouth.

BUCHANAN, Rev. ARCHIE, deacon; to be in charge of St. Andrew's Mission, Burns, Ore. (E.O.)

CHRISTIAN, Rev. GEORGE P., of New York City; to become a member of staff of Church of the Transfiguration, New York City. Address, 25 Fifth Ave., New York City.

CREASEY, Rev. SIDNEY W., formerly archdeacon of missionary district of Eastern Oregon; to be priest in charge of Good Shepherd Mission, Fort Defiance, Ariz.

GALE, Rev. ALBERT, rector of Trinity Church, Gloversville, N. Y. (A.); to be rector of St. Mary's Church, Luzerne, N. Y. (A.)

LEWIS, Rev. CHARLES SMITH, formerly rector of Trinity Church, Plattsburg, N. Y. (A.); has entered into residence as dean of All Saints' Cathedral, Albany, N. Y. (A.) Address, 66 S. Swan St., Albany.

MACKIE, Rev. NELSON W., recent graduate of General Theological Seminary; to be vicar of St. Peter's Chapel, Livingston, N. J. (N'k.) Address, P. O., Box 223, Livingston.

RIVERS, Rev. BURKE, formerly student at Episcopal Theological Seminary and assistant at St. Peter's Church, Cambridge, Mass.; to be in charge of St. Andrew's Church, New Haven, Conn. Address, 266 Shelton Ave., New Haven.

SMITH, Rev. HENRY B., formerly priest in charge of St. Andrew's Church, Lawton, Okla.; has become priest in charge of Emmanuel Church, Shawnee, Okla. Address, 14 E. Highland Ave., Shawnee.

TENNYSON, Rev. MERRILL G., formerly priest in charge of St. Andrew's Mission, Burns, Ore. (E.O.); to be general missionary of the Missionary District of Eastern Oregon. Address, Pendleton, Ore.

WILLIS, Rev. TAYLOR, rector of Christ Church, Roanoke, Va. (Sw. V.); to be rector of St. Luke's Church, Norfolk, Va. (S.V.) October 1st.

NEW ADDRESSES

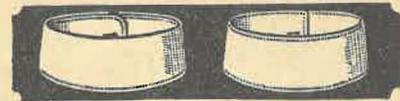
BLOSSOM, Rev. WALTER G., formerly of Long Beach, Calif.; 326 N. Larchmont, Los Angeles.

HILL, Rev. CHARLES W. B., chaplain U. S. A., Kelly Field, Tex., formerly 4130 Broadway; 119 E. Rosewood Ave., San Antonio, Tex.

NEWS IN BRIEF

PITTSBURGH—The Rev. Howard P. Pullin, rector of St. Stephen's Church, McKeesport, delivered the memorial address at the 26th annual convention of the Pennsylvania Elks State Association at Greensburg, August 24th. The opening and closing prayers were given by the Rev. Dr. G. Philip Jung, rector of Christ Church, Brownsville.—The second annual two-day conference for the young people of the diocese was held on September 10th and 11th at Calvary Church, Pittsburgh. The principal speaker at the conference was the Rev. E. L. Gettier, Jr., rector of St. John's Church, Waverly, Baltimore, Md.—William Green, head of the American Federation of Labor, spoke at Trinity Cathedral, September 4th. He was also in Pittsburgh as speaker at the Labor Day exercises on September 5th.—Services at the Church of the Atonement, Carnegie, are being supplied by the Rev. Horace R. Fell, retired chaplain, United States Army.

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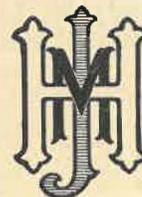
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EDITORIALS & COMMENTS

Nervous Christians

PHYSICIANS AND NURSES tell us that no patients in the world are so perplexing and so fatiguing as those who, while not suffering from serious nervous disorders, are nervously "jumpy." A doctor who will risk his safety or even his life in the service of a patient who is acutely ill nervously will wish that he need not see at all any patient who is "jumpy." We have heard the story of the woman who went to the famous specialist, Dr. Weir Mitchell, about her nerves. He noted at once that she was not nervously ill, but simply "jumpy." She wriggled a good deal as she described her symptoms to him. He began to imitate her. "Stop, doctor," she cried; "you get on my nerves!" He stopped. As he did so, he said: "Madam, *you* stop! You get on *my* nerves!" She stopped wriggling. Dr. Weir Mitchell was actually able to convince her that there was nothing whatever the matter with her, except lack of ordinary self-control, which she might easily acquire without any "treatment" from him or anyone else. He was a very great nerve specialist!

The clergy would tell us, were they not usually too kind, that no Christians in the world are so perplexing and so fatiguing as nervous Christians. Many a parish priest will tend for months or even years a man or a woman who has a serious spiritual malady. Nor will he find it hard to be tender and sympathetic. Real suffering is not likely to tempt anyone, least of all a faithful priest, to irritation. Cure, or a measure of improvement, is his goal and he will not falter until it is reached. But he *will* falter, and soon, when he has to deal with a "jumpy" Christian. He will get so tired and so reluctant that nothing but very special grace will sustain him through an interview lasting no more than half an hour—or less. He cannot have recourse to Dr. Weir Mitchell's method. The clergy are not supposed to *have* nerves. Or, rather, it is not commonly admitted as a possibility that anyone or anything could get on their nerves. What then shall a rector do with a "jumpy" parishioner?

One of the things that he usually does is to listen. This is not difficult, provided the parishioner is "jumpy" about his or her own spiritual state. Too often the rector is given no chance

to say anything. If an opening does come, and he seizes it to voice an explanation of and a warning against scrupulosity, the "jumpy" Christian *may* be relieved, may even become convinced that nothing whatever is the matter, spiritually. But perhaps not. One rector took the course mentioned. The next day, the "jumpy" Christian returned to say that she had again fallen into the sin of scrupulosity! What could the unfortunate rector do? That "jumpy" Christian told her neighbors and her acquaintances what he did: he advised her to forget about *all* her sins, none of which was serious enough to be noticed, and to read a good detective story. Did she? No, she did not. She went to another priest, and another, and another. And she tells everyone she meets that she is looking for the "right one." Just so do the physically "jumpy" go from doctor to doctor.

The spiritually "jumpy" are by no means always women. Quite as many men may be numbered among the company of nervous Christians. They, too, will go from priest to priest, recounting their symptoms. There was one who had trouble in believing literally the story of Jonah and the whale. Nothing that was said to him on this subject helped him. He went from a famous scholar in Old Testament criticism to a young man just ordained to the priesthood, getting counsel from others on the way. He was unable to benefit by anything that they could say. Was he crazy? Someone is probably asking this. No, he was merely "jumpy." Doubtless many persons would regard this man as a survivor of an old, more fundamental time. Possibly. But there are a fairly large number of such survivors, both men and women. The laity may not realize this fact; the clergy do!

THERE ARE OTHER SORTS of "jumpy" Christians. One type feels extreme alarm if anything new is introduced into the services of the Church. Let an officiant use a prayer that is not in the Prayer Book. Some "jumpy" member of the congregation will be certain to write to him or to telephone to him or to speak to him in the sacristy. Perhaps he thinks (poor man!) that he can effect a cure by mentioning that the bishop of the diocese has authorized the use of the

particular prayer. He cannot. The bishop will then be approached—and reproached. For this type of “jumpy” Christian is only too apt to feel that he (or she) is the appointed guardian of the Faith and Order of the Church. Can nothing be done? Not much. This type is almost always excessively sensitive.

And to soothe hurt feelings is a thousand times more difficult than to accept questioning and reproach. Especially is this the case if the “jumpy” Christian be a woman. Hurt feelings may find expression in tears. The clergy are no more skilled than other men in dealing with the tears of self-pity, though most of them are blessedly able to comfort those who weep because of sorrow.

Another sort of “jumpy” Christian worries about parish affairs. Perhaps that Christian is a Church school teacher; he (or she) may lose sleep by reason of anxiety lest the pupils in his (or her) class in Christian Nurture will not receive proper training in the class into which they are proceeding. This kind of “jumpy” Christian can make a tremendous amount of trouble. Perhaps the “jumpy” Christian is a member of the vestry. He may fret for fear the rector will extend the work of the parish beyond its possibilities of financial support. Or he may have the opposite fear, and think that the rector is letting the work stand still. “Think,” did we say? “Feel” is a more accurate word. The root difficulty with “jumpy” Christians is that they *feel* rather than *think*. The only cure is hard work. If the rector can induce them to *do* more, these Christians will cease to be “jumpy.” They will, so to speak, be too busy running, to jump.

We have left to the last the worst sort of “jumpy” Christian. There are many sorts, a vast number more than have been cited. But the worst of all is the Christian who is “jumpy” about what the rector does with his salary. Happy the rector who has not had a “jumpy” Christian wonder audibly how he can afford to send his son to college or to take his wife to the diocesan convention. To avoid the appearance of extravagance, he may actually be compelled to explain that his son is earning part of his college expenses and being presented with the remainder by his godfather, and that a friend in the Woman’s Auxiliary had insisted upon meeting the expenses of his wife’s little trip. “Jumpy” Christians of this quite terrible sort will scrutinize every new garment worn by any member of the rectory family. Can nothing be done? Not by the rector.

Indeed, the rector can seldom cure or improve “jumpy” Christians. The splendid virtue of long-suffering gentleness usually prevents him. No, someone quite outside has to urge upon “jumpy” Christians the facts. What facts? That there is nothing whatever the matter with them except want of self-control, which they can easily gain, unaided. Let them try. They will gain at the same time the admiration of their rectors—which hitherto they have lacked. Then, they will gain his esteem, and then his friendship. And then they will become better Christians, and happy Christians, too. What great incentives are these!

THE death of Dr. Stuart L. Tyson recalls memories of past controversies in the Church on the question of modernism, which resulted in his abandonment of the priesthood of the Church for the Congregational ministry. The spiritual pilgrimage of Dr. Tyson, leading him from Anglo-Catholicism through modernism to agnosticism, and then gradually back toward a firmer faith, caused him great mental agony. One cannot fail to respect the integrity and intellectual honesty of a man who has had the courage to follow

PRESIDING BISHOP ASKS PRAYERS FOR NATIONAL COUNCIL

OCTOBER 11 TO 13, 1932

RARELY has the National Council, and the Church whose agent it is, faced more important questions than those which will confront us at the meeting October 11th to 13th next. The generous response of the Church to the Emergency Appeal has given temporary relief for the needs of 1932, but the program for 1933 will be urgently before us. We seek guidance that we may wisely administer the charge laid upon us and I earnestly ask the prayers of the Church at this time.

May I suggest the following prayer for those who care to make use of it either publicly or privately:

“O Spirit of Wisdom and Power, by whom the whole body of the Church is governed and sanctified; may Thy controlling presence direct and guide our National Council in all its plans and purposes; that our service for the establishment of Christ’s Kingdom may be wisely planned, faithfully administered, and courageously prosecuted, to God’s glory and to our spiritual enrichment. We ask it in the Name of Jesus Christ Our Lord. Amen.”

JAMES DEWOLF PERRY, *Presiding Bishop*.

the dictates of his conscientious search after truth despite the suffering it might involve.

That in his later years Dr. Tyson felt only love, not bitterness, toward the Church of his earlier faith is shown by a letter that he wrote this editor less than a year ago, enclosing a contribution toward the deficit fund of THE LIVING CHURCH. Perhaps we may be permitted to quote one sentence from that letter:

“I have heard myself variously described as a Unitarian, pagan, theosophist, atheist; but as Mary Tudor said that ‘Calais’ would be found written on her heart, so I think that when I shall have passed into the clear world of spirit, an autopsy may disclose on my own myocardium the word ‘Anglican,’ even though, to cite St. Augustine, I belong outwardly to the soul rather than to the body of the Church.”

May he rest in peace, and may he, in the larger life into which he has entered, be granted a broader vision of things eternal and a new opportunity of exercising the priesthood that in this life caused him so much searching of heart. For the Church beyond the Veil is neither modernist nor fundamentalist, neither Anglican nor Congregationalist, but Catholic, changeless, and eternal.

THE FOLLOWING is a reply to an examination question as to the nature of and function of the vestry given at the conclusion of a course at the Gearhart Summer School during the past season:

“The vestry should be composed of men of good executive ability and Churchmanship, elected by the parish members. Each

The Function of the Vestry

vestryman, being an officer of the Church, should be loyal to its doctrine and discipline, understand its principles, and be faithful to the execution thereof. The duties are general. They should stand responsible for the financial condition of the parish. Should develop a way whereby the church can be sustained without depending upon the guilds giving bazaars, dinners, etc. Should care for all buildings and property belonging to the church, and see that everything is kept in good condition and repair. Should be ready and willing to assist the rector in whatever way the rector needs their assistance. Should receive the offering and present it to the rector, as well as act as ushers for all church services. The vestrymen with the rector really are the executive committee of the parish, attending to all general affairs.”

If all wardens, vestrymen, and Church people had this ideal of a vestryman clearly in mind there is little doubt that the temporal affairs of the Church would be handled in a more effective and businesslike manner.

A NOTABLE CHANGE in the book publishing industry is the retirement of the firm of Ray Long and Richard R. Smith from the religious field. This firm, heir to the former religious lists of the Doubleday Doran Co. and its predecessors, has transferred its more than five hundred

In the Publishing World religious titles, by some three hundred twenty-five authors, to Harper and Bros., which, adding these to its own list, thus obtains one of the largest and most representative religious book departments. Mr. Eugene Exman will continue to head this branch of Harper's.

At the same time Charles W. Ferguson, until recently secretary of the Long and Smith house and formerly head of the religious book department of Doubleday Doran, announces a new firm, the Round Table Press, which "will publish a limited number of books during the year, each an authentic work in the field of religion and ethics." We do not profess to know just what constitutes authenticity, as used in this sense, but at any rate we wish the new venture success.

FROM St. Margaret's Church in the Bronx comes an encouraging note. The rector, Dr. Lyman P. Powell, reports, in an "autumn greeting" to parishioners, that seven races knelt together at the altar rail of the parish on Labor Sunday. Many of the heads of the families that make up the congregation of St. Margaret's have been out of work, but some of these

A Parish Autumn Greeting are now finding employment. Dr. Powell has personally obtained work for seventy-six persons, wage-earners for more than 300 dependents, some of whom were saved from actual destitution. There is an example of Christian social service in action, an example of what scores of city parishes are doing, quietly but persistently, to meet and overcome present conditions.

A CERTIFIED public accountant, who is also treasurer of his parish, writes to thank us for a recent news item calling attention to the exemption of churches and charitable organizations from the three per cent federal tax on electrical energy. "Although we subscribe to a very elaborate

Tax Exemption tax service," he writes, "this amendment escaped my notice until I read your article." The exemption is contained in an amendment to the regulations for enforcement of the new revenue act, and applies to "educational institutions not operated for private profit, churches, and charitable institutions." Claims for exemption should be filed with the company supplying electrical energy.

REFERRING to our editorial on the Arkansas election [L. C., September 10th], Bishop Odham asks us to correct the statement that he "asked his fellow-bishops to refuse confirmation of the election." This, the Bishop states, is the one thing that with studied carefulness he refused to do,

Correction his letter being rather a statement of why he himself felt it necessary to decline consent, "due solely to matters of general Church policy, the diocese of Arkansas being merely an illustration." In the interest of accuracy, we gladly make this correction.



The Living Church Pulpit

Sermonette for the Eighteenth Sunday after Trinity

LOVING GOD

BY THE RT. REV. FREDERICK F. REESE, D.D.
BISHOP OF GEORGIA

"Thou shalt love the Lord thy God."—ST. MATTHEW 22: 37.

IT IS doubtless difficult for many persons to understand that loving God is possible. God is invisible, dwelling in light unapproachable, and seemingly remote and unimaginable. When the universe was conceived as centering around the earth with the heavenly bodies attached to it, it was a sort of domestic universe. But now that we are living in the wide open spaces of an almost illimitable universe, it is so immense as to paralyze imagination. God seems to be evaporated into an abstraction and the idea of His personality to be impossible.

Let us approach God from an indirect angle. God is the infinite perfection of all conceivable excellences—of what we think of as goodness and beauty and truth.

Many people find it possible to love truth with ardent devotion. They honor and revere it. They consecrate themselves to the effort to attain it. They seek for it with utter self-sacrifice. They love truth.

Many have the same feeling of devotion to beauty. They find satisfaction and joy in contemplating it. They are inspired in their efforts to express their ideals in form and color, in music and poetry. They love beauty.

Likewise goodness, moral ideals, awaken in us responsive happiness. The ambition of many is to be good and do good. They hunger and thirst after "righteousness." Its contemplation and attainment excites in their souls profound emotion. They love righteousness.

These three agree in one, a unity of reality. Truth is beautiful and beauty is truth, and goodness is both beautiful and true. Together they constitute the ultimate reality of the universe—a spiritual reality. But all these elements of reality are realized in life. They exist only as characteristics of living personality. They make men true and beautiful and good. May we not say that all who love them in aspiration and devotion, love God, though they may not formulate a creed? They love what God is, and to that extent they love God.

But still it may be difficult to realize the personality of God and, therefore, to love Him with something more than an aspiring admiration and reverence for a distant and unattainable abstraction. There is the lack of any sense of fellowship. And so this vast conception of reality must be humanized. These unattainable realities must be translated into such terms as we can appreciate and understand. They must be related to such beauty and truth and goodness as we do see fragmentarily but genuinely in human life. We must make contact between human goodness, beauty, and truth and divine goodness, beauty, and truth. We cannot love God unless we love our fellowmen. We must love in both the same lovable qualities.

Now the humanizing of God is what is done for us in the Incarnation. The divine is translated into the human. The human is linked up with the divine. The understandable truth and beauty and goodness of Jesus Christ links us up with the transcendent truth and beauty and goodness which men adore and love and serve in the universe, physical and spiritual. He was and is the fulness of truth, beauty, and goodness to the utmost limit to which human nature can attain and express. As human, we can love Him. He is supremely lovable. We love God because He first loved us. We can apprehend that only in Jesus Christ. So in loving the human living Christ, we are loving God. For what He is, God is.

TEACHING is the surest way to learn.—W. B. Stuber.

THE GOURD

BY THE REV. B. Z. STAMBAUGH
RECTOR, CHURCH OF OUR SAVIOUR, AKRON, OHIO

"So Jonah was exceeding glad because of the gourd."

—JONAH 4:6.

IF YOU HAVE BEEN TAUGHT to look upon the book of Jonah as history, and upon the story of the great fish that swallowed him as the record of something that actually happened to a man who had tried to escape his duty, you have probably wondered why on earth the book was ever included in the canon of Holy Scripture. You have realized that the miracle of the great fish is utterly pointless—that it adds nothing to our appreciation of the power of God, and even less than nothing to our sense of the dignity and majesty of Jehovah. The story of the prophet's mission to Nineveh, moreover, lacks any historical significance whatever, since nothing that may have been thus achieved had any lasting effect.

If you think of this book, however, as a parable of human life, you find in it endless suggestions of thought and an embodiment of the loftiest spiritual values. It is indeed significant that modern critical scholarship, which entirely rejects the book as history, has never questioned its right to a place in the canon.

Here is the story of a man who had come through tremendous adventures. A harrowing inner struggle against duty, the terror of a storm at sea, a hopeless plunge into the depths, the ghastly experience with a titanic monster of the deep, thwarted purposes—all had preceded a reckless, death-defying stand against the corrupt life of the world's most powerful civilization.

Then two things happened: the city of Nineveh responded to his preaching with an astonishing moral revival—and a beautiful gourd-vine grew up in a night to shelter him from the blistering heat of the sun.

And what was Jonah's reaction? We find it written in the sixth verse of the fourth chapter of the book which bears his name: "So Jonah was exceeding glad because of the gourd."

This is one of the finest uses of anti-climax in all literature.

Jonah is, and always will be, a comic figure, not because of the grotesque adventure with the great fish, and the many jocular allusions to it in modern literature and conversation, not because we laugh at the credulity of the fundamentalist regarding what we call the "whale story," but because the hero of such titanic adventures, the man who had overturned a mighty social order, was exceeding glad because of a gourd!

It is perfectly clear that the writer of this book is making fun of somebody who has a ridiculous sense of values. And as I read the book, again and again, I am smitten with the horrible suspicion that he is making fun of you and me and most of our friends, as well as the people of his own race and time.

(1) Certainly a gourd isn't much to set your affections on. This gourd of Jonah's grew up in a night, and performed a very slight service. It shielded the prophet's head from the deadly heat of the Syrian sun, at a time when he ought to have been so busy instructing, organizing, and otherwise making permanent the newly achieved regeneration of Nineveh, that he would have been quite immune to hot winds or ultra-violet rays. It enabled him to sit in idleness, gave him physical comfort and satisfaction, at what should have been the supreme moment of spiritual exaltation in his life.

And what has that to do with you and me and our neighbors?

Well, material prosperity is the gourd on which we have set our affections. And today I think you will agree with me that it isn't much.

It grew up in a night, almost miraculously, and how little, really, it has done for us! It gave people more clothes than they could wear, more food than they could eat, and more leisure than they knew what to do with. It allowed us to wallow in physical comfort and ease at a time which should have been supreme in all human history for the achievement and the permanent establishment of spiritual values.

Mankind had been the hero of a series of tremendous adventures. Very recently indeed, in the history of life on this planet, we had come out of the jungle—primitive savages. We had fought our way up through the ages to this mighty moment of intellectual emancipation, of political, moral, and spiritual freedom. A vast revolution had taken place, in the past century, in the whole outlook of the human race.

But under the shadow of the gourd, most of us forgot everything except the details of physical enjoyment. The plain living and high thinking of our fathers gave way to the luxurious living and muddled thinking that have characterized the past decade. Instead of seeking to conserve and strengthen spiritual forces that would have made us fit and capable for meeting the emergencies, the perils, and the opportunities of the new industrial civilization, we sought merely to explore new channels of material pleasure and to limit our attention to that area of life that could be lived under the shadow of the gourd. We gave more and more time to the acquirement of comforts and enjoyments made possible by this prosperity. We were exceeding glad because of the gourd.

(2) Well, the gourd didn't last very long. A cut-worm made short work of it for Jonah, and he just sat there, thinking about his troubles and feeling sorry for himself. He decided that he was the most unfortunate man alive. In the midst of the most stimulating event that had ever happened in the history of the world's greatest nation, at the climax of an achievement unparalleled in the experience of prophets, he said, "It is better for me to die than to live."

Wasn't he funny? Well, you and I are just as funny.

Our unnatural, shallow-rooted, material prosperity didn't last long. And many of us are just sitting around, thinking and talking about our troubles—feeling sorry for ourselves. We think that we are the most unfortunate generation that ever lived.

In the midst of stupendous achievements in science, sociology, literature, and spiritual emancipation—at the world's supreme moment of growth and development—we are saying, "What's the use? It is better to die than to live." Aren't we funny?

THE TROUBLE with Jonah and the trouble with us is this—we have our values all muddled.

Jonah had succeeded, by his timely warning, in saving the vast city of Nineveh from destruction. But instead of rejoicing in that tremendous feat, he had been sulking over the fact that his prophecy of destruction had not come true and that his reputation as a soothsayer was in danger. (This seems to be a sly thrust, on the part of the writer, at his own Hebrew race, who had been disappointed in the expectation that Jehovah would overthrow the great pagan civilizations of the world and make His chosen people supreme.) Jonah cared nothing for the multitude of human lives that had been spared, but was all upset over the withering of his gourd.

What you and I need right now is to change the center of our affections and hopes. Instead of being so much concerned about the loss of ease and comfort and money and luxuries, let us consider our tremendous opportunities of spiritual achievement. Let us find joy in service, in making ourselves useful to our fellowmen. Let us learn how to be better neighbors, kinder friends, more generous members of society. Let us learn how to follow Our Blessed Lord.

Said Jehovah, in the parable, "Should I not have regard for Nineveh, that great city, wherein are more than six-score thousand souls?" Should not you and I have regard for humanity, rather than for things—human souls made in the image of the Most High?

Let us not whine with Hamlet,

"The time is out of joint. O cursed spite
That ever I was born to set it right!"

Let us rather sing with Rupert Brooke,

"Now God be thanked
That hath matched us with this hour!"

Prophets in the Dawn

The Brief of a Sermon Preached to Alumni of Western Theological Seminary on June 16, 1932

By the Rt. Rev. George Craig Stewart, D.D.

Bishop of Chicago

Text: "When these things begin to come to pass then look up and lift up your heads, for your redemption draweth nigh!"

—ST. LUKE 21: 25-26.

JESUS looked into the future. He saw the inevitable fall of Jerusalem, described in this chapter and in St. Mark 13, but He saw farther. His vision, His words, His spirit, His principles of the Kingdom have their application far beyond the first century or the fifth or the fifteenth. They are universal. They reach out to the fall of Rome, the fall of Constantinople, the fall of the Bourbons, the fall of Napoleon, the fall of the Romanoffs, the fall of the Hohenzollerns, and the collapse of the lordly temple of Mammonism which in our own day has brought disaster to a modern world.

He was not a pessimist. Once I saw a picture of Pessimism. It was a human skull and under it was written "What's the use? It will be all the same a hundred years from now." That is the pessimism which reduces life to a meaningless farce, the universe to a game of chance, and the mind of God to that of an idiot. It paralyzes effort.

Neither was Our Lord an optimist in the sense of a cynic's description: "An optimist is a fool unfamiliar with the facts." Our Lord accepted facts, knew human nature, appraised the strength of the forces to be faced, warned His followers against the illusion of a speedy triumph, prophesied tribulation, persecution, sufferings—a plenty, but He saw the inevitable triumph of the Kingdom in the long run, heard within the clash and crash of cataclysmic changes the alleluias of the coming Kingdom, and communicated to His disciples His own faith, His own enthusiasm, His own serene confidence in God. When everything is apparently at its worst, look up and lift up your heads—your redemption draweth nigh.

I. We live in one of the great hours of history. I need not depict the world situation. It is here, graphically, dramatically, in my text: "Distress of nations with perplexity, men's hearts failing them for fear and for looking after those things which are coming on the earth."

"The time is out of joint—O cursed spite
That ever we were born to set it right!"

A poor whine that for a Christian. To your Hamlet I shall quote my Cæsar,—

"There is a tide in the affairs of men
Which taken at the flood leads on to fortune,
Omitted, all the voyage of their life
Is bound in shallows and in miseries.
We must take the current when it serves
Or lose our ventures."

It is a glorious time to be alive, to be leaders in the Church of the living God. In that fascinating new book of poems by Archibald McLeish called *Conquistador*, the first line by Bernal Diaz is as follows:

"That which I have myself seen and the fighting!"

"—and I am an ignorant old man, while Gomora, the priest there with his history of New Spain, his pompous Latin and big names and imperial decorations and beautiful battles (and one eye always on live relations), he is young and sound and skilled in pen's plaiting while I am old and stupid, with sleepless nights, unused to the combing of words clean of the wool while the tale waits; I, ignorant, blind, with the shadows of death. But I fought in those battles—they were my own deeds. I, Bernal Diaz, I saw Montezuma, I marched with the armies and what are to him mere chronicles are the shape of my own life."

Some day the story of these days will be set down, and chroniclers will give the dry record of the close of an era, the opening of a new one, when the world turned over, days when out of the travail emerged a new social order. You and I may not be here when the story is written, but,

"That which I have myself seen and the fighting!"

II. I speak then with necessary brevity of a few of the signs of redemption which call us to look up and lift up our heads:

(1) Whether we have learned the lesson or not remains to be seen, but certainly we have had a demonstration of the nemesis which inevitably follows upon individualistic competitive organization of society for private profit—in other words for selfishness and greed. We have seen with our own eyes the debaucheries of a mad, pagan, wordly scramble for money. We have seen the deadly sin of avarice transformed into the haughty virtue of big business enterprise, and we have seen the whirlwind of economic laws like the winds of the wrath of God sweep the earth like a cyclone burying high and low alike in the debris.

In the face of this situation two antagonistic groups emerge—those who in their fear stand stubbornly by the old order, and hope—in vain, I believe—for the same kind of selfish prosperity to return to them. They have not learned their lesson. They are too old to learn. They are reactionaries—Bourbons who, if they had a chance, would bend the Church and the State to protect what they esteem to be their vested interests. And opposed to them are the Reds, the Communists, the iconoclasts, the advocates of violence, the Jacobins who would usher in a reign of terror, the Muscovites who would set up in America if they could, a Soviet régime with Lenin instead of Jesus and *das Kapital* for the Gospels, and bring the many under the heel of the few, and sacrifice all individual initiative, and surrender the will of a million people into the hands of proletarian dictators.

In such an hour the Holy Catholic Church stands as it has always stood, above and beyond both camps, the one great international, inter-racial brotherhood which is dedicated to the principle that every individual is precious in the sight of God and that all are bound together into one body in Jesus, and that we should bear one another's burdens.

THE BASE of all true democracy is just there. It is not true that "all men are created equal" physically or mentally or psychically. It is not true that all men are created with equal opportunity. It is not true that all men are created equal in inherited gifts. There is only one sense in which we are all equal and that is the mystical sense of the Christian religion—we are all of us sons of God and we are all of us capable of being incorporated into His Body and made members of His Kingdom.

"The early Christians" says Bishop Gore "found themselves in the cities of the Roman Empire as bands of brothers and they hit upon maxims which are now the hopes of modern reformers, such maxims as that you must find a man work and you must find him wages and you must support him when he can no longer work." They created the social revolution. We shall create a like revolution. The Christian religion is true socialism. It inaugurated a new society, a new social ideal where the individual personality is sharpened and developed, but where selfish individualism has no place in a fellowship of mutual dependence; it created One Body with one Spirit, one Lord and Father of all.

The Church today has an unparalleled opportunity to guide the way into a new social order which shall be Christian.

(2) Then there is the reaction from a mechanical age to the

sacramental teaching of the Church. The machine has its uses. I am not here to deny this. "Neither Cæsar nor Alexander nor Napoleon nor Washington was able to effect in the world in which he lived one one-thousandth part of the change which began to come over it when the steam engine of James Watts girded up its loins." But men have begun to ask important questions. A modern Minneapolis flour mill can turn out 17,000 barrels of flour a day. An Athenian miller could produce but two. Question: Is Minneapolis made up of men superior to the Athenians? A workman in 1830 could make 30 needles a day. A workman in 1932 can make 500,000 needles a day. Question: Does the modern needler live more happily and serviceably. One hundred years ago Thomas Davenport's wife wept when her husband tore up her wedding dress to make insulation for the first useful motor. Today the descendants of that motor for the greater leisure of the ladies drive vacuum cleaners, fans, and refrigerators, sewing machines, hair dryers, egg beaters, dish washers—but the question persists: Are the women of today greater ladies than Thomas Davenport's wife?

IN A WORD the world is shifting back to the man behind the machine. As Dr. Hough points out, the recurring battle in philosophy today is right on the doorsteps of the Church and it is this—shall personal experience be explained in terms of mechanism, of impersonal force, or shall the impersonal mechanism of life, of the universe, be explained in terms of personality and claimed as agents of personality. The Church stands today as the exponent neither of a Manicheism which abhors matter or mechanics, nor of a mechanistic conception of the universe, but as the exponent of the sacramental, of God made manifest in flesh, of God communicated through bread and wine at an altar, of Jesus Christ living in an organism made up of human beings, of the Kingship of Christ over things visible and things invisible, and of the dedication of all life to the dominance of the Spirit.

(3) And the tide is setting in for the worship of the Church.

"The Church" says Dr. Cadman, "is on the eve of a spiritual upheaval in which the restorative epochs may repeat themselves by means of a fresh discovery of God's saving strength, but she will first have to become in a greatly intensified degree the worshipping as well as the witnessing Church."

(4) Suffer me but one more note. The people everywhere, in their distress, sobered by adversity, chastened by disappointments, quickened by hard thinking are turning back to God. They are in a mood to listen to the good news of the compassionate Christ as never before for years, for decades, for generations.

In the midst of the World War an enormous crowd was gathered near Charing Cross to welcome the returning British soldiers. First came the slightly wounded: they were bandaged but they could walk. They were greeted with cheers. Then came those suffering shell shock; then came closed ambulances containing the desperately wounded. In that moment of universal stillness two men held aloft an enormous sign where all could see and on it was printed, "Come unto Me all ye that labor and are heavy laden and I will give you rest."

III. My brethren I have but indicated four signs of great opportunity for the Church—the opportunity for leadership in establishing a new social order; the opportunity for commending sacramentalism as against mechanism; the opportunity for providing worship as well as witness, and the opportunity for pastoral comfort of the victims of the *ancien régime*.

May I now suggest the qualities we must have as leaders*:

(1) We must be men of convictions. Modern science has pretty well disinfected the modern mind of superstition only to make the amazing discovery that man cannot live on disinfectants. Men today want religious teaching, but they want it from men who know whom they have believed and are persuaded.

(2) We must be dreamers of dreams. There can be no prophesying or leadership of power without quickening imagination:

THE "OLD BRICK CHURCH" OF VIRGINIA CELEBRATES ITS TERCENTENARY

BY VERA PALMER

SURROUNDED by giant trees now taking on their first tinge of autumn, St. Luke's Church, in Isle of Wight County, Virginia, completed its third century of usefulness on September 15-16, when a two-day celebration marked its tercentenary. The Old Brick Church, as it is generally called, began life in 1632 and is thought to be the oldest non-Roman house of worship in America standing within its original walls. Services the first day were in charge of the Rev. Beverley Dandridge Tucker, D.D., rector of St. Paul's, Richmond, son and namesake of the distinguished late Bishop of Southern Virginia. The choir of the Richmond church supplied the music. On the second day the clergyman was the Rev. Arthur B. Kinsolving, D.D., rector of Old St. Paul's, Baltimore.

St. Luke's was built by Joseph Bridger, father of Col. Joseph Bridger of the King's Council for the Virginia colony. His body was buried on his plantation, "White Marsh," about three miles from the church and his grave was marked for many years by a marble slab, which finally was removed to be sunk into the flooring of the old church. The building is in a remarkably fine state of preservation, owing to the excellent materials used.

The roof was reshingled in 1737, and again in 1838, good cypress having been used each time. The walls are of brick made of the best quality clay found in the immediate vicinity and put together with mortar compounded of well burnt oyster shell lime and sand. This mortar between the mossy bricks has become as hard as flint.

Red men held their councils near by. Tarlton's British troops tarried beneath its overhanging oaks and rested in the shade of the walls during the Revolution. The Virginia militia, in the War of 1812, camped around the old church, and in 1861 the men in Confederate gray slept under the same historic trees. From the outbreak of the Revolution until about 1830, the church was little used and became a prey to weather and time.

All the windows in the church are of exquisite stained glass. Those in the chancel, measuring 12 x 18 feet, were made in London. Each of these is divided into twelve sections and each section is a memorial to some man who served faithfully both Church and State. Of rare beauty, too, is the carved altar, the reading desk, and the wine-glass pulpit, with its broad steps and high sounding board. The font is of the purest Carrara marble, and was made in England, while the pews, of course, are of the old-fashioned type with doors opening into the aisles.

And all about in the churchyard sleep the men and women who were among the early settlers of tidewater Virginia, whose graves are marked by time-stained tombstones, many of them now partly hidden by encroaching ivy, or by boxwood no less ancient than themselves.

"They in the ages lying
In the buried past of the earth
Built Nineveh with their sighing
And Babel itself in their mirth;
And o'erthrew them with prophesying
To the old of a new world's worth;
For each age is a dream that is dying,
Or one, that is coming to birth."

(3) We must have sensitive social consciences.

(4) We must be patient, but we must be daring. A Christian leader must be unafraid in uttering his convictions. As someone has said, "Many people when they put off the old man put on the old woman."

(5) We are to keep above all our faith in God. "In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

"Your redemption draweth nigh." In the course of a public address Thoreau said, "There's a good time coming." A heckler sarcastically yelled out, "Can you fix the date?" And Thoreau replied—"I have one question: Will you help it along?"

* Cf. Lecture VIII in Coffin's *In a Day of Social Rebuilding*.

Why I Am a Churchman

By the Hon. George W. Wickersham

THE LIVING CHURCH has asked me to make a simple frank statement of why I am a Christian and a member of the Episcopal Church and what the Church means to me and should mean to other thinking lay men and women. To one whose life training and habit of mind always has been objective, it is not easy to analyze and express those many factors which enter into one's religious life and make one what he is. I am a Christian because I have long been convinced that the Gospel of Jesus Christ furnishes the only satisfactory answer to the riddle of the universe and that the teachings of Jesus give to men what seems to me the best guidance in the way of wholesome living.



G. W. Wickersham

Through all the long struggles of humanity for a more intimate realization of the divine influence in human life, the Church, with all its failings, ever has been the symbol which has kept the faith of men in the existence of a God who cares for their joys and their sufferings, and of the Christ who lived and died to bring to men an assurance of a life beyond the grave. All the world over the spires of Christian churches point to heaven—like human fingers—reminding men that their destiny is higher than the mere achievements of earth. I cannot think it a matter of vital consequence to which branch of the great Christian Church one belongs. "In My Father's house are many mansions," Our Lord said. And again, "He that hath My commandments and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him and will manifest Myself to him." These commandments were given by Our Lord in very concise and simple language. The first and great one is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind." And the second is like unto it, "Thou shalt love thy neighbor as thyself." "On these two commandments," He declared, "hang all the law and the prophets."

Nearly forty years ago, Lowes Dickinson published a little book entitled *A Modern Symposium*, in which he described a group of men of different occupations, political or social creeds and religions, who were accustomed to meet periodically to hear read and to discuss a paper on some topic of general interest. One evening, the member who was to have prepared the paper defaulted, and as a penalty he was called on to make a personal confession explaining why he had been a politician, a Tory, and was then about to retire from active political life. His statement provoked others, and each one of the group—Liberal, Conservative, Socialist, Anarchist, professor, man of science, journalist, poet, writer, Quaker, business man, and gentleman of leisure, briefly expounded his own philosophy of life and stated why he was what he was. Of them all, the philosophy of the Quaker appealed most to my mind. He remarked that all of the others had spoken from the point of view of the world. They had put forward proposals for changing society and making it better, but they had relied for the most part on external means to accomplish such changes. They had spoken of extending or limiting the powers of government, of socialism, of anarchy, of education, of selective breeding. But they had not spoken of the life of the Spirit. "It is not wealth that is needed," he said, "nor talents, nor intellect." These things are gifts that may be given or withheld. But the one thing needful "is the Spirit of God which is given freely to the poor and the ignorant who seek it." The real good, he said, is the love of God and

through the love of God the love of man. To know God is to love Him, and to love Him is to love His creatures and most of all His fellowmen, to whom we are nearest and most akin and with and by whom we needs must live. If that love were really spread abroad among us, he urged, the vexed questions the group had been discussing would resolve themselves.

IN THESE LATTER DAYS of social demoralization, discontent, and distress, I often have thought of what this quiet, thoughtful Quaker had said to the group of discouraged men of the world as they sat out under the stars talking through a summer night of the fundamental problems of human existence, until the radiant dawn touched with rosy fingers the opening buds and blossoms and heralded a new day with its recurrent needs. My father was what is known as a "birthright Friend," but he forfeited that title by marrying "one of the world's people," and at birth I was baptized in my mother's Church. Yet, when a child and youth I often was taken to Friends' meeting by my father's sister, who remained throughout her life a devoted Quaker, and the impress of quiet hours spent in association with a body of men and women who had assembled to seek peace through silent and corporate communion with the Spirit of God made an indelible impress upon my youthful mind. But the aridity of the meeting house left me unsatisfied and by a natural process I gravitated into my mother's Church, where the beauty of the ritual brought satisfaction to my esthetic yearnings and where I found a liberal spirit of toleration which enables many types of Churchmen to unite in common worship of God and the Master.

The influence of early Quaker teaching, however, makes it impossible for me to feel any sympathy for the Anglo-Catholic wing of the Church. The idea of the Mass is abhorrent to me. I wish no priest to stand between me and that only and sufficient Advocate whose "offering once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world." I think of the visible Church of Christ as "a congregation of faithful men in the which the pure Word of God is preached and the sacraments be duly ministered according to Christ's ordinance in all these things that of necessity are requisite to the same." It is a trite saying that human life is a mystery. Only Christ has given man a clue to that mystery and has shown a way of life in the which if men walk they may find peace amid the strife and confusion of human affairs.

To live without faith in God, without any companionship with Christ, seems to me to be the very aridity of human existence. What the world needs today more than aught else is to return to Christ and His teachings—so simple, so convincing, and yet so hard to follow. We know we should love our neighbors, but it is not easy to do so when their personality repels.

Yet there is no more certain way to peace than the way of self-sacrifice and service to others. The Church—imperfect as it is and divided in its methods of ministering to the needs of men—is nevertheless the best instrumentality for quickening faith in God and strengthening and stimulating its members with courage and cheerfulness in facing the problems of human life. The life of man begins and ends in mystery. Without the Christian Gospel, it seems meaningless. The message of the Master gives to life a significance and a grandeur that irradiates all human effort. We cannot do without the Church which draws us nearer to the fount of that confident assurance which gives us strength and confidence to face with courage the problems of this life, "until the day breaks and the shadows flee away."

THE SEWANEE SUMMER TRAINING SCHOOL

BY THE REV. GARDINER L. TUCKER, D.D.

EXECUTIVE SECRETARY, SEWANEE PROVINCIAL DEPARTMENT
OF RELIGIOUS EDUCATION

THE SEWANEE SUMMER TRAINING SCHOOL, which holds its sessions in the building of the University of the South, Sewanee, Tennessee, is the oldest of the summer conferences of the South, and serves in the function of a central training school for the others, somewhat in the relation of a college to a group of affiliated junior colleges and secondary schools.

Forty summer gatherings of the Church have been held in this province during the summer, closing with the provincial synod at Kanuga Lake near Hendersonville, N. C., and the largest part of these gatherings are the direct or indirect result of the Sewanee Summer Training School, which has been annually held since 1910.

Not only has the Sewanee Summer Training School set the example, but in most cases the leaders in the diocesan and regional gatherings have been either college alumni of Sewanee, or men and women who have received their training at Sewanee summer school. This "mothering" of many educational activities is a justification of the interpretation of "Sewanee" as "Mother Mountain."

The activities of the Sewanee Summer Training School included the following:

- August 1-2: Sewanee conference on religious education.
- August 2-12: Clergy school.
- August 2-16: Adult division.
- August 17-31: Young people's division.
- August 26-27: Provincial convention of the Young People's Service League.

To the above may be added the following:

- August 9: Woman's Auxiliary pilgrimage.
- August 12-16: Children's group.

As the central Summer Training School of the province, Sewanee brought together faculty members, students, bishops, clergy, lay-folk, young people, and children from the whole province and from an equal number of dioceses in other provinces, including leaders of the National Council, the province, and the dioceses. The faculty and staff included Dr. John W. Wood and the Rev. C. Rankin Barnes, executive secretaries respectively of the national departments of missions and of social service; Miss Mabel Lee Cooper and Miss Ruth Osgood, also members of the National Council staff; the Rev. Malcolm S. Taylor, national director of evangelism—all connected with the Church's national organization. The province furnished Bishop Mikell, president of the province; Bishop Green, chairman of the social service department; Bishop Juhan, chairman of the provincial department of religious education; Bishops McDowell and Gailor; the Rev. Gardiner L. Tucker, D.D., the Rev. Homer W. Starr, Ph.D., and Miss Annie Morton Stout—the three members of the provincial educational staff; and Mrs. J. R. Cain, provincial president of the Woman's Auxiliary. Other members of the faculty and staff included diocesan and parochial directors of religious education. In addition to the above, there were enrolled on the faculty Bishop Kemerer of Duluth, Dr. Stewart of the General Theological Seminary, Prof. George Myers and Mrs. Myers of the University of the South faculty, Miss Winefred Kirkland of Sewanee, a well known writer on the life of Christ, and John Loman of Philadelphia.

In addition to the usual leadership training courses in the curriculum, there were included this year several courses adapted to the special needs of workers who are already in possession of diplomas in the leadership training series, and who are now ready for more advanced work. One of these courses was that for directors of religious education, conducted by Mrs. J. W. Griffith of Georgia, who has for some years given special training in her office in Savannah, Ga., to candidates for directorships of religious education. Prof. Myers' course on Christian Philosophy of Life

and Dr. Stewart's course on Belief in God also belong in this category. Another course of a similar nature was that of Miss Annie Morton Stout in the young people's division, entitled Advanced Course in Y. P. S. L. Methods and Material. In this class were enrolled the provincial and diocesan officers of the Young People's Service League, and the matters considered were the larger problems of technique in dealing with young people in the Church and the great problems of the day—international peace, race, industry, family, and prayer from the viewpoint of the Church's young people.

Out of the discussions of this class came a series of resolutions, later adopted by the provincial Y. P. S. L. convention, voicing boldly the convictions of these young leaders of youth. They read as follows:

1. We believe in and stand for immediate and permanent world peace.
2. We desire that never again shall nations resort to any means other than pacific for the settlement of international disputes.
3. That should another occasion arise demanding our lives, the young people as a group be consulted.
4. That to bring about these ends the provincial organization shall aid in an educational program to extend our rightful convictions.

THE FINDINGS of the Sewanee conference on religious education and those of the clergy school were also expressions of conviction on the part of leaders of the Church's life in the whole province, dealing with matters of vital importance.

The character of the personnel of the Sewanee Summer School and the subjects dealt with in classroom and in conference give point to the objective of the school: that it shall become not only a training school for workers, in principle and in technique, but also one of the Church's "mind organs," where problems are thought out and discussed, and whose findings, though only semi-official, have nevertheless great weight in forming public opinion in the Church.

An illustration of the representative character of this summer school was given in one of the half-playful, half-serious evening programs, the Rally of the Tribes—now become one of the traditional events of the summer at Sewanee. In this gathering the summer school members assemble in groups according to states, under the most grandiloquent titles; as the Grand Uncontaminated, Unconciliated, and Unreconstructed Society of Secessionists of South Carolina, *La Grande Association Romantique des Cajins de Louisiane*, etc. The several groups wear appropriate fancy costumes, sing their several state songs, and present many features of a humorous nature. But in the "consecrated nonsense" there is a more serious vein. Each tribal group presents events in the life of its commonwealth—historical, religious, economic, or social, commemorates its great leaders, and offers "gifts of life" in its men and women and youth who have given themselves to life-service in the Church.

In the Rally of the Tribes this year every state in the province of Sewanee was represented by a group of its people, and the following other southern states, not in the province, were also represented: Virginia, Arkansas, and Missouri. The presence of these other southern groups was interpreted as a hopeful sign that some day all of the southern dioceses would be united in one great and strong province of the south, as recommended by the Commission on Provinces of the General Convention.

One of the impressive and beautiful ceremonials of the summer school was the formal presentation, before the altar in the university chapel, on Sunday, August 28th, of the newly elected officers of the provincial Young People's Service League, who made their pledge of loyalty and faithfulness, and received the blessing, after prayer, from the Rt. Rev. Frank A. Juhan of Florida, the "young people's Bishop" of the province of Sewanee.

Two other striking bits of ceremonial were connected with the flag of the province of Sewanee, the design of which was officially

adopted a few years ago by the provincial synod. The first flag to be made from this design was formally presented to the University of the South at the midday service on Sunday, August 7th, by the officers of the summer school. It was received by Bishop Gailor, the chancellor, laid upon the altar, and formally dedicated by him through prayer and blessing. The lines of a song of salutation were then read, the first stanza being:

"Hail, cross of shining stars, our chosen sign!
Standard of fellowship in Cause divine.
Once dragged in sore defeat, blood-stained and torn,
But now banner radiant of hope re-born."

On the night of Sunday, August 28th, the dramatic pageant, *Mother Mountain*, written for the seventy-fifth anniversary of the first founding of the University of the South in 1857, presented a summary of Sewanee's past, present, and future. The two leading characters were symbolic figures: the Spirit of Leadership, representing the divine call and commission, and Mother Mountain, the Spirit of Sewanee. At the climax of the play the Spirit of Leadership shows the Spirit of Sewanee an old Confederate flag "once dragged in sore defeat, bloodstained and torn." He then points to the new flag of the province, into which the old flag of the South has been transformed, with new colors of purple and white, and bids her accept this as her new standard, typifying her new and larger service as Alma Mater to the Church folk of

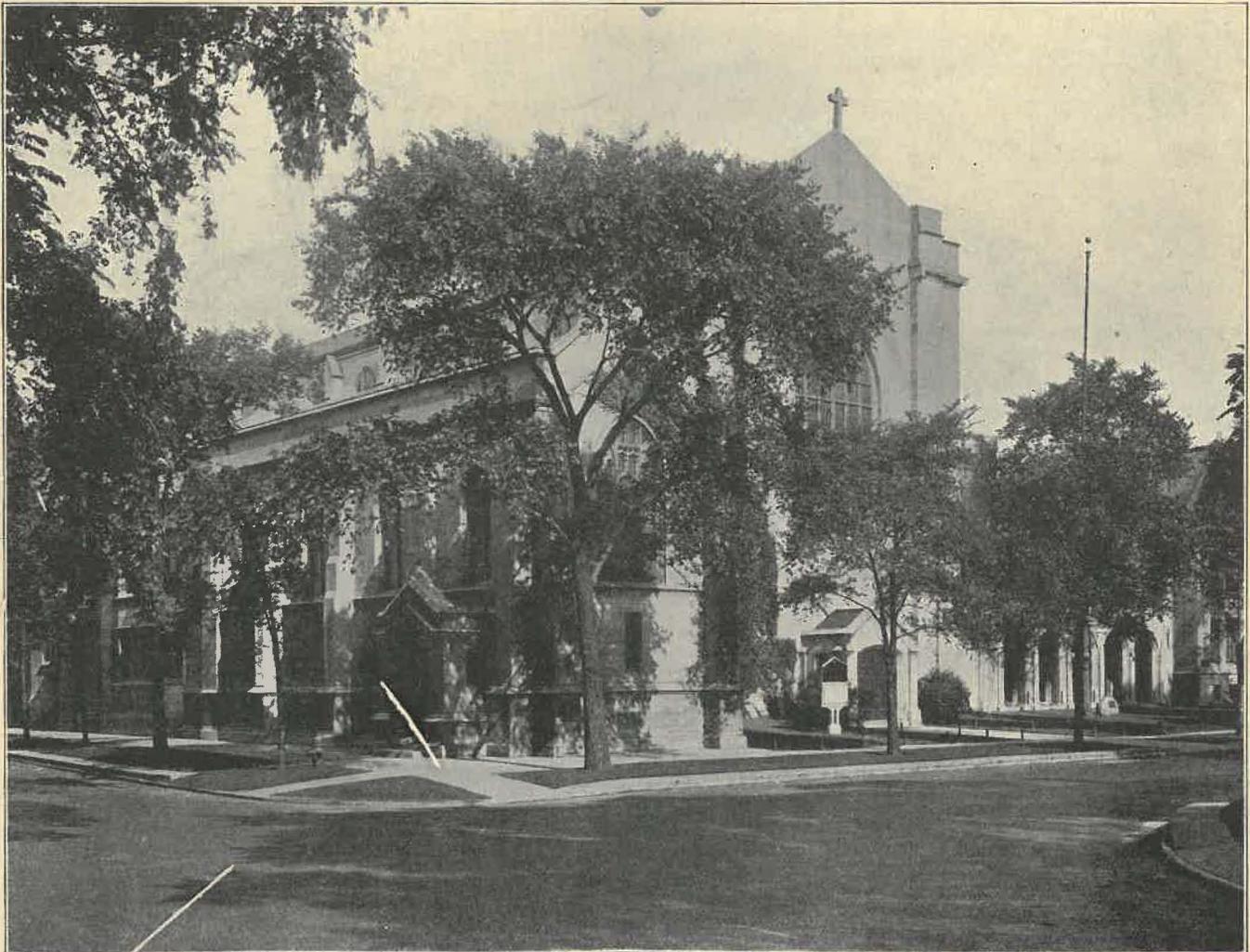
the entire Southland, and as champion and teacher of the great historic convictions of the Southern people.

Another important feature of the summer school was the educational exhibition, in which exhibits representing typical educational projects in the dioceses of the province were displayed. A separate booth in the exhibition hall was allotted to each of the dioceses, and awards were given by a committee of judges.

Among other striking features of the summer school should be mentioned the following: the Woman's Auxiliary pilgrimage, which brought one hundred and forty visiting members of the Auxiliary on August 9th; the pageant *Rebecca*, presented during the adult division by a large cast, including some of the bishops and clergy, under the direction of Mrs. George P. Myers; the presentations in the evening programs of the activities of the several departments of the province; namely, religious education, social service, and missions; and also the uplifting services held at various beauty spots on the mountain's brow, particularly those around the great white memorial cross.

Dr. John W. Wood stated at one of the public meetings of the summer school that in his judgment the missionary work of the Church must always depend upon its program of religious education; that it would be suicidal for the Church to curtail its educational work, and that he felt this was particularly true concerning the educational program of the province of Sewanee.

To Be the Pro-Cathedral of the Diocese of Chicago



ST. LUKE'S CHURCH, EVANSTON, ILL.
[See THE LIVING CHURCH of September 17th.]

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

RUSSIA: MY HOME. By Emma Cochran Ponafidine. Bobbs-Merrill, pp. 312. \$3.50.

THIS INTIMATE RECORD of the Russian Revolution as personally experienced by a cultured American woman, herself a Protestant, married to a Russian gentleman, supplies a fresh point of view, one which is widely different from most books published on Russia. It should serve as an antidote to the wild exaggerations of Bolshevik sympathizers who seem to generalize from certain sections of the country, and thus produce impressions similar to those which would be created if one drew his impressions of America from the environs of the Chicago stockyards or the Kentucky mountains.

Some of the facts adduced by Mme. Ponafidine are quite startling:

"In regard to illiteracy, that of the older peasants showed a decreasing percentage each succeeding generation. In 1918, my son Alec, who was for a time during the World War military instructor in our volost, found that among approximately seven hundred recruits drawn entirely from the peasants, only six or seven were illiterate. Yet nothing is so generally believed in regard to Russia as that the peasants were illiterate, and that the illiteracy was caused by the deliberate policy of the Tsar's government" (p. 71).

The following statement on the attitude of the clergy toward the government at the beginning of the century is corrective of the usual view:

"There was a noticeable change among the zemstvo employees around us, among the country clergy, and above all, among the student class, that took the form of a decidedly critical, even when not actively hostile, attitude toward the government. So far as the clergy is concerned, this fact is a refutation of one of the chief arguments used by Bolshevism today as an excuse for persecuting the Orthodox religion, namely, because, as they claim, it was a 'blind tool' of autocracy. My own experience, particularly among the village clergy, is quite to the contrary" (p. 61).

But I do not wish to convey the impression that the book is simply a dry sociological treatise. On the contrary, it is a delightful autobiographical story, delightfully told. The reader seems to experience personally the horror and oppression of the present régime in that unhappy land. The story of the escape of Mme. Ponafidine and her family from Russia is one of the most exciting things of the kind that I have ever read.

Altogether a very worth while and instructive book.

W. H. D.

ATTEMPTS to apply Christian principles and the Life of Our Lord to modern problems are not, and should not be, lacking. If Christ means anything in our present condition, He must mean the hope of the world in all its complex departments. But with so many prophets and so many would-be doctors of mankind's maladies, each new one who makes his appearance must do more than repeat the ancient truth: "The world needs Christ," if he expects the world to listen. He must speak with the fire that compels action and with the practicality that shows where that action must begin. Therein lies the one flaw in the Rev. P. T. R. Kirk's book, *The Movement Christwards* (Morehouse, \$1.40). What he says is true, and often helpful, but so many have said it in much the same way that we fear most readers will lay the book down and not "be pricked in their heart" at all.

W. F. L.

IMMORTALITY AND THE PRESENT MOOD, The Ingersoll Lecture, 1931. By Prof. Julius Seelye Bixler. Harvard University Press, \$1.00.

IN THE BRIEF compass of one lecture, Professor Bixler undertakes to examine the yearnings of man for immortality in the light of empirical knowledge, and modern thought. The result is a sketchy presentation of the theory that man can find, in timeless values, the beautiful, the true, and the good, the real immortality, which consists not of "mere survival" but of a participation in a spiritual "quality which temporal limits cannot confine." He dismisses the "Catholic" faith by a reference to the inconsistency of a recent papal encyclical with the trend of scientific thought; and "Protestantism" fares no better because "our distance in time from the events described and our growing knowledge of how men's minds work in moments of stress both increase our reluctance to accept these traditions as authoritative for so momentous an issue as personal survival." Much may be allowed the need for brevity in dealing with so large a subject in a single lecture; but it hardly seems consonant with "the modern spirit" at its best to disregard completely the evidence of two thousand years of Christian experience and to dismiss the faith of thousands of intelligent people, some of whom have at least a slight acquaintance with modern knowledge, in two sentences.

W. F. L.

INSPIRATIONAL PROSE QUOTATIONS. Compiled by John W. Horine, D.D. 312 pp. Cokesbury Press. \$2.50.

THIS IS A COMPILATION of 2,530 quotations of various well known writers of all ages. Here we find quotations of Carlyle, Shakespeare, Dumas, Canon Farrar, Canon Liddon, Bishop Gore, Daniel Webster, Bishop Hall, John Bunyan, and others, the list of authors taking up eight pages of double column. The compilation is unlike other compilations of quotations which can be repeated verbatim, but rather consists of selected passages and short sections from writings, "to stimulate thought and creative use on the part of the writer." The quotations are arranged according to subject matter, as Charity, Death, Preachers, Sin, etc. The book might prove of value to one who desires a quick reference to one of the subjects listed; but we find no reference, e.g., to Sacrifice, and but three references to the Sacraments, and inadequate references to such subjects as Atonement, Judgment, Jews. The collection is splendid, but much has been left out, possibly for lack of space.

R. J. S.

SOME MEMBERS of the faculty of Wyclif College, Toronto, offer a recently published book of four lectures on subjects of more or less current interest: *Vital Themes*, edited by the Rev. R. Mercer Wilson, M.A. (Thynne & Co., London). The title is justified only in part as the lectures deal with Humanism, Karl Barth, Wyclif, and the origin of the New Testament; and of these the first on Humanism seems almost the flogging of a dead horse, and readers may differ on the vital importance of Wyclif, at least before reading the lecture, which is by far the most interesting of the four, and really excellent. The treatment of the New Testament is frankly very simple for people who know little or nothing of Bible origins, and none of the lectures pretends to be profound; but all are clear and concise, and the two on Barth and Wyclif are really excellent.

W. F. L.

NEWS OF THE CHURCH

Two Bishops Needed In Certain Dioceses

Montana's Coadjutor Replies to
Letter from Bishop of Albany
Regarding Arkansas Election

HELENA, MONT., September 13.—Two bishops in certain dioceses receiving aid from the National Council are not a luxury but a necessity, according to the Rt. Rev. Herbert H. H. Fox, D.D., Bishop Coadjutor of Montana. The statement was made by Bishop Fox in reply to a letter from the Rt. Rev. G. Ashton Oldham, D.D., Bishop of Albany, in regard to the recent election of a Bishop of Arkansas, made public a few weeks ago.

After discussing the Arkansas situation, Bishop Fox observes that "of the not ten but eleven dioceses receiving aid with two bishops, five receive aid for Negro work and three for Indian work. Only two receive aid for white work only. . . . The total given for white work apart from the above special work is \$29,902, of which amount Montana and Colorado received about \$20,000. It would seem, therefore, that the chief offenders in these eleven dioceses are Colorado and Montana." He continues:

"May I direct your attention to two facts in regard to both these dioceses?"

"First, they are both surrounded by missionary districts receiving anywhere from \$18,639 to 107,912 a year from the National Council. By the statesmanship of the bishops who pioneered in these states, they have been able to shoulder most of the burden of self-support. Yet conditions in neither of these states are different from any of the states surrounding them. Neither Colorado nor Montana is as yet able to shoulder the full load, though both are working to that end.

"The second fact is this: They are the two largest dioceses in area in the American Church. Colorado is 103,658 square miles; Montana is 146,997 square miles. Only three missionary districts are larger than Colorado: Arizona, New Mexico, and Nevada. One, New Mexico, is larger than Montana only because a part of Texas is added to it. To compare either of these dioceses with Albany, in spite of the fact that you have three times the communicants of Colorado, and five and one-half times the communicants of Montana, is hardly fair. You can reach any part of your diocese in a couple of hours in an automobile. There are places in Montana that take twenty-four hours of constant railroad travel for me to reach. I can go nowhere in the diocese of Montana, with the exception of two or three places within fifty miles of Billings, in less than three days. One day to go; one day at the place; one day to return home. Some places take much longer than that. Our railroad service is not what yours is in the east. Moreover, except in rare instances, I am not able to go to more than one place on a Sunday or a week-day. Only twice in the last six years have I had a real vacation. Once I was gone for three weeks; once I was gone for a month. The only way I can cover the state is by keeping constantly at

MRS. CHAUNCEY B. BREWSTER FATALLY INJURED IN PARIS

HARTFORD, CONN.—From Paris, France, comes the report that on September 8th in that city Mrs. Chauncey B. Brewster, 76 years old, wife of the retired Bishop of Connecticut, was killed in an automobile accident.

Accompanied by the Bishop and her sister, Mrs. A. L. Stephenson of East Orange, N. J., Mrs. Brewster was riding in the Champs Elysées when their taxicab and another car collided at a crossing. Mrs. Brewster was thrown forward, her head striking a partition, causing a skull fracture. It was not stated in the report that the Bishop or Mrs. Stephenson was injured.

The body is being returned to the United States.

it. Bishop Faber is doing the same thing, though his age and often infirmities prevent him from doing as he did when he was younger. What is true of Montana is true also of Colorado. . . .

"Having said the above, I do not want you to think that we do not realize or understand the heavy burdens that you have to bear in your large diocese. But they, heavier though they may be, are different from ours. If your diocese were as large as the whole of New England and New York, and a large part of Pennsylvania, even though the communicant roll was only 5,053, I imagine that you, a much younger man than either Bishop Johnson or Bishop Faber, would need help.

"Our heavy burden is financial, as it is with you. We have been able thus far to pull through with only about \$1,800 deficit. But today we have not the money to pay our missionaries their last month's salary. The banks with their present policy of limited loans will not lend us any more. Heretofore we have been able to borrow up to \$5,000 and we have never failed to pay our debts.

"The burden of constant travel is ours too. Thirty thousand miles a year on trains and four or five thousand miles in automobiles is about my average. Of home life we have very little. But we do it in the joy of service to Our Lord and to His people. . . ."

Commenting upon Bishop Oldham's letter and his reply, Bishop Fox said: "If his letter had confined itself to Arkansas, I should have had little to say; but inasmuch as he referred in his letter to ten other aided dioceses having two bishops, of which Montana is one, I took it upon myself to do a little investigation, with the result that I wrote and sent him this letter. I have had no reply from the Bishop of Albany." The date of Bishop Fox's letter was August 10th.

Rev. W. E. Bentley Honored

NEW YORK—At the first meeting of the season, the Catholic Actors' Guild presented the Rev. Walter E. Bentley, missionary-actor of Port Washington, L. I., N. Y., and founder of the Actors' Church Alliance, with an honorary life membership in the guild.

Harlem Rector Asked To Resign; Refuses

Color Question Causes Split Between
Rev. Rollin Dodd and Vestry
of All Souls', New York

BY HARRISON ROCKWELL

NEW YORK, September 16.—All Souls' Church, New York, stands in the southern portion of Harlem's vast Negro colony. Its neighborhood at 114th street and St. Nicholas avenue has, until recently, been controlled by the Jewish element, but now the enormous colored population of that part of Manhattan has had to extend southward, and the result has been the presentation of a new and difficult problem to this parish church. The former problem, how to win a congregation to worship there, has been succeeded by the present one, whether, because of color, to welcome wholeheartedly the throng that desires to be admitted to its membership.

The rector of All Souls' Church is the Rev. Rollin Dodd. His belief is that a parish church's first duty is to minister to its neighborhood, whoever may comprise it. He has adopted a truly Christian position in welcoming the colored people to worship with the white people in his church.

Today All Soul's parish includes over 300 colored people and about 50 white people. Further, Fr. Dodd has shown marked loyalty to his people and courage in his stand in his recent refusal to resign at the request of the vestry.

At the vestry meeting of September 6th five of the vestry supported a resolution asking Fr. Dodd's resignation on the grounds that it is impossible to maintain All Souls' as a "white church" while he is rector. Two members opposed the motion; four other members did not attend the meeting.

At the 11 o'clock service on Sunday last the rector, in the presence of the Rt. Rev. Charles K. Gilbert, D.D., Suffragan of New York, made his first public statement concerning the situation, declaring that he had opposed the action taken by the vestry in July designating certain services at which the Negro parishioners would be permitted to worship in the church, and that he had refused to resign the rectorship at the request of the vestry. Bishop Gilbert appealed to the congregation to refrain from further action in the whole matter until the return of Bishop Manning to the diocese about the 1st of October.

The opposition to the admission of the colored people to full privileges of the parish seems to be a vestry matter. It was stated at All Souls' that of the 50 or 60 white parishioners who attend there, 48 had signed a petition opposing any dis-

crimination against the colored people in their church.

CALVARY CHURCH GIVES RECTOR
LEAVE OF ABSENCE

The Rev. Samuel Shoemaker, Jr., rector of Calvary Church, New York, preached on Sunday his last sermon there for many weeks to come. He has been given by his vestry what is described as a "sabbatical six months' leave of absence." He will be away from the middle of September to the middle of March, and during that time, the Rev. J. Herbert Smith, associate rector, will be in full charge of all the activities of the parish.

Mr. Shoemaker is widely known for his leadership in what is known as "the First Century Christian Fellowship." In seven years he has made Calvary Church famed throughout this country and abroad as the American headquarters of this new and vigorous movement. It is a movement which appears to be extending its influence widely and rapidly, and, because it is doing so, Mr. Shoemaker has asked for this rather brief leave of absence that he may for a while give full time to the spread of the Fellowship in other parts of the country.

ITEMS

Bishop Ivins of Milwaukee is in town over this week-end, on his way to conduct a retreat for priests at Holy Cross Monastery, West Park.

The Very Rev. Dr. Hughell Fosbroke, dean of the General Seminary, is to speak on the Priest and His Reading at the September meeting of the New York branch of the Clerical Union, to be held on the 27th at Grace Church, Jersey City.

The Rev. Malcolm S. Taylor, director of the National Commission on Evangelism, is to conduct on September 19th, 20th, and 21st, at the House for Retreats and Conferences, Bernardsville, N. J., an Ember-week retreat for clergy of the metropolitan district.

GLAD DAY AT ST. PAUL'S
SCHOOL, LAWRENCEVILLE, VA.

LAWRENCEVILLE, VA.—September 6th was another glad day at the St. Paul Normal and Industrial School, Lawrenceville, Va. The occasion was a little service held in connection with the breaking of ground for the William H. Scott Memorial Administration Building, the gift of the Rev. John G. Scott and his sister, Mrs. Emma Scott Taylor of Richmond, in memory of their father.

An administration building has long been one of the needs of the school. The present frame building erected years ago has long been utterly inadequate. Work on the building will be begun at once.

The site is a grassy plot in front of the Long Island domestic science building. There was a crowd of teachers, officers, and students present to witness the simple but impressive ceremonies incident to the occasion. The service was conducted by the principal, the Rev. J. Alvin Russell and the Rev. M. B. Birchette, rector of St. James' Church, Portsmouth, and Archdeacon Russell, founder and principal emeritus.

The ceremony of breaking the ground was performed by the archdeacon. Many were the expressions of appreciation and thankfulness from those present at the thoughtfulness of the donors in supplying one of the school's most urgent and needed necessities.

Rev. G. G. Moore Is
Pro-Cathedral Dean

Bishop's Appointee, Approved by
St. Luke's Parishioners, to Be In-
stituted October 16th

CHICAGO, September 16.—Appointment of the Rev. Gerald G. Moore, rector of the Church of the Advent, to be dean of the new St. Luke's pro-Cathedral, Evanston, was announced by Bishop Stewart Tuesday night at a special meeting of St. Luke's parish. It was at this time that the formal announcement of Bishop Stewart's election as rector and his designation of St. Luke's as the pro-Cathedral was made.

The announcement of the new arrangement was greeted by the more than 300 parishioners present with satisfaction. After Thomas T. Lyman, senior warden, read the announcement, Charles E. Field took the floor and spoke on behalf of the parish in sanctioning the action of the vestry. He paid high tribute to the Bishop and moved that the parish approve formally the action. This was done. Bishop Stewart then spoke, telling of his affection for St. Luke's and outlining his reasons for designating it as the pro-Cathedral. These reasons included the following:

St. Luke's is convenient to the Bishop and his home and provides a suitable and convenient place for other functions. It provides church buildings of such size and beauty and equipment as are congruous for such use. It is only a mile from the Western Theological Seminary where candidates for holy orders are being trained. Its traditional type of service is that which for many years was maintained at the old Cathedral and which constitutes the norm of the diocesan use. It has been for years and continues to be the largest and strongest parish in the diocese and contributes annually about one-tenth of all missionary and benevolent funds. Being without a rector at the time of the offer, it is canonically the Bishop's cure and the pro-Cathedral arrangement only makes more permanent a status already existing.

Dean Moore, who will assume his new duties at St. Luke's on October 15th, has been rector of the Advent for fifteen years. His father, the late Canon H. G. Moore, was attached to the old Cathedral of SS. Peter and Paul. Dean Moore is a graduate of Northwestern University and the Western Theological Seminary. He has served all of his ministry in the diocese of Chicago. He was ordered deacon in 1912 by Bishop Toll and priested the following year by Bishop Anderson. For five years before going to the Advent, he was rector of Trinity Church, Belvidere.

Under present plans, Dean Moore will be instituted on October 16th, and a parish reception will be given on St. Luke's Day, October 18th.

CHICAGO CATHOLIC CLUB BEGINS
FALL PROGRAM

The Catholic Club of Chicago will open its fall program with a dinner to be given

in honor of the Bishop of the diocese on September 27th at the Oriental Consistory, 919 North Dearborn Parkway, Chicago, to which all Churchmen and friends in the diocese are cordially invited.

The dinner will be preceded by a reception in honor of the Bishop, the Rt. Rev. George Craig Stewart. Several hundred persons from all parishes in the diocese are expected.

Bishop Stewart will be the only speaker on the evening's program.

Plans for the reception and dinner are in charge of Royal D. Smith, president of the Catholic Club of Chicago.

FALL CONFERENCE PLANS COMPLETE

Bishop Creighton and Dr. Lewis B. Franklin of New York will be among the leaders of the fall conferences on the program for clergy and laity, to be held at Doddridge Farm, near Libertyville, September 22d to 25th, under plans just completed. The clergy conference will open Thursday night with a forum in charge of Bishop Stewart. Speakers on Friday will include the Rev. G. C. Story, Bishop Creighton, Dr. Franklin, and Bishop Stewart. Friday night there will be a joint meeting of clergy and laity with Bishop Stewart speaking on Our Diocese.

Saturday, September 24th, Dr. Franklin will speak to the laity on Stewardship and Bishop Creighton on Domestic Missions. The Rev. F. P. Houghton of the field department will speak on Parish Conferences. The conference will close Sunday after dinner.

NORTH SHORE NORMAL SCHOOL

Church leaders and workers from Evanston to Waukegan and west to Niles Center, Park Ridge, and Libertyville, will take part in a North Shore Normal School, to be held at Christ Church, Winnetka, five Thursday evenings starting September 29th, under auspices of the North Shore Institute, the Rev. John Higgins, chairman.

Dr. F. B. McKibben of Northwestern University will be the general speaker, on Improving Our Religious Leadership. The Rev. Morton C. Stone of Champaign will have a class on Dramatics and Pageantry; the Rev. John B. Hubbard one on Outline of the Bible; Dean Grant on Life of Christ, and Dr. W. D. Schermerhorn on Christian Race Relations. Methods classes will be taken by Mrs. C. E. Danley, Miss Dorothy Weller, Miss Helen Brown, and Miss Vera C. Gardner.

ST. ALBAN'S OPENS

St. Alban's School, Sycamore, opened its forty-second year this week with an enrolment somewhat reduced over last year but satisfactory. Faculty and members of the staff are coöperating by accepting a sufficient reduction in salaries to make it possible to operate the school even with a somewhat reduced income.

John McNamara, graduate of the Illinois Northern State Teachers College and University of Iowa, has taken the place of J. A. Johnson as coach and teacher in mathematics. The Rev. Dr. Street, headmaster, and Mrs. Street are giving a tea to graduates of Waterman Hall at the rectory on October 16th. Dr. Street is

A CHURCHMAN WHO MIGHT HAVE BECOME A SENATOR

HARRISBURG, PA.—The Rev. Squire B. Schofield, rector of St. James' Church, Muncy, Pa., was a leading candidate for the Democratic nomination for state senator in the 24th district until it was discovered that he is not qualified to serve. The constitution of the state requires four years' residence in the state for a senator, and the Rev. Mr. Schofield has been in the state only three years.

compiling a list of all Waterman Hall graduates.

NEWS NOTES

The Rev. Joseph G. Moore, assistant at St. Mark's, Evanston, during the past year, this week took up his duties as rector of St. Paul's Church, Evansville, Ind.

Nearly 300 Church men and women representing fifty-six Church schools of the diocese attended sessions of the annual conference for Church school workers at Grace Church, Oak Park, last Saturday and Sunday. Speakers were Leon C. Palmer, the Rev. Harold Holt, and the Rev. Dr. Daniel A. McGregor, secretary of Adult Education of the National Council.

Chicago Deanery, South, will meet at St. Paul's Church, Kenwood, Monday night on call of the dean, Dr. George H. Thomas. Bishop Stewart, Archdeacon Deis, and the Rev. H. L. Church will be among the speakers.

The Northern Deanery Assembly of the Brotherhood of St. Andrew is sponsoring a meeting at Trinity Church, Aurora, on October 7th.

The Rev. Joseph S. Minnis, new rector of Christ Church, Joliet, will be instituted by Archdeacon Ziegler on October 2d.

Prices are coming down. St. Andrew's Church, Farm Ridge, gave a cafeteria dinner this past week at which fried chicken sold for five cents a serving. Col. Alexander M. Davis, member of the diocesan council, spoke at Farm Ridge last Sunday morning on the missionary work of the Church.

MARQUETTE HOLDS FALL CONFERENCE IN RELAYS

MARQUETTE—Under the leadership of the Rt. Rev. Hayward S. Ablewhite, D.D., its Bishop, the diocese of Marquette has just completed its third fall conference, held in the log cottages on Witch Lake. The conference this year was different from that in previous years in one important respect, that the program included a conference for the leaders of the women's work of the diocese, as well as for the clergy and the laity. The ladies went into camp on Monday night and left Wednesday morning. They were followed by the clergy who went in on Wednesday afternoon and left Friday afternoon. The laymen came last, going into residence on Friday and leaving Sunday afternoon.

In addition to Bishop Ablewhite the leaders of the conference were the Rev. B. H. Reinheimer, D.D., head of the field department of the National Council; Earl Coppage, executive secretary of the diocese of Minnesota; and the Rev. Thomas P. Foster, rector of St. Stephen's Church, Escanaba.

A preaching mission has been planned for October, and each clergyman has been assigned to conduct a four-day mission in one of the mission stations of the diocese, from the 9th to the 12th, and also to conduct an eight-day mission in one of the parishes of the diocese beginning on the 23d, and ending the 30th.

English Visitors at Saskatoon University

Lord and Lady Bessborough Make Tour of Inspection Through Emmanuel College

TORONTO, September 14.—Their Excellencies, the Governor-General and Lady Bessborough recently paid a visit to Emmanuel College, Saskatoon. They were received by Principal and Mrs. Haslam, and conducted to the main lecture room where the local members of the governing body of the college with their wives were assembled. An address was read by the principal. His Excellency responded in a brief felicitous speech, in which he stated his pleasure at being the official visitor of the university of Emmanuel College and at being able to be present, as he did not wish to be just "an absentee visitor like some of the Irish landlords."

After signing the college visitors' register, Their Excellencies then visited Rugby Chapel and were very interested in the memorial window erected in memory of the graduates of Emmanuel who gave their lives in the Great War and to hear something of Herbert Girling, to whom a lectern is dedicated.

CONFERENCE AT MONTREAL DIOCESAN COLLEGE

The general subject of this year's conference of the Montreal diocesan college alumni is to be the Oxford Movement. The first paper on England in the First Quarter of the Nineteenth Century is to be given by Professor R. R. Naylor, the second on the Early Years of the Oxford Movement, by the Rev. S. B. Lindsay, the third on the Personal Religion of the Early Oxford Leaders, by the Rev. W. J. Ellis.

Each paper will be followed by a discussion. The quiet day will be conducted by Canon C. V. Pilcher.

BISHOP RIX VISITING THE PEACE RIVER BLOCK

Bishop Rix of Caledonia in making his annual visit to the Peace River Block in his diocese has to make a round-about trip by rail to Edmonton and thence northward to the Peace.

Two deacons are to be ordained and three new churches consecrated during the Bishop's visit. C. C. Roycroft, Bristol, England, is to be ordained at Rolla, B. C., where a new church is being consecrated, while J. Whittle is to be ordained at Sunset Prairie. Canon Proctor, Dawson Creek, is superintendent of this part of the diocese. Churches are also to be consecrated at Pouce Coupe and Taylor's Flats.

Among those whom the Bishop hopes to visit is a group of women working near Fort St. John headed by Miss Monica Storrs, daughter of Dean Storrs of Rochester, England, and Miss Goodenough, a daughter of Admiral Goodenough of the royal navy.

CHURCH ARMY TRAINING CENTER RE-OPENS

NEW YORK—During the summer months, ten Church Army trainees have been engaged in practical evangelism. The men trainees have conducted a 700 mile evangelistic hike through the dioceses of Massachusetts, Western Massachusetts, Connecticut, and Rhode Island, visiting 77 parishes and stirring up interest in evangelism along the route. Two women candidates have taken additional courses for training at Chase House, Chicago. One woman candidate has received nursing experience at the Reynolds Memorial Hospital, Glendale, West Va., and has had six weeks assisting Captain and Mrs. Wiese at Grace House on the Mountain, St. Paul, Va.

September 24th the group re-assembles for their final course of training. The Rhode Island authorities have again placed the Bishop McVickar House at the disposal of the Church Army for a training center and Rhode Island clergy will continue their work on the faculty. It is expected that these workers will complete their training on December 11th, when they will be commissioned at the Cathedral of St. John the Divine, by the Presiding Bishop. Funds for the cost of this final training are urgently needed and gifts both large and small may be sent to the treasurer of the Church Army, 416 Lafayette street, New York City.

These workers will be available for service after December 11th and requests for their assistance in rural or parochial mission work may be addressed to Capt. B. Frank Mountford, evangelistic secretary, 416 Lafayette street, New York City.

DR. F. M. KIRKUS, MUNICH, TO RETURN TO STATES

MUNICH, GERMANY—The Rev. Frederick Maurice Kirkus, D.D., rector emeritus of Trinity parish, Wilmington, Del., who has been serving as chaplain at the American Church of the Ascension in Munich since November 1, 1931, will retire from that position on October 1st, and expects to return to America on the White Star liner *Georgic* about October 31st. He will probably reside in the future in Wilmington.

Dr. Kirkus is to be succeeded in Munich by the Rev. William B. Kinkaid, formerly connected with Trinity Church, New York.

SEATTLE'S JAPANESE MISSION AND ITS WHITE RIVER FARM

SEATTLE, WASH.—After many years of patient waiting our Japanese colony in Seattle at last has its long needed new building. The story of the dedication must be told in another dispatch, but it may here be stated that with the customary Eastern unawareness of conditions in the great West it is not seemingly understood that we have two Japanese colonies in this diocese, an urban one in Seattle and a farming and truck garden one in the White River Valley, fifteen miles south. The Church has had for many years a mission in each community.

NEWARK'S COADJUTOR TO BE CONSECRATED OCTOBER 14TH

NEW YORK—The Presiding Bishop has taken order for the ordination and consecration of the Rev. Benjamin Martin Washburn, D.D., Bishop Coadjutor-elect of the diocese of Newark, as follows:

Time and Place: Friday, October 14th, 1932, Grace Church, Orange, N. J.

Consecrator: the Most Rev. James De Wolf Perry, D.D., Presiding Bishop and Bishop of Rhode Island.

Co-consecrators: the Rt. Rev. Wilson Reiff Stearly, D.D., Bishop of Newark, and the Rt. Rev. William Lawrence, D.D., Retired Bishop.

Presenters: the Rt. Rev. Henry Knox Sherrill, D.D., Bishop of Massachusetts, and the Rt. Rev. John T. Dallas, D.D., Bishop of New Hampshire.

Preacher: the Rt. Rev. Hugh Latimer Burleson, D.D., Assistant to the Presiding Bishop.

SEATTLE PARISH INAUGURATES CHORAL EUCHARIST

SEATTLE, WASH.—Something new has been started at Christ Church in the university district of Seattle. A choral Eucharist at 8:45 A.M. was held experimentally by the rector, the Rev. Paul B. James, for six months, with developed Catholic rites and the finest liturgical music rendered by a small choir of highly trained voices under Prof. Walter Whittlesey of the University of Washington. The service has proved more acceptable than was expected, a goodly congregation of appreciative communicants attending each Sunday. It has therefore been placed on the regular schedule of the parish. For the Feast of Corpus Christi, Christ Church held solemn vespers and benediction, with the rector as celebrant and the Rev. T. DeWitt Tanner, the new rector of St. Paul's, Bellingham, as preacher. Others of the Seattle clergy assisted, with their acolytes, including two priests of the Russian Orthodox Church, in copes of cloth of gold, and acolytes in gold brocade.

SERVES NEW HAVEN, CONN., PARISH 20 YEARS; RESIGNS

NEW HAVEN, CONN.—Because of ill health, the Rev. Dr. William E. Morgan has been obliged to resign his charge of St. Andrew's Church, New Haven, where he has ministered for twenty years. He and Mrs. Morgan will continue to reside in New Haven, however.

Known originally as the Mission of the Good Shepherd housed in a now unidentified carpenter shop and later in a wooden chapel built in 1895, thirty-four years after the mission was started, the present gothic edifice of gray granite is a tribute to the efforts of Dr. Morgan, who so managed its construction that on the day it was consecrated it was entirely paid for.

Dr. Morgan's successor is the Rev. Burke Rivers, recently ordained to the diaconate in the diocese of Massachusetts, following his graduation from the Episcopal Theological Seminary, Cambridge, Mass.

† Necrology †

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

J. ELMER DARLING, PRIEST

SAN JOAQUIN, CALIF.—The Rev. John Elmer Darling, rector of St. Andrew's Church, Taft, died suddenly September 7th. Mr. Darling with members of his family had been out riding the evening before and, having trouble with his car, he had over-exerted himself. He died shortly after. Mr. Darling came to the district in October, 1930, and for the past two years had been in charge of parishes at Taft and Coalinga.

After graduating from Hobart College, Mr. Darling was ordained to the diaconate and priested a year later. The first seven years of his ministry were spent in Alberta, Canada. Returning to the States he served successively in Nebraska, Western New York, and Pittsburgh. Previous to coming to San Joaquin, he was engaged in missionary work in New Mexico.

Mr. Darling is survived by the widow, two sons, and a daughter. Funeral services were held on September 10th at the Taft church, the Rt. Rev. L. S. Sanford, D.D., Bishop of the district, officiating. Mr. Darling's sons took part by reading the psalm and the lesson and singing a hymn, and his daughter read a poem.

Interment is to be in Canada.

DAVID J. EVANS, PRIEST

SAN FRANCISCO—The Rev. David John Evans, rector emeritus of All Saints' Church, Palo Alto, since 1926, and honorary canon of Grace Cathedral, San Francisco, since 1930, died suddenly at Mountlassen, September 11th.

Mr. Evans was ordained to the diaconate in England in 1887 and three years later was advanced to the priesthood. He served as an assistant rector for three years before coming to America to assist at Holy Trinity Church, New York, in 1889. In 1891 he accepted the rectorship of Grace Church, Middletown, N. Y. From 1904 to 1910 he served Grace Church, San Francisco, before taking charge of the Palo Alto parish.

Funeral services were held in All Saints', Palo Alto, September 14th.

OSCAR F. MOORE, PRIEST

NEW YORK—The Rev. Oscar Fitzland Moore, a non-parochial priest of the diocese of New York since 1930, died September 12th in Stamford, Conn., at the age of 64. His last rectorship had been served at St. Andrew's Church, Richmond, S. I., the church which was founded in 1708 through the munificence of Queen Anne.

The Rev. Mr. Moore was born in Cincinnati, Ohio. He received his theological training at the General Seminary, was ordained to the diaconate in 1901 and priested the year following. His first charge was as assistant at Grace Church, Orange, N. J., where he remained for three years,

when he was called as rector of St. Peter's Church, Jamaica Plain, Boston. Here he remained for two years. Successively, then he served as assistant at Emmanuel Church, Newport, R. I., and as rector at churches in Lee and in Natick, Mass., before accepting the rectorship of the Staten Island church in 1920.

MRS. DELBERT W. ADAMS

PORTLAND, ME.—Mrs. Alice Adams, for many years a member of the Maine diocesan council and of the department of diocesan missions and the department of publicity, died at a hospital in Portland on August 14th. She was also a member of the executive board of the Maine Woman's Auxiliary, and a former chairman of the Corporate Gift. Formerly a business woman, and the wife of a prominent business man of Augusta, her advice and good judgment were always found valuable. She was a devoted communicant of St. Mark's Church, Augusta, from which the burial service was conducted by the rector, the Rev. H. E. P. Pressey. She is survived by her husband, Delbert W. Adams, and two daughters.

MRS. ELEANOR W. ARTHUR

ROCHESTER, N. Y.—Mrs. Eleanor W. Arthur, superintendent of the Rochester Church Home since 1923, died after a short illness on August 25th in the Genesee Hospital, this city. Mrs. Arthur was the widow of Dr. Daniel H. Arthur, founder of the Gowanda State Hospital, Gowanda. She was a woman of great executive ability and her handling of the affairs of the Church Home has been remarkable. She is survived by a son, Eric.

Funeral services were conducted in the Chapel of the Good Shepherd at the Home on August 27th, by the Rev. E. K. Nicholson of Christ Church, the Rev. Dr. Samuel Tyler of St. Luke's, the Rev. W. E. Cook of St. Paul's, and the Rev. W. R. McKim of Trinity Church, all of Rochester. Interment was made at Gowanda.

MRS. ROBERT M. CARMICHAEL

PATERSON, N. J.—Mrs. Annie Carmichael, wife of Robert M. Carmichael, died on September 6th following a long illness. She had been active in the Woman's Auxiliary of Trinity Church, Paterson, and greatly interested in charitable work. Mrs. Carmichael was a native of England, and had lived in the United States for forty-two years.

The Rev. Charles J. Child, rector of Trinity, officiated at the funeral on September 9th. He was assisted by a nephew of Mrs. Carmichael, the Rev. J. Wesley Lord, of the Union Community Church, Union, N. J. Laurel Grove Cemetery, Paterson, was the place of interment.

Mrs. Carmichael's husband survives her, as do a son by a former marriage, two grandchildren, a brother, and two sisters.

LOUIS F. DODD

MONTCLAIR, N. J.—The death of Louis F. Dodd, who had served Montclair as its mayor from 1916 to 1920, and Essex County, N. J., as one of its freeholders for twelve years, occurred on September 10th

as the outcome of injuries sustained eight days before in an automobile accident in Connecticut. Mr. Dodd was a communicant of St. Luke's Church, Montclair.

A lawyer by profession, he practised in New York City. His business activities included a directorship in the Montclair Trust Co. Among the organizations to which he belonged were the United States Chamber of Commerce, the Masonic fraternity, and the Elks.

Mr. Dodd was 58 years old. The funeral was conducted by the Rev. Luke M. White, D.D., rector of St. Luke's. Interment was made in Kensico Cemetery, New York City.

Surviving Mr. Dodd are his wife, a son, a daughter, and a sister.

MRS. FREDERICK N. DODGE

PATERSON, N. J.—Mrs. Jeanie Godwin Prall Dodge, widow of Frederick Nevins Dodge and daughter of Abraham Prall, one of the men instrumental in founding St. Paul's Church, Paterson, died on September 8th at the age of 83.

One of the ancestors of Mrs. Dodge was Capt. Abraham Godwin, an officer in the Revolution, and the first white man to settle in what is now Paterson.

Mrs. Dodge belonged to William Paterson Chapter, Daughters of the American Revolution. Surviving her are a son, Effingham N. Dodge, a daughter, Mrs. Robert R. Atterbury, and three grandchildren.

CHARLES H. SCHULTZ

JOHNSTOWN, PA.—Charles H. Schultz, LL.D., former priest of the Episcopal Church, died on September 11th at Mercy Hospital, Johnstown, at the age of 74.

A graduate of General Theological Seminary, class of 1879, Dr. Schultz was ordained by the late Bishop Grafton of Fond du Lac and served successively as rector of the parishes in Bay Shore and Freeport, Long Island, as canon missionary of the Cathedral of the Incarnation, Garden City, L. I., and rector of St. Matthew's Church, Bloomington, Ill. During the absence of Dr. William Walter Webb he served for a time as acting dean of Nashotah House.

In 1907, Dr. Schultz was received into the Roman Catholic Church, and became a master in Newman School. Later he founded Carlton Academy, Summit, N. J., and the "House of Studies," Graymoor, N. Y. For the past fifteen years he had been professor of English and history at St. Francis College, Loretto, Pa., and a member of the staff of Pennsylvania State College.

Dr. Schultz is survived by his wife, who did not follow him into the Roman Church but remained a staunch Anglican Catholic, traveling thirty miles across the mountains in all kinds of weather to attend Mass in St. Mark's Church, Johnstown.

Dr. Schultz always respected the Church of his former allegiance and was a close friend of the rector of his wife's parish, the Rev. Edward L. Reed, who was with him at his death.

STUART L. TYSON

NEW YORK—The Rev. Dr. Stuart Laurence Tyson, a Congregational minister since 1925, who had been a leader of the modernist wing during his twenty-eight years in the ministry of the Episcopal Church, died September 16th of double pneumonia in St. Luke's Hospital after a week's illness. His age was 58 years. He was pastor of the Community Church in Summit, N. J.

Dr. Tyson was born in Penllyn, Pa., on November 12, 1873. He was graduated from Nashotah House, Wis., in 1895, entered the ministry in 1897, and two years later became a special preacher at Oxford, England, and later an assistant in St. Paul's Church there. He was also a tutor at Oxford for a time, and eventually held three degrees from the university—M.A., 1903, and B.D., and D.D., awarded in 1923, the last "in course."

After teaching at the Western Theological Seminary and the University of the South, Dr. Tyson was appointed honorary vicar of the Cathedral of St. John the Divine in 1919. In 1924 he was appointed to the staff of St. George's Church, where he remained until he joined the Congregational Church.

Noted especially for his vigorous preaching and writing, Dr. Tyson fought for the modernist cause in many important controversies within and without the Episcopal Church. In 1923 he supported the view of certain modernists who accused bishops of the church of encroaching on the freedom of both the clergy and laity. He demanded that any settlement must establish the right of Liberal Episcopal clergymen to "think freely and use present-day knowledge in religion, as in all other relations of life."

When he gave a public explanation of his leaving the Episcopal Church he called his resignation the final result of a process that began during a period in which he defended Bishop-elect Herbert Shipman, the Rev. Percy Stickney Grant, and the Rev. Lee Heaton of Dallas, Texas, against the opposition of the conservatives.

Dr. Tyson's first wife was Katherine Emily Rosegarten of Philadelphia, who died in 1915. Two years later Dr. Tyson married Miss Anna Gertrude W. Mullins, but the marriage was dissolved by divorce and in 1927 he married Margaretta Wentz, of New York, who survives.

Also surviving are eleven children by his first marriage—James, Mark, Cyril, Paul L., Edmund H., Philip, John, and Hugh; Mrs. Kenneth Thompson and Hope and Elizabeth Tyson, and three step-daughters, Betty, Marjorie and Katherine, children of Mrs. Margaretta Wentz Tyson. Dr. Tyson's son, Stephen, lost his life in the World War.

Funeral services were held at the Church of St. James the Less, Philadelphia, the day after his death.

NEWS IN BRIEF

WASHINGTON—The 13th synod of the province of Washington will meet in the city of Pittsburgh, Pa., October 18th to the 20th inclusive. It will begin with a devotional service, conducted by the Rt. Rev. Robert E. L. Strider, D.D., Bishop Coadjutor of West Virginia, at 4 o'clock on the 18th.

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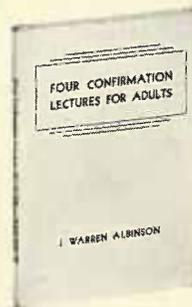
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REV. K. A. VIALI, S.S.J.E., Rector
Sundays: 8, 10, 11 A.M., 8 P.M.
Daily 7, 7:30, Tues., Fri., Holy Days, 9:30.

Illinois

Church of the Ascension, Chicago
1133 N. La Salle 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 St. John the Evangelist, Boston
Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sundays: Masses, 7:30 and 9:30 A.M. High
Mass and Sermon, 11 A.M. Sermon and Bene-
diction, 7:30 P.M.
Week-days: Masses, 7 and 8 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 PARDUE, Rector
Sundays: 8, 9:30, 11 A.M.; 7:45 P.M.
Wednesdays, Thursdays, and Holy Days.

New York

**Cathedral of St. John the Divine,
New York City**
Amsterdam Avenue and 112th Street
Sundays: Holy Communion 8 and 9; Children's
Service, 9:30; Morning Prayer or Litany, 10;
Morning Prayer, Holy Communion, and Sermon,
11; Evening Prayer, 4.
Week-days: Holy Communion, 7:30 (Saints'
Days, 10); Morning Prayer, 9:30; Evening
Prayer, 5.

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Litt.D.,
Rector
Sundays: 8, 10, 11 A.M.

Holy Cross Church, Kingston, N. Y.

Pine Grove Avenue, near Broadway
REV. A. APPLETON PACKARD, JR., Rector
Sundays: Low Mass, 7:30 A.M.
Church school, 9:30 A.M.
Solemn Mass and Sermon, 10:30 A.M.
Vespers and Benediction, 4:00 P.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.
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Sunday Masses, 7, 9, and 11 (High Mass).
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).
Confessions: Thurs., 5-6; Sat., 3-5 and 8-9.

Holy Cross Church, New York

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

CHURCH SERVICES—Continued

New York

The Transfiguration 1 East 29th Street
"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Communion, 8 and 9 (Daily 8:00).
11—Missa Cantata—Sermon; 4—Vespers.

Pennsylvania

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Matins; 5:30 P.M. Evensong.
Confessions: Saturdays, 4:30-5:30 P.M., 7:30-
8:30 P.M.

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Week-day Masses, 7:00 A.M. Thursdays, 6:45.
Confessions: Saturdays, 5-5:30, 7:30-8:30.

Books Received

THE CHRISTIAN SCIENCE PUBLISHING
SOCIETY, Boston:

Christian Science Hymnal. With seven hymns
written by the Rev. Mary Baker Eddy.

COKESBURY PRESS, Nashville:

The Book of Daily Devotion. Edited by Elmer
T. Clark and W. G. Cram. \$1.50.

F. S. CROFTS & CO., New York City.

Historical Evolution of Hispanic America. By
J. Fred Rippey. \$5.00.

HOUGHTON MIFFLIN COMPANY, Cam-
bridge, Mass.:

Life Beyond Death. In the Beliefs of Mankind.
By James Thayer Addison. \$3.00.

W. KNOTT & SON, LTD., London, England.

E. 2. Mainly by H. A. Wilson, Vicar of St.
Augustine's, Haggerston. \$1.40.

LONGMANS, GREEN AND CO., New York
City:

Pageant of Life. A Human Drama. By Owen
Francis Dudley. Problems of Human Happi-
ness—IV. \$2.00.

THE MACMILLAN COMPANY, New York
City:

The Growth of Political Thought in the West.
By Charles Howard McIlwain. \$5.00.

How to Use Your Church. By Louis Jabine.
\$1.00.

Moral Freedom and the Christian Faith. By
Cyril H. Valentine. \$1.75.

CHARLES SCRIBNER'S SONS, New York City:

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as Ruler and as Teacher. By George A. Coe.
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JOHN C. WINSTON CO., Philadelphia, Pa.:

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Foreman Lewis. Illustrated by Kurt Wiese. A
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Died

PEABODY—Entered into rest on September 6, 1932, at Hartford, Conn., EMILY M. WELLES, daughter of the late Mary Jane Welles and Douglass Cairnes Peabody, priest.

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

STOCKETT—FRANCIS HENRY STOCKETT, son of the late Thomas Richard Stockett and Jimima Caston Edmonds, his wife, departed this life August 31, 1932, at Morenci, Ariz. The burial was at Clifton, Ariz. He was the brother of the Rev. Martin S. Stockett and the Rev. Norman Stockett, priests of the Diocese of New Jersey.
Jesu Mercy.

Memorials

Mrs. SAMUEL P. COLLIER

When the news of the death of Mrs. SAMUEL P. COLLIER, of St. Paul's Parish, Wilmington, N. C., was made known, many, many hearts were made sad. Her life was a rare jewel beautifully set. She saw symbols as realities and in her early youth must have learned the ultimate values. She was a strong character, yet such sweetness and charity one rarely finds—truly an unusual combination. Her religion was lived and reflected by her every act and word and one never left her presence without a warm glow of inspiration. Her patience was marvelous, always expressing gratitude and thanks, never a word of complaint.

I love to think of her amid her bright surroundings, wearing soft silks and lace—a jewel gleaming here and there—always the great lady. There was about her an aura of love and happiness and the world is better for having had her here for a time—for her price is above rubies.

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HOME

It has been a wondrous journey
O'er memorable ways,—
A bright and brave adventure
Through dim—or shining—days.
I have loved the sparkling waters,
The stormy waters, too,
For I've trusted in my Captain
To take me safely through.

I have loved my dear companions—
No cloud the mem'ry mars;
We've faced the storms together,
And gloried in the stars.
We have loved in sweet contentment
And laughed in childish glee,—
But, I'm longing for those others
Who wait at Home, for me.

I have joyed to sing while working,
No toil my back could bow,
But my voice is stilled from singing,
My hands are idle now.
I am waiting for the harbor,
And land beneath my feet;
I am tired—so very tired—
A journey's end is sweet.

O what is this sudden glory
Unknown on land or sea?
And where is the restless ocean
That sang so long to me?
O radiance, joy unbounded!
No more I need to roam,—
For my voy'ge today is ended,—
At Home, dear ones, at HOME!

In loving memory of dear "Miss Emmie"
(Mrs. Samuel P. Collier).

By EDITH TAYLOR EARNSHAW.
August 25, 1932.

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More of Pearl Buck's Magic.—*The Christian Century.*

One lays down the book with a feeling of having read a lovely bit of purposeful writing.—*Record of Christian Work.*

A sensitive and subtly written study of the new China and of the complex forces at work there. It is full of delicate but convincing character sketches, and is written throughout with the sympathy and understanding that came of real knowledge of the people and the country.—*Manchester Guardian.*

Has all the power and the rare qualities of sympathetic insight that made "The Good Earth" a best seller.—*Eastern Press.*

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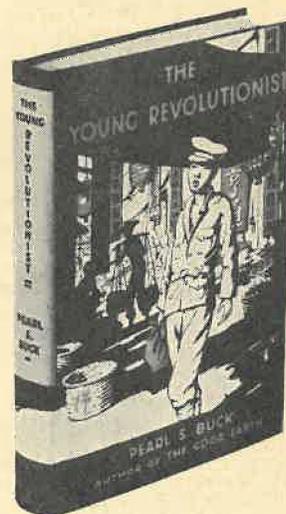
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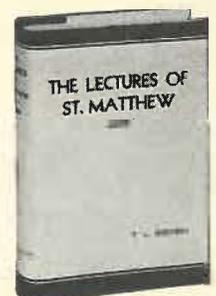
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