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# The Living Church

Established 1878

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

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## Church Kalendar



### SEPTEMBER

- 17. Fourteenth Sunday after Trinity.
- 20, 22, 23. Ember Days.
- 21. St. Matthew (Thursday.)
- 24. Fifteenth Sunday after Trinity.
- 29. Friday. St. Michael and All Angels.
- 30. Saturday.

### CALENDAR OF COMING EVENTS

#### SEPTEMBER

- 18. Annual retreat for clergy, under auspices of the Brotherhood of the Way of the Cross, at Adelynrood.  
 Conference of college girls, Bernardsville, N. J.
- 20. General clergy conference, Bernardsville, N. J. St. Alban's School, Sycamore, Ill., opens.
- 25. Quiet Day, Clergy of diocese of New Jersey, Bernardsville, N. J.
- 27. Synod, Province of the Northwest, at Hastings, Neb.

### CATHOLIC CONGRESS CYCLE OF PRAYER

#### SEPTEMBER

- 25. Holy Cross, Kingston, N. Y.
- 26. St. Augustine's Chapel, N. Y. City.
- 27. Trinity, Brooklyn, N. Y.
- 28. Trinity, Easton, Pa.
- 29. St. Mary's School, Knoxville, Ill.
- 30. St. Mark's, Cleveland, Ohio.

### NEWS IN BRIEF

MINNESOTA—The Rev. V. E. Pinkham is planning to enter the graduate school of Harvard University this fall for further work in the history department.

NEWTON, N. J.—The Christ Church, Newton, *Parish News*, the Rev. Oscar Meyer, rector, reports that there is to be presented to the board of missions of the diocese of Newark for consideration the question of accepting a lot at Hopatcong, offered with the provision that a chapel be built on it. The Rev. Mr. Meyer has ministered this year, as always, to vacationists at summer resorts and lakes in Sussex county, holding services there and in his own church in July and August.

## Clerical Changes

### APPOINTMENTS ACCEPTED

ROHR, Rev. RALPH, formerly rector of St. Martin's Church, Omaha, (South), Nebr.; to be curate of the Church of the Ascension, Chicago, Ill., with address at La Salle and Elm Sts. Effective September 29th.

SMITH, Rev. WILLIAM X., who has been doing graduate work at Bexley Hall, Gambier, Ohio; is curate at the Church of the Incarnation, Cleveland, Ohio. Address, East 105th at Marlowe, Cleveland, Ohio.

YOUNG, Rev. CHARLES H., S.T.D., rector emeritus of Howe School, Howe, Ind.; has accepted a call to St. Mark's Church, Waterloo, Iowa. Address, 1627 W. 3d St.

### NEW ADDRESSES

McELWAIN, Rt. Rev. FRANK A., D.D., formerly 815 Lincoln Ave., St. Paul, Minn.; 2030 Orrington Ave., Evanston, Ill.

PENICK, Rt. Rev. E. A., D.D., formerly 360 North Caswell Road, Charlotte, N. C.; Hillsboro and St. Mary's Sts., Raleigh, N. C.

BATTEN, Rev. LORING W., D.D., formerly 6 Chelsea Square, New York, City; 121 W. Miner St., West Chester, Pa.

TURRILL, Rev. WILLIAM B., formerly 1201 N. Cedar St.; 2411 North Junette St., Tacoma, Wash.

### RESIGNATIONS

BANFIL, Rev. FRANCIS M., as rector of St. Matthew's Church, Goffstown, N. H.; to be retired. Address, Milford, N. H.

GRIER, Rev. WILLIAM A., as rector of St. Alban's Church, New York City. Address, R. 1, Wallkill, N. Y.

PALMER, Rev. FRANCIS L., D.D., as professor at Seabury Divinity School, Faribault, Minn.; to be retired. Address, 592 Lincoln Ave., St. Paul, Minn.

### SUMMER ACTIVITY

KINSOLVING, Rev. ARTHUR B., D.D., rector of St. Paul's Parish, Baltimore, who has had charge of the services during July and August at St. John's Church, Fishers Island, N. Y., has returned to Baltimore.

### ORDINATIONS

#### PRIEST

SOUTHERN VIRGINIA—The Rev. WILLARD MARVIN ENTWISLE was ordained priest by the Rt. Rev. Arthur C. Thomson, D.D., Bishop of Southern Virginia, in Old Bruton Parish Church, Williamsburg, August 24th. The ordinand was presented by the Rev. A. A. McCullum, and the sermon was preached by the Rev. C. E. Buck. The Rev. Roy N. Randolph read the epistle, and the Rev. Edwin R. Carter, Jr., the gospel.

The Rev. Mr. Entwisle has been assigned by the Bishop as minister in charge of churches in Pittsylvania County with residence at Chatham, Va.

#### DEACON

UPPER SOUTH CAROLINA—JOHN ELBRIDGE HINES was ordained deacon by the Rt. Rev. K. G. Finlay, bishop of the diocese, in the Conference Center Chapel, Lake Kanuga, N. C., August 31st. The candidate, who was presented by the Rev. R. C. Topping, is to be assistant rector of St. Michael and St. George's Church, St. Louis, Mo., with address at 6345 Wydown Blvd. The Rev. Capers Satterlee preached the sermon.

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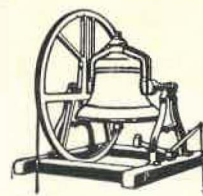


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*All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily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

## Fr. Keble Talbot's Sermon

TO THE EDITOR: Thank you for printing that fine sermon delivered at the Centenary celebration in St. Mary's, Oxford, by Fr. Keble Talbot. Please send me a copy. I have seldom read a sermon more scholarly and encouraging. Let us act upon it and start a new "Oxford Movement." "Let us not hanker after a system which can merely smother the protesting truth along with the error; but rather trust the deeper consciousness of the Church, guided by the Holy Spirit, to extricate and appropriate the truth," and the revival of discipline for the Church's official teachers (as the preacher hints), and (I add) for her lay people also. (Rev.) CHARLES E. HILL.  
Passaconaway, N. H.

## Healing

TO THE EDITOR: I learn from England that the bishops have approved Holy Unction and the Laying on of Hands.

Some of us for 20 years and more have been studying and watching the work of Christian healing. To what extent do our priests offer to the laity the "anointing him with oil in the name of the Lord"? Many of our people look upon the minister's call as but a prelude to the funeral director's, and yet "the prayer of faith shall save the sick." . . . All over this country I have found our own women pulling out *Unity* or the *Daily Word* from some hiding place, and telling me "that at last I have found real help from my religion, new courage, new life. . . ."

And yet in our sacraments we have more than any other Society. I have seen a letter written by an archbishop. It says:

"I was called to give his Communion to one of my priests who was dying—his Viaticum he called it. And yet, after reception of the Elements this faithful soldier of Christ turned to me and said 'At the words Author and Giver of Life I felt an inner surge of new vigor and strength. . . . The priest is hard at work today.' . . ."

Of course we know that the Church is right; but can we not in some concerted plan present to our people the "healing power of Christ today"? Some of us have been brought back from the gates of death, some of us have been "lifted out of the horrible pit" of mental suffering, some of us have watched men and women given up by the physicians restored to life—all by the Lord of Life indeed. . . .

Portland, Ore. JOHN W. LETHABY.

## "Women in Church Synods"

TO THE EDITOR: Thank you for your interesting editorial (L. C., June 17th) on "Women in Church Synods." It is the stubborn conservatism of many Church people in such a matter as this that almost persuades some others to become radicals. Christians are supposed to be "trail-blazers" of a new society, yet although women are now to be found as state governors, as members of congress, in the President's cabinet, and in diplomatic service abroad, their presence is still not desired on many parish vestries or diocesan synods of the American Church.

Here in our young Chinese Holy Catholic Church, on the other hand, the Christian men promptly smashed through age-long tradition regarding the position of women, and the latter are welcome and valuable members of our parochial and diocesan organizations. A number from several dioceses were among the delegates to the last General Synod in Hangchow. Having worked with women for years on various committees of this diocese I can testify that we would lose very much by not having the help of their consecrated experience and thought.

When I told a parish men's club in the United States of the fellowship in work among men and women on the vestries of Catholic parishes in China, and asked whether they didn't think it would be a good idea to make similar use of women's talents and devotion in America, there followed an eloquent silence until some man found courage to change the subject. Wake up, American Churchmen; you're behind the times! This is the twentieth century, and the day of a New Deal!

(Rev.) EDMUND L. SOUDER.  
Hankow, China.

## "Unemployed Clergy"

TO THE EDITOR: IN THE LIVING CHURCH of July 15th, Dr. S. D. McConnell wrote briefly about "Unemployed Clergy" which letter was in part torn apart in the reply of the Rev. Theodore Haydn on August 12th.

Dr. McConnell's letter was not so disturbing to me for in it I thought there was a gleam of hope. He wrote "There are dozens of mission stations where parishes have been started and could be built up. Let the unemployed priest go to one of them and build it up for himself."

I immediately wrote to Dr. McConnell asking for the location of two or three of those "dozens" of places, for I informed him that for over a year I had been seeking in vain for such an opportunity with little or no regard to remuneration until it had been earned.

Notwithstanding that I sent Dr. McConnell a self-addressed stamped envelope, I have not as yet received any reply so it may be that that part of his argument is as groundless as the part so ably answered by the Rev. Mr. Haydn. (Rev.) JAMES W. SMITH.

Topeka, Kans.

## Church Membership

TO THE EDITOR: Mr. J. A. Powell (L. C., July 29th) appears to be rather hazy regarding the Church membership of "baptized persons."

Baptism is only the first rite in the process of becoming a member of the Church of God. One must be received into the Church (see end of Office of Baptism); taught the catechism; and be confirmed before becoming a communicant. Only communicants who are affiliated with a parish—are canonical members—can vote and hold office. This is the teaching of "the Church and the Prayer Book," also of the common law.

Many "adherents" have never been baptized, and the baptism of many others is open to question. Christ said: "Except one be born of water (baptism) and of the [Holy]

Spirit (confirmation), he cannot enter into the Kingdom of God." . . .

W. ARTHUR MACDUFFEE.  
Kansas City, Mo.

## Books Needed

PEOPLE WITH PLENTY of books to read probably do not realize at all the constant hunger and need of many communities with which the C. P. C. is in touch, for just ordinary good books, fiction, travel, biography. There are towns and villages where nowadays especially people have plenty of time to read and next to no books at all. A friend wrote recently that the books of the local library in the small town she was visiting were so dirty and ragged there was not one she would want to handle, but the librarian could not replace them and in face of the demand dared not discard them.

MRS. J. ANDREW HALL, a missionary in the Philippine Islands, has completed the translation of the Psalms, the first book of the Old Testament to appear in the Samareno dialect. It has been published by the American Bible Society in Manila. Mrs. Hall's translation of the New Testament was published in 1928.

## ● A New Jersey Rector Writes....

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## Books Received

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

- ASSOCIATION PRESS, New York City:  
*Some Experiments in Living.* By Peter Ainslie.
- BOBBS-MERRILL CO., Indianapolis:  
*American Preachers of To-day.* By Edgar DeWitt Jones. \$2.00.
- BRUCE PUBLISHING CO., Milwaukee:  
*The Oxford Movement.* By Shane Leslie. \$2.00.
- CHRISTOPHER PUBLISHING CO., Boston:  
*The Continuity of Life.* By Anna Louise Benedict. \$1.50.  
*Course in Social and Civic Relations.* By Madge Stephens. \$1.25.  
*Still Waters.* By Margaret Nickerson Martin. \$1.25.  
*Just Jane.* By Kay Mann. \$2.00.
- THOMAS Y. CROWELL CO., New York City:  
*The Logic of Science.* By William G. Ballantine.
- JOHN DAY & CO., New York City:  
*Mellon's Millions.* By Harvey O'Connor. \$3.00.
- DIAL PRESS, New York City:  
*The Oxford Movement.* By J. Lewis May. \$3.50.
- E. P. DUTTON & CO., INC., New York:  
*The Quest of Solitude.* By Peter F. Anson. \$2.50.
- HARPER & BROTHERS CO., New York:  
*Salvation By Laughter.* By Dudley Zuver. \$2.00.  
*Poor Men Who Made Us Rich.* By Archer Wallace. \$1.00.  
*The Power of the Commonplace.* By Theodore Cuyler Speers. \$1.00.
- INSTITUTE OF ECONOMICS, Washington:  
*The American Federation of Labor.* By Lewis L. Lorwin.
- W. KNOTT & SON, LTD., London:  
*The Other Half.* By H. A. Wilson.
- J. B. LIPPINCOTT CO., Philadelphia:  
*The Romance of Missionary Pioneers.* By Norman J. Davidson, B.A. \$3.00.  
*The Popular Book of Entertaining.* By V. C. Alexander. \$1.00.

- THE MACMILLAN CO., New York City:  
*Forestry and Economic Challenge.* By Arthur Newton Pack. \$1.25.  
*What Can We Believe?* By James Gordon Gilkey. \$1.50.  
*The Secret of the Saints.* By Sir Henry S. Lunn. \$1.00.  
*The Protestant Churches and the Industrial Crisis.* By Edmund B. Chaffee. \$2.00.  
*A Survey of Mystical Symbolism.* By Mary Anita Ewer. \$3.40.  
*Great Men of Science.* By Philipp Lenard. \$3.00.  
*Talifer.* By Edwin Arlington Robinson. \$1.75.  
*The Conwray.* By John Masefield. \$3.50.  
*Christian Unity in Practice and Prophecy.* By Charles S. Macfarland. \$2.75.  
*Personality in Its Teens.* By W. Ryland Boorman. \$2.50.  
*The Mediterranean in the Ancient World.* By J. Holland Rose, Litt.D. \$2.25.
- McGRAW-HILL BOOK CO., New York City:  
*Americans at Play.* By Jesse Frederick Steiner. \$2.50.
- NATIONAL CONFERENCE ON SLUM CLEARANCE, Cleveland:  
*Proceedings of the National Conference on Slum Clearance.* \$3.00. Paper.
- OXFORD UNIVERSITY PRESS, New York City:  
*The Epistle to the Romans.* By Karl Barth. \$7.00.  
*The Eternal Values.* By the Very Rev. William Ralph Inge, D.D. 85 cts. Paper bound.  
*The Roman Catholic Church and the Church of England.* By R. H. Malden. \$1.00.  
*The Martyrdom of St. Peter and St. Paul.* By Arthur Stapylton Barnes, M.A., \$2.75.  
*The Kingdom, the Power, and the Glory.* 50 cts.
- PONT. INSTITUTUM ORIENTALIUM STUDIORUM, Piazza Santa Maria Maggiore, 7:  
*La Chiesa Caldea Nel Secolo Dell'Unione.* By Mons. Giuseppe Beltrami.
- FLEMING H. REVELL COMPANY, New York:  
*Death Cannot Sever.* By Norman Maclean. \$1.50.  
*The Best Loved Religious Poems.* By James Gilchrist Lawson. \$1.75.

- CHARLES SCRIBNER'S SONS, New York:  
*The Finality of Jesus for Faith.* By Alex Martin, D.D., LL.D. \$2.00.
- SEARS PUBLISHING CO., New York City:  
*American County Government.* By Arthur W Bromage. \$3.00.
- TRINITY CHURCH, New York City:  
*Year Book and Register of the Parish of Trinity Church in the City of New York For 1932.* Paper bound.
- UNIVERSALIST PUBLISHING HOUSE, Boston:  
*Love That Never Failed.* By John Van Schaick Jr.



## GOLDEN HOURS BY THE SEA



WE ARE all familiar with the peace that comes with a few quiet hours. A few quiet days spent away from the busy world does even more to give a happy balance to daily life. Such interludes, in fact, are almost necessary if spiritual values are to be preserved during this time of struggling forward.

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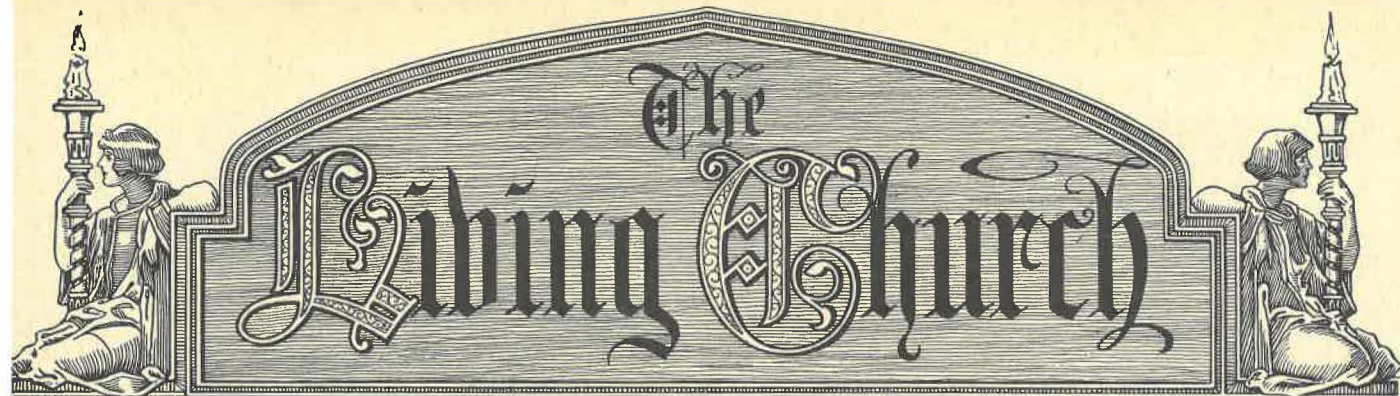
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## EDITORIALS & COMMENTS

### Spiritual Conversation

IT IS an astonishing fact that one of the criticisms that large numbers of young people bring against the Church today is the absence of what they call "spiritual conversation." They want to talk about religion, and they complain that their opportunities are too few or that they have no opportunities at all. Many young people assert that they attend conferences of various kinds, not for the sake of the general meetings and discussions but for the sake of the informal talks between two or three which "happen naturally" at odd times. Leaders at conferences are amazed to observe the zest with which such talks are held.

Even more surprising are the statements made by young people regarding their lack in this matter at home. Everyone was shocked when the son of a bishop declared that he had never heard spiritual subjects so much as mentioned in his own home. His father and mother were deeply religious. "Yes, I know," the son said when this was brought forward; "but they never *said* anything about it." He wished something said about it; moreover, he desired to talk about religion himself. A girl whose mother was one of the most convincing speakers on missions in the Church insisted that she had never heard her mother say a single word on the importance of Christianity *except* in a speech in public. The girl longed to talk about it in "ordinary conversation." The children of many rectors have said that they knew what their fathers thought about religion *only* from their Sunday sermons.

In these days of free speech, particularly among young people, we may well wonder why these boys and girls did not begin the conversations in which they so wished to engage. Yet we are aware that even persons who are shy in no other way are often extremely shy in respect to "spiritual conversation." And, of course, it is well known that it is frequently easier to talk about religion with a stranger than with a member of the family, particularly when a beginning must be made. Thus we meet the sons and daughters of decidedly religious families, and they startle us by saying that "spiritual conversation" is a new experience to them.

Why have the parents kept silence? This question is often asked and an answer demanded. It is not so very difficult to understand the silence of many fathers and mothers. They

grew up in the traditional reserve of their generation concerning spiritual things. There were no conferences, no discussion groups in their parishes or dioceses. In preparation for Confirmation, they attended "Confirmation classes," read the books designated by their rectors, and "thought"—as one of them recently said. No one spoke to them *personally* about spiritual things, not even about the approaching First Communion. They were not troubled by any feeling of something lacking. Not at all: they knew that what they were about to do was supremely important. They knew that it was so regarded by their parents and rectors and godparents—though not one of them "*said* anything." It was not the custom to talk about spiritual experiences.

NOW it is the custom. Indeed, it is the custom to talk about anything in which one is vitally interested. The young people want to talk about religion. Perhaps their parents are aware of this, but find it almost impossible to begin. How about their rectors? Here is another question requiring an answer. For some of the rectors are only a few years older than their young parishioners. Of course, many of them do speak personally of spiritual things to the young people; but by no means all.

One reason is to be found in that very desire to make friends with the young people, urged upon every pastor today. The fear that anything "clerical" will hinder or entirely prevent this has led to numerous practices, intended to make the "approach" easy. For example, some young pastors do not wear clericals. Tweed or dark blue serge, they honestly think, will facilitate their acquaintance with young people—especially if a red tie is added. Another thing they do is to use to the full any skill they may have in sports. But a really serious practice is the care they take to refrain from all mention of religion, except in church, or in reply to questions, lest they "alienate" the young people. Young though they are, some of the young clergy have actually not discovered that their lay contemporaries are eager for spiritual conversation.

Occasionally, this is strikingly revealed at a conference. For instance, at one conference for young people, the chap-



lain was a splendid young clergyman, a genuinely and deeply religious man. He was good at sports of all the available kinds, both land and water. The young people crowded around him; they appeared to be delighted with him. "He is marvelous," they said; "and not a bit like a parson." But the significant point is that, later, when they were asked to evaluate the conference and to make suggestions for improvements to be carried out the next year, they wrote: "There was little if any talk about religion, except in chapel. Most of us would like to have it come in at other times, sort of casually." This recommendation was made the subject of a post-conference discussion. The young chaplain said publicly that he had *wanted* to talk about religion, that it really was the great interest of his life; but he had thought it right to wait for some one else to begin. Whereupon, various members of the conference said that they *wanted* to begin; but felt that he was not "expecting" it. He admitted that perhaps he wasn't, but that he certainly would be, next time.

It is not easy to begin talking about religion if silence and reserve have been the custom. Moreover, there are some devout men and women, young as well as old, who would never be willing to talk about spiritual things informally or under ordinary circumstances. They feel about holy things as they do about holy places; they could never treat either "sort of casually." Perhaps such persons would never be able to talk about spiritual things even with their nearest and dearest, except on some extraordinary occasion. What they can do is to try to provide opportunities for spiritual conversation for their children, if they are parents; for their associates, if they are young people. Most of them do this. Religion is profoundly important to them.

Many other Christian people to whom it is equally important *could* talk about it, if they would. Perhaps they do not particularly wish to do it; or it may be that they are as shy as the young people about beginning. The great thing to remember is that the young people want spiritual conversation; they feel the need of it. Anyone who helps them to it, "sort of casually," is doing a real service to youth.

#### Prayer for the National Council

ALMIGHTY FATHER, who dost order all things in heaven and earth; Grant to us, in these difficult and trying days, the grace and guidance of Thy Holy Spirit. Especially we pray for Thy Church and its National Council, that with wisdom, faith, and courage we may go forward in service to a bewildered and distracted world. May the light of Thine eternal purpose shine upon our onward path, directing our steps, controlling our wills, and inspiring all our efforts, to Thy glory and to the upbuilding of Thy Kingdom; through Jesus Christ our Lord. Amen.

#### THE SHRINE IN THE WOODS

THESE is a path I love to take,  
Through deep still woods beside a lake,  
Where wild azalea pink and fair,  
Makes heavenly sweet the soft spring air—  
And at the end a little shrine  
Is set apart for things divine.

Upon the Altar there is spread  
At rising sun, The Wine—The Bread—  
Throughout the hours of the day  
Souls come to meditate and pray,  
And hidden in the underbrush,  
At Compline sings the hermit thrush.

LUCY A. K. ADEE.



## The Living Church Pulpit

Sermonette for the Fourteenth Sunday  
after Trinity and Ember Days

### "A Need for Prayer"

By the Rev. Wallace E. Conkling

Rector of St. Luke's Church, Germantown, Philadelphia

"Then Paul and Barnabas waxed bold, and . . . the word of the Lord was published throughout all the region."

—From the EMBER DAY EPISTLE.

IN ONE of the great cathedrals of England a bell bears this inscription: "Woe to me if I preach not the Gospel" (I Cor. 9: 16).

During the coming week the Church bids us pray and fast for those who are to be set apart in Holy Orders. As we do so, what do we think is one of the greatest needs for those who are to be ministers and stewards? Would that there might be graven on their hearts the words of the bell, "Woe to me if I preach not the Gospel"!

The words "preach the Gospel" are hackneyed and worn dull, and to many have lost their true meaning. They do not mean taking a few texts, a thin extract of moral teaching, and then neglecting the rest; but, in the words of St. Paul, "preaching the Gospel" means nothing other than the Cross of Christ crucified.

Let us picture St. Paul in the city of Corinth—the most important city of Greece, a commercial center, one of culture and philosophy, filled with clever, accomplished people. Many did not like some of the Gospel. They wanted Christianity without the Cross. But St. Paul (I Cor. 1: 23-24) told them, in no uncertain terms, whether it be a stumbling block or foolishness still he would preach Christ crucified.

Let us turn now in our thought to the modern world. Although in some cases it is hostile to the Church, it is really not so, but willing to come to terms if the Church will be sensible, be "modern." How often we hear such statements as these: "There is much good yet in Christianity . . . much fine moral teaching. . . . There is a splendid example in much of Christ's life . . . but the Church has got to change, adapt itself to modern conditions. . . . The Church should give up the supernatural if the modern world is to be won. . . . She must be content with a Christ who is perfect, but simply human, with a Calvary setting forth splendid self-sacrifice, but not an act of atonement for the sins of the whole world."

Many are the temptations to weaken down or soften the message, to mutilate it or twist it; to mistake cowardice for prudence—to keep silent or soften the message for fear of persecution or antagonism, to prevent transfers from the parish and reduced offerings, and to call it being discreet and prudent; to substitute a gospel of benevolence and refinement, for the real gospel. This is easy, for doing good is a privilege of the Christian priest, and many are the temptations to rest in that as the all.

How much the clergy need courage—how far they are from the fearlessness of the saints! And when they are fearless we are so apt to condemn them for bad judgment and lack of tact. One would hardly call St. Paul discreet and tactful, and where in the New Testament are discretion and tact cardinal virtues? Many are the parishes languishing, and without spiritual power, simply because their priests have no strength of conviction. They are afraid to teach their people what they believe to be the truth.

One thing which the youth of today admire, that they demand, is courage of conviction. Doubtless this is one great reason why a Church, where the preacher is a radical, is a great attraction. The very fact that he has the courage to speak out wins their admiration. They are "fed up" with one who can juggle a pail on each shoulder and often another on his head. They have no time and respect for the straddler, nor for the silent man who is silent because he is weak.



# Some Thoughts on Seminaries

By the Rev. John R. Crosby, D.D.

Rector, St. Luke's Parish, Seaford, Delaware

AS I DID NOT have the advantage of receiving my theological training in one of our seminaries, I suppose that the readers of this article will unanimously utter the criticism that I cannot possibly know what I am talking about, and am not qualified to write upon a subject of which I have no personal experience. That is very possibly so, but since I have been in this Church I have met a large number of seminarians. A man may not be an expert on pomology, or a graduate of an agricultural college, but he does know a good apple from a bad one, and he does not have to be a professional gardener to realize that the fertilizing, pruning, spraying, and packing have something to do with the success or failure of the crop.

We have lately read in the columns of the Church papers, and in the considered opinions of some of our leaders in religious thought and education that, for some reason or other, there is a falling off in the quality of our seminary graduates of recent years. I presume that this is to be taken as referring to the average, and that there are still a number of brilliant exceptions among the younger men, who shed lustre upon both their mother Church and alma mater. About two years ago the Church was deprived through accidental death of one of the most brilliant young scholars of this generation, and a boy of outstanding pastoral ability. Had he been spared the Church would have been enriched by a rare personality, and a ripe scholarship almost inconceivable in a boy of 25. Thank God, there are others, but how much of this is due to their own genius and vocation, and how much to their university as distinct from their seminary training, is a matter upon which one can only conjecture.

I should also accept with a certain amount of reserve the laying of the blame on the seminaries themselves. They have to depend for their very existence upon the caprices of the diocesan bishops, upon whom the Church has rightly laid the responsibility for admitting men to the ministry of the Church. If dispensations are recklessly given, and educational standards deliberately lowered, that is certainly not the fault of the seminaries but due to the laxity of the ecclesiastical authorities, and the inefficiency of boards of examining chaplains, who in many cases have no qualifications for the office to which they have been selected.

The definition of a seminary is perfectly clear. A seminary is a school in which priests are trained. To teach our candidates what a priest ought to know, and to make them what a priest ought to be, is the end to which everything else ought to be, and must be, subjugated, if the seminary is to carry out the task and produce the results for which it is intended and instituted. It necessarily follows that it is not a college, and is not intended to provide the elements of a liberal or secular education. It is not its function to teach the Greek language but the Greek Testament; it is not its duty to instruct in the rudiments of philosophy and ethics, but the theology, dogmatic and moral, based upon that philosophy and ethics; it is not called to teach the art of logic and the science of mathematics, but the arguments and theological reasoning and deduction founded on those sure foundations.

Together with this, there must be the equally important duty of the fostering and testing of the priestly vocation, the deepening of the spiritual life, and the art of exercising the priestly ministry. It may conceivably be possible to lower the standard of

*CRITICS of our seminary system have not been hesitant about giving their views. In this article Dr. Crosby makes some pertinent remarks about the system of recruiting, admission, and training for Holy Orders. It is worthy of your careful attention.*

academic education—though this is open to doubt—but it is, on the face of it, impossible to lower one iota the spiritual standards essential for the priesthood of the Church. Had he been a candidate in this Church, the Cure of Ars would probably have been the rural

mail carrier instead of one of the greatest spiritual reformers of his day and age.

I suppose that it would be a liberal estimate to say that three per cent of ecclesiastical students will prove to be profound scholars, and for these we have ample facilities for postgraduate training.

The object of a seminary then ought to be to produce efficient and consecrated priests, trained in the adequate performance of the duties of the ministry, and sufficiently grounded in the fundamentals of the Faith to know the reason for and instruct others in the truths and principles for which they stand, and above all animated by a strong sense of their vocation as soldiers and servants of Christ.

It would seem that these desirable ends are not to be obtained by, on the one hand, ignoring essentials and trying to turn raw material into finished scholars, or, on the other, leaving the candidate to his own devices for four months in each seminary year. Does anyone believe that the ordinary candidate on vacation will for four months maintain the high level of meditation and prayer, self-discipline, reception of the sacraments, and regulation of life that are absolutely essential to the fostering and developing of the virtues of the priestly life, or the retaining of the sense of spiritual vocation?

THE CRITIC of our seminary methods invariably makes the concrete statement that we cannot impose the rigid discipline of the Roman seminary. I wonder why not, or at least some of it. We hear and make a good many criticisms of the Roman Church, but I have never heard any remarks as to the lack of efficiency in the Roman clergy. True they may lack in some cases the polish and general culture of the Episcopal clergy, but there is no doubt as to their ability, and knowledge of the technique of the sacerdotal office. The Roman seminary does not want or intend to turn out scholars, but exists for the sole purpose of producing capable and devoted priests, trained in the duties and responsibilities of their calling, and above all with a proved and tested vocation for the life to which they are called. If a young man develops signs of the ability and desire to become a scholar, he is sent to a college or institution of the higher learning, after, and not during, his training in the ecclesiastical seminary. The Roman Church has learned by experience that the same machine cannot turn out two different articles at the same time, and that the college and the seminary are two entirely different organizations for entirely different purposes.

She also realizes that a profound scholar does not invariably make the best teacher, and that the gift of teaching is more important in a professor than abysmal learning or encyclopedic knowledge. We have many profound theologians, and erudite canonists, but they have not all the gift of making dogmatic theology and canon law interesting and stimulating to the student mind. Rome uses her scholars and savants in other fields of the Church's battle, neither condemning them to the obscurity of pastoral fields in which they cannot develop the gift that is in them, nor placing them in teaching positions they are not qualified



to fill. She does not use razors to cut wood, or steam hammers to crack nuts. Above all she sees that every candidate she turns out is put to the task he is best suited to perform. This does not always mean the field which he feels that he is best fitted to adorn.

I remember Dr. Yerkes describing an interview that he had with a Roman priest in a railway train. The priest was lamenting the fact that he, a man of 190 pounds, a commanding preacher, and a keen theologian, was employed as a teacher of arithmetic in a school for small boys, and expressing his disgust at the Church's method of placing round pegs in square holes. Dr. Yerkes was rather amused in view of the fact that we consider the placing of men in unsuitable positions the essentially weak point in our own communion. There is one thing upon which I am willing to bet my best biretta, the good Father may have had all the admirable qualifications he claimed, but I am certain that he was not only a good arithmetic teacher, but a very much better arithmetic teacher than he was anything else.

Again there is the inevitable tendency of the older generation to compare unfavorably the men and conditions of the present day with the golden memories of their youth. Personally, I consider that the seminarian of 50 years ago was not so different from the generation of 1933. Both generations are pretty well convinced that they are the finished products of the ages, and that like the late Lord Curzon, they: "Are the pride of Balliol College, and what they don't know isn't knowledge." Lord if I only knew what I thought I did 30 years ago!

At the same time as the editor of the *American Church Monthly* points out in a recent issue, there is clearly something wrong somewhere. One of our visiting English brethren in the course of conversation remarked that he considered the weak point of our system to be, that we tried in three years to turn out both priests and scholars, with the unfortunate result that we seemed to produce a half baked mixture, that was neither the one or the other. This is harsh criticism, and I should hesitate to repeat it, had I not been talking this week with the head of one of our leading institutions, and he said exactly the same thing, in almost exactly the same words.

It is also clear, as the editor points out, that a previous training in engineering, the law, or chemistry, admirable and useful as such training may be, is not precisely the kind of background with which to start a three-year course in a theological seminary. A three-year course in theology would not qualify a candidate for admission to a medical, legal, or engineering college, and it is hard to see why the reverse should be the case.

The standards laid down in our Constitutions and Canons would seem to be sufficient to ensure this preliminary training, if they were enforced and carried out. It would appear, however, that there has been a very general lowering of the standards by dispensation or otherwise, and that the canonical requirements are rapidly becoming a counsel of perfection, as well as a cause of considerable anxiety, to the Church at large. When a universal cry of approval goes up because a large and important seminary insists on its students having an acquaintance with the contents of the English Bible, and the Bishop of one of our largest dioceses insists that his candidates shall be able to read the New Testament in Greek, one is forced to the conclusion that these desirable and praiseworthy attainments are so unusual as to excite general comment, and that there must be something rotten in the state of Denmark.

**I**N STUDYING the catalogs of our seminaries one is unwillingly forced to the conclusion that our candidates do not even receive three years instruction and training. The seminary year appears to average about eight months, which, unless my arithmetic is at fault, gives a total of 24 months or two years spent in the seminary acquiring Old and New Testament, Ecclesiastical History, Canon Law, Liturgics, Dogmatic and Moral Theology, Apologetics, Pastoral Theology, Church Music, Homiletics, and a few electives. The other 12 months are presumably spent in

contact with the outside world acquiring the spiritual experience and deepening of the vocational sense necessary to the efficient carrying out of the duties of a priest in the Church of God.

Is it too much to suggest that our seminaries should insist upon, as essentials for admission, a sound general education, and an especial grounding in logic, mathematics, the Greek and Latin languages, and on a sense of vocation for the priesthood in lieu of a desire to enter the ministry? We might possibly eliminate a large number of aspiring neophytes, but what we lose in quantity, we would assuredly gain in quality. There would remain enough back doors into the ministry of our Church to enable us at least to place a guard on the front entrance.

I understand that the system of the Church of England does not commence the professional or seminary training until after the candidate has graduated from the university or given evidence of having attained the requisite academic standard. I remember reading an account of a rector—I believe in Liverpool—who was trying to recruit candidates for Orders from the business men and laity of the city. His activities took the form of evening classes in Greek, and the preparatory subjects necessary to be acquired before admission to a theological college. I am afraid that, in this Church, we should very generally have dispensed with Greek, and pushed the candidate into a seminary to pick up what he could minus the preliminary training. A kindly bishop and accommodating board of examining chaplains would supply any deficiencies. In the event of a failure, we would of course blame the seminary.

Rome on the other hand is more thorough. Of course she has a better opportunity to pick good material. To become a priest, or to have a son in the priesthood is the height of every boy's ambition, and the desire of every mother. The fact of the mountainous difficulties in the way make the goal all the more desirable.

The parish priest, teacher, or parent sees that the boy has a tendency to show a vocation for the priesthood. He is watched and fostered until after high school. Then if the boy still shows the signs of the Divine call, and the requisite ability intellectually and spiritually to attain his desire, he is adopted by a bishop, and sent—not to a seminary—but to a preparatory "petit seminaire" or a mixed Roman Catholic college for instruction in the elements of a classical and general education. If the boy on graduation still shows a desire to persevere, and, in the opinion of his spiritual advisers, the necessary dispositions, he proceeds to the seminary. Even if he is found to have missed his vocation, he has a sound professional and general university training, and from the worldly point of view has not wasted his time.

In his preliminary training he has received Latin and Greek, English, one other modern language, Christian doctrine, history and geography, mathematics and natural science, and general philosophy.

In the theological seminary for the first two years he is instructed in Scholastic Philosophy, the Holy Scriptures, Church History, and the natural sciences in relation to religion. In the last four years in Holy Scripture with Greek and Hebrew, Apologetics, Dogmatic and Moral Theology, Pastoral Theology, Church History, Liturgics, Homiletics, and Canon Law.

Instructions in the dignity and duties of the priesthood, and the way to Christian perfection are given daily. This with the complete segregation from the world during the seminary years, and the absence of long periods of vacations certainly tends to promote ecclesiastical efficiency, though open to grave criticism in other directions.

The training is drastic—three hours a day devotion, and nine of study—and except a short recess at the end of the first year, to test vocation, no vacations.

The great objection to the Roman method from our point of view is that it inevitably produces a priestly caste, an absolute separation from the laity. This, though understandable and perhaps inevitable in a celibate clergy, is impossible with a married priesthood and our more human ideas as to the ministry.

(Continued on page 476)



# An Indian Prayer Service

By the Rev. Irwin St. John Tucker

Pastor of St. Stephen's Church, Chicago

**C**ROWDING close around a little white church, a dense throng blocks the sidewalk and stretches half across the street. Automobiles, packed very closely, extend clear around the block. Children, held high in their parents' arms; old folks, tottering on the arms of their grandchildren; and young people, with curious eyes, gaze intently at the door, which is choked by a crowd that stands ten deep at the rear and fills every aisle of the little structure. They are all waiting to "see the Indians"—the Indians who are to offer their annual prayer for prosperity and peace at St. Stephen's, Chicago's "little church at the end of the road."

Among the strangely shaped and weirdly painted buildings that house the Century of Progress, the World Fair of 1933, stands a blockhouse of logs, replica of the Fort Dearborn that was Chicago when the Indian defenders of their own land burst upon the white garrison in full retreat, slaughtering most of them. But now, as a glittering bronze processional cross, flanked by gleaming candles, appears at the basement entry, and the vested choir follows out into the sunlight, up the broad steps and through the door that barely affords an entry because of the crowd of sightseers—among the white-robed choristers a figure stalks, wearing the feathered headdress and beaded moccasins of the aborigines. It is Clear Water, whose grandfather, Big Foot of the Pottawatomies, once owned all the lands on which Chicago stands. It was Big Foot who led the dance of triumph at the defeat of the white garrison of Fort Dearborn. Because he danced in the mud, his moccasins picked up clods of that black waxy earth, giving him the appearance of having enormous feet. From this circumstance he got his name.

Beside Clear Water walks Whirling Thunder of the Winnebago tribe, in modern civilian garb. One of these Indians represents his ancient people, the other the Indian of today.

It is white man's worship that goes on in the church—processional hymn, opening sentences, Lord's prayer, versicles; the Indian part is to come later. The choir stands ranked in carved oaken pews in the soft radiance of the "artists' window"—that marvelous mosaic glass rainbow cut and put together in a single evening by the Artists' Guild of Chicago in the studio of T. A. O'Shaughnessy, dreamer of fire-jewelled dreams, while this same choir sang. It made a world's record; thirteen hundred and fifty pieces of metallic glass cut and fitted together while diners ate and the choir sang, as a present from the artists to this little church. It is the only stained glass window in the world displaying an American Indian. He stands in his tribal regalia, welcoming with uplifted arm the tidings of the Gospel preached by a black-robed missionary.

On the south side of the choir is the Lotta Crabtree window, presented by the famous actress a generation ago to a New York church, which refused it on the ground that the donor was an actress. It stayed in storage until after she died, when Gen. Clarence R. Edwards, her administrator, sent it to St. Stephen's. Actors and stage folk come out once a year to do reverence to the memory of the little lady who left her millions to the disinherited. The rich, warm amethyst of the Lotta Crabtree window contrasts beautifully with the keen, clear glitter of the artists' window, and both with the long row of little medallion windows all down the south side—work of Joseph Luxheim, who saved up jewel dust for many years to make the enameled paste out of which he painted the "Ecce Homo," his life-work's pride.

Whirling Thunder reads a psalm, in English. Asa Hill, a Mohawk and vice-president of the Grand Council Fire, makes a speech of fellowship. Then Clear Water, in his tribal costume, voices the lament of the Indians for the mistreatment

given their land by the white men who took it from them. It was the Indians' pride always to leave the land as they found it. But now the waters are foul with filth; the air is poisoned with smoke; the forests are gone; the children are starving, although there is too much to eat; the poor are shivering and homeless, although there is too much to wear and too many houses in which to dwell.

"Why has this come upon me?" the Indian's strong, resonant voice demands in a powerful rhythmic chant. "Is it because I welcomed to these shores with open hands the white man when he came, with ever greedy eyes? Is it that when he was starving I showed him how to get food in the wilderness, and shared all I had with him?"

The crowd applauds when he concludes—instinctive applause; quieted instantly when the pastor asks them to observe the rules of the sacred place. An offering is taken, for destitute Indians and whites alike, while little George Goebel, whose heavenly soprano is known over the national radio chains, sings one of the songs known only at St. Stephen's, words and music written and composed for its chancel.

**T**HE HAND-CLASP from the altar—a ritual which originated here—spreads through the densely-packed congregation, as two ushers, a printer and a policeman, receive it from the priest and go back down the central aisle, grasping the hand of every person next the aisle, who passes it on to all others in the same pew.

Red men and white exchange that silent greeting. In the throng are Navajos, Pueblos, Winnebagoes, Chippewas, Menominees, Iroquois, Ottawas, Mexicans, Sioux. There are little Navajo babies, with eyes black as bottomless pools and with straight black hair, sitting next to little German or Swedish infants with hair white as tow and their eyes as bright blue as the skies of spring. These babies exchange hand-clasps too, smiling happily. There are old-time settlers of the plains in this throng; there are men and women recently come from Europe; men and women whose ancestors were packed in slave ships from Africa; there are artists and poets and singers; there are Girl and Boy Scouts in their uniforms; there are regular worshippers of this little church; and there are those who find themselves for the first time in their lives inside a building that carries a cross.

Then comes the Litany of Thanksgiving, intoned by the priest while the choir sings with muted voices, and the constant refrain, "We thank thee, dear Lord." And then, while the choir remains in its place, singing a recessional hymn, the cross and lights, the pastor and the two Indians, march down to the back door. Behind them come the Boy Scouts carrying the flag; and after them pours the crowd of visitors.

Along the winding flagstone pathway through the Garden of Memory they go, where every tree bears the name of artist or musician or poet, and every flower and bush it planted in thanksgiving; past the Baby Lindbergh tree, where every child of the neighborhood has placed a pebble; under the "artists' trees," a clump of basswoods where every spring the artists of Chicago stand to pay the tribute of affection to their departed of that year; and up the grassy slope of a little green hill, surmounted by a great wooden cross, the procession heads. There, atop the Calvary, the cross and lights halt and turn to face the church; and the crowd presses around.

There is a story about this Calvary. It was made a year ago out of the earth dug for the basement of the addition required to contain the Lotta Crabtree window and the Artists' Guild



window. The wooden cross was put there on a Good Friday night, after it had lain all day in the chancel while the Guard of Prayer kept watch around it. After the Good Friday vespers it was placed on the pastor's back, and with a procession of lights following, it was borne out to the top of the hill and there erected in the darkness. The hill and the cross were dedicated one Ascension Day to the memory of all Christian ministers of every name who have toiled in this territory that is now Chicago. (There is a white stone altar now, put up by the unemployed men of the parish as their Easter offering; but last Indian Day it was not there.)

**O**N THE westward slope of the Calvary is a little patch of white sand, carefully smoothed and squared. In it are drawn rough outlines of the mystical symbols of the Sun Prayer, to be filled in with colored sand. For the climax of this ceremony today is the Pueblo Sand Painting, the ancient prayer for prosperity that goes back to ages before Columbus.

Now the choir, which has moved out upon the little iron balcony looking down upon the garden, ends its hymn; and a dense silence falls upon the crowd of humans, stretching far around the side of the building, so far that some can neither see nor hear the ceremony, but stand waiting their turn. Under the artists' trees they stand; close around the "music tree"; crowded up around the mystical Living Cross, the apple tree which suddenly spread its arms out in the very form of the Cross of Christ and on its first year of bearing bore twelve apples, one of which was bad; then around the Johnny Applesseed tree, and the Thomas A. Edison tree, and the Vachel Lindsay tree, menacing with their feet the nasturtiums and the lilacs and the cosmos and the roses which offer up their living incense all summer long in the Garden of Memory.

All members of that great crowd stand intent, and crane their necks; for now from the door of the basement comes a strange sound like sleet falling on a roof. Through the aisle cleared for their passage trot two bronze-hued figures, Sun Road and Evergreen Tree, the Pueblos who are to offer the Prosperity Prayer. They wear little in this spicy September afternoon when the air sparkles with a tinge of chill. Round their waists are tunics of white hand-woven wool, bearing symbolic embroidery of conventionalized design in that age-old "language of the eye" of these people of the plains. Moccasins are on their feet, and they wear short leggings. Around each man's brow is a headband of blue, the color of the sky; the hair of each is gathered in a tufted knot with a feather floating from it; and each carries a prayer stick. Sun Road also carries a gourd full of dried peas, the prayer gourd, which when shaken gives forth that invoking sound of rain.

Sun Road is the singer and Evergreen Tree the painter of this ceremony. One is from the Cochiti and one from the Isleta Pueblo, so they speak dialects so different that they cannot understand one another; but both know this ceremony, unchanged through the centuries, while the language differs almost from year to year.

Sun Road stands facing the west, his gourd rattle shaking in a curious rhythm, and he lifts his voice in a long drawn chant. Evergreen Tree first makes a gesture with his prayer stick to the heaven above and the earth beneath; then to the north, east, south, and west, asking the guardian spirits of each direction to be favorable. Then from six little cups laid in a row he begins with quick sketching movements to make up the picture by scattering handfuls of colored sand on the ground.

As the design takes shape, the crowding white faces bend lower and gaze more intently. Green sand for mother earth; white fountains in her bosom; darting yellow serpents for the lightning; a broad and placid yellow face for the sun; the groundwork of the sky blue; and all of these outlined in black sand, poured from that brown hand as delicately and in lines as fine as though he had used crayon.

He completes the picture, and stands beside his brother singer.

They both sing an invocation, with hands raised first to the sky, then lowered toward the earth; then stretched in order to the north, the east, the south, and the west, invoking the blessing of the Six Guardians and, through them, of the Great Spirit who broods over all.

The chant they sing cannot be translated literally into English. But the sense of it is this:

"Great Spirit, Father of strength; sky above us, and earth beneath; white north, bright east, warm south, and peaceful west, give us your blessing. May the sun respond to the invitation of the earth; may he enter the dwelling she opens for him, unlocking the water springs below and awaking the thunder serpents above; may the green of growing things cover the earth, fed by the springs and the rain; may we live all through this year in peace and health and prosperity until another season, that we may praise Thee and give thanks to Thee, Great Spirit, Father of Strength. Amen."

**T**HEN OCCURS a strange thing. Evergreen Tree, Marathon runner of such fame that in three runnings, there in New Mexico, he was first and there was no second—Evergreen Tree, standing there upon the grassy mound, his body half naked in the sharpening twilight, raises his face to the sky and calls forth the wild sweetness of all the birds of the woodland. From his throat tumble the liquid chirp of the robin and the harsh, strident call of the eagle; the confused torrent of melody of the mocking bird; the call of the wren, the whistle of the quail, and the shrill sharpness of the flicker and the woodpecker. All the music of the singers of nature he flings in profusion from his bare, brown throat. It echoes back from the rough brick wall, inset with blocks of limestone, under the waving basswood trees that keep alive the memory of artists dead and gone.

The two Pueblos trot again into the basement. Then from the iron balcony above the garden comes another kind of Indian music. Chibiabos, sweet singer of the Chippewas, is standing there in the middle of the white-robed choir; and to the melody of the little soft-toned organ hidden just inside the chancel door he begins to sing the sunset song of the Zunis. It is a song-prayer of the Southwest, a hymn of thanksgiving for the brightness of the day: "All hail to thee, bright goddess; we thank thee for this day."

**N**OW the assembly passes in silent review around the sand painting. They must look their fill upon it; for it is a solemn canon of the Pueblos that no sand painting may remain to be seen by those who did not share the prayer that made it. So they press around it now until all the hundreds of sophisticated white faces have looked upon this strange and simple, child-like pictured prayer.

So after all have seen it, the two Pueblos return, and with their feathered prayer sticks smooth away the sand, yellow and blue and black and green and white and red, until it is all an indistinguishable pile of sand. But the fervor and the flavor of it remain.

It is hours before the people disperse. Inside the little church, where paintings and poems and carvings and bits of stone and manuscripts from all over the world hang upon the walls as votive offerings to the God of Beauty, they linger and walk around. These are not paintings of scriptural scenes, but of Colorado's snowy mountain peaks, the willows of Fox Lake, the mountain-tops of Tennessee, and the rocky cliffs of Maine. There are paintings of the missions of California, the arched doorways of New Orleans, and all the beautiful things that lie between. For the Indians have succeeded in impressing at least this much upon their white friends of this assembly; that this, our America, is our Holy Land; and to meet God one need not go back to a Book finished two thousand years ago. He writes a fresh gospel whenever a flower blooms—He unveils a new revelation in the glory of every setting sun.



# "Re-Thinking Missions"

By Lewis B. Franklin, D.C.L.

Vice-President and Treasurer of the National Council

THE Laymen's Foreign Missions Inquiry by the publication of its report, *Re-Thinking Missions*, has made a real contribution to the welfare of the Christian Church. Whether or not we agree with its theology or with its specific recommendations as to the conduct of missionary work, the report has forced many of us to re-think missions. But the report stops far short of all that is needed in the way of re-thinking the inherent purpose of the Church, its mission. Most of us have accepted all too easily our membership in the Church, the Body of Christ. We have been content with a Church which has devoted the major part of its effort to its own maintenance, and with a membership which has been satisfied to accept the benefits without much thought as to the responsibilities. As a result of such an attitude the world has come to question whether or not the Church is as necessary to the welfare of mankind as it claims to be, whether it is worth the effort and money invested in it, not only by direct contribution of the individual but by the exemption from taxation of hundreds of millions of dollars of property.

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the same theme, and it has been easy for us to adopt the comfortable attitude of timid and unintelligent sheep, looking to a strong and kindly Shepherd for salvation.

What a failure to read the real meaning of the parables! "As My

Father hath sent Me, even so send I you." Not to be helpless sheep but to be shepherds, keepers of our brothers, leaders of the blind, guides to the wanderers, valiant in warfare against the wild beasts of lust and greed.

WHAT A FAILURE we have made and are making of the job of being shepherds! How ready we are to criticize those who are trying to be leaders and how loath we are to take our stand among them or even to support them by our prayers and gifts. Every member of the Church by virtue of his baptism is enlisted in God's army, sworn to obedience to His command, "Go ye into all the world." Yet the more than five hundred million people reckoned as Christians are represented in the mission fields of the Church by a few paltry thousands, and this little band of faithful men and women is being diminished rapidly for lack of financial support. It is estimated that in the United States less than one per cent of our total incomes is spent in the support of religion and most of that goes to minister to our own spiritual comfort.

It is indeed time to re-think missions, not only in the Orient but in the United States, in our congregations, in our homes, in our personal lives, and in our personal expenditures. It does not cost much in time and effort and money to be a sheep, especially if we let the shepherd get along on half rations or surrender his job.

If the missionary work in the Orient or in any other part of the world is weak, that weakness is due not so much to a lack of wisdom on the part of missionary leaders as to indifference and neglect at home. No business house makes more careful selection of its personnel than do missionary boards, and if this personnel leaves anything to be desired in the way of fitness for the task it is because most of us have preferred to lie down in green pastures rather than to take up the shepherd's staff and journey into the wilderness to seek the lost. The missionaries are not perfect but they need not fear comparison with the rest of us. At least they are not sheep.

Who of us would be willing to follow Adoniram Judson, who 100 years ago took his young bride into almost inconceivable conditions of filth and disease on their mission to Burmah, endured frightful persecution, a prisoner for two years, sleeping each night in a foul hut with his feet chained to a bar which was raised high above the ground, whose sacrificial life led to one of the great triumphs of modern missions? A shepherd, not a sheep.

Who of us would emulate Fr. Allen of the Order of the Holy Cross who at 70 years of age went to Bishop Overs, then Anglican Bishop of Liberia, and said, "Bishop, the Lord has called me to Liberia." "Nonsense," replied the Bishop, "how can you, an old man, even think of going to a land known as the White Man's Graveyard?" Seven times Fr. Allen returned to the Bishop with the same request. On the seventh visit he said, "Bishop Overs, when I die I hope to go to heaven. If I do, the Lord will say to me, 'Allen, did I not call you to go to Liberia?' I will reply, 'Yes, Lord,' and the Lord will say, 'Why, then, did you not go?' and I will reply, 'Ask Bishop Overs.'" This was too much for the Bishop and Fr. Allen went, stopping in London for a six months' course in tropical medicine and proving himself a brilliant student,

Never has the Church been free from criticism and never has she failed to deserve it. Side by side one may read a record of glorious achievement and a record of unfaithfulness, sloth, and crime. The Church which established the first hospitals and ever since has healed the sick, cleansed the lepers, and opened the eyes of the blind has tortured and murdered men and women in the name of the Christ. The Church which in the Dark Ages kept the lamp of knowledge burning has often sought to halt the search for truth and has decried the discoveries of science. The Church which has carried to the uttermost parts of the earth the message of "peace on earth, good will to men" has waged cruel war and sponsored ignoble conquest.

So has it been throughout the centuries, so it is today, good and evil together. Of divine origin, yet of human fibre, and the human, with its selfishness and weakness, often nearly obliterating the divine.

Most, if not all, of the Church's sins and failures have been and are due to a forgetfulness of, or a stubborn refusal to understand and pursue, her true mission. No deep thought is needed to determine what this mission is and upon what authority it rests. While great importance is rightly attached to the Great Commission, "Go ye into all the world and preach the gospel," we do not need to base our conception of the Church's mission only on this command of our Lord, although this ought to be enough. Behind this command stands the very character of God. "God is love," and the very essence of love is giving. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." Our Lord Christ gave His life for us upon the Cross, and, dying, left behind His Church, to the members of which He said, "As My Father hath sent Me, even so send I you." Christ, the first Missionary, sent by His Father to save a sinning world, passing on the work to those He left behind, to His Church, to you and to me.

What are we doing with the task? What is our conception of it? Have we ever thought it through? Do we, from time to time, re-think our own personal mission?

The pastoral life of the Jews lent itself to stories of shepherds and their sheep, and the Bible is full of such stories as illustrations of the Father's love and care for His children. "The Lord is my Shepherd, I shall not want," sang the psalmist. "I am the good Shepherd," said our Lord. Many of our familiar hymns dwell on



then on to the hinterland of Liberia where for eight years he tramped the jungles, ministering to his black brothers. A shepherd, not a sheep!

Who of the glib critics of missionary effort would today walk in the footsteps of that noble Japanese Christian, the Rev. Yoshimichi Sugiura, a convert of the pioneer American missionary, Bishop Williams? Educated in St. Paul's School, Tokyo, Sugiura decided to enter the ministry and upon his ordination went as pastor to the True Light Church in the very slums of Tokyo. There, surrounded by misery, filth, and vice, he spent his life. At his funeral in 1930 the church was crowded to the doors.

What of Kagawa, the Christian Apostle of Peace, today lifting his voice against war, denouncing the powerful government of his nation for its policy of conquest and apologizing to China for the wrongs done to her; Kagawa, witnessing the rapid rise of industrialism in Japan and insisting that business shall be carried on in accord with the teachings of the Christ and organizing the forces of Christian business to that end. Truly a valiant shepherd, not a sheep.

Blazoned upon the pages of history are the names of those who refused to be sheep, choosing rather to follow in the footsteps of the Master Shepherd even though that way was the Way of the Cross.

To us as to them comes the call to be shepherds. Mingling with the sound of that still, small voice are the raucous cries of the world, urging us to devote our time, our talents, and our money to the pursuit of pleasure. Which will we hear? Have we the courage to leave the flock and grasp the lonely place of leadership? That is what is needed today, courage to be different, courage to think and re-think the great mission of the Church, not only in the Orient but everywhere, courage to support that mission by our prayers, our money, our personal service. As John Drinkwater has put it:

"We know the paths wherein our feet should press,  
Across our hearts are written Thy decrees;  
Yet now, O Lord, be merciful to bless  
With more than these.

"Grant us the will to fashion as we feel,  
Grant us the strength to labor as we know,  
Grant us the purpose, ribb'd and edg'd with steel,  
To strike the blow.

"Knowledge we ask not—knowledge Thou hast lent,  
But, Lord, the will—there lies our bitter need,  
Give us to build above the deep intent  
The deed, the deed."

### Some Thoughts on Seminaries

(Continued from page 472)

Another point we have to consider in any criticism of our seminaries is the fact that they have little or no voice in the matter of who is ordained, and as to the fitness or vocation of the candidate who has passed through their hands. Their responsibility is purely and simply, under our present canons, academic—if that. The entire responsibility is left to the godly judgment of the bishop, who may or may not be able to supervise or keep in touch with the candidate, except as laid down in the Constitutions and Canons, and to the final judgment of a board of examining chaplains, for whom no definite qualifications are laid down, and whose opinion can over-ride the considered opinion of an entire seminary faculty.

Criticism to be effective must be impartial and just, and it would seem that our seminaries are doing, in spite of unexampled handicaps, extraordinarily effective work. Our system of training, admission, and recruiting for Holy Orders is admittedly both inefficient, and absurd. We can thank the seminaries that things are no worse. A strong committee of the House of Bishops and the General Convention with power to act, and the strict enforcement of the Constitutions and Canons, would reorganize the whole system in six months. What hopes?



## The Sanctuary

Rev. George L. Richardson, D.D.,  
Editor

### A Suggestion for Self-examination

READ the Epistle for the Fourteenth Sunday after Trinity.

**M**OST PEOPLE who are careful in their self-examination, especially when preparing for Holy Communion, find that it is helpful to change the scheme of questions from time to time. Too long use of one method is apt to make it mechanical and formal. It may possibly be of use, therefore, to give here some hints, which must necessarily be brief, as to how to examine one's conscience on the fruit of the Spirit, as set forth in St. Paul's epistle to the Galatians. Consider that the nine fruits in the list are essential to the Christian character—and that they are fruit, which means that they proceed from a soul wherein the Holy Spirit dwells. If I have made fit and faithful use of the Gifts of the Spirit bestowed at my confirmation, He will produce in me the qualities here described. They fall into three groups of three each: Love, joy, peace toward God; long-suffering, gentleness or kindness, goodness toward my neighbor; faith, which means faithfulness here, meekness, self-control within myself.

Take each quality separately:

*Love.* Do I know that God is Love, and always so think of Him, in my prayers, in my obedience, or when I draw near to Him in the Holy Communion? Do I try to learn of Him how to love, and make it the central motive of my life?

*Joy.* Is my life a joyful one? Do I think of the normal Christian life as one of joy? Do I give way to faithless depression? Do I exercise any influence of gladness and joy at home, among my friends, in the Church?

*Peace.* Is my inner life one of peace or of conflict? Do I give way to worry and anxiety? Is my influence for peace wherever I am? Do I open my heart and mind to the "peace of God which passeth all understanding"?

*Long-suffering.* Have I learned true patience, the "love that suffereth long and is kind," or is my temper impatient, hasty, domineering? Do I cherish bitter and revengeful feelings long after any cause for them has vanished?

*Gentleness or kindness.* Is my temper considerate? Is my speech gentle and encouraging? Do I deal with people who come to me for help gently, so that they will want to come again?

*Goodness.* Is the fruit of goodness found in my life in charitable deeds? Do I make good use of my gifts, abilities, and possessions?

*Faithfulness.* Am I loyal in every relationship of life, even under the strain of temptation? Am I faithful to those people to whom I am bound by ties of kinship, or friendship, or by some sacred promise or vow? My mother and father? My husband or wife? Am I faithful to God in His worship, in His service? To my vows of baptism?

*Meekness.* Do I cultivate a genuine humility, thinking less of myself than of others, restraining egotism, pride, and selfish cruelty, whether of word or deed?

*Self-control.* Have I learned true self-control? Do I "keep under my body and bring it into subjection" by intelligent self-denial, fasting, and discipline? Am I moderate in food, drink, sleep, and all other bodily indulgence?

In general, how do I stand in relation to God? Do I make progress in character and spirituality? What is my besetting sin, and what means should I use to overcome it?

EMPIRES, religions, philosophies, civilizations, appear, grow, flourish for a while, and then dwindle into nothingness. Of all institutions the Church has had most to fear from the destructive power of time, because, more than any other institution, it has challenged and defied time.—*Yesterday, To-day, and For Ever* by the Rev. G. D. ROSENTHAL.



# Impressions of Church Unity, Eastern and Western

By Dr. Nicolas Zernov

THERE EXISTS NOW, I believe, a growing desire for unity and coöperation in the most different parts of the Christian world. Anglicans, Free Churchmen, Russians, and the Balkan Christians are seeking for a means of overcoming their present isolation and interdenominational competitions. The English theological colleges are probably the places where the awareness to the importance of Unity is stronger than elsewhere. But I found a real understanding of the doctrinal issues involved in all these efforts towards Church unity, especially among the Russian theologians.

There are, however, two main obstacles which hinder tremendously the progress towards real coöperation between Eastern and Western Christians. There is, first, an absence of any clear idea as to the nature and constitution of the realized Ecumenical Church and, secondly, the dense cloud of suspicions, misunderstandings, and misconceptions which separate the Eastern and Western Christians.

So far as the first obstacle is concerned I am convinced that the Anglo-Russian Fellowship is at present carrying on the most valuable work for its overcoming. The conferences, arranged by the fellowship, have a unique significance, for the people who attend them do not talk about Reunion, but experience it in the forms of Eucharistic fellowship. This communion *in sacris*, although still only spiritual, is yet real and vital. Its significance lies in the fact that it preserves all the traditions and institutions of the Churches, to which the members of the conference belong, and at the same time makes them share in an entirely new experience of Church life, which supersedes the limits of their particular confession. At these conferences the thousands years' wall which separates the East and the West from each other is destroyed for the first time, and in a way which does not compromise the Church, but on the contrary reveals it in new power and beauty, disclosing its divine nature.

The second obstacle is also dealt with very successfully through various fellowship activities, and especially by means of bringing together the younger generations of Eastern and Western theological students, which enables them to see new things and learn new lessons. During my lectures I have heard again and again the hearty and unanimous laughter of British theological students whenever I made the statement that Eastern Christians believe themselves to be the only true representatives of authentic Christianity. This idea appears simply absurd and ridiculous to Western Christians. But Russian and Rumanian students were equally amused and could hardly believe me when I tried to explain to them the Western conviction that real up-to-date Christians exist only in the West!

This is only one of the examples of the attitude towards one another which is common among Western and Eastern Christians. To the former the Christians of the East profess a strange religion which combines in a most astounding way elements of Christian truth with all kinds of superstitions and remains of pagan cults. To the Eastern Christians the Westerners appear as people who have abandoned or compromised the principles of Apostolic Christianity and turned it into a strange mixture of religion and secularism.

Both sides are keen on pointing out the defects of the other

**G**ENERAL IMPRESSIONS and conclusions of Dr. Zernov after 10 months' work in the field of Church Unity, Eastern and Western, are here presented. He accepted the invitation from the Bishop of Truro in 1932 at the sixth Anglo-Russian Students' Conference to spend the following two years in work for the Anglo-Russian Fellowship of St. Alban and St. Sergius. This article is the summary of his first report. ¶ Dr. Zernov was connected with the Russian Orthodox Academy in Paris prior to studying for his doctorate at Oxford.

party and can hardly realize the need for the help of the despised partner. Unless the psychology is radically changed the unity of Christians will be but an unrealized dream. Only personal contact, only praying together and studying together, can annihilate this tragic mistake on both sides. In particular there are some especially disappointing misunderstandings which make the coöperation between Eastern and English Christians so very difficult.

English Christianity usually thinks that the Eastern Church

is an obsolete Oriental copy of the Roman Church, that it stopped in its development many centuries ago and represents nothing other but a curious remnant of Byzantine Christianity. Even very learned English theologians are often quite honestly convinced that there is nothing in the life and thought of the Eastern Church which could be of value to modern Western efforts towards a readjustment of the Church in the face of all the recent attacks directed against it. Even those among the Anglicans who welcome reunion with the Christian East regard the modern Orthodox Church in the same light as the writings of the early Fathers of the Church, or as the decrees of the Ecumenical Councils. They are prepared to accept the Orthodox Church as a most important witness to the early tradition of the Church but think that she has little to say in the modern struggle between Christianity and the anti-Christian powers.

This means that when English Christians contemplate coöperation with the East they usually think of it in terms of their help to a very culturally backward Eastern Christianity. One of the most impressive experiences which I have had during these years was the change in mind of those English theologians who at last came to understand that the present Russian theologians and religious thinkers probably possess an amount of knowledge of both Eastern and Western theology and philosophy which is seldom encountered among the theologians of their own country.

The same change, however, I also saw among the Easterners when they had a chance of intimately meeting the Anglicans. The Easterners are usually deeply convinced that worship and devotion are the province of Church life, where they have unquestionable authority, and that English Christians have to be taught from the very beginning how to pray and to behave at Church services. But a living contact with Anglicans as a rule destroys this misconception, and the Easterners begin to realize fully how deep and genuine is the Anglican devotional atmosphere at their services.

These few examples represent only some instances of the profound absence of knowledge which exists between the Eastern and English Christians. It means of course not only that these bodies are unable to help each other, but also that they do not even suppose that such help could be proffered and the most valuable results obtained.

**A**S A MATTER OF FACT the true place which these two bodies of Christians occupy in the thought and life of the Church is far more difficult to describe than it is commonly supposed. I cannot enter into this investigation here but I may mention that, for instance, the Anglicans are definitely better equipped in



the realm of biblical study, but that the Easterners are more advanced in the sphere of the understanding of the fundamental Christian doctrines in the light of modern philosophy. So far as worship is concerned, the Easterners are infinitely richer in forms and rites, but the Anglicans know better how to find the type of worship most suited to the mentality of the modern Christian. It means that in almost every single province of Church life the East and the West occupy positions complementary to one another, and there exists hardly any point where clear cuts and traditional distinctions correspond to reality. It is quite proper to speak, therefore, about Eastern Rationalism as opposed to Western Mysticism, as well as to use these opposites in the reverse order. All these elements can be revealed and understood only through a personal contact in life and worship together and that is achieved by the work of the fellowship.

All these discoveries lead the Christians who share in them towards a new vision of the Ecumenical Church, the Church which is neither Eastern nor Western, neither Catholic nor Protestant, but contains all the positive contributions coming from the present divided confessions. This glorious vision can be understood only through study and reading, and the fellowship is achieving a most important revolution for its conferences show to their members the unity and the fellowship between the Christian East and West once more realized and actualized through common worship, faith, and love of Christians, who have been divided for so many centuries.

In accordance with such an understanding of the situation I have tried to conduct my work in England and on the Continent. I have been very emphatic in saying that the East and the West are both parts of the Church and that a modern Christian cannot ignore any longer the existence of the other type of Christianity, although of course he may not like it or appreciate it personally. The Church Universal is wider and richer than the present confessions and Christ's message must be presented to the world in the light of the integral history and the experience of the Church, and not in the name of one of its sections. In England I was particularly careful in explaining that Eastern Christians are neither Protestants nor Catholics in the Western sense of the terms, and represent another type of Church development unknown to the West. The gulf separating the Orthodox Church from Rome is probably even larger than that between the Western Catholics and Protestants. In speaking to the Orthodox I have tried to explain to them that the Anglican Church is not a body which may be, without further scruples, identified with German Protestantism—a conviction which is most commonly held by Easterners. I also tried to make clear that English Protestantism, as represented either by the Evangelicals or Free Churchmen, cannot be described either as rationalism or mere humanitarianism, although these elements may be sometimes over-emphasized by some of its representatives.

I would like to say in conclusion that in my opinion the present generation of theological students in most cases is ready to face a more Ecumenical aspect of the Church, and sectarian tendencies are far from being dominant among them. In several places in discussion people frankly criticized the Eastern Churches and in one college my opponent was a new convert from an Eastern Orthodox Church to Protestantism, but everywhere the discussion was free from any bitterness or controversial spirit as soon as the students realized that I was inviting them to start mutual coöperation and an unprejudiced study of one another's positions. I have met everywhere with a ready response and a real desire for better understanding of the life of another Church.

There still exist many factors which serve to divide Christians into hostile confessions, but the truth which they have in common is far greater than their divisions. Moreover, many of these points are nothing else but a most beautiful expression of some particular gifts, which various nations and confessions have received from God, and which are real contributions to the general wealth of Christian experience. We have all been in the past so very

keen on emphasizing the sins and errors of our brothers in Christ belonging to other denominations that now it is time to learn and to be proud of their victories and their achievements, and by so doing enrich our own Church life. For everything of beauty and of truth, to whichever confession it belongs, is the gift of the Holy Spirit and the integral part of Christ's Church.

This process of mutual integration has hardly yet started, but the Eastern Orthodox and the Anglicans, for various reasons, are undoubtedly those Christians who are better fitted than others for the beginning of those most promising works.

And if only they do it not for self-exaltation and for new attacks on others, but as a humble contribution to the life of the Universal Church, these efforts will not be in vain and the harvest will be rich. The world is longing for the re-discovery of the true Catholic Church, and the minds and hearts of many Christians are ready to listen to its message.

## The Price of Christian Leadership

By the Rev. Richard K. Morton

A CHILD asked his teacher recently: "Is leadership one of those ships with big sails?" He was not far wrong. Leadership should have "big sails."

Leadership today must mean sacrifice, consecration, steadfast purpose, vision. Life must teem with significant meanings, and envision worthwhile goals.

The price of leadership today is that of training first-raters, not equivocating second-raters, who stay timidly with the crowd. The distinguishing marks among people today are selfishness and heedless coarseness. We lack leadership because we are too easily regimented, and because we are too gullible in the face of the world's attractions and propaganda. Christian leadership, on the other hand, requires a high quality of discrimination and judgment. We are too superstitious in our regard of the meaning of destiny. We are just working on a "job," without vision, without plan.

Every true leader is an idealist and a planner. Every true Christian leader is also a chronic sympathizer who cares deeply about the lives and conditions of others. He worries not so much about the soundness of our currency as about the soundness of our morality. Someone has said that in spite of all its values modern poetry cannot be great because it has no great philosophy of life underlying it. Nor can any life lead unless it has some undergirding, sustaining basis for living and aspiring.

The price of leadership today is enduring patience, consecration, vision, and love.

Who, then, can lead?

First, surrendered men. No one can lead who is reserving things simply for himself. Men surrendered to a great ideal get power. Men surrendered to divine leadership get insight.

Secondly, inspired men, guided by Christ, conscious of an indwelling Presence and an outreaching force. Men filled with a great zeal to make God real to others and bring about on earth the kingdom of God.

Thirdly, suffering men—men who know what it is to have it hard, to endure, and yet to persevere. Jesus so deeply understands man and life because He so deeply suffered and sympathized. Men who take life seriously, and have not shrunk from its most severe problems and challenges, learn to lead.

Fourthly, men who have been tested. Leadership comes after faithful followship. Leadership is not for the untried. The one who leads must first have followed well in the ranks.

Fifthly, men who have been saved from their worst selves and from the pitfalls of superficial and wrong-headed living.

The true leader is not interested simply in advancing himself, but in drawing others ahead with him. Leadership cannot be satisfied with the world as it is, but aspires to realize a world that might be. Leadership envisions not a world patched up, but a world transformed. It works not toward a little better kingdom of man, but a real kingdom of God.



# Medical Costs—A Community Concern

By Michael M. Davis

Director for Medical Services, the Julius Rosenwald Fund

THE PRESSURES OF PANIC have brought us up sharply to a national stock-taking. How can we use our resources as a people, as communities, as families to their fullest? Into that question come the emergency problems with which government, philanthropy, and the Churches are struggling and also problems which have been growing steadily more urgent through even the prosperous years, now thrown into sharper relief by the crisis. From as early times as our records cover, the care of the sick has been the concern of good men and a chief charge of the Churches. In this special field the present crisis finds us with probably a more extensive and detailed array of facts than has been compiled for any other major social problem, since last December a national committee representing the medical and allied professions and other public spirited groups completed a five-year study gathering records and weighing experience to form the basis of plans to put medical care within reach of everyone.

The picture outlined in more than forty publications of the Committee on the Costs of Medical Care is fundamentally hopeful. The money spent by the American people for medical care in usual times is sufficient to provide medical care for everyone, with adequate recompense to the physicians and hospitals which furnish that care. We have a corps of more than a million persons enlisted in the care of illness—physicians, nurses, dentists, pharmacists, hospital administrators, medical social workers, laboratory technicians, and lay personnel. The enormous sum of more than \$3,500,000,000 has been invested in the land, buildings, equipment, and endowment of hospitals and clinics in the United States, and of this more than 90 per cent stands as a public trust, invested by government and philanthropy in almost equal shares for public service without thought of profit and return. More than one-fifth is invested in hospitals under Church control. Government has been the most important agent in providing care for mental disease and tuberculosis, but among the general hospitals, which care for acute illness, the investment in Church-controlled institutions accounts for more than one-third, exceeding that in general hospitals under independent philanthropic auspices or those under government auspices of public control.

The unsatisfactory side of the picture lies in the record of the use to which we are putting these resources in equipment and skill. The authors of the Committee's summary volume, *The Costs of Medical Care*, declare that: "Physicians, as a whole, are unoccupied between one-third and one-half of their working time; one-third of the hospital beds are empty most of the year; thousands of nurses seek employment, but in vain. Meanwhile millions suffer and tens of thousands die from ailments which might be cured or alleviated by medical aid." Even in pre-depression times two Americans out of five received no medical, dental, or eye care during a year.

Between the one hundred twenty-two million people who seek medical care and the million who give it, there is what this volume calls a "high economic wall." Ability to use the doctor's services and the hospital depends largely on the ability to pay for them, and in turn their support rests largely on patients' payments. Of the country's total medical bill, industry contributes about 2 per cent, philanthropy 5 per cent, government 14 per cent, and patients' payments 79 per cent. Physicians make a substantial additional contribution in unpaid personal service. In 1929 the cost of medical care in the United States, including that paid for indirectly through taxes and other community funds, was about \$30 per capita. This was approximately 4 per cent of the money income of the country, well within our aggregate means. It was far less than the amounts spent for tobacco, toilet articles, and recreation, considerably less than half that

spent for automobiles and travel. Yet the studies of the Committee show that while the sum would have purchased reasonably good medical care for everyone, not even the well to do actually received the care they needed and lack of care increased steadily as one went down the scale of family income. At the same time the returns to physicians and nurses were uncertain and often meager, and hospitals had to rely on donations and much unpaid service by the medical staffs. Even in 1929, 40,000 physicians or a third of the whole practising profession, had net incomes of less than \$2,500. Both the need for medical care and the means to provide it were there, but the *system* of paying for it blocked adequate use. Through no fault, but through the haphazard course of historical development, we find ourselves unable to utilize fully the public trusts which the public and the medical profession have created, and our inability to do so creates hardship both for the sick and for the physicians and others who serve them.

OUR BASIS of paying for medical care has been fee-for-service. Sickness bills come when the family is least able to pay them because of the loss of earnings and the addition of other expenses which usually accompany serious illness. Ability to pay is limited on one hand by the family's income. In usual times the *average* American family income of approximately \$3,000 could well sustain the *average* cost of medical care. But that average of income is made up of a small percentage of families with comfortable and more than comfortable means, and a large percentage with scant margin over routine necessities of life. The committee found that in 1928 more than three-quarters of the families of the United States failed to enjoy an income as large as this average \$3,000. A third of all the families had less than \$1,500. This means that even in good times from a third to a half of the people of the United States have little leeway beyond the routine costs of living to devote to the care of health and the emergencies of illness.

Increasing family income would not of itself solve this problem since we find not only among families of low income, but also among those who have \$3,000, \$4,000, or even \$5,000 a year, unexpected and large sickness bills which cannot be foreseen and which upset a well-planned and otherwise reasonable family budget. Sickness bills cannot be predicted, nor, except within very narrow limits, can they be controlled. No family knows in advance whether sickness will cost them \$10 or \$1,000 in a given year. The family with limited means cannot choose an inexpensive illness as they would choose housing or clothing in accordance with their pocketbook, but when serious illness comes care must be obtained. The Committee's studies show that on the one hand all our accomplishments in philanthropy have not compensated for the inability of the poor to buy medical care: with scant or no margin available for sickness bills except by sacrifice of essentials, the low income families studied in different communities were found to spend a higher percentage of their means for this purpose than the well to do. On the other hand, a certain proportion of middle class families (with incomes of \$3,000 to \$5,000 or more) were unable to meet the high costs which befell them during a year and which may befall any family any year. "On the present fee-for-service basis," the final report of the Committee on the Costs of Medical Care points out, "it is impossible for 99 per cent of the families to set aside any reasonable sum of money with positive assurance that that sum will purchase all needed medical care."

What cannot be borne separately by the families whom sickness hits heavily in any one year can, however, be carried without hardship if the burden is spread over the whole group who face



such risks and over a period of time. This can be done through taxation, as it now is being done in the care of the mentally ill and most of the care of the tuberculous. It can also be done by the method which Americans have devised for meeting other common and unpredictable hazards such as death, fire, and accident—that is, by some application of the insurance principle.

The investigations of the Committee on the Costs of Medical Care revealed that in a number of localities good medical service is provided for from \$20 to \$30 a year per person, paid by every member of the group whether sick or well in weekly or monthly instalments and assuring to each that he will have care whenever needed, at the doctor's office, at home, or in the hospital.

The fundamental principle of spreading the costs of medical care by group payment through taxation or non-commercial and non-profit insurance was accepted both by the majority report of the Committee on the Costs of Medical Care and by the minority report, which has been endorsed by the American Medical Association. It also is urged in the recent report of the Commission on Medical Education, a commission financed in part by the American Medical Association of Medical Colleges and distinguished educators. It is unfortunate that emotional and even hysterical discussion of the subject by some spokesmen for medical groups has created an appearance of disagreement on this basic point which does not exist in official, responsible pronouncements.

The gist of both the long-range problem and the present emergency bearing on hospitals, doctors, and patients is stated succinctly by the Commission on Medical Education.

"The burden of illness falls unevenly on the population and is unpredictable for the individual. It can only be met satisfactorily through collective provision for medical care. The distribution of this burden over the population can be provided through insurance or taxation."

The Commission said further, "There must be an evolution from the present forms of medical care."

Evolution is not only impending but actually occurring. One of the most significant recent developments is the action taken by the American Hospital Association at its Chicago meeting late in the winter, endorsing the principle of periodic payments for hospital care and outlining methods for putting it into practice. The Association cited plans of this sort already in action or in preparation in a dozen widely separated cities, whereby people of moderate means might assure themselves of hospital care in need at annual fees of from \$6 to 12 a year. A similar recommendation of hospital insurance was passed by the New York State Medical Society at its annual meeting a few weeks ago. It is regrettable that both these plans specifically exclude physicians' fees, leaving them to be settled by private arrangement between doctor and patient, but they provide a measure of protection against the most expensive forms of illness—those which require hospital care.

Changes of this sort call for concerted community planning and action. While the provision of medical service must continue to be directed by professional groups, who alone are competent to deal with medical techniques and standards, the question of methods of payment is one in which both patients and the general public have direct interest and responsibility.

The Churches and other groups interested in social welfare can implement public service by furthering the study and discussion of the subject of medical care, by investigating and defining local problems and needs, by having discussions with professional leaders, and by learning of plans tried in other communities and helping to adapt these to the particular needs and resources of their own group or locality.\* The public and the medical profession hold the means of medical service as a public trust: social and individual interest coincide in the demand that it be used for the purpose for which it was created.

\* Pamphlets, reading references, and general information about the subject will be furnished without charge by the Julius Rosenwald Fund, 4901 Ellis avenue, Chicago, Illinois.



## Churchwomen Today

Ada Loaring-Clark, Editor

**E**VEN A BRIEF OUTLINE RECORD of all that the women of the diocese of Maryland have undertaken and accomplished during the past year would take much more space than our column allows. There is probably no phase of women's work in the Church upon which they have not made a deep impression and which they continue to develop with notable achievement. They are a striking example for Churchwomen everywhere and give us many suggestions to consider.

Maryland

### WOMAN'S AUXILIARY

The president of the Woman's Auxiliary, Mrs. Samuel M. Shoemaker, says that all activities of the women's responsibility to the Church are so closely blended that it is difficult to make a satisfactory report. This is surely as it should be; fewer and fewer divisions, all working under one great general organization, call it the Woman's Auxiliary or what you will. Such coöperation is bringing the working forces of Church women more closely together, and giving them a fuller realization of all that women can do. Mrs. Shoemaker hopes that during the months of cessation from active work, her forces may be storing up strength for the great task that lies before them in the fall, and she says: "May each of us come back to our work with renewed power to be of more use in this distressed world and do our part for the bringing in of God's Kingdom."

### SUPPLY DEPARTMENT

If you have been privileged to visit the Diocesan House in Baltimore you will know just what a busy bee-hive it is. An amazing accomplishment is tabulated from the workroom. Fifty-three personal missionary boxes, valued at \$1,001.29, were sent out, in addition to second hand clothing, valued at \$513.30, going mainly to mountain missions. All requisitions from New York were filled and, for the missions of the diocese of Maryland, 2,738 garments were made, with 9,117 for local charities. As Mrs. Ellicott says: "A truly notable record."

### SURGICAL DRESSINGS

In a little corner of the basement of the Diocesan House, six assistants faithfully prepare dressings to be made by parish and other groups. The result of their efforts shows 58,483 dressings have been made, in addition to the preparation and rolling of 1,196 bandages. Seventeen boxes were shipped to Puerto Rico, Liberia, Virginia, and to the Volunteers of America. This is such an interesting and helpful form of Church work that I wonder every parish, at some time of the year, does not participate, if only to help local sick and suffering.

### CHURCH PANTRY

The Church Pantry did not suffer from the depression. Glasses of jam, jelly, preserves, fruit, and vegetables were abundant. Fifty-five bushels of fruit and vegetables, and 5,436 filled quarts made many, many homes and institutions glad.

### DAUGHTERS OF THE KING

Mrs. Clara N. Bingley tells us that 2,831 visits were paid to the sick, shut-in, and suffering. Services were held regularly on Sunday afternoons and Thursday evenings in hospitals and civic institutions. The Daughters have carried out a resolution, adopted by the province, for a "Provincial Noon-Hour Prayer Circle." In these trying times they are keeping before them the Master's "Inasmuch," if it is only the cup of cold water.

The Church Mission of Help, Girls' Friendly Society, Church Periodical Club, Diocesan Altar Guild, Bishop's Guild, Religious Drama Society, and Young People's Fellowship all tell of record activity, and much social service work has been done.



# St. Lioba's, Wuhu, China

By Dr. Rufus Southworth

Associate Professor of Therapeutics, University of Cincinnati

**I**N ST. LIOBA'S COMPOUND there stands an attractive church. It is built in typically Chinese style and has four little bells that hang from the eaves, one at each corner, sending forth a continuous tinkle whenever the slightest breath of air is stirring.

The idea of the bells was borrowed from the old Chinese temples where they served the supposed purpose of frightening away evil spirits. Thus, what was formerly a means of dispersing the devils of a pagan belief is now used to attract the followers of Christ and prompt them to give worship to the glory of God. This is symbolic of the work done and the results obtained by the Sisters of the Community of the Transfiguration, in Wuhu, China.

Immediately inside the gate of St. Lioba's compound is the Stanley Memorial building. Why it was built and whom it commemorates would make a beautiful and inspiring story, which cannot be told here. In this Oriental structure is housed a dispensary and infirmary, as well as the True Light Industrial work. On the opposite side of the Stanley Memorial lies an acre of land, lovely as a park, in which are situated the school buildings, and beyond them the church. Here again symbolism is evident. It is not chance which points out to the Chinese that health, industry, and intelligence, combined with beauty, are natural steps in the progress toward a knowledge of the Christian's God.

In the report of the Laymen's Commission, *Re-Thinking Missions*, the question is raised as to what extent missionary activities are influencing the lives of the natives. Also, whether the missionaries are laying the foundation for a stable Christian Church in China and elsewhere. A former missionary in China—not a member of the American Church Mission—whose novels depicting Chinese life have attracted considerable attention in the United States, in reviewing the report for a nondenominational publica-

tion, goes so far as to say that "neither the messenger nor the message has been suited to the needs of the people." Let the reader observe the work done by the Chinese at St. Lioba's and then judge what has been, and is being, accomplished and what the promise is for the future.

At the Stanley Memorial an average of one hundred patients a day are treated—the largest day numbering over four hundred, of whom 95% were non-Christians. Let it be said at this point, to avoid constant repetition, that where help is given at St. Lioba's no distinction is made between Christians and non-Christians.

**U**NTIL one has actually worked in the dispensary he cannot begin to realize the full meaning of the words: the sick, the lame, and the blind. For treatment the desperately poor come in crowds; lepers; men and women with trachoma; babies and children whose eyes are infected with the disease that in the United States has caused blindness in nine-tenths of those who became blind at birth. Outside the gate an old man was found almost naked, covered with the deep, horrible ulcers so common in the Orient, and, like Lazarus in the parable, the dogs were licking his sores. He was brought in and treated; since men are not admitted to the infirmary this coolie was sent to the Methodist hospital where he was cured.

In the Stanley Memorial care is given to the patients by two Chinese graduate nurses and six student nurses; while every day a Chinese doctor, thoroughly trained in Western medical methods, comes and gives his services to his wretched fellow countrymen.

The work at the True Light Industries is under the direction of Mrs. Shei. Here employment is given to more than a hundred women at good wages in clean, well lighted rooms; and three meals a day of nourishing, appetizing food are provided. The



FR. IRVING WANG  
Standing in front of the Stanley Memorial



NURSES ON DAY DUTY AT STANLEY MEMORIAL

Front row, left to right: Miss Chang (graduate nurse), three student nurses, Sister Constance, Miss Ru (graduate nurse). In the background a patient and Dr. Southworth.



STREET SCENE JUST OUTSIDE THE COMPOUND

Flood refugee boys and the mat sheds in which they lived during the flood, with Sister Helen in the foreground.



school has Chinese teachers who give the children instruction in the Chinese equivalent for the three Rs. Domestic science and manual training are also taught. The youngsters are well dressed and carefully trained in matters of cleanliness and other phases of personal hygiene, and are given a hot meal at noon.

Fr. Irving Wang (Wang Hsien-seng) is the chaplain of St. Lioba's. He was educated at St. John's College, Shanghai, as was also his fellow worker, Fr. Robin Chen (Chen Hsien-seng). During the great flood of 1931, perhaps the worst that the valley of the Yangtze has seen for five hundred years, the amount of labor performed by these two men was prodigious. Forty thousand refugees were driven into Wuhu, a city of 250,000 souls, and their efforts were directed toward aiding these homeless, unfortunates. Many instances could be cited, but one must suffice.

Noting the number of small boys who were running about the streets, begging, stealing, and up to every sort of evil, Fr. Chen established schools for their care. Five or six hundred small vagrants were divided between the compounds occupied by various missions. One of the schools was located in the grounds of the American Church Mission. Eighty or ninety would-be scholars were brought to the Stanley Memorial to be cleaned and outfitted. When they arrived they were the most wretched, dirty, and ragged assortment of vermin-infected humanity that the eye of man ever beheld. They were washed, their heads shaved, their bodies covered from crown to toe with sulphur ointment and dressed in comfortable, neat clothes. Each day at 8 o'clock the boys came to the school where lessons, recreation, and two substantial meals were provided. Once a week, on Saturdays, these young refugees were brought to the Stanley Memorial for their bath, this in itself being a new and delightful experience for them. All this was done under the constant supervision of Fr. Chen. No miracle recorded in either the Old or New Testament surpasses the change that occurred in the lads in the short space of three weeks.

Three Chinese Sisters of the Community of the Transfiguration are active and efficient in their duties. They teach in the school, help at the True Light Industries, and are continually going among the poor relieving their need and misery.

The home of Stanley Chin is in the compound, when he is not attending St. John's College preparing to become a clergyman, and follow in the footsteps of his father who died in his priestly office. Special reference, however, must be made to the many on the compound who belong to the more humble walks of life, including several of the coolie class. These men, women, and children are Christians who serve Christ with a devotion that those of us who live in a Christian country would do well to emulate. During the dangerous times of 1927, when practically all the foreigners were forced to leave the interior of China, these God-fearing people, by their continuous watchfulness and at great personal danger to their lives, saved an immense amount of property, making it possible, the following year, to resume the work with a minimum loss of time, effort, and money.

What has been described is but an infinitesimal fraction of what has been and is being done at St. Lioba's under the direction of the Community of the Transfiguration. Much of this was personally observed by the writer during the year he was privileged to assist with the work. Dare anyone say that such messengers and such a message, by no means unique in China, are not "suited to the needs of the people"?

THE FIRST CHINESE PRINCIPAL of St. Hilda's School, Wuchang, Miss Dorothy Tso, has put that institution through an industrious year. She is a former graduate who also graduated from Yenching University in 1931. Lack of room restricts St. Hilda's enrolment to 205, and nearly three times as many girls applied as could be taken.

"We never advertise," Miss Tso writes, "and yet parents are disappointed because we have no room for their daughters. We ask them why and they all answer that our school gives something the government schools do not give; that is, we care more for their character and we have better discipline and honest workers."

## Books of the Day

Rev. William H. Dunphy  
Editor



THE LIVING GOD. Basal Forms of Personal Religion. By Nathan Söderblom. Pp. xxix, 398. London: Oxford University Press, 1933. \$5.00.

IT IS A MATTER for rejoicing that the Gifford Lectures of 1931, the *religions-historiska testamente* of the late Archbishop of Upsala, should now be available to us. The subjects discussed are the differences existing among various phenomena appertaining to the spiritual and religious experience of man, the difference between human beings of varying temperaments and dispositions, and (consequently) the relative difference between various types of personal religion. The writer is far from agreeing with the widespread view which makes religion simply, or mainly, a social fact. Even in primitive religion the soul-life of the individual is a fact of primary importance.

The chapter headings give some idea of the scope of the work: (I) Training and Inspiration in Primitive Religion, [with a valuable supplement on Religion and Magic]; (II) Religion as Method: Yoga; (III) Religion as Psychology: Jinism and Hinayana; (IV) Religion as Devotion: Bhakti; (V) Religion with a "Salvation Fact": Mahayana, Bhakti in Buddhism; (VI) Religion as Fight Against Evil: Zarathushtra; (VII) Socrates: the Religion of Good Conscience; (VIII) Religion as Revelation in History; (IX) The Religion of Incarnation; (X) Continued Revelation.

The vital importance of history for Christianity is emphasized by the lecturer. Therein lies one of the vital differences between it and Hinduism. The centrality of the Person of Christ is justly stressed, in spite of the unhappy disparagement of the "two natures" doctrine. No such centrality attaches to the founders of the other two "universal" religions, Sakyamuni (the Buddha) and Mohammed. The Buddha proclaimed "he that hath seen the Doctrine hath seen me," while Christ said "he that hath seen Me hath seen the Father." There is a world of difference.

Few men in recent years have held so firmly and so harmoniously the contrasting truths: that God has manifested Himself in varying degrees in the history of religions, and that God has given us in the prophets and above all in Christ a unique and absolute revelation of Himself. It is that two-fold emphasis which we need at the present time. There are some things in this work from which we must strongly differ, but all can acknowledge and rejoice in its depth of scholarship, its breath of sympathy, its lucidity of thought and expression, and above all its hold on the sovereign grace of God and the shining figure of His only-begotten Son, the Saviour of the World W. H. D.

YOU AND YOURSELF. By Albert George Butzer. Harper and Brothers, \$1.00.

THIS is the sixth volume in what is known as the Harper Monthly Pulpit Series. The author is the minister of the Westminster Presbyterian Church of Buffalo, New York. The title of the book is really descriptive of the sermons it contains. They are all concerned with the many sided struggle of the self for "self realization" in God. The title of the first sermon is: What do You Think of Yourself. The title of the last sermon is: The Master Self.

The theme of all the sermons is expressed in one of the closing paragraphs of the book: "This indeed is the high road to self realization—the narrow way of self mastery. And to lay hold of a thorough-going mastery over self, make no mistake about it, we need a master—the Master, even Christ." That paragraph also illustrates the simplicity and directness of approach and appeal which is one of the most attractive qualities of the sermons. Here is a man who has something to say to his people about the great things of life and who proceeds to say it in a manner that cannot be misunderstood. And that is good preaching. M. C.



# NEWS OF THE CHURCH

## Committee to Receive Bishop Nominations

Western North Carolina Prepares For Coming Episcopal Election October 17th

RUTHERFORDTON, N. C.—A joint meeting of the two convocations of the diocese of Western North Carolina was held here September 7th for the purpose of choosing a committee to receive suggestions as to possible nominees for the coming election of a bishop, and to gather information regarding such nominees for the use of the members of the diocesan convention which is to meet October 17th.

The Rev. A. W. Farnum, dean of the Asheville convocation, presided.

The following committee was elected: the Rev. Messrs. C. P. Burnett, of Tryon, chairman; LeRoy A. Jahn, of Morgantown, A. P. Mack, of Rutherfordton, and B. M. Lackey, of Lenoir. Laymen elected were: Haywod Parker, of Asheville; William S. Balthis of Gastonia; Shelton Leavitt of Asheville, and C. W. Campbell of Biltmore, secretary.

## Texas Coast Hurricane Razes San Benito Church

Rector of Brownsville Church Injured by Flying Debris

SAN ANTONIO, TEX.—The recent hurricane which swept the entire Rio Grande valley from Brownsville to Mission and Edinburg, destroyed the church building in San Benito.

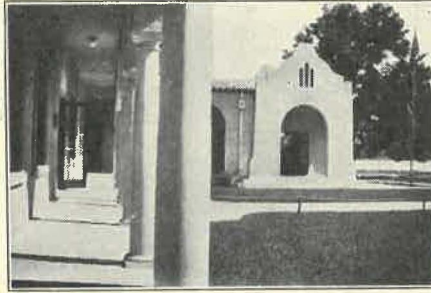
The Rev. R. O. Mackintosh, rector of the Church of the Advent, Bronxville, was injured by flying debris while trying to save something from the church.

The Rev. W. E. Johnson, rector of the San Benito church, lost \$4,000 in the demolition of his own house.

Members of the congregations in San Benito and Harlingen suffered great loss, but no deaths in the parishes were reported. Many lives were lost in the hurricane, and many injured. Property loss was estimated in the millions.

## Bishop Bentley Consecrates Chapel at Anvik Mission

ANVIK, ALASKA—The new chapel in the girls' dormitory at Christ Church Mission was consecrated July 16th by the Rt. Rev. John B. Bentley, D.D., Suffragan Bishop of Alaska.



BISHOP'S HALL  
At the Cathedral School, Orlando, Fla.

## Orlando Cathedral School To Open September 27th

Rev. Roderick P. Cobb, Former Rector, Takes Charge

ORLANDO, FLA.—The Cathedral School, a boarding and day school for girls, is opening September 27th under the direction of the Rev. Roderick P. Cobb, rector.

The Rev. Mr. Cobb, who was head of the school from 1910 to 1920, has taken charge again at the request of the authorities and has made extensive plans for improving the school.

## Mid-West Province Synod Meeting in South Bend

SOUTH BEND, IND.—The 17th meeting of the synod of the province of the Mid-West, together with a meeting of the provincial Woman's Auxiliary, will be at St. James' parish here October 18th and 19th, according to the Ven. Gerard F. Patterson, secretary.

The Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire, will be the preacher at Evensong October 17th.

The departments of the synod will meet in St. James' parish house October 17th at 2 P.M. This meeting will be followed by a meeting of the president and council of the province, consisting of the 13 diocesan bishops and one clerical or lay member from each diocese, together with the officers.

## Rev. G. R. Fenner to Survey West Missouri Rural Field

KANSAS CITY, Mo.—With a view to reorganizing and refinancing the missionary work of the diocese of West Missouri, the Rev. Goodrich R. Fenner, national secretary for Rural Work, has been called to the diocese and will devote a month to conducting a survey of the rural field.

## Brotherhood Observes Its 50th Anniversary

Bishop Rogers Principal Speaker at Banquet; President Roosevelt Sends Message to Convention

CHICAGO—The time has come for launching a great advance movement in all phases of Church life, the Rt. Rev. Warren L. Rogers, D.D., Bishop of Ohio, declared here September 9th in addressing the opening session of the semi-centennial convention of the Brotherhood of St. Andrew. Bishop Rogers was the principal speaker at the convention banquet at which James L. Houghteling, Jr., son of the founder of the brotherhood, presided.

The Presiding Bishop was unable to attend as he had planned and delegated Bishop Rogers to represent him. A message from President Roosevelt was one of the features of the dinner.

### ANSWERS CRITICS

Bishop Rogers opened his address with an answer to critics of the recent tour of the Presiding Bishop to the Orient. He said one of the ways which the Church can use for good in her attitude toward foreign nations and churches is friendly conference and that the Presiding Bishop's tour had been significant of this fact. He referred to the Laymen's Missionary Report, terming it "one of the most wholesome things of recent years—whether right or wrong."

The day is not far distant, Bishop Rogers predicted, when Japan must have her own independent Church. He said there is no need for the Japanese Church

(Continued on page 484)

## President Roosevelt Sends Message to Brotherhood

CHICAGO—The following message from President Roosevelt was received by James L. Houghteling, Jr., son of the founder of the Brotherhood of St. Andrew and read to the brotherhood convention banquet here September 8th:

"Please convey to all those participating in the 50th anniversary gathering of the foundation of the Brotherhood of St. Andrew, national young men's organization, my congratulations and sincere good wishes. It is peculiarly fitting for you to be presiding at this anniversary of the fine organization which was founded by your father. May I express the hope that the brotherhood will continue to thrive and will keep up its good work among the young manhood of the Episcopal Church which has marked its progress during the past half century."



## National Council Forced to Borrow

Lewis B. Franklin, Treasurer, Asks  
Real Effort to Secure Payment of  
Pledges Neglected in Summer

NEW YORK—If each of the 1,300,000 communicants of the Church had sent to the Church Missions House one cent each week from July 1st to September 1st, the total would have been more than the \$98,554 received through the dioceses during that period, according to Lewis B. Franklin, treasurer.

"Your National Council is operating this year on a budget reduced from \$4,225,000 as authorized by General Convention to \$2,898,961," he said. "Our monthly appropriations are about \$240,000 and the dioceses reported that they expected to pay at the rate of about \$125,000 per month. During July and August they paid at the rate of \$50,000 per month. As a result of this shrinkage in receipts we are now borrowing from the banks \$275,000.

"Let us make a real effort this month to secure the payment of pledges which were neglected during the summer. Unpaid pledges tend to keep people from church attendance. Let us also ask all treasurers to remit before the end of the month all missionary funds in their hands."

## Brotherhood Observes Its 50th Anniversary

(Continued from page 483)

to continue much longer as a branch of the American Church.

"Times are getting better," said Bishop Rogers, speaking of plans for the future. "We need to launch out upon a great advance movement for the whole Church. There never was a better time for cultural development and the Church must take the lead in this direction. She is asleep if she does not take such leadership. The field for development is unlimited; it extends to recreation, reading, social service, and other lines."

### LOOKS TO FUTURE

Speaking of the future of the brotherhood, Bishop Rogers called upon the organization to reach out for another peak of achievement, to discover new lines of endeavor centered in lay leadership and the sacramental life.

Dr. Benjamin Finney, national president of the brotherhood, called upon brotherhood men for a new vision of their opportunities for service to the Church. Dr. Duncan H. Browne, rector of St. James' Church, welcomed the convention to Chicago, and Mr. Houghteling told something of the historical background of the order.

### "NEW DEAL" FOR BROTHERHOOD

A "new deal" for the brotherhood was put into effect by the national council of the organization which met in session prior to the opening of convention. The central feature of the new deal is the abolition of membership dues and the adoption of a program calling for the organization of a new chapter by each existing chapter dur-

## Two Diocesan Offices Now Display Blue Eagle

BOSTON, MASS.—Headquarters of the diocese of Massachusetts signed under the NRA and now the Blue Eagle is on display. This is the second diocesan office to report taking this action. The diocese of Chicago was first.

ing the coming year. Leon C. Palmer, general secretary, reported continued growth of the brotherhood during the past two years in spite of the depression.

Speaking before sectional meetings, the Rev. Dr. Hubert Carleton, rector of St. Augustine's Church, Wilmette, Ill., told of opportunities open for work among youth and of the predominance of young people in his parish; the Rev. Irwin C. Johnson, of Detroit, urged the larger use of the older boys' conference idea throughout the Church and Capt. R. H. Ranger of Newark, N. J., told of service activities for boys' chapters.

### PRESIDING BISHOP'S MESSAGE

The Presiding Bishop's message to the brotherhood semi-centennial celebration follows:

"With deepest regret I am prevented from attending the convention and addressing the brotherhood at its semi-centennial celebration. I should have wished to recall the names of leaders and scenes at my first brotherhood convention in Cleveland in 1889. God has abundantly blessed your present leadership and membership. I join my thanksgivings and prayers with yours."

The Rt. Rev. George Craig Stewart, D.D., Bishop of Chicago, was the celebrant at the corporate Communion of the brotherhood in St. James' Church, September 10th. The Rev. Duncan H. Browne, rector, and the Rev. Harry L. Cawthorne, assisted.

### BISHOP WILSON PREACHER

The convention closed with a sermon by the Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire.

"Christ could never have won His way in the first place on a part-time allegiance of a great host of tepid listeners," Bishop Wilson said.

"Rather, it was a small number of resolute Christians who melted down the opposing paganism of Roman days with the burning fervor of their invincible convictions. It will take nothing less to resolve the neo-paganism of twentieth century America into something approaching a Christian condition. Talking will not do it. Money will not do it. Neither will organization, publicity, nor expensive architecture.

"Christians will do it—Christians who have taken Christ seriously and have welcomed Him to that preëminent position which He seeks in every personal life as well as in the corporate life of His Church.

"To be that kind of Christian is no summer pastime. It means an irrevocable choice. Says our Lord—'No man can serve two masters; if you would live in My company, you must accept My sovereignty; make up your mind but don't do it thoughtlessly for if you decide to be My disciple, your life can never again be the same; you are henceforth a marked man and the mark is the cross of sacrifice, self-denial, and spiritual dedication.'"

## Canadian Bishops To Meet in Toronto

Many Important Committees and  
Boards to Hold Sessions During  
Week of September 17th

TORONTO—The annual meeting of the House of Bishops, of the Missionary Society, the General Board of Religious Education, the Council for Social Service, and the Executive Council of General Synod will be held at the Maurice Cody Memorial Hall, St. Paul's Church, Toronto, during the week commencing September 17th.

During the week the Anglican National Commission and the Central Restoration Fund Committee will also meet. At the latter most satisfactory reports will be presented of the receipts in cash and subscriptions to date.

The following week the Dominion Board of the Woman's Auxiliary is to meet in Hamilton.

### CONFERENCE OF CLERICAL ALUMNI

The annual reunion and conference of the clerical alumni of Trinity College, Toronto, is to take place September 18th to 22d.

The executive committee has been successful in securing lecturers and speakers for an attractive program. The chief items will be the Dean Starr Lectures by the Rev. W. C. de Pauley, M.A., D.D.; the Quiet Hour Addresses by the Rev. Canon A. R. Kelley, M.A.; a demonstration of Russian music by the choir of the Russian Orthodox church; a reception to the members and their wives; and the address of the president, the Rev. P. J. Dyke on the Problems of Church Institutional Work, followed by discussion led by Prof. E. J. Urwick. There will be a joint luncheon with Wycliffe alumni, at which the speaker will be the Hon. W. G. Martin, Minister of Public Welfare for Ontario.

Dr. de Pauley is a graduate of Trinity College, Dublin, and is professor of Systematic Theology at Trinity College. He is the author of several important books on theology. Canon Kelley is a graduate of Trinity College, who has recently succeeded Archdeacon F. G. Scott as rector of St. Matthew's Church, Quebec. Professor Urwick is head of the department of Social Science, University of Toronto.

### DEACON JOSEPH RETURNS TO INDIA

The Rev. T. I. Joseph of the ancient Syrian church of St. Thomas, Malabar, South India, is returning there after his three years of study at Trinity College, Toronto. He has passed his examinations for M.A. and for B.D., and has made a sympathetic study of the life and ideas he has found in Canada.

### Milwaukee Clergy Attend Retreat

MILWAUKEE—A retreat for the clergy of the diocese was held at Green Lake September 11th to 14th under the direction of the Bishop, the Rt. Rev. Benjamin F. P. Ivins, D.D.



## Vermont Observes Rally, Centenary

500 Gather in Threatening Weather for Celebration; Fr. Huntington, O.H.C., Preaches Sermon

**B**URLINGTON, VT.—Under threatening skies and through storms of rain 500 persons gathered from all parts of the diocese of Vermont Labor Day to attend the Diocesan Rally and to give thanks to Almighty God for the blessings bestowed upon the Church during the hundred years since the preaching of the Assize Sermon.

In preparation for this event boys had stayed over from the young people's conference, and under the direction of the rector of St. Paul's, Burlington, the Rev. Vedder Van Dyck, had improved the outdoor chapel. The wood construction was under the direction of the Rev. Lynwood Smith.

REV. MORGAN ASHLEY CELEBRANT

At 11 A.M., led by crucifer and candle bearers the members of the different parishes and missions marched in procession to the outdoor chapel, each separate congregation being led by its banner. Then came another crucifer and processional lights followed by the preacher of the day, the Rev. James O. S. Huntington, O.H.C., and the celebrant, the Rev. Morgan Ashley, attended by the Rev. Emmett Paige as deacon, and the Rev. Joseph Reynolds as subdeacon. The Bishop, the Rt. Rev. Samuel B. Booth, D.D., vested in cope and mitre, bearing the pastoral staff and attended by his chaplains, followed.

The service was sung by a choir trained during the young people's conference by the Rev. Emmett Paige.

Fr. Huntington preached a devotional sermon upon the Oxford Movement, drawing particular attention to the fact that the leaders had brought the Church back to a deeper understanding of the need of a personal devotion to our Lord, that it was more important to "learn to love God than to learn to be good." That personal devotion to God always found expression in holiness and service.

Luncheon followed at 12:30 P.M. Then heavy rain drove everyone into the Institute building where addresses were given by the Rev. Vincent Bennett, of Fitchburg, Mass., the Rev. Mark T. Carpenter, from Alaska, and Sir Wilfred Grenfell.

## Quincy Church School Teachers in Conference

**QUINCY, ILL.**—A conference of Church school teachers of the diocese of Quincy was held at St. Mary's School, Knoxville, September 3d and 4th.

The leaders were Miss Clara Baldwin, Deaconess Adams, and Miss Henrietta Raschke of Chicago, and Mrs. A. F. Eichelsdoerfer of Rock Island. The various groups studied new methods of teaching the Christian Nurture Series.

## Pueblo, Colo., Rector Wants "NRE" Church Code

**PUEBLO, COLO.**—The Rev. H. C. Benjamin, rector of the Church of the Ascension, is in favor of NRA in business, and NRE in the Church. The "NRE" stands for New Religious Enthusiasm.

## Albany Clergy and Laity In Two-day Conference

Field Department of Diocesan Council Supervises Meeting

**ALBANY, N. Y.**—A two-day conference for clergy and laity of the diocese of Albany was held at St. Faith's School, Saratoga Springs, September 13th and 14th, under the supervision of the field department of the diocesan council, the Rev. C. V. Kling, chairman.

More than 100 laymen and some 50 clergymen registered.

The sessions of the first day included addresses with open discussion of topics vital to parish organization and missions. The program the second day related first to the Church in the diocese and the Bishop, the Rt. Rev. G. Ashton Oldham, D.D., was leader. The concluding conference was a practical consideration of the Every Member Canvass.

## Brotherhood of St. Andrew Secretary Calls Attention To "Codes" of Centuries

**CHICAGO**—A radio message to Church people of the middle west was delivered over Station WGN, Chicago, by Leon C. Palmer, general secretary of the Brotherhood of St. Andrew.

Speaking on the subject, the Code of an American, Mr. Palmer pointed out that civilization has lived by "codes" for centuries; four thousand years ago the Babylonians promulgated a code for good citizenship; Hebrew history was shaped by the Mosaic code; the Greeks had their codes as did the later Romans. The code of an American, Mr. Palmer declared, should involve faith, democracy, coöperation, justice, and helpfulness. The NRA is merely an expression of faith in the possibility of readjusting economic life so as not only to recover from the present depression but to prevent its recurrence, said Mr. Palmer.

## Three New Associates of Cowley Fathers in Philippine Islands

**MANILA**—The Rev. C. E. B. Nobes, associate of the Society of St. John the Evangelist, admitted the Rev. J. C. W. Linsley as priest-associate and Eduardo Longid and Albert Masferré as lay-associates of the Order.

The two laymen are catechists at Sagada seeking admission as postulants for holy orders. The service was in the Church of St. Mary the Virgin, at Sagada.

## Matthew Woll Speaks In N. Y. Cathedral

Interpretations of NRA in Terms of Spiritual Substance and Needs Made by Clergy Labor Sunday

**N**EW YORK—Interpretations of the National Recovery Act in terms of its spiritual substance and needs were undertaken in a number of New York churches Labor Sunday.

While the clergy generally felt that the various agreements in their dealing with the people affected needed the stiffening of a "moral code," Matthew Woll, vice president of the American Federation of Labor, speaking at the Cathedral of St. John the Divine, hailed the NRA as the "new spirit and new motive, as well as the new method in our industrial life."

COÖPERATION HELD WATCHWORD

"The process carries with it," he added, "not only a device for economic recovery but for laying the foundation of a more coöperative order in our industrial life. Coöperation is the mutual watchword of the New Deal."

Mr. Woll urged that no effort be spared to make it possible to carry forward completion of the cathedral, saying:

"While I am not a member of this religious communion, I count it as an event of no little spiritual importance that in this city and in our time there should be rising a great House of Prayer for all people.

RENEWED MORAL CODE NEEDED

The Rev. Dr. Floyd Van Keuren, secretary of the social service commission of the diocese, who also spoke at the cathedral, said:

"A new industrial code demands for its success a renewed moral code. The Church teaches patriotism as a moral responsibility and warmly commends the patriotic fervor with which good Churchmen have responded to the appeal of the national recovery administration.

"While the recovery administration is bringing about a wider distribution of wealth, let the Churches everywhere awaken men to a wider sense of moral responsibility in the use of wealth. Better wages and more leisure will create either better or worse men and women. The Church has the power to determine which it shall be."

NRA "MOST AUDACIOUS"

The Rev. Dr. Daniel A. McGregor, executive secretary of Religious Education in the National Council, preached at Trinity Church. The NRA is certain to fail and lead to chaos and ruin, he said, "unless we set our eyes on the welfare of men and put aside the balance sheet."

Dr. McGregor described the Recovery Act as the "most audacious thing that ever happened in America," and pointed out that laws of industry, conduct, and civilization "cannot be right unless there is a definite tendency to make Christian characters as well as happy homes." He predicted the policies of President Roosevelt, if devoid of this element, would fail.



## Province of Sewanee Young People Elect

James Duncan, of Atlanta, Re-elected President; Bishop Juhán Chairman of Advisory Board

SEWANEE, TENN.—The annual convention of the Young People's Service League of the province of Sewanee elected the following provincial officers to serve for next year at their meeting August 24th:

James Duncan, of Atlanta, Ga., re-elected president; Ben Meginniss, of Tallahassee, Fla., first vice-president; Larry Sykes, of Memphis, Tenn., second vice-president; Gordon Tucker, of Miami, Fla., third vice-president; May Goodrich, of Hendersonville, N. C., re-elected secretary; Stratton Lawrence, of Chapel Hill, N. C., treasurer; Sarah F. Totten, Birmingham, secretary for the United Thank Offering. James Duncan, representative of the province of Sewanee on the national commission of the National Federation of Episcopal Young People; alternate, Sarah Totten.

All the above officers are elected from the ranks of the young people and are under 24 years of age.

The convention also elected adult advisers. The Rt. Rev. F. A. Juhán, D.D., was elected chairman of the advisory board. Other members of the advisory board are the Rev. Skardon D'Aubert of St. Joseph, La., Mrs. Spalding Coleman, of Louisville, Ky.; Mrs. R. W. Nicholson of Memphis, Tenn.; the Rev. Wm. Turner of Atlanta, Ga., and Miss Rebecca Miller, of Vicksburg, Miss.

Miss Alma S. Hammond of New Orleans, La., was made chairman of the committee charged with the distribution of the new Y. P. S. L. handbook of the province of Sewanee.

## Bishop Ivins to Preach At Quincy Diocesan Synod

ROCK ISLAND, ILL.—The Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop of Milwaukee, will be the evening service preacher October 3d at the annual fall synod of the diocese of Quincy.

The synod will meet October 3d and 4th at Trinity Church, Rock Island.

## Nebraska Rector's Car Struck and Wrecked By Hit and Run Motorist

FREMONT, NEB.—The Rev. Joseph Walker, of Fremont, had a narrow escape while motoring recently in the vicinity of his parish. A motorist careened wildly across the road, hitting the priest's automobile and wrecking it. The occupants were unhurt.

Immediately following, by a fortunate circumstance, was the Schuyler chief of police who immediately took up the Rev. Mr. Walker and gave chase to the fleeing car of the hit and run driver. He was overtaken and arrested.

## "Fun for All" is Social Doctrine Anglo-Catholics Support, Says Dr. Bell

NEW YORK—The concept of "fun for all," "a jolly life for everybody," is the social doctrine backed by Anglo-Catholics, the Rev. Dr. Bernard Iddings Bell, former warden of St. Stephen's College, said Labor Sunday in his sermon at the Church of St. Mary the Virgin.

"If this concept of fun for all were adopted it would knock our present ridiculous social system into a cocked hat and then it would knock bolshevism into the hat on top of it," Dr. Bell declared. "It is because the Church wants people to have a good time that it takes the social position it does. That is why it opposes the crowding of people in slums and regards avarice as the worst of all sins."

## Chicago Oxford Centenary Program Plans Completed

Bishops Sturtevant, Manning, and Stewart to Participate

CHICAGO—The committee on the Oxford Centenary service to be held at the Chicago Stadium September 29th has completed final details of the service.

Approximately 12,000 tickets have been requested by parishes of the diocese.

The Rt. Rev. Harwood Sturtevant, of Fond du Lac, this week accepted the invitation of the committee to participate in the service. The Rt. Rev. William T. Manning, D.D., Bishop of New York, will preach at the service and the Rt. Rev. George Craig Stewart, D.D., will take the service. A choir of 2,000 voices is expected.

## Central New York Rector Endorsed for Assembly

FULTON, N. Y.—The Rev. Carl M. Worden, rector of All Saints' Church, has been endorsed for member of the Assembly by the Taxpayers and Voters Union at a recent meeting.

The Rev. Mr. Worden has been chairman of the Emergency Work Relief Bureau for about 18 months, keeping more than 1,100 men at work in a city of 12,000 population. Last year he was president of the Kiwanis Club. His name has been mentioned frequently as the Democratic candidate for mayor.

## Alabama Priest to Conduct Mission in Louisiana Church

ALEXANDRIA, LA.—The Rev. Richard Wilkinson, D.D., of St. John's Church, Montgomery, Ala., will be the preacher at a one-week mission in St. James' Church here. The mission begins October 22d.

## Southwestern Virginia Parish Growing

ROANOKE, VA.—The Rev. Marshall N. Bacot June 1st took charge of St. Peter's Church here, which has been without a rector for two years. A substantial growth in the congregation has been reported.

## Canadian Churches Intercede for Labor

Addresses Deal With Application of Christian Principles to Social Problems

TORONTO—The Sunday preceding Labor Day, September 3d, was widely used for intercessions on behalf of the workers and the unemployed and for addresses dealing with the application of Christian principles to industrial problems.

At St. Alban's, Hamilton, Fr. Collier held a special celebration of the Holy Eucharist with the intention of asking God's guidance to a new and better social order.

A number of the daily papers in Toronto and elsewhere published "Thoughts for Labor Sunday," by Canon Vernon, general secretary of the Council for Social Service.

### NEWS IN BRIEF

The heartfelt sympathy of many friends in the Church in Canada will go out to the Rev. Canon George H. Bolt, M.A., D.C.L., Episcopal commissary to the Bishop of Newfoundland and diocesan registrar, in the death of Mrs. Bolt after a long illness.

Archdeacon D'Arcy T. Clayton has retired as rector of St. John's Church in Smith's Falls and early this month, together with Mrs. Clayton, will move to Perth, where the Archdeacon purchased a house some time ago.

The Rev. Frank Anderson, D.D., of the Huron Theological College staff, is to be chaplain of Holy Trinity Church, Rome, during the winter.

Archdeacon Watson, secretary-treasurer for the diocese of Nova Scotia, has recently received the news of his mother's death in Borough Bridge, England.

Canon Netten, M.A., rector of Holy Trinity, Cornwall, has been appointed to the parish of St. Bartholomew's, Ottawa, in succession to the Rev. Dr. Whalley who is now dean of Nova Scotia. It will be remembered that St. Bartholomew's is the parish church for Rideau Hall and a number of governor-generals have been attached to its staff as licensed lay readers.

The Rev. J. E. Lindsay, B.A., B.D., for 17 years rector of St. Luke's Church, Ottawa, recently announced his acceptance of the appointment to Holy Trinity Church, Cornwall, succeeding Canon Netten.

The Rev. A. S. Dewdney, M.A., has been appointed chaplain to Gordon's Indian Residential School, Punichy, Sask., in succession to the Rev. H. Hinkley, who is leaving for work in England. The Rev. A. C. Tappin, of Assiniboia, has been appointed rector of the parish of Indian Head.

The Rev. F. Eley, whose resignation from the Indian Residential School of Elkhorn took effect at the end of July, is now on his way to take up parochial work in England.

## Canadian Cowley Fathers Hold Retreat at Mission House

BRACEBRIDGE, ONT.—A retreat for clergy and ordinands was held at the Mission House of the Cowley Fathers, from September 11th to 15th.



## New Hymnal Sales Pass Million Mark

Officers Report Total Distribution  
1,116,000, Including 375,000 With  
Music Included

**N**EW YORK—Distribution of the new revised hymnal has reached the figure of 1,116,000 since its publication was begun by the Church Hymnal Corporation, a subsidiary of the Church Pension Fund, according to a recent report.

This number includes 375,000 musical hymnals, the printing of which was undertaken by the Church to encourage congregational singing. Although the hymnals with words only still far outnumber the musical hymnals in use, the publishers feel that a successful start has been made in reestablishing the old hymn tunes among modern congregations.

The new hymnal contains a number of compositions by modern musicians reflecting the modern religious temper, retaining those that have stood the test of time, and are recognized masterpieces which congregations as well as choristers can sing. An improvement in the new book is a section of canticles added under the direction of Canon Douglas, representing the scholarship in chanting and plainsong, which has been revived in recent years.

Revision of the older hymnal was undertaken in 1913 and completed in 1917, at the time that the Church Pension Fund was being established. The exclusive rights to publish the revised edition was turned over to the Church Pension Fund as successor to the old General Clergy Relief Fund, to which the Church had previously granted rights for the old hymnal.

## Trinity College Willed \$5,000 by C. E. Chase

**HARTFORD, CONN.**—A bequest of \$5,000 to Trinity College is provided in the will of Charles E. Chase, chairman of the board of directors of the Hartford Fire Insurance Company, who died recently.

## Companion Slogan to NRA Suggested to Brotherhood Of St. Andrew Convention

**CHICAGO**—A companion slogan for the NRA was suggested to the Brotherhood of St. Andrew convention by William F. Pelham, Chicago layman. It is "TCR"—Try the Christian Religion.

"President Roosevelt admits that the NRA is an experiment; that it may fail, at least in certain respects," said Mr. Pelham. "But there is no such doubt in the leadership of Christ; His message to the world delivered in His Sermon on the Mount is just as good today as it ever was. What we need today tied up with the NRA is TCR—Try the Christian Religion."

## Religious Books Demand At Libraries is Growing

**CHICAGO**—The economic depression has greatly increased the demand for all types of books, including religious books, according to Miss Winifred Ver Noy, Churchwoman, reference librarian at the University of Chicago and president of the Illinois Library Association.

## Bishop Kemerer Confers With Clergy in Duluth

Series of Deanery Conferences to Be  
Held Beginning September 18th

**DULUTH, MINN.**—The Rt. Rev. Benjamin T. Kemerer, D.D., conferred with the clergy of the diocese in Trinity Cathedral, September 13th and 14th. He was assisted by the Very Rev. H. S. Brewster, dean of Gethsemane Cathedral, Fargo, N. D.

Opening at Trinity Cathedral, September 18th, a series of four deanery conferences will be held in Duluth, Bemidji, Moorhead, and St. Cloud. The primary purpose of these conferences is to give information, especially about the Every Member Canvass. They will be held under the direction of the department of missions and Church extension, and those taking part will be Bishop Kemerer, the Rt. Rev. S. E. Keeler, Bishop Coadjutor of Minnesota, the Rev. R. J. Long, Mrs. D. W. Thornberry, the Rev. E. C. Biller, and the deans of the several deaneries.

## Accident Injuries Fatal To Indianapolis Canon

**INDIANAPOLIS, IND.**—The Rev. Francis P. Keicher, missionary canon of All Saints' Cathedral, died September 10th from injuries received in an automobile accident September 8th. Mrs. Keicher is in a critical condition.

## Brotherhood of St. Andrew Plans Canadian Conference

**TORONTO**—Announcement that a Brotherhood of St. Andrew conference will be held here in October is reviving the interest of many former members of this organization, and raising the hopes of its active adherents that another Forward Movement will soon be in evidence in its ranks.

It is planned to have conferences on the afternoon and evening of October 14th, and corporate Communion the following day, with an afternoon meeting of the combined men's Bible classes of the city.

## St. Barnabas' Brotherhood Members Conduct Services

**WILKINSBURG, PA.**—Members of St. Barnabas' Brotherhood conducted services at St. Stephen's Church during August while the rector, the Rev. William Porkess, D.D., was on his vacation.

## Thanksgiving Service In New York Church

Rector of All Souls' Points to Improved Conditions and Growth of Parish Formerly Torn by Strife

**N**EW YORK—In All Soul's Church, St. Nicholas avenue, where much of strife prevailed some months ago due to racial prejudice, a service of thanksgiving was held September 10th for the improved conditions that at this time characterize the parish.

The rector, the Rev. Rollin Dodd, who has stood splendidly firm for Christian justice in a period of marked persecution, made the following preliminary announcement:

"Today All Souls' is an open church where the faithful may enter for prayer, meditation, and rest. Morning Prayer and Evening Prayer are said on all week-days. There are celebrations of the Holy Communion on Wednesdays, Fridays, and Holy Days. Attendance at the Sunday services is large and growing. Morning and afternoon sessions of the Church school are necessary because of an enrolment taxing the capacity of the Lyceum. There is, throughout the community, a good will toward the parish that is gratifying. As a corporate act of thanksgiving for God's goodness let us all be present at the 11 o'clock service on Sunday, September 10th."

### ESTATES AND BEQUESTS

The will of the late Rev. Dr. John M. Furman of Tarrytown, headmaster and owner of Irving School, reveals an estate valued at \$153,110, consisting chiefly in the school property.

By the will of William T. Koch, who died in February, 1932, the sum of \$25,000 is left to St. Andrew's Church, Fifth avenue and 127th street, and \$15,000 to St. Luke's Hospital.

### PERSONAL MENTION

The Very Rev. Dr. E. J. M. Nutter, dean of Nashotah House, has concluded his preaching engagement at Trinity Church, New York. During September the sermon on Sunday mornings will be by the Rev. Dr. Daniel A. McGregor, executive secretary of the department of Religious Education, National Council.

The Rev. Winthrop Peabody of the staff of the Church of St. Mary the Virgin, New York, spent his summer vacation period in Paris.

## Conference on Rural Work At College of Preachers

**WASHINGTON, D. C.**—There will be a conference on Rural Work at the College of Preachers from September 20th to 27th. The Rt. Rev. R. E. L. Strider, D.D., of West Virginia, will conduct the conference.

### Bishop Stewart Returns

**CHICAGO**—The Rt. Rev. George Craig Stewart, D.D., has returned from a vacation in Ireland.



## Brisbane Archbishop, Metropolitan, Dies

Passing of the Most Rev. Gerald Sharp is Great Loss to Church; Consecrated in 1921

LONDON—News has been received by cable from Australia of the recent death of the Most Rev. Gerald Sharp, Archbishop of Brisbane, and Metropolitan of Queensland.

He had been in ill health for some time past, and it was known that his condition was critical. His death will be a great loss to the Church life in Queensland, where for 12 years he ruled the diocese with a strong but sympathetic hand.

The younger son of Thomas B. Sharp, of Manchester, he was born 67 years ago, and was educated at Manchester Grammar School. At the age of 17 he won the Somerset Exhibition to St. John's College, Cambridge. He was ordained deacon in 1889, and priest the following year, and served curacies at Rowbarton, in Somerset, and at Holy Innocents', Hammersmith—that nursery of future bishops and parish priests—before becoming vicar of Whitkirk, in Yorkshire, in 1898. Here he felt an increasing desire to serve the Church in Australia, a desire which was no doubt fostered by his friendship with the late Bishop Stone Wigg of New Guinea, who had been a fellow curate at Hammersmith, and whom he succeeded in the bishopric in 1910. His arduous work in this difficult diocese overtaxed his strength, and physically he never recovered from the strain.

He was consecrated Archbishop of Brisbane in 1921 in Brisbane Cathedral, in succession to Dr. Donaldson, who had been translated to the home diocese of Salisbury. Of his work in Australia it may be said that he gave a firm lead to the whole of the Church in the Dominion, of which it stood much in need, owing to the Protestant influence of the older sees of Melbourne and Sydney.

A convinced and outspoken Churchman who never shrank from speaking his mind when questions of principle were at stake, Archbishop Sharp was a man of very charming character, full of gaiety, and never afraid of hard work.

## Moose, Caribou, Salmon Gifts Promised by Men To Aid Restoration Fund

TORONTO—In the diocese of Yukon at Moosehide each man has promised to give a hind quarter of moose or caribou to be sold and the proceeds given to the Restoration Fund. A quarter of moose weighs about 50 pounds and sells for 15 cents a pound; caribou weighs about 20 pounds and sells for 10 cents. Each one has also promised to give three salmon which are dried and sold for dog food at 20 cents a pound. They would weigh about 5 pounds when dried.

## Hawthorne, N. J., Church School Members Organize And Conduct Services

HAWTHORNE, N. J.—The Church school of St. Clement's Church, Hawthorne, the Rev. Frederick J. Warnecke, rector, has had a remarkable series of summer sessions, organized by the children themselves.

In addition to a course of study on the Church Year, taught by the rector, their work at this summer Church school included the arranging of the service used, the writing of the prayers, the organizing of the choir, in which the minimum attendance was 10 and the maximum 27, the handling of details through committees, and the appointment of boys and girls to act as ushers and to take up the offering.

## New Jersey Clergy Aid State Parole Officers

Coöperation With Authorities Helps  
Rehabilitation Program

TRENTON, N. J.—The state of New Jersey believes in closest coöperation with the religious bodies in its treatment of paroled persons. Twice a year joint meetings are held between clergy of the various Churches and state officials to talk over the ways in which pastors can help these men and women, boys and girls.

Such a conference recently was held at the State Reformatory for Women at Clinton, attended by 25 clergy, Roman, Anglican, and Protestant, and 15 state officials. Commissioner Ellis outlined the ways in which he felt the state might look to the Church for help in its program of rehabilitation, and the clergy responded with questions and discussion.

## Grace Church, N. Y., Names Commemoration Speakers

NEW YORK—Commemoration services in celebration of the 125th anniversary of the consecration of the original Grace Church at Broadway and Rector street December 21, 1808, will be held in Grace Church December 17th.

The commemoration sermon at 11 A.M. will be by the Rt. Rev. Benjamin M. Washburn, D.D., Bishop Coadjutor of Newark, and former vicar of Grace Chapel.

The Rev. Karl Reiland, D.D., rector of St. George's Church, New York, and former assistant rector and special evening preacher at Grace Church, will preach at the evening service that day.

The 50th anniversary of the consecration of Bishop Potter, fifth rector of Grace Church, October 20, 1883, and of the 90th anniversary of the laying of the cornerstone of the present Grace Church October 30, 1843, will be observed October 22d.

The Rt. Rev. William T. Manning, D.D., Bishop of New York, will preach the commemoration sermon that morning.

The evening sermon will be by the Rev. P. P. Harrower, canon of the Cathedral of St. John the Divine.

## Nebraska Cathedral Plans Celebration

To Observe 50th Anniversary of Present Status November 12th; Built by Bishop Clarkson

OMAHA, NEB.—Trinity Cathedral will celebrate the 50th anniversary of its entering upon cathedral status November 12th.

The parish was organized and a brick church with timbered roof and organ loft erected in 1859. The congregation were worshipping here when the Rt. Rev. Robert Harpur Clarkson, first Bishop of Nebraska, arrived in Omaha in 1865. During the rectorship of the Rev. W. H. Von Antwerp, of Oneida, N. Y., lots were purchased and a new church built on the present site at a cost of \$15,000, a large sum for 1867. Two years later this church was destroyed by fire and another building was immediately erected and subsequently enlarged.

The present cathedral was built through the efforts of Bishop Clarkson and his friends and the congregation and was consecrated on November 15, 1883. The full cathedral system was established in 1872 by the diocesan council.

The present dean, the Very Rev. S. E. McGinley assumed the deanship in 1922 and during his incumbency a new parish house has been built and many advances made in the life of the parish.

## Chicago Plans Conferences To Aid Church's Program

CHICAGO—The Church's Program will be the subject of conferences for the clergy and laity of the diocese of Chicago at Doddridge Farm, near Libertyville, September 21st to 24th, under plans made by the department of ways and means, the Rev. G. Carleton Story, chairman. The clergy will meet with the Bishop September 21st and 22d. The laity will gather the evening of the 22d and continue in session until September 24th.

The purpose of the conferences is to acquaint both clergy and laity with the Church's work at home and abroad and to outline ways and means for the every member canvass. The Rev. Charles H. Collett, secretary of the Field Department, National Council, and the Rev. A. M. Sherman, secretary for Missionary Education, National Council, will be special speakers at the conferences.

An added feature in preparation for the canvass this fall will be sectional conferences in various parts of the city during October and early November.

## Brodhead, Wis., Church Undergoes Renovation

BRODHEAD, WIS.—The renovation of St. Martin's Church is near completion. The diocesan Advent Mite Box Offering has made this possible.



## Pocahontas Pictured In Cathedral Window

Among 20 Women Chosen as Representatives of 20 Centuries of Christianity

WASHINGTON—Pocahontas, famed in American history and literature, is now to be honored in religion. She is one of 20 women, representing 20 centuries of Christianity, pictured in the windows of the Chapel of the Annunciation, Bishop's House, Washington Cathedral, on Mount Saint Alban. She will represent the 17th century.

Harriet Starr Cannon, founder of the Community of St. Mary, the first religious community of the Episcopal Church in America, will represent the 19th and Julia Emery, prominent in the Woman's Auxiliary of the Church, will represent the 20th century.

The Very Rev. G. F. C. Bratenahl, dean, said of the windows and the chapel:

"The chapel was planned not for the elevation of saintly women for our adoration, but with a view to bringing them closer to us, familiarizing us with their sorrows and their triumphs and finally reminding us that—

'Such lived not in the past alone,  
But tread today the unheeding street.'

"Among the early Christians the word 'saint' was applied to all who had been baptized into the faith—and it is unfortunate that later ages, in limiting the application of the word, have so emphasized the 'halo,' that the 'humanity' of the saint has been forgotten. In the Chapel of the Annunciation one can remember that saints are human and real—and that their lives leaven every generation, even our own."

### EACH CONTRIBUTED TO ADVANCEMENT

Little attempt has been made to select the most outstanding women of each century, but each one represented in the art of the windows has contributed to the advancement of Christianity.

The other women depicted are: St. Phoebe, the first woman mentioned as a "deaconess," first century; St. Cecelia, Roman maiden, patron of music, second century; St. Rhipsimé, "who embodied the grace of freedom from worldly ambition," third century; St. Helena, symbolizing the spiritually minded, fourth; St. Ursula, "the brave," a tribute to all fearless souls, fifth; St. Genevieve, patron saint of the city of Paris, typical of those who guard the helpless, sixth; St. Hilda, Abbess of Whitby, representative of all true teachers, seventh; St. Frideswide, one of the founders of Oxford, eighth; St. Ethelgiva, representative of those who have "kept themselves unspotted from the world," ninth; St. Edith of Wilton, symbolic of those whose "thoughts are holy," 10th; St. Margaret of Scotland, representing "those of gentle spirit," 11th; St. Irene of Constantinople, an example of simplicity in an atmosphere of luxury, 12th; St. Elizabeth of Hungary, representing those who minister to the needy, 13th; Anne of Bohemia, representative of all compassionate women, 14th; Joan

of Arc, representative of all valiant women, 15th; Lady Jane Grey, typifying steadfastness of faith, 16th; Susanna Wesley, mother of John and Charles Wesley, representative of motherhood, 18th century.

### Dr. Bowie Leads Conference Of Connecticut Valley Pastors

NEW YORK—The Rev. Dr. Walter Russell Bowie, rector of Grace Church, was the leader of the 16th annual pastors' conference for Protestant clergymen of all Churches in the Connecticut Valley, September 12th and 13th, at Hartford Congregational Theological Seminary.

### Archbishop Chaplain-General

MELBOURNE, AUSTRALIA—The Archbishop of Melbourne, the Most Rev. F. W. Head, D.D., has been appointed Anglican chaplain-general to the military forces of the Commonwealth of Australia.

## Lexington Clergy, Laity Meet October 4th and 5th

Rev. Richard W. Trapnell, of National Council, Speaker

LEXINGTON, KY.—The autumn conference of the clergy of the diocese of Lexington will be at Christ Church Cathedral October 4th and 5th, under the direction of the diocesan field department.

The clergy and laity will meet in conference October 5th. The Rev. Richard W. Trapnell, D.D., field secretary, National Council, will address both groups.

Other speakers include the Bishop, the Rt. Rev. H. P. Almon Abbott, D.D., the Very Rev. Christopher P. Sparling, D.D., and the Rev. William G. Pendleton, D.D.

Major General George B. Duncan, U. S. Army, retired, is the chairman. John Marston, Jr., is secretary.

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## Dr. Inge Criticizes Sacerdotalism in Talk

Dean of St. Paul's Presides at  
Modern Churchmen's Conference;  
American Priest on Program

LONDON—The Dean of St. Paul's, Dr. Inge, presiding at the 20th Modern Churchmen's Conference at Girton College, Cambridge, said in his opening address that the naive supernaturalism of the Early Church bore rather a different aspect when it was maintained in an age of science by modern ecclesiastics.

All the claims and pretensions which might be summed up in the word sacerdotalism were utterly preposterous under present conditions, when the whole nation was fairly well educated, and when moral and spiritual influence was open to laity as well as to clergy who showed themselves fit to exercise it, he said.

The Church, in fact, he insisted, was now the nation on its religious or spiritual side, and as such it must be more loosely organized than the hierarchy of the Middle Ages, who really did represent most of the brains, learning, and piety of their countrymen. They must dispense with those rather questionable claims and methods which made the Medieval Church so powerful.

An interesting paper on the Church as a Divine Fellowship was read by the Rev. Dr. S. McComb, rector of the American church at Nice. He said that the Church as a community organized for worship was first and foremost a witness to the reality of God.

### Society Would Broaden Value Of Palestinian Investigations

PHILADELPHIA — Organization of a Beth-Shan society, designed to broaden the educational value of the archaeological investigations which the University of Pennsylvania Museum has been carrying on at Beth-Shan in Palestine since 1921, was announced by Horace H. F. Jayne, director of the university museum.

Membership in the society, which is believed to be the first of its kind ever organized in connection with the archaeological work of an American museum, will be open to those who are particularly interested in the history of Palestine in Biblical times or who have a general interest in scientific investigation in the field of archaeology.

### Southampton Suffragan Bishop Resigns Because of Ill Health

LONDON—The announcement of the resignation of the Suffragan Bishop of Southampton, Dr. Boutflower, is received with widespread regret. It was not altogether unexpected, for the Bishop nearly 18 months ago stated that he proposed to retire. He postponed his resignation so as to help the new Bishop of Winchester, Dr. Garbett, in his first months in the diocese, but ill health has now made it imperative.

### London Church Removed, Stone by Stone, to New Site in Suburb of City

LONDON—Work is about to be started on the re-erection of St. Andrew's Church, which formerly stood in Wells street, off Oxford street, and has been removed, stone by stone, to a site at Kingsbury, a north-western suburb of London, close to the old Saxon church of the same name.

All the masonry required is now on the site, but the vicarage is to be completed before rebuilding operations in connection with the church are begun. Every stone is marked, so that there can be no mistake regarding its position in the building. The rebuilt church will arise beside the little Anglo-Saxon church of St. Andrew, Kingsbury, the only one of its type in the diocese of London. St. Andrew's, Wells street, was a remarkable specimen of mid-Victorian architecture, and the churches will afford a vivid contrast in architecture.

### Chaplain Would Make Savoy Chapel Center for Visitors

LONDON—The Rev. C. L. Cresswell, newly appointed chaplain of the Savoy Chapel, is seeking to make the chapel a center where oversea visitors to London can meet for worship.

"With its 700 years of intimate association with the history of our land," he said, "it seems to afford a unique opportunity for becoming a center which can play a part in encouraging some of the wider extra-parochial movements of our time. Apart from attempting to develop (in addition to its usual services) teaching missions, quiet days, guilds, Masonic, and Rotary services, I am led to believe, by a recent visit to the United States and Canada, that it can do a valuable international work by encouraging those of our visitors from overseas who may feel a little lost and lonely, to see that we are anxious to extend to them that hospitable welcome which often means so much to visitors in a strange land."

He has decided that, in future, the so-called innocent party to divorce proceedings who re-marries will not be able to have service in the chapel.



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## A DAY FOR PRAYER

The plan of the Woman's Auxiliary for the observance of Armistice Day, November 11, is discussed in detail in

## THE SPIRIT OF MISSIONS

for September

Other features include tributes to Bishop Burleson by the Presiding Bishop, Bishop Rogers, Bishop Roberts, Bishop Remington, and others; the story of Brent House—"an experiment in friendship"; and articles and pictures of compelling interest from Mexico, China, the Philippines, and Hawaii, Japan, and the domestic field.

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## Greek Church Upset By Calendar Change

Clergy Refusing to Accept Order  
Forbidden to Officiate and Parish  
Churches Closed by Government

By CANON W. A. WIGRAM

LONDON—The difficulty of the "Palaeo-Hemerologitae" (Old Calendarians) in Greece seems to be at least as lengthy and unpropitious as its name. Nothing seems able to persuade those who object to the change in the calendar from the Julian to the universal Gregorian reckoning, that it is really harmless in itself and not in the least likely to offend any of the saints in Paradise!

According to recent news, all Old Calendarian churches (parish churches that have refused to accept the change) have been closed by order of the government, and clergy who have hitherto resisted the change have been forbidden to officiate.

Meantime, the official Church journal of Greece, the *Ecclesia*, publishes articles of prodigious length upon the subject. Unluckily, those who are so conservative in their dispositions are neither likely to read any arguments against reform nor to be persuaded by them if they do. Nothing but the gradual effect of custom, and the realization that the heavens did not fall or folk die any sooner, converted those who objected to a like change in the England of the eighteenth century, and who then clamored for the return of "our 11 days," and so it will have to be in Greece with the 14 days that now have to be dropped. After all, we still have folk in England who object to the convention of "summer time," and demand the return of "God's Time," refusing to realize that the way of measurement is a convention in any case, and that if any form of time is scriptural, it is that which makes sunset 12 o'clock—"the twelfth hour." How then can we sneer at the Greek who refuses to give up the way of his fathers?

### ROMAN CLERGY IN BULGARIA UPSET

Bulgarian matters are not too easy. There, to the great wrath of the Roman clergy, who had regarded the king as belonging to their confession, the new-born princess has been baptized by the rites of the Orthodox Church. A promise, now regarded as merely diplomatic, had previously been extracted from the king that all his children should be brought up in the Roman faith.

The Roman clergy have refused, therefore, to take any official notice of the infant's birth, though they can hardly refuse to recognize the validity of her baptism! Further orders have been issued that the king, who has now separated himself from the Roman Church, shall no longer be commemorated in any service.

If this order is carried out, and we doubt if any very formidable result will follow if priests disregard it, it would seem to be proof that Rome does not always act with strict uniformity in all lands. We

fear that Roman priests in England regularly commit the enormity of praying for the king, even as they probably pray for the president of the United States. Yet both potentates are in a state of separation from the "one true Church." Further, if Fr. Hugh Benson be any guide, we believe that Roman Catholic martyrs used to make a point of praying, even on the scaffold, for the heretical Queen Elizabeth.

The reconciliation between the Bulgarian and Serbian Churches does not seem to have been consummated yet by the solemn act of intercommunion that was planned. It looks as if some politico-ecclesiastical obstacle had made itself felt, but we know nothing of its nature if any such there be.

## \$1,000 in Awards Offered For Depression Lessons

NEW YORK—Awards totaling more than \$1,000 are being offered from private funds through the Golden Rule Foundation, New York, for the best thrift and household economy suggestions resulting from the experiences of individuals and families during the depression.

Tragic reversals of fortune and radical readjustments of personal budgets during the past three years have taught American families many lessons which may be of permanent value as guides to simpler but happier living. Awards are offered for the purpose of drawing out and conserving these constructive experiences of the depression. The thrift suggestion contest is open to all citizens and will include awards for the best suggestions on economy and thrift in all departments of the personal and family budget, including food, clothing, amusements, Christmas, and anniversary giving. The awards seek especially to discover new methods of supplementing family income.

Detailed information concerning the con-

ditions of the competition for the awards is available from the Golden Rule Foundation, Lincoln Building, New York.

## Retable, Given to Alaskan Mission by Guild, Blessed

ANCHORAGE, ALASKA—A new retable, the gift of the Ladies' Guild, was blessed on the Tenth Sunday after Trinity in All Saints' Mission by the Rev. W. R. Fenn, vicar.

At the same service Fr. Fenn also blessed a new candle lighter, a thank offering of the vicar to God for a year's service among the natives of Anvik, Lower Yukon River.

## Lives of the Saints and Christian Heroes

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No. 5—LOVE AND WORSHIP — One Year's Lessons \$1.00  
Graded and Uniform expression cards, wall rolls, and picture cards correspond with this book.

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Pupils' work books and colored stamps correspond with this book.

### For Teachers of Pupils 12 Years of Age and Over

For Information on lesson material for Seniors and Bible Classes or any other department please write to the Editor, the Rev. D. E. Rogers.

### Story Papers

THE CHILD'S OWN corresponds with Book No. 3 in the year beginning Advent, 1933.

THE INSTITUTE LEAFLET corresponds with Book No. 6 in the year beginning September 17, 1933.

THE YOUNG SOLDIER AND CRUSADER contains material for Senior pupils or Course No. 6 or on Course No. 9 in the Teachers' Assistant, either of which may be used in the year beginning September 17, 1933.

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## † Necrology †

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

### ARTHUR CHARD, PRIEST

CANNON FALLS, MINN.—The Rev. Arthur Chard, retired priest, died at his home here September 2d.

The Rev. Mr. Chard was born in Poole, Dorsetshire, England, December 22, 1862. He graduated from Seabury Divinity School in 1893. He had served in several parishes in Minnesota, and in Iowa, Kansas, and North Dakota. The last 25 years of his ministry were as rector of St. Luke's Church, Hastings, Minn., from which he retired in 1932 because of ill health. During his residence in the diocese he had served as delegate to the General Convention, dean of the Stillwater deanery, and member of the standing committee.

The Rev. Mr. Chard married Miss Susan B. Best of Farmington, Minn., who survives him, as do three sons and a daughter.

The burial service was read by the Rt. Rev. F. A. McElwain, D.D., assisted by his coadjutor, the Rt. Rev. S. E. Keeler, S.T.D. Burial was here.

### HENRY LUBECK, PRIEST

NEW YORK—The Rev. Dr. Henry Lubeck, for 27 years rector of Zion and St. Timothy's Church, which formerly stood at 334 West Fifty-seventh street, died September 4th in his suite at the Murray Hill Hotel. He was in his 78th year.

Dr. Lubeck resigned as rector in 1918 when the work was beginning to become too much for his physical strength. In 1924 he was made a canon of the National Cathedral at Washington, where he had made his home.

Born in Sydney, Australia, February 2, 1856, he attended St. James' School in Sydney, All Saints' College in Bathurst, Trinity College in Melbourne, and Melbourne University.

In 1881 he was made deacon in the diocese of Grafton and Armidale, New South Wales, and in 1882 was ordained priest. In 1883 he came to this country, studied at the Albany Law School and took his M.A. degree at Hobart College. Ten years later an honorary LL.D. degree was conferred on him by Hobart College, and in 1896 the degree of Doctor of Civil Law was conferred by Trinity University, Toronto.

Shortly after his arrival in America, Dr. Lubeck became rector at Fonda, N. Y. From 1885 to 1886 he was rector of Grace Church, Lyons, N. Y., and from 1888 to 1890, rector at St. Timothy's Church, this city.

After St. Timothy's edifice was burned in 1890, Dr. Lubeck brought about amalgamation of the parishes of Zion and St. Timothy's. A new church was built in West Fifty-seventh street, the cornerstone being laid on April 29, 1891.

Dr. Lubeck became well known in New York through his sermons and his zeal

in his work. He was a deputy to the General Convention in 1913 and 1916.

Not long after his arrival in Albany, Dr. Lubeck married Miss Emma Rose of that city.

Since his retirement Dr. Lubeck preached occasionally in New York and Washington.

Funeral services were held in St. Thomas' Church, 1 West Fifty-third street, September 6th by the Rev. Dr. Roelif H. Brooks.

The Rt. Rev. Arthur S. Lloyd, D.D., Suffragan Bishop of New York, pronounced the benediction. Others taking part in the service were the Rev. Dr. Howard C. Robbins, of General Theological Seminary; the Rev. Dr. J. H. Randolph Ray, rector of the Church of the Transfiguration, the Rev. Dr. Sidney T. Cooke, and the Rev. Henry Mesier.

### CHARLES O'MEARA, PRIEST

MONROE, MICH.—The Rev. Charles O'Meara, retired priest of the diocese of Michigan and rector emeritus of Trinity Church, Monroe, died September 3d after an illness of several weeks.

The Rev. Mr. O'Meara was born in Cork Mills, Ontario, in 1847. He was ordained to the diaconate in 1881 and to the priesthood in 1882 by the Bishop of Huron. After serving in several parishes in Canada, he came to the United States in 1889 to become assistant minister of Trinity Church, Columbus, Ohio. He held rectorships in Trinity Church, Bellaire, Ohio, Trinity Church, Washington, and St. Stephen's Church, East Liverpool, Ohio, between 1890 and 1898. He returned to Canada for two years and in 1900 returned to take charge of St. Mark's Church, Detroit. A year later he was called to Trinity Church, Monroe, where he remained until his retirement in 1928.

### R. E. EXLEY

ST. PAUL, MINN.—Richard E. Exley, senior warden and choirmaster of St. James' Church, died August 7th.

He was senior warden for nearly 20 years, and active in choir work for 55 years, entering a choir at the age of six, and remaining active the rest of his life.

Mr. Exley was born in St. Paul October 23, 1872, and received his Church training in the old Church of the Good Shepherd and its parochial school.

### HENRY G. WARD

NEW YORK—Associates of the bench and bar and other friends attended the funeral of former Federal Judge Henry Galbraith Ward at St. James' Church, August 26th. Mr. Ward, who was in his 83d year, died August 24th at the summer home of his nephew, Artemus Ward, Jr., at Shelter Island, L. I.

Mr. Ward was a former vestryman of St. James' Church.

Relatives at the services were Mr. and Mrs. Artemus Ward, Jr., Mrs. Harold Godwin, Roderick Terry, Jr., Miss Sonia Marquand, and Samuel Reynolds.

The service was conducted by the Rev. James V. Knapp.

## Church Services

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Daily, 7, 7:30, Tues, Fri., Holy Days, 9:30.

### Illinois

#### Church of the Ascension, Chicago

1133 N. LaSalle Street  
REV. WILLIAM BREWSTER STOSKOPF, Rector  
Sunday Masses 8:00, 9:15, 11:00 A.M., and  
Benediction 7:30 P.M. Week-day Mass, 7:00 A.M.  
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

### 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 Benedic-  
tion, 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.

### New York

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

Amsterdam Avenue and 112th Street  
Sundays: Holy Communion, 8 A.M. Morning  
Prayer, 10. Holy Communion and Sermon, 11.  
Evening Prayer and Sermon, 4 P.M.  
Week-days: Holy Communion, 7:30 A.M.  
(Saints' Days, 10). Morning Prayer, 9. Evening  
Prayer, 5 P.M. Organ Recital on Saturdays at 4:30.

#### Church of the Incarnation, New York

Madison Avenue and 35th Street  
REV. H. PERCY SILVER, S.T.D., Rector  
Sundays: 8, 10, and 11 A.M.

#### Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues  
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REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector  
Sunday Masses, 7, 9, and 11 (High Mass).  
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).  
Confessions: Thurs., 5 to 6; Sat., 3 to 5, 8 to 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.

### Pennsylvania

#### St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets  
REV. FRANK L. VERNON, D.D., Rector  
Sunday: Low Mass, 8 A.M. Matins, 10:30.  
High Mass and Sermon 11 A.M. Evensong, 4 P.M.  
Daily: 7:00, 9:00, 12:30 and 5:00.  
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

### Wisconsin

#### All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street  
VERY REV. ARCHIE I. DRAKE, Dean  
Sunday Masses: 7:30 and 11:00 (Sung Mass  
and Sermon).  
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.  
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.



**HENRY H. ROSS**

RUTLAND, VT.—Henry H. Ross, prominent layman in the diocese of Vermont, died here August 9th.

Mr. Ross, the youngest son of Dr. James and Almira Edson Ross, was born in Rutland May 2, 1851. In 1872 he graduated with high honors from Middlebury College, where he was a member of two fraternities. In 1876 he married Miss Retta G. Howard of Benson, who died in 1894.

After his graduation from Middlebury College, he was engaged as tutor at that institution, then as principal of Vergennes high school, and later as principal of the Vermont Episcopal Institute at Rock Point, Burlington. This position he filled most capably for 18 years. In the year 1899 he moved to Rutland, where he resided until his death. He was a member of Trinity Church and for many years a member of the school board.

He was buried from Trinity Church August 11th.

**Michigan Field Worker  
Takes Up New Duties in  
Lapeer Field Missions**

DETROIT—Miss Grace Dennis, a field worker of the department of missions in the diocese of Michigan, has begun work in the Lapeer field, where she will assist the Rev. Walter B. Williamson of Flint and the Rev. Luther B. Moore of Romeo with the missions under their charge. Miss Dennis is a member of the Church of the Messiah, Detroit, and was formerly engaged in parish work in St. George's Church, Detroit.

The diocese employs six women Field Workers in various mission fields, under the jurisdiction of the Ven. Leonard P. Hagger, archdeacon. Their activities include the organization of Church schools and women's work, young people's programs, parish calling, and general parish assistance.

**Milwaukee Clergy and Vestrymen  
Plan Conference October 12th**

MILWAUKEE—The 10th annual conference of the clergy and vestrymen of the diocese will be at St. John's Church, Portage, October 12th.

**Dr. Jung Elks Speaker**

BROWNSVILLE, PA.—The Rev. Dr. G. Philip Jung, rector of Christ Church, was invited to give the memorial address at the 27th annual state convention of the Pennsylvania State Elks Association at Altoona, Pa., August 23d.

**Sanctuary Lamp Is Memorial**

BEAVER DAM, WIS.—A memorial sanctuary lamp for St. Mark's Church has been provided by contributions from individuals. The lamp is in memory of the late Bishop Webb.

**600 C.M.S. Members  
At Summer School**

**Gathering International With Many  
Countries Represented; Students  
Attend in Group**

LONDON—About 600 members of the Church Missionary Society attended the summer school which was held at Great Malvern. They came from all parts of Great Britain and Ireland, and there were also delegates from the United States, China, India, Japan, and many parts of Africa.

There were also present 50 students from Wycliffe Hall, Oxford, the first known instance of an entire theological college student body attending a missionary school.

The school had the advantage of the presence of Canon A. W. Davies, now general secretary of the missionary council of the Church Assembly. The Rev. J. P. S. R. Gibson, principal of Ridley Hall, Cambridge, gave two talks on the God We Worship. The Rev. E. R. Morgan, warden of the College of the Ascension, Selly Oak, gave his hearers a new vision of the Holy Spirit in the life and witness of the Church. The series was completed by the Rev. H. T. Vodden, C.M.S., secretary for India, who witnessed to the transforming power of the Holy Spirit in human personality.

The messages from the mission field delivered by the Rev. W. H. Bishop (India), the Rev. Guy Bullen and the Rev. W. Wilson Cash (Africa), the Rev. W. H. Murray Walton and Professor Koizumi (Japan), and the Rev. H. A. Maxwell (China), were full of hopefulness. They told of fearful odds faced, of victories won, and of advance made possible. And it was a revelation to hear what the Church overseas is giving out of her small resources, and of the new help being offered by various governments for the work.

**New Jersey Churches  
Escape Serious Damage**

TRENTON, N. J.—The recent north-westerly storm on the New Jersey coast caused many fears for some of the summer churches, situated almost on the ocean's edge, but a tour of the shore reveals no serious damage.

The foresight and generosity of the vestry of St. Peter's-in-Galilee, Monmouth Beach, resulted in the sparing of this picturesque structure which, a few months ago was moved from its site on the beach to a safer lot 50 yards inland. One-half the old lot was washed into the sea in the late storm.

St. James', Elberon, is in excellent condition through the well-organized efforts of the Rev. Arthur M. Sherman, S.T.D., rector, and also national secretary for Missionary Education. Residents have generously restored the church, largely through interest in its local title of "Church of the Presidents."

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## London's Smallest Church Loses Porch

Various Other Alterations Being Made on Ancient Edifice—Bishop Issues Statement About Crusade

LONDON—When London's smallest church, St. Ethelburga's, Bishopsgate, is reopened it will no longer have the ancient and picturesque porch which has for generations been a familiar sight in Bishopsgate.

The porch is now in course of removal in accordance with a faculty recently granted by the Chancellor of the Diocese of London. In addition to work on the porch, various other alterations and repairs are being carried out in order to render the entire structure safe.

### MERSEYSIDE CRUSADE

Dr. David, Bishop of Liverpool, writing with reference to the coming Merseyside Church Crusade, says:

"In the Crusade we shall proclaim Jesus Christ to be the living Lord of all life. . . . We are making this proclamation at a time when there are many other competing theories of the best way of living. The theory which claims the most attention just now is that of the Communists. . . . Now, therefore, is the time for the Church to seize its opportunity, not by blankly and bluntly condemning all that is called Communism, but first by understanding it, next by separating the false within it from the true, and then by showing that all that is best in it can be fulfilled only by personal allegiance to Christ, and personal acceptance of the power He gives to those who live and work with Him."

The Merseyside Crusade opens with a procession of Witness, starting from Liverpool Cathedral on the evening of September 22d in which representatives from most Liverpool parishes will take part.

## INFORMATION BUREAU

### And Buyers' Service

This department will be glad to serve our readers in connection with any contemplated purchase of goods.

If you desire information in regard to various classes of merchandise for the church, rectory, parish house, Church institution, or homes, we shall be glad to have you take advantage of our special information service. We will either put you in touch with such manufacturers as can satisfactorily supply your wants, by writing directly to them for you and thus saving you time and money, or we will advise you where such articles as you desire may be obtained.

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## RETREAT

BERNARDSVILLE, N. J.—Father Williams of the Church of St. Mary the Virgin, will conduct an Ember Week retreat for the clergy of the metropolitan district of New York at the Retreat House, beginning with supper on September 19th and continuing through breakfast September 22d. Those wishing to attend communicate with the Secretary for the Retreat House, REV. T. A. CONOVER, Bernardsville. The cost will be about \$5.

MENDON, MASS.—Retreat for Priests. Seabury House, September 25-28. The Rev. J. O. S. Huntington, O.H.C., conductor. For reservations, address the SECRETARY.

MENDON, MASS.—Retreat for Men and Women, Seabury House, October 10-13. The Rev. Father Joseph. O.S.F., conductor. For reservations, address the SECRETARY.

WEST PARK, N. Y.—A retreat for priests and candidates for Holy Orders will be given by Dr. L. C. Lewis at Holy Cross, beginning Monday evening, September 18th, and closing Friday morning, September 22d. No charges. Address, the GUESTMASTER, Holy Cross, West Park, N. Y.



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The names and addresses of the college clergy may be found on pages 178-184 of the *Living Church Annual*.

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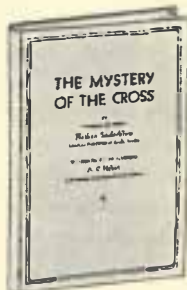


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