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(News story on page 218)

# The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor  
 REV. SMYTHE H. LINDSAY.....Managing Editor  
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 REV. GEORGE L. RICHARDSON, D.D. ..Devotional Editor  
 ADA LOARING-CLARK.....Woman's Editor



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## Church Calendar



### AUGUST

12. Eleventh Sunday after Trinity.
19. Twelfth Sunday after Trinity.
24. St. Bartholomew. (Friday.)
26. Thirteenth Sunday after Trinity.
31. (Friday.)

## CALENDAR OF COMING EVENTS

### AUGUST

- 7-September 1. Sewanee Summer Training School.
- 11-12. Laymen's Conference, Evergreen, Colo.
- 13-24. School of Prophets, Evergreen.
- 17-21. Social Justice Conference, Adelynroad, South Byfield, Mass.
- 31-September 3. Chicago Young People's Conference, Lake Geneva, Wis.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### AUGUST

20. Sisters of St. Mary, Peekskill, N. Y.
21. St. Michael's, Bridgeport, Conn.
22. All Hallows', Davidsonville, Maryland.
23. St. Barnabas' Free Home, Gibsonia, Pa.
24. Trinity, Oak Bluff, Mass.
25. Holy Innocents', Hoboken, N. J.

## Clerical Changes

### APPOINTMENTS ACCEPTED

GEORGE, REV. DAVID C., rector of St. James', Boydton, Va., Christ Church, Boydton, St. John's, Chase City, and St. Timothy's, Clarksville (S. Va.), has accepted a call to become rector of St. Bride's Church, Norfolk, Va. (S. Va.). Effective September 15th.

GOODALL, VEN. MILO B., archdeacon of Madison, diocese of Milwaukee, has been elected rector of Trinity Church, Mineral Point, Wis. (Mil.), and is in charge of Kemper Memorial Mission, Darlington, in addition to his present jurisdiction.

PARMITER, REV. C. A., formerly rector of Trinity Church, Mineral Point, Wis. (Mil.); to be rector of St. Alban's Church, Sussex, Wis. (Mil.). Effective September 1st.

RICHARDSON, REV. JOHN, rector of St. George's Church, Bismarck, N. Dak., to be dean of Gethsemane Cathedral, Fargo, N. Dak. Effective September 1st. New address: 208 Ninth St. S., Fargo.

SHELMANDINE, REV. DEVERE LAV., formerly rector of Christ Church, Duanesburg, N. Y.

(A.), to be rector of the associated parishes of Emmetsburg, Spencer, Algona, and Estherville, in the diocese of Iowa. Effective September 1st. New address, General Delivery, Emmetsburg, Ia.

### NEW ADDRESS

MURRAY, REV. NOEL L., formerly Rose Tree Road, Media, Pa.; 720 S. Washington St., Spokane, Wash.

### SUMMER ACTIVITIES

TAITT, Rt. Rev. F. M., Bishop of Pennsylvania, sailed August 1st from New York on the S.S. *Washington* on a vacation trip of two months, which will include a tour of a number of places in England, Russia, the Crimea, and a visit to Turkey and Greece. He is to arrive back in Philadelphia October 2d.

BARND, REV. WILLIAM PAUL, of All Saints' Church, Nevada, Mo., to take summer supply duty at Leonia, N. J., during August. Address, All Saints' Rectory, 168 Park Ave., Leonia.

PETTUS, REV. WILLIAM HENRY, rector of Grace Church, Everett, Mass., is on vacation until after Labor Day at Bar Harbor and West Southport, Me. During his absence, Grace Church is being cared for by the Rev. W. Harold Deacon of Linden, Mass., and the Rev. W. S. Llewellyn Remilly of Jamaica Plain, Mass.

### RESIGNATIONS

DANA, REV. HERBERT C., as chaplain of the Metropolitan Hospital, New York City, and from the staff of the City Mission Society because of a breakdown in health. He has gone on the retired list. Address, 3405 71st St., Apt. 1 A, Jackson Heights, N. Y.

DRAKE, Very Rev. ARCHIE I., as dean of All Saints' Cathedral, Milwaukee. Effective September 30th.

MUELLER, REV. A. A., as rector of St. Alban's Church, Sussex, Wis. (Mil.). Effective September 1st. To retire.

### DEPRIVATION

DOUTHWAITE, ASHER BROWN CYRIL, Presbyter, by Bishop Caley, Suffragan of Central New York, acting for the Bishop of Central New York, July 12, 1934. Released and deprived. "For causes not affecting his moral character."

### ORDINATIONS

#### PRIEST

MILWAUKEE—The Rev. EDWIN S. APPELYARD was ordained priest August 5th in All Saints' Cathedral, Milwaukee, by Bishop Ivins of Milwaukee. The Rev. Mr. Appleyard was presented by the Rev. F. R. Severance and the Rev. Dr. W. F. Whitman preached the sermon. He will be assistant at All Saints' Cathedral until September 1st, when he will be placed under the direction of the Ven. Milo B. Goodall, archdeacon of Madison, diocese of Milwaukee.

#### DEACONS

KENTUCKY—HARRY TAYLOR BURKE was ordained in the diaconate in Christ Church, Bowling Green, June 20th by Bishop Woodcock of Kentucky. The Rev. Mr. Burke has just completed three years' work at the Virginia Theological Seminary. The Rev. Charles G. Leavell presented the candidate and preached the sermon.

WESTERN MICHIGAN—JOHN MELVILLE BURGESS was ordained deacon July 29th in St. Philip's Church, Grand Rapids, by Bishop McCormick of Western Michigan. The candidate was presented by the Ven. L. R. Vercoe, and the preacher was the Rev. W. A. Simms. The Rev. Dr. J. E. Wilkinson also participated in the service. The Rev. Mr. Burgess will minister to St. Philip's congregation. He is a graduate of the University of Michigan and of the Episcopal Theological School.

## Books Received

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

COKEBURY PRESS, Nashville:

*Great Sermons on Evangelism.* Compiled by A. Earl Kernahan. \$1.50.

*Sermon Hearts from the Gospels.* Compiled by William H. Leach. \$2.00.

LONGMANS, GREEN & CO., New York City:

*A Bend in the Road.* By Margaret Thomsen Raymond. \$2.00.

*The Peacock Farm.* By Mary Willard Keyes. \$2.00.

THE MACMILLAN CO., New York City:

*The Pillar of Fire.* By Roy McKay. \$1.50.

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## CORRESPONDENCE

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

### A Moratorium on Ordinations

**TO THE EDITOR:** It seems to me that it is full time that something is actually done about our unemployed clergy, and that our bishops cease their present policy of evading responsibility for the situation, and of increasing the difficulty by persisting in new ordinations. All the nice letters they write or the nice words they speak to individuals do not provide food or clothing, and one cannot help feeling that their acts really indicate such an utter indifference about the situation as to constitute a violation of the principles of the Master they profess to serve. They might well ponder, as "Fathers in God," the words "What man is there of you whom, if his son ask bread, will give him a stone?"

Diocese A cannot provide for a man because it will have a number of seminarians to provide for shortly. Diocese B holds out some hope but before that is realized ordains one or two men and must provide for them. Diocese C pleads lack of money and places lay readers wherever possible—apart from new ordinations. Diocese D cannot provide for its canonical list, but ordains new men, takes men from other states, and leaves an able man who is unfortunate enough to be only "licensed" on the verge of destitution, even though knowing that that man cannot return to his own diocese for proper reasons. Diocese E takes able men from other denominations, and makes them deans of cathedrals or places them in fine parishes with euphonious titles until the necessary year be passed when they can be priested and become canonically what they have been practically; while leaving able men out of work who have been educated in the Church and given their lives to her ministry and work.

These are the sort of things which are happening all the time under the guise of the Christian religion! However much we may dislike the idea of a moratorium, it seems evident that the problem cannot be solved without a temporary cessation of ordinations, and that should start at once. Committees, surveys, questionnaires, editorials, letters, all are useless unless immediate action results. The trouble is known, the remedy is known. There are other plans which might help (and we must not forget our men on pittance, while our bishops and many other clergy, have plenty). An immediate stop on ordinations until our unemployed clergy are placed is the most essential move at the present time. It is literally criminal to let existing conditions continue any longer, and to delay action with the idea that the General Convention will solve the problem. It would be months before any plan it might recommend would become generally effective, while the most likely thing would be the appointment of another committee to report three years later! What is to happen meanwhile? The remedy is immediately available. Use it and do not swamp the Church with another new batch of seminarians; do not "place" them and leave experienced—often married—men to starve. It is bad business and it outrages Christian principles. Is there not one bishop in the Church with enough courage and the grace of God in his heart to make the break?

R. F. CADY.

Detroit, Mich.

### Changing the Church's Name

**TO THE EDITOR:** I am unofficially voicing the unanimous sentiment of a considerable number of clergy and laity who speedily desire a change of name for the Church. Substitute the following in The Book of Common Prayer:

The Book of Common Prayer  
and Administration of the Sacraments  
and Other Rites and Ceremonies  
of the Holy Catholic Church  
According to the Use of  
The Anglican Church  
in the United States of America  
(or Philippine Islands).

In the Philippine Islands and other foreign missionary districts (American Mission) would designate the specific relationship.

Further, merely dropping the word Protestant, and using only Episcopal, would still be begging the question, and is as unsatisfactory as the present legal title. We have developed a satisfactory "Anglican consciousness" which has overcome most of the prejudice against the use of the term Anglican. More and more laymen speak of themselves as Anglicans, and a priest on being asked what kind he is replies that he is an Anglican priest.

(Rev.) HARRY S. RUTH.

Burlington, N. J.

**TO THE EDITOR:** We wish to thank the Rev. A. A. Packard, Jr., for his splendid letter regarding the name of the Church (L. C., June 30th). In view of the fact that the word Protestant is now used interchangeably with Sectarian, that word does us untold harm. Many of our own communion do not know the correct meaning as found on the front page of the Book of Common Prayer. How, then, can our Roman, Orthodox, and Sectarian friends understand that we are not Protestants (Sectarians)?

If the word were known and understood by all people throughout the country, we should not give it a thought. We know, however, that it is most misleading and confusing to people at large. Therefore, we hope, as Fr. Packard does, that in the future our Prayer Books read "The Episcopal Church in the United States."

(Miss) OLIVE KENNEDY.

Cleveland, Ohio.

**TO THE EDITOR:** I have been hopefully watching for some one far more qualified to write in support of Fr. Packard's letter (L. C., June 30th) calling attention to the memorial to the General Convention from the district of the Philippine Islands asking for the elimination of the word "Protestant" from the name of our Church.

Can it be possible that again, as in the past, such a memorial is to be allowed to remain among those matters ignored? We talk about "Re-thinking Missions" and yet we ignore the most constructive bit of "re-thinking" which emanates from the missionary field. A similar memorial was presented at Denver if my memory serves me right. At least it was to have been. What was its fate? Every conscientious priest has had much more added to his worries by such an un-

fortunate situation as that created by the inclusion, not only unofficially, but in the minds of so many of our people, of our Church in the Protestant report called *Re-Thinking Missions*. Perhaps from the Protestant viewpoint much of it was true but whatever application might be made to our missions seems to be only insofar as they are Protestant in practice. Certainly if we were definitely not associated in the popular mind with the term Protestant by virtue of our title, many of our supporters would have paid little or no attention to this report, which unfortunately did command their attention and has since guided their actions. Every priest who has tried to answer this matter to his people in attempting to do his duty by the missions of the Church in obedience to the Great Commission, has first had to explain that it did not apply to our theory of the Church, and in so doing has had to explain away our misleading title.

We would undoubtedly gather much strength to say nothing of respect if we were to clear up this whole question. Certainly a beverage concern does not advertise as being in the tea business and then handle only coffee with an occasional box of tea, yet that is just what the P. E. C. U. S. A. has been and is doing. We title ourselves "Protestants" and then under the very cover of that title on our Prayer Book we teach only Catholicism.

(Rev.) JOHN QUINCY MARTIN.

Gibbsboro, N. J.

### In Support of "Insofar"

**TO THE EDITOR:** May I further endorse the use by Mr. Cram and yourself of the word "insofar"? (L. C., July 28th.)

I have a curious old book entitled *Scholarly and Little Used Terms for the Use of Young Literati*, published in Exeter in the year 1791 in which "insofar" is given as a portmanteau word.

It occurs in the *True Storie of Kinge Francis and the Ladye Kathryne*—published by Warde of London in 1502. "Insofar she thus ventured in greate travaile and peril."

"Our two scholars agree this much, insofar, etc." Thomas Fuller's *Worthies*, page 192—line 3. Edition—John Nicholls—1811.

"Insofar as certaine divines agree." Cranmer's *Letters* (146). Edition of 1708.

"Insofar as it is generally agreed by the Lordes and Commons of this Realm." *Royal Proclamations of Elizabeth* (12). Edition of 1761.

These are all the references I have actually at hand in my own library, but if the matter was of sufficient interest, they could doubtless be multiplied.

Every now and again, for my own good, you criticize my English. It gives me great pleasure to heap coals of fire by endorsing yours.

(Rev.) JOHN R. CROSBY.

Seaford, Del.

### The Common Cup

**TO THE EDITOR:** Emphasis in these sanitary days is being laid on the danger of contagion to those participating in the "common cup." Granted that there is a danger where the first principles of cleanliness are not observed, does it not seem that clergy who obey the rubric at the close of the service of Holy Communion, and either themselves or assisted by others always consume the elements that remain over which have been consecrated and yet unconsumed, that they would be the most exposed, and their span of life be much shorter than those not so required? And yet, are not our clergy generally regarded as "preferred risks," and not greater hazards when it comes to procuring life insurance?

It may be of interest to give a few figures. As recorder of ordinations to the General Convention I have just compiled this data from the returns made me by the bishops of our Church throughout the world. During the period, from January 1, 1931, to December 31, 1933, there have been 404 deaths of the clergy, of whom it has been possible to obtain the ages of 358. The greater number of the 46 whose ages were unobtainable had been in the ministry from 40 to 60 years, and, it is safe to say that the average would have been around 70 years. As it is including a deacon of 23 and a patriarch of 97 years the average of the 358 is 64 years, four months, and nine days. If you add the 46 averaging 70 years each, we would have 64 years, nine months, and one day. Does this measure up with the averages of all other "callings" or even the general run of men, and yet they are exposed as above said, and still persist?

I deeply sympathize with all who deplore this controversy, and especially do I feel for the Presbyterian minister who wrote recently in these columns.

(Rev.) W. S. SLACK.

Alexandria, La.

**Closing Church Schools**

TO THE EDITOR: "Church school closed for the summer." How often one reads announcements to this effect; but it is with misgivings and great searchings of the heart for some of us. Probably 60 per cent of the pupils of many of the Sunday schools are from homes that have no religious suggestions other than those coming from the Sunday school. The parents of this 60 per cent do not attend public worship nor do they read the Bible—very likely they are not greatly concerned if their children neglect religious duties. The probable result is that for this 60 per cent religious duties and practices are held in abeyance until fall. . . .

One is familiar with the usual arguments for closing the Sunday school such as "parents, teachers, vacations, etc." but all find a place in the category of "excuses" rather than "reasons." How can one reconcile this custom with the Prayer Book teaching (page 291) "My bounden duty is to follow Christ, to worship God every Sunday in His Church"? Closing Sunday school for the summer is simply playing into the hands of the world, the flesh, and the devil and finds its true explanation in someone's laziness, selfishness, and indifference.

Elyria, Ohio. (Rev.) EDWIN B. REDHEAD.

**Boycott Scotch Jokes!**

TO THE EDITOR: The *Spectator* is a cosmopolitan paper of considerable importance. In the issue of June 8th, referring to a recent survey of religious conditions in Scotland, the Rev. A. S. Kydd, D.D., of the Church of Scotland Foreign Missions Committee, writes to the *Spectator* as follows: "The shadow of financial stringency has not yet passed away from our foreign mission work, but, unlike a number of important societies in England and America, the Church of Scotland has not so far required to adopt any large-scale measures of retrenchment. In the closing months of 1933 there was a remarkable demonstration of the Church's goodwill to the cause, and of the deep and secure place it holds in the hearts of the people. Those responsible for leadership and administration are naturally in good heart, and are encouraged to prosecute with renewed vigor their task of educating and rousing the whole membership of the Church to face its obligations and opportunities overseas."

Readers of the *Church Times* know of the

magnificent efforts of the Episcopal Church in Scotland, which though very small in numbers has not failed to maintain its missionary work. In the circumstances I venture upon the suggestion that until Dr. John W. Wood is able to write like Dr. Kydd, not only in the Church press but in the cosmopolitan press of America, in similar terms, all bishops, priests, deacons, and laymen, as an act of real mortification, refrain from any Scotch jokes, whatsoever. When it comes to missionary work the joke is not on the Scotch—if indeed it is a joke.

Baltimore. (Rev.) ROBERT S. CHALMERS.

**Action for Unemployed Clergy**

TO THE EDITOR: Many of us have read with interest I think the truthful letter of D. A. Ladd, the article by Dr. Cram on Diocesan Monasteries, and your editorial (L. C., July 28th).

Could not THE LIVING CHURCH and the rest of the Church press actively urge the coming General Convention to end the present unjust, unholy, unrighteous, and iniquitous condition of clergy unemployment by canonical action along the following lines?

1. Permit no ordinations in dioceses where there are unemployed clergy.
2. Permit no transfers of clergy to dioceses where there are unemployed clergy, but allow mutual exchange of clergy.
3. Provide for a better distribution of the work, even if necessary to reduce salaries.
4. Provide that every priest have an appointment with a living wage or a pension.
5. Provide such diocesan centers as Dr. Cram describes where clergy, not otherwise employed or pensioned, might be maintained and work under the bishop's direction.

Elkton, Md. (Rev.) SIDNEY H. DIXON.

**"Diocesan Monasteries"**

TO THE EDITOR: Having just read Dr. Cram's able article in THE LIVING CHURCH of July 28th, I am constrained to add a word of hearty endorsement of the suggestion to establish diocesan monasteries in the American Church. In your editorial you state that the idea is not altogether new and name several instances where in modified form it is already at work under different titles. Be that as it may, Dr. Cram's plan seems to be sufficiently comprehensive to cover all the necessary practical as well as religious requirements of such a system.

I would like to add that the late Bishop Garland of Pennsylvania, in his wise foresight, included in his program for the Cathedral group of this diocese, a building which we elected to name a Community House—for the accommodation of newly ordained unmarried deacons and priests, where they may be trained and used for the purposes set forth in Dr. Cram's article. Cottages for retired clergymen and their families were also included in the program. Owing to lack of funds no construction is at present being carried on at the Cathedral site. These buildings, however, are included in the scheme for the future. Let us hope they may be realized at a not too distant day.

Philadelphia, Pa. FRANK R. WATSON.

WORRY is evidence of an ill-controlled brain; it is merely a stupid waste of time in unpleasantness. If men and women practised mental calisthenics as they do physical calisthenics, they would purge their brains of this foolishness.

—Arnold Bennett.

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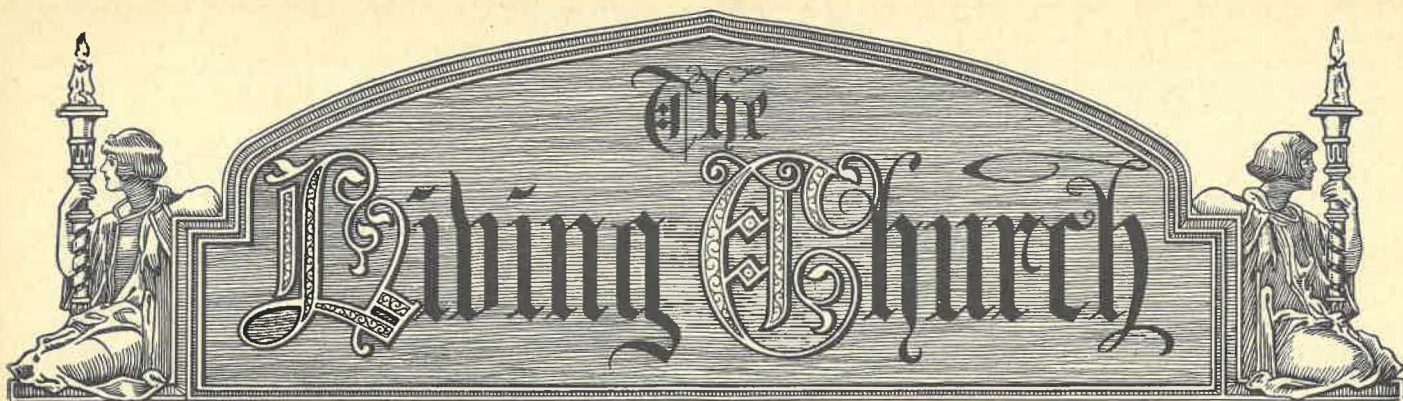
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## EDITORIALS & COMMENTS

### Religion in Mexico

IT IS AN UPSETTING piece of news which has lately emanated from Mexico, and which seems to have received little attention in this country. When the Congress opens in that country on September 1st, a report will be presented for adoption, making it illegal there for any religious corporation, or any minister of whatever religious cult, or anyone directly or indirectly associated with a religious body, to establish or maintain a school wherein the young are to be instructed. The teaching of religious dogma will be forbidden in any school, public or private. This report is described in what seems an accurate cable despatch in the *New York Times* of July 26th.

For a long time it has been apparent that Mexico is the one country in the western hemisphere in which Bolshevik principles and practices are making real progress. The hatred of those in control of the Mexican government for religion of any sort—Catholic or Protestant—has been increasingly marked during the past decade. Laws forbidding priests other than native-born Mexicans to officiate have hampered the Roman Church, preventing her from bringing into Mexico from other countries the experts, of various nationalities, much needed for the modernization of her work there. Incidentally, it has seriously hampered our own work and that of American Protestants. Other laws have reduced the permitted number of priests to one for many thousands of people, thus depriving men and women of access to the sacraments. But the Mexican people still have remained, for the most part, a loyally Catholic Christian people, even though the Christianity of the masses is pervaded by what we consider superstitious beliefs and practices.

At last the junta which controls Mexican politics—no one who has knowledge of the country will deem its government truly democratic—determined to destroy that religion which is the chief natural opponent of "proletarian dictatorship" (or rather "politician dictatorship") and the chief champion of the rights of every common man, has shrewdly realized that Christianity must indeed be destroyed, and that the only sure way to destroy it is to remove children from its influence and to educate them wholly in the

nationalist faith and dogma. It is to be Russia all over again.

The new regulation, if finally adopted, as seems only too likely, would deal a death blow to the educational work of the Episcopal Church in Mexico. It would necessitate the closing of the splendid Hooker Memorial School at Tacuba, which has been a strong influence in the building of Christian citizenship among native girls, and of St. Andrew's Industrial School at Guadalajara, as well as our smaller schools in Mexico City and elsewhere. It would undoubtedly hamper the growth of the Church among Mexicans, even though there is now a native bishop to direct it. But the work of the Episcopal Church in the republic below the Rio Grande is comparatively small. Other communions are much more seriously affected, the Roman Catholic Church, of course, most of all.

HERE, IT SEEMS TO US, is another place where Christian forces, Catholic and Protestant, can well unite, following the admirable precedent set by them in the matter of the Legion of Decency. Is it not possible for the Roman hierarchy, our National Council, and the Federal Council of Churches to get together in a united Christian remonstrance against this body blow to Christianity in Mexico, a blow delivered ruthlessly in the name of a Godless political and social philosophy? Is it not time for Catholics and Protestants to cooperate in making plain to the Mexican people—who are more sensitive to American public opinion than is sometimes realized—that we Americans actually do care about religious liberty, and have no love for the intolerance of an anti-God secularism? Should not Jewish leaders, on behalf of whose faith Christian voices have been raised frequently in recent years, join in such a protest? This is not a question of the Roman Church controlling Mexico, but one rather of Anti-Christ putting forcibly a stamp of atheism on every growing Mexican child.

We ask the editors of other Church papers and the leaders of Christian thought in all communions to give this matter thoughtful consideration. More, we ask American Christians to pray about it.

THE Church Properties Fire Insurance Corporation has done well to forward to rectors and vestries copies of recent correspondence between its board chairman, Mr. J. P. Morgan, and Mr. Sidney R. Kennedy, president of the Buffalo Insurance Company.

#### Church Insurance

Mr. Kennedy wrote Mr. Morgan a letter contending that the Church Properties Fire Insurance Corporation was a source of ill-will in the insurance world, an organization "not desired by the churches of its denomination," and one which, without the prestige of Mr. Morgan's name, would probably cease to exist. Mr. Kennedy went on to quote statistics showing a decrease in net premiums on the part of the Church company, and deliberately charged the corporation with questionable business ethics. He then called upon Mr. Morgan to resign as director of the Church Properties Fire Insurance Corporation, or to "initiate steps to liquidate this denominational insurance company which has quite conclusively proved that it is not wanted in our American business system."

In the face of this extraordinary letter, Mr. Morgan's reply strikes us as a masterpiece of restraint. He states that, in his opinion, "the corporation has fully justified its existence, and is doing a perfectly useful and sound business." He enclosed a letter from the vice-president of the Church Properties Fire Insurance Corporation refuting Mr. Kennedy's charges and showing that, had this disgruntled critic looked at the right table in the statistical report that he had quoted, he would have found that the business that he regarded as unwanted was increasing rather than losing ground, having actually more than doubled its amount of insurance in force since 1930.

There is little to add to this exchange of letters, which effectively vindicates the Church Properties Fire Insurance Corporation, except to state that Mr. Kennedy is fortunately quite wrong in the gratuitous assumption, which seems to pervade his letter, that insurance agents generally have a mercenary interest in their religion, making it contingent upon deriving a commission on the premiums for insurance on parish property, even though it costs the parish more to place the insurance where it gives him this profit. Most insurance men who are Churchmen, and especially the many who serve on vestries, must resent that assumption as an unwarranted slur on their sincerity and good faith.

As a matter of fact the quarterly premium plan of the Church Properties Fire Insurance Corporation, together with its favorable rates, has been the salvation of many a hard-pressed parish. Here, for example, is a typical case reported by a Western rector:

"In 1931 this parish insured its property for three years and borrowed the money from the bank to do so. When the question of renewal arose this year we had not been able to pay off the note at the bank incurred three years ago. The insurance had been given to members of the vestry who were in the insurance business and naturally they hated to lose it. On the other hand we were not in a position to pay for our insurance in advance and some other alternative had to be found. The Church Properties Fire Insurance Corporation took over our insurance at a saving to us of 40 per cent when we take into consideration the interest we should have had to pay the bank on a loan. We do not have to pay in advance but make payments quarterly and so our payments are spread out over the time during which the insurance is in effect. At the meeting of the vestry when this action was taken there were two insurance men present and both of them strongly supported our action. One of them in seconding the motion said 'Although I do not

like to lose this business I am here to serve the Church and not to make a profit for myself.'"

That attitude is, we believe, typical of insurance agents who are loyal Churchmen. Indeed, we feel that, in the occasional cases where parishes or Church institutions place insurance locally at higher rates, when they can ill afford to do so, in order to please an insurance man who is a member or patron, the Church is doing a double injustice—to the agent in assuming that his loyalty is dependent on what he can get out of it for himself, and to contributors, who have a right to expect that their funds will be administered as economically as possible.

The Church Properties Fire Insurance Corporation has amply demonstrated that it is a genuine asset to the Church. We hope that in years to come it will be even more widely appreciated and patronized by vestries and boards of Church institutions.

CHARLES A. TOMPKINS, who died suddenly last week, was a veritable type of the faithful and devoted layman. A business man of ability, he consecrated his talents unreservedly to our Lord and His Church. His genius for financial matters, which he might have turned to the building up of a personal fortune, was directed instead to the administration of the missionary and operating funds of the Church—a less spectacular and remunerative occupation, but one of far more importance and true value. In the pursuit of his duties as assistant treasurer of the National Council, Mr. Tompkins became one of the best informed laymen in regard to the manifold interests in which the Church as a corporate entity has a part. His was a notable share in the building of Christian empire; and in building at the same time a personal character of reliability, modesty, and winsome charm. His place in the Church Militant will not be easily filled, but he has amply earned promotion to a wider field of service in the Church beyond the earthly horizon.

May he rest in peace.

THE SYMPATHY of the Church goes out to Bishop Cook of Delaware, Assessor to the Presiding Bishop. As a result of an automobile accident last week, one of the Bishop's daughters is dead and another seriously injured, while he himself has suffered a broken leg. Churchmen throughout the country pray for the speedy recovery of the beloved Bishop and his injured daughter, and for the repose of the soul of the one who lost her life in the accident.

#### Bishop Cook's Accident

#### "FOR THE JOY—ENDURED"

LOVE wounded me  
That He might heal,  
To lift me up  
He made me kneel.

And since I know  
His healing bliss  
And taste the joy  
Abasement is,

I lift my heart  
Exultantly  
And welcome all  
Adversity.

VIRGINIA E. HUNTINGTON.

# Spirituals in the Church

By Sister Esther Mary, N.C.T.

IT IS Solemn Evensong at the Mission of St. Simon of Cyrene, near Cincinnati, Ohio. Fr. Wilson, the priest in charge, has just announced: "The service of Holy Baptism will be found on page 273 of the Prayer Book." With the acolytes he goes to the center of the sanctuary. As he turns to the font, the words ring out:

"It's me, it's me, O Lord." Like an answering wave comes from the congregation of Colored people—"Standing in the need of prayer." Fifteen minutes later as the closing prayer in the service of Holy Baptism is finished and the procession of priest and acolytes starts toward the sanctuary, again the priest's voice resounds with—"Swing low, sweet chariot." Fervently, the congregation continues: "Comin' for to carry me home."

It is 7 o'clock on a Sunday morning. The service of Holy Communion has begun and as the priest says the words—"On these two Commandments hang all the Law and the Prophets," the kneeling congregation sings, to the haunting refrain of a Negro melody, the Kyrie. Three quarters of an hour later, as the words of the blessing are spoken, in the harmony of "Swing Low, Sweet Chariot," is softly sung the final Amen.

One more picture. This time it is Sunday Evening Singing, with the front pews of the Church well filled with children and adults. The Plainsong Mass—*Missa de Penitentialis*—has been rehearsed. As Fr. Wilson asks, "What hymns or spirituals would you like to sing?" two voices sound out, one the deep, drawing voice of a man, the other the higher-pitched, eager voice of a small boy. In reverent awe the group sings, "Were You There When They Crucified My Lord?" Then the mood changes, and, with his eyes snapping, the small boy who has called for "Rise an' Shine, an' Give God de Glory, Glory" sings in a husky, vibrant voice: "For de year of Juberlee."

In the three years since the founding of St. Simon's Mission, spirituals, the religious folk-songs of the people who make up the mission congregation, have come to play a vital part in the church life and worship. Considering the amount of time consumed, one might be justified in thinking them relatively unimportant, for the majority of hymns used come from the New Hymnal, and, of five or six settings of the service of Holy Communion which are sung, only two are based on Negro spirituals. The influence of the spirituals far outweighs the amount of time they are used, however. One young man, a Roman Catholic, who after two years of serious consideration has entered the present instruction class, told his mother, a member of the mission, that while it was not, of course, a determining factor in his decision, yet it was the singing of spirituals which first attracted him to the mission. Many of the people have expressed their delight in using Negro melodies as a medium of worship. The most impressive testimony, however, is the spirit of earnestness and devotion with which the spirituals themselves are sung.

The value of using spirituals in the service of a Church ministering to Colored people seems to me to be threefold—the spirituals are a natural means of religious expression of the Negro people, they possess a beauty not dependent upon training and voice, and they offer a wealth of truly fine religious songs. Because of their very simplicity, perhaps, they seem as appropriate in the service of Solemn Evensong as the Plainsong Magnificat which follows them, and the use of two such different types of music in one service, rather than seeming incongruous, tends to enhance the beauty of each kind.

**WE READ** and talk much, remarks the author, of the value and even necessity of using native Chinese music in the Church in China, of doing the same in Japan. Are we in this country using to the full the priceless heritage of Negro spirituals in our churches ministering to Colored people?

The Negro folk-songs are, one may safely say, the one type of folk music which America has produced. Edward Everett Hale has asserted that they are "the only American music." According to Robert Moton of Hampton Institute they are the outpourings of a people "whose religious longing and ideals struggled for expression and found

it through limited vocabularies and primitive harmonies." As an expression of life—and a life none too easy—they strike a responsive chord in each one of us, but perhaps more especially so in those of the race which has produced them. It is interesting to see how natural the singing of even unfamiliar spirituals is to the people of St. Simon's. For that reason, while other forms of Church music must be diligently rehearsed, little time has to be spent upon practising spirituals. They do not need to be practised, they have been lived.

At St. Simon's, the music is entirely congregational. There is no choir, no group of trained singers. Once a week the most faithful of the congregation come together to practise the Church music. The majority have never had any training, even that of the public schools, and while the singing has steadily improved under Fr. Wilson's tutelage, there are times when the more traditional and formal Church music is somewhat weak and strained. This is not the case when spirituals are sung, however. The very fact that they are a natural medium of expression to the Colored people insures a real beauty of rendition, which would satisfy even the most critical of musicians. The harmonies and words produce an effect of beauty difficult to describe or define. The sense of rhythm is marked in them—that and the repetition of phrases cause them to ring in your ears long after the service is over, with a haunting persistence. Again, the more narrow range of tone in which most of the spirituals are set makes them especially adapted to the somewhat husky voices of the people. Too often Church music is suitable only for trained boy sopranos. All folk-songs have an esthetic value due to their inherent usability and simplicity. The religious folk-songs of the Negro seem especially beautiful.

IT IS PERHAPS the great variety of spirituals which strikes one upon becoming more familiar with them. Everyone knows a few of the more familiar ones, but we are not apt to realize the wealth and variety that there is in this Negro music. *Religious Folk Songs of the Negro*, a splendid collection, published by the Hampton Institute (\$2.00), contains 145 spirituals and plantation songs, some harmonized, others set down in the crude form in which they have passed from person to person. Other collections, such as *Fifty Negro Spirituals for Male Voices*, published by the J. A. Parks Company, York, Nebraska, and *The Green Pasture Spirituals*, arranged by Hall Johnson and published by Carl Fischer, Inc., New York, have additional songs. And in the Preface of *The Religious Folk Songs of the Negro* the writer states that the field of Negro melodies seems almost inexhaustible.

While the greater number of spirituals are intensely personal in tone, they are not personal in the sense of being self-centered. Rather they express the realization of the intimate relationship between God and man, which rests upon a sense of God's reality and goodness—the relationship which our Lord emphasizes. "Somebody's Knocking at Your Door," "Nobody Knows the Trouble I've Seen"—these bring a vivid sense of our Lord's presence. Even in the spirituals of personal character,

there is a variety of theme. Some express simple child-like faith in a future life—"Swing Low, Sweet Chariot," "Steal Away," "I Want to Be Ready." Others show a deep sense of the reality of sin and the power of God to erase it, such as "It's Me, It's Me, O Lord," "My Lord's A-riding All the Time." These songs, which have arisen out of the sufferings and needs of a captive people, are nevertheless as fundamentally true today as they were one hundred years ago. We are all captives of sin in one way or another, we are all sharers of the Cross—and like our Lord it is not wrong to say, "My God, my God, why hast Thou forsaken me?" or "Father, into Thy hands I commend my spirit." Surely no words are more personal than these.

It is perhaps because of their preponderance that many people know only the more personal type of spiritual. And yet there are many others. "Go Down, Moses" and "Joshua Fit de Battle of Jericho" bring alive the heroes of the Old Testament. One of the elements which made *Green Pastures* so moving was a sense of the "livingness" of the characters portrayed. In religious education today, teachers are attempting to bring Biblical heroes to life, as it were. Spirituals seem to accomplish this naturally. "Down By the Riverside," "He Never Said a Mumbling Word," "Were You There When They Crucified My Lord?"—these and others accomplish for the New Testament what "Go Down, Moses" does for the Old Testament. In them the life and death of our Lord are not mere historical events, but living realities. Then there are the paeans of praise. Who, having seen *Green Pastures*, can forget the feeling of exultation inspired by "Rise an' Shine, an' Give God the Glory, Glory"? "Go Tell it on de Mountain" is a Christmas folk song, comparable to that lovely twelfth century one, "The Friendly Beasts" which children love to sing before the crèche.

**T**HOUGH it is the combination of words and melody which gives spirituals their greatest value, nevertheless the music alone is an important medium of worship. At St. Simon's we sing two settings of the service of Holy Communion based on spirituals, one called "The Communion Office," published in 1925 by the Rev. A. Myron Cochran; the other, composed especially for our mission by Mr. Harold Frederic, formerly of Cincinnati, and Fr. Wilson. Both settings are very popular with the people.

There are, of course, objections which might be made to the practice of using spirituals in worship. Arising as they do out of a period of suffering and racial injustice, it might be thought that they would be distasteful to those whose race had suffered that injustice, or if not perhaps distasteful, at least perpetuating a sense of sting and inferiority. In the preface to *Religious Folk Songs of the Negro*, the writer says, "At present, however, the freedmen have an unfortunate inclination to despise it (the spiritual) as a vestige of slavery." But this was in 1874. Time, together with other factors such as the appreciation of the value of the spirituals by Negro educators, has partially if not completely healed this wound. The Church can perhaps be of further help. As to perpetuating a sense of defeat, of inferiority, this they cannot do, because they are by nature victorious. E. Stanley Jones, in his book *Christ and Human Suffering*, calls Negro spirituals "the most triumphant music the world has ever known." He explains their power in "taking India by storm," during a visit of the Burma Gospel Team, as due to the universal appreciation of a triumphant spirit, a spirit which turns suffering into glory, which begins with "Nobody Knows the Trouble I've Seen," and ends with the Easter morning note of "Glory, Hallelujah!"

Again someone might say, "But in using songs containing crudities of pronunciation and expression are we not offering less than our best to God in worship?" Not many of us suffered "grammatical qualms of conscience" when, for so many years, we sang in the Psalms: "O learn me true understanding and knowledge." Those who first sang the spirituals were offering their best to God. However, with the opportunities of education which are coming to the Negro race—albeit slower

than we might wish—the crudities of pronunciation are tending to disappear. As they speak, they sing. While some of the books on spirituals keep the old ways of expression, in many instances "Heben" is becoming "Heaven," "de" is becoming "the." And this is likewise true in the actual singing. We may regret a certain loss of flavor and charm, but for the purpose of Church music, the change is perhaps a beneficial one.

Though the crudities of expression are fewer than those of pronunciation and grammar they are less susceptible to the change which comes in a living language. This is, I believe, a strength—the very uniqueness of expression often brings out a truth much more vividly than does more traditional speech. Is there anything more poignant than "He Never Said a Mumbling Word"? Some expressions are even becoming orthodox, as it were. We can no longer be very agitated over "It's me," when English teachers are affirming its correctness due to common usage.

There is still a different type of objection: "Are not spirituals apt to produce an emotional fever which is out of place in the worship of the Church?" Or in the opposite extreme some might argue that by taking the spirituals out of their original setting of physical and emotional expression they are robbed of their value. It seems to me that neither objection is valid. Undoubtedly there is danger in songs whose music and words appeal strongly to the emotions—there can be overstimulation. However, there is danger in any type of religious music; no medium of worship is proof against wrong use or exaggeration. On the other hand while the singing of spirituals in a dignified service may rob them of a certain mode of expression, again when rightly used the religious fervor produced will be as genuine and deep as that aroused in a more primitive atmosphere. Songs having as universal an appeal as spirituals do not need their original setting to give power to their message. Else why the Psalms?

We read and talk much of the value and even necessity of using native Chinese music in the Church in China, of doing the same in Japan. Are we in this country using to the full the priceless heritage of Negro spirituals in our churches ministering to Colored people? It may be that we are; with experience limited to St. Simon's, I do not know. It would be interesting to know just how much they are being used.

We might even go further. Whatever our race, can we afford to lose the rare spiritual beauty which made of *Green Pastures* a profoundly religious experience to those who shared in it, either as actors or spectators? The Church by using spirituals perhaps saves them from being used with an emotional extravagance which is not inherent in their nature, and at the same time enriches the esthetic and religious life of her children. Negro spirituals are God's gift: let us use them in His praise and to His glory.

### The Church's Responsibility

**M**ANY OF US have been seriously puzzled as to the Church's responsibility in the face of social and economic problems. With the view that the Church has no right to speak on a social question, we cannot agree. Where the great issue of humanity is involved in a social or political question it is unthinkable that the Church should be condemned to silence, and frank discussion of any such vital matter will always be welcome. But the fact seems to be that often where the Church is asked to make dogmatic statements the application of justice is not clear and under such circumstances the official commitment of the Church would only involve us in a dispute as to methods.

Whenever and wherever we are faced with an issue that means a choice between the serving of humanity and any other object whatsoever, then the Church must speak, no matter what the cost. But before we act let us strive by every means in our power to be reasonably sure that such a great principle is involved. In our judgment if we hope to be effective in the face of the social challenge, of far greater helpfulness than the passing of resolutions endorsing or condemning methods will be our determination to bring to bear in our individual contacts the moral power of a life guided by the great principles of the Master.

—Bishop Sterrett.



# The Proposed Canon on Alien Rites

By the Rev. Floyd W. Tomkins

Rector of St. John's Church, Washington, Conn.

IT IS NEARLY two years since Bishop Wilson, in his Hale Sermon, delivered November 9, 1932, at the Western Theological Seminary, issued his arresting challenge to the Episcopal Church to bring our pronouncements on Christian unity out of the show window and put them on the counter of practical dealings with our fellow Christians.

It was a disconcerting challenge. We have grown so accustomed to pointing with pride to the Chicago-Lambeth Quadrilateral of 1886 and the initiation of a World Conference on Faith and Order in 1910 that we have quite failed to notice how far our practice and our canons are from measuring up to these ideals. We are still talking about reunion as a vision of some distant future, and making no real provision for adapting ourselves to it. Our prophets say one thing, and are applauded. Our official regulations say another, and are complacently allowed to stand. They say that the doctrine, discipline, and worship received from the Church of England are our rule, and take no note of other disciplines and rites. In other words, that we are an Anglican Church, Catholic indeed, but bound to a particular provincial tradition.

This is not quite a fair statement: our Church is honestly seeking to take a wider view. In the mission field we recognize that purely Anglican ways are not necessarily the final ones for Latin or Oriental races, any more than Gothic architecture is necessary to a church building. We are committed to the principle of friendly coöperation with the Eastern Orthodox congregations in our own country. We have even tried to adapt our discipline so as to provide episcopal ordination for ministers in Congregational churches, an effort that proved futile because other and more fundamental differences than those regarding ordination divide us from Congregationalists. And we have had part in formulating the expression through the Lambeth Conference of that greater-than-Anglican vision, first in the Appeal to All Christian People, and in the declaration on The Future of the Anglican Communion. Nevertheless, it remains true that our habit of thought is still concerned with preserving and extending the Anglican tradition.

This is well and good, if our vocation is to be the Church of that racial group to whom this tradition belongs. But in the United States, with its immense admixture of other racial groups, such a course is to condemn ourselves to be not the Catholic Church but a Catholic Church. And even more, it is to deny in practice the vision of the Universal Church which does not belong to any nation or provincial tradition whether Jewish, Greek, Roman, or Anglican, but possesses the glory and honor brought into it by all the varied races and tongues, of which ours is but one. In his sermon, Bishop Wilson pointed out some of the actual opportunities that have come to us to enter into communion with groups of Christians of these other traditions in our own country, from which we were estopped by want of any provision in our canon law permitting such a step. Only by their accepting our canons and our Prayer Book—that is, by their adopting our discipline and our rites—could we accept their approaches toward unity with us. And yet doctrinally, at least in many instances, these groups were by our own principles faithful Catholics. The only difficulty was that their ways and rites were not Anglican.

*WHAT CAN the Episcopal Church do with Christian groups of similar faith but different ecclesiastical traditions desiring to answer her appeal for reunion? ¶ The question is no longer an academic one, but a practical matter that will have to be considered by General Convention next October. The proposed canon here published and discussed is a carefully reasoned effort to answer the question.*

"What will we do about it?" demanded Bishop Wilson; and proceeded to suggest three specific steps. First, canonical provision for receiving within the communion of our Church groups not of Anglo-Saxon origin and tradition who desire to continue to observe their own rites and follow their accustomed discipline. Second, provision for episcopal oversight for such groups through the Presiding Bishop. Third, some provision for supplementary ordination in the case of those groups which lack the Apostolic ministry.

A PROPOSED CANON covering this third point has already been published and discussed in the pages of THE LIVING CHURCH (October 14, 1933). The second point may well be treated as a part of the first, and is so treated in the canon now proposed, which this article is privileged to publish for study and discussion in advance of its presentation to the General Convention.

The present draft is the result of careful consideration by many minds, both before and since the time it was given preliminary approval by the House of Bishops in Davenport last November until the present writing. It has indeed been worked out concurrently with the development of one of the situations it is designed to meet, and represents therefore not academic theorizing but an attempt to provide for an existing condition. The proposed text is as follows:

## OF CLERGY AND CONGREGATIONS AFFILIATED WITH THIS CHURCH

§ I. Congregations of alien rites or languages, residing within the jurisdiction of two or more Bishops, desiring the oversight of a Bishop of this Church and the ministrations of deacons and priests in communion with this Church, while retaining the use of their own rite, shall apply to the Bishops of the Diocese or Missionary District in which they live for recommendation to the ecclesiastical oversight of the Presiding Bishop; provided that the Bishop making such recommendation shall have examined the Articles of Faith and the Book of Worship of such congregations and have given his approval thereto or have obtained consent of said congregation to accept such modifications as the Bishop may require; and further provided each congregation shall declare through its proper representatives its purpose to receive in the future the ministrations and sacraments of one who shall have been ordained by a Bishop of this Church or shall have been received as a priest in the communion of the same.

§ II. The ministers desiring to serve such congregations who have not received episcopal ordination recognized by this Church shall conform to the provisions of Canon 11.

§ III. In case the minister of such congregation shall have been ordained by a Bishop not in communion with this Church, but the regularity of whose consecration is unquestioned, he shall be received as a deacon or priest under the provisions of Canon 12.

§ IV. Such congregations shall not be considered as parishes or missions of a Diocese or Missionary District. The ministers thereof may be granted the privilege of a seat, without a vote, in the Diocesan Convention or Missionary Convocation, pro-

vided, however, that such qualification shall not be considered as an impediment to full intercommunion between the clergy and communicant members in full and good standing of such affiliated congregation in any parish or mission of this Church.

§ V. For the proper oversight of such affiliated congregations the Presiding Bishop shall associate with himself the Bishops within whose Sees these congregations are located and with their consent he may delegate the authority of supervision to one Bishop with such assistants as may be required. Such Bishops shall constitute a Commission of Bishops, who may at their discretion organize a Synod or Convocation of such congregations.

§ VI. Should the need arise, the Presiding Bishop may create a separate Commission of Bishops for any particular rite or type of affiliated Churches.

§ VII. Such Commission of Bishops having at its discretion organized the affiliated congregations into a Synod or Synods, shall adopt a Constitution and a Code of Canons consistent with the doctrinal and disciplinary principles of the Constitution and Canons of this Church.

§ VIII. Affiliated congregations established within the jurisdiction of any Bishop of a Diocese or Missionary District, upon the request of the Bishop, with the approval of the Standing Committee or Advisory Council, may be admitted into the status of a parish or mission of that Diocese.

§ IX. When one or more congregations resident in a particular Diocese or Missionary Jurisdiction seek affiliation under this Canon, the Bishop shall enforce all the provisions of this Canon relating to ordination and conformity, provided, however, that the Bishop, should he so desire, may transfer such congregation or congregations to the ecclesiastical oversight of the Presiding Bishop in accordance with Section I of this Canon.

IT MAY BE USEFUL to comment briefly on certain features of the situation with which this proposed canon seeks to deal, and the way in which it proposes to meet them.

1. The need of centralized oversight. Such racial groups as may desire affiliation with our Church are likely to be scattered through different dioceses; but their homogenous character, as well as the practical difficulties inherent in their different language and rite, make it desirable that they should be dealt with as a unit, and should have relationship with our Church through a single ecclesiastical authority. This is clearly a function for the Presiding Bishop to exercise, as representing the entire Church. Yet it is also desirable that the local diocesan relationship should be encouraged as far as possible. The canon provides for both by

- (1) application being made through the diocesan Bishop, who shall first investigate and approve their standards of doctrine and worship, for
- (2) ecclesiastical oversight of the Presiding Bishop
- (3) who shall associate with himself as a Commission on this particular group the Bishops in whose jurisdictions the various congregations are located; and may with their consent
- (4) delegate the authority of supervision to one Bishop with such assistants as may be required—this provision allowing the appointment of a Suffragan Bishop for the entire group.

Thus there can be no "invasion" of diocesan autonomy except by the initiative of the Bishop himself, while a way is provided for unified and qualified oversight of the entire group when that is desired.

2. Permission to retain the use of their own rite. This is the essence of the solution proposed, and is the really radical step that the canon involves. The Anglican tradition is embodied in the Prayer Book, and the obligatory use of that treasured inheritance has been a bond that has held together our communion in spite of theological and ecclesiastical controversies and political divisions. We rightly cling to it, and are loyal to its faith and order.

It is our "standard." But it is no longer necessary to argue for the fact, now familiar to us all, that other portions of the Christian Church have their own traditions and rites not less venerable than ours and equally true to Catholic faith and practice. Are we to impose our (to them) foreign traditions on these groups, as a necessary condition of communion with us? The question has been definitely answered in the negative again and again in our official pronouncements on reunion, and long before that in the Preface to the Prayer Book itself: "It is a most invaluable part of that blessed 'liberty wherewith Christ hath made us free,' that in His worship different forms and usages may without offense be allowed."

Yet to the present moment, our canons admit no such liberty. Those who would come to us must conform to our ways. Here is surely the real urgency of this proposed canon; not the question of how many groups may desire to avail themselves of its provisions, but the necessity of consistency with our own pronouncements, of making our legal requirements square with our generous—and true—words of fellowship. Even if the appeal for admission under this canon were all but negligible, we ought to welcome the opportunity it gives us to adopt formally this far-reaching principle, without which our profession of zeal for reunion is absurd.

As a matter of fact, great care is prescribed in the granting of this permission. Each Bishop concerned is required to examine the Articles of Faith and the Book (Forms?) of Worship of the group that applies to him, and to approve them, or to require proper modifications, before he recommends their request to the Presiding Bishop; and of course the Presiding Bishop will likewise satisfy himself before accepting the application. This provision is perhaps a formality for those groups that are of Orthodox faith; but the unsettled religious and political conditions among Christians of Eastern European origin have resulted in separatist movements which have become more or less a law to themselves, and proper care in case of application by these would be essential. In any case, the provision is right and proper, and in no way detracts from the crucial point that we will accept the use of other rites than the Anglican.

3. Ordination. Little needs to be said about this provision of the canon. The congregations desiring affiliation must individually declare their purpose "to receive in the future the ministrations and sacraments of one who shall have been ordained by a Bishop of this Church or shall have been received as a priest in the communion of the same." (The phrasing here needs improvement, but its intent is clear.) And in Sections II and III the ordination or reception of their ministers is provided for in accordance with the Canons.

4. Relation to dioceses in which the congregations are located. It may appear at first reading that Section IV—"Such congregations shall not be considered as parishes or missions of a Diocese or Missionary District"—conflicts with Section VIII—"may be admitted into the status of a parish or mission." But the latter refers to what it is hoped may be the ultimate result of the affiliation, the full coördination of the affiliated congregation into the diocesan life. The primary relation, possibly until a new generation grows up, will be with its own group under the Bishop delegated by the Presiding Bishop and perhaps in a synod. Yet even while this condition obtains, the minister may be invited to sit, without vote, in the diocesan convention. (It is not stated whether he shall be canonically connected with the diocese, or not; this omission should be supplied.) The purpose is clear: to grant the group all desirable independence from our system of organization, so unfamiliar to them, while encouraging their assumption of a full share in our life as soon as they may be ready for it.

Such is the proposed canon as it stands at present. Its significance is far greater than its terms suggest. It will, if adopted, put into our Canon Law a new principle, a key to open the door to Christian reunion; and it will express a new ideal of the mission of our American Church.

# Triennial Meetings of Churchwomen

*What Leaders Hope Will Result From Them*

By Ada Loaring-Clark

**P**LANS ARE BEING MADE by Churchwomen everywhere to attend the meetings of General Convention. The Triennial Meeting of the Woman's Auxiliary and meetings of other organizations for Churchwomen will be held concurrently with or immediately prior to General Convention.

An opportunity comes every three years when women can gather together from Maine to California, from Canada to the Gulf, and from the fields overseas. At these large meetings conferences, the discussion of problems peculiar to each organization, study, with the valued asset of the services and sacraments of the Church, prepare us for planning a comprehensive program for the coming three years. It is of interest to know just what is hoped may be the result of this large group of meetings as far as the women of the Church are concerned.

## THE ORDER OF DEACONESSES

**D**EACONESS J. B. GILLESPIE, chairman of the National Conference, Deaconesses of the Church, tells us: "There are at least three things for which the deaconesses of the Church hope, as results from their own meetings in Atlantic City in October: (1) Opportunity for personal acquaintance and understanding between deaconesses of separated fields and varying types of work; especially a closer spiritual fellowship. The Michaelmas Retreat, usually held at the New York Training School, is being omitted this year in favor of a shorter retreat before the opening of General Convention. It is difficult to arrange, but this is the important part of our work. Deaconesses will, we hope, be coming for Convention who can rarely or never attend the annual retreat. (2) From the general Church we hope for a growing understanding of the Order—the simplicity of its aims and the possibilities of its services to the Church in variety of contribution and singleness of devotion. (3) From the General Convention itself, the deaconesses hope fervently for a restoration to the canon of phrases deleted at the last General Convention.

"Scheduled meetings for the Order of Deaconesses are:

"Retreat—Monday evening, October 8th, to Wednesday morning, October 10th. Conductor, the Rev. Wallace E. Conkling.

"Conference—Saturday, October 13th. Corporate Communion. Breakfast. Business meeting."

## THE WOMAN'S AUXILIARY

**O**UR HOPES: Just for what do we hope?" I ask myself. "It seems to me that there are five results well worth working to attain and that they are all governed by the theme chosen for the Triennial Meeting—*If we be His disciples*. These five are:

- "1. A determination to accept the results of being Christ's disciples.
- "2. Finding out what discipleship involves today.
- "3. Putting that discovery or those discoveries into effect.
- "4. The effect on those who do not attend the Triennial Meeting.
- "5. The simplification of machinery so that the Woman's Auxiliary may be better fitted for service.

"The times are too serious and the opportunities too great for any group to dare call themselves disciples of Jesus Christ without facing the implication of so doing. That there should be crowds at Atlantic City is of no importance whatever compared to what might be the results of even a small gathering of disciples who had definitely determined that whatever He directs they will do. That decided, the other results would follow. They would make search for fresh discoveries of that Will. The ten days

would result in deeds long after them, for there would be a different quality in the discipleship of those who had been in Atlantic City. And through them would come the fourth result, for the womanhood of the Church would be reached and stirred with a new realization of what the accepted leadership of the Lord would mean to them and to the world. Then the first result would follow naturally. Red tape would disappear, and, cooperating with all organizations of the Church, or working simply as members of the Church, the Auxiliary would prove itself simple and adaptable enough to be a better instrument than it has ever been for the use of the Head of the Church.

"These are high hopes, but they cannot be lower if the delegates really seek for the results which must follow if we be His disciples."

(Miss) GRACE LINDLEY, Executive Secretary.

## DAUGHTERS OF THE KING

**T**HE THOUGHTS expressed in many public utterances today center around the process of evolution, wherein the creative spirit is observed. The old and tried are gradually changing into the new. The survival of the best makes for progress which is God's plan since the beginning of time. Therefore it behooves all leaders to be watchful in order to evaluate, in terms of goals reached and results accomplished, the various systems and methods in use; to distinguish that which is true and enduring from the false and ephemeral. The Daughters of the King believe that the Order has a very definite place in the life of the Church; a real mission to perform in accomplishing the purpose for which the Church was organized, namely—the extension of the Kingdom.

"At the Triennial Convention of the Daughters to be held in Atlantic City, October 5th to 9th, the delegates will be called upon to consider carefully and prayerfully the problems that confront them in both senior and junior work. This study, we hope, will result in improved policies of administration. At the group conferences new and progressive methods will be considered and an endeavor will be made to recognize and strengthen true values and to build up a still stronger program for achieving the ideals and purposes of the Order.

"The sole object of the Order is the extension of Christ's Kingdom especially among women, and the strengthening of the Church's spiritual life. The theme of the convention is *The Call of Christ*, through prayer and through service. The meditations, to be given by bishops and priests, are: *Come Unto Me: Learn of Me: Follow Me*. Our hopes will be realized if these messages result in giving new inspiration and creating greater enthusiasm for carrying on our mission through Christian discipleship and witnessing for Christ in daily contacts and avocations.

"The convention prayer, written for the Order by the Presiding Bishop, has been used with faith and hope that these definite results will follow: God's blessing on all deliberations; a deeper conviction of the realities of the Christian religion; that it is the Almighty and Everlasting God by whose power we are sustained in all our work and by whose wisdom we are led; that a renewal in the members of the manifold gifts of the Holy Spirit will result in a clearer, broader vision of God's purpose so that, with a thankful heart, true self-surrender and willing sacrifice, each one of us can say:

"O use me Lord, use even me,  
Just as Thou wilt, and when, and where;  
Until Thy blessed face I see,  
Thy rest, Thy joy, Thy glory share."

(Mrs. George H.) ROSE J. AMES, National President.

## GIRLS' FRIENDLY SOCIETY, U.S.A.

SOMEONE HAS SAID that 'our own highest standards are very much our own and are conditioned by our 'own interests,' and this can be especially true in the meetings of Church organizations. For this very reason I cannot visualize results of the coming Triennial and Convention merely in terms of the Girls' Friendly Society; and for this reason which, I believe, holds for all other organizations—it is an integral part of the *whole Church* and, with the whole Church, is striving to bring God's Kingdom on earth.

"In the Girls' Friendly Society, the Church has a channel through which to train its girls and young women, and in response they are pledged to service for the Church, not only in the parish but throughout the world. The same vision of service would, I should say, dominate the life and purpose of all. So from this great gathering we must look for a renewal of those qualities which were such compelling forces in the life of the early Church:

- "1. A consuming love for Jesus Christ which will mean renunciation of self.
- "2. A fresh enthusiasm in interpreting Christ through day by day living.
- "3. Such an adventuring spirit in our fellowship of prayer, that our fellowship of service will evidence sacrifice and self-surrender.
- "4. More intelligent and more real conviction as to Christian attitudes in questions of War and Peace, Race Relations, Moral Standards, and Human Relationships in the Family, Community, Nation, and World.

"I claim that such results must be looked for—or we shall fall far below our Christian profession."

(Miss) HELEN C. C. BRENT, National President.

## CHURCH MISSION OF HELP

WHY DOES Church Mission of Help plan to be in attendance at Atlantic City? Why is it urging diocesan societies to be represented by their board and staff members? *First*, because it is an activity of the Church which receives appropriations from the National Council and from diocesan treasuries and desires to show, through attendance, the realization of its stewardship. *Secondly*, Church Mission of Help looks to the General Convention as a period when it may deepen its own spiritual life and may come better to understand virtues of various parts of the Church at work.

"Its special undertaking is, however, to use the chance which intimate contact with Church people affords—clerical and lay—for four main purposes: *First*, to deepen the knowledge on the part of the clergy and other Church people of the needs of young people and of the problems which they are facing. *Secondly*, to increase a sense of responsibility on the part of the clergy and other Church people for realizing what are the conditions which give rise to these problems, as well as for the removal of conditions which are destructive to youth. *Third*, to stimulate a recognition of the need for professional skill in the case worker and psychiatrist as well as of the Church in the treatment of problems of individual youths. This calls for closer coöperation with already established social agencies, and for the development of additional diocesan Church Mission of Help societies. *Fourth*, to interest pastoral-minded clergy in studying their own problems. This should bring about closer coöperation between social work, psychiatry, and the Church. The result will be more expert service for the spiritually sick. The means to be used are a booth, provided with charts, pamphlets, and a book shelf; a C. M. H. Day (October 16th) when there will be a luncheon, especially for board and other C. M. H. members, but open to all who wish to be present; a tea for the purpose of getting together socially; an evening meeting and a study course, led by the executive secretary, Miss Mary S. Brisley, on *The Modern Family*."

(Mrs. John M.) MARY WILCOX GLENN,  
National President.

## CHURCH PERIODICAL CLUB

IN THE GOOD PROVIDENCE of God another milestone has been reached in the life of the Church Periodical Club; for in this Triennial Convention year it celebrates its forty-sixth anniversary. As we thankfully realize that hitherto hath the Lord graciously helped us, we are impelled to consider how best we can show our gratitude by employing this new opportunity for making our hopes and aims for the club more widely known and securing the coöperation and assistance of those whose active interest would be of inestimable value.

"The walls of our headquarters at the convention will be hung with maps and charts designating the wide and distant areas that have been reached by the C. P. C. and letters and testimonials will attest the appreciation of the recipients. The speakers at our public meetings will all be those who yearn to tell what value the books, pictures, magazines, Bibles, Prayer Books, and Hymnals sent by the C. P. C. add to their work and how many more they could use. This personal testimony and appeal will, we trust, bring generous response from those to whom letters and leaflets would be inadequate.

"In celebrating our twenty-fifth anniversary, we were proud to issue a map with the insignia 'Around the World with the Church Periodical Club,' and the speakers will testify to its verity. The more distant the field the more fervent their gratitude.

"Bishop Biller once wrote, 'The Church Periodical Club ministers to the only real trials of a missionary's life—loneliness and homesickness; they are forgotten in a book'; and many have said, 'Every gift from the C. P. C. is an assurance that somebody cares.' That conviction adds untold stimulus to weary hearts and hands.

"Mrs. Mortimer Fargo, founder of the C. P. C., wrote: 'I want everything that is sent to cost the donor a little money, a little time, a little thought, and, above all, a little prayer, and I wonder if, after these forty-six years of labor, would not the greatest boon that we could hope for from this Triennial be, through hearing this testimony and appeal, a mighty wave of prayer for future blessing and guidance might be launched that would so swell the tide of benefactions, that as we complete our approaching half-century, we may jubilantly proclaim: *What Hath God Wrought!*'"

(Mrs. Otto) JESSIE W. HEINIGKE, National President.

## GUILD OF ST. BARNABAS FOR NURSES

THE REV. A. S. WEBB, chaplain-general of the Guild of St. Barnabas for Nurses, tells us: "We are planning to hold a meeting of the executive committee of the Guild of St. Barnabas for Nurses in Atlantic City during the General Convention period, and are arranging for a corporate Communion and breakfast to be attended, not only by the executive committee, but by any chaplains or members of the Guild who may be in Atlantic City at that time. The breakfast will be followed by a round-table discussion of problems and prospects. We hope to awaken a greater interest in this important phase of Church work, especially in our larger cities."

## Careless Devotions

BUT when we consider with a religious seriousness the manifold weaknesses of the strongest devotions in time of Prayer, it is a sad consideration. I throw myself down in my chamber, and I call in and invite God and His Angels thither, and when they are there, I neglect God and His Angels for the noise of a fly, for the rattling of a coach, for the whining of a door; I talk on, in the same posture of praying; eyes lifted up; knees bowed down as though I prayed to God; and if God or His Angels should ask me, when I thought last of God in that prayer, I cannot tell: Sometimes I find that I had forgotten what I was about, but when I began to forget it, I cannot tell. A memory of yesterday's pleasures, a fear of to-morrow's dangers, a straw under my knee, a noise in mine ear, a light in mine eye, an any thing, a nothing, a fancy, a Chimera in my brain, troubles me in my prayer. So certainly is there nothing, nothing in spiritual things, perfect in this world.—*John Donne*.

# A Conference on the Eastern Church

By Vida D. Scudder

THE RESULTS, under Providence, of the most devastating and tragic events in the secular world are often unexpected and gracious. One such result we begin to see today, in that the marvelous riches of the Eastern Church, second numerically of the great Catholic communions, are being revealed to us by the faithful Russians of the Dispersion. Indeed, life within that great body itself is quickened, as normally happens under persecution.

These facts were vividly brought home to all present at a study conference on the Eastern Church, of the Companions of the Holy Cross, held July 12th to 16th at their Community House, Adelynrood. The strengthening of the ties between the Eastern communion and our own were naturally the objective; but understanding must precede action, and most of those sharing in the conference were so ignorant that information was much in order. It was imparted. We learned all about patriarchs and metropolitans and archimandrites and their relation to bishops, priests, and deacons; we gained a clear picture of one Body divided into national Churches, Greek, Russian, and the rest, while yet their spiritual unity remained unimpaired. (But: "The connection of these Churches with the State has been their curse," said one speaker.) Prof. Kenneth Conant of Harvard, himself a communicant of the Greek Church, gave a lecture on The Place of the Orthodox Church in Christian History, packed with interest and instruction; while the Rev. Arthur Johnson, also of that communion, who had enriched the rooms with an exhibit of his own icons and vestments, charmed everyone by his picturesque address on the holy places of the Eastern Church, including a description of the library on Mt. Athos.

But the great value of the conference was not through receiving information but through sharing life. The presence of the Most Reverend Archimandrite Athenagoras Cavadas, secretary of the Greek archdiocese of North and South America, offered a rare privilege. None present will ever forget Sunday morning, when the early Anglican Eucharist was followed by celebration of the Divine Liturgy, the Mass of St. Chrysostom, with the aid of the full choir from the Greek church in Boston, and the Archimandrite preached. The noon intercessions always in use at Adelynrood took the form of a singularly beautiful service prepared by Professor Conant, based on the litany and antiphons from the Liturgy of the Catechumens and including fine chanting by the Companions. Study and use of the glorious devotions of the Eastern Church would enrich the spiritual life of anyone; and many books and manuals were for sale, conducive to this end.

Supplementing acquisition of knowledge and participation in life, came naturally much discussion. On Sunday afternoon, the conference broke up into groups, each including an "expert," to consider carefully worked-out topics: Points in Theology; Theory of Church Organization; Differences of Custom; all introduced as was earnestly suggested, by consideration of the Eastern emphasis on Adoration and Contemplation. In the evening the entire conference listened to reports from these groups which proved surprisingly rich in suggestion and interest. Sense of the wise flexibility of the East grew stronger as we studied the place assigned by them to "Economy." We understood a little better the distinction between the Eastern and Roman attitude to Our Lady, even while recognizing the central place in both East and West assigned to her, designated in one Eastern shrine, as Mrs. Ralph Adams Cram told us, "Our Lady of Unexpected Joys." We discussed the *Filioque*; some present found the Greek custom in regard to the marriage of the clergy (bishops unmarried; parish priests married before, not after, ordination) a happy compromise between the Roman and Anglican methods. The conception of the sacraments—"Mysterium" as against "Sacramentum"—became clearer. And through all topics grew plainer the deep

subtlety of the Eastern mind, the genius of mystical intuition, the power of theological thinking at once profound and, often, undefined.

Another privilege was enjoyed on Monday morning. Till then, owing in part to the presence of the Archimandrite, attention had been chiefly focussed on the Church in Greece. Now came the turn of Russia, and Mr. and Mrs. Cram drew us into the vibrating present with their moving account of the great achievements and the hardships bravely suffered by that Russian college in Paris of which readers of *THE LIVING CHURCH* already know. Practically all present signed their names as desiring information about the projected American branch of the Guild of St. Alban and St. Sergius, formed for the support of this heroic enterprise. Of course, there were many other features of the conference; it is surprising how much can be packed into a three days' program. We learned about Greek saints; and elicited from the Archimandrite a personal reminiscence which imparted more than a legendary or literary value to the thought of them. Deaconess Goodwin gave a study of the Eastern elements in our Prayer Book. We gained, of course, better understanding of the exact status of the movement toward reunion. The Archimandrite lectured as well as preached. And with one more service of Intercession the conference closed. It was no more conclusive than conferences are wont to be; but at least it made its contribution toward clearing the channels through which the life-giving waters of our common Christian life can flow. All the sessions were pervaded by sober consciousness of the extraordinary situation: the clash of this most ancient of Churches, a Church which we have been inclined to consider static, with the revolution which rocks the modern world. We were not allowed to forget what Mr. Cram stressed in his concluding address: that the contemporary world faces indeed "The End of Our Time," an Apocalyptic epoch of judgment, after which no return to an old order of civilization will be possible. But as we watched that Eastern Church bringing forth out of her treasures, today as always, things new and old, we gave thanks for a life within the Mystical Body which persecution only quickens and which indifference cannot quell. And we separated with one prayer in our hearts.

"Holy God, Holy and Mighty, Holy and Immortal, have mercy upon us."

"Commemorating our most holy, pure, most blessed, and glorious Lady, the Theotokos and Ever Virgin Mary, with all the saints, let us commend ourselves and one another and our whole life, to Christ our God."

## The Good and Noble in Hinduism

SINCE MY RETURN to India and being in the thick of it," writes from Madras a native of India, a priest who graduated in 1929 from St. Augustine's College, Canterbury, "I have become strongly convinced that this is no time to draw attention to what is good and noble in Hinduism but to emphasize the fundamental difference between our philosophy and theirs. The former method does indeed make friends for the Faith, particularly among the Nationalist-minded youth of the country, but we simply are not getting converts to the Faith.

"The saffron robe we cause to be put on our Lord (I mean no irreverence) excites friendly curiosity but not conviction of sin or the need of a Saviour. The heart still remains untouched and will remain untouched as long as we give the impression, however unwittingly, that one religion is as good as another; that is to say, that Christianity at the most is only a crown and fulfilment of Hinduism and not something essentially and radically dissimilar. . . . The results of making a compromise with paganism are all too apparent in this area among the Romans, who are losing converts by the hundred on the question of caste."



## The Sanctuary

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

### Two Men

READ the Gospel for the Eleventh Sunday after Trinity.

AT THE BEGINNING of this vivid parable which contains so much in so brief a compass, we are told to fix our eyes on two men climbing the ascent that leads up to the Temple; two figures in a procession of those who daily pass up and down that familiar way. They were going on a similar errand, and a very good and legitimate errand—"to pray." This was the purpose for which the Temple existed—to be a House of Prayer—and we may fitly take that great national shrine in Jerusalem as the type of every House of Prayer wherever it may be found, the vast Cathedral, the tiny mission chapel, or even such an Upper Room as that in which many a missionary gathers a handful of the faithful in the far places of the earth.

When these two figures whom our Lord selects out from the crowd are within the Temple courts, we find them fulfilling the purpose for which they had come. The two men pray, but with what a difference! With that two-edged sword of Scripture, "piercing even to the dividing asunder of soul and spirit . . . a discerner of the thoughts and intents of the heart," Christ sets them asunder. One man went home to his house justified, and the other failed.

Now what does "justify" mean? In its literal significance it means to make just or right, and that is what we all need when we go to church, to be made right—with God, with our own conscience, with our fellow men. Our Lord reminds us that this happy result depends not on what we do, because the two men did exactly the same thing, but on the way we do it.

The Pharisee was a good man and knew it. He desired no change in himself because he could see no way in which he could be improved. His prayer consists in rehearsing before God his reasons for thankfulness. Thankfulness is a good thing. But the Pharisee's thankfulness was not for something God had done, but for something which he supposed he had done. He had set about to make himself what he would like to be, and he was convinced that he had made a good job of it. Therefore his prayer was partly taken up with telling Almighty God how well pleased he was with himself, and partly in saying how little pleased he was with his neighbor. There is no note of penitence and certainly none of love in this prayer. Therefore, our Lord tells us, it is a futile prayer. The spirit in which it is offered strikes discordant upon the harmony of worship. The Pharisee prayed and went home from the House of Prayer no different from what he was before. No doubt he had a virtuous feeling as he descended the steps from the Temple, of having pleased God as he certainly had pleased himself.

Now from this pathetic figure our Lord bids us turn to look at the other standing afar off smiting upon his breast, daring not so much as to lift up his eyes unto heaven, and daring only to say, "God be merciful to me, a sinner." This man went down to his house justified, made right with God, with his own conscience, with his fellow men. His prayer marked a fresh beginning. The old life was left behind and God, whom he had rightly believed to be merciful, had bestowed the mercy of His pardoning love.

This gospel would be a rewarding theme for meditation as one walks to church on Sunday morning, that is to say, if anyone ever does pass the time of the morning walk to church in such a way. But why not? Why not prepare for worship by some consideration of what it is that makes our worship acceptable? It is not enough to go up to the Temple to pray. The thing that matters is the kind of prayer that is offered when we go there.

Prepare us, O God, for the worship of Thy House and for every hour of prayer, that the words of our mouths and the meditation of our hearts may be acceptable in Thy sight, through Jesus Christ, our Lord. Amen.

## Books of the Day

Rev. William H. Dunphy  
Editor



FROM SKEPTICISM TO FAITH. By Charles Fiske.

THE RETURN OF SPRING TO MAN'S SOUL. By Ivan Lee Holt.

LIKE A TRUMPET. By Charles E. Jefferson.

THESE THREE LATEST VOLUMES in the Harper's Monthly Pulpit Series (\$1.00 each) are in every way worthy to rank with their predecessors. Dr. Jefferson manifests once more his unusual gift of being able to recreate the situations of the past—those faced by the prophets, for example—and to make them shine in their eternal significance upon the present. Dr. Holt has his finger upon the pulse of our age, and understands its needs and weaknesses at the same time that he sympathizes with its nobler aspirations. These two volumes are typical of the best Protestant preaching of our day.

Of particular interest to Churchmen will be Bishop Fiske's *From Skepticism to Faith*. Several of the addresses were delivered in university chapels, and one gathers that they hit the mark. Here is dogmatic preaching—the "roof of preaching," as it has been called—which will catch and hold the attention and the imagination of those who think they dislike dogma. Instead of the facile, creedless "Christianity" with which our age is inundated—with its timidity before the supernatural, its humanized Christ, its naturalized ethic—we have here a questioning of the superficial assumptions of the day, and a bold, yet winning, presentation of basic truths and facts of the religion of the Church. A keen sense of humor adds spice to the solid food, best exemplified, perhaps, in the racy address on *Are We Following Christ?* Old truths reveal their perennial freshness in the new light in which the preacher surveys them. W. H. D.

CRUCIFYING CHRIST IN OUR COLLEGES. By Dan Gilbert. Alex Dulfer Printing Company, San Francisco. Pp. 251. Paper bound. \$1.25.

ON FIRST READING this book the reviewer thought so little of it that it seemed better to refrain from giving it the publicity of even an unfavorable opinion. However, recently the book has received the public commendation of one of the best known bishops of the Church. In the light of such endorsement the volume was re-read with the result that the reviewer's original estimate was more than confirmed.

It may be granted that the present situation in educational institutions is not particularly conducive to the strengthening of the moral and spiritual character of the young people enrolled. However, it is probably no worse than in any other environment (whether it be small town or large city) unless we believe that exposure to anti-Christian ideas is bound to destroy Christian character and ideals. If that be our belief then it would seem that something was radically wrong with a religion which could exist only in the hot-house of ignorance.

Further, we must recognize the fact that the administrators of the present day university are more and more turning aside from the idea that a university is a nursery. They simply refuse to accept the responsibility of guarding the welfare, moral, spiritual, and intellectual, of students. The solution of the problem of "wrecked lives" is not to be found in reform of the colleges but in the establishment of adequate Church influences in the lives of young people.

So much for Mr. Gilbert's main thesis. The so-called facts which he gives not only present a distorted picture of the true situation by assuming that the incidents given are typical, but are in themselves suspect. The reviewer happens to know from personal experience the untrustworthiness of one of the author's main sources—a little book called *University Off the Track* which purports to be an exposure of the situation at the University of Wisconsin. A more garbled and prejudiced discussion of the subject I have never read, with the possible exception of Mr. Gilbert's little effort in propaganda. A. D. K.

# NEWS OF THE CHURCH

## Chicago "Concordat" Talk to be Resumed

Dean Grant Announces Conversations With Congregationalists Will be Continued This Fall

CHICAGO—The conversations between a group of Episcopal and Congregational clergy which were undertaken last winter and which resulted in a "concordat" being issued this spring, will be resumed in the fall, according to the Rev. Dr. F. C. Grant, dean of Seabury-Western Theological Seminary.

When issued, the concordat attracted wide comment. The Congregational group acknowledged in the concordat the value of the rite of confirmation, the need for retaining the organized diocese, the validity of Anglican orders. The Episcopal Church group admitted that the separation of the Congregationalists was due "in part from an unfortunate lack of charity and Christian patience on the part of the Church of England" and expressed a hope that the time would come when "clergy of both communions may be free canonically to exercise their prophetic ministries in the pulpits of either Church."

Dean Grant is to speak before a conference of 200 Congregational ministers in Michigan during August on Modern Aspects of the Church.

## Bishop Washburn Named Member Of Budget and Program Committee

CHATTANOOGA, TENN.—The Presiding Bishop has, by cable, appointed Bishop Washburn, Coadjutor of Newark, member of the General Convention's Joint Committee on Budget and Program.

Bishop Washburn takes the place of Bishop Cook of Delaware, ineligible because of his appointment as Assessor to the Presiding Bishop. Announcement of the appointment was made by Bishop Maxon, Coadjutor of Tennessee, convener of the committee.

## First Canadian Missionary Bishop to Japan Retires And Sails for Homeland

TOKYO—The Rt. Rev. Heber J. Hamilton, D.D., retiring Bishop of Mid-Japan and first Canadian missionary bishop in Japan sailed July 6th with Mrs. Hamilton for Canada.

Bishop Hamilton retires after 42 years of missionary service in Japan and as Bishop of Mid-Japan, the sole Canadian Church missionary district in the Nippon Sei Kokwai, since 1912. A large number of Churchmen and friends of Bishop and Mrs. Hamilton saw them sail.



CHURCH OFFICIAL DIES

Charles A. Tompkins, assistant treasurer of the National Council, died August 1st after a heart attack. Story on page 221.

## Chicago Pilgrims Return From Trip to England

John D. Allen, Leader, Enthusiastic Over Educational Benefits

CHICAGO—John D. Allen, chairman of the Churchmen's Pilgrimage to England, and other members of the pilgrimage party, have returned to Chicago. Commenting on the pilgrimage, Mr. Allen said he sees in it one of the greatest educational mediums for American Churchmen.

"More than 50 men and women accompanied the group," said Mr. Allen, "and visited at least 20 cathedrals and historic churches. The heritage which the American Church possesses was impressive to the pilgrims and no doubt will have a lasting effect upon the attitude and work of all who were privileged to make the tour."

The party sailed from New York June 6th. Among the cathedrals visited were St. Paul's, London, Winchester, Salisbury, Gloucester, Hereford, and Worcester. The pilgrimage was sponsored by the Federation of Church Clubs.

## Pikeville, Ky., Congregation's New Church Building is Begun

PIKEVILLE, KY.—Ground was broken August 1st for the new church building here. The building is the gift of the Woman's Auxiliary of the diocese of New York. The Rev. Cyril Leitch is in charge.

In the past, Churchmen of Pikeville have worshipped in an old band-stand, and for the past three years in an old grocery warehouse.

## Bishop Hurt, Daughter Killed in Accident

Delaware Diocesan in Trenton, N.J., Hospital With Broken Leg; Crash Near Fieldsboro

TRENTON, N. J.—Bishop Cook of Delaware, Assessor to the Presiding Bishop, is in the St. Francis Hospital at Trenton with a broken leg and other injuries received in an automobile accident in which his daughter, Harriett, was killed.

Another daughter, Josephine, also was injured in the accident August 3d near Fieldsboro. They were on their way home from New York at the time.

The car in which they were driving collided almost head on with a truck. Miss Josephine Cook was driving.

Several motorists who arrived immediately after the accident called the police and helped Bishop Cook and his daughter Josephine from the wreckage. They then extricated the body of the dead girl. Believing, however, that she was alive, they rushed her with her father and sister to the hospital in Trenton.

## Boston, Mass., Delegation Visits English Church

LONDON—Many delegates from Boston, Mass., visited Boston, Lincolnshire, recently for the purpose of participating in the ceremonies which mark the complete restoration of St. Botolph's, the fine church popularly known as "Boston Stump." The last stage of that work was the strengthening of the tower. A screen has been erected in the tower arch of the nave, and toward this new feature of the Church Americans have contributed generously, as they did to the general restoration of the building. The gates of the screen were unlocked by the Most Rev. James DeWolf Perry, Bishop of Rhode Island and Presiding Bishop.

## Chicago Young People's Conference

CHICAGO—The Chicago diocesan young people's organization, Gamma Kappa Delta, is planning its summer conference for the week-end of August 31st to September 3d. The conference will be at Conference Point, Lake Geneva, Wis.

## Georgia to Elect Bishop Coadjutor November 8th

SAVANNAH, GA.—The special diocesan convention to elect a bishop coadjutor for the diocese of Georgia will be held November 8th, at Grace Church, Waycross. The Rev. John B. Walthour is rector.

## 1,200 at Japanese Choir Festival

More Than 100 Singers From Many Dioceses Participate in Six Great Services at St. Paul's University

**T**okyo—All Saints' Chapel, St. Paul's University, was the scene June 6th and 7th of the first choir festival ever held by the Church in Japan. It was attended by more than 1,200 persons.

More than 100 singers of the choirs in the diocese of Tokyo, North Tokyo, and South Tokyo, as well as representatives from the dioceses of Kobe, Osaka, Kyoto, and Tohoku participated in the six great services.

On the first evening the choir of the Orthodox Cathedral sang the liturgical music of the Eastern Church and on the closing evening the Tokyo Madrigal Club sang.

The festival choir sang all the regular services of the Anglican communion. Bishop Matsui of Tokyo, Bishop McKim of North Tokyo, and Bishop Reifsnider, Suffragan of North Tokyo, and a number of other clergy participated in the services.

### Bishop of London Celebrates 50th Anniversary of Ordination

**LONDON**—The Bishop of London, who has been celebrating the 50th anniversary of his ordination, has ordained 2,205 men since he became bishop in 1897. Of these, 25 have become bishops; 919 are parish clergy, 267 are serving overseas; over 200 are chaplains, archdeacons, educators, or in other non-parochial work.

Restored to health and vigor after a recent serious illness, Dr. Arthur Foley Winnington-Ingram, 108th Bishop of London, had a wonderful time at the celebration attended by hundreds of his spiritual sons. His continued joy and zest in his work were expressed in his saying, "I have been preaching the Gospel for 50 years, and even now I never go up into the pulpit without a thrilling eagerness to preach the good news."

### Passion Play Exhibit at Fair

**CHICAGO**—An exhibit of scenes from the Oberammergau Passion Play has been added to the religious exhibits at Chicago's 1934 World's Fair. The display is composed of five large settings, the characters of which are beautifully carved and colored figures. The group is said to be the only set of life-sized carvings depicting the Life of Christ in existence.

### 51 Boys at Milwaukee Diocesan Camp

**MILWAUKEE**—The Milwaukee diocesan camp for older boys at Nashotah the week of July 8th had an enrolment of 51, nearly double the number of boys attending the 1933 camp. The Rev. K. D. Martin, rector of St. Matthew's Church, Kenosha, was dean. Visitors at the camp included Bishop Ivins of Milwaukee and Bishop Weller, retired Bishop of Fond du Lac.



OFFICIANTS AND ACOLYTES AT JAPANESE CHOIR FESTIVAL

The photograph was taken immediately after the Solemn Evensong June 7th at All Saints' Chapel, St. Paul's University, Tokyo. This was the sixth service of the two-day choir festival June 6th and 7th. The clergy included, second from left, Bishop Matsui of Tokyo, and on his left Dr. Jinkichi Inouye, former president of the Sendai Imperial University, and now president of St. Hilda's School, Tokyo. The Rev. Dr. Takaharu Takamatsu, university chaplain, and the Rev. Dr. J. K. Ochiai, dean of Central Theological College, are at the extreme right, fourth and third from the end.

## Japanese Take Strong Interest in Conference

Meeting Sponsored by Brotherhood of St. Andrew

**Tokyo**—Nearly 100 clergy and younger laity of the Japanese Church have already signed registration cards to attend the Brotherhood of St. Andrew's second annual Leadership Training Conference to be held as last year in the borrowed Y. M. C. A. conference plant at Gotemba, at the foot of Mt. Fuji.

The conference opens August 25th and will close September 1st.

From these early registrations, the chairman of the conference, the Rev. Toru Tsujii, rector of St. Andrew's Church, Yokohama, is planning to take care of about 150 members from every diocese making up the Church in Japan.

### Victoria, B. C., Cathedral Memorial

**TORONTO**—In memory of one who gave up his life in the World War, there was dedicated recently in Christ Church Cathedral, Victoria, B. C., the figure of our Lord in a niche reserved for that purpose in the screen at the west end. Facing eastward and therefore confronting the people as they leave, the Saviour is shown with His hand raised in benediction.

### Elyria, Ohio, Church Given \$1,000

**ELYRIA, OHIO**—In the will of the late I. D. Faxon, who died July 12th, St. Andrew's Church, Elyria, was remembered by a bequest of \$1,000. Bequests were also made to benevolent institutions in Elyria and to friends and relatives. Mr. Faxon was one of the oldest members of St. Andrew's Church.

### 115 at Spokane Summer School

**SPOKANE**—One hundred and fifteen Church members from eastern Washington and Idaho spent 10 days, from July 2d to 12th, at Point McDonald on Lake Coeur d'Alene at the annual Church summer school.

## St. Mary's School, Peekskill, To Follow Kent School Plan

**PEEKSKILL, N. Y.**—When St. Mary's School, Mt. St. Gabriel, opens in September a modification of the Kent School plan will be introduced. There will be a sliding scale of fees, ranging from \$600 to \$1,200, with no difference whatever in the privileges and responsibilities between those who pay more or less.

Sister Mary Antony, for many years Superior of the school, is retiring. She will be succeeded by Sister Mary Regina, a graduate of St. Mary's and for the past six years Superior of St. Mary's on the Mountain, Sewanee, Tenn. Sister Mary Bede, a graduate of Bryn Mawr with a degree of Ph.D., from Johns Hopkins University, will be director of studies. St. Mary's School, which is under the direction of the Sisters of St. Mary, is a member of the Middle States Association of Colleges and Secondary Schools.

### W. N. C. Woman's Auxiliary Delegates

**LAKE KANUGA, N. C.**—Delegates from the Woman's Auxiliary of Western North Carolina to the triennial convention were elected at the Auxiliary's 12th annual meeting here. They are: Mrs. Sheldon Leavitt, of Asheville; Mrs. W. L. Balthis, of Gastonia; and Mrs. Robert E. Gribbin, Miss Martha Norburn, and Mrs. T. J. Wooldridge, all of Asheville. Alternates: Mrs. A. M. Kistler, of Morganton; Mrs. G. F. Rogers, of Asheville; Mrs. Garland Jones, of Lenoir; Mrs. S. E. Elmore, of Rutherfordton, and Mrs. Randolph Harper, of Lenoir.

### Wyoming Woman's Auxiliary Delegates

**LARAMIE, WYO.**—A corrected list of delegates from Wyoming to the triennial meeting of the Woman's Auxiliary follows: Mrs. E. N. Schmuck, of Laramie; Mrs. T. S. Taliaferro, of Rock Springs; Mrs. A. A. Hastings, of Laramie; Mrs. A. E. Pawla, of Cody; Miss Van Buren, Sheridan. Alternates: Mrs. Frank Cone, of Casper; Mrs. Cornelia Mills, of Cheyenne; Mrs. J. J. Bentley, of Sheridan; Mrs. Frank Hadsell, of Hawlins, and Mrs. N. L. Whitehead, of Laramie.





SOME OF INSTRUCTORS AND STUDENTS, TAHOE SUMMER SCHOOL

More than 100 persons attended the Lake Tahoe Summer School, which was in session at Lake Tahoe, on the California-Nevada state line, July 9th to 21st. Bishop Schmuck of Wyoming took the course scheduled for Bishop Reifsnider, Suffragan of North Tokyo, who was unable to attend. Bishop Jenkins of Nevada was the chaplain.

## New York Clergy Discuss Archbishopric

Recommendation of Trinity Rector Causes Flurry of Excitement; General Opinion Dubious of Action

NEW YORK—The statement made by the Rev. Dr. Frederic S. Fleming, rector of Trinity parish, in the year book of that parish, issued last week, to the effect that the American Church should have an Archbishop as its head, caused a flurry of excitement. Rectors who were in town or could be reached by telephone were interviewed, visiting bishops were asked for their opinions.

### THINK ACTION UNLIKELY

The general opinion seemed to be that the subject might be discussed, but that there is no likelihood at all that General Convention will vote even for the title, much less for a cathedral and a palace.

Dr. Fleming, who is an Englishman, answered in advance the group of "Liberals" in the American Church who fear an archbishopric on the ground that it is papistical. He reminded his readers that the office of Archbishop is one of the most ancient in the Church of England, which is, he declares, "made up of the most democratic people in the world."

The Rev. Dr. Roelif H. Brooks, rector of St. Thomas' Church, expressed himself in agreement with Dr. Fleming. "The title," he said, "would give to the office of head of the Church the dignity which it now lacks." The Rev. Dr. William Norman Guthrie, rector of St. Mark's-in-the-Bouwerie, characteristically declared that the idea of an Archbishop in America was "bunk," and would give rise to "swank." The clergy at the Church of St. Mary the Virgin said that they were strongly in favor of an archbishopric.

Bishop Rogers of Ohio, who is preaching at St. Bartholomew's this summer, moderately favored the plan, in the main, but said that it would involve extra expense, since a cathedral and a palace would have to be built for the Archbishop. Bishop Rogers favored the use of the title, with the present arrangements as to finance and length of term.

## Boys Dramatize Episodes From Bishop McCormick's Book, "A Small Part"

GRAND RAPIDS, MICH.—A unique religious drama was given August 1st at Camp Roger by the choir boys of St. Mark's Church, Grand Rapids, in honor of Bishop and Mrs. McCormick.

Forty boys, under the direction of the choirmaster, Harold Tower, dramatized in six episodes the Bishop's recent book, *A Small Part*, taking the characters themselves, and depicting the life of the Bishop and his administration of the diocese of Western Michigan.

At the conclusion of the pantomime, the Bishop addressed the boys. This was followed by a short service in the out-door chapel erected in memory of the late Dean Charles E. Jackson.

## Oxford Students Spend Summer in Palestine

LONDON—The experiment is being repeated this year of Wycliffe Hall (Oxford) students spending the summer vacation term in Palestine and the Near East. This experiment was carried out successfully in the summers of 1927, 1929, and 1931.

A party of 47, larger than any that has preceded it, including the present principal, two members of the staff, a medical officer, and 43 students, will be abroad for nine weeks. They go first to Alexandria and Cairo, where they are to be entertained for three days. Proceeding to Jerusalem, they will there "keep their term" of five weeks in St. George's School. At the end of August the party will travel northwards, visiting Nazareth, Carmel, Tiberias, and the Lake, and thence Damascus and Baalbec on the way to Beyruth, where they will embark September 6th.

The homeward voyage will be a long the coast of Syria and Asia Minor, and Rhodes, Smyrna, Constantinople, Athens, and Naples will be the ports of call.

The term will thus provide opportunities not only to visit the lands of the Bible, but also to see Christian missions at work, and to come into contact with the Eastern Churches.

## Chapter Members Flay "Apologies"

Members of Staff in Protest Against Action of Liverpool Dean and Prof. C. E. Raven

LONDON—Members of the Principal Chapter of Liverpool Cathedral have repudiated the "apologies" tendered Unitarian ministers by the Dean and Prof. C. E. Raven.

The apologies were tendered after the York bishops ruled that only ministers who believed in our Lord's divinity should be invited to preach in Anglican churches.

The Rev. Lawrence Redfern, Liverpool Unitarian minister, had preached a sermon at the ordinary service in the Liverpool Cathedral last December. The Rev. Dr. L. P. Jacks, Unitarian writer and speaker, delivered addresses at three non-liturgical services.

### FOUR SIGN REPUDIATION

The repudiation was signed by the Ven. G. J. Howson, archdeacon of Liverpool; the Rev. John C. H. How, canon residentiary and rector of Liverpool; the Rev. J. S. Bezzant, canon and chancellor, and the Rev. John T. Mitchell, canon residentiary and rector of Wavertree. It was published in the *Church Times* of July 26th. The letter in full follows:

"At a meeting of the Principal Chapter of Liverpool Cathedral we have now had opportunity of discussing incidents connected with the invitations to distinguished Unitarians to preach in the Cathedral and the subsequent controversy.

### RESPONSIBILITY WITH DEAN AND CHAPTER

"It is, naturally, widely and rightly assumed (as in the Bishop of Gloucester's letter in the *Times* of June 27th) that the initial responsibility for what is done in the Cathedral rests with the Dean and Chapter, and not with the Dean alone; and our statutes clearly provide that any question concerning either the regular or the special services, on which disagreement shall arise in the Principal Chapter, shall be referred to the Bishop as Ordinary for settlement. We feel bound to state publicly that, notwithstanding this equitable and statutory provision, the invitations to Dr. Jacks and Mr. Redfern were issued without any opportunity being given to the Principal Chapter for the expression of agreement or disagreement. Our first knowledge of them was derived from the press.

"Following upon the recent unanimous decision of the Upper House of the Convocation of York relating to the controversy, there was read from the pulpit of the Cathedral on June 17th a document described as 'the apology of the Dean and Professor Raven to Dr. Jacks' together with Dr. Jacks' reply.

"It was read at a service in place of a sermon by the Canon in Residence (Canon Davey); it was published to the world as written 'from the Cathedral'; it controverted the York decision; and it has since been republished in pamphlet form and is offered for sale by the Oxford University Press. A further 'apology' was sent 'from the Cathedral' to Mr. Redfern, and read by him in his church on June 24th. These

steps were taken entirely without the knowledge or the consent of the Chapter: again our knowledge of them was derived from the press.

#### REGRET EXPRESSED

"We desire to express our regret that these events should have occurred; we do not recognize the right of any individual member of the Chapter, and certainly not the right of Professor Raven, who is not a member, to speak in the name of the Cathedral; particularly do we regret the tone and the content of certain passages in the 'apologies'; and we formally and publicly repudiate them. We feel in duty bound to make clear to the clergy and laity of the diocese and of the Church our resolve to take every legitimate means to prevent the occurrence in the future of similar occasions of offense and to secure the due exercise of corporate responsibility.

"We would add that, with the Dean and Canon T. A. E. Davey, we constitute the Principal Chapter of Liverpool Cathedral."

### St. Cedd's Ancient Chapel

#### Visited by Group of Pilgrims

LONDON—In a remote corner of the county of Essex, in the parish of Bradwell, at the point where the Blackwater flows into the North Sea, stands an ancient chapel, built nearly 1,300 years ago by St. Cedd, who came from Lindisfarne to bring Christ to the pagan people of East Anglia. Here he found the ruins of the Roman fort of Othona deserted, and in the Great Gateway built this cathedral and a monastery beyond it. The latter has disappeared under the sea, but after many years of neglect and disuse all that remained of St. Peter's was carefully restored in 1920. Recently a pilgrimage was made to this ancient shrine, with a lecture by Dr. A. J. Carlyle, and a devotional service in the chapel, conducted by the Bishops of Chelmsford and Colchester. Bradwell is only 50 miles from London.

### Officers for 1935 Gambier

#### Summer Conference Elected

GAMBIER, OHIO—Officers for the 1935 Gambier Summer Conference were elected July 5th by the executive committee. The Rev. Walter Tunks, of St. Paul's Church, Akron, was elected executive chairman.

Others officers are: The Rev. Elwood Haines, of Christ Church, Glendale, dean; the Rev. Maxfield Dowell, of St. Paul's Church, Piqua, secretary and chairman of recreation; the Rev. Alex Hawkes, of St. Paul's Church, Mt. Vernon, treasurer; the Rev. James E. Wolke, of Trinity Church, Newark, secretary of publicity and promotion; Miss Marie Michael, of Cincinnati, registrar.

More than 240 persons attended the conference. The clergy conference was attended by 74.

#### Methodists Learn About Church

DOVER, N. J.—In response to a request from a Methodist minister, who had charge of a Vacation Church School not far from Dover, the Rev. Theodore Andrews, rector of St. John's Church, recently took the teachers and pupils of the school on a pilgrimage through the church, pointing out the symbolism and the ornaments, the visitors taking notes.

### Bishop of Chicago Favors Extending Decency Drive

CHICAGO—The Legion of Decency in the Movies is an excellent movement, but it is not enough, Bishop Stewart of Chicago says, commenting on the plan.

"The movies reflect the popular taste," says the Bishop. "They aim to give the people what they want. The present movement is excellent but it is not enough. The contemporary novel needs purging as well, and the contemporary press and the standards of morality in contemporary thought, in conversation, and in every field of modern life. You cannot build a Stoic ethic on an Epicurean metaphysic. Decadence in the movies is only one of many symptoms of the laxity in social and personal morals which accompanies the loss of religious faith. Religion creates in men instinctive revolt from cheapness and vulgarity and coarseness and indecency. Irreligion relaxes all moral and ethical standards."

### College Work Presentation At General Convention

Various Activities Planned, Especially  
for October 15th to 20th

NEW YORK—College work will be represented at General Convention by various activities, particularly during the middle week, October 15th to 20th. Headquarters will be with the Religious Education section, according to the Rev. Dr. D. A. McGregor, executive secretary, Department of Religious Education, National Council.

It is hoped that all workers in college communities, as well as interested observers, will visit the exhibits and become acquainted. This office has inherited the series of splendid statistical charts used at the Denver Convention, which offer mathematical sermons on the tremendous challenge of college work. Since many have not seen these, and since no new statistical survey on a wide scale has been conducted this year, these will be shown again. They are worth seeing.

As a part of the National Council Training Institute, there will be a College Workers' Institute, mornings from 9 to 12. Two classroom periods are being planned. The first will be conducted by Dr. McGregor—lectures and discussion on Student Problems in Religion, an attempt to understand more fully the peculiar difficulties of students in their wrestlings with the Christian faith. The second classroom hour will also consist of lecture and conference. Leaders have been chosen from the men active in the field. The topics are expected to be of a practical nature and will be announced later.

A meeting of the College Commission, including the sub-committee on secondary schools, has been set for October 13th at 2 P.M.

### Norwich, N. Y., Church Has New Sanctuary

Altar, Reredos, Cross, Candlesticks,  
Rail, and Chairs Given in Memory  
of Robert Jewell Eaton

(See cover photo)

NORWICH, N. Y.—The new altar, reredos, cross, candlesticks, sanctuary rail, and chairs in Emmanuel Church here are the gifts of Mr. and Mrs. Melvin C. Eaton in memory of their son, Robert Jewell.

The altar is of Italian sienna marble. The reredos depicts in bold relief the figure of the infant Christ with the Virgin Mary, and there is a cross and a pair of candlesticks to harmonize.

The cross portrays at points equidistant from the center the symbols of the four Evangelists, with the Agnus Dei in the center. The rail is of sienna marble to match the altar. The gate is cast in bronze.

The sanctuary seats match the reredos and bear the same carved design.

The sanctuary and chancel were completely rebuilt, the floor levels lowered, and tile floors and marble steps laid. A new organ was installed.

The Rev. Lloyd S. Charters is rector of the parish.

### Permanent Organization

#### Formed in Ohio as Result Of Everyman's Offering

CLEVELAND—The Church Men of Ohio is the name of the first continuing and permanent organization of the Church to grow out of the Everyman's Offering movement. Harvey S. Firestone, Jr., of Akron, is the chairman of the new organization, David S. Ingalls of Cleveland is vice-chairman, and Clifford C. Cowin is secretary.

Mr. Firestone states that the purpose of the Church Men of Ohio is to rally the 10,000 male communicants of the diocese of Ohio to the support of the Church and the Bishop of Ohio, the Rt. Rev. Warren L. Rogers. The first aim is to carry out the Everyman's Offering program for the general Church deficit, but the expressed intent of the executive committee is to enlist every Churchman in the continuous support under the banner of "The Bishop's Minute Men." The membership is open to all male communicants regardless of financial contribution.

### Model of Church Furnishings, Made by Eight Boys, Exhibited

UPPER RIDGEWOOD, N. J.—Radio City, New York, was recently the scene of an exhibit, at which one of the articles on display was a huge model of the furnishings of St. Elizabeth's Church, Upper Ridgewood. The model had been carved from soap by eight boys of the parish, who have been under the instruction of the rector, the Rev. Charles S. Armstrong.

# Church Building Fund Now Totals \$800,000

Commission Has Made Loans Totalling \$2,951,000 and Gifts and Grants of \$719,304

NEW YORK—Organized in 1880 with a fund of \$600, the American Church Building Fund Commission of the Episcopal Church has in hand today a capital fund of \$800,000, having in the interim made loans totaling \$2,951,000 and gifts and grants totaling \$719,304, through which 2,555 churches, rectories, and parish houses in all parts of the world have been financed, according to a report which the Rev. Dr. Charles L. Pardee, secretary of the commission, has prepared for submission to the forthcoming General Convention.

In the 54 years of its operations, the commission has sustained but one loss, of \$3,500, which resulted from the collapse of a land boom in a section where funds were advanced for the building of a church. Dr. Pardee confidently characterizes the work of his commission as "unique in the field of contributing agencies."

The commission was organized by General Convention in 1880, to aid in the construction of church buildings, rectories, and parish houses. It is incorporated under the laws of the state of New York, and its resources consist of offerings from congregations, individual gifts, legacies, and interest on loans made to Church corporations. Its method of operation is to advance funds for the purposes named on the approval of the bishop of the diocese interested, provided there is no other indebtedness on the property, and at present not in excess of \$10,000. Interest on the loans is fixed at five per cent and the terms provide for repayment over a period of 10 years. These repayments as made are returned to the capital fund from which the advance was made, while the interest is credited to the income account out of which the other two features of the plan are financed—outright gifts which are carefully made where the amount of the gift, never in excess of \$1,000, will make possible the completion of a church free of all indebtedness; and grants, which are loans on mortgage, but without interest.

Thus, with the constant turn-over of the capital fund and such legacies, gifts, and collections as are from time to time received, the fund is maintained and steadily increased, broadening the scope of the commission's operations; while at the same time, with the constant flow of income from interest on loans, more gifts and grants are possible, and the work of the commission moves along in an endless chain.

### Orthodox Join Movie Drive

NEW YORK—The *Russian Orthodox Journal*, official publication of the Federated Russian Orthodox Clubs, in its August issue gives strong editorial endorsement to the Legion of Decency.

# Knights Elect Albany Dean Grand Chaplain

CHESTERTOWN, N. Y.—The Very Rev. C. S. Lewis, dean of All Saints' Cathedral, Albany, was elected grand chaplain of the Knights of Saints John July 14th at the third annual meeting of the fraternity at Camp Kosaj No. 1.

The annual quota for 1935 was cut in half. Normal growth in chapters and achievements was reported by Roland D. Pollock, grand vice commander. The Rev. Dr. F. M. Wetherill, grand commander, reported the opening of Camp Kosaj No. 2 at Spring Mount, Pa., under the direction of Willard B. Brown.

### Two N. J. Bishops Away for Summer

TRENTON, N. J.—Bishop Urban, Suffragan of New Jersey, has left Trenton for Randolph, N. H., where he will spend August and most of September. Bishop Knight, Coadjutor of New Jersey, follows his usual custom of making visitations to the shore churches and summer chapels during July and August. Bishop Matthews, diocesan, is at his summer home, "Boothden," Newport, R. I.

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## Seamen's Institute Services Increasing

266,967 Lodgings Provided; 207,014  
Men Assisted with Federal Funds;  
1,000,000 Meals Served

**N**EW YORK—The semi-annual report just made public by Leslie C. Westerman, business manager of the Seamen's Church Institute of New York, shows that in the six months covered by the report the Institute rendered a greater number of services to seamen than during any other half-year of its existence. The figures reveal that 266,967 lodgings were provided, 207,014 seamen were assisted with federal funds and 59,953 at nominal rates, 1,000,000 meals were served, of which 611,683 were federal relief meals. The number of social service interviews amounted to 67,302, indicating the number of seamen who frequent the Institute building. These interviews related to assistance with citizenship papers, pass-ports, accident claims, and the like.

Pieces of baggage checked by seamen at the Institute amounted to 18,732; since there is a nominal charge of 10 cents for 10 days, this indicates a slight improvement in the personal finances of seamen. Positions were obtained for 1,774 seamen, as compared with only 668 a year ago, through the Institute's employment department. The only decrease was in the amount of money deposited by seamen in the Seamen's funds department, being \$100,643 as compared with \$131,779 in 1933.

The Institute furnished 95 entertainments, such as moving pictures, athletics, concerts, and lectures; these were attended by 68,330 seamen. Mrs. Roper's missing men department reported 173 missing seamen found. The 121 religious services were attended by 6,613 seamen; 38,127 books and magazines were distributed among seamen; barber, tailor, and laundry customers amounted to 14,258; 343 men were treated in the Dental, Ear, Nose, and Throat Clinics.

The Merchant Marine School had 42 students and gave 182 lectures on first-aid and navigation. Apprentices and cadets to the number of 2,033 were entertained.

### Colored Young People Meet in Texas

**GALVESTON, TEX.**—Nearly 60 Colored young people from the diocese of Texas met at Galveston July 1st to 10th for the annual Colored Young People's Summer School of Religious Education and Adult Conference. The Rev. W. Bright Davies, rector of St. Augustine's (Colored), Galveston, was the dean of the conference.

## New Albany, Ind., Church Celebrates Centennial

**NEW ALBANY, IND.**—On July 19, 1834, the few Churchmen in New Albany proceeded to organize St. Paul's parish, completing the organization July 21st. One hundred years later the present congregation celebrated the centennial of these events by a series of services and entertainments beginning July 19th and ending July 22d.

The chief events included the dedication by Bishop Francis of Indianapolis of a bronze tablet, and a pageant, arranged by the Rev. A. P. Bissell, rector. The pageant, presented by the various parish organizations, portrayed prominent events in the parish's history. About 30 visiting clergy assisted in the services.

### Memorials in Maine Church Blessed

**AUGUSTA, ME.**—Memorials of a bishop's chair and a prie-dieu in St. Mark's Church were blessed July 28th by Bishop Brewster of Maine. They are of solid oak and follow the best Gothic traditions. They were given by Miss Marion F. Adams and Mrs. John S. Leonard in memory of their late father and mother, Mr. and Mrs. Delbert W. Adams.

### California Church Observes 25th Year

**HERMOSA BEACH, CALIF.**—"The Little Church in the Garden" as St. Cross Church, Hermosa Beach, is affectionately called, celebrated from July 8th to July 15th, its 25th birthday, marking the consecration anniversary July 11th. The Rev. Clarence H. Parlour is rector. During the celebration 48 candidates were confirmed.

### Bishop Confirms 150 in Canal Zone

**ANCON, CANAL ZONE**—Bishop Carson of Haiti recently during a short visit to the Canal Zone, confirmed a total of 150 persons presented in individual classes at several of the missions, and blessed the new bell tower recently erected at St. Paul's Church, Panama City.

### Seminary Named in Will

**PATERSON, N. J.**—The will of the late Rev. Dr. Harmon C. St. Clair provides, in addition to other bequests, for a legacy of \$1,000 for the Church Divinity School of the Pacific and an equal amount for the work of the Church in Eastern Oregon. Dr. St. Clair was in recent years rector of the Church of the Holy Communion, Paterson.

### Celebrates 80th Birthday

**HUNTINGTON, N. Y.**—St. John's Church celebrated the 80th birthday of the rector emeritus, the Rev. Charles E. Cragg, July 21st, with a reception in the parish house, to which all his friends in the town were invited. At the reception a Bible was presented to him.

### Admiral Belknap at Atlantic City

**ATLANTIC CITY, N. J.**—Admiral Reginald R. Belknap, diocesan chairman for General Convention arrangements, has made his headquarters the Central Pier, Atlantic City, and is to be addressed there until and through the Convention.



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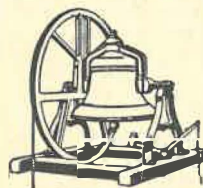
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*"May they rest in peace, and may light perpetual shine upon them."*

### E. J. BURLINGHAM, PRIEST

BABYLON, L. I., N. Y.—The Rev. Edward Jones Burlingham of West Islip, where he had been rector of Grace Church since 1909, died July 25th of heart disease in the Brunswick General Hospital, Amityville.

He is survived by a daughter, Mrs. Phoebe Thayer Butler of Babylon, and a brother, William, of New York.

Born in Newport, R. I., 67 years ago, he was a son of Theodore C. and Kate Frisbie Burlingham and a descendant of Colonial ancestors, including General Theodore Gray of the Revolution. After attending St. Stephen's College, Annandale, N. Y., and the Philadelphia Divinity School, he was ordained in 1898 and was advanced to the priesthood the following year by Bishop Talbot.

The Rev. Mr. Burlingham was assistant at St. Stephen's Church, Wilkes-Barre, Pa., 1898 to 1899, rector of Trinity Church, Woburn, Mass., 1899 to 1902, and assistant at Mark's Church, New York City, in 1902.

A veteran of the war with Spain, the Rev. Mr. Burlingham served in the World War, also, as chaplain at the Henry H. Damm Camp for aviators in North Babylon.

### R. J. MCFETRIDGE, PRIEST

PHILADELPHIA—The Rev. Robert J. McFetridge, for the past nine years rector of the Church of the Redemption, West Philadelphia, died July 31st after a lingering illness which dated from last February, and which was traceable to his being gassed and wounded in the World War while serving as chaplain of the 108th Field Artillery, 28th Division.

The Rev. Mr. McFetridge, who was just entering his 59th year, is survived by a widow and two daughters.

The Rev. Francis C. Steinmetz, an intimate personal friend, officiated at the burial service August 3d. The honorary pall-bearers included members of the clergy of the diocese and members of the American Legion. Interment was in Arlington Cemetery, Virginia.

In addition to his active ministry which covered a period of 30 years, the Rev. Mr. McFetridge from his youth was interested in military affairs and was one of the organizers of the American Legion. He was born in Philadelphia, June 15, 1876. At the age of 15 he was admitted as a cadet on the Pennsylvania School Ship *Saratoga*. Completing his training in seamanship he was appointed quartermaster on the steamship *Pennsylvania* of the old American Line. Deciding to prepare for the ministry, he was educated at the University of Pennsylvania and the Philadelphia Divinity School. Following his ordination in 1904 he served as assistant at historic Trinity Church, Oxford

(Philadelphia), and as assistant at the Church of the Redeemer, Bryn Mawr, Pa. From the latter he served in the missionary district of Wyoming until 1912 when he was called to the rectorship of the Church of the Ascension, Pittsburgh. From Pittsburgh he was called in 1914 to be rector of St. Luke's Church, Beacon, N. Y.

When the Mexican border troubles occurred he accompanied the old Second Regiment of the Pennsylvania National Guard to the front as its chaplain, and when this command was merged into the 108th Field Artillery as part of the 28th Division, A. E. F., Chaplain McFetridge accompanied it as overseas chaplain. He was gassed and wounded at Fismes, France, in August, 1918, but remained with his command until after the Armistice. During the war Chaplain McFetridge received

a citation for administrative ability. After the Armistice he became senior curate of St. Peter's Church, Philadelphia. In 1923 he was called to the rectorship of St. Michael and All Angels', St. Louis, where he served two years, resigning to accept the call to the Church of the Redemption, West Philadelphia.

### CHARLES A. TOMPKINS

NEW YORK—Charles A. Tompkins, assistant treasurer of the National Council, died suddenly of a heart attack August 1st in his apartment at the Park Central Hotel. Mr. Tompkins, formerly an insurance company executive, was 56 years old.

Widely known in the Church, with which he had long been identified in important posts, Mr. Tompkins had given up, in 1918, his business connections in

## Church Services

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REV. WILLIAM BREWSTER STOSKOPF, Rector  
Sunday Masses 8:00, 9:00, 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  
Sunday Masses: 7:30, 9:30, and 11 A.M.  
Evening Prayer, 7:30 P.M.  
Week-days: 7, Thurs. and H. D., 9:30 also.  
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

### NEW JERSEY

**All Saints' Church, Atlantic City**  
8 So. Chelsea Avenue  
REV. LANSING G. PUTMAN, Rector  
Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.  
Tuesdays, Thursdays, Fridays, and Holy Days.

### NEW YORK

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

**Church of St. Mary the Virgin, New York**  
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(Served by the Cowley Fathers)  
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; Sat., 2:30, 5, 8.

**Church of the Ascension, New York City**  
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**SPECIAL MIDSUMMER SERVICES**  
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The Rev. DONALD B. ALDRICH, D.D., Rector  
will preach on  
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*This church is open all day and night.*

### NEW YORK—Continued

**Church of the Incarnation, New York**  
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Sundays: 8 and 11 A.M.

**Corpus Christi Church, New York**  
221 West 69th St. Telephone Endicott 2-1820  
Near 72d Street Station 7th Avenue Subway  
Sundays: Services, 7, 10:30, Sung Mass, 11 A.M.  
Evening Prayer, Benediction, 8 P.M.  
Week-days: Mass, 7 A.M. Evening Prayer, 5 P.M.  
Also Wednesdays and Fridays, Devotions, 8 P.M.  
Confessions: Saturdays, 8 to 9 P.M.

**Holy Cross Church, New York**  
Avenue C between 3d and 4th Streets  
Sunday Masses: 8:00 and 10:00 A.M.  
Confessions: Saturday 7-8:30 P.M.; Sunday morning 7:30.

**St. Bartholomew's Church, New York**  
Park Avenue and 51st Street  
REV. G. P. T. SARGENT, D.D., Rector  
8 A.M., Holy Communion.  
9:30 A.M., Junior Congregation.  
11 A.M., Morning Service and Sermon.  
Holy Communion, Thursdays and Saints' Days,  
10:30 A.M.

**St. James' Church, New York**  
Madison Avenue at 71st Street  
THE REV. H. W. B. DONEGAN, Rector  
*Sunday Services*  
8 A.M.—Holy Communion.  
11 A.M.—Morning Prayer and Sermon.

### PENNSYLVANIA

**St. Mark's Church, Philadelphia**  
Locust Street between 16th and 17th Streets  
REV. FRANK L. VERNON, D.D., Rector  
Sundays: Low Mass, 8 A.M. Matins, 10:30.  
High Mass, 11 A.M. Evensong, 4 P.M.  
Daily: 7, 9, 12:30, and 5.  
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.

order to devote himself entirely to the Church. He was a close personal friend and confidant of the Presiding Bishop as well as of many other bishops.

Born in Providence, R. I., Mr. Tompkins, after graduating from the Providence High School, entered the employ of the What Cheer and Hope Mutual Fire Insurance Company of Providence, rising to the post of secretary of that company. He remained as secretary until 1918.

In 1907 Mr. Tompkins became treasurer of the Providence Church convocation. Thereafter he was uninterruptedly identified with the financial affairs of the Church either in diocesan or national organization. He had handled millions of dollars of the Church's money and contributed generously to its activities.

He became, in 1915, treasurer of the diocese of Rhode Island. In 1918 he was elected treasurer of the Board of Missions, which was then the board of directors of the Domestic and Foreign Missionary Society. In 1919 the National Council was organized to replace the Board of Missions and Mr. Tompkins became assistant treasurer of the Council.

Mr. Tompkins was a master of financial detail, and had at his fingertips details of the Church's enterprises throughout the world. He had charge of the arrangements for General Convention for the National Council. He was treasurer and a trustee of the American Church Building Fund Commission and director of the Clergyman's Retiring Fund Society.

Mr. Tompkins was an accomplished organist, and played at the noonday services at the Church Missions House here.

Surviving are his widow, the former Miss Grace E. Taylor; two sisters, Mrs. Clara Pay and Mrs. Laura McCormick, and a brother, Eugene S. Tompkins, all of Providence.

Bishop Lloyd, Suffragan of New York, was the celebrant at a memorial service for Mr. Tompkins at the Church Missions House Chapel, at 11 A.M., August 2d. The funeral service was held August 3d by Bishop Bennett, Assistant Bishop of Rhode Island, at St. John's Cathedral, Providence. Burial was in Providence.

#### MRS. ETHEL W. CROCKER

SAN FRANCISCO—Mrs. Ethel W. Crocker died at her home in Hillsborough, a San Francisco suburb, July 21st.

A member of the Sperry family of Stockton, she became the wife of William H. Crocker in 1886. She was a communicant of the Church of St. Matthew in San Mateo, but her interests were world-wide.

After the fire in 1906, the Crocker family gave the block of land on Nob Hill as a site for Grace Cathedral. In the spot where their own home had stood, Mr. and Mrs. Crocker built the Chapel of Grace and presented it fully equipped to the diocese as a part of the Cathedral plan.

Survivors include her husband and four children, Countess Andre de Limur of Paris, Mrs. Helen Crocker Russell, and Charles and William W. Crocker.

The funeral service was held in her parish church July 24th by the rector, the Rev. Lindley Miller and the Rev. W. H.

Cambridge, rector emeritus. Among the congregation were former President and Mrs. Hoover, and Mayor Rossi of San Francisco. At the same hour the burial service was read in the Chapel of Grace by the Rev. Canon G. H. B. Wright of Grace Cathedral in the presence of a group unable to go to San Mateo.

#### MRS. R. T. SUMNER

MANCHESTER, N. H.—Mrs. Rinta Thompson Sumner, widow of the late Charles D. Sumner, and mother of Bishop Sumner of Oregon, died suddenly July 22d at her home in Manchester.

She was in her 85th year, fifty years of which she had been a Sunday school teacher, an active Church worker, and a member of various boards and auxiliaries.

The burial office was read in Grace Church, Manchester, July 25th, by Bishop Dallas of New Hampshire, assisted by the Rev. E. B. Maynard, the rector.

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#### Caution

LINCOLN—Caution is suggested in dealing with a man giving the name of RUSSELL M. LINCOLN. He has credentials showing that he comes from Washington and received a letter from Bishop Stewart to a man in Chicago. Further information from the Rt. Rev. George C. Stewart, D.D., 65 E. Huron St., Chicago.

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MRS. T. W. MACLEAN

**YORK, PA.**—Mrs. Thomas W. MacLean died July 27th at the home of her daughter in York. Burial was at the Mountain View Mausoleum, Altadena, Calif., August 1st.

Mrs. MacLean was the widow of the late Rev. Dr. Thomas W. MacLean who died in 1930 after more than 52 years' ministry in the dioceses of Michigan, Indiana, Duluth, and Chicago.

She is survived by a son, Gordon, living in Western Springs, Ill., and by a daughter, Mrs. William M. Hart of York.

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