

# The Living Church



**"AMERICA'S WINDSOR CHAPEL"**

St. John's Church, Lancaster, Ohio, is shown in this reproduction of an etching made especially for "The Living Church" by Wil King.

*(See article on page 390)*

# The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor  
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## Church Calendar



### OCTOBER

20. Eighteenth Sunday after Trinity.
27. Nineteenth Sunday after Trinity.
28. SS. Simon and Jude. (Monday.)
31. (Thursday.)

## CALENDAR OF COMING EVENTS

### OCTOBER

- 22-23. Synod of the province of New England.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### OCTOBER

28. All Hallows', Davidsonville, Md.
29. St. Barnabas', Burlington, N. J.
30. St. John's, Dunkirk, N. Y.
- Christ Church, Hudson, N. Y.
31. Sisters of Holy Nativity, Bay Shore, L. I.

### NOVEMBER

1. Sisters of St. Mary, Peekskill, N. Y.
2. St. Mark's, Jersey City, N. J.
- Holy Innocents', Hoboken, N. J.

## Clerical Changes

### APPOINTMENTS ACCEPTED

BELL, Rev. THEODORE, formerly rector of All Souls' Church, Berkeley, Calif.; to be rector of St. John's Church, Del Monte, Calif. Effective November 1st.

BLACKBURN, Rev. Dr. GLEN A., formerly in charge of Manistique Associated Missions (Mar.); to be rector of St. James' Church, Sault Ste. Marie, Mich., effective November 1st. Address, 522 Bingham Ave.

BROOKE, Rev. W. CARROLL, formerly rector of Calvary Church, Montgomery, W. Va.; to be rector of St. Paul's Parish, Weston, W. Va. Address, 349 Main Ave. Effective November 1st.

DAMBOSCH, Rev. FRANK, Jr., has accepted a call to St. Paul's Church, Doylestown, Pa., and will relinquish his post as chaplain at the Morristown Boys' School, Morristown, N. J.

## 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.*

### Contributions From Parishes

**T**O THE EDITOR: Will you be kind enough to give space to this inquiry directed more especially to the clergy and treasurers of parishes?

Under the former apportionment plan, the Board of Missions dealt directly with parishes receiving support immediately from the congregations and was able to make acknowledgment to them all of sums received for the support of the missions of the Church.

Since the National Council was created, practically all dealings have been with dioceses. The new plan has great merit as an administrative method, but the direct contact with the parishes and individuals who support the Church's program has been a real loss to the whole work. Today sums received from congregations are not acknowledged by the National Council and, too often, not even known, since these payments come through the diocese, and are included in what is sent on the diocesan Expectancy.

This past year diligent effort has been made to discover which of the congregations have shown unusual faithfulness in generous support of the Church's program. Letters of appreciation have been sent to them from the National Council. The replies indicate that the National Council is out of touch with those who are missionary conscious and loyal in the support of the missionary work of the Church. Information about the parishes has been secured chiefly by the study of diocesan

papers which record standing of the parishes, a method far from satisfactory. Many of the replies express surprise that the National Council knows anything about what the congregation has done—all answers express pleasure that this work has been noted.

Officers of the National Council are eager to acknowledge these sums, which often represent no small sacrifice on the part of those who make them. The present system makes such an acknowledgment on the part of the National Council very difficult. Information on the subject is often incomplete and not always accurate. The Council, which administers the missionary work of the whole Church, desires to acknowledge the faithfulness and generosity of those who support this work of the Church. It is not the size of the gift, but rather the continued loyalty of its people, upon whom the Church depends—which the officers of the National Council desire to note by direct communication.

If the clergy will keep this office informed when sums are sent through the diocese by congregations or gifts made by individuals which deserve special acknowledgment, it will help the officers to act in this matter. Better still, if the diocesan treasurer will itemize the sums that are sent in to the diocese and the sources from which the sum has been received, the National Council will appreciate this coöperation and have opportunity to send its own message of appreciation direct.

(Rt. Rev.) PHILIP COOK,  
 New York. President of National Council.

### RESIGNATION

DAVIS, Rev. JAMES O., as assistant chaplain of St. Mary's Convent, Peekskill, N. Y.; retired. Address, Franconia, N. H. Effective November 1st.

### ORDINATIONS

#### PRIESTS

SOUTH DAKOTA—The Rev. WALTER VERNON REED was advanced to the priesthood by Bishop Roberts of South Dakota in the Chapel of Our Most Merciful Saviour, Santee Reservation, October 4th. The ordinand was presented by the Rev. William P. Reid, and is in charge of the Santee Reservation, with address at Star Route, Niobrara, Nebr. The Rev. David Clark preached the sermon.

SPRINGFIELD—The Rev. FRANKLIN HARRIS SPENCER was advanced to the priesthood by Bishop White of Springfield in St. Thomas' Church, Salem, Ill., October 6th. The ordinand was presented by Archdeacon Henry J. Cluver of Belleville. The Rev. Samuel E. Arthur, of Mattoon, preached the sermon. Mr. Spencer is in charge of some eleven Missions of the Church in southern Illinois, with headquarters at West Frankfort.

#### DEACONS

IOWA—WILLIAM JOHN WYCKOFF was ordained deacon by Bishop Longley of Iowa in St. Mark's Church, Des Moines, October 3d. The candidate was presented by his father, the Rev. W. N. Wyckoff, and will continue his studies at Trinity College, Toronto, Canada. The Rev. William D. McLean preached the sermon.

MAINE—ROBERT ETHAN MERRY was ordained to the diaconate by Bishop Brewster of Maine in the Cathedral Church of St. Luke, Portland, September 29th. The candidate was presented by the Rev. E. A. Pressey, and is in charge of St. Philip's Church, Wiscasset, Maine. The Very Rev. J. Arthur Glasier preached the sermon.

### NEW ADDRESSES

BENTLEY, Rev. WALTER E., formerly 21 St. Stephen's Place; 12 St. Stephen's Place, New Dorp, Staten Island, N. Y.

LEWIS, EDWARD C., formerly 1821 Garrett Ave., 2214 N. Garrett Ave., Dallas, Texas.

WEBB, CHARLES W., O.H.C., formerly St. Andrew's School, St. Andrews, Tenn.; Holy Cross Monastery, West Park, N. Y.

FARNSWORTH, Rev. HUGH M., formerly of the Order of the Holy Cross, West Park, N. Y.; to be curate at St. Paul's Church, Rahway, N. J. Address, 128 West Milton Ave.

HARPER, HOWARD V., formerly rector of Christ Church, Hudson, Ohio; is rector of Grace Church, Waycross, Ga.

KLEIN, Rev. Dr. WALTER, formerly curate at Grace Church, Newark, N. J.; is chaplain of and master at Morristown School, Morristown, N. J.

MARKLE, Rev. DELMAR, formerly rector of St. Paul's Church, Fairfield, Conn.; to be rector of St. George's Church, Bridgeport, Conn., in November. Address after October 20th, 755 Clinton Ave., Bridgeport.

MAY, Rev. LYNDE ELIOT, Jr., formerly vicar at Christ Church, Redding Ridge, and Emmanuel Church, Weston, Conn.; is assistant at St. Bartholomew's Church, New York City. Address, 108 East 51st St.

MOORE, Rev. ARCHIBALD BERNARD, deacon, is in charge of St. Paul's Church, Williamson, W. Va.

MOREHOUSE, Rev. FRANK S., formerly rector of the Church of the Good Shepherd, Shelton, Conn.; to be rector of St. James' Church, New London, Conn. He will assume his new charge November 5th.

VEALE, Rev. DONALD E., formerly rector of Christ Church, Flint, Mich.; is rector of Holy Trinity Church, Clemson College, S. C. (U.S.C.).

WOODROOFE, Rev. ROBERT W., D.D., has been elected canon of the Cathedral of All Saints, Albany, N. Y.

**"Too Many Bishops"**

**TO THE EDITOR:** The editorial of October 5th, on Too Many Bishops? was probably not from the pen of the usual editor, for the comparison of Roman or Anglican bishops with Methodist bishops assumes what is of course not true, that Methodist bishops have like functions. Methodist bishops are not diocesan. They preside at general and annual conferences but the district or quarterly conferences, which correspond to our diocesan conventions or councils, require only the district superintendent to preside. Methodist bishops do not visit parishes for Confirmation, and their duties are so different from those of diocesan bishops that no comparison of numbers needed can rightly be made.

(Rev.) FRANCIS L. PALMER.

St. Paul, Minn.

**TO THE EDITOR:** I want to congratulate you on your editorial on the excess of bishops in the American Church. You might have carried the comparison further afield but closer home and included England. I remember how the present Archbishop of Canterbury, then York, spoke at St. Louis with its two bishops and thirty or forty priests of how that contrasted with his diocese with but one bishop and some 800 priests.

I have just returned from a rather extensive trip through the west where the multiplicity of dioceses and missionary districts seemed so unnecessary. There is a strong center—like San Francisco—with the weak, rural part of the district, which should be their responsibility, cut off and put on the general Church. How much more interested in domestic missions the strong parishes of San Francisco and environs would be if those districts next to them were their own.

(Rev.) FREDERICK L. GRATIOT.

Chicago, Ill.

**TO THE EDITOR:** The point of your editorial (October 5th) on Too Many Bishops? seems to rest on the fact that we have fewer members per bishop than do the Roman Catholics and Methodists. This fact is made the basis of a plea for fewer bishops.

The writer of your editorial seems completely to have overlooked two significant facts. First: In most Methodist churches the local pastor performs the rite equivalent to our service of Confirmation. Thus Methodist bishops do not have what is perhaps the most time-consuming part of our bishops' work. I hope THE LIVING CHURCH does not propose to have our Church dispense with the rite of Confirmation as administered by the successors of the Apostles: our much-maligned bishops? Second: Roman Catholic bishops do not visit all the parishes and missions in their respective jurisdictions; Confirmations are usually held in a large church and the candidates from that section of the diocese come to the central church. They receive "the laying on of hands" in such large groups that frequently, I am told, the bishop does not attempt to touch the majority of those being confirmed. Our bishops would not be likely to take a reprehensible shortcut in the actual laying on of hands, but holding Confirmations only in a few churches robs small parishes and missions of one of the most stimulating and helpful events in their annual calendar: their bishop's visitation. Is this what you propose?

(Rev.) EDWARD R. WELLES.

Southborough, Mass.

The Editor begs to plead not guilty to the charge made in two of the above let-

ters and in many others received commenting on the editorial, Too Many Bishops?—namely that he has confused the nature and functions of Anglican and Methodist bishops. In making the comparison the editor has no intention of conferring Apostolic Succession upon the bishops of the Methodist Episcopal Church. The comparison had to do with one attribute of the respective bishops only—that of quantity. So far as we are aware, quantitatively speaking, one Methodist bishop equals one Anglican bishop equals one Roman Catholic bishop. We must protest that those who have claimed to see in the editorial in question either an affirmation or a denial of equality between various kinds of bishops on any other ground than a quantitative one have simply read into the editorial something that was not there.

Laying aside all reference to dignitaries of other ecclesiastical communions we still feel that there are too many bishops in the American Episcopal Church. —THE EDITOR.

**The Swedish Church**

**TO THE EDITOR:** Your recent communication touching affairs in Sweden offers grounds for real encouragement as regards the possibility of a future reunion of the Swedish Church and our own on a genuinely Christian and Catholic basis. There is one statement in it, however, which justifies real concern on the part of those who hold Churchly principles—that is, the assumption of Bishop Aulen that the Swedish Church and our own are already in virtual communion with each other. This is far from being the case, though certain English bishops and some in Sweden have apparently acted on this mistaken assumption.

There can be no truly Christian and Catholic reunion of two separated Churches without unity of faith and orders. It is by no means clear, and it is certainly not to be hastily assumed, that the Lutheranism of the Swedish Church is reconcilable with the Catholic faith, as held by our Church, especially touching the doctrine of the Church and the ministry. Moreover, there is a real uncertainty as to the validity of Swedish orders, not so much on the ground of the external succession (which appears to have been preserved) as on the ground of intention (i.e., the official, corporate intention of the Church). Some of the Swedish formulæ on this subject are excellent (e.g., the Church Order of Laurentius Petri Nericius) but others are dubious, and the practice of the Church raises the gravest doubts. There is, for instance, full intercommunion between the Church of Sweden and her daughter

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Church in America, which lacks episcopal orders and is organized on a presbyterian basis. Moreover American and other Lutheran ministers, not episcopally ordained, are allowed to officiate at the altars of the Swedish Church without reordination. Is episcopal ordination then, more than an empty, superfluous form?

The objections which those who hold definite Church principles feel to the South India Scheme apply with equal force to union with the Church of Sweden until its Catholicity in faith and order is restored. Certainly we should not be hurried into such a union—compromising our prospects of reunion with the Catholic West and Orthodox East—by indirection and mistaken assumptions. (Rev.) WILLIAM H. DUNPHY, Peekskill, N. Y.

#### "War and the Church"

TO THE EDITOR: I want to thank you for your editorial, "War and the Church." You are entirely right. I share with you the hope that the Christian Church will keep its head in the present crisis. Already we are beginning to hear talk about the necessity of going to war to save the world from the menace of Fascism and of other isms. It is the same old hokus pokus over again. I, for one, refuse to be moved by this pious chatter. I thank God for THE LIVING CHURCH and for its voice in support of peace.

(Rev.) WALTER W. VAN KIRK,

Secretary of the Dept. of International Justice and Goodwill, Federal New York City. Council of Churches.

#### Needy Seamen

TO THE EDITOR: Storms, shipwrecks, and cold winter weather all bring a greater and more urgent need for shoes and warm clothing for the men of the sea.

Shipwrecked crews must have clothing and many hundreds of unemployed merchant seamen stranded on shore during the winter must be outfitted with work clothes and warm garments.

Shoes, overcoats, sweaters, suits, underwear, and other articles of men's clothing will be most helpful. Contributions may be sent to the Social Service Department, Seamen's Church Institute of New York, 25 South street. If you live in New York, we shall be glad to call for them at your convenience—just telephone BOWling Green 9-2710. We shall be grateful for your assistance.

(Rev.) HAROLD H. KELLEY, Superintendent. New York City.

#### Physician and Churchman

TO THE EDITOR: Over a month ago, Dr. Simon E. Josephi, one of our leading physicians and Churchmen, passed into Paradise, aged 84. For 64 years he had given his time, his means, his splendid gifts to the Mother he loved.

One of our most distinguished doctors asks me to bear this simple testimony to the signal service rendered by Dr. Josephi, not only in founding our medical school, but as a loving and devoted minister of healing.

As treasurer of the Good Samaritan Hospital, he laid "well and truly" the foundations of that institution as it stands today.

The last time I saw him was in his loved garden; today he is in the garden of his Lord. Like Stonewall Jackson's, his last words might well be, "Gentlemen, let us cross over the river and rest in the shade of the trees . . ." the trees of Paradise, "whose leaves are for healing."

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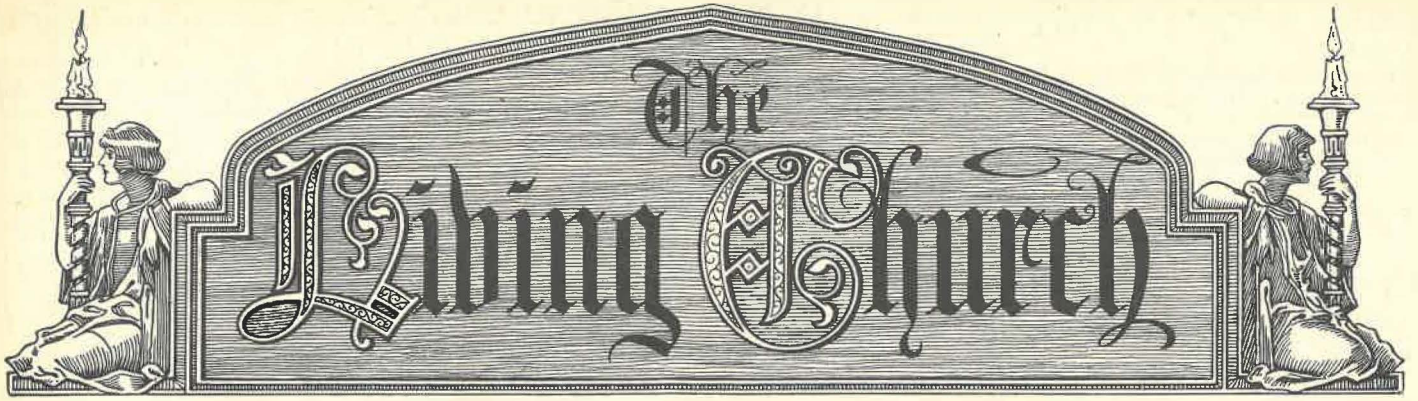
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## EDITORIALS & COMMENTS

### The Future of the Philippines

ON NOVEMBER 15th ceremonies will be held in Manila to inaugurate the autonomous Philippine commonwealth, thus beginning a process of gradual emancipation that is to continue over a period of ten years and result in complete independence for the Philippine Islands. This new status of the island archipelago off the southeastern coast of Asia is likely to have far reaching social, political, economic, and military effects. It is, however, of the religious aspect of the matter, and particularly the future of our own Church there, that we are thinking at present.

The American Episcopal Church has done and is doing a splendid piece of missionary work in the Philippines. Scarcely had the Treaty of Paris, concluding the Spanish American War, been ratified and the Philippine Islands thus formally transferred to the jurisdiction of the United States than the Brotherhood of St. Andrew in April, 1899, sent out missionaries to cooperate with the army chaplains in religious and social work among the troops. Even before that; on Christmas Day, 1898, a special service had been held in Manila for Filipinos, but except for that instance no attempt was at first made by the army chaplains or the Brotherhood to extend the scope of their work beyond the American troops and English-speaking civilians.

However, the Church early recognized its great opportunity among the natives of the Philippines. Religiously there were but two groups of natives. There were the civilized groups who were adherents of the Roman Catholic Church, but the loyalty of many of these had been strained almost to the breaking point by rebellion against constituted authority and by hatred of the Spanish friars. Indeed a large contingent, headed by Bishop Gregorio Aglipay, had revolted from the Roman obedience and set up an independent Filipino Church. This at one time numbered some 3,000,000 adherents and it is still in existence though it has shrunk considerably and has proved to be more political than religious. But beyond these more or less civilized Filipinos were millions of semi-civilized and savage pagans who had been untouched by the Christian message in any form whatsoever.

The General Convention of 1901 determined that mis-

sionary work was to be prosecuted in the Philippines on a permanent basis and elected the Rev. Charles H. Brent as first bishop of the newly formed missionary district of the Philippine Islands. Meanwhile, the Brotherhood of St. Andrew had withdrawn from the field and several workers had been sent out under the direction of the Board of Foreign Missions, including the Rev. W. C. Clapp and the Rev. J. A. Staunton, Jr. Bishop Brent arrived in August, 1902, with fresh funds and a number of priests, a doctor, nurses, and teachers. He began at once to make preparations to strengthen the work in Manila and to extend it to other parts of Luzon, and later to other islands.

Bishop Brent continued his work for nearly sixteen years, being succeeded in 1920 by the present Bishop, the Rt. Rev. Gouverneur Frank Mosher, who for fourteen years before his election as bishop had done a notable work in the missionary district of Shanghai.

The story of the growth of the Philippine mission is a romance of missionary history. We cannot trace that development here other than to say that during the third of a century that our Church has been at work in the Philippines it has built up a strong work, both among the English-speaking people in Manila and among the natives in the Mountain Province and other parts of the island. Today there are some eighteen clergy serving forty-six parishes, missions, and outstations in which there are over 7,000 communicants and nearly 20,000 baptized persons. There is a cathedral and hospital in Manila, as well as a settlement house, a kindergarten, and a Chinese girls' school. At Baguio there is Brent School for American boys and girls and Easter School for Igorot boys and girls. There are other schools for natives at Bontoc, Sagada, and Besao, as well as hospitals or dispensaries at Zamboanga, Balbalasang, Upi, and Sagada. How difficult it is to operate all of these in addition to the large evangelistic work with so small a staff in a country where posts are as scattered and traveling as difficult as the Philippines can only be appreciated by those who have some knowledge of the rugged character of the country.

The Philippine Islands mission is conducted along thoroughly Catholic lines. Very early in his ministry Bishop Brent

came to the conclusion that "a mission of our Church in a Latin country like the Philippines can best do its work among the natives by advanced ritual . . . avoiding as far as we conscientiously and legitimately can any emphasis on the differences between ourselves and our Roman Catholic brethren and laying stress on our points of contact; conforming where we can to the established conditions of the country."

All of the missions in the Philippines are therefore definitely built upon the conviction that "it is the Mass that matters," and the communicants are trained to make their confessions regularly and to observe the ordered round of the Church's festivals and fasts.

OF COURSE the Philippines, like the other missionary districts of the Church, have suffered tremendous financial reductions during the depression years. At a time when our missionary work in those islands was undergoing great stress owing to opposition from other Christian communions and when at the same time the demand for the services of our Church among the natives was rapidly increasing, it was necessary to reduce the missionary appropriation by more than \$15,000 annually, thus compelling the withdrawal of many of the workers and the actual closing up of a number of the outstations. This was peculiarly unfortunate just as the Philippines were preparing for their independence and when so constructive an influence as that of the American Church was more needed than ever before.

The new political status of the Philippine Islands will, of course, make no difference in the manner or enthusiasm with which the work of the Episcopal Church is prosecuted in those islands. Indeed, the ideal from the outset has been that of an autonomous Church of the Philippine Islands. While it is true that in the Philippines the Church followed the flag it does not follow that the Church will withdraw when the American flag is lowered. The only change in the status of the Church will be that it will automatically cease to be an extra-continental missionary district and become a foreign mission.

What the effect on the actual work of the Church will be, however, it is difficult to forecast. Certainly there will be continuing and increasing need of support from the United States, both financially and by the sending of devoted American missionaries and the sympathetic prayers of American Church people. Foreign influences, both religious and political, are active in the Philippines and the Church will undoubtedly be subjected to a severe testing. Indeed, the time of this testing is already at hand and the small but loyal missionary staff in the Philippine Islands is well aware of that fact.

Some years ago there was a great outcry throughout the American Church because Fr. Staunton, who had done such valiant missionary work in the early days of the Philippine mission, suggested that certain of our Christian work ought to be turned over to the Roman Catholic Church. The very suggestion evoked the most vigorous protest and resistance. Nevertheless in the ten years that have elapsed since that time we have virtually been doing that very thing by our necessary but none the less unfortunate steady reduction of financial support, thus necessitating the closing up of much of our own work which has been left to be reopened by another communion or to relapse once more into paganism.

As we look toward the future we see in the Philippine Islands one of the greatest missionary opportunities of the Episcopal Church. Building on sound Catholic lines we can help the natives of these islands to develop an indigenous Catholic Church to act as a leavening force in their new republic, so that when the time comes for them to take their place in the

family of nations they may be numbered among the Christian and Catholic forces of the world, now so sadly torn between Christianity and Communism. On the other hand, if we abandon the Philippines in their hour of need or continue our work in those islands with steadily decreasing resources and a growing apathy on the part of the home Church, we may some day wake up to find a strong nation in the Pacific that is non-Christian or anti-Christian and subject to the atheistic political and economic forces that are struggling in a death grip with Christianity for the soul of the world.

Fortunately we have in the Philippines an able and experienced leader to guide the Church toward the new day in the person of Bishop Mosher. We have also a nucleus of consecrated missionary priests, sisters, deaconesses, and lay workers. Nevertheless, the staff is virtually a skeleton one and there would be ample opportunity for two or three times as many missionary workers, clerical and lay, as we now have in the field. Nor, we are confident, would there be any dearth of qualified volunteers for this service if the funds were available.

Will we meet the challenge of the new Philippines with the courage and vision that marked the beginning of our work there more than a third of a century ago? Upon our answer to that challenge rest consequences the magnitude of which we can only dimly perceive.

#### Looking Backward

RALPH ADAMS CRAM, one of America's leading architects and probably the greatest living authority on Gothic architecture, contributes a most interesting essay on *The Way of Youth* to the October issue of *The American Review*. The essay bears the sub-title "A Chapter from an Autobiography," and tells something of the writer's experiences when, at the age of 17, he left "the sheltered precincts of a Unitarian parsonage in a little New Hampshire town" and went to Boston to engage in what we so naïvely term "higher education." There were giants in those days—Charles Eliot Norton, George Santayana, Walt Whitman, in America; Cardinal Newman, Matthew Arnold, Browning, Swinburne, Walter Pater, in England; Daudet, Flaubert, de Maupassant, Anatole France, Pierre Loti, and so on, in France. In music there were Wagner and Brahms and the Gilbert and Sullivan operas; in the theater, Sarah Bernhardt, Henry Irving, Ellen Terry, and many others; in architecture Richardson and McKim, and in England Bodley and Sedding.

How all this wealth of glittering personalities reflected on the mind of a bright but immature young man growing up between the ages of 17 and 22 is well portrayed by Mr. Cram. He took his full part in the movements of the day, writing letters to the *Transcript*, corresponding with "legitimate" but banished royalty, frequenting the Anglo-Catholic services of Fr. Hall at the Church of St. John the Evangelist and Fr. Frisby at the Church of the Advent. With a group of his fellows he embraced the spirit of Christian socialism and "even hired a vacant shop in Boylston street and tried to start a Church of the Carpenter that was to follow the Catholic religion but combine it with a socialism that could not but appeal to the working classes—which it conspicuously did not."

Dr. Cram's essay is more than a chapter of his own autobiography. It is a picture of the changing life in the New England of the 'eighties and a glimpse of the origins of movements and developments that have matured in strange ways that could not have been foreseen in those seemingly complex but really relative simple days. Withal it is a delightfully well written essay and deserves to take its place in literature as an

exceptionally fine specimen of mature reflection upon one's own youth—that theme that is so appealing and at the same time so disconcerting to all of us.

**The United Thank Offering**

**T**O THOUSANDS of women throughout the Church this is one of the most important weeks in the year—"U. T. O. week." The climax comes on St. Luke's Day, Friday the 18th, when at the altars of cathedrals, parish churches, and missions throughout the land Churchwomen will kneel in prayer and praise and will present their offering of thanksgiving for the year.

The story of the United Thank Offering ought to be familiar to us all. It is, however, retold by Grace Lindley in the October issue of the *Spirit of Missions* and there are a number of other features in the same issue dealing with the growth of the U. T. O. Since its origin in 1899 the contents of the "little blue box" have built nine churches, eighteen schools, three hospitals, three parish houses or missions, four social and student centers, and a number of other buildings. They have supplied the salaries and expenses for scores of women missionary workers both at home and abroad. In two triennial periods, those ending in 1928 and in 1931, the offering was over a million dollars, and in 1934, despite the stringent financial conditions of those years, it was \$789,000.

It is not of the financial aspects of the U. T. O. or its material achievements that we are thinking today, however. Rather we are impelled to give thanks for the fact that the women of the Church have so sincere a feeling of thankfulness for the multitude of God's blessings, and that they gather up all of those blessings and consecrate them anew to Almighty God in a corporate Communion once a year. Far more important than the monetary gifts is the spiritual bouquet of thousands of Communion offerings offered to God in thanksgiving for His blessings.

From the many altars of the Church where the women kneel in Eucharistic thanksgiving on St. Luke's Day there flows a spiritual power that is one of the greatest missionary forces in the life of the Church today.

The Church thanks God for the splendid loyalty of its devoted women as expressed in the United Thank Offering.

**The War Traders Begin**

So cogent and far-sighted is this editorial in a recent issue of the *Milwaukee Journal* that we gladly adopt it as our own:

**T**HE BATTLE between war trade and the lives of American citizens begins. That is stating baldly, almost brutally, the issue we are likely to have with us for many months if the Italo-Ethiopian war continues and spreads. But the issue should be so stated.

President Roosevelt, in accordance with congressional instructions, issued a proclamation against munitions trade and warned Americans off belligerent ships. He felt it wise, also, to go further and indicate the attitude of the state department toward other types of trade with Italy and Ethiopia. He said in plain words that the government would not be responsible.

And now the tocsins sound. Eastern railroads, ship lines, and exporters protest. They want neutral trading rights and freedom of the seas. Or, to put it brutally again, they are willing to risk the lives of a million American boys for the sake of profits. They will take a dollar now, even though that may mean a young American's life later on.

And do not think that this tocsin chorus will not swell. It will. If this war goes on, and orders are brought to our shores for all types of goods that a nation needs in its campaigns, we

shall find a growing movement to get this country in on the profits.

"But we did it before," the war traders will argue. The answer is that we had not arranged beforehand not to do it when the World War came. "There is not the same danger this time," will be the further argument. The answer to that is that there is greater danger. If the League carries through its own covenant, we cannot trade in any way with Italy without ourselves being judged as an enemy of all the members of the League and their peace measures.

President Roosevelt saw the possibilities of just this situation. That is why he issued his warning over and above what congress empowered him to do. It was an attempt to answer today what surely would have to be answered tomorrow. It was a masterful way of handling the question within the limits of presidential power.

And here are the war traders, the next day, trying to cut the ground out from under him. For them, for labor if it sees a chance for more work and better wages in making war supplies, for the farmers if they see a chance to double prices by exporting crops, there is just one answer—

No!

**The Marginal Readings Bible**

**I**N THIS YEAR when the 400th anniversary of the first printed Bible in English is being celebrated it is well to recall that our Church has her own officially authorized version of the Holy Scriptures, being the Marginal Readings Bible. This is the familiar King James Version, with alternative marginal notes approved by General Convention, and is the one that is especially recommended for use in churches. The Forward Movement has used it in its text of the Book of Acts contained in the summer pamphlet, *Follow On*, but unfortunately the complete Bible in this version has been out of print for some years. We are therefore particularly pleased to note that the publishers, Thomas Nelson and Sons, are making it available again, and that it is being re-issued in a new cloth binding at the price of \$2.50.

**ACKNOWLEDGMENTS**

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

BISHOP ROWE'S ALASKAN FUND	
C. A. S. ....	\$ 5.00
Reading, Mass. ....	5.00
F. H. B. ....	5.00

\$ 15.00

CHURCH RELIEF FUND FOR CHINA	
Junior Auxiliary, Emmanuel Church, Brook Hill, Va. ....	\$ 5.00
In Memory of F. M. S. ....	5.00

\$ 10.00

CHALLENGE	
N. E. P. ....	\$ 2.00

**Singing the Creed**

**T**HERE ARE three essentials to religious faith. We want a clear faith—not a muddled one. We want a thrilling faith and not a drab one, and we want a faith that we can sing about.

Some people object to singing the creed, but I like to sing the creed. The creed is the great song of faith. The earliest direction for the creed in any liturgy is as follows: "Then shall the symbol of our faith be sung." When men sing their faith, I know it is their faith.

What we need is a return to the historic creeds like the Apostles' and the Nicene creeds—creeds that can be sung—creeds that are much higher and truer just as a hymn is higher and truer than a long and elaborate theological statement.

—Very Rev. Dr. Milo H. Gates.

# The Only Korean Congregation

*Under the Jurisdiction of the American Church*

By the Rev. Noah K. Cho

Pastor of St. Luke's Korean Mission, Honolulu, Hawaii

I SHOULD LIKE to tell you how I became a Christian. My grandfather was a Buddhist, my father was a Confucianist. I was also non-Christian, but I went to church for morning and evening prayer. When I was six years old, my mother sent me to a mission school. I studied the Catechism for many years. The priest did not baptize me because I was too young. I remember, I cried many times, "Don't give up the ship." So I did not give up the Christian faith.

I asked my parents to join the Church and finally my grandfather, my mother, and my father were converted to the Christian faith. How happy it made me! I was baptized by my priest because my parents became Christian. The priest asked me to have a Christian name so I told him that I would like to have Noah, because Noah saved his family in the great flood. My name is Noah, because I saved my parents from heathenism. Truly, I was a missionary in my family even as a child.

Then I became a missionary again for our Korean people in Honolulu, Hawaii, from 1923. St. Luke's Korean Mission is the only Korean work in the United States. In 1902, Koreans began to arrive in Hawaii as laborers, and continued to come until what is called the gentlemen's agreement with Japan. Koreans who came were Christians and had been connected with the Presbyterian or Methodist Mission in their homeland. There were a few who had been attached to the Church of England in Korea. In 1905 the late Bishop Restarick of Honolulu started Korean work under his jurisdiction in Honolulu. In 1908, arrangements were made to put Koreans under the care of St. Elizabeth's Chinese Mission, Honolulu. So the Koreans worshipped in St. Elizabeth's Mission until 1925.

A new building, used as a schoolroom, and one end for a chapel, has been built, for which Koreans themselves raised more than one-third of the cost. The present buildings are altogether inadequate, in view of the steady growth in the congregation and the schools. In the day school there are now 98 American-Korean children.

At the corner of Banyan and Kanoa streets, Honolulu, stands an unpretentious building, which is the Church home of the only Korean congregation under the jurisdiction of the American Church. This structure is small and inadequate, and the lack of proper facilities seriously hinders the work being done there; but the spirit displayed by the congregation could not be better if they worshipped in a magnificent basilica. The cheerful regularity and thoroughness of the poor people in the performance of their religious obligations is such as to prick the conscience of many observant "white people." That the poor Korean children of the mission are enthusiastically following the good example set by their elders in the church is well evidenced by their interest in the Sunday school and day school.

*FR. CHO has an extremely active schedule for his parish. He has daily Mass at 6:30 a.m., and on Sunday Low Mass at 7 a.m., children's Mass at 8:30, Catechism and Sunday school at 9, sung Mass and sermon at 10, and Evensong at 7 p.m. The day school, from 2 to 5 p.m., five days a week, has about 100 children. Fr. Cho is spending this year at Nashotah House on a year's leave of absence for post-graduate work.*

The Sunday school has almost 100 children, so instruction is given in both English and Korean, as in the day school. The chief emphasis of the day school is, of course, given to their own language but also to religious instruction. There are lessons on Church practices and customs, the Bible, missions, and Church music. They are very poor at home but generously bring a penny for the Sunday school of-

fering and also Lenten Mite boxes, even our poor older Korean congregation too.

St. Luke's Mission still carries on, making the best of all it has, and displaying a vitality, spirituality, and enthusiasm which many old congregations might emulate with profit to themselves and others, as well as to the greater glory of God. Building churches is a labor of love. Those who sacrifice most often expect to benefit least. The past generation longs that the salvation and life and mercy that Jesus brought to earth may not perish from the hearts of men, and that hope of a life beyond death may not die. Our American Christian people are surely interested in the building of a new Korean church, for a new church is the best evidence of the spread of the Kingdom of God for our Korean community in the Hawaiian Islands.

I know you are surely interested in our St. Luke's Korean Mission, because it will be one more stronghold to defend the present and future Korean generation against error and evil. I know, too, that you are surely interested in it, because it is so dear to the heart of you and your parish, or mission. When our congregation voted last year to build and enlarge the Church work, there was not a dollar in hand for building purposes, so there was only a clear call of God, as we felt it, to undertake the work for the sake of the cause of Christ, our Lord. Conditions demanded it, and believing it to be His will, our people set themselves whole-heartedly to the task. It was estimated that the cost would not exceed \$10,000.

We have only \$423 so we must raise \$10,000 more to meet this obligation. Our American friends near at hand have felt an interest, and, in many instances, have come forward with liberal contributions to help our poor Korean congregation—the only Korean work in our American jurisdiction. We think Sunday schools will welcome an opportunity to help; hence our appeal to American friends, who cannot perhaps be present, to join with us in the realization of our cherished dreams by sending words of greeting and an offering to our Korean congregation. We are well aware that our friends have their own Church obligations, and we assure them that should they in the future have such a heavy load to shoulder, we shall deem it a pleasure and privilege, in truth, to assist them by our prayers, for the work of the Lord in their field of labor. May God richly bless all who by word and offerings assist us, in this work; in His Blessed Name and for His sake, thank you. Aloha Nui.



# Nicholas Berdyaev

By the Rev. William G. Peck, S.T.D.

IT IS ALMOST startling to remember how recently English and American readers have become acquainted with the works of M. Berdyaev. I suppose that what first brought him to the notice of the thoughtful public in Britain and America was his contribution to the series of "Essays in Order," under the title of *The Russian Revolution*. Of this book I shall have more to say. By its understanding interpretation of the Russian religious consciousness, by its insistence upon Bolshevism as having "a religious psychology without a religious ontology," and by its elucidation of the combination of Marxian dialectic and the Russian sense of "Messianic" vocation, the book provided an insight into the springs of the Bolshevik movement which seemed to carry immediate conviction of its authenticity. But even more than this, the writer showed himself a Christian, and while he evinced a profound sympathy with the cause of the proletariat, he produced a crushing examination of the Marxist philosophy of man. Here was a Russian voice, raised in the name of humanity, against that system which claimed so confidently to be man's only way of deliverance.

The main direction of his argument, in this respect, we shall see in a moment. Its profundity and ardor of thought revealed to wider circles what had already been reported by those who knew: that at the Russian Academy of the Philosophy of Religion in Paris, there was a man to whom Europe and indeed the world would soon be listening. Who was he?

Nicholas Alexandrovich Berdyaev is now 61 years of age. He was born at Kiev, from which place he was exiled to the North of Russia in 1899. In 1917 he was in danger of a second banishment, because he had declared that the Governing Synod of the Russian Church was a political body subservient to the civil power. This is an incident to be considered. Berdyaev was a Christian; but from his early days as a sympathizer with Marxism, he had always seen the living, spiritual, and social implications of the faith. He was threatened for what was regarded as an attack upon the Church. He was later to suffer under the Bolshevik régime as a supporter of religion. The Revolution at first brought him honor, for he became Professor of Philosophy in the University of Moscow. But his standpoint was not to be reconciled with that of the new masters in Russia. Twice they imprisoned him, and eventually he was exiled. The Bolsheviks had no use for a professor of Philosophy who refused to abandon the Orthodox faith as the ground of his judgment of their doings.

He left Russia in 1922, lived for a time in Berlin, and finally settled in Paris. In recent years many books have come from his pen. We find in them a coherent philosophy. They provide a searching analysis of the forces operating in the intellectual, social, and political life of Europe, saying with the accents of Orthodox culture what Maritain and others are saying in the somewhat different language of Western Catholicism. Not that Berdyaev's attachment to Eastern Orthodoxy is any mechanical or slavish thing. He is a Catholic

*THIS ARTICLE on the foremost critic of both Bolshevism and Fascism is the first of a series of articles on twentieth century Christians, to be published in THE LIVING CHURCH. Bishop Brent, G. K. Chesterton, T. S. Eliot, Mother Eva Mary, and a number of other prominent figures in the religious world are included in the series.*

Christian, and one of the leaders of that great renaissance of militant Catholic thought now arising in the world, which is turning the tables upon the pundits of secularism, and putting the godlessness of the modern world on the defensive. *The Russian Revolution, Christianity and Class War, The Bourgeois Mind*, and his

great, prophetic book, *The End of Our Time*, together with his latest contributions, *Freedom and the Spirit*, and *The Fate of Man in the Modern World*, are absolutely essential, not only for an understanding of the spiritual causes of the decline of our civilization, but also for a true grasp of the significance of the Christian religion for the world's future. A gifted and powerful mind is here displayed, exhibiting the tragic inadequacy of man's attempts to save himself, and setting forth the profound relevance of the faith to the deepest human needs.

IT WOULD BE impossible in a short article to give a sufficient survey even of the main outlines of Berdyaev's thought. All I can do is to indicate his treatment of a few central issues. Underlying all his opposition to the aims and methods of Bolshevism is a relentless criticism of the Marxian metaphysic. But, as we shall see, this criticism is not offered in the interests of a capitalistic society. Berdyaev is as conscious as any thinker in Europe today that capitalism is an exhausted mode. He sees and exposes its injustice and its inadequacy; but he will not allow that either Bolshevik Communism or Fascism provides an alternative which can claim the Christian sanction. They derive, he believes, from the capitalist assumptions concerning the nature of man and the purpose of his existence, and in his judgment those assumptions are destructive of the essential human values.

In his book, *Christianity and Class War*, he devotes considerable space to exhibiting the futility and unreality of the Marxian conception of class war. Not that he wishes to deny the existence of such a thing! He recognizes that there is indeed a class war, cruel and shameful. What he attacks in the Marxian conception is the idea of "class" and the "class war" as being so fundamental in human development, that society itself is but a product thereof. He protests against the notion that personality is a mere function of "class." For, he declares, a "class" is a *thing*, and to make the personal-social relation a product and function of an impersonal process, is to extract from human existence its core of spiritual significance, and to reduce men to the level of interchangeable economic units.

In all this, he is saying what Maritain has said in the language of neo-scholasticism. The French thinker has pointed out that men employ the word "individual" as a synonym for *person*, and this he regards as a sign of the dehumanizing tendencies of modern thought. In scholastic philosophy, individuality is a product of quantity and position, and whereas individuality is almost the lowest entity in the scale of being, personality is the highest. And through all the writings of Berdyaev runs this persistent plea for the consideration of man as personal. This he regards as the only valid starting-point for

politics and economics. And it is from this basis that he attacks the doctrines and practices of the Bolsheviks in Russia. He sees them, beneath all the appearances of concern for men, as really translating the personal-social relation into an individual-mass relation, and regarding the "individual" as the instrument of the "mass."

The following passage makes this patent:

"The Soviet, Marx-Lenin, world view asserts not the activity of man, but the activity of society or of a social collective body, which suppresses and transforms him into its own instrument. The activity of man implies that we acknowledge man's creative initiative, his freedom of action. Man is active if he is a free spiritual being possessing an unconditional value: if he is not transformed into a simple instrument of social process. Man is active if he creates the social process, not if the social process creates him."<sup>1</sup>

It must be remembered that such passages as this (and they are very numerous in Berdyaev's writings) do not mean that personality is not intrinsically social. There can be no doubt upon that point. What he is protesting against is the assumption that man can be properly treated as the means of a mass-process, itself impersonal. He objects to the Communist state because that state, according to its own Marxian philosophy, is an impersonal force which claims upon that account to be supra-personal, and thus to usurp the sovereignty of God; and because that state "forms men's souls, gives them an obligatory creed, demands their whole soul, exacts from them not only what is Cæsar's, but even what is God's."<sup>2</sup>

That Berdyaev is fully conscious of the social needs of the modern world is made manifest by many passages in *Christianity and Class War*, where he asserts plainly enough that although the Marxian metaphysical doctrine of "class" is rubbish, and the class war is damaging to the human spirit, and the idea of the proletariat as a Messianic class to which all mankind must conform is merely stupid romanticism, yet nevertheless, in the actual strife of classes which exists, justice and right are on the side of the workers.

**NOR DOES** Berdyaev agree with those who would confine the labor and interest of the Church to the moral improvement of men, expecting the transformation of society to be effected only as the result of the conversion of all individuals. "It would be," he says, "dishonest and wrong to wait for social improvement to follow man's moral perfecting."<sup>3</sup> And he makes caustic remarks upon the behavior of those who, fortunately situated in the present economic order, resist every attempt at social amelioration and economic redress on the ground that it is an "infringement of liberty." It will thus be seen that he is realistic enough in his view of the contemporary situation. He is every whit as "hard-baked" in his knowledge of the world as Reinhold Niebuhr. He knows that the whole capitalist régime is itself "a kind of camouflaged violation"; and he declares that it is a mistake "to believe that those who defend the *status quo* are not by that fact using violence and that only those who attack capitalism are guilty of criminal subversion."<sup>4</sup>

He asserts that there can be no political justice which is not founded upon economic justice, and he believes that for the sake of the general health of the human soul, capitalism must go.

"This régime" (he says), "produces unemployment and

throws millions of men (intellectual as well as manual workers) on the street, sentencing them to misery and hunger; and it has got to go. A régime which allows of revolting indigence in spite of a general increase of wealth, which is obliged in the name of economic interest to destroy 'superfluous' goods although there are people who need them, which breeds abominable wars, which is possessed by a greed for riches which has become transformed into a disinterested passion, which empties the life even of the directing classes of meaning by making it an accessory of the economic game, such a régime is completely mad and stands condemned by conscience and reason."<sup>5</sup>

**BUT ALTHOUGH** he refuses to adopt a pietistic attitude in face of a demented world, and believes in the social and indeed in the *sociological* mission of the Church, he is emphatic that the solution cannot come from the exhausted springs of secularism, and must arise from Christian doctrine and spiritual experience. But whether the spiritual forces can be rallied in time to save our civilization from disaster, he seems uncertain. He points out that man has been everywhere weakened by humanism. In *The End of Our Time*, he shows us modern history as an adventure which is ending in disaster. He tells us, too, that the rhythm of history is changing, becoming catastrophic, and that we have reached a situation in which cataclysm is possible. Modern humanism which emerged at the Renaissance, has left man without God, and all the attempts to provide some substitute for the vanished supernatural faith, all attempts to preserve the supernatural values by identifying man himself with the ultimate spiritual principle of the universe, have failed. Man is left lonely and insecure upon this planet earth; but man, bereft of the supernatural background, man without God, begins at length to lose his recognition of himself as man. It is upon this ground of dehumanized humanity that the systems of the totalitarian states have arisen, seeking to bind into some intelligible order the life of man which threatens to fall into chaos. But such attempts do but hasten the end.

The chronological order of the appearance of Berdyaev's books in English translations, does not represent the order of their actual composition, and it is not always easy to trace the exact stages in the development of his thought. In *The End of Our Time*, which is at all events one of the most important contributions to the thought of our generation, he speculates upon the coming of the New Middle Ages, in which, he thinks, life will be lived upon a lower level of material achievement, but with a more definite attempt to realize a transcendental purpose and inner dignity. It may be that his prognostication of a more Spartan existence for everyone was due to his lack of acquaintance, when he wrote the book, with the economic reality of abundance. The first part of the book was originally published in 1919, and the rest appeared three or four years later; and it may be that he had not then realized the precise facts of the modern economic potentiality, or how it came to pass that a material abundance was itself a cause of economic confusion and poverty, in a society spiritually and morally unequipped for the task of rightly using it. Or it may be that becoming aware of these things, he still regards it as unlikely that modern man will master the situation, until he has passed through a period of stern discipline.

Upon one point, however, as regards the future, he is decided. Human culture can no longer be maintained in "humanist neutrality" toward religion. It must become "either an

<sup>1</sup> "Christianity and Human Activity," *Christendom*, 1932.

<sup>2</sup> *The Russian Revolution*, p. 38.

<sup>3</sup> *Christianity and Class War*, p. 78.

<sup>4</sup> *Id.*, p. 79.

<sup>5</sup> *Id.*, pp. 57-58.

(Continued on page 389)

# A Japanese Layman Speaks

By Yoshitaro Negishi

THE CHURCH in Japan, known among the people as the *Nippon Sei Kokwai*, with 11 bishops, 400 clergymen and lay workers, and about 20,000 active communicants, is an institution in this country whose importance cannot be very well ignored by the government authorities of Japan. The progress of the work of the Church, thanks to the steady, untiring, and liberal assistance given by the Churches in England, America, and Canada within the last 70 years, has been really remarkable. Humanly speaking, starting in a humble and insignificant way, the Church work has grown in magnitude to such an extent that she now plays an important rôle in spiritual guidance of her votaries in this country. Students of social movements and of political organizations devoted to humane work are obliged to take into consideration the kind of work that the Church is doing throughout the Empire. The work among lepers and in destitute quarters, both urban and rural, has set worthy examples to non-Christian elements of inhabitants in this country.

In educational fields, beginning with kindergartens, girls' schools, boys' middle schools, as well as a university and theological school, the Church has done a great work among the people whose eyes are wide open to take note of the social phenomena created by the *Nippon Sei Kokwai*. With regard to the medical work, especially that of St. Luke's International Medical Center in Tokyo, the New Life Sanatorium in Obuse, and St. Barnabas' Hospital in Osaka, even the bitterest enemy of the Church has to admit the efficient work that they are daily performing. Both the government and the people have come to recognize the special part played by the only university belonging to the Church in Japan, namely St. Paul's University, in the guidance of young men entrusted to its charge. There are a great many evidences of appreciation of rich services done by the University on the part of the parents and guardians of the students. The University's golden motto, "*Pro Deo et patria*," with its deep and yet practical significance, has come to be fully appreciated by the people at large. They have come to know that behind all these activities, there is that ever-powerful motivation—the love of Jesus Christ. Whenever we look at a new church built and consecrated to God's service, we know that certain members, both young and adult, in the Churches in America, in England, and in Canada are behind it.

This is also true of many other activities of the Church. The autonomous Church of Japan is in full existence and it is a well-known fact that she is working to her full capacity in her own maintenance as well as her own expansive work. The Japanese Christians do not fall behind others as far as the ardent desire for self-support is concerned. The Japanese as believers in religion have amply shown proof that they are as eager as other nationals to surrender their possessions to the cause they support, whether the cause itself may be real or false from the Christian standpoint. Take the case of the Honganji (a sect of Buddhism) or the case of Tenrikyo (a sect of Shintoism) where millions of yen are offered to their cause by the devotees. Nor are these the only instances. We may cite

*THIS PICTURE of the Japanese Church, written by an active lay member, is especially interesting because of its vision of the importance of this semi-autonomous unit of the Anglican communion and the need for conceiving of it in far larger terms.*

quite a number of other cases of a similar nature. It may possibly be asked, why then do not the Japanese Church members act in the same way? The answer is simple enough. The Japanese Christians are doing their best according to their means. The de-

sire to help the Church work is equally strong among the members of the Church as among the supporters of other causes. However, the real intensity of the desire can by no means be gauged in terms of the amount of dollars and cents in such matters as Christian conscience dictates.

Christians in Japan as well as missionaries are anxious to place the Japanese Church in a position to be able to say that she enjoys her complete autonomy, not only in a legal but in a financial sense. However reluctant we may be, we have to admit the fact that the Church has not reached that stage in the full sense of the term as yet. It is my belief that Bishop Perry struck the keynote of the whole question on his recent visit to Japan when, in one of the meetings at which he spoke, he implied that the Church in Japan needed financial help from the Mother Church in America for some years to come.

THERE IS ANOTHER POINT that must be remembered by the members of our Mother Church in America, namely the fact that in Japan we, the active members of the Church, number only 20,000 in all and that we are surrounded by 90,000,000 non-Christians, to whom the glad tidings of Christ's salvation must be brought home. In other words, we are fighting against huge and heavy odds. Frankly speaking, some members of the Church are swayed by too much of the Samurai spirit and are inclined to regard pecuniary matters in contempt and beneath their dignity. "*Bushi wa Kuwaredo taka yoji*," which may be translated as, "A real Samurai uses a toothpick, even if he has not had a morsel to eat for his meals." However, in the modern economic organization of human society, such an attitude cannot be held always with impunity. "Trust in God and keep your powder dry." This is what Cromwell is reported to have said. We must trust in God and do our best in carrying out our work as Christians in this economic world.

After the hard and steady work of foreign missionaries in Japan, extending over a period of more than two generations, an autonomous Church has been formed; when we cast our eyes around us, lo and behold, the field is ripe with golden crops and calling for sickles. Millions of souls are waiting for workers. The need for them is as pressing as ever. Men are constantly seeking for truth. The cry, "What is truth?" rings along our countryside. The opportunity for such an organization as the Brotherhood of St. Andrew lies immediately before us. This organization has recently been revived with its full force in Japan but our experience is quite meager. The motto of the Brotherhood, "Prayer and Service," seems to be easy to understand and our lips can utter these rules smoothly, but they are very difficult to practise. We need guidance of experienced men brought over from foreign countries. The laymen of religious and practical turn of mind, who understand "the Church and the World," are badly wanted to carry on

the work of the Church Militant in Japan. A large number of young men go out every year into the world as graduates from St. Paul's University, where they were brought to know Christ through the medium of the Brotherhood and the influence of others. Most of these young men find positions in business houses and are stationed in different parts of Japan where there are few or no churches at hand and where they are beset with all kinds of temptations in the non-Christian business world. There is an urgent need for men who can pay visits to those young men who are placed in such positions where they are left outside the pale of Christian influence, and stand at the very mouth of a dangerous abyss. To be sure, our young men who are graduating have enough intellectual grasp of Christianity, but for living the Christian life, mere intellectual understanding of Christ and His teachings is not quite sufficient. When they are surrounded by hard-boiled men of the world to whom noble Christian precepts mean little or nothing, as they often do in Japan, they need strong supports from behind to enable them to steadily keep up their faith and practise it as the faithful members of the Church.

It must be remembered that they have to constantly meet in their business dealings with men of this type. Brotherhood men who have rich experience in this mode of living can sympathize with the young men so situated and help and guide them along the right path. I trust that the Mother Church in America can help us greatly along this line by sending us laymen of experience.

Some forty years ago when young men were graduating from Christian Mission Schools here in Japan, government offices and chief business and banking houses were closed to them. No fair opportunity was offered to them. They had to plough their way trusting only in their own sheer ability. In these days, however, danger lies just in the other way. They are employed by some business and banking firms simply by virtue of their being Christians. However, when they are brought in contact with some non-Christian men who work in the same office, temptation gathers its tremendous force. The duty of the Brotherhood workers is not only to bring these men to Christ, but to help them to be delivered from besetting temptation.

**T**HE CRY for nationalism seems to be very strong in all countries of the world, in which respect Japan forms no exception. The idea of every nation for itself, and let the devil take the hindmost, cannot be the true comprehension of nationalism. As Prince Tokugawa, one of the counselors of St. Paul's University, has well said, "there can be no nationalism without internationalism." The idea of nationalism presupposes the idea of internationalism. Christianity is international in its very nature. Preach the Gospel to all the nations of the world. Baptize them in the Name of the Father, the Son, and the Holy Ghost. Our belief is that there is no time limit to this injunction of our Master. We are not instructed to approach a nation and when baptism is administered to a certain fixed number of people, we may safely withdraw our missionary efforts. To be more explicit, in order to carry on missionary work in a capitalistic age as at present, we need pecuniary force to back us up. We may even go a step farther and declare that missionary work is not an economic or commercial investment. In these economic days, people are often tempted to use such an expression as "it does not pay." In other words, missionary work is not commensurate with the results obtained. However, who is to judge whether the results are commensurate or not? Even a single sheep of a flock, if lost, is hunted by the shepherd. The salvation of a single soul under certain circumstances may be of vital importance to the success of missionary work.

It seems to me that the result of the investigation conducted some time ago by the American Laymen's Appraisal Committee shows that a wrong instrument was applied to measure the activity of the missionary fields. Do you think it is right for us to judge the nature of missionary success or failure by the standard usually adopted for commercial purposes, *i.e.*, by the Church possessions in the shape of lands, buildings, money, and numbers of professed workers? Certainly, this is one form of investigation that may be adopted, but it cannot be final. The Church in Japan as she stands now may be able to hold her own. She may be able to conduct her own Church services, baptize and bury her members, and even preach the Gospel to non-Christians in our country. However, what will become of the successful claiming of the 90,000,000 souls to the cause of Christ? In short, our missionary efforts should be increased until the very words of our Lord and Master are fulfilled to the letter.

I am writing this as a simple layman of the Church. Impressed as I am at the rapid progress of the Church work in Japan, the question still remains open whether the *Nippon Sei Kokwai* alone, with her present force, is strong enough to cope with new problems which are looming up before our eyes. The problems of thought, character building, and spiritual training of the youth of Japan are too serious to be lightly passed over. The leaders of this nation are sorely perplexed with the problems. Old and respectable ideas based upon Confucian classics seem to be gradually losing their hold upon the younger generations of the country. The relations between parents and children, masters and servants, the rulers and the ruled, teachers and pupils, men and women, brothers and sisters, seem to be undergoing some changes which are simply explained away by such an expression as, "the times are different."

Those who are seriously concerned about the recent moral and ethical tendency in Japan are really anxious to find out the best and most effective way for the guidance of the younger generation. Among other measures proposed, the training of young men's minds by some religious exercises has been most strongly advocated by some. This accounts for the fact that so many pseudo-religious movements are springing up in various quarters of the country; they are frequently accompanied by the claims made for curing physical illness which are beyond an ordinary medical cure. To support such movements, money offering is ungrudgingly made; even beautiful places for worship and meeting are erected.

**A** REMARK was once made to the writer, by an apparently serious and honest young man, to the effect that much greater prosperity would be in store for Christianity if the present leaders could perform miracles, healing the sick, etc., as they did in olden days. At any rate, as mentioned before, people in this country are most anxious to find the best means for our moral and spiritual care. Japan is often unjustly and sometimes ignorantly charged for being a militaristic country or a nation of fighters. I say "unjustly" and "ignorantly" because Japan's military training is primarily concerned with the fostering of strong will and manly character, based upon strict and rigorous discipline. The spirit of Yamato is essentially for the cultivation of high noble personal character, most keenly alive to the sense of duty and responsibility. It is thus strongly believed in some quarters that Japan's moral culture can be most effectively attained by the cultivation of the spirit of Yamato which forms the backbone of the Empire. Our being devoted followers of Christ does not in any way prevent us from our holding this opinion in its full measure. Furthermore, we may declare that our being good Christians is in full accord

with our being possessors of the spirit of Yamato in its real sense.

Thus it may easily be seen that there are splendid opportunities for bringing young men to Christ in Japan. In the first place, leaders of Japan are most kindly disposed toward Christianity. Worthy measures calculated to serve effectively in creating Christian atmosphere are welcomed everywhere throughout the country. On the other hand, there remain some 90,000,000 people who are not yet converted to Christ nor who have any sanguine expectations for such opportunities. What is to be done? In the teeth of the situation as such, is it quite safe to declare that the Church in Japan may be left to shape her own course, as she is now an autonomous institution in every sense of the term and that the missionaries of all kinds may with impunity be withdrawn from the Church work in Japan? Before such drastic measures are taken, may it not be wise, humanly speaking, to reconsider the steps to be properly taken and pray for the guidance of the Holy Spirit who was promised us to be ever present on all occasions, helping and directing us in our Christian career on the earth.

### Nicholas Berdyaev

(Continued from page 386)

atheist and anti-Christian civilization, or else a sacred culture animated by the Church, a transformed Christian life."

"The last supposes a creative movement in the Church, a more complete showing forth of Christian truth about man and his calling in the world, a full manifestation of the mystery of creation and cosmic life. . . . The Church is cosmic by her nature and contains within herself the fullness of Being; she is the Universe baptized."<sup>9</sup>

It is to such a renewal and enlargement of the Church's life that he looks for the leadership of the world, when the collapse of our secular age shall have become complete. The deliberations of this far-sweeping and deeply seeing mind upon this subject must not be neglected by those who have any responsibility for the instruction of the faithful. Scattered throughout his writings there are inferences and opinions with which I, for one, do not agree. They do not seem to follow necessarily from the main theses. That is only to be expected; for its roots are in Russia, and in the Orthodox Church, and his mind works in ways which are not always ours. More satisfying and certainly not less surprising is the fact that in his analysis of our world-trouble, Berdyaev is able to put into pregnant and profound words the deepest apprehensions of Christian thought in the West, so that we have learned to look to him for enlightenment, and for the expression of our own dumb intuitions, and we are not disappointed. For he, probably more than any other thinker of this time, has raised the issue of the Catholic dogma of man, in a world which had forgotten it. There lies the battle-field, and thanks largely to Nicholas Berdyaev, we know more clearly what are the issues of the conflict.

<sup>9</sup> *The End of Our Time*, p. 108.

### The Need of the Church

AS I SEE IT, the great need of the Church today, as far as its ministry is concerned, is for men of personality and conviction who will present the unvarnished truth as it is in Jesus, to the great masses of the people, who, with a modicum of religious information are groping in the twilight of truth and are waiting to be shown the way.

—Very Rev. John Williamson.

## Promoting Peace

By the Rt. Rev. William T. Manning, D.D.  
Bishop of New York

WHAT CAN WE DO to promote the cause of peace? 1. We must not allow ourselves to become discouraged. Great progress has been made in the peace movement. The war spirit is powerful but the peace spirit is growing stronger and stronger. More has been done for the promotion of peace in the past 15 years than had been done in the preceding fifteen centuries. There is a public sentiment and a public conscience in the matter today which did not exist 20 years ago.

Our Leagues and pacts are far from perfect but they have accomplished much. They have fostered a sentiment against war more powerful than ever before, and that sentiment will grow.

2. We must more thoroughly and fearlessly face the economic causes of war. If we are to have peace in this world we must have human society built for peace, built on the principles of justice, brotherhood, and mutual service.

3. We must use our influence, to the utmost of our ability and opportunity, in creating and strengthening public opinion and we must give our full, active coöperation and support to all wise efforts and movements for the establishing and upholding of world peace. Can we say that we are doing this as a nation? Not one of us wishes to see our country drawn into war anywhere. But America has some duty and responsibility in this world beyond playing the part of an "unofficial observer."

4. We must not be guided by mere emotionalism in our work for peace. We must face the hard facts and think clearly and justly on this great question. We must not talk as though the use of force is always immoral, or as though there is no difference between those who engage in police action for the preservation of peace and those who wage deliberate and aggressive war. Confused thinking of that sort does not help or strengthen the cause of peace.

Ramsay MacDonald who has stood all his life for peace asks this question:

"If a nation insists upon being the aggressor, refusing to negotiate and defying every consequence, and exercises its will by military force, what is our duty? Can pacifists stand aside and say, Because I do not believe in force I will let those who do believe in it exercise their destructive will on nations? Or are we driven by hard facts to accept the view that when an aggressor arises to smash the world's peace machinery, international opinion must unite to protect the world against him?"

This, Mr. MacDonald says, is a question for peace makers the world over to study and settle.

The world is asking today how we can establish and preserve peace on earth. Our movements and measures are helping. But there is only one sufficient and adequate answer to that question and the stern logic of facts and events is compelling us to see this. The one full and adequate answer is that given by the Christian Gospel, the bringing in of the Kingdom of God on earth. There is no other answer. There is no other world-wide call to peace and brotherhood except that of the Gospel of Christ. There is no other power great enough to break down the barriers of race and caste and color and unite our whole race in one great family of God. There is no other who shows us the way, and who can speak to the heart of all humanity except Jesus Christ. And His Kingdom will come—for He reigns at the right hand of God. It may be through great tribulation, but His Kingdom will come.

## Churchwomen Today

Ada Loaring-Clark  
Editor

### Diocesan Program

THE DEPARTMENT of religious education of the Woman's Auxiliary in the diocese of Connecticut, of which Mrs. Thomas J. Shannon is chairman, has just issued a most attractive program for the year's study. A great deal of thought and careful planning have resulted in the presentation of a comprehensive program which will help build better informed Churchwomen. Two months are devoted to each of the following subjects: September and October: The United Thank Offering, with the timely motto, "Plan your work—Work your plan." November and December: The Church, motto, "You give little when you give of your possessions, it is when you give of yourself you truly give." January and February: Latin America, motto, "The mission of the Church is to minister to mankind everywhere." March and April: The Devotional Life, motto, "Be ye transformed by renewing your own mind." May and June: The Prayer Book, motto, "Know your Prayer Book—I will pray with the spirit, and I will pray with the understanding also."

### The Importance of the Woman's Auxiliary

THE LATE Bishop Anderson said: "Two things stand out prominently in the life of the Woman's Auxiliary—high ideals and splendid accomplishments. Its methods have been to study, to learn, and to pray. The results have been cheerful giving and magnificent benevolence throughout the whole Church. Its present aim is to make progress more progressive." Mrs. A. P. Adams, in striving to secure a branch of the Auxiliary in every parish and mission throughout her province, gives some fundamental reasons which should appeal to each one of us. They embrace the following: (1) Auxiliary women will become intelligent Churchwomen and know what our great national Church is doing to bring our Lord to all people at home and abroad. (2) They are the women of the Church organized to help the National Council in its work for the extension of Christ's Kingdom. (3) The Auxiliary's work is spiritual, educational, and missionary. (4) Its work has stood the test of more than half a century. (5) Every Churchwoman should have a realization of what the Auxiliary has accomplished in its many years of service. (6) There should be a Woman's Auxiliary in every parish and mission because it gives to the women of the Church the privilege of world-wide service. (7) An Auxiliary in every parish and mission means the continued advancement of the United Thank Offering. Through the Auxiliary the supply work has gone forward and has become a great missionary force in the Church. (8) The Auxiliary helps promote the Church's program which is the program of human needs. It is pledged to stand behind every effort to see that the dioceses and parishes meet their quota for the Church's program. (9) It has given millions of dollars in money and missionary boxes, and has supported over four hundred women missionaries in the field by its United Thank Offering as well as having been the means of leading many women to give their lives for the work of the Church. (10) Where there is an Auxiliary, however small, there is a live coal which keeps the parish or mission from dying.

## Sketchbook Pilgrimages

*America's Windsor Chapel* \*

By Wil King

(See Cover Illustration)

ARRIVING IN LANCASTER, Fairfield county, Ohio, in the middle of the afternoon, I decided to sketch St. John's Church immediately. I drove into a filling station to ask where St. John's was located, but the only suggestion that the attendant and several customers had to offer was that I might look on Broad street, "Because that's where most of the churches are." I found Broad street and a number of churches, but no St. John's.

The fifth passerby I asked remembered that there was a St. John's up on the hill, but he didn't know whether that was the one I wanted. It wasn't.

Finally I noticed a printer's shop and felt sure that here was a place where I ought to find the answer to my question. The young man in charge replied to my inquiry, "I haven't been here very long but you might try the newspaper office."

I was now beginning to doubt that my sketch would be completed before the morrow but hastened hopefully to the newspaper address. On arriving I found all the doors locked and a deserted atmosphere about the place. While I was standing there wondering what to do next, someone called out, "If you're looking for the newspaper men you won't find 'em there. They moved out some time ago."

Now I was at my wits end and not really expecting him to know, asked, "Where is St. John's Episcopal Church?"

"Oh, yes! old St. John's—a beautiful old church, it is considered one of the finest in the country."

And so I finally found and sketched it while the citizens of Lancaster were hurrying home to supper.

It suddenly struck me, while I was busy with my sketch, that I had done most of my searching within two or three blocks of my destination and had passed it, not once, but twice.

THE FIRST SERVICES at St. John's were held in 1834 by the Rev. R. A. Rogers of Circleville, Ohio, and the parish was organized by the Rev. Sherlock Bronson in 1836. The church was founded in the same year by a group of 12 settlers of English descent who had recently come from another Lancaster, in Pennsylvania.

St. John's is a replica of King's Chapel in Windsor, England—correct in every detail from the embattled towers to the archery slits in their walls.

The style and motif of the fourteenth century English Cathedral has been carefully preserved and it has been said that it is without duplication in America. St. John's has not gone through that process of modernization which has ruined so many of our churches. Consequently both exterior and interior retain their old charm and beauty.

\* Signed and numbered copies of the etching on the cover, entitled *America's Windsor Chapel*, printed in a beautiful deep brown may be obtained from the Morehouse Publishing Company at \$7.50 each.

### O YE MOUNTAINS AND HILLS

*H*ILLS and mountains are aflame,  
Praising His most lovely Name—  
Maples, birches, creeping vine,  
Yellow, crimson, saffron, wine,  
Radiant sunlight, golden haze,  
Gloriously sing His praise.

LUCY A. K. ADEE.

# Church Homes for the Aged

By the Rev. C. Rankin Barnes

Executive Secretary, Department of Christian Social Service, National Council

EVENTS of the past few months have drawn unprecedented attention to the comparative neglect with which the average community treats its dependent aged citizens. Abraham Epstein, writing in the *American Mercury* for October, 1934, stated: "As a result of our long neglect of the dependent aged we have accumulated a problem of old age distress such as was never known before." Yet at last the nation seems to be aroused to the question.

The provision of care and security for aged persons is now receiving special attention because their number in the United States is so very definitely increasing. The federal census of 1880 indicated a total of 1,723,459 persons 65 years of age and over. That of 1930 revealed a total of 6,633,805 in the same age group. The reader of these figures is likely to remark, "Yes, but that great increase is due to a similar increase of the country's population in that half-century." The population of the country, however, did not increase to a corresponding extent. Back in 1880 persons of 65 years and over comprised 3.4 per cent of the country's population, while in 1930 they comprised 5.4 per cent thereof. In other words there are not only a larger number of elderly people than before but they form a much higher proportion of our total population.

It has always been known that a certain proportion of aged persons were dependent upon others, yet there has been no accurate enumeration of aged dependents in the United States. Special studies made by official and private agencies, however, give basis to the estimate that from one-fourth to one-third of those 65 years of age and over are dependent for their support upon relatives or upon public or private charity. Applying this estimate to the census of 1930, it is probable that there are normally at least 2,000,000 aged dependents in this country.

The most conspicuous means by which the aged receive care are private institutions, operating under a variety of auspices. Recent accurate statistics in regard to them are notably lacking, since the latest figures are those assembled by the United States Bureau of Labor Statistics in 1929. This report lists 1,268 such institutions and gives information for 1,036 of them. Of this number 526 were under religious auspices, and 444 established and supported by individual communions. The report states that "denominations especially active in the care of the aged are the Roman Catholics, Lutherans, Methodists, Episcopalians, and Jews."

The outstanding characteristic of Episcopal Church care for aged persons in the United States is the preponderance of attention which is given to women. The institutions under Episcopal Church auspices caring for the aged may be classified as follows:

Women only .....	46
Men and Women .....	12
Men only .....	2
<hr/>	
Total institutions .....	60

Of the 34 smallest of these institutions, 33 admit women only. This preponderance of attention to aged women is even more apparent when it is pointed out that three of the twelve institutions caring for both men and women are serving specialized types of handicapped persons rather than aged men and

women as such. These are: the Home for the Blind, Brooklyn; the Society for the Relief of the Destitute Blind, New York City; and Gallaudet Home for Aged and Infirm Deaf Mutes at Wappingers Falls, New York. The situation becomes even more pointed when it is made clear that of the two institutions for men only, one, St. John's Inn, Kings Park, Long Island, is a unit of the Society of St. Johnland. Other of its units care for single women and for aged couples. The other institution caring for men only, St. Barnabas' Free Home, Gibsonia, Pennsylvania, is a home for incurable and indigent men and boys and hence does not fill the function of an ordinary home for the aged.

Several of the institutions for aged women are operated as "widows' homes." These furnish living quarters either free or at a nominal rental, and in some cases include light, heat, water, and janitor service. The residents are otherwise self-sustaining.

The geographical spread of Episcopal Church institutions for the aged is nowhere near as wide as that of its institutions for children. While its homes for the aged are found in 29 different dioceses, they are largely confined to New England, the Middle Atlantic states, the South Atlantic states, and the Ohio River Valley. Of the entire number there are only two homes west of Chicago: the Protestant Episcopal Old Ladies' Home, San Francisco, and the Diocesan Home for the Aged, Alhambra, California.

The building of homes for the aged under Episcopal Church auspices has never been the result of any single program but has resulted from local bursts of generosity in specific localities. Frequently, homes for the aged have been founded as a result of gifts or bequests of large residences to dioceses or parishes for just such use.

The oldest Episcopal Church home for the aged is Christ Church Hospital, Philadelphia, founded in 1772, and the newest is the Ball Home, operated by St. Paul's Cathedral, Erie, Pennsylvania, and founded in 1933. Curiously, the most active period for the building of Episcopal Church homes for the aged was the 1860's.

The size of these institutions may be judged from an analysis of their capacity:

4 to 25 persons .....	32
26 to 50 persons .....	17
51 to 75 persons .....	4
76 to 100 persons .....	7

Total institutions .....

60

The average size of these institutions is 31, indicating that the typical Episcopal Church home for the aged is a relatively compact institution in which a homelike atmosphere may easily be maintained. The total capacity of these institutions is 1,867 and, in view of the fact that most of them are always filled to capacity, that number may be taken as closely approximating the average total number of residents.

IT IS interesting to note that several institutions care for both children and the aged. In two instances, the Episcopal Church Home in Pittsburgh, and the Church Home, Rochester,

New York, children and old ladies are cared for under the same roof. The Curtis Home, Meriden, Connecticut, cares for both groups but in separate buildings. In the diocese of Long Island the care of both dependent children and dependent aged women has for over two generations been in the hands of the Church Charity Foundation. Its first permanent building, erected in 1860 as a combined home for the aged and "orphan house," was described at the time as a "chaste and tasteful structure, of the Gothic order, ornamental to the city." Ten years later, however, a separate building for the aged was erected. Today the Home for the Aged is in Brooklyn and the Children's Cottages in the quiet atmosphere of Sayville.

There are two instances of institutions which operate both a hospital and a home for aged women in the same buildings. These are the Church Home and Infirmary, Baltimore, Maryland, and St. Luke's Home and Hospital, Utica, New York. Although such close proximity of a home for the aged to a hospital simplifies the provision of medical care when needed, it also involves certain definite psychological problems. The care of both the ill and the aged has been highly differentiated since these institutions were set up to meet the dual need.

Relatively few of these homes for the aged limit admissions to communicants of the Episcopal Church. The usual by-laws provide, however, that preference shall be given to such applicants. A typical situation is revealed by a recent annual report. "There is a waiting list so long that about two years must elapse between application and admission. Consequently the 'preference' directed to be given to Church people practically excludes all others."

Most homes under diocesan auspices require a certain number of years' residence within the diocese. Some institutions are specifically set up to serve the aged members of one particular parish or the parishes of one city. Examples of the latter type are the Church Home, Buffalo, and the Church Home, Troy. Frequently there are other preferences to residents of particular areas.

Although a considerable number of these homes will accept applications from persons 60 years of age, the usual minimum age requirement is 65. There are three homes in which the admissible age is 70. This proportion closely follows the national trend among such institutions.

THE majority of Episcopal Church homes for the aged include in their by-laws the requirement of the payment of a definite admission fee for life residence. Detailed analysis of these requirements, however, reveals great diversity of policy. The figures range all the way from \$200 to \$3,000. The customary figure is \$500. This is the most usual fee for homes for the aged in general. In order to cover some of the margin between fee income and the potentially long obligation assumed by the home, it is a general practice to require that the person admitted shall convey to the board of trustees all his real property and financial assets, but shall receive the income thereon during his lifetime. Those homes which have no specific admission fee usually require the permanent guarantee of definite monthly payments by the resident or his friends.

Many persons, ignorant as to the workings of homes for the aged, have the impression that their principal problems are financial. This is far from being the case. The major problems are administrative, medical, and psychological. Numerous homes accumulate for themselves needless administrative problems because of a careless or ill-defined admission policy. Every home undertaking to give care to a group of elderly persons for the balance of their lives realizes in advance the necessity of pro-

viding ample care to any resident who becomes ill. Long periods of helplessness may develop during which adequate and attentive care must be provided. Yet while homes must be prepared to meet such contingencies they cannot undertake to provide a hospital type of care immediately upon the admission of a new resident. For this reason most homes require of applicants "good physical health for their years." They do not expect as good a medical report of an applicant aged 80 as of one aged 70. Wise boards of managers will not only require an adequate physical examination, just prior to admission, but will insist that this shall be given by the home's own physician, thus ensuring a uniform standard of judgment. Only where this precaution is taken can the average home be sure that the majority of its residents shall be able to cooperate by coming to meals and by caring for their own rooms. Furthermore, several homes are wise enough to require a psychiatric as well as a medical examination, thus guarding against the destruction of the serenity and morale of a home by the unrealized admission of a psychopathic personality. This perfectly proper check against the heavy incidence of mental disorders in institutions for the aged needs to be extended.

Every home for the aged faces an acute psychological problem in the fact that the typical new resident moves suddenly from a very active life to a fairly idle one. At least the temptation toward an idle life is ever present. Hence many homes have come to include occupational therapy in their regular schedule. A guided program of occupation, urged but not insisted upon, helps to bring the joy, satisfaction, interest, and happiness which are essential to normal living. This does not always necessitate the addition of a full-time worker to the staff, since one trained worker can serve several institutions.

The therapist at the Church Home for Aged Persons, Chicago, gives this helpful description of her program:

"Craft work has been chosen as the foundation of our therapy. We have a special room set aside as our work shop which is decorated in a bright cheerful fashion. The residents who join this group must report regularly, once a week, when the therapist is present to guide and instruct. During the week they continue their projects with interest and enthusiasm.

"A very wide choice of occupation is offered to meet the many interests and capabilities of both men and women. All types of needlework, crocheting, knitting, hooked rug making, weaving, caning, basketry, and wood work are taught. We have found that the saleability of the article made is both beneficial and stimulating, so once or twice a year we have a sale. The worth of the department is measured by its effect on the residents. In my two years of work at the Church Home, our group increased its numbers quite regularly."

Another problem faced by boards of managers is the increased pressure of applicants for admission. Waiting lists are distressingly long. Shall a home limit its household to the number which can be adequately cared for, or shall it start "doubling up" and overcrowd its capacity? While every effort should be made to utilize a home's full capacity, it is a grievous mistake to endanger standards of care by going beyond this. Boards of managers of homes for the aged sometimes need to be reminded that the purpose of such an institution is the service to be rendered its residents and not its own prestige! No Church institution should dare think of increasing the latter at the expense of the former. Yet every year added to the life of an institution means an increased temptation to think of it as an end in itself.

It is unfortunate that standards of care for dependent aged

(Continued on page 394)



# Clothes and the Clergyman

From an Editorial in *The Guardian* (London)

**I**N RELIGION—as in politics—the fiercest controversies are occasioned by external matters that seem trivial in themselves. The latest example is provided by the decree in Turkey forbidding Christian priests to wear their habit in the street. The decree has a religious significance; it is one of the consequences of the determination of the agnostic Kemal Pasha to throw off the dominance of Mohammedanism. The Moslem clergy were some time ago forbidden to wear their traditional dress. The muezzin now ascends the minaret in a cloth cap of hideous checks. One unexpected consequence of the policy is the permission to restore the Christian mosaics in Santa Sophia, which for centuries have been defaced by Mohammedan devices. Another that might have been foreseen as inevitable sooner or later is the prohibition from Angora of ecclesiastical uniform of any kind. A party in Greece is disposed to find in this a pretext for political strife. There is some excuse for strong feeling, because the cassock and the cylindrical hat have through centuries of persecution by the Turk been the outward and visible sign of the persistence of the Orthodox faith and of Greek and Slav nationality. All the same, it is to be hoped that wiser counsels will prevail. What is forbidden to the Moslem could hardly be permitted to the Christian. A habit may form a useful distinction; it is not an article of faith.

The advantages and disadvantages of a special dress for the clergy have been constantly canvassed in Christian history. During the first four centuries the clergy wore the same dress as everyone else. In an age of persecution it was undesirable to draw attention to a class that was under suspicion. When peace had come to the Church, the clergy, always conservative in clothes, retained the ancient customs. The vesture which is throughout Christendom associated with sacerdotal functions and the service of the altar is merely the costume of a gentleman of imperial Rome. The outdoor dress of the clergy, in like fashion, remained long and flowing when the barbarian tribes of the North introduced a curter style of clothes. The tendency to revert to lay costume, however, continually manifested itself in the Middle Ages. The national council held at London under the Legate Otho in 1236, at which a large body of Canon Law was incorporated into the English system, laid it down that clerks were to have garments of seemly length, particularly in church, in the presence of their superiors, and at meetings of the clergy, and in their parishes. In spite of these requirements nearly two hundred years later the great canonist Lyndwood found it necessary to reassert a stricter usage, and to forbid clerks to have their other vesture notably short, or "strait," to have their hair unrounded, or to wear long beards or rings that were for show and not marks of office. The motive of these prohibitions was plain. It was a fear of worldliness and luxurious display. Sobriety of costume and stricter morals were thought to go together.

A different objection is revealed in the requirements of Anglican authorities in the sixteenth and seventeenth centuries. If Elizabeth ordered the clergy to wear long gowns and square caps, "as were most commonly and orderly received in the latter years of the reign of King Edward the Sixth," it was because there were fanatics who were declaring that the gowns and caps were the marks of the enemies of Christ's Gospel. "They be the Pope's rags," they said. In the seventeenth century the cassock, cap, and gown continued to be as objectionable to the

Puritans as the surplice itself. At the Restoration the traditional habit returned and remained undisturbed as the walking dress of the clergy, at any rate in towns and on occasions of dignity, until the end of the eighteenth century. The contemporary pictures of John Wesley, who is never seen in anything else, proclaim its dominance. When Roman Catholic emancipation was achieved, the one limitation on the freedom of Papist clergymen was the prohibition of the cassock, lest they should be mistaken for the priesthood of the Established Church. With the turn of the nineteenth century, a change must have begun. Catherine Morland in *Northanger Abbey* becomes quite well acquainted with Mr. Tilney before she discovers that he is a clergyman. But that is at Bath, and not in his parish, which may explain the latitude of his attire. The craving for some kind of clerical uniform is so strong that it survives even where Protestant tendencies have led to the abandonment of Catholic custom. In many Lutheran countries the tightly buttoned frock coat, which is a step-child of the cassock, is the mark of the pastor, and, when it has been abandoned in the street, it has remained in the sanctuary, thus furnishing another example of the tendency for old-fashioned walking dress to become ecclesiastical. In Germany, for example, the Lutheran pastor wears in church much the same costume as the Catholic priest wears outside.

**A** PRIESTLY UNIFORM may be desired—and attacked—as a mark of orthodoxy; and it may be adopted on the somewhat broader ground that gravity of attire is seemly in a minister of the Gospel. History shows that when a particular clerical dress has been abandoned owing to pressure from external enemies the only result is a modified kind of uniform, but a uniform none the less. The Roman Catholic priest, forbidden the cassock, adopted a dress which, in course of time, was imitated by his Anglican brother, and, after a still longer lapse of time, by Nonconformist ministers. The spread of the Roman collar among so many branches of the Christian Church in England is probably to be explained as a manifestation of a growing belief in the unity of the Church. Uniformity in ministerial dress is the mark of the decay of sectarianism. On the Continent, where the idea of an Ecumenical Church has made less headway, a like phenomenon has not appeared so clearly. Side by side with the development of clerical unity in our own country one of an opposite kind has appeared—a tendency toward contemporary lay dress. It began, apparently, in the Free Churches, where the white tie and black coat had been *de rigueur*. It has spread to the Anglican Church. Examples have been known even of Roman Catholic clergy who have gone some way in this direction. A feeling has sprung up that clerical costume is a burden and a barrier. A famous Nonconformist divine some years ago was so carried away by this enthusiasm that he declared, somewhat ambiguously, that he would wear no clothes to distinguish him from his fellow men. Such a movement is in keeping with the levelling spirit of a period in which the top-hat has well-nigh disappeared, and all classes dress as much alike as possible. The age of motor cars is no friend to flowing garments. The spirit of sport and the passion for open-air life tend to a more negligent type of clothes.

There is little doubt that the wearing of lay attire can go too far. An aggressively clerical or painfully sombre costume

may, at times, be a barrier to intercourse with lay people, but it is far from true that the best laymen desire a priest to be, or even to appear to be, the same as other men. They value the priesthood even when they do not agree with all that the priest teaches, because its existence is a witness to another and a higher kind of life than that of the worlds of commerce and entertainment. The priest is a witness to something above and beyond ordinary occupations. It is right, they feel that this should be evident in his appearance. There is wisdom in what the great antiquary Bingham says about the ancient rules. The garb and habit of the clergy were "generally to be such as might express the gravity of their minds, without any superstitious singularities, and their modesty and humility without affectation. In this matter therefore these rules were formed according to the customs and opinions of the age, which are commonly the standard and measure of decency and indecency in things of this matter." The effect of a uniform on the priest himself cannot be neglected. It is a perpetual reminder that he is under orders; and if it has about it something old-fashioned, that, too, is a witness to the solidity and permanence of the principles to which he is committed.

### Church Homes for the Aged

(Continued from page 392)

have not advanced in any way comparable to those for dependent children. Goals have not been as clearly outlined, superintendence has not been raised to as high a professional plane, standards have not been as clearly outlined. Institutional care for the aged is one of the few major fields of private social work which is not yet nationally organized on a professional basis. A step toward such organization, however, was taken in 1934 with the foundation of the National Alliance of Agencies for Care of the Aged. Splendid local leadership has been shown by the Section on the Care of the Aged, of the Welfare Council of New York City. Its statement of standards for homes for the aged is a document which no progressive board of managers can afford to be without.

**M**ORE AND MORE questions are being asked as to the probable effect of old age pensions upon existing homes for the aged, particularly those with little or no endowment which face a constant struggle for existence. Whereas in 1927 only four states were giving old age pensions to a total of approximately 1,000 citizens, at the end of 1934 there were 21 states giving them to a total of 179,557. The federal government is seeking to lend its assistance to increase this number rapidly. Hence several questions arise. What is the future of the private home for the aged? Will not people prefer to live at home on a small pension than to enter an institution, however attractive? Should the Church now continue to operate homes for the aged?

Although it is far too soon to make any accurate forecast of the outcome, it would seem that state old-age pensions, supplemented by federal grants-in-aid, will probably have two results. First, they will care for the able-bodied so that these will not need to seek institutional care. Secondly, they will make it possible for existing institutions to give special attention to two special types of the aged: those without surviving relatives or friends who would delight in the daily companionship of others of their own age, and those who are too feeble and infirm to care for themselves.

This answer was partly anticipated by the Department of Christian Social Service back in 1930 when it stated in the bulletin for Social Service Sunday: "A system of old-age pen-

sions with our institutions reorganized to care for those too feeble to help supply their own wants and those chronically ill, seems to be the only solution for the problem of the aged. Certainly we are not meeting the problem at present."

Meanwhile, however, the Episcopal Church has a very definite duty to the 1,867 aged persons for whose care through the declining years of life it has accepted responsibility in institutions under its auspices. They must be given an intelligent, understanding, loving care which shall give them a complete sense of security all the rest of their days. Then they will repeat with fervor the words of Simeon, "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation."

### From the Bishop of Mexico's Journal

**I** AM BACK from my visit to the missions in Jalisco. In writing my impressions in my journal I feel like indulging in reminiscences.

Little more than fifteen years ago instructions came to me from good Bishop Aves that it was imperatively necessary for me to move to Guadalajara to take charge of "St. Andrew's School." I just had been married. It took two days for Mrs. Salinas and myself to reach our destination, a trip which in normal times takes only fourteen hours, but revolution had upset everything and we were fortunate enough to arrive safely at Guadalajara. I was then a deacon. When I went to take charge of the school I found it had been closed by government orders. The head of the school had not awaited until my coming but sent home the boys, abandoning his post on the ground that the place was unsafe. And really it was!

St. Mary the Virgin Mission, the only one we had in those days in this part of Mexico, was having a very precarious life up in a second floor room where every Sunday four or six persons met for Holy Communion. Our congregation was composed of some ten people, half of whom were the rector's family.

Well, it was fifteen years ago. But now our work has grown enough and I thought it would be very helpful to hold a convocation of the clergy; therefore plans were made to that end, and we had, for the first time, a convocation of Jalisco meeting at St. Stephen's mission in the village of San Sebastian. When I planned to have that meeting I imagined we were going to have a small attendance; that is, the clergymen, some students from St. Andrew's School, one or two deputies from each one of the missions plus some of the Church people of St. Sebastian. Some fifty people in all. But when I came to the church for the Holy Communion service I found it packed and when I called the convocation to order for business I found a numerous delegation from each of the five missions we have now in Jalisco. More than 300 people attended the first convocation of Jalisco! It was beyond my expectations.

While I was at convocation in the parish hall, Mrs. Salinas was presiding at a meeting of the several branches of the Woman's Auxiliary in the church building. I was asked to say the closing prayers at the meeting of the Woman's Auxiliary and I was glad beyond measure to find 95 women warmly discussing vital things for the progress of the Church's work.

This convocation of Jalisco was a success and it was resolved that yearly convocations be held in Jalisco. The next one will take place in Guadalajara in March, 1936.

During my visit to one of the missions I was privileged to dedicate the Church of the Holy Trinity at San Sebastian.

What a great difference between the work as I found it fifteen years ago and as it is now!

# Books of the Day

Edited by Elizabeth McCracken

## "Complete in One Volume"

THE COLUMBIA ENCYCLOPEDIA: In One Volume. Edited by Clarke Fisher Ansley. Columbia Press. Pp. 1,949. \$17.50.

IN A COMMENT upon *The Columbia Encyclopedia*, *Time* made reference to a "tall, taciturn proprietor of a Michigan farm who looked over a rail fence at his neighbors" and pondered the question as to how he could afford a first-rate encyclopedia, since the "*Encyclopedia Britannica* comes in 24 volumes and costs \$126.50, the smallest *New International* comes in 14 volumes and costs \$95, *Everyman's* comes in 12 volumes and costs \$30." *Time* is of the opinion that *The Columbia Encyclopedia* is the answer to the farmer's question. There have been a good many farmers who have managed to buy the *Encyclopedia Britannica*, chiefly in order that their boys and girls might have the benefit of it in connection with their school work. The faculties of boarding schools in the Middle West used to expect to hear that the pupils who came from farm homes were accustomed to it. But, in these days, even \$17.50 looks big; certainly one hopes that many persons will be able to afford it for this really remarkable encyclopedia. About the size of an unabridged dictionary, it contains 52,000 titles, each one of which has been prepared by an expert. Dr. Nicholas Murray Butler says of the encyclopedia: "Its contents are uncolored by the private judgment or opinion of individuals. The purpose has been to provide a compact, authoritative, and thoroughly up-to-date work of reference for the use of either the scholar or the general reader."

Dr. Ansley, with whom the idea of the work originated, has devoted the past eight years to it. Every article in it, whether a few lines or a page in length, is new: nothing whatever has been taken from any other encyclopedia or reference book. Dr. Ansley and his assistants spent two years in making a card index of the subjects to be included; in checking this index to insure that no subject which properly belonged in a modern encyclopedia was omitted; and in searching every field of human activity, most particularly in America, for fresh subject-matter which had never before been included in an encyclopedia. When he had decided what to include, the cards were classified and assigned to a large number of men and women known for their qualifications in the several fields. Four years were spent in the work of preparation of material, before the actual writing was done. The remaining two years were given to writing, the staff of experts working under the direct supervision of Dr. Ansley. Although many of them are celebrities, not a single article is signed by its author. An additional benefit which the staff of scholars had was that the whole group read and passed upon the work of each one. Thus the *Encyclopedia* is actually a group product. And it is a very fine product.

The reviewer does not know a great deal about just what titles would be of special value to farmers, as such; nor to any group, as such, except the clergy. Perhaps partly for that reason, *The Columbia Encyclopedia* appears to be just the right encyclopedia for a rector, whether in the country or the city. There is an astonishing amount of material—or, as Dr. Butler would say, of "titles"—bearing not only upon religion and Christianity but also the Church. For example, there is an article on the Episcopal Church, Protestant, which is evidently the work of a competent and accurate ecclesiastical historian. There is a good article on Christian Socialism; one on the Ministry, also very good; one on the Book of Common Prayer; one on Succession, Apostolic—to mention only a few. Under Hymn, there is a full account of hymnology, from St. Hilary of Poitiers to the Lutheran chorales. Under Pulpit, there is an interesting account of the ambo and of the medieval pulpit, with references to celebrated examples. The article, which is not long, concludes with the words: "See: J. C. Cox: *English Church Fittings, Furniture and Accessories* (1923)."

Indeed, one of the fine things about the *Encyclopedia* is that a majority of its articles, even when brief, end with bibliographies. In many cases, the books are both old and new—so new as 1934, in several instances. The article on the Oxford Movement has

a bibliography which reads: "See R. W. Church, *The Oxford Movement* (1891); S. L. Ollard, *A Short History of the Oxford Movement* (1932); C. P. S. Clarke, *The Oxford Movement and After* (1932); C. B. Mortlock, *A People's Book of the Oxford Movement* (1933); W. G. Peck, *Social Implications of the Oxford Movement* (1933); and Goeffrey, *Oxford Apostles* (1934)."

It may be mentioned in passing that immediately preceding Oxford Movement in the *Encyclopedia* is: Oxford Groups, modern religious movement: see Buchman, Frank N. D. Looking, one does "see" a paragraph which sums up that movement quite "uncolored by private opinion."

Church leaders of our own time are among the "titles." Thus Bishop Manning has a place and Bishop Lawrence. Phillips Brooks and Dean Hodges are found. There are many others, though here Church people will be surprised by some of the omissions.

It need hardly be said that readers interested in religion will turn with the greatest interest and attention to the account of our Lord. This follows closely the Gospel narratives, not a word of controversial theological opinion being included. The article, Grace, ventures a little farther. But here, too, is what may be called "respectful reticence."

Even where a rector has an encyclopedia that meets his own needs, he might well add this new one to his parish house library. If it were set up on a stand there, everyone in the parish might consult it, to his pleasure as well as his intellectual profit. In fact, anyone would be the richer for owning or having free access to this *Encyclopedia*, "complete in one volume"—and so truly complete.

## Miss Jane Addams

JANE ADDAMS. By Winifred E. Wise. Harcourt, Brace. \$2.50.

JANE ADDAMS' recent death makes most appropriate the publication of a book-length biography and this Miss Winifred E. Wise has now supplied. It was originally written for young people but it is equally interesting to older ones, as it is based upon an intimate personal acquaintance and on source material never heretofore available. Of course, we have Miss Addams' own reminiscences in her two volumes on Hull House, but these were written from an entirely different point of view. They have great value not only in the revelation of her character and her philosophy, but her direct personal account of her relations with one of the outstanding settlement houses in the United States. As the publishers of this new volume of one of the outstanding figures of America during her lifetime, declare "her life was a part of America's social history." It is one of those books that only one who is intimate with the subject and a devoted friend and admirer could write and it is easy, but not childish reading. The illustrations, which are not only personal and institutional but give an insight into the activities and the work at Hull House, bring back most delightful memories. The book is published with the permission of Miss Addams, given before her death, her approval reading: "This volume written for young people is published with my consent." It is not necessary to refer even briefly to the many sides of Jane Addams' useful life. They are all touched upon here briefly and intelligently.

CLINTON ROGERS WOODRUFF.

## The Relics of the Passion

THE STORY OF THE RELICS OF THE PASSION. By H. M. Gillett. Illustrated. Blackwell. Pp. 142. 4/6.

THE AUTHOR of this small but important book mentions the strange circumstance that there is no one book in English concerning the relics of the Passion. To gather the information set forth in his book, he was obliged to consult documents and volumes in a hundred different places, many of these documents being inaccessible to the general reader. Manuscripts in the British Museum, Lambeth Palace Library, and the Library of Brompton Oratory were used, as well as many books. The illustrations, showing some of the relics, are of unique interest.

The subject is divided into twelve chapters: I. The Gospel Narratives Relating to the Instruments of the Passion; II. After Calvary; III. The Silent Years; IV. The Finding of the Cross; V. The Wood of the Cross; VI. The Nails; VII. The Title; VIII. The Crown of Thorns; IX. The Holy Lance; X. The Relics of Cloth; XI. Other Famous Relics; XII. The Relics in England. There is a valuable bibliography.

The author includes in his study only those relics the genuineness of which is doubted by none. In the course of his researches he was allowed by those who guard the relics in church or monastic chapel to see them. The profound reverence they inspired in him is reflected in his book. The reader responds to this and lays down the little book with a deepened sense of the sacredness of all things that our Lord touched. Were these treasured relics among those things? No one quite knows, but many have so believed and have revered them.

The book is as scholarly as it is devout. The author gives careful indications of the authority for every statement that he makes. He also differentiates between tradition and fact, and tests probabilities with a scholar's caution. The book will take its place with the author's earlier study of *Walsingham and Its Shrine*

**DEEP DARK RIVER** is a first novel of real power. Those who are fond of colorful stories about the South will find it engrossing. The author is Robert Rylee and the publishers are Farrar and Rinehart (\$2.50).

#### For the Groups

**CHRIST THE VICTORIOUS.** By Geoffrey Allen. Macmillan. Pp. ix-330. \$1.90.

**T**HE AUTHOR of this book is a member of the Groups, and also of the Church of England. He naturally stresses the special tenets of the Groups, and he fails to lay emphasis on some characteristic doctrines of his Church. If this shifting of balance is taken into account, and allowance made for it, there may be found much that is helpful in his teachings, which are given in a very readable manner. He makes clear that the primary relation of a soul is with God, and that "it is good that we should begin all prayer in adoration" (p. 129). He gives a much needed warning as to "the grave dangers of abuse in the doctrine and practice of intuitional guidance" (p. 135). There is an excellent chapter on sincerity, considered as accuracy of observation, freedom from prejudice, and the faithful expression of thought in words. There is, as one might expect, an absence of sacramental teaching. The use of the confessional is considered to be for "ministering wise pastoral advice." One hesitates therefore to recommend the book for use outside the Groups, for which presumably it was written. M. M.

#### Note

The publisher and price of the *Missa Cantata*, by H. W. B. Barnes, reviewed in *THE LIVING CHURCH* for October 12th (page 362), are: The Pi-Quality Church Music Company, Piqua, Ohio. 50 cts.

### THE RETREAT

(In Memoriam, Samuel Babcock Booth)

**L**ORD, we would go apart with Thee,  
Among the hills of Galilee,  
Far from the noisy crowds that press  
About us so, the storm and stress  
Of busy towns and daily life  
With its incessant, petty strife;  
Into the silence, Lord, with Thee,  
Where we may hear Thee speak, and see  
With sin-purged spiritual sight,  
Illumined by the inner light,  
What Thou wouldst have us do, and be,  
Not for ourselves, O Lord—for Thee!

Nay, not in Galilee, but here  
We know Thy voice, we feel Thee near,  
Here 'mid Vermont's snow-covered hills,  
Which God's majestic presence fills;  
Where every dawn declares anew  
His glory, every evening too,  
Serene in soothing sunset light,  
Whispers His name, and radiant night  
In starry hieroglyph displays  
His message to our wondering gaze—  
Here where our longing eyes may see  
Imaged the Lake of Galilee,  
And in the distant mountains get  
A mystic glimpse of Olivet,  
Of Sinai, Pisgah, Hermon, seen  
In prospect clear and air serene,  
Wherefrom the spirit's eye surveys,  
Unveiled of earthborn fume and haze,  
Not distant now but near at hand,  
The vision of the Promised Land;  
Then, backward glancing, sees how small  
Our world that once seemed all in all,  
Measures the forces that engage  
So briefly on this petty stage.  
Our battle-ground, the world of sin,  
But first we face the foe within;  
Retreat—but only to renew  
The fight; repose—that we may do

Our work the better; learn—to teach;  
Keep silence—but to weight our speech  
With deeper meaning; and receive  
Freely—that we may freely give.

Here then we pause a while, to view  
In right perspective old and new,  
What lies behind and what ahead,  
To find somewhere a guiding thread  
Through this dim labyrinth of life,  
Some issue from the futile strife;  
To hear the still, small voice, "Be still,  
And know that I am God!"—until  
Earth's voices fade, and in our ears  
Murmurs the music of the spheres,  
A Heavenly harmony. And then  
The stream of life floats free again;  
We read the purpose of our birth,  
"The riddle of the painful earth,"  
The end and the beginning see,  
The Alpha and Omega—Thee,  
In whom the human and divine  
Are blended, as a seal and sign  
That God is with us, we are His—  
The key to all the mysteries,  
The clue to life's unending maze,  
Where we might wander all our days  
And find no issue, and the light  
That can illumine e'en Death's dark night  
And show Death's dreaded sting to be  
But birth-pangs of Eternity.  
Death has no power o'er Thee and Thine,  
O God-man, human and divine;  
Sin has no power o'er Thine, in Thee,  
O Thou who sett'st the captive free.  
We miss our goal, we halt and grope,  
We wander blindly, losing hope:  
Be Thou our guide—how straight the way!  
Restore our sight—night yields to day!  
Heal our maimed limbs, and make us free,  
To see, to seek, to follow Thee!

H. H. YEAMES.

# NEWS OF THE CHURCH

## Historic New York Church Burglarized

Ecclesiastical Ornaments and Valued Painting Taken From St. Paul's, Eastchester

MOUNT VERNON, N. Y.—Thieves broke a stained glass window leading to the stairs up to the rector's study in St. Paul's Church in the Eastchester section of the town on Friday evening, October 4th. The rector, the Rev. W. Harold Weigle, left the study at 6 o'clock for dinner, leaving the building locked up. When he returned at 7:45 for choir practice, he observed fragments of glass on the door-step outside. His first thought was that boys playing ball had broken the window. Entering the church, Fr. Weigle discovered that the altar had been stripped of the beautiful old cross, the Eucharistic candlesticks, and the Vesper candlesticks, memorials of former parishioners. The old and interesting silk markers from the lectern Bible also were gone. A further investigation showed that an historic painting, the work of the Italian artist, Schiabonne, in the year 1573, also was missing. This picture, valued at many thousands of dollars, was presented to St. Paul's only two years ago by the descendants of an original pew-holder. The alms boxes had not been touched, nor the safe in a room through which the intruders must have passed.

Though everything on the altar was taken, the tabernacle was not disturbed. It is a beautiful piece of artistic work in itself. Used as a ciborium within it is the chief treasure of St. Paul's, a chalice given by President and Mrs. John Quincy Adams in memory of their son, George Washington Adams, in 1829. The youth was drowned in Eastchester Creek, during a visit; a vestryman of St. Paul's recovered the body and carried it into the church. Burial was in the churchyard; and the parents, in appreciation of the sympathy of the rector and the parish of that time, presented the chalice.

## Bishop Knight Announces Intention to Resign

TRENTON, N. J.—At a regular meeting of the Cathedral foundation on October 11th, Bishop Knight, Coadjutor of New Jersey, stated that he has placed his resignation in the hands of Bishop Perry for presentation to the House of Bishops. If it is accepted he will relinquish his work in the diocese of New Jersey.

Also at the meeting of the foundation, Bishop Matthews of New Jersey announced that during November he would be assisted in his visitations by Bishops Johnson of Colorado and Jenkins of



THE VERY REV. B. D. DAGWELL

Nevada, while in January and February, Bishop Ingley, Coadjutor of Colorado, and Bishop Gribbin of Western North Carolina would assist in a similar capacity.

The Rev. Robert B. Gribbon of the staff of Trinity Cathedral, Trenton, was made canon-residentiary and executive officer of the diocesan board of religious education on nomination by Bishop Matthews. The Rev. Walter H. Stowe, rector of Christ Church, New Brunswick, was elected historiographer of the diocese.

## "More Progress" Reports National Council Treasurer

NEW YORK—As the last quarter of the year approaches, according to James E. Whitney, assistant treasurer of the National Council, diocesan payments on Expectations are very encouraging.

"Not only do the payments exceed those of last year in the number of dollars remitted but the total of the payments represents a higher percentage of the Expectations.

"The increase is all the more remarkable when we remember that under the new plan of self-apportionment the dioceses and districts pledged themselves to the payment of \$117,000 more than in 1934.

"While payments are being maintained on a high basis we are not unmindful of the fact that there remains but three months of this year and in these three months \$517,342.26 must be paid as against \$769,757.74 remitted during the nine months just passed.

"The diocese of Michigan has the honor of being the first diocese to pay its Expectation in full. This diocese has not only paid the amount due to date but the remittances exceed the Expectation for the entire year."

## Dean Dagwell Chosen as Bishop of Oregon

Election on 24th Ballot Made Unanimous in Convention Marked by Fine Spirit

PORTLAND, ORE.—At the diocesan convention called to elect a new bishop of Oregon, the Very Rev. Benjamin D. Dagwell, dean of St. John's Cathedral, Denver, Colo., was elected on the 24th ballot, October 10th. The election was made unanimous. A fine spirit prevailed throughout the convention.

Dean Dagwell was born in Susquehanna, Pa., on July 21, 1890. He was brought up in Cincinnati, Ohio, where he attended the public schools and spent a year at the University of Cincinnati. In 1916 he was graduated from the Seabury Divinity School, Faribault, Minn. In recognition of his notable service to the Church, this institution conferred an honorary degree of doctor of divinity upon him in 1932.

Completing post graduate work at the General Theological Seminary in 1917, Dean Dagwell became rector of St. Mary's Church in Keyport, N. J., continuing in that pastorate until he came to Pueblo, Colo., in 1920.

When Dean Dagwell came to St. John's Cathedral in 1924, it reported 780 communicants. Today it has over 1,400. During this period the Cathedral has developed a program of social service and of Christian education which places it in the forefront along these lines. In recognition of these services, he is on the board of directors of the community chest and bureau of public welfare, and was elected as president of the council of social agencies in the city of Denver.

While rector of the Church of the Ascension in Pueblo, he was conspicuous for his services in charge of relief in connection with the Red Cross during the flood.

Dean Dagwell served on the National Council for four years and has been a delegate to five General Conventions. He is unmarried.

He has reserved his decision whether or not to accept the election until he can visit Oregon and consult with the clergy and laity of the diocese.

## Bishop's Wife Addresses W. A.

ALBANY—Mrs. Frank W. Creighton, wife of the Suffragan Bishop of Long Island, was guest speaker at the annual luncheon of the Woman's Auxiliary, St. Andrew's Church, on October 8th. Mrs. Creighton presented the Church's work in Latin America and related interesting personal experiences of her residence in Mexico during the time Bishop Creighton was in charge there.

## New York Glad Fr. Sutton Will Stay

Trinity Vicar's Decision to Decline Vermont Episcopate is Received With Joy

**N**EW YORK—When, on July 30th, the Rev. Dr. J. Wilson Sutton, vicar of Trinity Chapel in Trinity parish, whose decision to decline the election was announced in *THE LIVING CHURCH* last week, was elected Bishop of Vermont, to succeed Bishop Booth, there was much satisfaction in New York City. Fr. Sutton is very widely known for his social service work as well as for his pastoral care. Not only in the activities of his parish and the diocese but in the secular field, his advice and help are highly valued. But all who knew him were glad that the honor of the election to the bishopric of Vermont was tendered him; and they appreciated the importance of what he would bring to Vermont and to the House of Bishops.

When Fr. Sutton returned from a summer in Mexico early in October, took counsel with trusted advisors and declined the election, there was another expression of satisfaction. The contribution made by Fr. Sutton to the spiritual life of the city, through his many activities, would be continued.

Just before the sermon on Sunday morning, October 6th, his first Sunday in Trinity Chapel since early summer, Fr. Sutton made a statement. He said in part:

"You will be expecting this morning some statement as to my decision with regard to my election as Bishop of Vermont. The announcement has been delayed longer than I could have wished, and the period pending the announcement has been difficult for Vermont, for you, and for me. I do not, however, see how the delay could have been rightly avoided. When the election came, I was in the interior of Mexico. I knew very little about the diocese of Vermont and it was out of the question that I should make a decision on so weighty a matter without as full information as I could obtain. When I returned to New York some of those whom I felt it my duty to consult were not only out of the city but so scattered that I could not go to them. It was necessary therefore to wait for their return. It was not until the middle of last week that my final interview was held. For the delay I am exceedingly sorry but I am sure you have understood it.

"I have given the matter very careful and very prayerful thought. A call to the Episcopate demands the most serious consideration. Especially is this true when the call comes, as my call to Vermont came, without any intimation that my name was to be proposed. As is usually the case in such matters, there have been many considerations for and many considerations against my going. Sacrifices were inevitable, no matter what I decided to do, but from the beginning I have tried very earnestly to put aside any personal preferences I might have. This is never an easy thing to do and one can never be absolutely sure that he has succeeded in doing it. I have gone over the matter very carefully with the rector [the Rev. Dr. Frederic S. Fleming] and no one could have been more kind nor more helpful. The decision of neces-



**NEW BAPTISMAL FONT**

This font was recently consecrated in the Church of St. Luke's-of-the-Mountains, La Crescenta, Calif., the Rev. Wesley A. Havermale, rector. It is the gift of Mr. and Mrs. George A. Weitz in honor of their children. The font is the work of S. Seymour Thomas, internationally known portrait painter and artist. It is of terra cotta with a Virgin blue glaze and carries in its design the ancient legend of the pelican with her fledglings, symbolizing the Mother Church and self-sacrifice. Resting on the head and wings is a large seashell.

sity lay with me, but since it has been made he has asked me to say that he feels it is the right one. I need not say that to sever the ties which bind me to this congregation, and which have grown stronger with the years, would have been most painful, and I am glad to be spared that pain."

### Dean McGinley of Omaha Ill

OMAHA, NEBR.—The Very Rev. S. E. McGinley, dean of Trinity Cathedral, Omaha, has entered Clarkson Hospital for rest and observation. Dean McGinley has not been in good health for some time.

### Fake Vestryman Given 60 Days in Workhouse

TOLEDO, OHIO—A man giving the name of Thomas Gorman of Nashville, Tenn., was sentenced to 60 days in the workhouse and costs in police court September 24th for obtaining money under false pretenses.

Harry W. Falconer, junior warden of Trinity Church here, said he gave the man \$5.00 and F. H. Geer, senior warden of St. Mark's Church, said he gave him \$3.00 after the man, posing as a vestryman of St. Paul's Church, Chattanooga, told them his car had broken down and that he had a board bill to pay and no money.

Mr. Falconer, becoming dubious of the man's story, telegraphed *THE LIVING CHURCH* and the Rev. Charles W. Sheerin, rector of the Chattanooga church, asking for further information. The arrest followed.

## Miss G. Owen New Worker in S. Ohio

To be Executive Secretary in Church Mission of Help; Caused Immigration Law Change

**C**INCINNATI, OHIO—Church Mission of Help in Southern Ohio has engaged as its executive secretary Miss Gwynedd Owen, formerly case supervisor of the Infants' Home in Toronto, Canada, and daughter of the Most Reverend Derwent T. Owen, Bishop of Toronto and Primate of All Canada. Miss Owen's experience in social work peculiarly fits her for leadership of C. M. H. in a growing diocese. The Infants' Home, an agency caring primarily for unmarried mothers, closed its institution some years ago in favor of a more modern program of case work and placement of the girls in private boarding homes; a practice so successful that experiments are now being made in one or two American cities.

From 1933 to 1935 Miss Owen was lecturer on Illegitimacy at the University of Toronto, from the Department of Social Science of which she holds a diploma. In 1933 the Infants' Home loaned her to the Canadian Child Welfare Council to do research work on the problems of illegitimacy and child welfare. For two years prior to her service at the Infants' Home she was a family case worker and girls' worker at the Central Neighborhood House in Toronto. She is an associate of the Sisters of St. John the Divine and a member of the Canadian Church Union.

### CHANGE IN IMMIGRATION RULES

An interesting concomitant of Miss Owen's appointment was the necessity of invoking the good offices of the American Association of Social Workers, the International Migration Service, the National Council Church Mission of Help, and the Bishop of the diocese of Southern Ohio to gain her admission to this country, immigration laws being what they are. However, the red tape in this instance, following on two similar instances, has resulted in social workers being listed as professional people in the Department of Immigration and therefore welcome in the United States.

## Bishop Reconsecrates Desecrated Church

SYRACUSE, N. Y.—St. Alban's Church, Syracuse, the scene of vandalism and desecration in the early summer when boys broke into the building, smeared paint and candle grease over the altar and hangings, wrecked the organ, and damaged pews and other furnishings to the estimated cost of \$2,500, was reconsecrated September 8th by Bishop Coley, Suffragan of Central New York, assisted by the Rev. Joseph O. Roberts, deacon in charge of the parish.

Restoration was accomplished chiefly through the devoted labors of parishioners, augmented by gifts of friends, and a cash compromise of \$850 paid by the parents of the boys.

## Morehouse N. Y. Store Has Formal Opening

Interest Shown by Church People of  
More Than Five Dioceses; Open-  
ing Period to Last a Week

NEW YORK—The formal opening of the Morehouse Church Book Store is arousing widespread interest among the clergy and Church people not only of the diocese of New York but also of the neighboring dioceses of Long Island, Newark, New Jersey, and Connecticut. From even farther afield people have been making their plans to visit the store during the week of October 14th, in response to the invitation of the Morehouse Publishing Company. Many expressed satisfaction that the formal opening extended over a whole week, since this gave greater numbers the opportunity to come. Others were glad to know that on three evenings, October 14th, 16th, and 18th, the store was remaining open in the evening for the convenience of those who could not attend during the day hours. All the indications were that when, at the end of the week of the formal opening, a full count of those present could be made, the numbers would be unusually large, even for New York.

Although the opening is announced as the formal opening, no particular ceremonies were planned. It was thought that people would prefer to have a chance to see the store and its resources and to talk with one another and with the managers of the store without any special program.

The subject of chief interest to many was the reasons which led the Morehouse Company to establish a store in New York; also why, since many of the Church people in the vicinity had wished it, they had not sooner opened a New York Store. Linden H. Morehouse, president of the Morehouse Publishing Company, in reply to inquiries as to these reasons said:

"The store has been opened primarily because of a desire to serve the Church in the territory of its largest membership. It is already the case that 60 per cent of the retail book business of the Morehouse Company is in the East. It is more convenient for those clients to deal with a store in New York City than with the Milwaukee store. Many of them are now able to come in and look over books. The others get what they order just so much the sooner.

"Another reason for having a store here was that persons interested in religious education wished a place where they could get both the books and the supplies they required. It would save them a great deal of time to get everything at one store. Then, too, they would be able to examine the various textbooks, reference books, and general works on religious education at the same time.

"It is a great convenience to be in close proximity with the Church Missions House. The department of religious education of the National Council cooperates with Morehouse in many ways. They have helped us very much in evaluating material and in understanding the needs of directors of religious education.

"As to why Morehouse did not sooner



LINDEN H. MOREHOUSE, MISS IRENE KAUFMANN, and HAROLD C. BARLOW in  
Morehouse Church Book Store, New York City, which is holding its formal opening this week

open a New York store, it can only be said that the time did not seem ripe for it sooner. My uncle, Frederic C. Morehouse, wished very much to have a New York store. My grandfather, Linden H. Morehouse, began with a retail book store in Milwaukee, along with the publication of the *Young Churchman*, and later, the Young Churchman Company. We are glad to carry on and expand their work in retailing Church books."

Harold C. Barlow, manager of the New York store, spoke of the scope of material to be handled by the store. He said:

"We hope to keep here the latest publications dealing with the Church. Everything published in America, we shall have, as a matter of course. Besides, we shall handle the publications of the Student Christian Movement, the S. P. C. K. publications when they are not otherwise assigned, and the largest assortment of Mowbray books in the country. We are agents for the Faith Press, so shall have all their publications. Of the other English books, we shall select those most likely to be of interest and value to American Church readers. By keeping in touch with the various directors of religious education, we hope to keep here the best books and other material in that field. As for Bibles and Prayer Books, we shall carry a full supply, all the publishers being represented."

The store itself is well adapted to carrying out these purposes. It is very large, so large that there is ample room not only for a wide range of books but also for the display of maps, charts, cards, and other such material used in Church schools and church buildings. A considerable number of customers or visitors can examine books at the same time without crowding one another.

The Morehouse Company is fortunate in having Miss Irene Kaufmann in charge of the sales department of the store. Miss Kaufmann has had unusual experience in religious education and has special knowledge of the books published or needed for this work. In addition, she has had business experience in the mission field, as well as other helpful affiliations in the religious world.

The store opened on July 15th. All the

## Nippon Sei Kokwai Plans 50th Anniversary

Conference to Discuss Raising Funds  
Turns to Call for Spiritual Growth

OSAKA, JAPAN—Upon the invitation of Bishop Naide, of Osaka, about 100 clerical and lay representatives of the three dioceses of Osaka, Kobe, and Kyoto, met at St. Paul's Church, Osaka, September 24th to discuss plans for celebrating the 50th anniversary of the founding of the *Nippon Sei Kokwai* (Holy Catholic Church of Japan) which will occur in 1937.

Every speaker of the day stressed the spiritual aspects of the coming commemoration, which, it was said, must be preceded by a reawakening of religious fervor on the part of every individual Christian.

The day's meeting had been called to discuss ways and means for raising the 10,000 yen fund which the last Japanese General Convention decided should be the goal for fitly marking the 50th anniversary of the Church. But throughout the day, this matter was not discussed. Instead, the speakers dwelt entirely on the primary need of reawakening the members of the Church, and reforming the present indifference and lukewarmness of the average congregation.

### Bishop Rogers Addresses Masons

CLEVELAND—Bishop Rogers of Ohio spoke upon The Audacity of Faith before 500 officials, guests, and active and honorary members of the Northern Jurisdiction, 33d Degree Scottish Rite Masons, in a service held in Trinity Cathedral, Cleveland, the morning of September 22d.

members of the staff are Church people. Three came from Milwaukee, but all the others were engaged in New York and are resident in or near the city. The purpose of the formal opening is to give the clergy and people of the Church a welcome to the store now that it is in full running order.

## Sangreal Honors Worker Amid Lepers

Mary Helena Cornwall Legh Awarded  
Cross of Honor; Arch of Arthur,  
Dedicated

CHICAGO—For heroic service to God and humanity through the Church, the Cross of Honor of the Order of the Sangreal was awarded to Mary Helena Cornwall Legh, of Kusatsu, Japan, by the Grand Chapter of the Order at St. Stephen's Church, Chicago, September 15th. The citation reads:

"In the name of Our Lord Jesus Christ, Supreme Master of the Order of the Sangreal, and by authority of the Grand Council, the Cross of Honor of the Order for 1935 is awarded to

MARY HELENA CORNWALL LEGH

of Kusatsu, Japan, diocese of North Tokyo; because she went alone into a colony of lepers, outcast and hopeless, bearing to them faith, comfort, and healing; saving them from bitterness and despair; protecting their children from taint of body, mind, and soul. For them and for their salvation she descended into hell, bringing them forth redeemed in body and in soul, in the name and by the power of the Son of God."

This cross will be forwarded to her bishop, to be presented by him in the name of the Order of the Sangreal, acting for the Church Universal.

The ceremony at which the award was announced and confirmed was signalized further by the dedication of the Arch of Arthur, containing a block of porphyry from the ruins of the castle at Tintagel, Cornwall, where King Arthur was born. In a deep niche above the block of porphyry is a large wooden torch, sent by the Fellowship of Loyal Knights of King Arthur from their magnificent Hall at Tintagel.

The British Consul in Chicago, Hon. Robert Ross, delivered an address on the meaning of the Arthurian legend.

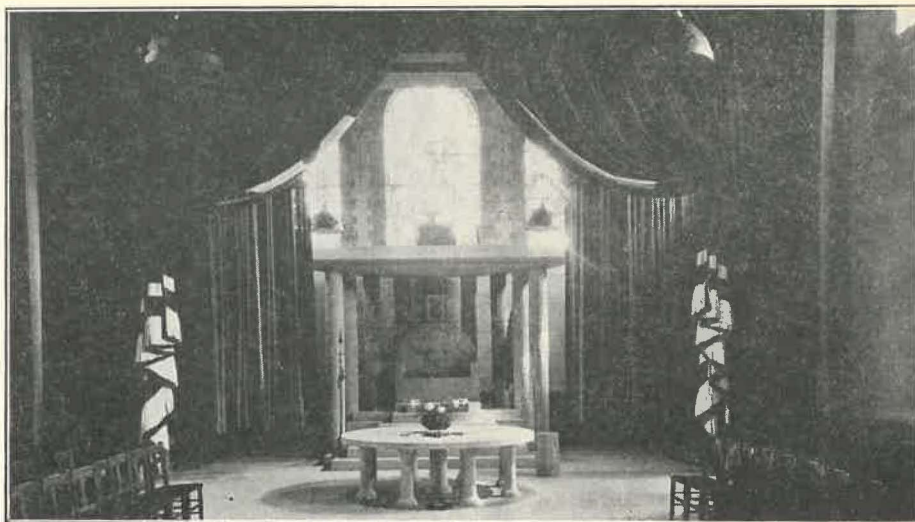
### Memorial Service in Historic Idaho Church

BOISE, IDAHO—A memorial service was held on the feast of St. Michael and All Angels, in St. Michael's Church, Boise, which was the only church building in all Bishop Tuttle's 350,000-mile jurisdiction when he first came to Idaho, in 1867. It had been built under the leadership of the Rev. Michael Fackler, who came to Boise from Oregon in 1864.

A parish school was organized in 1867 and continued until 1882, and many Boiseans had their elementary school education in the room adjoining the church.

When the Cathedral was built in 1902 old St. Michael's was moved to the west end of town and for many years was used as a parish church. In recent years it has been used only as a Church school center, and once a month by the Greek congregation.

Many of those attending the memorial service had been baptized, confirmed, and married there by Bishop Tuttle.



HALL OF INVESTITURE OF THE FELLOWSHIP OF THE KNIGHTS OF THE  
ROUND TABLE OF KING ARTHUR, TINTAGEL, CORNWALL

### Forward Movement Manuals to Reach the Isolated

EAU CLAIRE, WIS.—A retired priest of Sechlerville in this diocese is compiling a means of systematic religious instruction among the isolated with the help of the Forward Movement Bible reading manuals. He is the Rev. Morton W. Ross, who has seized the opportunity to do an important piece of work even though he is no longer on regular duty. He has already consulted with the dean of the Cathedral and neighboring rectors toward the preparation of study courses and a list of isolated families.

HELENA, MONT.—A large number of the late Trinity Bible manuals of the Forward Movement have been ordered by the diocese of Montana for distribution among rural and isolated families.

### Campaign to Rebuild Old Tacoma Church Initiated

TACOMA, WASH.—With Bishop Huston of Olympia as the preacher, and the 93 year old Bishop Wells, former rector, as a radio speaker, a campaign was formally opened recently to raise \$40,000 to rebuild old St. Luke's Memorial Church on the site of St. Mark's Church in the north end of the city of Tacoma.

The Rev. Arthur Bell, rector of St. Mark's, has raised funds and purchased the stones and timbers of the demolished church and now has a strong organization for its rebuilding. With the consent of Bishop Huston he announced that the name of the church and parish would henceforth be St. Luke's Memorial. More than \$5,000 has been already subscribed.

### Providence Organist Receives Degree

PROVIDENCE, R. I.—Miss Ethel F. Bird, choir director and organist of the Church of the Redeemer, has been awarded the degree of Associate of Trinity College of Music, London, England.

### "Thy Kingdom Come" Keynote of Long Island Clergy Conference

SOUTHAMPTON, L. I., N. Y.—At the annual clergy conference of the diocese of Long Island, held at Southampton September 30th to October 2d, Bishop Stires' opening address, taken from the text, Thy Kingdom Come, a searching study of the Church's objective, supplied a basic theme for the whole conference, culminating in the Bishop's final address, in which he emphasized certain aspects of present-day problems.

On October 1st the diocesan department of Christian social service presented its program, an interesting side-light of which was the reading of a letter in reply to the President of the United States' recent letter to the clergy. After some discussion, it was signed by a majority of the clergy attending the conference.

Directed against the current pressure to legalize lotteries in New York, a motion was passed indicating strong disapproval of the use of games of chance and other gambling devices at Church functions. Another resolution welcomed home the Rev. Lorin Bradford Young, who, having accepted a call to a San Francisco parish, was asked to resign because of his political opinions; and congratulated him upon his valiance for truth and sincerity of purpose.

The Rev. C. Leslie Glenn, of Cambridge, Mass., addressed the conference on Youth and the Church, and Bishop Hobson of Southern Ohio, chairman of the Forward Movement Commission, spoke on the Forward Movement.

### Buffalo Marks George V Jubilee

BUFFALO—St. Paul's Cathedral, Buffalo, held a jubilee service, October 6th, celebrating the 25 years of the reign of His Majesty King George V of Great Britain. The service was under the auspices of the English-Speaking Union. Major Vincent W. Price, K.C., of Toronto, president of the Ontario branch of the E. S. U. of the British Empire, was the speaker.



## Dr. C. R. Barnes Speaks at Chicago

Executive Secretary of Christian Social Service Department Warns of Dangers in Economic Upturn

CHICAGO—A warning against certain dangers growing out of the period of economic reconstruction was issued October 3d by the Rev. C. Rankin Barnes, executive secretary of the Department of Christian Social Service, National Council, speaking before social service groups of the diocese of Chicago.

Dr. Barnes addressed the Woman's Auxiliary of the diocese, the department of social service, and those attending a dinner given in his honor by the social service group at the Lawson Y. M. C. A.

"Every period of economic recovery is full of potential danger to human beings," said Dr. Barnes. "Advancing sales, mounting orders, increasing business—all insidiously combine to force men to think more of things and less of persons. Hence the next few months may be tragic for many of our fellow citizens.

"The Church's first responsibility today is to demonstrate Christian citizenship. This involves the application to 1935 social problems Christ's enduring principles of respect for human personality, the necessity of human brotherhood, and the vitality of service. Genuine democracy is the political expression of these same principles.

"The goal for the Christian citizen is nothing short of that society which shall embody Christ's principles of social justice. Therefore he cannot be blithely satisfied with the status quo. So long as men or women or little children are obliged by poverty, by the action of unjust laws, or by the pressure of economic competition to live in a way unworthy of human beings, the Church must raise her voice in protest and her hands in action.

"Secondly, the Church's social task is to raise the standards of her own social work. If the Church cannot maintain a child-caring institution which is better than the average secular institution she had better go out of the child-caring field. There is no subtle magic by which the word 'church' or the name 'Episcopal' can become a substitute for the highest standards of plant, personnel, and social case work. A Church social institution should only be one in which the Church's distinctive religious and moral teaching is added to, not substituted for, the finest standards of care.

"The third portion of the Church's social task today is to clarify distinctive Christian responsibility. The very nature of Christian faith carries by-products in social action. The doctrine of God and the doctrine of man alike carry social responsibility."

## Deposed Clergyman Sues in Civil Court for Reinstatement

PHILADELPHIA—Dr. George Chalmers, deposed priest, asked the civil courts, October 4th, to enforce his restoration to the ministry, and was granted a writ of alternative mandamus directing Bishop Taitt and the standing committee of the diocese of Pennsylvania to show cause why he should not be reinstated.

## Self-Examination Questions for Clergy Compiled by Dean Gray

BETHLEHEM, PA.—A series of heart-searching questions for self-examination has been compiled for the clergy by Dean Gray of the pro-Cathedral of the Nativity here. These questions were submitted as a supplement to a proposal by the Rev. Dr. Arthur M. Sherman at a recent clergy conference on the Forward Movement. The Rev. Dr. Sherman suggested that the first question every clergyman must ask himself before there can be any Forward Movement is, "What is wrong with me?"

Headings in Dean Gray's paper included: The Minister and His Personal Life; The Minister and His Congregation; The Minister and Missions; His Community; His Attitude to Conversion, to Marriage, to Social Needs, etc. The question, "Do people naturally seek us out when in moral difficulty?" is an example of the posers the clergy are asked to face in examining themselves.

## Georgia Church Helps Care for Children in FERA Project

SAVANNAH, GA.—St. Paul's Church, the Rev. Geoffrey Horsfield, rector, has loaned a part of the parish house for a day nursery, an FERA project that is about to be transferred to WPA. Thirty neighborhood children from 3 to 5 years of age have been enrolled. A teacher, with two assistants, a maid and a cook, will look after them from 9 to 3 o'clock every day except Saturday and Sunday. The teachers have had to find the necessary kindergarten equipment for themselves, but the government supplies a hot mid-day meal, cod liver oil, orange juice, and milk to these undernourished children whose fathers are not making a living wage. The Rev. S. B. McGlohon, former rector of St. Paul's Church, who plants a garden in a lot next door to the Church, has fenced off part of this for the children to use as a playground.

## Federal Council Secretary Hails Chicago Churches' Stand

NEW YORK (N.C.J.C.)—The decision of the Chicago Church Federation this week not to accept a grant of \$1,500,000 from the Works Progress Administration of the Federal government, was regarded today as having "much deeper significance than appears on the surface."

The Rev. Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches of Christ in America, termed the action of the Chicago Church group "an indication of a spirit of determination in American Protestantism to preserve at all costs the cherished principle of the separation of Church and State."

He characterized it further as "also the expression of a misgiving that the freedom of the Church might be compromised if public funds were appropriated to Churches for any purposes."

"It would be a splendid thing for the

## Chicago Churches Veto WPA Project

Refuse \$5,000,000 Grant for Recreational Centers; to Preserve Gap Between Church and State

CHICAGO—The plan which called for expenditure of some five million dollars annually from WPA funds for recreational projects among Chicago churches and synagogues met with a setback last week when the board of trustees of the Chicago Church Federation adopted resolutions opposing the proposal.

The governing board of the Federation takes a stand against the proposal on grounds that it may be construed as a violation of the principle of separation of Church and State. The resolutions as adopted were agreed upon unanimously by the board and met with little or no opposition when they came up for discussion, according to the Rev. Walter R. Mee, executive secretary of the Federation. They follow:

"As the board of trustees of the Chicago Church Federation representing the Protestant coöperative work in the Chicago area, we cannot see our way to participate in the proposed WPA project for the financing of recreational programs through the churches, because to do so would in the judgment of the board possibly be interpreted or construed as a violation of the principle of the separation of Church and State."

The Federation represents 18 denominations and 1,083 churches in metropolitan Chicago.

Under the plan as proposed by the Chicago Recreation Commission, approximately five million dollars of government funds would have been expended annually to set up recreational centers in churches and synagogues of the city. These projects would be supervised by recreational experts and thus would provide employment for several hundred recreation instructors. It was planned to use parish houses already available among the various churches and the centers were to be distributed among Roman Catholic churches, non-Roman churches, and Jewish synagogues. It was widely hailed as offering a proper use for millions of dollars worth of equipment, much of which, officials claimed, is idle because of lack of funds on the part of the Churches.

Churches to make their parish houses available during certain periods of the week for recreational and educational work," Dr. Cavert said, "but this should be a part of the Church's own ministry to the community."

He emphasized that the "sensitiveness" of American Protestants to this issue has been intensified by what is happening in Germany. "In that country," he said, "the Churches have been largely supported by taxes collected by the government. This has put the Church under a serious handicap in its present efforts to resist coercion by the State."

## Bishop Schmuck Tours Michigan

Work of Church Throughout the  
World Subject of Series of Talks  
in Nine Regions

**D**ETROIT—Bishop Schmuck, of the missionary district of Wyoming, is the guest of the diocese of Michigan for the month of October. Bishop Schmuck was brought to Michigan by the diocesan field department, of which Fred H. Blackwood of St. Matthias' Church, Detroit, is chairman.

The diocese has been divided into nine regions, eight outside of the city of Detroit, with a clergyman acting as the field department's representative in each region. Bishop Schmuck has visited: October 1st to 2d, Alpena region; 3d to 6th, Bay City-Saginaw region; 7th to 9th, Flint region; 10th to 13th, Jackson region; 14th to 16th, Lansing region. From the 17th to the 20th he will visit the Oakland-Macomb county region; 21st to 22d, Port Huron region; 23d to 25th, Wyandotte region; 27th to 30th, Detroit region. His program in each region has been arranged by the department's representative, and has been planned, by means of grouping the parishes together, to permit each Churchman and woman in the diocese to hear Bishop Schmuck either at a dinner meeting, a service, or a conference.

### Ludington, Michigan, Plans Annual Marquette Pageant; Bishop Spencer is Author

LUDINGTON, MICH.—Here, where Jacques Marquette, the valiant Jesuit missionary, died, worn out by his toil "for the greater glory of God," a pageant, written by Bishop Spencer of West Missouri, and produced by the people of Ludington last month, made the priest-explorer live again for the 12,000 persons present.

Governor Fitzgerald of Michigan, present at the pageant, suggested that a tribute to the life and achievements of Marquette might well be made an annual event in Ludington. The idea received wide acclaim. Before next summer Bishop Spencer hopes to write a play around the material out of which he fashioned the pageant, so that the voices of the actors may carry Marquette's story to the listeners.

This Michigan celebration, inspired by a Missourian, came about in a rather casual way. For many years Bishop Spencer has been spending his summer vacations here. In 1934 he made a brief address at a luncheon of the Ludington Chamber of Commerce. He talked about Marquette, one of the Bishop's boyhood heroes, "the greatest man who ever came to Ludington," and he gently chided his listeners for not knowing more about him.

Ludington's answer was the pageant. The Bishop was asked, because of his knowledge of Marquette, to write the pageant. The town of Ludington supplied the cast of 400 men and women.

## Cuba to Have Forward Movement

HAVANA, CUBA—Though faced with a bi-lingual difficulty Bishop Hulse of the missionary district of Cuba has ordered a supply of Forward Movement literature. This will be distributed among those who read English, while the spirit of the Forward Movement will be inculcated among the Spanish-speaking members by personal visitation. In a letter to every parishioner of the Church in Cuba Bishop Hulse is asking each parishioner in the diocese to attend church on Advent Sunday, when, throughout the missionary district, sermons will be preached on the way of renewal. This will be followed by an-

## New Chairman of Albany Dept. of Religious Education

ALBANY, N. Y.—At the autumn meeting of the department of religious education of the diocesan council, Bishop Oldham of Albany announced the appointment of the Rev. Nelson M. Burroughs, rector of St. John's Church, Troy, as chairman of the department. The Rev. Mr. Burroughs succeeds the Very Rev. Dr. C. S. Lewis who has served for several years and resigned because of other heavy duties.

other visit from the committee to each parishioner to distribute literature. The primary effort is not to add new members but to make the present membership more faithful.

## Hymnals and Prayer Books

for

## Thanksgiving and Christmas

With the approach of Thanksgiving and Christmas each parish should make provision for an ample supply of Hymnals and Prayer Books. A gift of a number of copies might be made by some generous parishioner or by groups within the parish.

In the interest of improved congregational singing, the General Convention has urged all churches to place the musical edition of the Hymnal in the hands of the congregation so far as possible.

As publishers of the authorized and approved Hymnal of the Church, as well as the Prayer Book, in behalf of the Church Pension Fund, we solicit your order.

### HYMNALS

Standard Musical Edition at \$1.20 per copy (or \$1.00 per copy in lots of 100 or more).

Special Choir Edition, heavily reinforced, at \$1.50 per copy (or \$1.30 per copy in lots of 100 or more).

Word Edition in red or blue cloth at 40 cents per copy.

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Pew Edition, 3½ x 5½, in various colors, at 35 cents per copy.

Chancel Edition, 5 x 7½, in various colors, and with larger type, at 60 cents per copy.

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## St. Luke's, Evanston, Marks Anniversary

50th Year of Existence Marked With Ceremonies Through the Week of October 13th to 20th

EVANSTON, ILL.—St. Luke's pro-Cathedral, Evanston, is celebrating the 50th anniversary of her founding with local and diocesan festivities the week of October 13th to 20th.

A choral Eucharist on October 13th inaugurated the celebration. At that time all parish organizations were asked to attend as groups. The Very Rev. Gerald G. Moore, dean, was the preacher. Sunday afternoon, October 13th, the Rev. Dr. Harold L. Bowen, rector of St. Mark's, Evanston, was the preacher at a diocesan service, attended by members of the standing committee, diocesan council, Cathedral chapter, diocesan clergy, and laity.

Monday, October 14th, was "civic day," with a celebration in the evening at which Dr. Walter Dill Scott, president of Northwestern University; Mayor Bartlett of Evanston; Dr. Horace Smith, president of Garrett Biblical Institute; Dr. Ernest F. Tittle of the Methodist Church; Dr. Paul A. Wolf, Dean Frederick C. Grant, and other prominent Evanstonians spoke.

Homecoming night will be observed on October 18th, with a reception and program and the celebration will be brought to a close on October 20th, with special service at 11 o'clock when Bishop Stewart will speak. That afternoon, the annual four-choir festival, including choirs of St. Luke's, St. James', St. Chrysostom's, and Holy Spirit, Lake Forest, will be celebrated.

In the half century of her existence, St. Luke's has grown to the point of the largest parish in the diocese of Chicago, numerically. Bishop Stewart served the parish for 25 years as rector prior to his election to the episcopate and today under the pro-Cathedral arrangement is the titular rector.

### Editor of "Churchman" Recovering From Illness

NEW YORK—The Rev. Dr. Guy Emery Shipler, editor of the *Churchman*, who has been seriously ill, is making a good recovery. Dr. Shipler was taken ill a little over a month ago, with a streptococcus infection of the throat, with complications. He has been at his home in Chatham, N. J., under the care of Dr. R. W. Moister of Summit, N. J. Dr. Shipler is now able to be out, and, on the advice of his physician, has gone to Geneva, N. Y., to recuperate.

The hearing on the appeal of the *Church-*

## Bishop Manning's Sermon Provokes Discussion

NEW YORK—Bishop Manning, preaching for the first time this autumn from the pulpit of the Cathedral of St. John the Divine, Sunday morning, October 6th, created a lively interest and started an excited discussion which spread throughout the whole city. Some of the bishop's hearers received the impression that he was advocating the entrance of the United States into the present difficulties in Europe; others were sure that he was simply preaching a very strong sermon in behalf of world peace.

The conclusion reached by the clergy who read, but did not hear, the sermon was that Bishop Manning was making a stirring plea for the cooperation of all Christian people in the fine efforts being made by the best of the organizations for world peace; that he was urging the membership of the United States in the League of Nations, as he has often done before; and that he was issuing a warning against a feeling of detachment, either on the part of the nation or of individuals, from the distressing problems in other parts of the world—most particularly Ethiopia.

EDITOR'S NOTE: Bishop Manning's four-point platform for promoting the cause of peace is reproduced in full on page 389 of this issue of THE LIVING CHURCH.

man against the judgment of the Supreme Court of New York in the action for libel brought by Gabriel L. Hess, general attorney for the Motion Picture Producers and Distributors, will be heard by the appellate division of the Supreme Court of New York on October 29th. If the judgment is upheld, the *Churchman* will be obliged to pay at once the awarded damages of \$10,000. In response to appeals, almost \$6,000 has been received.

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## Alabama Clergy Hold Conference

Forward Movement, Church's Program Discussed in Two Day Meeting at Grand View

GRAND VIEW, ALA.—The Forward Movement and the Church's program were the chief subjects of interest in a two-day conference of Alabama clergy, held at Grand View recently, with Bishop McDowell of Alabama presiding.

The Church's program was ably presented by the Rev. Drs. Charles Clingan and R. Bland Mitchell, of Birmingham, and by the Rev. James M. Stoney, secretary of the diocese.

It was announced that, prior to the annual canvass, a representative of the executive council of the diocese would visit each parish and mission, to confer with the rector and vestry, and assist in preparing an effective presentation of the Church's program.

The Forward Movement was prominent in all the discussions of the conference, and its first-fruits were evident in the presence of two young deacons, the Rev. Thomas J. Byrne and the Rev. George P. Pardington, who are engaged in missionary work in the vicinity of Mobile. The Rev. Mr. Pardington is the assistant of the Rev. J. Hodge Alves, of Spring Hill. Another forward step was manifested by the presence of Capt. Charles L. Conder, of the Church Army, who is doing useful work in the mountains of Northern Alabama, near Scottsboro.

Each evening a question box was opened, and suggested themes were discussed with zest. Some of these were: What Should Be Done With the President's Letter? Unemployment Insurance for the Clergy; How to Make Vestry Meetings More Profitable; Are Church (Sunday) Schools Worth While? and How Should the Church Face the Threat of War?

### Bishop Keeler Speaks at Omaha

OMAHA, NEBR.—When 200 hungry men assembled in All Saints' parish house October 3d to hear Bishop Keeler, Coadjutor of Minnesota, speak on the Forward Movement, each man found a stone at his place on the table. It became clear later that the stones were there to emphasize a pledge taken by everyone present "to leave no stone unturned to extend the cause of Christ and His work." Bishop Keeler gave an address as part of a great effort to speed up interest in the Forward Movement and arouse new life in the parishes.

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## St. Andrew Brotherhood Secretary Blames "Pagans"

CHICAGO—If half the professing Christians of the world practised their religion and honestly endeavored to apply its principles there could be no war in Ethiopia or elsewhere, Leon C. Palmer, executive secretary of the Brotherhood of St. Andrew in the United States, declared before Chicago laymen at the Central Y. M. C. A., Tuesday of this week.

Mr. Palmer charged there is within every Church what he termed a "pagan fringe," defining these as "nominal Christians and practising pagans."

Youth in America has grown tired of the materialistic and cynical attitude of his elders, Mr. Palmer told the group, and is "consciously or unconsciously seeking to discover for himself a vital religion."

"America and the world need a vital religion today as never before," declared Mr. Palmer. "Our so-called intelligentsia are among the worst offenders when it comes to leading the trend away from religion and to the cynical attitude toward the Church."

Monday night Mr. Palmer was one of the speakers at a large meeting sponsored by the Brotherhood of St. Andrew at Cleveland, in Emmanuel Church there. Dr. William S. Keller, Cincinnati layman, was also a speaker on this occasion.

### Two Anniversaries at Washington

WASHINGTON, D. C.—On September 29th the 28th anniversary of the laying of the foundation stone of Washington Cathedral was celebrated on Mount St. Alban. Canon William D. De Vries preached the sermon. On the same day the 12th anniversary of the consecration of Bishop Freeman of Washington was observed. The music was under the direction of Robert Barrow, the new organist and choirmaster.

### Church Mission of Help

#### Elects Board of Directors

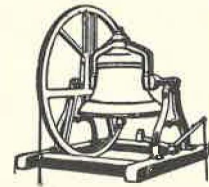
NEW YORK—The national council of the Church Mission of Help elected its first board of directors on September 23d. For the past 16 years the governing body of the national office has been the council made up of two delegates sent by each diocesan society and affiliated agency. The work of the society between the three council meetings a year was under the direction of an executive committee of 10 people which met monthly, except during the summer. Under the new by-laws, the council meets only once a year.

Eight men and 13 women were elected to the board.

### Executive Secretary of

#### Diocese of Albany Resigns

ALBANY, N. Y.—Charles C. Chadbourn, for six years executive secretary of the diocese of Albany, has tendered his resignation to Bishop Oldham, effective November 1, 1935. Mr. Chadbourn came to Albany from the diocese of East Carolina, in which he was a layman of distinguished standing. He is leaving his present position to become a special agent of the Church Properties Fire Insurance Corporation in the south and east, with headquarters at Raleigh, N. C.



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## † Necrology †

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

### P. K. EDWARDS, PRIEST

SAN DIEGO, CALIF.—The Rev. Dr. Philip Knox Edwards died suddenly September 20, 1935, in San Diego, Calif. Dr. Edwards suffered a stroke in September, 1932 while rector of St. Mark's Church, Casper, Wyo., and became unable to continue active work. He went to San Diego to convalesce and retired from the active ministry in 1934. A cerebral hemorrhage on September 20th was the immediate cause of his death.

Dr. Edwards was born in Niles, Mich., on December 7, 1879, the son of George F. Edwards and Mary Knox Edwards. He graduated from Seabury Divinity School, Faribault, in 1905. He was ordained deacon and priest by Bishop Edsall in 1905 and 1906. He married Isabel McMillan Cole in 1907.

His charges were: St. John's Church, Mankato, Minn.; All Saints' Church, McAlester, Okla.; and St. Mark's Church, Casper, Wyo. He was rector of St. Mark's Church, Casper, for 15 years and built the beautiful church there.

Funeral services were held in San Diego and interment was in Casper. He is survived by his widow and four children, who reside in California.

### CHARLES E. FREEMAN, PRIEST

NEW ORLEANS, LA.—The Rev. Charles Elisha Freeman, retired priest of the diocese of Louisiana, died here October 1st, at Touro Infirmary, following an operation.

The Rev. Mr. Freeman was born April 5, 1858, in St. Louis, Mo., the son of Elisha Percival Freeman and Cynthia Northrup. He attended Oberlin and St. Stephen's College, and graduated from the General Theological Seminary in 1888, receiving the degree of Bachelor of Sacred Theology. He was ordained deacon in 1886 and priest in 1887, by Bishop Potter. He was a city missionary at New York in 1886 and 1887; and in charge of Mohawk, Frankfort, and Keesville, N. Y., from 1887 to 1889.

He was the rector at Waterford, N. Y., from 1889 to 1892; chaplain of St. Luke's Hospital, New York, from 1892 to 1905; at Barre, Vt., from 1905 to 1908, and at Lockport, N. Y., from 1908 to 1910.

From 1910 to 1913 he was the rector of the Church of the Holy Trinity, Manistee, Mich.; from 1913 to 1917, of Christ Church, Yankton, S. D. From 1917 to 1920 he was the vicar of Trinity parish, Lenox, Mass. He became the rector of St. Paul's Church, Woodville, Miss., in 1920, remaining there until 1922. He was rector of St. John's, Aberdeen, Miss., from 1922 to 1926. From 1927 to 1933 he was priest in charge at Thibodaux, Napoleonville, and Donaldsonville, La., retiring in 1933 to live at Hammond, La.

For a time he was director of the New York Oratorio Society, and for a number of years was an active Mason.

Bishop Morris of Louisiana read the Requiem Mass and the burial service at Grace Memorial Church in Hammond. Interment was in Aberdeen.

His wife and a son, Arthur Freeman, survive him.

### GEORGE E. MAGILL, PRIEST

ATLANTIC CITY, N. J.—The Rev. George Ernest Magill, rector emeritus of the Church of the Holy Innocents, Hoboken, died here at the Hotel Madison, October 4th, at the age of 75.

The Rev. Mr. Magill was born in Melbourne, Canada, on June 7, 1860, the son of George John Magill and Sarah McDonald Tait. He attended Dr. Child's School, Newport, R. I., received the degree of Bachelor of Arts from Trinity College in 1884, and attended General Theological Seminary from 1884 to 1885.

He received the degree of Master of Arts from Trinity College in 1887 and from Berkeley Divinity School in the same year. He was ordained deacon in 1887 by Bishop Williams and priest in 1888 by Bishop Clark. He was assistant at St. James' Church, Philadelphia, from 1887 to 1889, and at Trinity Church, New York, from 1889 to 1893. He was the rector of St. Paul's Church, Yonkers, N. Y., from 1893 to 1896, going from there to the Church of the Holy Innocents in Brooklyn, Hoboken, N. J., where he remained as rector until 1926, retiring in May of that year with the position of rector emeritus.

The Rev. Mr. Magill was the author of *The Open Pulpit and Christian Unity*, published in 1909.

He is survived by a sister, Aimee Louise Magill, and a brother, William Ingraham Magill. Funeral services were held October 7th at the Church of the Ascension, Atlantic City, and burial took place in Pleasantville cemetery.

## Church Services

### ILLINOIS

#### Church of the Ascension, Chicago

1133 N. LaSalle Street  
REV. WILLIAM BREWSTER STOSKOFF, 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.  
Sermon and Benediction, 7:30 P.M.  
Week-days: 7, 8; Thurs. and H. D., 9:30 also.  
Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

### NEW YORK

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

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.  
Week-days: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

#### St. James' Church, New York

Madison Avenue and 71st Street  
THE REV. H. W. B. DONEGAN, Rector  
Sunday Services  
8:00 A.M., Holy Communion.  
11:00 A.M., Morning Prayer and Sermon.  
Thursdays and Holy Days  
12:00 M., Holy Communion.

#### St. Thomas Church, New York

Fifth Avenue and 53d Street  
REV. ROELIF H. BROOKS, S.T.D., Rector  
Sunday Services: 8 A.M., 11 A.M., and 4 P.M.  
Daily Services: 8:30 A.M., Holy Communion.  
Noonday Service, 12:05 to 12:35.  
Thursdays: 11 A.M., Holy Communion.

### NEW YORK—Continued

#### 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 and 11 A.M. Junior Congregation.  
11 A.M. Morning Service and Sermon.  
4 P.M. Evensong. Special Music.  
Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

#### Trinity Church

Broadway and Wall Street  
In the City of New York  
REV. FREDERIC S. FLEMING, D.D., Rector  
Sundays: 8, 9, 11 A.M., and 3:30 P.M.  
Week-days: 8-12 (except Saturday), 3 P.M.

#### Church of the Incarnation, New York

Madison Avenue and 35th Street  
REV. GEORGE A. ROBERTSHAW, Minister in Charge  
Sundays: 8, 10, 11 A.M., and 4 P.M.  
Noonday Service Daily (except Saturday) 12:20 to 12:40.

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

46th Street between Sixth and Seventh Avenues  
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REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector  
Sunday Masses, 7, 8, 9, 10, 11 (High Mass).  
Vespers, with Address and Benediction, 8.  
Week-day Masses, 7, 8, and 9:30.  
Confessions: Thursdays, 4:30 to 5:30; Fridays, 7 to 8; Saturdays, 3 to 5 and 8 to 9.

### PENNSYLVANIA

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

Locust Street between 16th and 17th Streets  
REV. FRANK L. VERNON, D.D., Rector  
Sunday: Low Mass, 8 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.  
Daily: Masses, 7 and 7:45 A.M. Also Thursday and Saints' Days, 9:30 A.M.  
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. HENRY W. ROTH, Dean  
Sunday Masses: 7:30, 9:30, and 11:00 (Sung Mass and Sermon).  
Week-day Mass, 7 A.M.  
Confessions: Saturdays, 4:30-5:15, 7:30-8:15.

**F. C. H. WENDEL, PRIEST**

COBALT, CONN.—The Rev. Dr. Frederick C. H. Wendel, a non-parochial priest of the diocese of Connecticut, died September 18th.

He was born in Brooklyn, N. Y., December 15, 1864, obtained the degree of Bachelor of Arts from the College of the City of New York in 1885, and Master of Arts from the same college in 1889. He attended Strassburg University, obtaining the degree of Doctor of Philosophy there in 1888. He attended Union Theological Seminary in 1892 and General Theological Seminary 1901 and 1902. He was ordained deacon in 1898 and priest in 1899 by Bishop Brewster.

He married Bertha Palmer Attwood of East Haddam, Conn., on April 22, 1902.

He was the rector of St. Paul's Church, Huntington, from 1899 to 1901; chaplain of the New York City Mission Society, 1901 to 1904; priest in charge of the Cathedral Mission of the Transfiguration, Brooklyn, N. Y., from 1904 to 1906; priest in charge of St. John's Church, Center Moriches, and St. Andrew's, Yaphank, L. I., N. Y., from 1906 to 1907; rector of St. John's Church, Ashfield, and Emmanuel Church, Shelburn Falls, Mass., from 1908 to 1913; in charge of St. Andrew's Church, Washington, Mass., in 1914.

He was the author of a *History of Egypt*, published in 1890.

**R. RUDLAND BODE**

SUVA, FIJI—R. Rudland Bode, who for more than twenty years was choirmaster and organist of St. Andrew's Cathedral, Honolulu, died September 20th, in Suva, Fiji, where he has been making his home since his retirement, April, 1934.

Mr. Bode was born at Tutbury, Surrey, England, in 1862 and remained a British subject until his death. He was a Church musician all his life, beginning his long service as chorister and assistant organist at Wells Cathedral, England. Thence he went to Australia, where he became organist in the Cathedral at Adelaide, W. A. Coming to Hawaii in 1905, he took up his duties at St. Andrew's. Mr. Bode's activities were centered in the rendition of classical oratorios by Church choirs and the organization of choral societies. The Lyric Choral and several other musical organizations of Hawaii owe their origin to his love of music and devoted service to his art.

**MRS. M. G. A. TRENT**

BAIRD, TEXAS—Mrs. Mary Glover Anderson Trent, 94, died recently and was buried by the Rev. Willis P. Gerhart in Baird, near which town is a monument erected recently on the site of Captain and Mrs. Trent's log house in which in 1878 Bishop Garrett conducted the first services in what is now the missionary district of North Texas.

**N. H. School in New Location**

FRANCONIA, N. H.—St. Mary's School, long located in Concord, has moved this year to Franconia. The new location, in the White Mountains, has already had its effect, for enrolment has increased, and all available space is filled.

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**ANNOUNCEMENTS****Caution**

Downs—Caution is suggested in dealing with a young man named JACK DOWNS, described as 19 years old, about five feet six inches tall, slight build, black wavy hair, dark eyes, neat and pleasing in appearance, and with a very appealing personality. It is said that he represents himself as a former secretary of St. Andrew's Church, Ann Arbor, Mich. Further information from Rev. FREDERICK W. LEECH, 306 N. Division St., Ann Arbor, Mich.

**Died****FREDERICK C. H. WENDEL, PRIEST**

The Rev. Dr. WENDEL died at Cobalt, Conn., on September 18th, aged 70. He was born in Brooklyn, N. Y., and was a graduate of the College of the City of New York and of Union Theological Seminary, and took his degree of Ph.D. at the University of Strassburg. After several years in the Presbyterian ministry he was ordained priest in 1899 by Bishop Brewster of Connecticut and served in the dioceses of New York, Long Island, and Connecticut. His last charge was as rector of St. John's Church, Ashfield, Mass. His knowledge of ancient and modern languages was extensive and he had served as vicar of the Italian Church of San Salvatore and on the staff of St. Bartholomew's in charge of the German work. He was the author of a *History of Egypt* which still remains standard.

Dr. Wendel married Bertha P. Attwood, of East Haddam, Conn., where they have resided since his retirement from the active ministry.

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**MISCELLANEOUS**

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SECOND-HAND COMMUNION SET wanted for poor parish. State lowest price. Box M-78, THE LIVING CHURCH, Milwaukee, Wis.

WANTED—Usable copies of Schwartz's Mass in F, published by Oliver Ditson. J. H. SCHWACKE, St. Peter's Church, Freehold, N. J.

### Church Army Opens N. Y. Training Center

NEW YORK—A special service held in St. James' Church marked the formal opening of the Church Army training center in quarters provided by Grace Chapel on East 14th street. Bishop Dallas of New Hampshire was the preacher. Capt. B. Frank Mountford, national director of the Church Army, read the lessons.

The Church Army had a training center in Providence in 1932. Since that time an effort has been made to secure sufficient funds to open such a center in New York City. This finally has been accomplished. Six men and five women have entered the center for the season of 1935-1936. Capt. and Mrs. Lawrence Hall are in charge.

#### Reception for Dean O'Ferrall

DETROIT—A reception was held at St. Paul's Cathedral, Detroit, on the evening of September 23d, marking the fifth anniversary of the deanship of the Very Rev. Dr. Kirk B. O'Ferrall. Guests included members of the cathedral, the choristers, representatives of the clergy among other denominations, representatives of the press, and a number of Dean O'Ferrall's personal friends.

### Window and Chapel Dedicated in Honor of Late Mrs. Field

LONDON—On the Eve of St. Michael and All Angels, September 28th, in the Church of St. Mary Magdalene, the Bishop of Kobe, Dr. J. B. Simpson, dedicated a stained glass window and Calvary Chapel in memory of Caroline Henrietta Field, a member of the congregation, in thanksgiving for her devoted life and noble example.

Mrs. Field was the daughter of Richard Arnold of New York City who was a cousin of the famous Dr. Arnold, headmaster of Rugby, whose son, Matthew Arnold, was the well-known writer and poet.

The artist, A. K. Nicholson, is a brother of Sidney Nicholson, former organist at Westminster Abbey, and of Sir Charles Nicholson, the great ecclesiastical architect.

### Rev. and Mrs. R. B. H. Bell Hold Health and Healing Missions

MONTGOMERY, ALA.—Having concluded a successful summer's work in the Life Abundant Center at Black Mountain, N. C., the Rev. and Mrs. Robert B. H. Bell are staying at Montgomery, where until October 20th, they will be holding a mission of health and healing at St.

### Good Friday Offering Less Than Last Year

NEW YORK—The Rev. Dr. Robert F. Lau, who now gives one day a week as consultant for the Presiding Bishop's Advisory Commission on Ecclesiastical Relations, continues his oversight of the Good Friday Offering. He reported to the National Council at its recent meeting that receipts for that offering were \$16,900 to the middle of September.

This is about \$200 short of last year's total but a number of parishes have not yet sent in their offering and it is hoped that further remittances will make the total at least equal to last year's.

Dr. Lau reported that there is now some possibility of settling the Assyrians of Iraq in a part of Persia where there are other Assyrians.

John's Church, the Rev. Dr. Richard Wilkinson, rector.

From October 24th to 31st they plan to hold a similar mission at St. John's, Birmingham, the Ven. V. G. Lowery, rector; and, from November 18th to 24th, they will conduct one at Holy Trinity, Hillsdale, N. J., the Rev. Ross Flanagan, rector. Later they will go to Omaha, Denver, and California.

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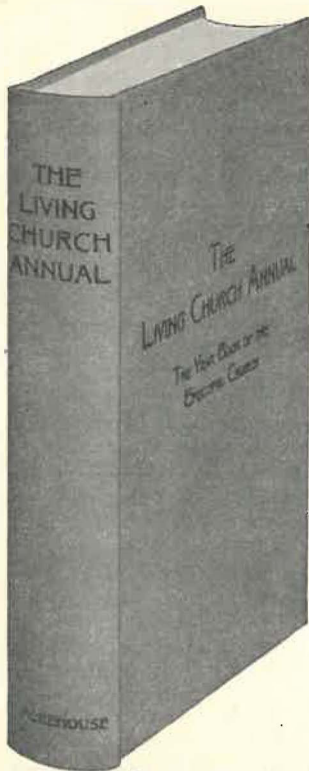
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DAY	LECTIONARY	TEXT	ORATIONS
1	Matthew 23:1-12	Matthew 23:1-12	Matthew 23:1-12
2	Matthew 23:13-35	Matthew 23:13-35	Matthew 23:13-35
3	Matthew 24:1-14	Matthew 24:1-14	Matthew 24:1-14
4	Matthew 24:15-34	Matthew 24:15-34	Matthew 24:15-34
5	Matthew 25:1-13	Matthew 25:1-13	Matthew 25:1-13
6	Matthew 25:14-30	Matthew 25:14-30	Matthew 25:14-30
7	Matthew 26:1-13	Matthew 26:1-13	Matthew 26:1-13
8	Matthew 26:14-25	Matthew 26:14-25	Matthew 26:14-25
9	Matthew 26:26-28	Matthew 26:26-28	Matthew 26:26-28
10	Matthew 26:29-35	Matthew 26:29-35	Matthew 26:29-35
11	Matthew 27:1-53	Matthew 27:1-53	Matthew 27:1-53
12	Matthew 27:54-66	Matthew 27:54-66	Matthew 27:54-66
13	Matthew 28:1-10	Matthew 28:1-10	Matthew 28:1-10
14	Matthew 28:11-20	Matthew 28:11-20	Matthew 28:11-20
15	Matthew 29:1-13	Matthew 29:1-13	Matthew 29:1-13
16	Matthew 29:14-26	Matthew 29:14-26	Matthew 29:14-26
17	Matthew 30:1-12	Matthew 30:1-12	Matthew 30:1-12
18	Matthew 30:13-21	Matthew 30:13-21	Matthew 30:13-21
19	Matthew 30:22-38	Matthew 30:22-38	Matthew 30:22-38
20	Matthew 31:1-11	Matthew 31:1-11	Matthew 31:1-11
21	Matthew 31:12-16	Matthew 31:12-16	Matthew 31:12-16
22	Matthew 31:17-22	Matthew 31:17-22	Matthew 31:17-22
23	Matthew 31:23-27	Matthew 31:23-27	Matthew 31:23-27
24	Matthew 31:28-32	Matthew 31:28-32	Matthew 31:28-32
25	Matthew 31:33-37	Matthew 31:33-37	Matthew 31:33-37
26	Matthew 31:38-42	Matthew 31:38-42	Matthew 31:38-42
27	Matthew 31:43-47	Matthew 31:43-47	Matthew 31:43-47
28	Matthew 31:48-52	Matthew 31:48-52	Matthew 31:48-52
29	Matthew 31:53-57	Matthew 31:53-57	Matthew 31:53-57
30	Matthew 31:58-62	Matthew 31:58-62	Matthew 31:58-62
31	Matthew 31:63-67	Matthew 31:63-67	Matthew 31:63-67

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## THE DESK KALENDAR

Issued in October for the following year. As in previous years, the Desk Kalendar contains the Lectionary pages reprinted from *The Living Church Annual*, showing the proper lessons for Morning and Evening Prayer for every day of the year, and also liturgical colors and black-letter commemorations. This year, however, the Lectionary is not that of the Prayer Book, but a new one prepared by the Rev. Charles E. Hill, a member of the Liturgical Commission, and authorized for experimental use during the Church Year (beginning in Advent) of 1935 and 1936, in accordance with the resolution adopted at the General Convention of 1934.

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