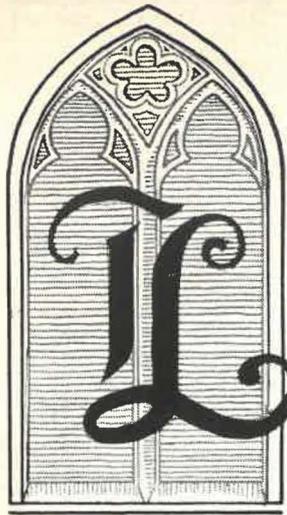
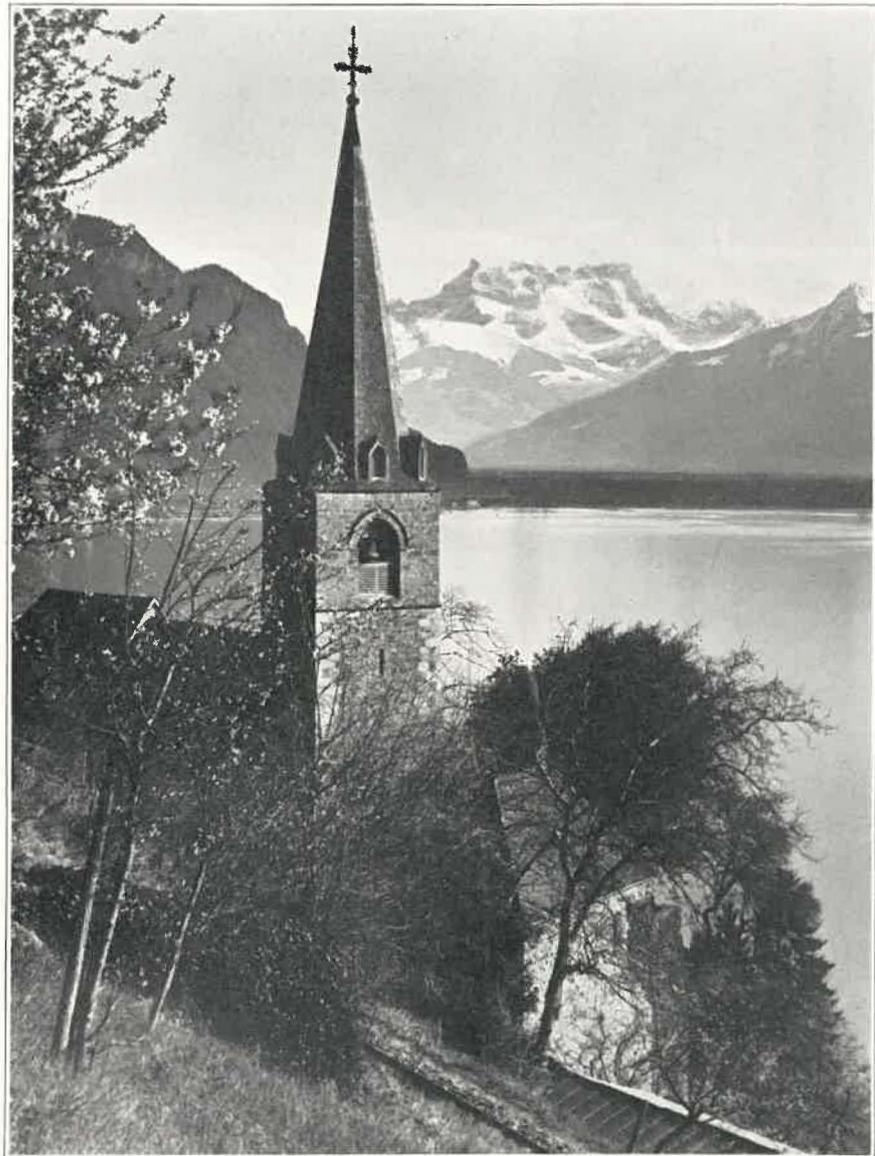
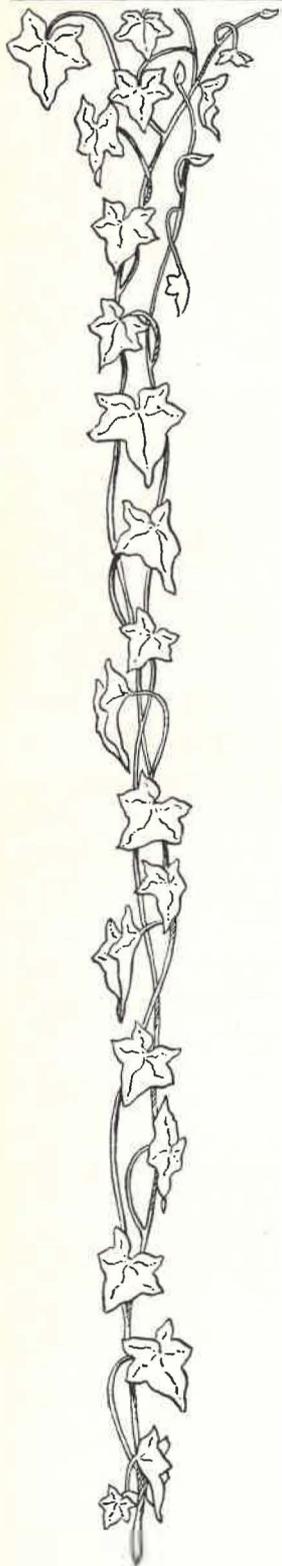


July 13, 1938



# The Living Church



CHURCH AT MONTREUX, SWITZERLAND

(Photo by B. Fransioli.)

Vol. XCIX, No. 2

Price 10 Cents

# 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 and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged or returned unless return postage is sent.

## Anglican Social Action

TO THE EDITOR: Dr. Ralph Adams Cram [L. C., June 22d] seems to imply that the Anglican communion has not played much of a part in the development of "social action." The truth is that she has played a very noble part and can justly claim first place. The first Socialist society in England was started by the Rev. Stewart Headlam in 1877. The Lambeth Conference of 1888, three years before the issue of the [*Rerum Novarum*] encyclical of Pope Leo XIII, issued its encyclical which included the following: "The Christian Church is bound, following the teaching of her Master, to aid every wise endeavor which has for its object the material and moral welfare of the poor. Her Master taught her that all men are brethren, not because they share the same blood, but because they have a common heavenly Father. He further taught her that if any members of this spiritual family were greater, richer, or better than the rest, they were bound to use their special means or ability in the service of the whole. . . . It will contribute no little to draw together the various classes of society if the clergy endeavor in sermons and lectures to set forth the true principle of society, showing how property is a trust to be administered for the good of humanity, and how much of what is good and true in Socialism is to be found in the precepts of Christ." This was approved and made stronger by the Lambeth Conferences of 1897 and 1908.

The year 1889 witnessed the formation of the Christian Social union under the leadership of Bishop Westcott, Bishop Gore, and Canon Scott Holland. The union claimed for the Christian moral law the ultimate authority in social practice. The joint committee appointed by the Convocations of Canterbury and York in 1907 affirmed that "the Christian ethic is essentially social" and that "the fundamental Christian principle of the remuneration of labor is that the first charge upon any industry must be the proper maintenance of the laborer." The Archbishops' report entitled *Christianity and Industrial Problems*, issued in 1923, has yet to be surpassed for its clarity and bold presentation of the grave situation that has arisen in the economic life of our time. There has also been much educational work done to promote "social action" by such groups as the Church Socialist league, later known as the League of the Kingdom of God, the Industrial Christian fellowship in England, and the Church League for Industrial Democracy in the United States. The Catholic Summer School of Sociology is also worthy of mention. A Roman Catholic Socialist society was formed in Glasgow about 1907 but had to disband because no Roman priest was allowed to join or attend its meetings.

In the more practical realm of "social action" the community experiment among the tin miners of St. Hilary, Cornwall, by Fr. Bernard Walke, the demolition of slums and the decent housing of the poor of East London initiated by Fr. Basil Jellicoe, the improved housing of the working classes on a vast scale in Leeds in which the Rev. C. Jenkinson took the leading part, the rehousing schemes in several other large towns in England, and the setting up of many excellent recreational centers for the unemployed are all splendid examples of "social

action" where Anglican clergy excelled in leadership. Among other non-Roman efforts the garden city projects of the Rowntrees and the Cadburys should not be overlooked. The Delta cooperative farm experiment in the United States initiated by a group of Christian leaders is also a project of far-reaching importance.

I am a member of a Roman Catholic social study group but I do not find very many Roman Catholics interested in "social action." A lot of good literature is published by the Roman Church on the subject but their members are as apathetic, I sometimes think even more so, than our own people. We know that our Church could do more for "social action" than she is doing but let us not forget or despise what she has done.

Buffalo, N. Y. (Rev.) MELVIN ABSON.

## Bishop Randolph's Words

TO THE EDITOR: May I request a reproduction of the words of Bishop Randolph, 45 years ago, from his episcopal address?

Said he: "The Christian duty and the sacrifice that Christ demands from every Christian father and mother and child in this Southern land is to teach these people (Colored) that they themselves have been taught by Christ to love and care for their souls. If we hold them far off, and eliminate this precious gospel, which we profess, from all our personal intercourse with them, and only sneer, as we are often tempted to do, at their superstitious perversions of Christianity, by degrees they become to think that we have no care for their souls, and to doubt even if we believe that they have souls. We may subscribe to Colored missions, we may do wholesale work, incorporate efforts, and platform sympathies, but unless we do the work of real sacrifice, the retail work of personal contact with their souls by teaching them, reading to them, inviting them to kneel with us at fam-

ily prayers, showing them that we have a loving Christian interest in the moral development of their children—unless we do something like this, our Church work will lack foundations; it will be a house built upon the sand. To say that, with our social and political relations to this race, all this is impossible, is untrue to experience, untrue to Christ. With His love for their souls in our hearts, we can win them for Christ, and He expects it from us."

And the good Bishop practised in his life what he so eloquently preached with his lips.

(Rev.) GEORGE F. BRAGG, JR.

Baltimore, Md.

## The Sewanee Graduate School

TO THE EDITOR: We wonder if very many of our younger clergy realize the opportunity offered in the summer session of the graduate school of theology of the University of the South to be held at Sewanee, Tenn., this year. It runs from July 25th to August 29th.

As one who has been out of the seminary for nine years and who has done much reading but little systematic study, and who attended the first session held last summer, I can recommend it without qualifications. The faculty, representing different schools of thought, is outstanding, and the variety of courses offered should meet the need of practically any man.

In my own case I know that I was a much more intelligent deputy to the last General Convention and could weigh the more important discussions much more reasonably because of the lectures given us, both on the Christian doctrine of marriage and on the Holy Communion.

Certainly the great need of our present day is for a teaching Church and a body of learned clergy. The two go hand in hand. The school at Sewanee offers a splendid opportunity for advanced study. Moreover, located on the top of the mountain with a pleasant summer climate, it provides an ideal way of combining a vacation with the opportunity to grow.

Already applications have been received from many parts of the country and surely if our clergy realized the opportunity it presents there would be a long waiting list.

(Rev.) H. IRVING LOUTTIT.

West Palm Beach, Fla.

## Intercommunion

TO THE EDITOR: The article, *Intercommunion is Ritualism*, by the Rev. Wilford O. Cross [L. C., June 29th], is the finest thing I have seen so far on this subject. I hope it will have wide circulation and trust it will be published in pamphlet form.

(Mrs.) KATHARINE R. DAVIS.

Springhouse, Pa.

## Eccentric Center

TO THE EDITOR: Referring to your issue of June 15th on Rome the "center of unity": since the Pope is the center of unity for but three-sevenths of the Christians of the world, could he not, with all accuracy, be called an Eccentric?

(Rev.) CARL I. SHOEMAKER.

Philadelphia.

## The Living Church

Established 1878

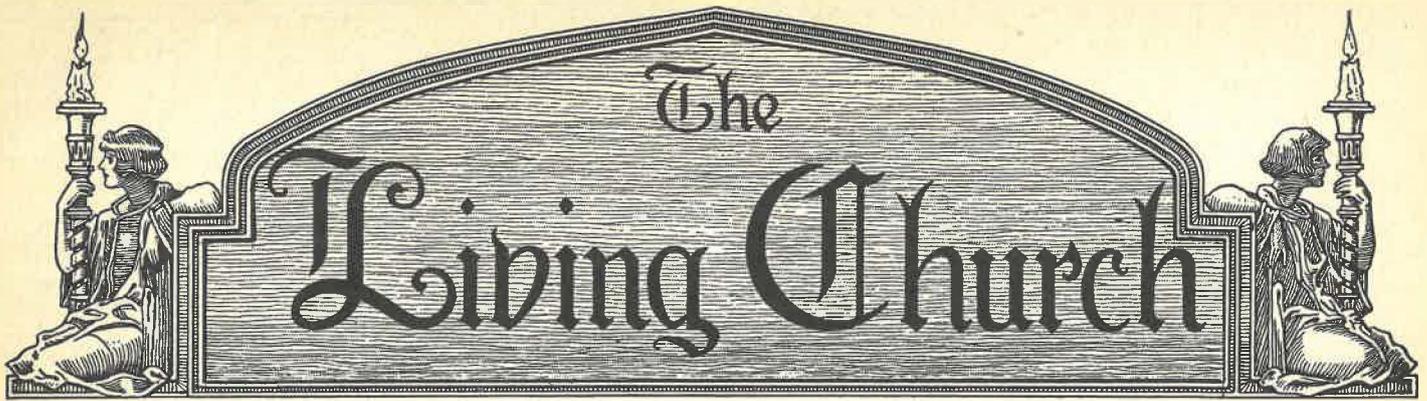
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## EDITORIALS AND COMMENTS

### “Customary Acknowledgments”

THESE WORDS are familiar to everyone who has ever had occasion to use in print the published words of another. Permission is given by author, editor, or publisher, or by all three, with the proviso that “customary acknowledgments” are to be made. Photographers have a similar rule. Indeed, so recognized is the right of the creator to his creation that no well-informed person would think of using another person’s paragraph or another person’s picture without the usual formalities.

In most instances, these formalities are simply thanks, publicly returned. The English phrase, “By kind permission of—” is the usual formality in England. The phrase, “Courtesy of—” is the ordinary American usage. But, whatever the phrase, the making of acknowledgments is a custom which absolutely must be followed when one is benefiting by another’s work. Moreover, no one ever objects; on the contrary, everyone is eager to give due credit.

Still another field where “customary acknowledgments” are made is that in which help of any sort whatever is rendered an author. Practically every preface to a book is devoted in some part to the returning of thanks to individuals and institutions. Often the author employs the phrase, “without whose help the book could not have been written,” after the names listed.

It is an odd fact that, while “customary acknowledgments” are so rigidly the rule in one department of life that the law of the land as well as the law of polite behavior protects that rule, in most other departments they are not the rule at all. They are actually the exception. Men and women who give due credit to others are praised as if for very special virtue. We have all heard it said of a Bishop: “He is a marvelous man: he always gives his clergy full credit for what they do.” And we have heard a rector cited in like terms: “He is one of the most wonderful men in the whole Church: he never fails to mention it when his curate is entitled to the glory of a parochial achievement.” And so throughout the Church. Even a child who, when lauded because his mite-box is so full, says: “Daddy and Mother put in some of the money,” is highly praised and held up as an example.

These shining exceptions may not be more appreciative

than those persons who fail to give others credit. Those others may feel just as grateful and glad. Their admiration for the good work of others may be just as great as that of the persons who “say something about it.” Indeed, they often tell one just this. Their position is that “all that can be taken for granted”; or that “it doesn’t matter.” But daily life hardly justifies them.

WE VENTURE to believe that no one thing causes so much trouble in a parish, that no one thing is so likely to hinder its true success, as the neglect of making what should be “customary acknowledgments.” We have all seen the direct and also the indirect effects. If the rector fails to speak, and to speak cordially, of the great help the music is in bringing more people regularly to church, the organist and the members of the choir will inevitably be a little on the defensive. And if the organist and the choir never mention the rector’s unusual ability as a preacher and a pastor, he will miss encouragement and help that he needs. Moreover, both parties actually are entitled to such manifestations of appreciation: there *should* be “customary acknowledgments.” In every parish areas for these are indicated in scores of directions. Each organization, when it is successful, is indebted to almost every other. For example, the vestry needs the help of all parishioners; the Woman’s Auxiliary depends upon the support of the whole parish; the Girls’ Friendly Society must have the coöperation of everyone; the Brotherhood of St. Andrew relies upon the interest of all the parish, not only the men and boys. Similarly with all the many organizations: to function completely they all require the coöperation of the entire membership of the parish. In only one way can every member help in everything; and that is by giving due credit. Why does not this happen? Why is it that “customary acknowledgments” are the exception?

These are not rhetorical questions. It would be well if readers would study their own local situations, and find the answers as these affect them. But there do appear to be certain general answers. One is the tendency we all have to concentrate on what we are doing to the exclusion of even noticing what other people are doing. This may cause us not to see what they

are doing even when they are helping us to succeed. Another general reason may be that most of us are in such a hurry. We are doing a great many things and doing them at top speed. Available help is seized as we dash past. Of course we are grateful; but we are too busy or too rushed to say that "without this help, our work could not have been done."

**T**HE WORST of it is that other people do not take this for granted. People are often accused of taking the credit for other people's work when they have merely omitted to mention their indebtedness. They may not be quite so bad as they appear. For instance, there was the rector whom the members of the congregation were thanking for his fine appeal in the parish paper for missionary endeavor. He did not say that the curate had written the appeal. The curate's wife did, though! And then the rector explained that he thought people would have known—and anyway he had encouraged the curate to write it. On the other hand, there was the curate who failed to mention his rector when the increased membership in the church school was praised, though the increase had occurred mainly through the rector's efforts. The rector's wife did not fail to mention it! Yet the unfortunate curate meant no injustice: he simply "did not think." But he ought to "think"; and so should the rector. Everyone in the parish ought to "think." So should everyone in the Church, and in the world. Two questions frequently put to ourselves will aid us in forming the habit of such thinking. One is: "Who did this good deed?" The other is: "If I did it, who helped me?" Of course, many people already have the habit of making "customary acknowledgments." But all should—and all might easily acquire it.

Thus far, we have been considering the returning of thanks to our fellow men. The answers to the two questions suggested above will, however, lead us to see another realm in which we sometimes neglect to give thanks. "Who did this good deed?" Very often indeed, the true answer is: "God, who put it into the heart and the will of the doer." "If I did it, who helped me?" Here also the right answer is: "God, who gave me strength and perseverance." Few of us make quite all the "customary acknowledgments" to God that we ought.

Let us all do better in this important matter. Let us not only "count up our mercies," but also let us mention the separate items and the full sum of our count. In other words, let us strive to become as nearly perfect as possible in "customary acknowledgments," both to God and to our neighbors.

**ACKNOWLEDGMENTS**

[Checks for any benevolent purpose should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801 West Fond du Lac Avenue, Milwaukee, Wis., with notation as to the fund for which they are intended. Such remittances are deposited accordingly, are never mixed with private funds of the publishers, and are distributed weekly for the various purposes as acknowledged. The accounts are audited annually by a certified accountant.]

**CHINA EMERGENCY FUND**

Woman's Auxiliary of Ascension church, Amherst, Va. (for water for Chinese refugees)	\$20.00
M. W. Chandler	10.00
William C. Sturgis	10.00
Baltimore, Md.	2.00
William B. H.	2.00
H. B.	1.00
Anonymous	1.00
	<hr/> \$46.00

**FOR RELIEF IN JAPAN**

Anonymous	\$1.00
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CONDUCT is the interpretation of character in word and deed and contact.  
—Bishop Woodcock.



# CHURCH MUSIC

Rev. John W. Norris, Editor



**New Anthems**

**I**N THE ISSUE of two weeks ago we dealt with new service music. In addition to the new settings of the canticles, a number of new anthems which deserve comment and which can be recommended for use in the Church have come to our attention.

Leo Sowerby has composed a nice setting of "O Jesu, Thou the beauty art." The text is a translation by Edward Caswall from "The Joyful Rhythm" of St. Bernard of Clairvaux. This setting is for three parts, women's voices. It is not quite as modernistic as so much of Mr. Sowerby's work. It should prove a fine anthem for general use, even though requiring careful attention to detail in preparation.

John Holler has made a new arrangement of the Palestrina "Adoramus Te." It is published both in four parts and also for men's voices. It is short, with English words. Though not as good an arrangement as some others we have used, it might yet be of value to the smaller choir which could divide its men's sections into four parts on occasion. We have not seen the four part arrangement for mixed voices.

An arrangement for mixed voices with soprano solo (or junior choir) of Bach's "Bist du bei mir" has been made by George W. Kemmer. It is an effective arrangement and should provide an anthem for a service in which the junior and senior choirs of a church are uniting. All of the three numbers mentioned above are published by the H. W. Gray Co., Inc.

A new setting of the 150th Psalm, composed by Beatrice Posamanick, has been published by G. Schirmer and Co. It is in four parts and rather simply though effectively written. It has a short *fugue* that should not prove difficult for the average choir. The top note is a G which should bring it within the range of most choirs.

A more difficult anthem is the "Hymn to the Virgin" by Bordniansky, transcribed and arranged by Walter Aschenbrenner and R. A. Smith. Typically Russian in character, it should be sung without accompaniment. It has divided parts at various places through the anthem, and the technical difficulties call for a well-trained group of singers. It is suitable for any occasion in praise of the Virgin.

Another interesting Russian work is "The Promises" by Panchenko. The text of this work is based upon the Beatitudes, the English version used being an adaptation of the original Russian. This anthem should present but little difficulty to any four-part choir, as far as note learning is concerned, but it will demand expression if it is not to become monotonous. The arranger has been careful to see that the verbal and musical accents correspond. There is a noticeable absence of repetition. Both Russian works are published by Carl Fischer, Inc.

It is amazing also the number of anthems that are being published which are primarily designed as musical show pieces. Perhaps half of those which have been received during the last few months have been discarded for this reason. The emphasis is always upon the music, with secondary consideration given to the text. Repetitions are frequent and show the composer's idea that in an anthem the music is the dominant thing. This is a continuation of the 19th century conception of Church music. Such traditions die hard, but enough good Church music is being published to provide an adequate repertoire for any choir.

# A Modern Parable

By Ferdinand F. Stone

Associate Professor of Law, Tulane University, New Orleans, La.

AS WE CAME through the passes of the mountains, we were met by a throng of men, whose bodies were bruised and beaten as if they had been in warfare. And as we approached, we could see that their faces were bloody, and their garments rent in pieces.

We stopped for a moment to inquire of them the nature and cause of their injuries, whether there was a war in the passes ahead and of what party was the enemy. And we ministered unto their wounds as best we could.

And one of them spoke to us, saying that there was no war in the city, and that the enemy was not distinguished from the friend.

These men, he said, were the soothsayers and the weavers of tales of the city. And as I looked, I saw that one of them was blind and old, and I thought of Troy. And I saw that one of them was that most sweet of all the voices of the Romans, Virgil, and that his step was slow and weary. And I saw amongst their number, St. Augustine and St. Francis. And there was Dante, leaning upon a broken staff. And there were the wandering scop and gleeman, and Chaucer with ever so slightly an impious look, and others who sat in the market places of the world telling their endless stories to those who would listen. And I saw the Scott of the ballads and many others who were with them.

And the one who had spoken first told us of their wounds; how they had been driven from the city with stones and with curses; how the men and women of the city had cursed them that they told their tales to the young and had threatened to kill them unless they ceased in their telling. And how even the young men, who had been their friends, had turned against them at the last, and had hurled the heaviest of the stones against them. How they had fled from the city for their lives and taken refuge in the mountains.

And I asked of them the nature of their crimes that they should be thus stoned from the city. And they answered that the people no longer believed in their tales and that they had ceased to be amused by the telling.

And I asked of the nature of their tormentors. And they replied that they were the same who had listened for centuries, who had encouraged them in the telling and who had been their friends.

And I asked of the reason for the change, that their erstwhile friends should now stone them. And they answered that of that cause they were ignorant, but that I should learn of that in the city whither I was going.

Then I asked of them where they were going, and they said that they were to remain in the hills, where they could corrupt none but themselves, and where the people of the city would not be disturbed by them.

And having said these things, we both went on our way, leaving the injured men to their hills.

And as we came closer toward the city, there came out from it a procession of mourners, bearing with them a corpse. And as we came alongside, the mourners halted and the corpse arose from his bier and addressed us in these words: "I have lived a long life in the search for truth, and now I am to die. But I am content, for I have discovered one fact to be true." And we asked him to tell us that fact, and he replied: "I have

found by my calculations that the earth is flat and like a plate."

And as we came closer still to the city, there came out another cortege of mourners, bearing another body. And as we stopped and drew aside to let the procession pass, the corpse addressed us in this wise: "I have lived long and I have winnowed the false from the true facts, and as I die, I have found but one fact which is true." And we asked him of this fact, and he answered: "I have found that it is not necessary for a man to die."

And we were much perplexed by these sayings and hastened into the city, that we might rest and find the cause for these strange things.

Within the city was a great temple, gleaming white in its marble and the afternoon sun. It was so great that it quite dwarfed the city. It was flanked by row upon row of marble columns, some Doric, some Ionian, but most of them Corinthian. Everywhere one looked there were columns and more columns, a veritable forest of marble. And the temple was tall, reaching far into the heavens, so far that one could scarcely see the top of it all, and yet there was a top. And all around the temple there were long flights of steps, white and gleaming like the rest, and reaching up countless numbers, and over it all was a dazzling light. By day the sunlight was caught in a thousand mirrors and hurled against the white marble, and by night a thousand lights played upon it. And there was wonder in it, and glamor beyond description.

AND AS WE STOOD, amazed at the grandeur and magnificence of this temple, we noticed that the streets were in a great hubbub. Everywhere were people rushing about in a great hurry, turning over stones and gazing under them, and making writing in small black notebooks. Everyone carried a notebook. Some stood on the corners and counted the people as they passed, noting in their black notebooks the expressions of their faces and the numbers of their steps. Some lay flat on their backs in the roadway, counting the birds as they passed. Some carefully measured off a patch of grass, and counted the number of blades. And some stood still listening to their pulse beats and making strange marks on the white pages. All were busy as if in a competition. And there were men with hampers, who went about gathering up the filled notebooks and distributing new ones. And by night they counted the stars and by day the grains of sand. And there were men with strange glasses who went about peering into corners. And there was a man who went about like a dog sniffing at each thing and marking it down in his book. And a man sat with his book, watching each movement of a monkey in a cage, and now and again, the monkey stopped still and watched the man. And another sat at the mouth of an ant heap counting the ants and putting ever so small a white mark on each ant as he went inside. And another with a great sound apparatus was recording the braying of an ass.

All were busy and we were puzzled as to the meaning of all this.

And while we were thus bewildered, an officious and uniformed man thrust into our hands black notebooks, and bade us be busy about our work.

And we asked him what work it was that we were to do.

Then he saw that we were strangers and uninitiate, and a light came upon his countenance as he realized that his was the mission of enlightenment.

AND HE TOLD US that the people had done with the theorists and the weavers of tales; that they had driven them from the marketplace and from the city; that they had stoned them, some of them near unto death. And he told us of the new message, the new learning. How the people had been duped long enough by the makers of fiction, the tellers of stories. That the people now knew that it was not fiction but fact which constituted life and the universe. How the world was nothing but a collection of facts, arranged in patterns and in some order. How there was nothing but fact in the universe. Knowing these things, the people had set about to gather all the facts of the universe, and to bring them into one place that their patterns might be observed and that man might be wise in all things. And each man and woman and child went about with his notebook gathering facts about all things. And some of them went by day and some by night.

And when the notebooks were filled, they were gathered up and taken into the great temple, and there each fact was written on a separate white card and placed in the great file. And the great file was constantly growing.

And then I noticed that one end of the great temple was unfinished, and that the workmen were at work extending the temple farther and farther.

And the gathering of facts was called learning, and the knowing of facts was called wisdom, and there were prizes for those who gathered the most facts, and laurels for those who could learn them by rote.

Having said these things, and having given each of us a notebook, the man was gone. And we were curious concerning this great temple, and the things we had heard concerning it.

So we came unto the steps, and after some time, we came to the first row of the great columns. And when we had gone through the columns and into the temple, we found ourselves surrounded by the facts.

There were the facts all arranged in neat pens, labeled and numbered with large red tags.

There were the old well-established facts replete with service medals and long white beards, showing ever so much disdain.

There were the *nouveau riche* facts garishly overdressed and ever so willing to please.

There were the suppressed facts wearing their masks like a Grecian actor.

There were the useful facts, arranged in columns of squads, marching with a rhythm.

There were the useless facts with baggy trousers as if they had slept in the park that night.

There were the legal facts, dressed in long black robes and some of them in wigs.

There were the censored facts lying in a heap with their tongues cut out.

The room was crowded with them, and the clamor was immense. Always there were newcomers, who had to be herded into the proper pen. Always there were loud and disputed arguments as to the proper pen in which to place the new facts.

And over all was a great noise and a great confusion. There was the hum of countless adding machines and electrical tabulators. There was a great chart on which the latest discoveries were listed and the total results were announced. There was a complete system of loud speakers, which kept those in charge

constantly in touch with the other departments of knowledge, and constantly posted concerning the discoveries of the field workers in all parts of the factual universe.

We stood silent, a trifle weary, and more than a trifle perplexed. And when we had left the great temple and stood once more in the clear air, we passed through the city and into the mountains which lay beyond. And in the quietness of the glen, we lay down and slept.

\* \* \*

AND MANY YEARS passed before we returned again to that city, during which years, we lived in the mountains, knowing only the wind and the sun and the rain and snow.

And one day, we came again into the city late in the day, and we saw from far off the great temple gleaming in the late sun. And it had grown to a great size during our absence, and there were more columns and more steps, and still an unfinished end.

And as we came nearer to the city, there was a peace about it. The old hubbub was strangely missing. There was a tiredness about the faces of the people in the streets, yet withal it was a welcome weariness, as if at the end of a long vigil.

And as we came near the great temple, it too was strangely still, and the great gates which had held the restless facts imprisoned were standing open as if someone had forgotten to close them. And there was no one on the great steps.

And we came into the great temple, passed all the great forest of columns, and we found it empty and our voices sounded in the corners. There was the great file, and there were the pens and the great chart, but the facts were not to be seen.

And we came away, down the long steps, into the street. And we were sore perplexed.

And we met an old man in the street, and we asked him the cause of these things which we had seen. He told us this story.

That the great temple of facts had grown and spread over the land, and the people had busied themselves about their work in the name of knowledge. But it was difficult to keep the facts separate and in their proper pens. The old facts were continually being shoved aside by the new, and there were feuds among the residents. And the great file grew and expanded until even the old caretaker did not know where to find the facts, and the great chart would not hold all the tabulations. And there was great confusion among the people, and it was whispered that some of the facts were lost, and that many were hopelessly out of date. It was even rumored that some of the facts were spurious, being fabricated by clever artisans in the image of the real. And doubt fell upon the people and a great unrest. Until one day, the unrest reached such a pass that the facts could no longer be contained in their pens, and they had rushed out of the temple, past the columns, and down the steps into the street, and no one could tell the real from the unreal facts. And the gates were opened and all of the hard-gleaned knowledge fled into the world and was swallowed up again in the oblivion that had held it in the time before the temple.

The great temple was still.

And we left the old man and continued our way into the marketplace. It was late afternoon and the sun lay full in that place. There was a group of children gathered near the well listening to an old man. He was telling them a story, and as I came closer, I knew that it was an old story, far older than the temple, far older than us. I drew nearer and listened. He was beginning another story:

"In the beginning was the Word,  
And the Word was with God."

# The Family Agency and the Parish Church

*An Address Delivered June 30th at the Episcopal Social Work Conference*

By Rosemary Reynolds

Field Secretary, Great Lakes Region, Family Welfare Association of America

THE CHURCH and social work are both vitally concerned with those individuals and families who are either physically, emotionally, or economically handicapped. Therefore it would seem wise to use every opportunity to clarify the philosophy and goals common to both, so that the strength of each can be dovetailed.

From the countless ideas and ideals which combine to form the basis of the Christian religion and of social casework, suppose we consider a few concepts which seem fundamental in the work of both.

First, both the Church and casework stress the intrinsic value of each individual. Each person and his development are considered important regardless as to whether he be a wealthy mill owner, a faltering alcoholic, or a rebellious unemployed man.

Second, both the Church and casework believe in the potentialities of each individual for change and growth.

Third, the Church and casework both know that the essence of helping another comes through understanding, not condemnation. Glib generalizations such as "Anyone can be clean," "All men should want to work," ripple off the tongues of so many. When they speak so of Mrs. White, Brown, or Black, they do not know that often the price of a bar of soap must be weighed against a bottle of milk, that maybe water has to be lugged from a neighbor's sink, that maybe last year's loss of a job made the struggle just too great. Perhaps the desire for work is part of an American's birthright, but even a birthright can become worthless after one has listened to a hundred surly—"No men wanted." Few of us would condemn another's behavior if we knew all the experiences through which that person had traveled. Criticism seems to incense or discourage all of us. Do any of us seek our most critical acquaintances when we are uncertain or perplexed? Rather, don't we confide our troubles to someone who knows and believes in us? Just so, caseworkers have learned that people will not turn to us for help if we are bossy and opinionated. Furthermore, if one only listens to the whole story one has no desire to condemn.

Next is a concept which has always been basic in the Christian teaching but which has only recently been consciously fused into our casework philosophy. The Church calls it "hate" and casework, "aggression." Both mean that destructive feeling within a person which distorts and corrodes each experience and personal relationship which it touches. By hate and aggression we both mean the desire to hurt other people. This feeling shuts one person off from another. It causes him to read into another's actions hostility which is really his own. It keeps him from giving the other the benefit of the doubt. He is enclosed in a shell of fear and distrust. We all have some hate and aggression in our make-up but we usually call it by a politer name—we "have a temperamental nature," or "just are being frank," or "are not quite ourselves today." We all know how difficult it is to pull out of such moods. Sometimes people reach a place where they can neither bear themselves as they are nor make themselves different. Bitter experience breeds such emotions and only patient understanding can gradually reduce them.

Casework can often help these individuals to understand themselves as well as lessen some of the environmental pressures against which they are struggling. For instance, Mrs. Carter found herself in this apparently unbearable cycle: Her husband, a competent lithographer, gave her \$20 each week for household expenses. She knew this was not an adequate amount to support herself, her husband, and two daughters. But, he earned \$40 a week and spent the other half of his pay on himself. Each week she was determined that she would not nag him about that other \$20, but each Saturday night found them in a pitched battle. The result was always the same. Mr. Carter would abruptly leave the house, defiantly throw his money away in a poolroom, a dance hall, or a "treat for the boys," and turn up at dawn with empty pockets. It was not until Mrs. Carter sat down with a caseworker and patiently sorted out cause and effect that the cycle was broken. Caseworkers and the Church both know that most difficulties have their roots in hate and aggression. The problem is to lessen or eliminate these feelings so that the individual will be free to live a more productive as well as a more comfortable life.

LASTLY, our Church and casework both recognize the futility of life to the person who is shackled to a leaden burden of guilt. Some people have believed that relieving a person's conscience merely made it possible for him to sin again. However, it seems as though from the beginning the Church has tried to lessen guilt rather than to arouse it. From experience, casework has learned that people are even more prone to repeat past mistakes when they believe that the shadow of their former selves is cast before them anyway. Only if one feels that a new, clean start is possible does it seem worth while to make the needed effort to be different.

A few years ago, a women's club asked a family agency to—as they expressed it—"reform a woman who had disgraced herself with drink." It later developed that this same club had criticized the girl's behavior at a public meeting and had asked for her resignation. Three times the caseworker visited Miss Martin's room before she was admitted, although the landlady was certain that Miss Martin was at home. It was obvious that the girl had been drinking but no mention was made of the subject until Miss Martin blurted out, "Well, why don't you start telling me that I am a disgrace to woman-kind?" From the rather incoherent remarks which followed, it became evident to the worker that Miss Martin hated herself for drinking but drank because she hated herself. The girl was already overloaded with guilt but was incapable of helping herself. Every time her acquaintances chided her, "of course for her own good," she became so depressed that she took another drink to keep going. Naturally it took months of work before Miss Martin realized that the caseworker actually was interested in her as a person and not disturbed over her spees. One thing which helped the situation along was the girl's confession that her father had drunk heavily and she understood excessive drinking was an hereditary trait against which no one could struggle. The worker's assurance that doctors today do not feel this was true gave Miss Martin the needed energy to continue the fight. A summary of the case

situation always seems so simple on paper, but an interesting job in an institution which offered protection but not restraint, an art class at the "Y," and even a second-hand radio all played their part.

Naturally, casework cannot offer the sacramental element which is the gift of the Church. But casework does offer discouraged and frantic people a quiet spot where they can talk to someone who will not say, "You've made your bed, now lie in it."

**P**ERHAPS you are now wondering why the Church should not undertake the whole job, since so many concepts seem basic to the Christian religion and casework. More time to spend with people in trouble is the reason most commonly given to explain the need for professional social work. While it is doubtless true that the clergy and lay volunteers have less time at their disposal for this work, there are several other reasons which seem equally important and perhaps more sound.

During the past 50 years, social workers have been collecting a body of knowledge drawn from medicine, sociology, and later, psychology, and have adapted this material to meet the needs of the people served. Trial and error has shown us many pitfalls to avoid and some short cuts to use. This background of experience is forever increasing and deepening. At the same time, our skill in handling people in distress is being perfected. Much must be learned still, but even now it takes several years to transmit to a novice the things we have already learned through experience. Macaroni and pie-crust are made from almost the same raw materials but neither can be successfully substituted for the other. Just so, social work and the Christian religion have many of the same fundamental beliefs but each has developed the area in which it can be of the most use to other human beings.

Social work has learned that certain people are able to be more helpful to distraught individuals than others. We try to discourage the morbid, the self-centered, and the sentimental from entering this work. Mistakes take place, of course, but unquestionably fewer individuals who actually harm clients are in social work today than would be there if the field was open to all who throb to "dedicate their lives to the service of humanity."

We have also found that many people hesitate to turn to the Church for help in certain kinds of trouble. Discord between husband and wife, sudden loss of income, certain diseases are so threatening to self-respect that people prefer to conceal rather than risk rebuff or even solicitation. They usually prefer to seek assistance both material and intangible from people not too closely connected with the main stream of their lives. Then when the crisis is worked through in some manner, they do not feel that explanations and gratitude may be expected. In addition to those "faithful," we have today a great group of individuals who lack ties to any Church or any religion. Some have broken away from earlier religious bonds, but an increasing group have never had any contact with the Christian religion. The Church is probably the last place such people would turn for help, since they are already uninterested or suspicious. Neither of these factors stimulate confidence in a person already overloaded with worry.

All of these reasons—the need for careful selection and preparation of workers and responsibility for providing skilled workers to whom people with problems can come with the least discomfort—seem to point to the desirability of developing a group of individuals whose major responsibility shall be the furthering of social adjustments in the broadest sense. However, unless these workers continue to add to their own findings

the strength and experience of other areas, their work will become sterile and unanchored.

If all this be true, then let us consider some of the channels through which mutual understanding can flow. Since I happen to be the more familiar with the help given families in their own homes, suppose we briefly review the ways in which certain family agencies and parish churches work together.

Let us begin with the parish clergy and the family caseworker. Frequently a caseworker is blocked in her understanding of a client's problem because she is unaware of the significance of certain religious practices. Unless one knows the ritual of receiving the Sacrament from one chalice, how could one understand the fear of the neurotic woman to partake? This woman had drifted away from the Church because of this conflict within herself. As so often happens, she had in time convinced herself that she had been driven away, so no immediate reconciliation was possible. The caseworker, a member of a Protestant denomination who receive the Communion wine in individual glasses, continued to reassure the client that there could be no danger of infection, since the cup was carefully washed after each usage. It was not until the neighboring Episcopal clergyman explained the ritual of receiving from one common cup that the worker made any progress in helping the woman.

**M**OST family caseworkers prefer to refer, when they can, the largely religious problems back to the Church. For instance, a Mrs. Oliver, who had originally been referred to the office by the public relief agency because of the quarreling between herself and her common law husband, told the caseworker that she was unable to pray any longer. She said that she felt that she had lost all contact with God, and was constantly worried because of a sense of loneliness. The woman was distraught and begged for advice. The worker gently explained that she didn't know a great deal about prayer life but suggested that the client talk with her minister. Mrs. Oliver went to him and so did the caseworker a little later. Several agencies have found it very helpful to invite the clergymen of the nearby churches to speak individually to the entire staff. At such a time it is possible to give the workers some idea of basic concepts as well as answer general questions which are seldom raised except in a group meeting.

The help of the men and women of the parish is needed, but caseworkers often hesitate to seek this help because so many times they ask for one thing and get another. Never will I forget one agency which desperately needed trousers for boys from 8 to 12. A church in the community offered them help, but when the Woman's Auxiliary sent over their work, the big bundle contained only baby sacks and women's bed jackets. The agency discovered that the ladies liked daintier sewing. If groups of volunteer workers would be willing to be more flexible, their services would be constantly in use.

In some places Church groups are invaluable. A family agency learned that 30 men in the county tuberculosis sanatorium were unable to leave their beds because they lacked slippers and bathrobes. The Jewish and Roman Catholic men were provided for adequately. The agency found the Woman's Auxiliary of a large Episcopal church very enthusiastic and responsive. Within two weeks the men were out of bed and even provided with books, magazines, and games.

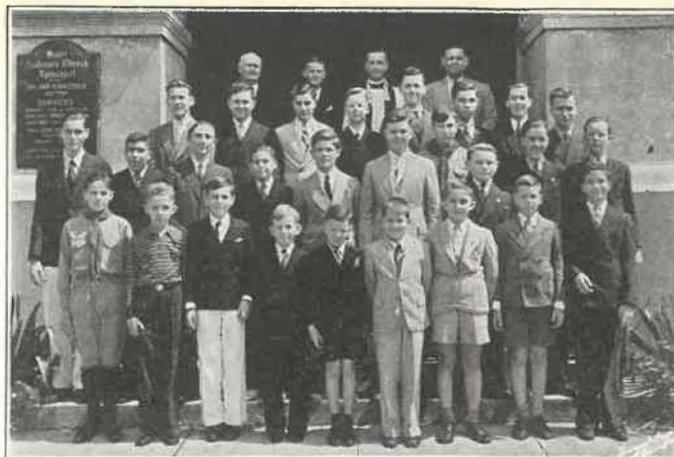
Many clergy and Church members refer families to the family agency for service. A good referrer needs to know more about the agency than "They'll advise you," or "They help poor people." More Church members should acquaint them-

selves with the facilities of their local agencies so that they know what services are available.

A church in Ohio has started an interesting coöperative venture with the nearby district office of the Associated Charities. Trinity is a downtown parish with a congregation of wealthy and poor but very little in between. As often happens when few but the poor families live near the church, there is little awareness of social needs. The canon became concerned about this widening gulf and began to urge the more well-to-do and influential women to contribute part of their time to the Church. The older women agreed to raise money for the younger group to use. The district secretary of the family agency agreed to act as consultant. Six days a week one woman spent the morning at the parish house. She talked with the transients who came asking for a quarter, she talked with the poorer Church members and to other people in the neighborhood who came asking for assistance. Every noon the A. C. district secretary spent an hour at the parish house. The morning volunteer saved her questions and together they discussed what had happened and the next steps to be taken. Some families were referred to the private agency, some to the public, some to hospitals, and in a few instances the church itself provided for a special need. For instance, most of the congregation had never even wondered whether the cottas and surplices the choir boys wore were the only whole garment the children had. The volunteers were startled when they saw some of the outfits the boys wore under their neat vestments. Soon, these children were appearing in the outgrown suits of some of the church's more prosperous sons. These women have also provided school clothing, both used and new, for children in seven nearby schools, who had been forced to remain at home due to lack of shoes, or trousers, or dresses. Throughout, there has been a genuine attempt on the part of the Churchwomen and the Associated Charities to make constructive use of their time and resources. The women have recognized that they were not equipped to handle many complex situations.

Church groups and social agencies can go a long way if they will pull together. Actual service in terms of work hours is valuable, but almost more important is the support and encouragement that Churchpeople give to social movements. Only if thinking people of a community are interested in supporting good social work practice can that practice improve. Support does mean financial help but it also means confidence in the program. When you hear that the private family agency provides all clients with electric refrigerators and that the public agency pays yacht dues, don't be too credulous. Instead of passing on the rumor which can becloud years of earnest work, try to find out from the organization what incident was the germ of the story. The agency will be only too glad—if they don't faint with surprise—to search out the answers. Usually the explanation is simple, as in the above stories: Once the family agency did continue payments on a Frigidaire, because it was summer and there were three babies under 5 and payments were cheaper than buying a second-hand icebox and daily ice. Also, the public agency had paid \$7.00 a month dock rent for a tiny houseboat which was moored off the yacht club—a much cheaper rent than could be procured on land.

Social work—particularly family case work—is unpopular today. We are being criticized because we are extravagant. We are attacked because we are the sop of the rich. We are accused of digging up problems to keep our jobs. Social work is far from perfect but we do need to know that some group in the community at least believes in our integrity. This bulwark of confidence could be provided by the Church.



THE TWO TAMPA CHAPTERS  
The author is at the extreme right in the rear row.

## The Brotherhood of St. Andrew

*At St. Andrew's, Tampa, Fla.*

By Morton O. Nace

**S**INCE the national convention of the Brotherhood of St. Andrew, held last fall prior to General Convention, many letters have been received regarding the work of the Brotherhood in this parish.

Although the Brotherhood is not as well organized in the South as in other parts of the country, we have in this parish two splendid chapters—one for young men, age 14 to 21 and another for boys from 10 to 14 years of age. The young men's division has 20 active members (this is the membership limit) and the boys' division has 12 active members. Both chapters meet weekly on Wednesdays, the boys in the afternoon and the young men at night.

In addition to the regular devotions and business, each chapter has a 20 minute discussion on problems which confront the boy, led by the adviser of both chapters. The younger fellows having a recreation period after the meeting.

Members are required to attend church, church school and Brotherhood meetings each week. Should they fail in this without a reasonable excuse, then that member is given a cut. Should anyone receive five cuts he is placed on probation and should he receive one more he is dropped from the rolls of the chapter. This applies throughout the entire year and we have yet to dismiss a boy from membership.

Corporate Communion are held on the second Sunday of each month and the attendance averages nearly 100 per cent for the 7:30 A.M. celebration. A breakfast is held following each corporate Communion. Both chapters undertake special projects during the Lenten season.

The young men's chapter assumes all acolyte work in the church; 15 members are active in this work. Classes of instruction are held and each boy must attend 20 classes before he is allowed to serve at the Altar.

To arouse further interest in the chapter and church, outings are held regularly and points are earned weekly. Those receiving high points are given scholarships to the diocesan camp for boys, Camp Perry. An annual meeting is held for both chapters at which time new members—on invitation—are admitted and newly elected officers installed by the rector.

The chapters sponsor the national Advent corporate

*(Continued on next page)*

# BOOKS OF THE DAY

Edited by

Elizabeth McCracken

### Three Books on Liturgics

PRAYER AND WORSHIP. By Douglas V. Steere. Association Press. 50 cts.

THE WORSHIPPING COMMUNITY. By H. C. L. Heywood. Morehouse-Gorham. 60 cts.

CONFIRMATION IN THE MODERN WORLD. By Mathias Largos. Sheed & Ward. \$2.00.

THESE THREE very different books show respectively the profound influence of the Liturgical movement on a Quaker, an Anglican, and a Roman Catholic. Dr. Steere goes directly to the heart of the matter by a quotation from Kierkegaard, complaining that most Protestants in his day attended church as if it were a theater and the minister the actor, while the people were the audience. But, Dr. Steere notes, in the average Roman Catholic service much the same is true; the worshipers "let the priest do the celebrating while they remain passively in attendance" (p. 49). Kierkegaard's ideal for worship kept the theater concept: the people are the actors, the clergyman is the prompter—and the audience is God. This ideal is nearly attained, as Dr. Steere observes, in the parishes where the Liturgical movement has been fully adopted.

Dean Heywood—following particularly the steps of Fr. Hebert—expands the same thought at greater length; laying emphasis on the Eucharistic note, however, and lamenting the sadness of the Anglican liturgy in comparison with the Eastern rites.

Dr. Largos' chief interests are elsewhere; but in the chapter entitled *The Sacrament of the Common Priesthood* he emphasizes the "we-form" of the liturgical prayers, and reminds his readers that in the *Orate fratres* the priest at every Mass says to the congregation "my sacrifice and yours." The late Bishop Frere described his last book as "an eirenicon": when Quaker and Roman Catholic can develop the same conceptions of worship true peace-making would seem to be no longer a Utopian dream!

As regards the other interests of the three writers, Dr. Steere and Dean Heywood have much of really penetrating value to say on private, as well as public, prayer, and the former adds a very useful chapter on Devotional Reading. (It is worth noting that as the two "best" books on the spiritual life for beginners he lists St. Francis de Sales' *Introduction* and John Woolman's *Journal*.) Dean Heywood has three introductory chapters on worship as the true center of Christian unity, in the third of which, *Credo*s and Controversy, he analyzes the doctrinal disputes of the Patristic age as centering finally in their effect on the Church's prayer.

Dr. Largos starts with the Scholastic definition of confirmation as the "Sacrament of maturity" and appeals for better and more searching confirmation instruction as to the meaning of Christian "maturity." His own discussion of the subject is in many ways ideal—above all his splendid chapter on *The Seven Gifts of the Spirit*—but he runs into a practical difficulty that he frankly laments. Confirmation is in Germany now generally administered as soon as possible after the age of 7; but to children of this age his instructions would be totally incomprehensible, and he offers no suggestions as to how they could be simplified: when he asks, "What meaning can the Sacrament of maturity have for the immature?" (p. 109), he has no answer to give.

BURTON SCOTT EASTON.

### The Madras Conference Book

THE CHRISTIAN MESSAGE IN A NON-CHRISTIAN WORLD. By H. Kraemer. Harpers. Pp. xvi-455. \$3.00.

DARE one disagree with the Archbishop of York? His Grace says in the foreword to this large and valuable book by the professor of history of religions at Leiden (written for the International Missionary Conference at Madras in December, 1938) that "it is likely to remain for many years to come the classical treatment of its theme." If this should be so, then one

can only add that one-half of the traditional Christian message will have been left quite completely out of sight.

Professor Kraemer gives us an excellent sketch of the world in transition, a very competent picture of the present state of the missionary enterprise, and an informative (and so far as the reviewer can judge, accurate) picture of the contemporary situation in the non-Christian religions. But he gives a very truncated picture of the Christian faith in relationship to those religions. Recognizing that there has been a tendency to stress far too much the similarities between Christianity and non-Christian religious traditions, and seeing that the "bite" of the whole missionary enterprise was disappearing through that tendency; noting, too, that there are sharp contrasts between our own and other faiths, which contrasts are, so to say, of the very essence of the matter—Dr. Kraemer proceeds to make Christianity's glory to be that it cuts sharply across all the rest, that it is absolute in a world of relatives, and that it is to be presented as unlike everything else.

The swing will be useful in stabbing us out of our generous and probably too lethargic acquiescence in the universality of God's many-graded revelation; but the reviewer thinks that Dr. Kraemer's position is quite as false as that which he criticizes. Christianity, as Lambeth 1930 said, is crown and criterion of all religions. It sees their real truth, their God-given "graces and mercies"; it also gives its own distinctive and definitive revelation. Either one without the other is false.

W. NORMAN PITTINGER.

### A Novel of Contemporary Slavery

LAND WITHOUT MOSES. By Charles Curtis Munz. Harpers. \$2.50.

UNCLE TOM'S CABIN has been criticized—and justly so—as an unfair picture of Southern slavery; it was only in the extreme cases that Mrs. Stowe's descriptions could be justified. Doubtless the same will be said about Mr. Munz's terrible indictment of the present sharecropping system, but the reader is left with the painful feeling that Mr. Munz has told little more than the exact truth. The slaves of the most heartless master had at least one protection, they were costly property, requiring expensive replacement if abused; but sharecroppers can always be had for nothing and no one is responsible for them. The result is almost unthinkable degradation; as a Negro in the story puts it, "I'se a nigger all right, but I'se a free nigger, an' you ain't free, whatever else you is. . . . You ain't nuffin' but a sharecropper, an' a sharecropper ain't nuffin' at all." To compare this book with a work such as *Uncle Tom's Cabin* would from the literary standpoint be absurd; Mr. Munz's writing is crude and harsh. But at least he shares with Mrs. Stowe something of the same flame of moral indignation at atrocious injustice—and his case is better supported than was hers.

E.

### The Brotherhood of St. Andrew

(Continued from preceding page)

Communion for men and boys and each year the attendance at this service increases. The younger fellows distribute the bulletins at church services and both chapters assist in various acts of service in the parish.

Our parish is proud of these boys and the work they do. All of them are active in their respective schools and the work done with them is proof of the fact that boys are interested in the Church when given the chance and privilege of assuming an active role in her work.

Five of the boys attended the last national convention of the Brotherhood and the two entire chapters plan to attend the next convention.

# NEWS OF THE CHURCH

## Work Among Isolated Monopoly of Church

Field Untouched by Other Faiths, Workers Are Told at Conference in Salt Lake City

SALT LAKE CITY, UTAH—The only religious body making a serious effort to minister to the isolated is the Episcopal Church, it was brought out at a conference held here June 24th and 25th. And this Church's work among those who live far from any congregation has the scantiest organization, small funds, and no specialized materials.

Representatives from five dioceses in the provinces of the Northwest and the Pacific discussed principles and techniques in the two days of their meeting. At the conclusion they found that a small but definite beginning had been made in attacking the basic problems of the work. Adequate printed literature was felt to be the first necessity.

A permanent organization called the "conference of workers among the isolated in the province of the Northwest and that of the Pacific" was set up, with Bishop Jenkins of Nevada as president and Mrs. Emily B. McNeil, Laramie, Wyo., as secretary. All workers among the isolated in the two provinces were invited to join.

A meeting will be held about the same time next year in the same place. Findings of the conference, which will be sent to anyone who requests them from the president or the secretary, recommend that each diocese appoint an "understanding and suitably equipped director of the enterprise." It was urged that this post be held by a salaried worker, and that volunteer auxiliary workers be available.

Recognizing that for the time it may be necessary to finance the work through groups, such as the Woman's Auxiliary, the findings state that it ought to be incorporated in the diocesan budget as soon as possible.

### LESSON SERIES A MAJOR NEED

"It is unanimously felt," the conference agreed, "that the first great need at this stage of the work is a series of lessons, simple and definitely Churchly, arranged for at least four groupings."

In addition to Leon C. Palmer's *Christian Living Series* and Forward Movement literature, various other Episcopal Church publications, some Canadian material, and even Lutheran publications (accompanied by specially written notes on the Church) are used at present, but none of these were found to be completely suitable. Some locally prepared mimeographed sheets are in use, and with all the lessons go work sheets in the form of penny postcards for reporting work done or report blanks asking for details. Questions to be answered in writ-

(Continued on page 40)

## Wide Publicity Given to Independence Day Appeal

LOS ANGELES—The Los Angeles county committee for Church and community cooperation, of which Bishop Stevens is the chairman, gave out an Independence Day appeal that was widely publicized in the local papers.

The committee is made up of Church leaders of various denominations. It was organized last year at the request of the county board of supervisors to stimulate church-going and character-building.

"Living in an age in which democracy is ridiculed and has been overthrown in many parts of the world, it is all the more necessary that we emphasize American values at their best," says the statement. "We urge the American people to re-examine the foundations of their political philosophy. Without freedom of expression and the sanctity of human personality the world cannot go forward. Men are more than robots or cogs in a wheel. Religion teaches the Fatherhood of God and the brotherhood of all men irrespective of race, creed, or color. America stands on this foundation and has become a great nation because it has adhered to this principle."

## Organize New York Group of Jews and Christians

NEW YORK (RNS)—Created to "promote justice, amity, understanding and cooperation between Catholics, Protestants and Jews in the Greater New York area," a New York round table of the National Conference of Jews and Christians has been organized here under the leadership of three co-chairmen, James W. Gerard, Gerald Carroll and Maurice Wertheim. Reginald T. Kennedy has been appointed executive secretary.

Mr. Gerard, Protestant co-chairman, an attorney, was the American Ambassador to Germany during the World War. Mr. Wertheim, Jewish co-chairman, investment banker, is a member of the board of directors of the Theatre guild. Mr. Carroll, Catholic co-chairman, an attorney, is regional director of the National Catholic Alumni Federation. Mr. Kennedy, a graduate of De La Salle school and Fordham university, has been active in the National Catholic Alumni Federation.

In accepting the co-chairmanship of the New York round table, the three co-chairmen issued a statement pointing out the need in so heterogeneous a city as New York of a "moderating influence to ease strained racial and religious tensions that crop up from time to time."

### Clergyman Heads Service Bureau

CHICAGO—The Rev. Walter K. Morley, diocesan director of social service has been elected president of the Chicago joint service bureau of child caring agencies.

## Deal With All Alike, Social Work Motto

St. Peter's "God is No Respector of Persons" is Theme of Seattle Church Conference

SEATTLE, WASH.—"God is no respecter of persons," said St. Peter, and in so saying, he expressed the fundamental Christian social principle, which is liberty, or the principle of respect for personality in all men." With these words, Bishop Huston of Olympia, president of the Episcopal social work conference, set the tone for discussion at the 18th annual meeting of this conference, held June 26th to July 1st in Seattle.

This emphasis upon the value of personality in all men was characteristic of the whole national conference of social work which met at the same time and of which the Episcopal conference is an associate member.

Bishop Huston presided at the annual dinner of the Episcopal conference at which 86 social workers of the Church registered from 21 dioceses. Representation was far flung, extending from New York to California, and from Texas to Olympia.

A high point in the conference was the corporate Communion at which Bishop Huston was the celebrant, assisted by the Rev. Lewis J. Bailey, rector of Trinity church, Seattle. Sixty-eight members of the conference attended and later sat down to breakfast with Miss Margaret Bondfield, the former minister of labor in Great Britain, as their honored guest.

### SPEAKS ON RELIGION AND LABOR

Miss Bondfield has been a busy member of the whole conference and spoke to a large group at a joint meeting sponsored by the Episcopal social work conference together with the Church Conference and the national board of the YWCA. Her subject was Religion and Labor, and she stressed the importance of a close relationship between these two forces.

"The early leaders of the labor movement in England were profound and simple religious men and women," said Miss Bondfield, "and this gave a moral and responsible tone to the movement which has been its strength up to the present day. They believed that 'the earth was the Lord's' and therefore all natural resources, the tools of production, and wealth itself belonged to all of God's people and were to be used by them as tools, and not as masters, in producing the kingdom of God on earth."

The Christian concept and the importance of ideologies and philosophies were further stressed by Bishops Huston and Parsons in their addresses. Bishop Huston concluded his address, which was given at a vesper service of the Church conference, with these words:

"It is our fundamental task so to guide  
(Continued on page 42)

## Shelve Misbehavior Measure in England

Church Assembly Found Reluctant to Recommend Legislation; Votes for Abolition of Praemunire

LONDON—An inability, or at least a reluctance to take care of the legislative business of the Church of England, the function for which it was created, was, according to some observers, the chief characteristic of the Church Assembly when, during the third week of June, it held its summer session in Westminster, and failed to act according to expectations.

The Assembly has spent, in previous sessions, much time on a measure designed to give the bishop of a diocese increased power for dealing with an incumbent whose misbehavior or negligence renders him incapable of carrying out adequately the ministrations of his cure. Now the measure has been withdrawn.

The withdrawal was made because of a threat of Parliamentary opposition to the Church's desire to settle its own standard of professional conduct for its clergy. A majority of the House of Laity, however, were in favor of the measure.

### PRAEMUNIRE MEASURE APPROVED

Nearly half of the bishops tried unsuccessfully to veto the Praemunire measure which seeks to abolish the antiquated royal right to imprison bishops or deans and chapters, and confiscate their property, if they refuse to consecrate or elect the King's nominee to the see.

Despite the action of the bishops, the measure secured the final approval of the Church Assembly. Remarking on this, however, the *Church Times* says: "... There is a danger that it is going to be torpedoed by an alliance of the cabinet and the bishops."

### MARK BIBLE ANNIVERSARY

No sectarian bitterness marred the commemoration of the fourth centenary of Thomas Cromwell's order that placed the English Bible in every parish church in the country. Nonconformists took part with Churchmen at a special service in St. Paul's cathedral here, giving thanks for the heritage of the Scriptures in the vernacular.

In Westminster abbey a tablet in memory of William Tyndale was unveiled by the dean.

### Bell Gate Dedicated

GLEN LOCK, PA.—At the close of the commencement exercises at the Church Farm school here, June 17th, Bishop Taft of Pennsylvania dedicated and blessed the memorial bell gate in memory of Thomas Ellwood Thorn of Bordentown, N. J.

The gift of Mr. Thorn's daughter, Mrs. Walter Maxwell Newnam, the bell gate was designed by Borie and Zanzinger, Philadelphia architects.

Fr. Charles Wesley Schreiner is headmaster of the school.

## Eucharistic Conference in Maine Well Attended

THOMASTON, ME.—Clergymen and lay people from 14 cities in Maine and several in New Hampshire took part in the third Eucharistic conference, held at the Church of St. John Baptist here June 23d. The conference opened with a Solemn Eucharist at which Bishop Brewster of Maine pontificated.

The Rev. H. B. Pulsifer was celebrant, the Rev. Robert Sweetser deacon, and the Rev. Llewellyn Diplock subdeacon. A sermon bringing out the relation between the Blessed Sacrament and the Incarnation was delivered by the Rev. Dr. Victor L. Dowdell.

Later in the day addresses on various aspects of the Eucharist were delivered by the Rev. Sheafe Walker of Christ church, Portsmouth, and by Bishop Brewster. At the closing service that evening, the Rev. James L. Hayes of Waterville stressed the notes of thanksgiving and adoration in his sermon.

## Work Among Isolated Monopoly of Church

Continued from page 39

ing are included in older age groupings.

Ways in which contact can be made with isolated Churchpeople were listed as follows:

"Through personal visits by director and other workers; through pastoral visits of bishops and other clergy; through members of congregations; through local press; through country schoolhouses; through school census and county superintendents; through agricultural agents, hospital visits, etc."

### PREPARATION FOR SACRAMENTS

Preparation for the sacraments of the Church was fully discussed by the conference. It was agreed that education for Baptism could be the responsibility of the director, with his efforts supplemented where possible by the priest in charge of the area. In respect to Confirmation instruction, the findings state that although the director can assist in personal work and correspondence lessons, responsibility for final examination should rest with the priest or the bishop.

Effort should be made, it was emphasized, to provide as frequent and regular administration of the Holy Communion as possible.

Training in Christian stewardship should have the habit of regular giving as an objective, the findings state. Sending out occasional offering envelopes, as at Christmas and Easter, was reported to be helpful in rousing a sense of responsibility for Christian sharing.

### SERIES OF TRACTS NEEDED

The conference went on record as advocating the production of a series of tracts, beginning at the very fundamentals of religion, on the following six subjects and possibly one or two others:

"(1) God; (2) The Life of Jesus Christ; (3) How to Become a Christian; (4) How and When the Church Began; (5) The Christian Religion Requires a Church; (6) The Bible: What It Is."

## Mark Tercentenary of Delaware State

Ceremony at Landing Place Held in Downpour; Presiding Bishop Welcomes Swedish Party

WILMINGTON, DEL.—Old Swedes church, Wilmington, was practically the only dry place when Delaware celebrated the tercentenary of its founding by the Swedes. The actual landing place at "The Rocks" was subjected to a downpour, during which President Roosevelt and Prince Bertel of Sweden, representing his father, Crown Prince Gustave Adolfe, dedicated the monument commemorating the landing of the Swedes, from the *Kalmar Nyckel*, on June 27, 1638. The rain continued all morning.

President Roosevelt returned to his home in Hyde Park. The rest of the Swedish-American party went on to Old Swedes church, where the diocese of Delaware had arranged a service of commemoration. This was conducted by the Rev. Charles F. Pennington, rector of Trinity church, Wilmington, and assisted by the Rev. Robert Bell, vicar of Old Swedes, and the Rev. Dr. Charles W. Clash, president of the standing committee of the diocese.

The see of Delaware being vacant, the Most Rev. Henry St. George Tucker, Presiding Bishop of the American Church, delivered an address of welcome. This was responded to by the Rt. Rev. Edvard Rodhe, Bishop of Lund, a member of the official party accompanying the Crown Prince. The Rev. P. O. Bursell, president of the Augustana synod, said a prayer of thanksgiving, and the Rt. Rev. Gustaf Ljunggren, Bishop of Skara, presented a facsimile of an ancient copy of a Swedish vernacular Bible to Old Swedes. This was the gift of the priests of the Swedish Church. The Presiding Bishop pronounced the benediction.

In the choir, in addition to priests of the diocese of Delaware, were also several Protestant ministers of the city of Wilmington and governors of several states. The Swedish ambassador and other dignitaries accompanied Prince Bertel and the Crown Princess Louise to the service. Crown Prince Gustave Adolfe, from his sickbed on the *Kungsholm*, made a radio address.

### Chicago Pence Picnic Draws 500

BATAVIA, ILL.—Heavy rainfall for 24 hours prior to the event did not dampen the fourth annual diocesan outing sponsored by the Order of Pencemen. Some 500 men and women gathered for the affair at the parish house of Calvary church here on June 26th. The outing was to have been on the Walcott estate near here.

Bishop Johnson of Colorado and the Rev. Dr. Theodore O. Wedel, national secretary of College Work, were the speakers. Calvary church was packed for the speeches and overflow crowds heard the addresses over a public address system.

## Rural Workers Go to University Classes

Anglicans Are Largest of Religious Bodies Represented at Madison Summer School

MADISON, WIS.—When the national Episcopal conference on rural Church work closed its 12-day session at Madison on July 8th, it was found that the Episcopal group was the largest of the religious bodies represented at the university summer school, with 39 clergy, laymen, and women present from 19 dioceses and missionary districts.

The conference was held concurrently with the town-country leadership summer school of the University of Wisconsin, with its program arranged so that, in addition to the meetings of the Episcopal group, those attending could take special courses provided by the university.

Bishop Davenport of Easton was director and chaplain of the Church conference. He preached at the annual conference service held at St. Andrew's church on July 3d, was celebrant at the daily Eucharist of the conference, and presided at the various conference sessions. As in past years, the Rev. Paul E. Engle, Bay City, Tex., was in charge of conference arrangements, particularly felicitous this year at the Delta Sigma Pi fraternity house near the university campus.

### TALKS ON PASTORAL MINISTRY

The program of the conference included a series of addresses by Bishop Davenport on the Pastoral Ministry in Rural Church Work. He emphasized the necessity for a continuing evangelistic effort on the part of clergy and laity, directed to the building of the kingdom of God.

"The Body of Christ," he said, "is intended for the expression of a Personality. Its extension is essential in order that the Supreme Personality within it may find complete expression. So pastoral evangelism must be a foremost work of the clergy, that Christ may express His life in the world. . . ."

The Bishop stressed the importance of leading people, and especially young people, to the knowledge that the kingdom is an unfinished task, and that they are to come into the Church to take part in the task, not merely to find in it certain personal satisfactions.

The Rev. Dr. Mark A. Dawber, executive secretary of the Home Missions council, addressed the conference on the Place and Program of the Episcopal Church in American Rural Life. The Rev. Francis J. Bloodgood, rector of St. Andrew's church, Madison, spoke at three sessions on the Oxford and Edinburgh conferences; the Rev. John W. Irwin of the National Council's Department of Publicity gave a course on Publicity and Promotional Methods for the Rural Parish; and the Rev. Prof. F. H. Hallock, of Nashotah House, presented the program of the Church congress.

Mrs. James G. Weart, former president of the Woman's Auxiliary of the

### Name Head of Indianapolis Social Service Department

INDIANAPOLIS, IND.—The Rev. Francis H. Tetu has been appointed by the Bishop and council of Indianapolis the diocesan executive secretary for social service. The new office thus created contemplates the development of a diocesan program of social service that will reach into the life of every parish and mission, so that the Church will be an active social agency in its community.

In addition, advantage will be taken of the various state institutions and hospitals, where social service may be rendered in the rehabilitation of inmates through the ministrations of religion.

Fr. Tetu is missionary canon of the cathedral in charge of St. George's church.

diocese of Springfield, spoke of the Auxiliary's plans and programs; Mrs. David C. Larcomb, president of the Church Periodical club, Columbus, Ohio, explained the work of CPC in rural areas, and its program of helpfulness to rural clergy; the Daughters of the King were represented by Mrs. C. E. Hutchinson of Glen Ellyn, Ill.; and Miss Dorothy Kleaver, diocesan secretary of the Girls' Friendly society in Milwaukee, spoke of the GFS program as adapted to the rural field.

### FELLOWSHIP MEETS

The rural workers' fellowship held its annual meeting during the conference, with its annual dinner, at which Bishop Ziegler of Wyoming was the speaker and the Rev. Paul E. Engle presided.

Dr. Roy J. Colbert, chief of the bureau of economics and sociology, university extension division, active in the conferences of previous years, was absent after his first lecture, on account of illness. He recovered sufficiently to deliver the remainder of his course on the Youth Movement and Religious Life, a careful analysis of American youth, its problems, and the influences possible for the Christian Church to exert, in the way of guidance and counsel.

In connection with his conferences, Bishop Davenport presented a paper, prepared by Bishop Kemerer of Duluth, on Evangelizing the Home Field. It is to be the basis for a conference at the College of Preachers in Washington next October.

### MEETING "ESPECIALLY USEFUL"

In the opinion of Bishop Davenport and the various leaders of the conference, this year's meeting was especially useful. Its spirit was fine; the attendance was made up largely of young clergy, from Montana to Texas, Nevada to Ohio, many of them isolated, seeing no other clergyman for months at a time. Aside from any possible advantages of the courses presented, the fellowship and exchange of ideas and experiences was invaluable to them.

And in the words of a professor of the University of Wisconsin:

"The Episcopal group seems to know what it is all about. Not like the clergyman in my class who wanted to know who is this man Freud you talk so much about, and how do you spell his name?"

## Lutheran Groups in Doctrinal Agreement

Missouri Synod Unanimously Votes Acceptance of Basis for Union With American Lutherans

ST. LOUIS, MO. (RNS)—Concluding its sessions here, the Lutheran Synod of Missouri, by a unanimous vote, accepted a series of doctrinal statements as sufficient basis for union with the American Lutheran Church, thus paving the way for the formation of the strongest bloc of Lutherans in the United States.

The Missouri Synod has a baptized membership of 1,300,000 and the American Lutheran Church a membership of 540,000.

The 500 delegates unanimously defeated a motion to submit the articles of agreement to the consideration of the conferences, a move which would have put off union another three years.

The unanimous vote of approval is believed to be without parallel in the history of church union movements. It is regarded as all the more surprising in view of the fact that the parties to the negotiations have conducted bitter controversies during the past 90 years.

The adopted report was the work of a joint committee in which the Missouri Synod was represented by its chief dogmatist, Dr. Theodore Engelder, and the American Lutheran Church by its most prominent theologian, Dr. Martin Reu.

The articles adopted would receive the designation "fundamentalist" in the language of modern Church history. They assert the verbal inspiration of the Bible, justification by faith alone, and conversion as solely the work of God.

At the close of the convention, the president, Dr. J. W. Behnken, drew attention to the significance of the resolution on Church union but at the same time pointed out that the actual establishment of fellowship, with possibility of amalgamation, must depend upon further negotiations touching certain problems of church organization and also the relations to other Lutheran bodies.

The convention was made up of representatives from all but two states in the Union, the Canadian provinces, Brazil, Argentina, China, India and Nigeria.

Action by the American Lutheran Church will be taken next October.

### Rev. C. T. Bridgeman Appointed Jerusalem Residency Canon

JERUSALEM—The Rev. Charles Thorley Bridgeman, American educational chaplain on the staff of the Anglican Bishop in Jerusalem since 1924 and honorary canon since 1929, is now appointed residency canon of the Collegiate Church of St. George the Martyr at Jerusalem, which is the formal title of St. George's cathedral.

The residency canonry had been vacant since the Rev. Dr. Herbert Danby relinquished it two years ago to become Regius professor of Hebrew at Oxford university.

## "Teachers of Children of God," New Women's Order, Founded in Rhode Island

PROVIDENCE, R. I.—A new Religious order for women of the Episcopal Church has been established with the name, Teachers of the Children of God. The first two members, Sister Abbie (Dr. Abbie L. Tuller) and Sister Virginia (Miss Virginia Schofield), were professed recently with the blessing of Bishop Perry of Rhode Island.

The purpose of the order is to provide regular opportunity for trained professional teachers to live under religious rule as an integral part of their vocation of teaching.

Two schools—the Abbie Loveland Tuller schools here and in Barnstable, Mass.—are conducted by the order. These schools, which have been in existence for several years, emphasize the training of a "complete and spiritual personality."

There is no separate convent for the sisters, who instead are to live in close contact with the children under their charge. The order has no habit, but sisters are to wear a uniform and inexpensive modern dress.

A "vita mixta" of devotion and labor is envisaged by the rule, which is not imitative, except in a general way, of ancient rules.

The Rev. Canon Bernard Iddings Bell, by appointment of Bishop Perry, is chaplain-general of the Teachers of the Children of God.

## "Deal With All Alike" is Social Work Motto

Continued from page 39

men to the real source of righteous conduct that history may become not the judgment of God upon our disobedience, but His judgment upon our surrender to His will for the world. Absence of, or suppression of, the worship of our God, who is no respecter of persons, is now revealing its fruits in Europe. It is of the highest significance to us to observe that only when such worship is free to flourish do liberty and democracy remain."

[Bishop Parsons' address was printed in abridged form in last week's issue of THE LIVING CHURCH.]

The conference gave its attention to some practical ways of effecting fundamental Christian principles in the life and work of the Church. The Rev. Dr. G. A. Wieland of Seattle said in his paper on the Participation of the Parish Church in Community Welfare Activities:

### RELIGION IS "DYNAMIC"

"Religion and social agencies are an inseparable unit in any welfare program—religion the dynamic, the source of enlightenment and power, and the social agencies the transmission lines through which that power of mercy and justice and righteousness is applied to the problems and the needs of the human family. Both are needed—neither can let the other down. Machinery is necessary, but there must be something to make the machinery go."

Speaking to the same subject but from the point of view of the Church in the rural community, the Rev. Thomas Thrasher of Columbia, Tenn., cited several examples of what had been accomplished in rural areas. He enumerated the following principles governing the development of the Church program:

"(1) The program must be based on a knowledge of the community as regards economic and cultural standards of its population; (2) It must come from the people themselves; (3) It must be as broad as the community itself; (4) It must answer definite community needs; (5) It must utilize every existing resource to the fullest possible extent; (6) It must be based on the clear idea that the Church is in the community as a servant of the Lord and of the people—not to be served by the community; (7) It must be based on the philosophy that no area of life is taboo to the true Christian's interest and activity."

Miss Rosemary Reynolds of the Family Welfare Association of America discussed the possible ways of cooperation between the parish church and the family welfare agency. [See page 35 of this issue of THE LIVING CHURCH.]

### VIEW DEPARTMENT PROGRAMS

Other sessions of the conference heard the Rev. Vivan A. Peterson of Cleveland and the Rev. Thomas Sumners of Houston, Tex., discuss a paper on Programs for Diocesan Departments of Social Service read by the Rev. Almon R. Pepper, executive secretary of the national Department. The conference ended with a panel discussion sponsored by the Girls' Friendly society in which Mrs. Raymond S. Canedy, diocesan director of GFS in Olympia, par-

## Youth Program Nears Its First Objective

Meeting of Chicago Organizations for Young People at Taylor Hall Planned for September

CHICAGO—The first objective in Chicago's new diocesan youth program will be reached in September when a conference of representatives of various youth organizations of the diocese will be held at Taylor hall, Racine, Wis., on the DeKoven foundation, according to announcement by the Rev. Rex Wilkes, rector of the Church of the Messiah and chairman of the diocesan youth commission.

This commission was appointed some time ago by Bishop Stewart to draw up a united youth program.

Organizations now represented on the commission include Gamma Kappa Delta (diocesan young people's society), Girls' Friendly society, Brotherhood of St. Andrew, and Junior Daughters of the King.

Dr. Harold S. Hulburt, noted Chicago psychiatrist, Miss Cynthia Clark, New York, and the Rev. Walter K. Morley, diocesan director of social service, will be among the speakers.

Bishop Stewart is scheduled to be present if his health will permit, and Bishop Wilson of Eau Claire will give the closing message.

## Plan Dallas Summer Conference For Week of July 21st to 28th

DALLAS, TEX.—The Dallas diocesan department of religious education is planning a Churchman's vacation conference, opening on July 21st and closing July 28th, at Camp Kiwanis, just outside of Dallas.

The faculty includes Bishop Moore of Dallas; the Very Rev. George Rodgers Wood, dean of St. Matthew's cathedral; the Rev. L. Valentine Lee, Church of the Incarnation, Dallas; the Rev. Edward C. Léwis, associate priest at St. Matthew's cathedral, Dallas; the Rev. Miller M. B. Sale, St. Barnabas' mission, Denton; and the Rev. Clarence R. Haden, Jr., St. John's, Corsicana.

The Rev. Bertram L. Smith is director of the conference, and Irvine T. Holloway is assistant director and registrar.

participated, together with Miss Eleanor Deuel, field secretary for the Woman's Auxiliary, the Rev. Lewis J. Bailey of Seattle, and the Rev. Spence Dunbar of Spokane. This group presented the subject of social action as a necessary part of the Christian life and gave special emphasis to its development among young people.

It was voted to hold the next session of the conference in Buffalo, N. Y. The following officers were elected:

Honorary president, Bishop Tucker of Virginia, Primate of the Church; president, Bishop Davis of Western New York; vice-presidents, Bishop Gilbert, Suffragan of New York; Dr. Miriam Van Waters, superintendent of the state reformatory at Framingham, Mass.; Lawrence A. Oxley, United States employment bureau; executive secretary, the Rev. Almon R. Pepper, executive secretary of the National Council's Department of Social Service.

## CRUCIFIXES

We have been so distressed at seeing these lovely symbols of our religion tawdried and cheapened, that we are the more determined to have and to do only those crucifixes which are in keeping with the Church for which Our Lord died.

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## Loss and Suffering in China Tremendous

China Relief Fund Objective Is  
Thought Too Low as Reports of  
Need Come to Headquarters

NEW YORK—Ten months of warfare in China have brought suffering and devastation to an extent which can be understood only by those who have actually observed and shared in the happenings of recent months.

Bishop Roberts and his staff in Shanghai, reports to Church Missions house show, have been doing their best to relieve deep and widespread human needs. To the west in central China, Bishop Huntington and Bishop Gilman have made their plans to meet with courage and resourcefulness similar conditions that may develop in their dioceses.

If cities such as Kiukiang and Nanchang in the diocese of Anking, or Hankow, Wuchang, and Hanyang in the diocese of Hankow, fall before the advancing armies, it is evident that even the \$300,000 China Emergency fund called for by the General Convention last October will be insufficient to meet all needs. The total received to June 30th is \$192,491.18—almost two-thirds of the sum sought.

[Over \$1,000 of this sum was sent to Church Missions house by THE LIVING CHURCH RELIEF FUND. Including contributions acknowledged in this week's issue, \$1,164.06 has been collected and forwarded for Chinese relief by THE LIVING CHURCH RELIEF FUND, 1801 W. Fond du Lac Ave., Milwaukee, Wis.]

Relief needs can be roughly classified as connected with hospitals, schools, the Chinese and foreign staff, the Chinese Church-people, and many miscellaneous necessities, such as sudden emergency travel (at costs above normal), protection of property, or rent for temporary quarters.

### HOSPITAL NEEDS

Hospital needs are most easily imagined and understood. The Episcopal Church now has three hospitals operating in the city of Shanghai. Two others, one in Wusih and one in Zangzok, and an important clinic in Yangchow are not operating because the American staff has been denied the privilege of returning to those stations.

In Shanghai are St. Luke's No. 1, St. Elizabeth's, and St. Luke's No. 2, the last a free hospital entirely for poor refugees. The American Red Cross contributes largely to No. 2 and helps somewhat toward the others, but they are primarily the Church's responsibility as they have been since their founding years ago.

Instead of a normal 300-bed total, there are now 733 beds, and the outpatient clinics are enormous. In normal times both St. Luke's and St. Elizabeth's derive nearly all their support from fees but in recent months the number of paying patients has of course diminished while the need for free service has increased.

It was at St. Elizabeth's that 381 babies

### News of Chinese Stations Cabled by Bishop Roberts

NEW YORK—A cable received July 1st from Bishop Roberts of Shanghai to the Foreign Missions Department brings the news that he has visited Chinkiang, Yangchow, and Nanking.

The Bishop further says that passes have been secured for the following persons to return from Shanghai to their stations: Miss Bessie Sims, Nanking; the Rev. and Mrs. Edward Dyer, Wusih; the Rev. Hollis Smith, Zangzok; Miss Althea M. Bremer, Yangchow; and Mrs. Ernest Forster, Nanking, to join her husband there. Miss Sims is an evangelistic worker. Miss Bremer is head of St. Faith's school for girls.

The Bishop hopes that other members of the mission now refugeeing in Shanghai will soon be able to return to their stations.

were born in one month. It was to St. Luke's that a little boy 6 years old, unaided, brought his badly wounded father from their farm outside the city—one out of thousands of pathetic patients. The outpatient department of No. 2 is not aided by the Red Cross and has over 200 patients a day. St. Luke's is carrying on in rented quarters—the third site since its first evacuation—as its old building is in Japanese-occupied area where Chinese are denied free access.

### SCHOOL FEES INCREASE

As for the educational institutions, strangely enough the same circumstances which have decreased hospital income have helped a little to increase fees from students, for many students, not all of them destitute, are among the hundreds of thousands now crowded into Shanghai. St. John's and St. Mary's have managed to keep going and have done remarkably well, drawing very little on the emergency funds for their expenses. They have both been operating in rented buildings down town. St. John's own campus is dangerous for Chinese students, and St. Mary's grounds are inside the Japanese lines where no unaccompanied women can go with safety.

St. John's may be able to return to its own buildings in the fall. Meanwhile, here are a few of its known expenses (Chinese currency):

Repair of windows broken by explosions, \$541.20; emergency payments to teachers unable to return, \$3,020; extra watchman for eight months, \$800 (about \$25 U. S. per month).

### STAFF MEMBERS' LOSSES HEAVY

Among the Chinese staff of the district of Shanghai alone, 25 clergy, 25 catechists, and 30 Biblewomen lost virtually all their belongings, their household goods, everything except what they could carry. Bishop Roberts and his advisory committee are providing grants ranging from \$30 to \$100 each to enable them to provide the bare necessities for housekeeping once again. It is hoped shortly to make similar arrangements for some of the school teachers have suffered the same fate, men and

women who have taught in the mission schools faithfully for years.

Added to the needs of these staff workers are needs of thousands of destitute and homeless Chinese Churchpeople.

So far as the foreign staff is concerned, no attempt has been made as yet to replace losses running into tens of thousands of dollars. Allowances have been given to members of the staff who come in to Shanghai from the outstations with little but the clothes they wore. They needed and they have received winter clothing, bedding, and the bare necessities for housekeeping. Some of the Shanghai residences are occupied by two and three mission families.

### Charter for New Church Revoked

ATLANTA, GA. (RNS)—A charter granted to a group of Methodist anti-unificationists to found a Church under the name "Methodist Episcopal Church, South, Inc.," was revoked June 28th by Judge Edgar D. Thomas in Fulton county superior court.

### Made Honorary Canon

PROVIDENCE, R. I.—The Rev. Richard Lief, known for his work among the destitute at Church house here, has been made an honorary canon of the Cathedral of St. John.

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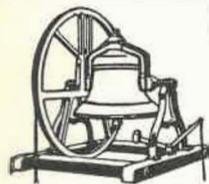
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## Wyoming Meeting Sees Colored Films

Work Among Indians Photographed by Bishop Burleson's Son; \$1,158 Collected in Bishop's Pence

EVANSTON, WYO.—Opening with a supper of barbecued beef and including colored movies made of the work among the Arapahoes and the presentation of a 104-page report in book form, the 29th annual convocation of the missionary district of Wyoming gathered here June 27th to 29th. The group met in St. Paul's church.

The 104-page report had been commissioned by Bishop Ziegler three months earlier. It tells its story of the state of the Church by pictures and text, and contains four recommendations: one regarding the follow up work to be done with young people who attend Church camps; one requesting consideration for the providing of an archdeacon for the district; one proposing the reviving of the *Wyoming Churchman*; and a final one regarding the instituting of the duplex envelope system.

In business session the convocation considered and passed the constitution and canons presented last year. One section was added. It provides that wardens and vestrymen must be communicant members.

### MISSIONS VOLUNTEER HIGHER QUOTA

It was announced that \$1,158.62 had been collected in Bishop's pence since the last convocation. For next year, six different missions volunteered a higher quota and assessment figure.

The colored movies were presented by John E. Burleson, son of Bishop Burleson, who made them on a visit to St. Michael's mission, Ethete.

In his address to the convocation, Bishop Ziegler pointed out that now is the strategic time to strike blow after blow, "so that when easier times come men may say the 'Episcopal Church appeared, marched at our side, and upheld our morale.'"

### ENUMERATES DUTIES

"I realize," he stated in another place, "my urgent duty to see that no Churchmen remain in isolation, that where a number of families live in one neighborhood the services of the Episcopal Church be held with some regularity, and where strength and responsibility and resources are not entirely adequate, that missions be organized and modest but adequate chapels be erected. . . ."

"A mission by mail has been developed; the clergy have been encouraged to travel and minister over ever-widening areas (straining perhaps beyond the breaking point available funds for repairs, new tires, new cars, oil, and gas); additional lay readers have been trained and appointed; 13 neglected or even abandoned churches have been reopened and congregations revived; and three entirely new churches are this year built or nearing completion, two of them in communities where 140 and 125 children attend school but where no place for God has been in contemplation."

The Rev. Messrs. A. E. Pawla and E. M. Lofstrom were elected clerical delegates to the provincial synod. G. R. McConnell and Arthur Lee Taliaferro are the lay delegates.

## NECROLOGY

† May they rest in peace. †

### W. G. ELLIOTT

SOUTH BEND, IND.—W. G. Elliott, aged 75, died in Epworth hospital, South Bend, June 25th. Mr. Elliott who had been blind for several years suffered a fall on May 19th which resulted in the fracture of a leg. The shock coupled with his advanced age brought about his death. He was a member of St. James' church, South Bend, and for many years was missionary treasurer of the diocese of Northern Indiana.

While arrangements were being made for his funeral, word came from Detroit that his sister, Miss Elizabeth Elliott, had died there on Monday, June 27th. Her body was brought here, and the brother and sister were buried at the same time.

There was a Requiem Mass in St. James' church, June 26th, at which the Rev. Fr. Ferguson, rector, was the celebrant, and the Bishop present.

Surviving are a brother, the Hon. Gilbert A. Elliott, chancellor of the diocese of Northern Indiana, and a sister, Mrs. Charles L. Spain.

### EDWARD LOWE

GRAND RAPIDS, MICH.—Edward Lowe, father of James Rowland Lowe, treasurer of the association of the diocese of Western Michigan, died on July 2d at his home, Holmdene, in Grand Rapids. Funeral services were on July 5th, with Bishop McCormick, retired, officiating.

Mr. Lowe was born at Ashton-Under-Lyne, Lancashire, England, on September 18, 1860, and came to Grand Rapids with his parents, arriving on his 9th birthday. His grandfather, Richard Butterworth, was one of the earliest settlers in Grand Rapids.

Mr. Lowe was married in 1888 to Miss Susan Blodgett, who died in 1931. He and Mrs. Lowe have given freely to many civic and religious organizations. They donated land and funds for the present Butterworth hospital. They were generous to the diocese of Western Michigan, and a few years ago donated the rectory to St. Mark's parish.

Mr. Lowe was affiliated with St. Mark's church in which he served as steward for some time. He was a member of the Metropolitan club of New York, the Chicago club in Chicago, and several clubs in Santa Barbara, Calif., where he maintained a winter home.

### Mrs. Simkhovitch Gets Two Degrees

NEW YORK—Mrs. Mary Kingsbury Simkhovitch, head of Greenwich house, received two honorary degrees this year. New York university conferred the degree of Doctor of Humane Letters on her on June 8th. On June 20th, Colby college gave her the honorary degree of Doctor of Social Sciences.

**Fr. Maynard Honored**

NEW YORK—The Rev. Dr. John A. F. Maynard, rector of *L'Eglise Française du Saint Esprit*, the parish which is a development of the old Huguenot church of New York, has been made an honorary member of the Huguenot society of London.

As part of the celebration of the 250th anniversary of the founding of the Huguenot church, *L'Eglise Française du Saint*

*Esprit* is issuing a history of the parish since its foundation.

**Omaha Kindergarten to Reopen**

OMAHA, NEBR.—Brownell hall, Church school here, will reopen its kindergarten this fall in response to requests from parents, it was announced recently by Miss Marguerite Wickenden, principal. The rooms have been renovated and additional equipment furnished.

**Sanctuary Lamp Dedicated**

DEL MONTE, CALIF.—An unusual sanctuary lamp, a memorial to Erastus Hopkins, was dedicated in St. John's chapel, June 12th, by the Rev. Theodore Bell, vicar. The bowl of the lamp is of smoke-colored glass, and symbols of the universe and of the Passion of our Lord are worked into the design of the metal-work. It was designed by Miss E. Charlton Fortune and executed by the Monterey guild.

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## Marriage Clinic Leader Resigns Rectorship to Become Teacher

DETROIT—The Rev. Gilbert Appelhof, Jr., for the past four years rector of St. Thomas' church, Detroit, has announced his resignation, effective July 15th, to become a member of the teaching staff of the new Robert Jackson School of Life, teacher training division of the Homestead Guild schools, at Antrim, N. H. Mr. and Mrs. Appelhof and their two children will leave Detroit on July 15th and go immediately to Antrim, where Mrs. Appelhof, a former public school teacher, will also be an instructor.

Mr. Appelhof gained national recognition in February of this year, when he conducted a modern marriage clinic at the Western YMCA in Detroit.

## Warren School Ends 94th Year

TROY, N. Y.—The Mary Warren school, a free choir school for girls of the Church of the Holy Cross here, held its 94th commencement on June 28th. Conceived in 1839 and incorporated in 1844, the school has since the latter date had only three principals. It takes girls from the first through the eighth grade, and is credited with being the oldest private, free school for girls in the country.

## Honor Fr. Gee on Parish Jubilee

OAKLAND, CALIF.—Representatives of several secular organizations joined members of St. Peter's church, June 26th, in honoring the Rev. Edgar F. Gee, founder and first rector, on the parish's 25th anniversary. The Rev. Canon Lewis D. Gottschall, present rector, paid tribute in his sermon to the efforts of Fr. Gee and others connected with the church in its early days.

## CALENDAR OF COMING EVENTS JULY

- 16-August 10. Galilee summer camp, Lake Tahoe, Nev.
- 21-28. Dallas summer conference, Camp Kiwanis, Dallas.
- 23-August 6. Young people's conferences of Western Massachusetts, Bucksteep Manor.
- 25-August 10. International theological seminar, Geneva, Switzerland.
- 26-29. Conference on The Church and World Citizenship, Shrine Mont.
- 28-August 3. International conference of the fellowship of reconciliation, Lunteren, Holland.

## AUGUST

- 20-September 3d. Western Massachusetts adult conference, Bucksteep Manor.
- 22-September 2. Gearhart summer school, Portland, Ore.
- 25-September 9. Congress of Old Catholic and related Churches, Zurich, Switzerland.
- 29-September 1. Continuation committee, World Conference on Faith and Order, Clarens, Switzerland.

## CLERICAL CHANGES

### APPOINTMENTS ACCEPTED

HARBACH, Rev. SHELDON T., formerly assistant at St. Joseph's Church, Detroit, Mich.; to be in charge of St. Timothy's Mission, Wyoming and Puritan Aves., Detroit, Mich., on August 1st.

MINIFIE, Rev. BENJAMIN, assistant at the Church of the Redeemer, Morristown, N. J. (N'k); to be rector of Grace Church, North Attleboro, Mass., early in September.

WADDINGTON, Rev. SYDNEY, formerly assistant at St. Francis' Mission, Upi, P. I.; is assistant at the Church of the Resurrection, Baguio, Mountain Province, Philippine Islands.

### SUMMER ACTIVITIES

BREWIN, Rev. GEORGE M., will be in charge of St. Mark's Church, West Orange, N. J., during July and of St. David's Church, Highland Mills, N. Y., during August. Address, Cornwall on Hudson, N. Y.

EASTMAN, Rev. FREDERICK J., will be in charge of St. John's Church, St. Johns, Mich., during July, with address at 404 E. Walker St.

FAIRBANKS, Rev. ROLLIN J., will be in charge of Grace Church, Orange, N. J., from July 1st to August 15th, with address at 82 Woodland Ave., East Orange, N. J.

FRAZIER, Rev. ROBERT P., is in charge of St.



# C L A S S I F I E D



## ANNOUNCEMENTS

### Memorial

LAURENCE DEAN FISH

21 March, 1910—12 July, 1927.

Death only binds us fast to the bright shore of love.

GARDINER L. TUCKER

St. Matthew's parish vestry, Houma, La., through its specially appointed committee, do hereby offer the following resolutions of respect and deep appreciation in behalf of their late rector, departed this life, the Rev. GARDINER L. TUCKER, D.D.

Whereas, Almighty God in His all-wise Providence has seen fit to remove from this world the soul of our long-time rector and personal friend, the Rev. GARDINER L. TUCKER, D.D., who departed this life on June 9th, 1938; and

Whereas, Dr. Tucker had served as rector of this parish from 1903 until April 18th, 1938; and

Whereas, In all his dealings with this vestry he showed his deep piety and consecrated interest to our local congregation and his friendship to each member thereof; therefore,

Be It Resolved, That the wardens and vestry of St. Matthew's church hereby record their recognition of the large debt of gratitude owed by this parish to the devoted leadership and active labors of Dr. Tucker and their profound grief at the loss of his bodily presence in the community, and that a copy of these resolutions be spread upon the vestry's records and another copy sent to his parents in Mobile, Alabama.

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Christopher's-by-the-Sea, Winter Harbor, Maine, during July and August.

McLEAN, Rev. WILLIAM D., JR., rector of St. Paul's, Camden, N. J.; is in charge of All Saints' Chapel, Bay Head, N. J., during July and August.

**NEW ADDRESS**

ROBERTS, Rt. Rev. W. BLAIR, D.D., residence address, formerly 321 East 21st St.; 1112 South 2d Ave., Sioux Falls, S. Dak.

**ORDINATIONS**

**PRIEST**

SOUTH FLORIDA—The Rev. LEONARD CAMPBELL BAILEY was advanced to the priesthood by Bishop Wing of South Florida in St. Edmund's Church, Arcadia, Fla., June 24th. The ordinand was presented by the Rev. Joseph R. Alten, and has been appointed in charge of St. Edmund's Church. The Rev. William A. Lillycrop preached the sermon.

**DEACONS**

COLORADO—NEWTON LETOY CARROLL was ordained deacon by Bishop Dallas of New Hampshire, acting for Bishop Johnson of Colorado, in St. Thomas' Church, Dover, N. H., June 26th. The candidate was presented by the Rev. Arthur M. Dunstan who also preached the sermon. Mr. Carroll will take up work in Colorado early in the fall.

HARRISBURG—FRANCIS DRIVER, lay reader in charge of St. Andrew's Chapel of St. John's, York, Pa., for 20 years, was ordained to the diaconate by Bishop Brown of Harrisburg in St. John's Church, York, Pa., June 29th. The candidate was presented by the Rev. Canon Paul S. Atkins, D.D., who also preached the sermon. The Rev. Mr. Driver is vicar of St. Andrew's, York, Pa., with address at 150 S. Pine St.

MISSOURI—DARBY BETTS was ordained deacon by Bishop Scarlett of Missouri in Grace Church, Kirkwood, June 18th. The candidate was presented by the Rev. Dr. Robert O. Kevin, who also preached the sermon. The Rev. Mr. Betts will be assistant at the Church of the Ascension, Cates and Goodfellow Ave., St. Louis, Mo.

SOUTH FLORIDA—ARTHUR DOOLEY BRIDGERS was ordained deacon by Bishop Wing in the Church of the Holy Cross, Sanford, Fla., June 26th. The candidate was presented by the Rev. Martin J. Bram and is in charge of St. John's Church, Hollywood, Fla. The Rev. Cornelius C. Tarplee preached the sermon.

SOUTHERN OHIO—ROBERT LLOYD HACKWELL was ordained to the diaconate by Bishop Hobson of Southern Ohio in All Saints' Church, Worcester, Mass., June 14th. The candidate was presented by the Rev. Richard G. Preston, and the Rev. Richard Emrich preached the sermon.

WEST MISSOURI—PERCY L. JOHNSON, Ph.D., was ordained deacon by Bishop Spencer of West Missouri in Trinity Church, Marshall, Mo., June 30th. The candidate was presented by the Rev. Milton B. Williams, and at present is professor at Missouri Valley College, Marshall, Mo. Address, 1058 Brunswick Ave. Bishop Spencer preached the sermon.

WESTERN MASSACHUSETTS—JAMES L. GRANT and A. ERVINE SWIFT were ordained deacons by Bishop Lawrence of Western Massachusetts in All Saints' Church, Springfield, Mass., June 11th. The Rev. Mr. Grant was presented by the Rev. Frank C. Wheelock and will be in charge of St. Thomas' Church, Pawhuska, Okla. The Rev. Mr. Swift was presented by the Rev. Edmund Hwei Chi Hsu of Wuhu, China, and will go to Shanghai immediately as a missionary. The Rev. Dr. James Thayer Addison preached the sermon.

**DEGREES CONFERRED**

WILLIAMS COLLEGE—The Rev. A. GRANT NOBLE, rector of St. John's Church, Williamstown, Mass., recently appointed chaplain of Williams college, received the honorary degree of Doctor of Divinity at the recent commencement exercises.

TRINITY COLLEGE—Bishop LAWRENCE of Western Massachusetts received the honorary degree of Doctor of Divinity and preached the baccalaureate

sermon at Trinity college commencement on June 20th.

AMERICAN INTERNATIONAL COLLEGE OF SPRINGFIELD—Bishop LAWRENCE of Western Massachusetts received the honorary degree of Doctor of Humane Letters at the commencement exercises of the American International College of Springfield on June 7th.

**MARRIAGE**

HALL—The Rev. CHARLES H. HALL, assistant minister of All Saints' Church, Worcester, and Miss CONSTANCE HAMILTON were married at Christ Church, Needham, Mass., on June 25th. The Rev. Harry Hall, rector and brother of the groom, officiated.

**CHURCH CALENDAR**

**JULY**

- 17. Fifth Sunday after Trinity.
- 24. Sixth Sunday after Trinity.
- 25. St. James. (Monday.)
- 31. Seventh Sunday after Trinity.

**AUGUST**

- 1. (Monday.)
- 6. Transfiguration. (Saturday.)
- 7. Eighth Sunday after Trinity.
- 14. Ninth Sunday after Trinity.
- 21. Tenth Sunday after Trinity.
- 24. St. Bartholomew. (Wednesday.)
- 28. Eleventh Sunday after Trinity.
- 31. (Wednesday.)

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**NEW YORK—Continued**

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Sunday Services

8:00 A.M., Holy Communion  
9:30 A.M., Children's Service and Church School  
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# A N N O U N C E M E N T

The executive, production, sales, and accounting offices of Morehouse-Gorham Co. have now been closed in Milwaukee and transferred to New York City.

Only the editorial offices of The Living Church and The Living Church Annual will be continued in Milwaukee. Correspondence for these two publications should be addressed to 1801 W. Fond du Lac Ave., Milwaukee, Wis., until August 1st; after that date to the new address noted below.

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