



The Living Church

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MILWAUKEE, WISCONSIN, OCTOBER 5, 1929

No. 23

Church Reunion in Scotland

REV. ROBERT FORGAN, D.D.

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EDITORIALS & COMMENTS

WEDNESDAY of this past week—October 2d—was a red letter day in religious circles in Scotland. On that day the reunion between the Church of Scotland and the United Free Church of Scotland, important units in the Presbyterian communion, became effective. The General Assemblies of the two Churches were to hold their final sessions on the first. Next day was appointed the first session of the United General Assembly, and the schism which has divided the two for so long was, happily, to come to an end.

Reunion
in Scotland

We are indebted to the Rev. Robert Forgan, D.D., one of the most distinguished of the clergy of the United Free Church of Scotland, for the very lucid paper on Church Reunion in Scotland printed in this issue. In inviting Dr. Forgan to write such a paper we had in mind that whatever pertains to Christian unity is of interest to our readers as to all Christian people. Moreover, this union of Churches takes the form that, in our judgment, all union must eventually take—that is, bringing together religious bodies that are most like each other, or branches of the same communion. The differences between the two Scottish bodies have now been satisfactorily resolved, so that nothing stands in the way of their complete unity.

Shall not separated branches of the same or other communions in this country take courage at this successful merger? Severed branches of the Presbyterian and the Methodist communions perpetuate their differences though godly men in both have long tried to bring those Churches together; Lutherans have been more successful. Reunion on a larger scale can scarcely be within reach until the great communions are first at unity among themselves.

The Rev. Robert Forgan, D.D., writer of the article, is a distinguished minister of the United Free Church of Scotland resident in Edinburgh, and through all the twenty years of negotiations has been a member of the joint committee having the matter in charge. For two years he was the "Business Convener" of the General Assembly of the United Free Church; for the past six years he has been Convener of the United Free Church Foreign Missions. He was a member of the International Missionary Council at Lake Mohonk 1921, at Oxford 1923, and at Jerusalem 1928; and a member of the World Conference on Faith and Order at Lausanne, 1927, and at its preliminary meeting at Geneva, 1920.

WITH respect to the resolutions of the continuation committee of the Lausanne Conference, printed in THE LIVING CHURCH of September 21st (page 698), with some additional information in the issue of September 28th (page 718), we are especially pleased with their reticence in regard to movements toward unity that are still in the discussion stage. There is only rejoicing as to the successful outcome of the plans for Presbyterian unity in Scotland and Methodist unity in England. Concerning these the rejoicing is as wide as Christendom. No questions of policy remain open.

Other Movements
Toward Unity

But with respect to the negotiations in South India there is greater reticence. "Without expressing any judgment upon the details of the proposed scheme of union for the Churches of Southern India," reads the resolution, "we welcome the statement with which it is prefaced that 'Unity of the spirit must find expression in the faith and order of the Church, its worship, in its organization, and in its whole life.' We believe with them that their union, if carried out on right lines, would result in greater fellowship and peace within the Church, and greater eagerness and effectiveness in the proclamation of the Gospel of Christ. We are impelled by our deep sense of the importance of these proposals to ask all Christian people to join with us in supplication that Divine Guidance may be granted to the Churches of Southern India and to all those upon whom any measure of responsibility in this matter may rest."

Here is the very meat of the matter. It is not the function of the Lausanne committee to pass judgment upon the scheme proposed in South India. There are differences of opinion as to the scheme, and it is essential that Lausanne *should not take sides*. The fatal objection to the report at Lausanne that failed to receive unanimous sanction and was finally referred to the Continuation Committee for further consideration was that it indorsed various movements in parts of the world concerning which there were divergent opinions, thus taking sides with the one group against the other. Such matters as exchange of pulpits, as united evangelistic efforts, and various other practical or impracticable measures, are subject to varying policies in different Churches. When it was proposed to indorse all these varying measures, which, no doubt, the great majority at Lausanne approved, the question was directly raised as to whether Lau-

sanne was to indorse Protestantism against Anglicanism and other elements of Catholicity, or whether it was to limit itself to registering differences between factors as well as unities actually reached. It was not easy to secure the reticence of the latter position as against the policy of blanket-indorsement of Protestant schemes which the majority desired to register, but at length the broader position prevailed. If it had not, Lausanne would have failed and the conditions under which the invitations to participate were clearly made would have been reversed. The Continuation Committee, in finally setting forth the revised report of the seventh section, carefully avoided the pitfalls into which the Conference had almost fallen, and refrained from indorsing any measures that could not obtain the unanimous approval of all the delegates.

The Continuation Committee has now acted on the same precedent. It is not for the committee to say whether the South India scheme is wise or unwise, and it has carefully refrained from doing so, confining itself to the general utterances that are so well expressed. The committee is not indorsing the one party against another.

In this reticence the Lausanne *idea* has been saved again, and perhaps the precedent twice set will prevent the raising of the same question again. Comprehensiveness prevails in place of virtual condemnation of minorities.

For this new success we think it very likely that the wisdom of the Archbishop of York, successor to Bishop Brent in the chairmanship of the Continuation Committee, must probably be largely responsible; for Bishop Temple, as he was in 1927, was one of the sanest advisors at Lausanne.

ALL of us, no doubt, were shocked at the news report, recently, that the rector of a Brooklyn parish had used quite violent language in declaring from his chancel that Negroes were not welcome in his church, there being churches especially for them in the vicinity. We should have commented at once upon the incident were it not that we anticipated

Excluding
Negroes

that the facts when shown would put a different light upon it. And they do. The reports of improper language were unfounded. The rector read a written or printed notice to the effect stated, using courteous and proper language in doing it. To that extent the original report did injustice to the rector.

But can we defend the statement itself? We cannot. Yet let us make a needed distinction.

There is a difference between a church and the Church. The first is a building. The second is the blessed company of all faithful people, the Bride of Christ. From the second no one can be excluded except by his own act. But it is fair to say that the rector in question never pretended to exclude anyone from that company.

He did seek to exclude Negroes from the material edifice which is under his charge, and in our judgment he did that in an offensive and unnecessary manner. It does not appear that Negroes were attending in such quantities as to create embarrassment either to themselves or to others. It is said that one or two were present. To repel them publicly was not only unnecessary, but brutal. We cannot conceive of a priest doing such a thing.

But again a distinction must be made. Where the Church has built churches and provided services and pastors especially for the Negro race, it is presumed

that members of that race will be better pastored by affiliating with such churches. The segregation of races thus involved is done for the mutual comfort and well being of both. The Church wants Negroes in her fellowship and has made rather elaborate plans for pastoring them adequately. That that can only be done by providing separate places for them is beyond question. They would not have adequate care in any other way, and to neglect to make such provision, through any academic consideration, would have the effect of driving Negroes from the Church, whether so intended or not. Too much stress cannot be laid upon the statement that separate provision is made for Negroes *because* the Church wants them in her communion. Certainly in communities where no separate provision is made for Negroes they are welcome in the churches of the community and it is rare indeed that a Negro is made to feel that he is unwelcome in any such church. But we know of no instance in the United States where Negroes, in any quantity, can receive the pastoral care to which they are entitled except through churches and by means of pastors provided especially for them.

So to Negroes we say, The Church very much wants you, and shows her good faith by making special provision for you when she can, and by welcoming you to unspecialized churches—there is no such thing as a "white" church—where she cannot. All the spiritual blessings that the Church can give are for all alike.

And to white people we say, Be considerate when a Negro enters a church not especially provided for him, in a community where such provision is otherwise made. If any information as to the special provision made for his race becomes necessary, let him not be embarrassed by having the information take the form of public exclusion.

To members of both races alike we would add, The Bishop of Long Island happens to be one of the most sensible of our bishops. He happens also to be southern born and happens at the same time to be a trustee of the American Church Institute for Negroes, and one of the best friends of the Negro race. These are the particular qualifications that—if one could choose—one would ask for in a bishop who would be confronted with such an issue as this. Now the issue is not one that can be settled by an ecclesiastical trial. Rectors are guaranteed a large measure of independence in their utterances. Bishops cannot and ought not to rush hastily into print concerning rectorial blunders. Everybody, in both races, can safely trust Bishop Stires to do, and to say, in this case, exactly what a Christian bishop and gentleman ought to do and say. But the public will probably never know just what he did and said. Let us all give our entire confidence to him in this emergency and not embarrass him by wild utterances in public that can only make a bad matter worse. For this reason we are not opening the subject for discussion in our correspondence columns, and some very excellent letters will therefore remain unprinted.

Christian courtesy is not limited by racial lines; and any inhospitality given in the name of the Church or by one of its officials misrepresents the sentiment and the intention of the whole Church.

ANSWERS TO CORRESPONDENTS

J. H. C.—"Generally necessary to salvation" means "necessary in general." It is not intended as a pronouncement of what may be the condition of those who die unbaptized, but rather as a statement of the normal or "general" method of salvation.

ACKNOWLEDGMENTS

NEAR EAST RELIEF

St. James' Church School, Painesville, Ohio\$ 5.00

DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

"BE YE KIND"

Sunday, October 6: Nineteenth Sunday after Trinity

READ Ephesians 4:23-32.

BE ye kind one to another." The world is sad from much unkindness. Hearts are aching for a kind word; and yet many of us are unkind in thought and word and act. We do not mean to be cruel, but the critical spirit, the uncontrolled tongue, the ear listening to insinuations and slander, pierce like a sharp sword. If we cannot speak a kind word we had far better keep silence. If we listen to gossip we are guilty even though we do not repeat the idle tale. Love should silence the tongue and rule the mind. Conscience should hold us, for often we convict ourselves by an unkind accusation. Kindness means gentleness of speech, tenderness of heart, a desire to help and heal rather than to hinder and wound. The world needs a cheerful word of encouragement and a helping hand. Let us be kind.

Hymn 503

Monday, October 7

READ Isaiah 40:1-11.

THE world needs comfort. In spite of foolishness and sin there is an inner cry for peace and rest. They know little of the real human soul who condemn the world because it seems so full of evil. Handel was inspired when he began his great oratorio of the *Messiah* with that tenor aria, "Comfort Ye." Sinners can be led better by kindness than by harshness if we would bring them to Christ. Mrs. Browning's "Cry of the Children" can readily be applied to the whole human race. Comfort means consolation and strength and courage, a vision of love and the touch of a gentle hand; and he who looks beneath the surface will find a longing "too deep for tears," which he can satisfy with a word of sympathetic cheer. The translators of the Bible did well to interpret the name of the Holy Spirit as the "Comforter." He is the Soother, the gentle Guide, the still small Voice of Peace.

Hymn 196

Tuesday, October 8

READ St. Luke 6:35-38.

GOD is kind. Long ago David wrote: "Like as a father pitieth his children, so the Lord pitieth them that fear Him." They know little or nothing of the revelation of God the Father given by Jesus Christ who think of Him as cruel and indifferent to His children and their sorrows. He, being infinitely wise, cannot always be understood by us who are finite, but of this we may be sure, that He is Love. And when the burden is heavy and sorrow deep, His everlasting arms are underneath. William Cowper in his great hymn interpreted well the nature of God:

Behind a frowning providence
He hides a smiling face.

"He that hath seen Me hath seen the Father," declared Jesus Christ, and He took little children up in His arms and laid His hands upon them and blessed them.

Hymn 350

Wednesday, October 9

READ St. James 3:1-18.

THIS is a great chapter and deals with a common evil. Indeed, we are all tempted to let the tongue defeat both intelligence and courtesy, and our only hope is the grace of God to Whom we pray that He will guard our lips from speaking guile (Psalm 34:13). Back of the tongue, however, lies the power of the spirit. If we have kindness and love supreme in the heart, the tongue will be well ruled. The great words of

the Psalmist, used so often in our worship, should be our constant prayer: "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer" (Psalm 19:14). On the positive side, we can teach the tongue how to speak kindly, for the Holy Spirit can touch the human voice and fill it with messages of peace from Heaven.

Hymn 502

Thursday, October 10

READ St. Matthew 7:1-5.

THEY who would help others must be sure of their own sincerity. We cannot wait for perfection before rebuking sin, else no man would dare to be teacher or preacher. But we can ask God to cleanse us before we urge others to do right, and this humility and gratitude will unite to make our words kindly. The trouble is that so often we rebuke others as if we ourselves were faultless, whereas no man needs to know his own heart and life more than the Christian reformer. If I waited for perfection as a grace to fit me for service, I would never act or speak. But the desire and the prayer for perfection, joined with an honest confession of unworthiness, justify my rebuke. This is why before the sermon the minister kneels to ask for pardon and humility and courage.

Hymn 454

Friday, October 11

READ II Corinthians 1:3-7.

ONE of Phillips Brooks' greatest sermons, which has inspired many Christian workers, has II Corinthians 1:3 and 4 as a text. The message is that comfort is given to us not to hold selfishly, but to pass on. We have here a double truth—first, the kindness of God which is our supreme need and which lies at the root of the gospel; and second, the necessity of using this granted kindness for those who are in need. How rich and blessed God's comfort becomes when we feel it to be a trust! We can use it and draw its richness, but we cannot hold it as if it were for ourselves alone. We are to pass it on. It is thus that our kindness gains a peculiar power. It comes first from God, and then, through us, it goes to others. It grants its blessings all along the way and it is inexhaustible.

Hymn 121

Saturday, October 12

READ Revelation 21:1-4.

ONE of Heaven's final blessings will be the healing of sorrow. "God shall wipe away all tears." The suggestion of tenderness is superb in its pathos and truth. Who has not seen a mother wipe the tears from her child's face as she spoke words of comfort? And here we have the supreme love of God revealed, even as Christ revealed it at Lazarus' grave. But may we not find a lesson also for this present life? Does not the dear Lord, as we seek Him in the sacred privacy of our devotion, heal our griefs? And then is not the call clear, that we should go out to heal the griefs of others? O blessed service of consecration! O precious privilege to go in the Master's name and cause tears to cease from falling as we comfort in His name!

Hymn 500

Dear Lord, help me to be kind to others even as Thou art so kind to me. Rule my thoughts and my speech. Give me gentleness of spirit and strength of patience as I follow Thee, dear Master, the only Consoler of the ages. Amen.

To DEDICATE oneself to God is half the joy of heaven. We imagine that we give ourselves to God, but in reality it is God who gives Himself to us. —*L'Abbé Gustave Morel.*

SEEN OF MEN

A Meditation on Matthew 6:1 ff.

By the Rev. H. P. SCRATCHLEY

IN THE Sermon on the Mount, our Lord dealt with the Kingdom of God, its citizens and their character and behavior in the world. He began with the accepted teaching of the rabbis, the lawyers, and the scribes, as popularly formulated, "ye have been told," and upon this and from this he based His own teaching, "but I say unto you." To the precepts of the Law and to rabbinical interpretations He gave spiritual meaning; to the letter He gave life, the life of the inner man in union with the Son of God. The scribe and the Pharisee had a code of righteousness, and this our Lord approved as far as it went, but to which He added the acts of the spirit. His followers in their righteousness were to go beyond the righteousness of the scribes: "except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye cannot enter the Kingdom of Heaven." The righteousness of the Pharisee was the righteousness of acts, and these acts were done in the sight of men, manual acts in the main, none of which our Lord condemned as wrong in themselves, "these ye ought to have done." But He declared that to these should be added the weightier matters of Law, matters which are part of the inner life of a man, and which lie behind the visible acts.

In this chapter our Lord in no way condemned the righteousness of almsgiving, prayers, and fasting. He assumed that His hearers would do this righteousness: "Take heed that ye do not your righteousness." His words were a warning to His disciples against the false motive prompting this righteousness, "to be seen of men"; it is not the act itself that He spoke of, but the inner attitude towards the act, the causative motive thereof. All His hearers judged righteousness to be the manifestation thereof, in and by acts. Their test of religion was the making broad the phylacteries, the long prayers in the Temple and in the synagogue, the disfigured countenance on fast days, the keeping of many fasts, and the giving to the poor about the doors, as one went into the Temple. The Pharisee is called a hypocrite, not because he did these things, but because he did them to be seen of men; to be a testimony to men of his adherence to the religion of his fathers. He could, and his successor through the centuries could likewise, claim that a man must show to the world his loyalty to the cause of God. In the face of a hellenizing Antiochus, the broadened phylactery was a protest and a defiance, an assertion that the Lord God was supreme against all coercive efforts to overthrow Him. It brought not the praise of men, but the crown of martyrdom. To pray in the Temple was a declaration of the sanctity of that place, and a sign of one's need of God. Fasting was and is a virtue, when it means the conquest of the body by the soul; our Lord fasted, and He implied that His followers would fast after His departure. To share with the poor the wealth that God has given is an act of mercy and love. In the books of the Apocrypha, almsgiving is a key to heaven: men gained merit in the sight of God by bestowing alms on the poor and afflicted. It was no disgrace to the Jews, when poor and afflicted, to sit at the entrance of the Temple, or lie at the gate of the rich man. To them every one of the nation was a child of God; all that Jehovah gave of His bounty was given to all of His children: the poor had a right to share with the rich. The healthy must work, but the prophetic writings are full of denunciations of the idle rich, spending their wealth in selfish luxury. Almsgiving was an act pleasing to God and praised of men. Here was the temptation to do an act which won God's favor and men's applause.

Christ's disciples are ever being tempted of Satan. Men desiring the righteousness of God are placed on the pinnacle of the Temple, and shown the courts crowded with devout seekers after God. Preachers of God's righteousness see the world full of men groping in darkness, seeking what is right, and the temptation comes: win men by acts pleasing to God, done to be seen of men." Throw thyself down, for He shall give His angel charge concerning thee"; "Let your light shine before men that they may glorify your Father in Heaven." To be in the congregation at the appointed hours, to join heartily in the services, to be active in Church duties, to give liberally

to the needy of this world's goods—all these are acts approved of God, and praised of men. But there is always the temptation to do them to be seen of men. One soon comes to expect and desire the approval of men, to wait for the reward of the "high seat in the synagogue," and to listen for the voice of an admiring crowd, whispered if not outspoken. Then soon comes a feeling of disappointment when the reward is not given, and many a man has ceased to do good because his fellows have not given him the expected applause.

A CHRISTIAN is, as it were, a city set on a hill, a lamp placed on a stand. Men do judge of Christians by what they do, and how they live. They must do righteousness, for righteousness are acts done in obedience to that law of life which determines a man's right conduct. The follower of Christ has a law of life by which he must live, but it is a law that has its power from the inner relation to God. It must manifest itself in obedience to spiritual precepts as well as in bodily acts. Whatever a Christian does must be done in obedience to a personality in union with the divine personality. Whenever his thoughts are about the opinion of men, he fails to that extent as a servant of God. Whenever a man gives that his name may be seen and glorified by men, that minute he is far from the kingdom of God. Whenever a man prays with his thoughts on his fellow worshippers, his prayer reaches only his fellows. Whenever a man fasts to gain reputation as a devout adherent of the Church from his fellow religionists, it may be a fast of body; it is not a fast of the spirit.

"Verily they have in full their reward." Desiring to be seen and approved of he men, they are rewarded completely. The world praises enthusiastically the gift of millions for some good purpose. The name of the giver is enshrined on the walls of buildings. Crowds deem a man a saint who is outwardly devout in the services of the Church; he gains office and honor in the Church of God from men. Devout religionists hail as a man of God the ascetic seen of men. Subtle is the error which leads men to be righteous in the sight of men. They feel themselves to be, and are felt to be, servants of the Most High God.

Acts justify the doer only when they are done with, and from the motive of love, love for God and love towards men. To give alms is an act of charity in that it benefits the afflicted on God's earth, and aids men, but it wins no approval of God or justification in His sight, unless it is done for Him from unselfish love, in His sight not to be seen of men. When possible, the true follower of Christ gives so that his left hand is ignorant of what the right has done. He gives, as God gives, unsparingly to the thankful as well as to the unthankful, careless of what men think, only desirous to do good to suffering man, regardless of reward. The God revealed by Jesus Christ is not a God who punishes man for his failure to render Him thanks. Prayer is an act of righteousness because in it, and by it, man turns to God to praise Him, and to win from Him strength to lead a life pleasing in His sight. Public prayer is the corporate turning to God to glorify Him and give the honor due His Name. Other prayer is a private relation between God and a man, and when made ostentatiously in public places, it is but prayer to be seen of men. The boast of the number of times one has been at special services is but parading prayer with a trumpet. To withdraw quietly into God's house for a moment's communion with Him, to pray without ceasing and not be known to pray, is to pray in God's sight, in the closet, not on the house-top, and has its reward from God. To fast with a sad countenance, with the solemn face, is but to fast in the sight of men. To sit down at a friend's table and decline to eat what is there because one is fasting is to parade oneself before men. This self-approval is its only reward.

Our Lord did not condemn the act done, but the motive that lay back of the act. All of His teaching as to conduct dealt with the inner man. Murder is murder, even when uncommitted, if only the desire for it is in the mind. Lust may not be done bodily, yet one may be an adulterer. Satan is ever ready to suggest that conduct is righteous if men approve of it rather than if God approves of it. Today ministers are telling men that they should go to church as an example to their fellowmen, not because it is a duty one owes God. A man is not righteous in God's sight if he refrains from acts because of fear of men, or if he does them because of men's approval. The Christian's only justification is God's approval.

Church Reunion in Scotland

By the Rev. Robert Forgan, D.D.

Convener of Foreign Missions, United Free Church of Scotland

SCOTTISH Church history reveals many peculiarities. From the Reformation in 1560 until the middle of the last century (*circa* 1850), ecclesiastical controversy was keen and frequent in Scotland, and resulted in the break-up of the one Presbyterian Church into many sections. These sections, while differing conscientiously on matters of greater or less importance, seldom formally excommunicated or unchurched one another. Probably the chief reason for this was that the divisions were caused for the most part not by disputes on questions of doctrine, but by the tyrannical action of the State in interfering with purely spiritual matters. While one section of the Church submitted to State control for the sake of the material advantages of State support, other sections preferred to surrender these advantages for the sake of liberty to serve Christ according to their own conscience. In spite, however, of such differences, all sections claimed to belong to the Reformed Church, which in turn claimed to be a branch of the one Catholic or Universal Church.

The last and greatest cleavage in the Presbyterian State Church occurred in 1843, when nearly 500 ministers surrendered their churches, manses, and stipends, and broke away from the control of the State to form what they claimed to be the "Church of Scotland *Free*." Historically this heroic event is known as the "Disruption," that word signifying strictly a breaking away *from the State*, although it involved incidentally a division in the Church. One portion of the Church refused to "disrupt" and became legally the Church of Scotland, while those who abandoned the State connection formed the "Free Church."

Curiously enough, it was very soon after this "Disruption" that a reaction set in towards a reunion of the different sections which had broken away. In 1847 several of these sections combined to form what was called the "United Presbyterian Church." In 1876 the "Reformed Presbyterians" joined the Free Church. Then in 1900 the Free Church and the United Presbyterian Church combined to form the "United Free Church." Since that date the Presbyterian Church in Scotland has consisted of two main parts—the Established Church and the United Free Church. These are practically equal in size, each having about 1,500 congregations which are to be found, for the most part, side by side in every parish in the country, and until recently on none too friendly terms with each other.

It is the reunion of these two Churches which is to be consummated in Edinburgh, on October 2d, with the goodwill of practically all Protestant Christendom; and I have been asked to tell here the story of the negotiations which have led to this happy issue.

THE union of the Free Church and the United Presbyterian Church in 1900, which has just been mentioned, was not effected unanimously. A small minority of the Free Church refused to enter the union, and claimed all the Free Church property. The Scottish Law Courts unanimously rejected this claim, but in 1904 the Supreme Court—the House of Lords in London—by a majority declared in its favor. The whole country was startled by the absurdity of this judgment, as the Free Church minority was quite incapable of using a fiftieth part of the property assigned to it, and an Act of Parliament had to be passed to put right the grievous wrong done to the United Free Church.

Now this judgment, though it was not so designed, had one quite unexpected result. It was found to affect very seriously the position of the Church of Scotland, which found itself, to its own great surprise, proclaimed to be, in the eye of the law, the only Christian body in Scotland entitled to be called or regarded as a Church. In 1906 this Church proclaimed afresh its spiritual independence, and passed an act declaring

that it accepted the property restored to it, and held all its property subject to this claim to be spiritually free. With this position, very many in the Church of Scotland sympathized. They felt that it was simply not true that they were the only Church in Scotland. They gladly recognized the other Churches in the land as Churches, and, in particular, they regarded the United Free Church as a sister Church. They disliked the position of antiquated exclusiveness assigned to them by the law as interpreted by the House of Lords. Public expression was given to this feeling, and the upshot was a growing desire that steps should be taken to ascertain whether these two Churches could not draw together. Accordingly, in 1909 committees were appointed by the respective General Assemblies to enter into "unrestricted conference" regarding the main causes which kept the two Churches apart, in the hope of removing misunderstandings and promoting the reunion of Scottish Presbyterianism.

Sad to tell, the members of these two committees were found to be largely strangers to each other, and for a time progress was slow; but by and by a spirit of mutual confidence arose, and on both sides an educative process was entered upon. A careful investigation of the religious condition of the country was made, and the result produced a profound impression. By means of a map it was shown that where the population was greatest, *viz.*, in the belt of country between Edinburgh and Glasgow, there the Church provision was least, while in other parts of the country, where the population was least, there the Church provision was greatest, and often quite excessive. A vast readjustment of agencies and resources was thus seen to be necessary; the religious future of Scotland demanded it; and it was increasingly felt that only a reunited Church could undertake so formidable a task.

BUT now at this point the Church of Scotland made a disconcerting discovery. By the terms of their connection with the State, they found themselves disabled from entering into any effective union with another Church. They had no power of independent action. They could not change their methods or transfer their resources from one part of the country to another. The consequence of this discovery was that they were compelled to reconsider their whole relation to the State, and in 1912 there appeared an epoch-making "Memorandum" which proposed a bold and statesmanlike solution of the main difficulties which had been found to block the way.

The principal proposal of this memorandum was that the Church of Scotland should draw up certain Articles declaratory of its constitution in matters spiritual, and get these recognized by Parliament as "lawful," because it was clear that only then would the Church of Scotland be in a position to enter with free hands into negotiations for a possible union. By May, 1914, a draft of these Articles, prepared with considerable help from friends in the United Free Church, was presented for discussion to the Courts of both Churches; but in August, as all the world knows, the great War broke out, and everything came to a standstill. For several years no further progress was made, except that in many parts of the country, ministers and congregations of both Churches were drawn together in mutual helpfulness and coöperation by the exigencies of the situation. At length, however, the General Assembly of the Church of Scotland in 1918 re-opened the negotiations, and the following year an approach was made to Parliament for an Enabling Act. This Act was passed in 1921. It made it "lawful" for the Church of Scotland to adopt the Articles as its constitution in all matters spiritual, and to enter into union with any other Church according to its own unfettered judgment. It also repealed all statutes inconsistent with the spiritual freedom of the Church, as set forth in these

Articles, and thus put an end to any interference or control by the State in the spiritual affairs of the Church.

This signified a great advance, all the more as the United Free Church now declared its acceptance of these Articles as adequately meeting its historic claim to spiritual freedom.

But one serious difficulty still remained—the State endowments of the Church. With reference to these the Church of Scotland had again to go to Parliament, and in 1925 an Act was passed which transferred all the property and endowments from the control of the State and placed them in the hands of a body of trustees appointed by the Church itself, and subject to the Church's control. In particular, the tithes or tithes, which had hitherto been imposed by the authority of the State, were transformed into private mortgages on the land which may be redeemed at any time for a capital sum, or sold to private persons at the Church's own discretion. The result of this change is that the Church of Scotland now holds all its property and endowments as its private possession under the common law in the same sense, and to the same effect as the property and endowments of the United Free Church are its private possession. With this final difficulty removed, both Churches at last found themselves in one and the same position—entirely free from all State control, alike in spiritual things and in things material. The relationship between the Church and the State consisted now only of the public *recognition* by the State of the Church as still maintaining its identity and continuity with the historic Scottish Church of the Reformation. By this public recognition the State pays homage to the Church as a divine institution possessing inherent rights of self-government, conferred, not by any civil authority, but by the Lord Jesus Christ, the Church's one and only Head.

With the acceptance of this position by the State in place of its old claim to a power of interference, and even of absolute control, the principal cause of all the divisions in the Scottish Church was at last removed, and the pathway to a happy reunion was forthwith declared to be open.

What now remained to be done was the preparation, *first*, of a Basis of Union setting forth the terms of a Uniting Act to be adopted by the two Churches concerned solely on their own responsibility, and without even asking the consent of Parliament or any civil authority; and *second*, of a Plan of Union setting forth the practical, detailed arrangements for combining the various Courts of the two Churches and carrying on the different departments of work in the United Church. These documents were in due course prepared and, in accordance with the orderly and democratic regulations of Presbyterianism, were submitted to all presbyteries, Kirk sessions, and congregations, for their approval.

In both Churches, by overwhelming majorities, that approval has been signified, and it has now been definitely arranged that the General Assemblies of the two Churches shall convene in Edinburgh for the last time separately on October 1st, and the next day, October 2d, henceforth to be a red-letter day in Scottish history, shall form themselves into one United General Assembly—thus consummating the reunion for which, through twenty patient years, there has been unceasing toil sustained by much earnest and believing prayer by the people of God, not only in Scotland, but in many other lands afar throughout the world.

At the time of writing it still remains uncertain what course a small dissatisfied minority in the United Free Church will take. They object to Article I in the Church of Scotland Articles because it is declared to be unchangeable, and they hold that as it is of the nature of a doctrinal statement, the Church should have liberty to change it, if it ever see cause to do so. They also object to the Church accepting from Parliament the ancient endowments as private property, and they even maintain that these endowments, though changed in form, are still the property of the State. On these two grounds this minority declare that they will not enter the union, and they are proposing to form a "continuing" Church. It is not expected, however, that they will receive any large measure of encouragement from the people generally, although the conscientious scruples even of a few will be treated with respect, and the attempt will be made to deal in an equitable

and friendly way with them in regard to any share of United Free Church property to which they may appear to be entitled.

It may be well to add that the answers to these objections of the minority are very simple. Article I had to be made unchangeable for purposes of legal identity, because the law requires that property be held under a properly defined trust. Solely with this object in view, and to satisfy this well-understood requirement of trust-law, the Church of Scotland in Article I proclaims itself to be Protestant and Trinitarian. If it should ever cease to be Protestant and Trinitarian, but only then, it would forfeit the title to its property, and, most people would surely say, deservedly so. And as regards the endowments, these, though hitherto controlled by the State, have always been held to be—what John Knox called them—"the Church's patrimony," and all that has happened is that the State has now surrendered its control.

WARREN PACKARD

BY THE REV. HIRAM K. DOUGLASS

THE Church Militant lost a faithful communicant and the Naval Reserve lost an able and enthusiastic officer, when Warren Packard's seaplane crashed on Monday, August 26th, killing him instantly. He was in active service at the time.

His two enthusiasms the last years of his life were his Church and aviation; and probably he was unique in the extent to which he carried that unusual combination. And yet, the same qualities of character made him a good Churchman and a good aviator and pilot.

Warren Packard was a "hundred per cent" man—loyal and fearless—fearlessly loyal. Brought up in the Church of his fathers, as a boy he sang in the choir of the parish church at Warren, Ohio; and he adhered faithfully to Catholic ideals when they were presented to him. The Church as such commanded his powers of loyalty, sincerity, and fearlessness, and he nobly responded.

To a most uncommon degree did he attract all sorts and conditions of people—a testimony of his genuine greatness. He successfully appealed to members in all stations of life on behalf of the finances of their parish. Last autumn he was in charge of the every-member canvass, and with the same ability and carefulness with which he executed the affairs of large family estates, he organized and executed the affairs of the Church.

He had the blood of pioneers in his veins—heir of generations of men prominent for their engineering and inventive genius, in the steel industries and in automobile design and manufacture. It was perfectly natural for him to make aviation his enthusiasm and to become a Naval Reserve pilot. But not being content to make of aviation a sport, his enthusiasm and generosity led him to form that unique organization, first of its sort, the Detroit Air Yacht Club, of which he was commodore. It was his ideal to make aviation popular and to make it possible for more men to become pilots.

His was a generous soul. He denied God nothing. Supernatural religion was easy for him to believe because he believed in a Personal God anxious to fulfil His promises of salvation. He valued ritual in church, as would be expected of an officer, but he shunned ostentation and notoriety. He believed in the sacraments and in the priesthood; fasting communion preceded Sunday flying. His respectful loyalty his rector could always depend upon.

Generous and affectionate with his devoted family and friends, never impatient but lenient with the faults and sins of others, living always as trusting in God's mercy and goodness, he said in answer to others' uncertainties, "The Lord will provide."

Loyalty, fearlessness, generosity, and sincerity—the great characteristics of great men—were the qualities of Warren Packard, Churchman and aviator; his many friends will never cease to miss him and the world can ill afford to lose such men in the prime of young manhood—and the Church will faithfully pray that he may rest in the Peace of the God whom he served and loved.

The Russell Sage Foundation

By Clinton Rogers Woodruff

TWENTY-TWO years ago Mrs. Russell Sage took the first step in the establishment of a great Foundation to study and assist in the development of a sound social sense in America. In her letter, accompanying a gift of ten million dollars, she said she desired the annual income to be applied "to the improvement of social and living conditions in the United States of America." A short time previously Mrs. Sage had inherited the great Russell Sage fortune.

Some men collect pictures; some books; some stamps; some music; some just money. Russell Sage was one of these latter. He did not even attempt to dispose of it for any pet object or charity after his death. He just left the whole of it to his widow, Mrs. Sage, who proved to be a wise woman in her day and generation.

She had as her attorney and adviser, Robert W. DeForest, who has been head of the Charity Organization Society in New York and of the Metropolitan Museum, and of other great public institutions. Mrs. Sage could not have had a wiser adviser in the disposition of the great fortune that was left in her hands, and we owe to Mr. DeForest's advice, and to Mrs. Sage's wisdom in following it, the establishment of an endowment for philanthropic purposes, practically the first of its kind in this country, and certainly one of the best managed and most helpful. To carry out her wish, the Russell Sage Foundation was incorporated by an act of legislature of New York, and securities amounting to \$10,000,000 were turned over to the trustees. Mrs. Sage died in 1918, and by her will a further sum of \$5,000,000 was bequeathed to the Foundation. The Foundation was established, in the words of its charter, "for the purpose of receiving and maintaining a fund, or funds, and applying the income thereof to the improvement of social and living conditions in the United States of America." The charter further provides that "It shall be within the purposes of said corporation to use any means to that end which from time to time shall seem expedient to its members or trustees, including research, publication, education, the establishment and maintenance of charitable or benevolent activities, agencies, and institutions, and the aid of any such activities, agencies, or institutions already established."

No restrictions, except those contained in the charter and in the letter of gift, were imposed upon the trustees, except that she requested that one-fourth of the fund be applied to New York City and vicinity, saying: "The scope of the Foundation is not only national, but is broad. It should, however, preferably not undertake to do that which is now being done or is likely to be effectively done by other individuals or by other agencies. It should be its aim to take up the larger and more difficult problems, and to take them up so far as possible in such a manner as to secure coöperation and aid in their solution."

In her letter of gift, Mrs. Sage further said:

"While the scope of the Foundation is intended to be national, it is my wish that special consideration should be given to the needs of my own city and its vicinity. I therefore request that at no time shall less than one-quarter of the income of the fund be applied exclusively to the benefit of the city of New York and its vicinity, and I also wish that at no time shall less than one-quarter of its income be applied generally to the United States at large or to the parts of it outside of the city of New York and its vicinity."

As John M. Glenn, who has been general director of the Foundation since the beginning, pointed out when the Foundation was established:

"When the Foundation was established, many phases of the great public health movement, now so familiar, were in their infancy. Only three years earlier the campaign against tuberculosis, in the beginning waged through widely separated local groups and a few public health departments, had been given organized assistance and leadership by the establishment of the National Tuberculosis Association. Tuberculosis exhibits, evolved from pioneer efforts in 1904, were still something of a novelty. Throughout the country resources for health were being developed on a larger scale; there were many new hospi-

tals and clinics; health departments were undertaking a greater variety of activities; and people were realizing, as never before, the need of popular education, both for the prevention of disease and for the promotion of community hygiene."

SOME idea of the extent of the activities of the Foundation may be gathered by examining the catalog of its publications. Forty pages are required to list the books that have been published, and eight to list the pamphlets. These books cover a great variety of subjects and have been prepared by men and women who are especially competent in their respective fields, and who were set free by the Foundation to do the work. Indeed, one of the finest things about the Foundation, to my way of thinking, has been the fact that it has made it possible for outstanding social workers to do the necessary study and research work to enable them to make substantial contributions to the solution of modern social problems. Such men and women as Mary E. Richmond, Hastings H. Hart, Fred S. Hall, Mary Van Kleeck, have been enabled to contribute of their genius and ability in the preparation of books and reports of outstanding importance. I regard the shelves in my library devoted to the publications of the Foundation as among the most valuable.

Two recent volumes call for especial attention at this time, because of their interest to Church people. I refer to the volume on *Marriage and the State*, by Miss Richmond and Fred S. Hall; and *Marriage Laws and Decisions in the United States*, by Geoffrey May. This latter volume summarizes the statutes regulating entrance into marriage in each of the American states, and all the more important court decisions interpreting them. Something like two thousand decisions are noted, including those which express the common law in relation to marriage, as well as interpret the statutory law. This volume also contains the provisions for annulment of marriages and the penalties for violation of statutes, which are frequently difficult to find in any statute book.

The Richmond-Hall book is the first comprehensive study of the marriage laws in the United States. It is very properly described as a "book of basic facts for all those interested in the founding of families and the control over the process which the state exercises or should exercise."

These two books are the outgrowth of a survey begun some years ago by the Foundation under the personal direction and supervision of Miss Richmond and Mr. Hall. Their researches involved, first, a comparative study of the marriage laws, together with court decisions affecting those laws, now in force in the forty-eight states. This part of the study was made by Geoffrey May, a graduate of the Harvard Law School. The investigators then undertook to discover how these laws were carried out in practice, to what extent they were effective, and how valuable each was in terms of community welfare. The investigation required extensive field studies, carrying the investigators into thirty different states and ninety-six cities in those states. It also involved a heavy correspondence with interested agencies in all states. This was the first comprehensive study of American marriage laws conducted on a nation-wide basis. The findings of this survey are reported and evaluated in the book, *Marriage and the State*.

A particularly valuable feature of the book is that its recommendations for administrative and statutory changes are based almost entirely upon laws which have proved their value in practice, or upon successful administrative standards set up by certain thoughtful, conscientious officials met with in the course of study. *Marriage and the State* is a source book of "laboratory studies" for all those who deal with family problems in social work or are students of the family as an institution. Advocates of marriage law reform will find in this volume a solid basis of fact on which future legislation may be built.

From time to time notices and reviews of the publications of the Foundation have appeared in the columns of THE LIVING CHURCH. Many of them are well-known Churchmen such

as Miss Mary Van Kleeck and the late Robert A. Woods. Mr. Woods contributed two volumes, one a *Handbook of Settlements*, and the other *The Settlement Horizon*. Miss Van Kleeck is represented by five volumes. She is the director of the Department of Industrial Studies, and her books are the product of her work in that connection.

ONE of the big undertakings of the Foundation was known as the Pittsburgh Survey, representing an intensive study of the Pittsburgh district. The results were published in six volumes, edited by Paul U. Kellogg, editor of *The Survey*. As Ida Tarbell said at the time: "This Pittsburgh Survey, all things considered, outstripped any social work done in this generation."

This survey was the first comprehensive effort to find out the real facts, social, economic, and political, of a great city, and the results have been far-reaching and beneficial. They were disclosed to the public for the first time in 1908, at a joint meeting of the National Municipal League and the American Civic Association, held in Pittsburgh. Naturally, there were those in that city who disliked having the bold, ugly facts of the city's condition disclosed, but there can be no doubt that Pittsburgh is better off for knowing what its true condition really was and is.

At the present time the Foundation is engaged in another equally great undertaking in connection with New York City. That is the preparation of a regional plan of New York and its environs, to which over half a million dollars have been contributed together with offices in its building. The project was announced in May, 1922, by a special committee appointed by the Foundation. The committee on the regional plan is an independent organization, and will require for the success of its work the cooperation of citizens and officials throughout the region. The area to be covered by the plan comprises 5,528 square miles within a radius of 50 miles from the city hall of New York. The region lies in three states, and includes about 400 organized communities.

The plan has for its general object the promotion of the best form of development of areas within the region for industry, business, residence, and recreation, and of the best system of circulation in connection with traffic and transportation.

The committee has approached the problem by first conducting a series of preliminary inquiries with a view to collecting and recording basic facts and fundamental considerations which are requisite to guide future city planners and to inform public opinion. Its inquiries cover the physical characteristics of the area, its use and taxation, legal questions involved in planning, economic and occupational activities, and social and living conditions, such as health, housing, and recreation. Several of the departments of the Foundation are taking an active part in the work and have made studies of problems relating to housing, recreation, prisons, and other subjects. A number of reports showing the progress of the work and giving facts and results of the studies have already been published.

IN addition to the direct work and its grants in connection therewith, the Foundation from time to time invests funds in enterprises with a special purpose, such as the Chattels Loan Society of New York City, and the National Employment Exchange, in order to start them on a sound basis and to make demonstrations that would encourage similar ventures elsewhere. Forest Hills Gardens on Long Island is the most important illustration of this policy.

The Sage Foundation Homes, Inc., was incorporated by the trustees of the Foundation in 1909, to plan and develop a suburb within the limits of greater New York, which would demonstrate some of the possibilities of intelligent and effective city planning. The object of the Foundation was to provide healthful, attractive, well-built homes that would demonstrate the harmony and beauty of design, careful city planning, convenient thoroughfares, quiet domestic streets, and ample public open spaces which were practical and advantageous in developing suburbs.

I have already spoken of the wisdom displayed by Mrs. Sage in seeking and following the advice of Robert W. DeForest, a lawyer of great ability and deeply devoted to public interests. This wisdom was further demonstrated when John M. Glenn, then of Baltimore, was chosen as director. Mr. Glenn has, to my way of thinking, been one of the great contributors to social welfare and progress in the United States. His quiet,

persistent work in connection with the Foundation has been mainly responsible for the valuable contributions it has made to the present generation. Mr. Glenn has not confined his inspirational efforts, however, to the Foundation, but he has been a conspicuous factor in the development of the social service work of our own Church. He has been a member of the New York department and of the national department, and has been faithful and devoted in his service. It is an interesting fact to note that Mr. Glenn, the director, and Mr. Lawson Purdy are both vestrymen of Old Trinity in New York.

A FAITHFUL DAUGHTER OF THE CHURCH

BY ALICE COLE

A FAITHFUL daughter of the Church! This description pictures most vividly to those who know her well—Miss Pauline Colby, retired missionary to the Ojibways of northern Minnesota, in the diocese of Duluth.

Our missionary magazines and books are filled with the hardships endured by our workers in the foreign field, and rightly so, of course. Stories of the unselfish lives of our home missionaries somehow do not find much space in our Church literature, perhaps it is true that distance lends enchantment—even in mission work. Miss Colby, in the first years of her retirement from active service, wrote a fascinating story of her work among the Ojibways, but so far it has not found its way into our Church periodicals—has not caught the eye of the Church.

In early days there were adventures a-plenty for those who were planting the Church in Minnesota; especially was this true of those who labored through what is known as the Indian field in the diocese of Duluth—hardships endured beyond the telling and much unselfish service—performed quietly and without recognition. Even as late as in 1918, during the flu epidemic, Miss Colby herself lived through exciting times in her Master's service—at a time when the years had silvered her hair and taken their toll of her strength and endurance. Here is a heart-gripping paragraph or two from her story:

"There was a great panic among the Indians during the flu epidemic and the few white employees were very busy, so that there was dearth of nursing, and I did what I could. We had an excellent doctor here who worked day and night, but of course could not cover all the territory. (Miss Colby is referring to government employees.) There was no missionary here (at Onigum, where she was stationed) at the time, so that even the last solemn rites were in my care. Three members of one family died within a few hours of each other, and, in the guild house, with the help of one unstricken member of the family, we made the plain pine coffins as seemly as possible and also robed the dead—then, in the bitter winter weather, with snow lying deep on the ground, we took our melancholy way to the cemetery, and there, standing almost knee deep in snowdrifts, we had the burial service. This was only one case of many, though never were there three members of one family laid to rest at once."

Miss Colby still lives at Onigum, the scene of her labors, in a little mission house assigned to her by Bishop Bennett, during the summer months. Unless visiting friends, she spends the winter months at a hotel in Walker—just across the lake from Onigum. Her health has become very frail, and she is just recovering from a severe attack of neuritis. She would no doubt enjoy letters or cards, should this happen to be read by interested Church friends.

THE WORD OF ETERNAL LIFE

THERE ARE ABROAD in the world today, as there have always been, differing views of the Person of our Lord. People have argued, and reviled, and insulted, and killed each other because they have held different views of the Humanity of the Lord of Love and Wisdom and Truth. Some have beheld in Him a Righteous Man, a soul of great nobility; a Reformer; a Leader whom they can follow; and strive to put His precepts into practice in their own lives; they receive a Righteous Man's reward, as He promised; a Guide and Director for daily life. Some see Him as a Prophet; an inspired Human Teacher in union with God, teaching mysteries, and wielding spiritual power. They receive a Prophet's reward: much inspiration, and many spiritual thoughts.

But to those who receive Him as the Incarnate God, He gives a reward which God alone can give: The Word of Eternal Life. Therefore, let us fix the soul's gaze on Jesus, and Jesus only; and the Word shall flow down into our spirits, souls, and bodies, and He shall raise us up at the Last Day to serve Him in His unveiled Presence. —*The Healing Church.*

CORRESPONDENCE

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

"THE CHURCH'S FINANCIAL CRISIS"

To the Editor of *The Living Church*:

THANK YOU for your admirable leader in the current issue of *THE LIVING CHURCH* on the Church's Financial Crisis. The situation bears heavily on every parish priest, for it is he who chiefly must raise the money for the work of the national Church, and the failure of his parish to meet its quota reflects upon his interest and industry. That raising money is not canonically his business has little to do with the case. If he is not concerned to have his parish meet its quota, it seldom does so. The parish priest is, however, about the only person in the Church who is not consulted in the business of the Church's finances, nor can he easily be so. He is in the position of the Ultimate Consumer who is the victim of the tariff manipulations in Congress. He pays the piper.

It is relatively easy to "sell" the idea of missions to a congregation, and most congregations innocently suppose that missions are almost the exclusive work of the national Church. It has been interesting to look over the *Report of Income and Expenditures for 1928* (Bulletin No. 63), one of the many pieces of literature received from the Church Missions House yearly that does not find its way to the waste-paper basket. It is noteworthy that the appropriations in 1928 were decreased substantially for only one department of the National Council, that of Missions and Church Extension, the department that in the opinion of most clergy and laity is its chief business. This department was cut over \$100,000, and that of Finance about \$1,000. The appropriations for Religious Education were increased \$20,000; for Publicity \$8,000; for the Woman's Auxiliary \$1,000; for General Administration, \$200; for General Administration (Miscellaneous) \$51,000. It would be more agreeable reading if the Department of Missions had been increased and these other departments materially decreased, for it is simply a fact that relatively few Church people are interested in the other activities of the National Council.

Outside the Department of Missions the following figures, roughly put together and probably not quite exact, are yet illuminative: The National Council spends about \$308,000 for the salaries of officers and staffs and pension premiums, over \$43,000 for the traveling expenses of the officers, and over \$49,000 for the printing and publications in which they continually indulge. The parish priest is little conversant with the activities of the National Council, but it does seem to him excessive that for the distribution of an annual expenditure of \$2,800,000 it should cost the Church over \$400,000 in salaries, traveling, and printing expenses. Most parishes find it difficult, many impossible, to meet their quotas. It would be easier had the clergy and laity generally more confidence that these overhead expenses were not needlessly excessive, and that if they did not fancy that some of the clerical members engaged in the work of the National Council might not be more usefully employed preaching the mission of the Church in parishes.

Your suggestion, sir, that the whole question of apportioning the quota needs readjustment is assuredly sound. In connection therewith some more effective means for ascertaining the mind of the Church on this matter should be devised. It seems neither the great majority of the clergy nor of the laity have any effective method of expressing their opinion as to how the money they contribute shall be spent. We need another Evaluation Committee, but one which will take account of the feelings and opinions of those who are chiefly responsible for raising the money. Churchmen generally must be persuaded that the bulk of the money they contribute goes to the things in which they are vitally interested—that is the missionary work of the Church. Otherwise enthusiasm will continue to wane. Nothing is so calculated to dampen enthusiasm for the quota as such news as that the salaries of the missionaries have been docked.

(Rev.) LATTI GRISWOLD.

Lenox, Massachusetts.

EVANGELIZATION

To the Editor of *The Living Church*:

IT HAS frequently occurred to me in recent months that the reactions of a new cleric might be of interest. More of this might be said—now I simply desire to add the cordial endorsement of a young and hopeful deacon to the able remarks of Fr. Scratchley on Evangelization [L. C., September 14th].

If there is one message which the leaders of this Church need to bring home today it is the revival of our own constituency. As our Lord told St. Peter, He prayed for the Apostle that he might strengthen his brethren. Bishops' Crusades, Priests' Crusades, or even Children's Crusades will never be effective in purpose or result until we have first consolidated our gains. With our churches in many places half empty and nominal communicants totally neglectful of divine worship, especially the Holy Mass, we have primarily the task of rejuvenating the falling faith of those who ought to be standing by us in the front line trenches of the Kingdom's warfare with sin and the devil in twentieth century America.

We need not less scholarship but more devotion. We need not less Catholicism but more evangelism. Above all we need not less real religion but a religion which will defy and destroy the indifference of contemporary Episcopalianism.

Geneva, N. Y.

(Rev.) A. APPLETON PACKARD, JR.

ISOLATED CHURCHMEN

To the Editor of *The Living Church*:

IF RELATIVITY is to enter into the matter of the isolation of Episcopalians [L. C., April 20th, p. 879], the Canon Missioner of the Philippines believes that he has several "last words" to say.

One member of his congregation is the only white man on the island of Cagayan de Sulu which, while it has radio communication, is otherwise shut off from the outside world save once every forty-five days when a boat comes from the nearest port which is three days' journey away.

Even for the Philippines this is an extreme case but there are many other members of this congregation who are from eight to thirty-six hours away from their nearest white neighbors.

Manila, P. I.

(Rev.) BENSON H. HARVEY.

INTERDENOMINATIONAL SERVICES

To the Editor of *The Living Church*:

THE THING THAT puzzles me about these interdenominational "Communion services" is what do they mean to the Protestant ministers? Has the Presbyterian or the Congregationalist lost his spiritual integrity so that he kneels to receive that which is declared to be the Body and the Blood of Christ, when the entire history of his religion declares that he does not believe this to be true? The Elizabethan Puritan was at least consistent when he declined to kneel at the reception of the Communion. To kneel is an act of worship, of devout humility before some superior. If one approaches the altar and kneels, he by that act declares that he believes the Blessed Lord to be there in some special manner and therefore he adores Him. Do these Protestant ministers believe this? For instance, what does the Eucharist mean to a Unitarian?

The priest who celebrates the Eucharist for such a mixed gathering is lawless and violates canons and rubrics, but he is not denying his faith, but, if bodily acts mean anything, the Protestant who *kneels* to receive the Sacrament *is* denying his belief, the manner of receiving the bread and the wine in the Presbyterian and the Congregational bodies is a proclamation that these bodies deny that the Communion is more than a commemorative feast: whatever spiritual presence there may be is subjective, there is no objective presence.

Is it not time that we Christians do away with rank sentimentalism and be spiritually straightforward in thought, word, and deed?

Murray Hill, N. J.

(Rev.) H. P. SCRATCHLEY.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., D.C.L., Editor

RELIGION IN SOVIET RUSSIA. By William Chauncey Emhardt. With an Introduction by Clarence A. Manning, Ph.D., and an Essay on the "Living Church" by Professor Sergius Troitsky. Milwaukee: Morehouse Publishing Company, 1929. Price \$4.00.

AT LAST we have something definite, documented, and reliable about recent Russia. No longer can it be said, as a leading magazine editor stated a half-dozen years after the war, that "to make any statement about Russia is to be contradicted at once, as a matter of course."

The cruel, determined plan to exterminate all religion from Russia, undertaken by the fanatical atheists who shot their way into their present control of these unhappy people, is told with straightforward simplicity by the field director of our National Council's work among the foreign-born, and the detailed history of the schism known as the "Living Church" is ably given by his colleague, who is the theological professor at Kiev. Professor Manning of Columbia lends his pen to the brief but effective introduction.

The appalled reader wonders if anywhere else in all history, save for the comparatively fleeting effort during the French Revolution, a government has grimly set its face to stamp out all religion from a nation's life. Jews as well as Christians have suffered from this terrible persecution. Murders (eight thousand of them), imprisonments, banishments, confiscations of property have been varied as methods by blasphemous caricatures of Christian festivals and faiths, and by suppressions of publication, teaching, and worship, till one asks if there be any deadly outrages which the Soviet officials have not inflicted, right and left, in their ferocious attack on religion.

In order to "divide and conquer," they fostered and abetted the considerable schism, called the "Living Church," which was conceived and born in duplicity and heresy, and which, while waning rapidly at present, at one time claimed one-third of the Russian Church.

The tragic figure of Patriarch Tikhon stands out as one of the truly great Christian personalities of the century.

Chapter and verse for every important historical statement are supplied from the tireless researches of our authors, who have laid the reading public under great obligations by gathering and publishing this most illuminating and valuable book. Surely every earnest communicant of the American Church who is fortunate enough to read this thrilling volume will frequently pray for the Russian Church and people, and will give devout thanks for being "hurt by no persecutions." The best of it all is that the Soviets have largely failed in their campaign of godlessness, and, while they have debauched many of the youth, they have not shaken the loyalty of the majority. And the "Living Church" is steadily dwindling, both in numbers and in influence.

This book is a most important contribution to the story of "these eventful years," and will undoubtedly be widely read.

JOHN HENRY HOPKINS.

THE WORLD'S MIRACLE, AND OTHER OBSERVATIONS. By Karl Reiland, rector of St. George's Church, New York. New York: Henry Holt and Company, 1929. Price \$1.75.

THESE short essays, which the writer of the preface styles "prose sonnets," show evidence of the mind of a cultured gentleman who has the public ear of what he might term the intelligentsia of the day. Were there no superscription we might say somewhat as follows: What delightful little talks about life and conduct, plainly made for those who are intelligent, cultivated, used to all the good things of life, guarded by wealth and position from degrading evil, and undoubtedly not needing to be corrected or informed. Sentimentally sympathetic to the "Christ ideal" (we would say), but quite dif-

ferent from our old-fashioned faith in the religions of our Lord and His Church. We might express regret at such eviscerations of Catholic faith and belief; and (speculating about the authorship) might venture to say it sounded like a composite of Pollyanna, Dr. Fosdick, and Clarence Darrow.

But, keeping in mind the author, and the friend who writes the prefatory commendation, we are led to wonder how those who say the Church's creed can feel that they may lightly dismiss in contempt such conditions as "the fall of man" and such problems as those about our Lord's person; how those who have chosen to undertake the stewardship of the Christian mysteries can say "Sacraments appeal to me as symbols; their acceptance as 'necessary to salvation' gives me no spiritual reaction."

P. R. F.

Frankness in Religion, by R. J. Hutcheon (Macmillan, \$2.00), is a stimulating and challenging series of essays intended for those who are willing to "take the difficult but open road of thinking things through." It is an attempt to show what is left as a ground for faith after historical and psychological criticism have done their worst. (For the author it is their best.) He says: "What is threatened by science and criticism is not in the last analysis the moral dignity, spiritual worth, or cosmic significance of man, but only an antiquated interpretation of the spiritual process and of man's place in the cosmos. Our great need is such an interpretation of the religious life of man as shall make it seem an inevitable part of his total cultural evolution, and therefore independent of any special apologetic."

The author's methods are indicated by a few chapter titles: *The Psychological Origin of Religion*, *Salvation as the Organization of Character*, *The Unpredictable as a Substitute for the Miraculous*, *Morality Without Supernatural Sanctions*. In short, Christianity is interpreted as a "natural and spontaneous evolution from the interests, feelings, desires, affections, and passions of the living mind of man." This task is very well done. The book never for a moment allows the reader's mind to go astray, and in the end he will probably be willing to admit the general truth of the author's contentions. But, as he lays down the book, he will also be inclined to ask, "Only this, and nothing more?"

R. T. FOUST.

EVERY SO OFTEN some Christian apologist seeks to show how Christianity is the keystone in the arch of the hopes and aspirations of all men everywhere, and at all times, whether they choose to recognize the fact or not. One of the latest of these attempts is called *Christianity and Some Living Religions of the East*, by Sidney Cave (Scribner's, \$2.00). Hinduism, Buddhism, Zoroastrianism, Islam, and the Chinese religions are shown to be lacking what Christianity supplies. The thesis is substantiated by many quotations from and references to the sacred books of these religions. The book ought to prove valuable to those who are particularly interested in the success of Christianity in the lands where these religions prevail.

R. T. F.

ANOTHER of the books about John Bunyan which have appeared to mark the tercentenary celebration of his birth is *John Bunyan in Relation to His Times*, by Bishop Knox, formerly of Manchester, England (Longmans, \$1.40). The book takes the form of a series of lectures, the purpose of which is to "sketch those conditions of Church and State history which made a theologian out of a tinker." The book presupposes a general knowledge of English history, both ecclesiastical and political, but, equipped with that, the reader may expect to spend a very enjoyable and enlightening two hours (the book has only about a hundred pages).

The Living Church

Established 1878

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

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.

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THE LIVING CHURCH ANNUAL. A Church Cyclopedia and Almanac. Annually, about December 10th. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.

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Agents also for (London) Church Times, weekly, \$3.50; The Guardian, weekly, to the clergy, \$3.75, to the laity, \$7.50; and the Green Quarterly, the Anglo-Catholic Magazine, \$1.15.

Church Calendar



OCTOBER

- 6. Nineteenth Sunday after Trinity.
- 13. Twentieth Sunday after Trinity.
- 18. Friday. St. Luke.
- 20. Twenty-first Sunday after Trinity.
- 27. Twenty-second Sunday after Trinity.
- 28. Monday. SS. Simon and Jude.
- 31. Thursday.

KALENDAR OF COMING EVENTS

OCTOBER

- 9. Conference for Church workers among colored people at St. Luke's Church, New Haven, Conn.
- 15. Synod of Third Province in diocese of Harrisburg.
- 16. Synod of Midwest, Indianapolis, Ind.
- 22. Mississippi Valley clergy retreat and conference on Evangelism, Springfield, Ill.
- 29. Special convention of Western New York at St. Paul's Cathedral, Buffalo, to elect Bishop Coadjutor.

APPOINTMENTS ACCEPTED

ANNABLE, Rev. NEIL E., formerly priest-in-charge of St. Andrew's Mission, Downers Grove, and St. John's Mission, Naperville, Ill. (C.); to be rector of St. Mary's Church, Braddock, and priest-in-charge of St. Margaret's Mission, Wilmerding, Pa. (P.) Address, 558 Hawkins Ave., North Braddock, Pa.

BARBOUR, Rev. PAUL H., formerly rector of Ascension Church, Springfield, S. D.; to be priest-in-charge of Rosebud Indian Mission, Mission, S. D. Address, Mission, S. D. October 15th.

BURTON, Ven. JOSEPH, formerly archdeacon of Beaufort district, diocese of South Carolina; to be rector of Church of St. Michael and All Angels', Savannah, Ga.

COTER, Rev. ARTHUR, formerly chaplain of McKinley Home, Van Nuys, Calif. (L.A.); to be director of The Hostel, Los Angeles. Address, 526 So. Boyle Ave., Los Angeles.

CULMER, Rev. JOHN E., formerly priest-in-charge of St. James' Church, Tampa, Fla. (S.F.); has become priest-in-charge of St. Agnes' Church, Miami, Fla. (S.F.) Address, P. O. Box 2743, Miami, Fla.

DIXON, Rev. H. CAMPBELL, formerly priest-in-charge of St. Ignatius' Church, Antioch, and St. Andrew's Church, Grayslake, Ill. (C.); has become executive secretary for the committee on the Church's Program, diocese of Kentucky. Address, Christ Church Cathedral, Louisville, Ky.

DRAKE, Rev. E. ADDIS, formerly curate at Church of Atonement, Chicago; to be priest-in-charge of St. Ambrose's Mission, Chicago Heights, Ill. (C.)

FREELAND, Rev. EDWARD L., formerly canon of Trinity Pro-Cathedral, Phoenix, Ariz.; to be rector of St. John's Church, Marysville, and priest-in-charge of St. Stephen's Church, Colusa, Calif. (Sac.) Address, Marysville, Calif. October 20th.

KUHNS, Rev. JOHN, formerly curate at Christ Church, New Haven, Conn.; has become chaplain and master at St. Luke's School, New Canaan, Conn. Address, St. Luke's School, New Canaan.

LEE, Rev. HARRY B., recently ordained deacon; to be missionary at St. Stephen's Church, Beaumont, and St. Luke's Church, Banning, Calif. (L.A.) Address, Beaumont, Calif. October 1st.

MINNIS, Rev. JOSEPH S., formerly in charge of St. Mark's Church, Beaver Dam, Wis. (Mil.); to be curate at Church of the Atonement, Chicago.

PICKELLS, Rev. JOHN L., formerly student at the Episcopal Theological Seminary, Cambridge, Mass.; has taken charge of the missions at Burns, Canyon City, and Prairie City, Ore. (E.O.) Address, Burns, Ore.

ROBERTS, Rev. A. M., formerly priest-in-charge of St. Elizabeth's Church, La Grange, Ga. (At.); has become priest-in-charge of Church of St. Mary the Virgin, Keokuk, Ia.

STURGES, Rev. PHILEMON F., Jr., formerly priest-in-charge of Ascension Mission, Cove, Ore. (E.O.); has become priest-in-charge of Trinity Church, Bend, Ore. (E.O.)

WEBSTER, Rev. KIRBY, formerly curate at St. Luke's Cathedral, Portland, Me.; to be assistant at Grace Church, North Attleboro, Mass. Address, 180 North Washington St., North Attleboro, Mass.

WILLIAMS, Rev. D. J., formerly rector of St. Andrew's Church, Roswell, N. Mex.; to be priest-in-charge of Christ Church, Jerome, Ariz. Address, P. O. Box 1930, Jerome.

WILLIAMS, Rev. MILTON B., Ph.D., formerly rector of Church of the Incarnation, Chicago; to be priest-in-charge of Trinity Church, Marshall, Christ Church, Lexington, and St. Paul's Church, Carrollton, Mo. (W.Mo.) Address, Marshall, Mo.

RESIGNATION

HOLLEY, Rev. BYRON, as vicar of St. Jude's Mission, Burbank, Calif. (L.A.), after a service of fifty years in the Church, and has retired. Address, 907 Providencia Ave., Burbank, Calif.

NEW ADDRESSES

IVINS, Rt. Rev. BENJAMIN F. P., D.D., Bishop Coadjutor of Milwaukee, formerly 305 Prospect Ave.; now Office, 228 East Juneau Ave.; Residence, 433 Kane Place, Milwaukee. All mail should be addressed to his office.

KINSOLVING, Rt. Rev. LUCIEN LEE, S.T.D., retired bishop, winter address, Forest Hill Inn, Forest Hill, L. I., N. Y.

LLOYD, Rt. Rev. A. S., D.D., Suffragan Bishop of New York, formerly of 120 East 75th St.; 145 East 74th St., New York City.

HILL, Rev. C. W. B., chaplain, U. S. A., formerly Edgewood Arsenal, Md.; Fort Clayton, Panama Canal Zone.

MALLET, Rev. FRANK J., rector emeritus of St. Paul's Church, New Albany, Ind., formerly Salisbury, N. C.; Chapel Hill, N. C.

DEGREES CONFERRED

NASHOTAH HOUSE—Doctor of Divinity upon the Rt. Rev. FRANK E. WILSON, S.T.D., Bishop of Eau Claire, and upon the Rev. HARWOOD STURTEVANT, rector of St. Luke's Church, Racine, and Bishop Coadjutor-elect of Fond du Lac.

CORRECTION

STUDWELL, Rev. WILLIAM G., of St. Thomas' Church, Battle Creek, Mich., will become rector of Church of the Ascension, Lakewood, Ohio, on October 15th, instead of on October 1st, as mentioned in the September 7th issue of THE LIVING CHURCH.

ORDINATIONS

DEACON

NORTH CAROLINA—On September 22d the Rt. Rev. Joseph B. Cheshire, D.D., Bishop of North Carolina, ordained EDWIN WILLIAM HURST to the diaconate in St. Philip's Church, Durham. The candidate was presented by the Rev. S. S. Bost, rector of St. Philip's, and the sermon was preached by the Bishop Coadjutor, the Rt. Rev. Edwin A. Penick.

Mr. Hurst is to be in charge of the mission at Roxboro, and to assist the Rev. Mr. Bost at Durham, with address at West Durham.

PRIESTS

ANKING—On August 24th, the Rt. Rev. D. T. Huntington, D.D., Bishop of Anking, advanced the Rev. QUENTIN K. Y. HWANG to the priesthood in the Church of the Ascension, Kuling. The candidate was presented by the Rev. L. R. Craighill, rector of St. Matthew's Church, Nanchang, and the sermon was preached by the Rt. Rev. L. H. Roots, D.D., Bishop of Hankow.

The Rev. Mr. Hwang is a graduate of the Philadelphia Divinity School, and has been engaged during the past year in religious work among government school students in Nanchang. He is at present chaplain of St. Matthew's Church, Nanchang, with address at the American Church Mission.

TEXAS—On September 27th the Rt. Rev. Clinton S. Quin, D.D., Bishop of Texas, advanced the Rev. LAWRENCE LORD BROWN to the priesthood in Holy Cross Church, Harrisburg. The candidate was presented by the Ven. John Sloan, Archdeacon of Texas, and the sermon was preached by the Rev. George F. Cameron.

The Rev. Mr. Brown is to be priest-in-charge of Holy Cross Church, Harrisburg, and of Trinity Mission, Goose Creek, with address at 1115 Broadway, Harrisburg.

WEST TEXAS—On September 21st, the Rt. Rev. William T. Capers, D.D., Bishop of West Texas, advanced to the priesthood the Rev. HAROLD CONGER JONES in St. Paul's Church, San Antonio. The candidate was presented by the Rev. Samuel B. Capers, and the sermon was preached by the Rev. L. B. Richards, rector of Christ Church, San Antonio.

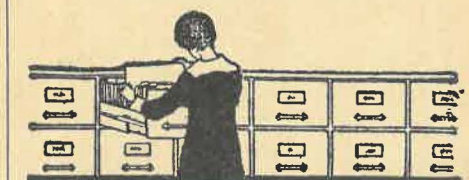
The Rev. Mr. Jones was formerly a minister of the Congregational Church. Since his ordination to the diaconate a little less than a year ago he has been serving under the archdeacon of the diocese as minister-in-charge of St. Stephen's Church, Goliad, where he will now be rector.

DIED

PHILLIPS—Suddenly, on September 25th, at Brighton Hotel, Atlantic City, N. J., GEORGE BRINTON PHILLIPS, beloved husband of Ellen Emlen Phillips. Funeral services were held at the Church of St. James the Less, Falls of Schuylkill, Philadelphia, on September 28th.

REYBOLD—At his home in Lansdowne, Pa., on September 23d, PHILIP GRAY REYBOLD, son of Frederick K. Reybold, Sr., and Marion Lippincott Reybold, aged 19 years. Services were held at St. John's Church, Lansdowne, on September 26th.

INFORMATION BUREAU



THIS department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

READERS who desire information in regard to various classes of merchandise used by the churches, rectories, parish houses, church institutions, or homes, may take advantage of our special information service, and send us their wants and we will transmit their request to such manufacturers or dealers, writing the letter for them, thus saving them time and money.

ADVERTISERS in THE LIVING CHURCH are worthy of your consideration when making purchases. If you desire literature from anyone who is not advertising in this publication, write his name and address, or the name of the product in which you are interested, and we will see that you are supplied.

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NOTICE

THE EVANGELICAL EDUCATION SOCIETY of the Protestant Episcopal Church, October 1, 1929. The sixty-seventh annual meeting of the Life and Contributing Members of the Evangelical Education Society will be held on Thursday, October 17, 1929, in the Board Room of the Platt Building, 130 South 22d St., Philadelphia, Pa., at 3:45 P.M., for the election of officers and the transaction of such other business as may be brought before it. S. LORD GILBERSON, General Secretary.

HEALTH RESORT

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WEBB, BUFFALO, N. Y., 1310 KILOCYCLES (228.9). St. Mary's on the Hill every Sunday. Choral Evensong, 8:00 P.M., E. S. Time. Sermon and question box by the Rev. James C. Crossin.

WHAS, LOUISVILLE, KY. COURIER Journal, 820 kilocycles (365.6). Choral Evensong from Christ Church Cathedral every Sunday, 4:30 P.M., C. S. Time.

WIBW, TOPEKA, KANSAS, 1300 KILOCYCLES (230.6). Grace Cathedral Services every second Sunday at 11:00 A.M. Organ recital every Monday and Thursday from 6:00 to 6:30 P.M., C. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILOCYCLES (204). Church of the Good Shepherd. Morning service every Sunday at 9:30 E. S. Time.

WRC, WASHINGTON, D. C., 50 KILOCYCLES (315.6). Washington Cathedral the Bethlehem Chapel every Sunday. People's Evensong and sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

WRVA, RICHMOND, VA., 1110 KILOCYCLES (270.1). St. Mark's Church, Sunday evening, 8:00 P.M., E. S. Time.

WTAQ, EAU CLAIRE, WIS., 1330 KILOCYCLES (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

Church Services

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46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communions.
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" 8:00 P.M. Solemn Evensong, Sermon.
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Confessions, Saturdays, 8:00 to 9:00 P.M.

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1133 North La Salle Street
REV. WM. BREWSTER SPOSKOFF, Rector
REV. J. R. VAUGHAN, Assistant
Sunday Service: Low Mass, 8:00 A.M.
Children's Mass: 9:15 A.M.
High Mass and Sermon: 11:00 A.M. Evensong, Sermon, and Benediction, 7:00 P.M.
Work Day Services: Mass, 7:00 A.M. Matins, 6:45 A.M. Evensong, 5:30 P.M.
Confessions: Saturdays, 4:00-5:30, 7:30-9.

Massachusetts

Church of St. John the Evangelist, Boston
Bowdoin Street, Beacon Hill
(The Cowley Fathers)
Sundays: Low Mass and Holy Communion, 7:30 and 9:30 A.M.
High Mass and Sermon, 11 A.M.
Sermon and Benediction, 7:30 P.M.
Daily Low Mass, 7 and 8 A.M.
Extra Mass, Thursdays and greater Holy Days, 9:30 A.M.
Confessions: Saturdays, 3 to 5 and 7 to 9 P.M.
The Mission House, S.S.J.E., 33 Bowdoin St.
Telephone: Haymarket 6232.

New York

Cathedral of St. John the Divine, New York City
Amsterdam Avenue and 11th Street
Sunday: The Holy Communion, 8:00 A.M.; Morning Service (Church School), 9:30 A.M.; The Holy Communion (with Morning Prayer) except first Sunday 11:00 A.M.; Evening Prayer 4:00 P.M. Week days (in chapel): The Holy Communion, 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evening Prayer (choral except Monday and Saturday), 5:00 P.M.

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
Sundays: 8, 10, and 11 A.M.; 4 P.M.
Noonday services daily 12:20.

The Transfiguration, 1 East 29th Street
"The Little Church Around the Corner"
REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:00 A.M. (Daily 7:30)
11:00 A.M. Missa Cantata and sermon.
4:00 P.M. Vespers and Adoration.
Thurs., Fri., and Saints' Days, 2d Mass at 10.

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

St. Paul's Church, Brooklyn
(To reach the church take subway to Borough Hall, then Court street car to Carroll Street. The church is at the corner of Clinton and Carroll Streets, one block to the right.)
REV. GRANVILLE MERCER WILLIAMS, S.S.J.E.
Rector
Sundays: 8:00 A.M. Low Mass.
" 9:30 A.M. Low Mass and Catechism.
" 11:00 A.M. High Mass and Sermon.
" 4:00 P.M. Sung Vespers, Brief Address and Benediction.
Masses daily at 7:30 and 9:30.
Extra Mass Wednesdays at 7:00.

CHURCH SERVICES—Continued

Pennsylvania

S. Clement's Church, Philadelphia
20th and Cherry Streets
REV. FRANKLIN JOINER, Rector
Schedule during alterations to the property.
Sunday: Low Mass at 7:00, 8:00, and 9:15.
High Mass and Sermon at 11:00.
Sermon and Benediction at 8:00.
Daily: Low Mass at 7:00 and 9:30.
Fridays: Sermon and Benediction at 8:00.
Confessions: Friday and Saturday, 3:00 to 5:00; 7:00 to 9:00 P.M.
Priest's telephone: Rittenhouse 1876.

BOOKS RECEIVED

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

The Christopher Publishing House. 1140 Columbus Ave., Boston, Mass.

The Sun of Higher Understanding. By Hanna Jacob Doumette. \$1.75 net.

A History of Herring Lake. With Introductory Legend, "The Bride of Mystery." By the Bard of Benzie (John H. Howard). \$1.50 net.

Our Friends in Other Folds. An Excursion in Amity. By Martyn Summerbell, Ph.D., president of Starkey Seminary. \$1.50 net.

Replacement Treatment in Advanced Age. By A. M. Bennardi, M.D., urologist to Glenview Hospital, Cleveland, Ohio, etc. Largely rewritten from scientific articles which appeared in March, 1928, number of the *Clinical Medicine and Surgery*, and August, 1928, number of *American Medicine*, \$1.25 net.

Evolution of Consciousness and Spirit. By Louis Allyn Wight. \$1.50 net.

Thomas Y. Crowell Co. 393 Fourth Ave., New York City.

The Book of Animal Tales. Told by Stephen Southwold. With Illustrations by Honor C. Appleton. \$2.50.

The Evangelical Press. 1900 Superior Ave., Cleveland, Ohio.

Observances in Honor of the Fortieth Anniversary of the Consecration of William Andrew Leonard, Bishop of Ohio. Held in connection with the One Hundred and Twelfth Convention of the Diocese, 1929.

Fleming H. Revell Co. 158 Fifth Ave., New York City.

Sham. By Joseph Hocking. \$2.00.

From the Author. 718 Harrison St., Madison, Wis.

How the Monkey Got His Short Tail; and Other Stories. Collected by Arthur W. Gosling. \$1.50.

Grace Cathedral Mission of Healing. 1217 Sacramento St., San Francisco, Calif.

Wings of Healing. A Thought for Every Week from the Healing Messenger. With a Note on each Thought by Dean Gresham. Fourth edition. 75 cts.

The Macmillan Co. 2459 Prairie Ave., Chicago, Ill.

The Primitive Church. Studied with Special Reference to the Origins of the Christian Ministry. Lectures delivered on the Hewett Foundation by Burnett Hillman Streeter, reader in Christian Origins in the University of Oxford, Fellow of Queen's College, Oxford; canon of Hereford, Fellow of the British Academy, Hon. D.D. Edin.; Hon. D.D. Durham. \$2.50.

Do the Churches Dare? By Chauncey J. Hawkins. \$1.50.

In Search of God. An Appreciation of the Ancient Hebrew Literature. By John Walker Powell, special lecturer in English Literature in the University of Minnesota; author of *What Is a Christian?*, *The Confessions of a Browning Lover*, etc. \$1.50.

Willett, Clark & Colby. 440 So. Dearborn St., Chicago, Ill.

The Bible Through the Centuries. By Herbert L. Willett. \$3.00.

CALENDAR

Morehouse Publishing Co. 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

The Desk Calendar, with Lectionary, for 1930. Formerly *The Folded Calendar*. Reprinted from *The Living Church Annual* for 1930. 25 cts.

PAMPHLET

From the Author, 2118 Lamb Ave., Richmond, Va.
Tapestry. Lyrics by Wythe Leigh Kinsolving, M.A., University of Virginia. Dedicated to the memory of Edgar Allan Poe, student University of Virginia in 1825. \$1.10 postpaid.

TO LAY CORNERSTONE OF CHAPEL AT MADISON, WIS.

MADISON, Wis.—The laying of the cornerstone of the new University chapel and club house, at University avenue and Brooks street, Madison, will be the main event of the sixth annual fellowship conference of the clergy, wardens, and vestrymen of Milwaukee, who are to meet at Grace Church guild hall, Madison, October 9th.

A celebration of the Holy Communion will open the conference at 9 o'clock, and after prayers by Bishop Webb, the Rev. John Boden, rector of Trinity Church, Baraboo, is to talk on Our Missionary Obligation. The Responsibility Placed Upon the National Council, given by the Rev. Dr. E. B. Woodruff of Sioux Falls, S. D., and What Are the Elements That Destroy Morals, by Col. S. A. Parks, executive secretary, Reserve Officers Association, Milwaukee, are other addresses scheduled for the morning. The laying of the cornerstone will be at 12 o'clock.

The afternoon session will begin at 2 when Why a Vestryman will be presented by A. E. Rowlands of Grace Church, Madison. Other speakers in the afternoon will be the Rev. Kenneth D. Martin, rector of St. Matthew's Church, Kenosha; the Rev. Dr. Woodruff of Sioux Falls; C. S. Whitney of St. Paul's Church, Milwaukee; the Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; and the Ven. William Dawson, executive secretary of Milwaukee.

PARISH AT UNADILLA, N. Y., CELEBRATES ANNIVERSARY

UNADILLA, N. Y.—In conjunction with the meeting of the archdeaconry of the Susquehanna, in the southern part of the diocese of Albany, held at St. Matthew's Church, Unadilla, September 24th and 25th, that parish celebrated its 120th anniversary. The Ven. Yale Lyon, Archdeacon of the Susquehanna, is rector of the parish. Bishop Oldham was the preacher at the evening service; and preceding the archdeaconry's business sessions the following day, the Rev. Miles L. Yates of Cooperstown conducted a quiet hour.

On the same dates the archdeaconry of Troy met at St. James' Church, Lake George, the Ven. J. Hugh Hooper, Archdeacon, presiding. The Rev. Elmer N. Schmuck, D.D., field secretary of the National Council, was the chief speaker at the meetings, presenting the larger call of the Church and its missionary enterprise. Dr. Schmuck conducted a round table conference especially for the lay delegates.

CHURCH AT BATAVIA, N. Y., CONSECRATED

BATAVIA, N. Y.—The new St. James' Church, Batavia, was consecrated on Monday, September 23d, at 10:30 A.M. The Rev. Arthur Brittain is rector of the church. Besides the rector, the Rt. Rev. David Ferris, D.D., Bishop of the diocese, and many other clergy, assisted in the service.

Scheme of Erection of New Sacristy for Westminster Abbey Delayed Several Months

To Celebrate Union of Church of Scotland and United Free Church
—Report of Bible Society

The Living Church News Bureau
London, September 20, 1929

THE VOLUME OF PROTEST WHICH AROSE from the announcement by the Dean of Westminster Abbey that he intended to go on with the erection of the new sacristy has caused a delay in the proposal. Dr. Foxley Norris has now made it known that the scheme is to be held up for three months. The position now, he says, is that the plan has been altered to incorporate the suggestions of the Fine Arts Commission—the building has been somewhat lowered and set back a little farther. He adds: "Now is the time for those who are convinced that there are better schemes to bring them forward."

Dealing with the St. Dunstan's Chapel site, the dean points out that there is no way of access from this site direct to the church, and that the only way would be across the chapter house lobby to the door of St. Faith's Chapel, and so into the south transept. It would thus be necessary to cut through the ancient masonry of the abbey.

To this course there is strong objection, and Dr. Norris explains that it is out of respect for this that the plan of the dean and chapter has been so arranged as not to involve cutting into any masonry at all.

After reiterating that St. Faith's Chapel is the one quiet spot in the abbey always available, and continuously used for private prayer and quiet thought by people from all parts of the world, Dr. Norris says: "Probably very few people except the dean know to what extent this privilege is valued and this chapel loved. To destroy all this and turn that beautiful sacred spot into a passageway for all the paraphernalia of our ceremonies and services is quite unthinkable. The mere fact that it should have been proposed is one of the many evidences of how little our critics really know of the abbey and its life on the devotional side."

A CELEBRATION IN EDINBURGH

Most careful and elaborate preparations are being made for the celebration in Edinburgh next month of the union of the Church of Scotland and the United Free Church. Thousands of Scots from all parts of Great Britain, and many hundreds representing Churches in the United States and British dominions overseas, will witness the ceremony, which will mark the end of the great "disruption" of 1843, when 470 ministers seceded from the Established Church and founded the Free Church of Scotland.

The proceedings will last during the week from September 30th to October 5th. The central event will take place on October 2d, when the two General Assemblies of the Churches will ratify what they have done in separate courts, and will together sign the uniting act, thus constituting the General Assembly of the re-united Church of Scotland. The moderator-designate, Dr. John White, will then be elected moderator of the General Assembly; the Duke of York, Lord High Commissioner, will present his commis-

sion; and a letter from His Majesty the King will be read.

No more fitting choice as moderator could be made than Dr. John White. He has done more than any man living to promote the cause of union among the Scottish Churches. For years he has stood out preëminent in the Church of Scotland as its leader, an unofficial position that he won by his gifts of straight thinking and clear expression, combined with courage and reasonableness. He has always been held in high esteem by members of other Churches than his own. It is only fitting that he should preside over the assembly which will put the crown on the labors to which he has devoted himself so assiduously during the last twenty years. Dr. White has already been moderator of the Church of Scotland. He held that position a few years ago, and since that time he has been the directing force in the movement for union which was sanctioned unanimously last summer by the assembly of the Church to which he belongs.

BIBLE SOCIETY ISSUES REPORT

The annual report of the British and Foreign Bible Society, just published, gives in addition, an interesting résumé of the last twenty-five years' work. It records that when the society celebrated its centenary it issued 650 copies of the Scriptures every hour, and at the end of the following twenty-five years the issues had reached the record figures of 1,301 volumes an hour. During the past twenty-five years the society has expended £7,912,000 on the publication and circulation of the Holy Scriptures. In the same period it has received nearly £5,000,000 from a generous public.

NONCONFORMISTS AT EXETER CATHEDRAL

The Bishop of Exeter (Lord William Cecil) has been called to account more than once for giving permission to Nonconformist ministers to preach in the cathedral and other churches in his diocese. In a defense of his attitude, he thinks there is "a perhaps natural ignorance" as to the law on this matter. He says:

"Several people think that it is a breach of the Statute Law to have asked the president of the Wesleyan Congress to preach in St. Andrew's Church, Plymouth. It has escaped them that the law was altered in 1865; up to that time everyone had to accept the Thirty-nine Articles, which would, of course, prevent a Wesleyan minister preaching in a church. But the clauses of the act which ordered this were repealed in the schedule attached to 'the Clerical Subscription Act' of 1865. The only words left of these clauses were those that required that the layman should have the archbishop's or the bishop's permission. So those who thought that it was a breach of the contract between the Church and the State, which we call Establishment, are in error. . . . The question as to whether it was against the Canon Law is a little more difficult. For when the Clerical Subscription Act was passed, convocation passed a canon which was not quite on all fours with the act. The new canon required that everyone should accept the Thirty-nine Articles, whether they be laymen or clergymen—of course, for this purpose a Nonconformist would be reckoned as a layman. I always had grave doubts as to whether it was canonical, that is within the law

of the Church, to allow a Nonconformist minister to preach. But the Lambeth Conference considered this subject in a debate of great length, and made a ruling to the effect that a bishop is justified in giving occasional permission if the ministers are working towards an ideal of union. The ruling was made, as far as I can remember, on the grounds that the canon only referred to the normal activities of the Church, and not only to an exceptional case. . . . At any rate, if my correspondents hold that the ruling is a wrong ruling, let them blame the Lambeth Conference, and not accuse me of being out of step with my brother bishops because I support this ruling."

BENEDICTINES AT BURNHAM, BUCKS

Fifteen years ago the then Bishop of Worcester (Dr. Yeatman-Biggs) dedicated the Benedictine Abbey House at Pershore. Growth of membership of the Community made a move to Nashdom Abbey, Burnham, Bucks, desirable in 1926. The freehold of Pershore remains in the Community's hands, and it is hoped some day to re-open it as a monastery. It is the titular mother house, and it is not proposed to sell or let it for secular uses. Now that the Community is settled at Nashdom, it is found difficult to avoid refusing the numerous applicants who desire to test their vocation to the Religious life, owing to the uncertainty and deficiency of resources. The first necessity is to pay off mortgages of £4,000, but an additional £20,000 is wanted for adaptations and new buildings. The Community supports the Accra Mission, assists in the training of ordination candidates, makes vestments, publishes *Laudate* (a quarterly review), conducts retreats, runs a bee farm, and binds books. The Bishop of Truro is visitor of the Community. GEORGE PARSONS.

REOPENING OF PORTER MILITARY ACADEMY

CHARLESTON, S. C.—With an enlarged faculty and improved equipment, students of about the same number as last year began the new term on September 24th at the Porter Military Academy, Charleston.

Student activities outside the class rooms will be under the leadership of Major Henry Raines, formerly connected with the South Carolina Military Academy ("The Citadel") who will give his entire time to this work. The religious interests of the students will be cared for by the Rev. H. W. Starr, rector of the Church of the Holy Communion, who will serve again as chaplain.

CORNERSTONE FOR NEW ST. PETER'S, DETROIT, LAID

DETROIT, MICH.—Bishop Page laid the cornerstone of the new St. Peter's Church, Trumbull avenue near Michigan, Detroit, Sunday morning, September 29th.

At the Easter service in the old church last spring, two members of the congregation agreed to provide the funds for the erection of the new church when the parish had erased the indebtedness on the present building. Their anonymous gift was announced a short time later, and the construction of the building is to be started next week. The undercroft of the church was finished some time ago. The parish has been using the church basement as a social hall.

It is hoped to have the new church, which will cost about \$225,000, completed for dedication by Easter, 1930.

Archbishop-Elect of Melbourne Preaches at St. Paul's, Toronto, and at Wycliffe College

Consecrate Christ Church Cathedral, Toronto—Alumni of Trinity and Wycliffe Colleges Meet

The Living Church News Bureau
Toronto, September 26, 1929

THE REV. CANON F. W. HEAD, D.D., of Liverpool, England, the Archbishop-elect of Melbourne, Australia, is to pass through Canada on his way to Australia. He is expected to preach at St. Paul's, Toronto, next Sunday and to give the convocation address at Wycliffe College on Tuesday evening next.

CONSECRATION OF CHRIST CHURCH CATHEDRAL, VICTORIA

The consecration of the new Christ Church Cathedral at Victoria, the capital of British Columbia, on the eve of the Festival of St. Michael and All Angels, by the Rt. Rev. C. D. Schofield, Bishop of British Columbia, will be one of the most interesting events in the annals of the Canadian Church and a fitting climax to the energetic and faithful episcopate of Bishop Schofield. The Primate and the Archbishop of New Westminster with most of the other Canadian bishops will be present. The Bishop of Winchester will represent the Mother Church of England and will preach, and the Bishop of Spokane will represent the Sister Church in the United States.

The present Christ Church Cathedral, Victoria, is familiar to every one who has visited that beautiful city, and many times the question has been asked: Why a wooden cathedral? Why not a stone one? The answer has always been, until now, lack of money; but that difficulty has been overcome and the old cathedral is to be abandoned for a greater, though the affectionate memories of years gone will long linger in the old edifice. The first cathedral was opened in August, 1856, the first church built on Vancouver Island. Its clergy started the first schools and the first hospital at Victoria. Its registers contain the names of thousands who have been confirmed in it by its bishops, or baptized, married, or buried by its clergy. This pioneer witness to God and Christ on the Pacific Coast has been the mother church for now threescore other churches on Vancouver Island, and has given more than a quarter of a million dollars toward their support. The first cathedral was destroyed by fire in 1869. Times were bad, money was scarce, and it was not until May, 1872, that it was replaced by the structure which has since been the gathering place of the Anglicans of the island. As far back as 1891 plans for a stone cathedral were sought from architects in Canada and Great Britain. Sir Arthur Bloomfield, the great English architect, the adjudicator, decided that the plan submitted by J. C. M. Keith, of Victoria, was the best, and ever since, until quite recently, he has lived on in the hope that some day his pictured dream would become a living thing. One thing after another seemed to prevent the carrying out of the work: urgent calls upon the Church funds, then the war, and next the post-war depression; but God at last gave the sign that the road was cleared, and the new cathedral was begun. The foundation

stone was laid on September 9, 1926, by the Rt. Rev. Winnington Ingram, Bishop of London, in the presence of a distinguished company of clergy and laity.

The foundation stone, it should not be forgotten, is laid upon twelve stones sent from Canterbury Cathedral, England, originally part of the Ethelbert tower of the great Norman Church of St. Peter and St. Paul, at Canterbury, thus forever linking the most ancient of all English cathedrals with its youngest (up to the present).

NEW ORGAN FOR ST. GEORGE'S CATHEDRAL, KINGSTON

It is expected that the new organ in St. George's Cathedral, Kingston, will be installed early this autumn, and arrangements have already been made for this instrument to be dedicated by the Bishop of Ontario on Sunday, October 27th, when the Rt. Rev. J. C. Farthing, Bishop of Montreal, and a former dean and rector of St. George's, will be the special preacher for the occasion. The cost of the organ is placed at \$14,000, and the cathedral congregation is hoping to have the instrument completely paid for before it is dedicated.

CLERICAL ALUMNI OF TRINITY COLLEGE

The clerical alumni and associates conference and reunion at Trinity College came to a close after a three-day program. At the business conference, after the election of officers, resolutions were passed in appreciation of the work of the Rt. Rev. Charles Henry Brent, late Bishop of Western New York, a graduate of Trinity, and a former Starr lecturer, and of the work of the late Rev. Canon Plummer, distinguished musician of the college and honorary organist of past conferences.

Resolutions were also passed thanking Dr. Boyle of Kingston, who delivered the Starr lectures this year, and to the Ven. Archdeacon Coleman for his devotional addresses.

Sympathy was expressed for Principal O'Meara of Wycliffe College in his illness.

WYCLIFFE COLLEGE ALUMNI

"Here in Canada we are engaged in a fight against geography," said the Rev. R. A. Armstrong at the special service for the Wycliffe alumni who attended the annual service in the Church of the Redeemer, Toronto. Mr. Armstrong made a plea for the increase in "fellowship" in the Dominion for solution of many difficulties.

"The hope," he said, "of Canada's future is in the fellowship of one part of the country for the other. And it is not in the Church alone that fellowship is needed, but in industry and society," he said.

Mr. Armstrong emphasized the need of "that Christlike amity" in international as well as personal relations. "The peace of the world depends on the humble fraternizing of one nation with another," he said.

The alumni entertained at luncheon the Rev. F. H. Cosgrave, Provost of Trinity College. Mr. Cosgrave in a short address deplored the secularization of modern life. He emphasized the place of reverence and mystery in religion, and the crucial position of the minister as the representative of the Church.

Continuing the "Refresher Courses," a

second address on the Christian Ideas of God was delivered by the Rev. Dr. W. T. Hallam of Hamilton, and a third on the Centuries Leading Up to the Reformation by R. Mercer-Wilson.

The gatherings ended with a luncheon at which E. H. Wilkinson spoke on A Layman Talks to the Clergy.

DISMISSAL SERVICE IN HAMILTON

A unique and extraordinary service was held at St. Luke's Church, Hamilton, which took the form of a dismissal service, when the Very Rev. L. W. B. Broughall of Christ Church Cathedral, Hamilton, preached to a large gathering of the friends and acquaintances of Miss Mary Holtby, who is setting off on a long journey to India to be a missionary nurse in Kangra, India, in the Punjab district.

The dean gave a very appropriate address for the occasion and likened it to the meeting of the early Church, when those who had been appointed to go to the heathen were sent off with prayers and blessings and the laying on of hands. He said Miss Holtby, who had been in training for such special work, was going out to minister to the diseased bodies, as well as to the immortal souls under her care, and they had met to give her a good send-off and to assure her that her name will be remembered in the prayers of the congregation.

The entire congregation was invited to meet in St. Luke's memorial hall, and there a goodly crowd gathered to bid Miss Holtby godspeed in her new venture. Woman's Auxiliary members were the hostesses.

In the course of proceedings Mrs. Leather, the president of the Niagara Woman's Auxiliary, called to order the meeting, and in the name of her friends presented a white gold wrist watch bracelet to Miss Holtby, to be, as Mrs. Leather put it, "a constant reminder of that evening and all it stood for."

NASHOTAH HOUSE OPENS TERM

NASHOTAH, Wis.—Nashotah House opened on Thursday, September 26th, with a Solemn Mass and sermon by the Rt. Rev. Frank Elmer Wilson, S.T.D., Bishop of Eau Claire. The Very Rev. Edmund Nutter, D.D., dean of the House, was celebrant, assisted by the Rev. George White of St. Luke's, Milwaukee, and the Rev. William Horstick of the Church of the Redeemer, Chicago, as deacon and sub-deacon respectively. The Rev. William Downer, rector of Redeemer Church, Chicago, acted as master-of-ceremonies. The Rt. Rev. W. W. Webb, Bishop of Milwaukee, read the Bidding Prayer and pontificated at the Mass. Present in the sanctuary were the Bishop of Fond du Lac, the Rt. Rev. Reginald H. Weller, D.D., and the Bishop Coadjutor of Milwaukee, the Rt. Rev. Benjamin F. P. Ivins, D.D.

The chapel was crowded with visiting alumni and friends of the school. Following the Mass a luncheon was served in the refectory. At the meeting of the board of trustees at 2 o'clock the Rev. Harwood Sturtevant, rector of St. Luke's, Racine, and Bishop Coadjutor-elect of Fond du Lac, was awarded the degree of Doctor of Divinity and also elected a member of the board. The honorary degree of Doctor of Divinity was also conferred upon Bishop Wilson.

About twenty new men are enrolled in the collegiate and seminary departments.

General Seminary, New York, Opens With Unusually Large Enrolment

St. Andrew's, Yonkers, Receives Memorials—Dr. Delany Attacks Liberals and Fundamentalists

The Living Church News Bureau
New York, September 28, 1929

IS THERE A CONSTANTLY DECREASING NUMBER of men offering themselves for the priesthood in our communion? One answer, definite and encouraging, may be had in Chelsea square. On Wednesday last, the 25th, the General Seminary began another scholastic year with the largest enrolment the institution has had since the World War. For the first time since then Jarvis Hall, the building at the Ninth avenue end of the quadrangle, has been opened for dormitory usage. Of the sixty-five new students, thirty-eight are expected to matriculate as members of the junior class; there are fourteen new special students, eight new graduate students, and one new guest student, while the middle and senior classes have each been increased by two members.

Dean Fosbroke's sabbatical year absence extends to the end of 1929, and the Rev. Professor Batten continues until then as acting dean. The one addition to the faculty, and that a most interesting one, is the coming of Dr. Howard Chandler Robbins, formerly dean of the cathedral. Dr. Robbins was elected in May to succeed the Rev. Dr. Cline as professor in the department of pastoral theology and homiletics. To the group of instructors directing the tutorial system which has worked very successfully at the seminary are added three tutors in the Rev. Edward Roche Hardy, the Rev. William Manross, and the Rev. Charles Feilding.

A new course manifests the desire of the authorities to increase opportunities as the limited time permits. This addition is a regular course for the senior class and consists in a study of practical social service work directed by four members of the New York school of social work.

On the schedule of coming events at the seminary chapel are to be noted that Bishop Murray will preach at Evensong (6 P.M.) on Monday, October 14th; and that the Advent quiet day, Wednesday, December 7th, will be conducted by the Rev. Dr. Floyd Tomkins of Philadelphia.

ST. ANDREW'S, YONKERS, RECEIVES MEMORIAL

St. Andrew's Church at Yonkers is one of the most beautiful churches in the diocese of New York. Serving the southern residential section of its city, St. Andrew's membership has grown to a communicant strength of 1,200. The present rector is the Rev. Dr. William C. Hicks; and among his predecessors in that office have been the Rev. Dr. Theodore Sedgwick and the Rev. Dr. Karl Reiland. Special interest attaches to the fact that St. Andrew's was founded by the present Bishop of Washington. Both the original church, now used as a parish house, and the present edifice were built by Dr. Freeman. It was his first rectorship.

Tomorrow morning Bishop Manning will make his first visitation following his return from Maine, going to St. Andrew's to dedicate several notable memorials. In the evening the preacher will be Bishop Freeman. The memorials have transformed what was a choir and sanctuary of excellent appearance into a place of wor-

ship of marked beauty and dignity. These include spacious choir-stalls, bearing angels' heads carved at the ends; an oak parapet of unusual height which greatly enhances the appearance of the chancel; an oak credence to harmonize with the sanctuary wainscoting; and especially a pulpit. The last mentioned also is of oak; three figures adorn its front, carved at Oberammergau; and they represent the Great Preacher, at His right the patron of the parish, and at the left St. Paul. St. Andrew's Church, because of its low roof and considerable width, gives an impression of unusual spaciousness, an effect that is especially satisfactory in that no columns are there to make any sitting undesirable. In this setting of rich oak furnishings, harmonizing splendidly with the warm tones of the wall colorings, distinction has been given to the high altar in a magnificent frontal, received yesterday from Mowbray's, a hanging in which red and gold predominate effectively. Of further interest is the item that a processional cross, the first ever to be owned by St. Andrew's, has been ordered. It is to be a memorial to Fr. J. T. Zorn, sometime curate in the parish (1905-1926), a priest who was greatly beloved by the people of St. Andrew's.

CATHOLIC CLUB RESUMES MEETINGS

The New York Catholic Club had its September meeting, the first of the season, at Grace Church, Jersey City, on Tuesday last. The Rev. Canon Henry B. Bryan, the rector, was the officiant at the sung Mass; the meditation was given by the Rev. Thomas J. Williams of Holyrood Church, and the address of the day by the Rev. A. T. Bennett-Haines, formerly of St. Paul's, Knightsbridge, London.

CONCERNING ST. MARY'S, MOTT HAVEN

On Sunday, October 6th, the Bishop of Oklahoma, the Rt. Rev. Dr. Casady, will be the preacher at the 11 o'clock service at St. Mary's Church, Mott Haven, where the Rev. Frank R. Jones is rector. An evidence of parochial neighborliness will be given the occasion in that the congregation of St. Ann's Church, Morrisania, the Rev. Dr. E. C. Russell, rector, will unite with the people of St. Mary's to hear the sermon of Bishop Casady. Also at this service six dormer windows will be dedicated.

RELIGIOUS DRAMA

From the diocesan department of religious education comes the notice of a course of instruction in religious drama, to teach what it is, and how it may be presented in parishes. The dates scheduled are Friday evenings, October 11th, 18th, and 25th; the hour, 7:15 P.M.; the place, Ascension Parish House, Fifth avenue and Tenth street. Among the clergy who will present the subject are the Rev. Dr. Prichard, Fr. Sparks, and the Rev. Dr. Ray. The registration fee is to be \$1.00.

DR. DELANY ATTACKS LIBERALS AND FUNDAMENTALISTS

The Catholic faith is the alternative for intelligent seekers of religion who see the weaknesses in liberalism and fundamentalism, the Rev. Dr. Delany stated in his sermon of last Sunday morning. Preaching in his Church of St. Mary the Virgin, the rector attacked the liberals for their stand "that miracles are impossible, that God never has made a revelation of Himself,

that there are no supernatural realities, that grace is a delusion, that there is no infallible religious authority on earth, and that this life is the only life of which we are certain."

While often proclaiming these dogmas with an arrogance and complacency ill-fitting to preachers who gloried in their tolerance, Dr. Delany said the liberalists interpreted the great facts of the faith merely as poetical allegories.

It simply dodges the issue. It is eternally sitting on the fence. The whole superstructure of the Christian religion rests upon these facts as a foundation. If they are not true, the whole edifice will sooner or later collapse. Why prolong the agony by telling people that these things are symbolically true?

The fundamentalists, on the other hand, he pictured as children of those who persecuted Copernicus, burned witches, condemned images, and transformed the joyful Christian Sunday into a sabbath hedged about with taboos.

"Today they are making fanatical attacks on science, because it teaches evolution which, after all, only means change or development and was taught by the earliest of the Christian fathers," he said. "No wonder that intelligent people today will have nothing to do with fundamentalism. If the only alternative to fundamentalism is liberalism, then they are indeed between the devil and the deep sea."

Dr. Delany then pictured the Catholic faith as the alternative for intelligent seekers of religion. Born before the Bible, the faith has no fears of scholastic research or scientific discoveries.

ITEMS

The Most Rev. the Presiding Bishop and Mrs. John Gardner Murray have issued invitations to the marriage of their daughter, Miss Esther, to Richard Taylor Coleman of New York. Bishop Murray will officiate at the ceremony which is to take place on October 12th in the Church of the Redeemer, Baltimore.

More than ten thousand people gathered in the neighborhood of the Church of the Transfiguration yesterday when funeral services were conducted for the late Miller Huggins, noted athlete and manager of the Yankees team. It is said to have been the greatest funeral ever accorded an athlete here.

An amazing amount of publicity has attended the St. Matthew's Church, Brooklyn, decision concerning Negro membership in its parish. Much of the comment has come from Brooklyn, although Manhattan editors and columnists have given the affair considerable space. A group of forty-two clergymen of various denominations put forth a statement confessing their own guilt and perplexity in the matter, urging a wider study of neighborhood conditions for the promotion of Christian fellowship and condemning any attitude of racial exclusiveness. Among the signers was the Rev. C. Leslie Glenn of the Episcopal Church. The Rev. Drs. Fosdick, Buttrick, Coffin, and Fitch were others of the forty-two.

On West 23d street, between Ninth and Tenth avenues, one lone dwelling remains of the row that used to stretch the length of the block. The houses with their unusual front yards were known as London Row, and were built in 1845 by Clement C. Moore, son of Bishop Benjamin Moore. The one house remains because the occupant claims her lease permits her to stay. The building bears on its door the title, The Clement Moore. It is claimed that in the front room of the second floor, Dr.

Moore wrote his well-known poem, "The Night Before Christmas." All this neighborhood, including the General Seminary property two blocks to the south, was once a portion of the Moore estate in the village of Chelsea.

Last Sunday morning the Rev. Frank Dean Gifford, rector of St. Thomas' Church, Mamaroneck, was handed a check for \$10,000 in payment of a bequest to the parish by Mrs. F. A. Constable. It will be set aside as a memorial fund for the endowment of St. Thomas'.

At Holyrood Church two wrought-iron

five-branch candlesticks given to the parish some time ago by the Rev. Dr. Carstensen, former rector, have been arranged in the sanctuary at either side of the high altar. Also a brass candlestick given to the church many years ago for use at the font has been recovered from storage and given the place for which it was destined.

A new life of Christ has been written under the title, *The Real Jesus*. This is of unusual interest because in its preparation Bishop Fiske has collaborated with the Rev. Dr. Easton.

HARRISON ROCKWELL.

St. Stephen's Chapel of All Saints' Church, Ashmont, Dedicated With Ceremonies

Literary Censorship Agitates Boston—New Organ at St. Stephen's, Fall River

The Living Church News Bureau
Boston, September 28, 1929

ST. STEPHEN'S CHAPEL OF ALL SAINTS' Church, Ashmont, will be solemnly blessed immediately after the solemn procession before High Mass tomorrow morning. St. Michael and All Angels' Day marks the anniversary of the first Mass said by the late Rev. Fr. Blunt as rector of All Saints' and is therefore particularly appropriate for the blessing of the memorial chapel given by parishioners and friends. The Rev. Fr. Powell, S.S.J.E., a close friend of the former rector of All Saints', will preach the memorial sermon.

LITERARY CENSORSHIP

Boston, in the throes concomitant upon a ban being placed upon the presentation of a play, is hearing the pros and cons of literary censorship. Judge Grant, eminent as a jurist and as an author, while premising in a public letter that he does not believe in literary censorship, has paid a tribute to Mayor Nichols as a man of courage who has done a commendable act. The latter's stand against the play has the support of Bishop Babcock and a group of the ministers of the city. As a whole, the clergy, one infers, are not in favor of an autocratic censorship.

NEW ORGAN AT FALL RIVER

St. Stephen's Church, Fall River, is rejoicing in its new organ, on which a recital was given last Sunday evening. This organ and the new front recently supplied for the church fabric were the two greatest material needs of the parish. The expense of the organ has not been met in full as yet, but the venture was necessary and entirely justifiable. As was written in a letter by the organ committee, "To build a stone church and to equip the same by the support of 200 families of very moderate means is a task of which we are justly proud. It is the best testimony to the integrity, loyalty, and fine character of people who live and work in an industrial city like our own." The Rev. D. Robert Bailey is vicar of this parish.

ADDITIONS TO MASSACHUSETTS MANUALS

Two important additions have been made to the series known as the Massachusetts manuals, issued by the department of religious education of this diocese. They are supplementary to the *Christian Seasons* in the Christian Nurture Series in the form of a new pupils' manual and a

teachers' supplement. The title is *The Church Year*. This project has been in hand for some time; last year the ideas and methods now incorporated in this first printed edition were tried out in twenty Church schools, and the constructive criticism thus obtained has been carefully used.

The new material for pupils has New Testament readings in place of readings from the Old Testament and there is new memory work and new home work. The supplement for the use of teachers shows the order in which to use the lessons, how to use them, the purpose of the course, and how to have the children make a chart. Many very interesting projects are given as well as lists of suggested books and pictures.

NEWS NOTES

The Rev. Otis R. Rice, newly joined to the staff of Trinity Church, Boston, will have as his special responsibility the Young People's Fellowship. The program for this group, which appeals to a large and important circle of students as well as young people in other walks of life, includes worship, lectures, discussions, walks, dances, and theatricals. To young married people, the fellowship offers informal social gatherings at which topics relating to the home will be discussed and where acquaintances may be made.

Prof. Stephen H. Fritchman, assistant to the dean of the Boston University School of Religious Education, will be in charge of the young people's class and of the Young People's Fellowship in Trinity Church, Newton. Professor Fritchman is a graduate of Union Theological Seminary, New York City, and he has had a distinguished career as both a teacher and an editor since his graduation; in the latter capacity he served for two years as religious editor of the *New York Tribune*.

The clergy of the diocese and their wives, Church workers, and members of religious organizations were entertained by Bishop Slattery and Mrs. Slattery at their new home, 175 Beacon street. More than two hundred and fifty guests attended this reception last Wednesday.

Bishop Remington of Eastern Oregon will preach in St. Paul's Cathedral tomorrow morning.

Mrs. Annie H. Brown, formerly connected with our department of religious education and of late in charge of the Church school of St. Paul's parish, Chestnut Hill, Philadelphia, has returned to Massachusetts and will assist with the school of Christ Church, Andover. A teachers' training class in that parish is being held.

Miss Caroline Couch of Taunton, who

has been Bishop Roots' secretary for many years, will return to Hankow on October 17th, sailing by the S.S. *Canada* of the Canadian Pacific Line from Vancouver.

Mrs. Paul Wakefield, the wife of Dr. Wakefield, formerly of Boone University, China, has undertaken the duties of secretary for the committee on foreign students until a successor to Miss Alice M. Clark, who has returned to China, may be chosen.

A Church Army mission has been carried on in St. Mark's, North Easton, during the past week by Captain W. F. Jameson and Cadet Clark. A similar mission will begin in Holbrook tomorrow. The Rev. Thomas F. Marshall is the rector of these parishes.

ETHEL M. ROBERTS.

COLORED CHURCHMEN MEET AT WEDGEFIELD, S. C.

WEDGEFIELD, S. C.—All but four out of the fifteen colored congregations in the diocese were represented at the twentieth annual council of colored Churchmen of South Carolina which was held in St. Augustine's Church, Sumter County, Wedgefield, September 19th to 22d.

At this, his first meeting with the colored council, Bishop Thomas presented a report of his work on behalf of the colored congregations in the diocese. A similar report, showing progress and including certain recommendations for advanced work which were endorsed by the council, was read by Archdeacon Baskerville. The council formally paid a tribute of grateful appreciation to the late Rt. Rev. William A. Guerry, D.D., former Bishop of the diocese.

Bishop Thomas opened the council with a celebration of the Holy Communion, and also preached the sermon on the following Sunday morning. There was a large attendance at this and all the evening services held during the period of the council.

HOBART COLLEGE OPENS 107TH TERM

GENEVA, N. Y.—Hobart College opened its doors for its 107th annual registration on September 17th, and classes began on the 20th. At the same time William Smith College, separate department for women, began its 21st year.

Dr. Faye Huntington Klyver, new dean of William Smith College and professor of education, announces that its enrollment was completely filled two weeks before opening; and that several students seeking to transfer from other colleges have had to be refused. Hobart College announces that its enrollment is also complete.

There are eight new members of the combined teaching staff of the two colleges this year. Of these eight, only two are replacements to fill vacancies made by resignations; the remaining six represent a real and very substantial increase in the faculty. This enlargement is another step toward the fulfilment of Hobart's policy of supplying the individual instruction that is a part of the tradition of the college.

Miss Helen Brent, of Buffalo, sister of the late Rt. Rev. Charles Henry Brent, Bishop of Western New York and chancellor of Hobart College until his death in Lausanne, Switzerland, last spring, has accepted a position on the staff of William Smith College. Miss Brent will act as house director of one of the women's dormitories.

Endowment Fund Established to Perpetuate Work at Cathedral Shelter, Chicago

Clergy Honor Prof. T. B. Foster On Retirement—Western Seminary Reopens October 7th

The Living Church News Bureau }
Chicago, September 28, 1929 }

ESTABLISHMENT OF THE DAVID EDWARD GIBSON Endowment Fund to perpetuate the work of the Rev. David E. Gibson at the Cathedral Shelter was announced on Sunday by Bishop Anderson. The announcement was made at the services marking the tenth anniversary of the ordination of the Shelter priest.

The endowment is sponsored by the women's guild of the Shelter. It is to be left to grow through large and small gifts and the income will be used to further the Shelter program during Father Gibson's lifetime and will remain as a memorial to him upon his death. In the event of the discontinuance of the Cathedral Shelter, the trust will revert to the Bishop of Chicago.

A report of the endowment will be made on January 1st and July 1st of each year to the Shelter Guild, to Father Gibson, and to Bishop Anderson, under terms of the plan drawn up. General direction and supervision of the development of the endowment will rest with the Shelter Guild which has invited the coöperation of individuals and organizations interested in the work of the Shelter and relief of human suffering as carried on by Father Gibson and his associates. One of the first gifts to the fund came from Mr. and Mrs. Angus S. Hibbard, who announced a contribution of \$500.

Chicago should not have a "Queen Anne front and a Mary Anne back," Bishop Anderson asserted in his sermon on the occasion.

"Chicago is a great city," he said, "with its wonderful lake front and great buildings and institutions. But these alone will not maintain Chicago's greatness. It requires adequate facilities for caring for the unfortunate, the man who has lost his faith and his hope. Our great city must not have a Queen Anne front and a Mary Anne back.

"Chicago's business structure is built on faith, faith between men and institutions.

Without faith, the business structure would crumble and collapse. Faith in God is but a higher type of faith that exists between men. It is essential if our government and our civilization are to last."

Through benevolence, true happiness is attained, declared Bishop Anderson, in urging larger support of the Shelter and similar institutions.

The Bishop paid high tribute to the Shelter priest and said he is an example of faith in action.

Summer Chapel at the Shelter was crowded to capacity for the occasion and many were turned away. Messages of congratulation on the completion of a decade in the ministry were received by Father Gibson from all parts of the country.

PROF. T. B. FOSTER IS HONORED

More than fifty clergy of the diocese gathered at St. James' Community House Monday noon for luncheon in honor of the Rev. Theodore B. Foster, who retires October 1st, after nearly half a century in the priesthood. The Rev. J. H. Edwards was toastmaster and paid high tribute to the retiring priest. Other speakers were: Prof. A. Haire Forster of the Western Theological Seminary, Bishop Griswold, and Dr. Arthur Rogers.

Professor Forster represented the faculty of the seminary, of which Professor Foster was a member for fifteen years. He told of the Rev. Mr. Foster's work at the institution and the high regard in which he is held by students and faculty. Bishop Griswold spoke on behalf of Bishop Anderson, who was unable to be present. He termed the Rev. Mr. Foster a man of "exact learning, scholarly habit, and devout life."

Dr. Rogers told of incidents in Professor Foster's early ministry, adding that the retiring priest is a man "who would never be conspicuous yet has always been distinguished." In closing, Dr. Rogers presented Professor Foster with a beautiful fountain pen desk set as a token of regard and esteem in which the retiring priest is held by the clergy of the diocese. Professor Foster responded, telling of his first trip to Chicago and subsequent experiences in the diocese, in which he has spent twenty-three years of his ministry.

CLERGY HOLD CONFERENCE

The average business man is quick to talk about golf or baseball, but avoids religion as a subject of conversation in his daily life, in the opinion of clergy, expressed at a conference at the Union League Club Thursday noon. The group was called together on invitation of William F. Pelham, Chicago business man, to consider ways and means of creating a larger interest in the Church among laymen.

Religion should be just as much a matter of daily conversation as business or sports, the clergy said.

Clergy and laity alike are to blame for the inactivity and indifference of laymen, the group asserted. Lack of training was given as one of the major causes of such a condition.

WESTERN SEMINARY REOPENS OCTOBER 7TH

The Western Theological Seminary will reopen in its new buildings in Evanston on October 7th, according to announcement by the Very Rev. Frederick C. Grant, dean. The reopening will mark the partial fulfillment of a program launched six years ago for the erection of a new \$750,000 plant.

The buildings which are completed and will be occupied are: the Tolman Wheeler Administration Building, Robert Gregory Memorial Library, the William R. Stirling Cloister, the William Horlick Refectory, and the south dormitory. The west section of the latter building was contributed by the late Chauncey Keep, and the east half by Lucile and Angus S. Hibbard, in honor of Dr. William C. DeWitt, for many years dean and president of the seminary.

Applications for admission have been received from twenty-four students, in addition to eight undergraduates from last year, making a total of thirty-two, according to Dean Grant. Since accommodations are provided in the one dormitory completed for only seventeen students, the remainder will live in somewhat crowded quarters in the rooms provided for guests, professors, and lecturers in the administration building.

CHURCHMAN HEADS BUSINESS ASSOCIATION

C. Ward Seabury, warden of Grace Church, Oak Park, and relative of Bishop Seabury, the first American bishop, has been elected president of the Chicago Association of Commerce, an organization of 9,000 of Chicago's leading businessmen and organizations. The association is recog-



GROUP AT NATIONAL JUNIOR BROTHERHOOD CONVENTION

Photographed at Hobart College, Geneva, N. Y., last month. [See THE LIVING CHURCH of September 14th.]

nized as one of the city's largest and most influential organizations.

Mr. Seabury has been active in Church and civic affairs for many years. He has been vice-president of the Association of Commerce until his elevation this past week.

NEWS NOTES

Bishop Anderson was the preacher at St. James' Cathedral at the 11 o'clock service Sunday morning. Sunday evening he left for Atlantic City to attend the meeting of the House of Bishops there.

A housewarming for the new Diocesan House at 664 Rush street has been set for October 10th, from 2 to 5 o'clock. Church men and women of the diocese are invited.

The Rev. D. A. McGregor, professor of dogmatic theology of the Western Theological Seminary, will address the

monthly meeting of the Woman's Auxiliary next Thursday morning, October 3d, on Work with Oriental Students.

The Rev. Dr. Francis J. Hall will be the guest of honor and preacher at a meeting of the Catholic Club of Chicago, at Calvary Church, Chicago, October 3d. The Rev. Alfred Newbery of the Church of the Atonement will give an instruction.

Chase House will be one of the institutions benefiting from the annual tag day for Chicago charities, on October 7th. The institution depends largely upon this source for the operation of the nursery school.

St. Joseph's Church, West Pullman, celebrated the thirtieth anniversary of its founding on Sunday. The Rev. Holland L. Church, who was ordained to the priesthood a week ago, was in charge of the anniversary services.

Testimonial Dinner Given for Bishop Coadjutor-Elect of Pennsylvania

Two Cornerstones Laid — New Church School for Boys Opened at Rosemont

The Living Church News Bureau
Philadelphia, September 28, 1929

AS THE "BISHOP OF CHESTER," DEAN Francis M. Taitt, Bishop Coadjutor-elect of the diocese, was honored by 300 of his fellow citizens at a dinner given Thursday evening in Chester.

The speakers were the Rt. Rev. Thomas J. Garland, D.D., Bishop of the diocese; Clinton Rogers Woodruff; former Senator George Wharton Pepper; and the mayor of Chester, Samuel E. Turner; who vied with each other in honoring the clergyman whose life of efficient activity and devotion to his people for the cause of Christ has brought to him the second highest official position in one of the largest dioceses of the Church.

With him at the guest table were Dean George Bartlett, of the Philadelphia Divinity School; the Rev. J. O. McIlhenny, the Rev. Edward M. Jefferys, the Rev. Louis C. Washburn, R. Francis Wood, Samuel F. Houston, A. J. County, E. H. Bonsall, and W. W. Erazier, prominent clergymen and laymen of the diocese, with whom Dean Taitt has been associated during the period of his active ministry.

Clergy of other communions also shared in paying him honor for his thirty-seven years of continuous service in Chester as rector of St. Paul's. The Rev. John J. Toner, rector of St. Michael's Roman Catholic Church, gave the invocation at the opening of the dinner. The Rev. H. A. Weaver, pastor of Emmanuel Lutheran Church, acted as toastmaster.

BISHOP GARLAND'S TRIBUTE

"Dean Taitt and I have been close friends for more than thirty years, and a most affectionate relationship has always existed between us," Bishop Garland said. "The fact that he has held so many positions of honor, added to the additional fact that he has generally been elected to them unanimously, speaks for the confidence and respect he enjoys on the part of our entire body of clergy and our entire body of laymen.

"His leadership in civic and state affairs, as well as in the Church and in the diocese, has always been a safe and constructive one. It is a great mistake for a clergyman to be in politics, and to feel

that he must solve political problems from his pulpit. This danger Dean Taitt has always avoided, although the power of his personality has never been lacking in this community and in the organizations of which he has been a part."

Former Senator Pepper praised Dean Taitt for his humanity, and expressed the conviction that he would be the type of man who would never be dominated by any institution.

Dean Taitt responded to the tributes that had been paid him by expressing the sincere hope that the many happy years that he had spent in Chester might be extended "for many years to come."

Bankers, ministers, doctors, lawyers, and business men were among those present. There was a musical program. The affair was sponsored by the following organizations: Kiwanis, Rotary and Exchange Clubs, Chester Business Men's Association, and the Ministerial Association.

The new Bishop Coadjutor will make his home in Chester in the same house he has had as rector of St. Paul's Church, the property having been given to him for his continued use by the vestry and congregation, who have announced their intention of providing another house for whomsoever they may call to succeed Dr. Taitt as rector. The new Bishop Coadjutor will have his offices in the Church house of the diocese, at 202 South 19th street, where Bishop Garland also has his offices.

SERVICES HELD AT HOLY SACRAMENT CHURCH, HIGHLAND PARK

Bishop Garland officiated, at 4 o'clock this afternoon, in the laying of the cornerstone of the new Church of the Holy Sacrament, which is being erected at the corner of West Chester Pike and Cedar Lane, Highland Park.

In addition to the principal address, made by the Bishop, other talks were made by the Rev. Francis Steinmetz, rector of St. Mary's Church, West Philadelphia; the Rev. Richard M. Gurley, rector of St. Martin's Church, Radnor; Archdeacon J. F. Bullitt; and clergymen of other communions who are in charge of neighboring churches. The Rev. George W. Barnes, who has been in charge of the parish for fourteen years, assisted in the service.

The new church when completed will hold 350 people. "Its construction was

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made necessary by the steady growth of the congregation," said Mr. Barnes. "The chapel we have been occupying for the past twenty years can no longer comfortably accommodate those who attend the services."

In the basement of the new structure, provision has been made for an auditorium which will have a seating capacity of 400. Here the various affairs of the parish will be held, and on Sunday the space will be utilized for Sunday school purposes.

The exterior of the building will be of stone construction, while the interior will be lined with gray brick. Gothic architecture prevails throughout. It is planned to hold the first services in the new building on Christmas Day.

CEREMONIES AT ST. GILES' CHURCH HELD

Yesterday afternoon, at 4 o'clock, the cornerstone of the new Church of St. Giles, at Locust street and Hampden road, Stonehurst, was laid by the Rev. Francis M. Taitt, dean of the convocation of Chester, who will be consecrated Bishop Coadjutor on Friday. He was assisted by the Rev. Crosswell McBee, rector of Old St. David's Church, Radnor.

Ground for the new group of parish buildings was broken Easter Sunday, and work from that time on has proceeded rapidly. The rectory is already under roof, as will be the church and parish house within a short time.

The group contains three separate units, with the church in the center, the rectory being to the north, and the parish house to the south. The buildings are of colonial design, and of brick construction. The brick used in the buildings resembles, as far as possible, those brought from England in the early days of the colonies.

It is hoped that the parish house will be ready for use by Christmas Day. It was on that day eight years ago that the present rector, the Rev. Walter C. Pugh, assumed charge of the parish, which then contained relatively few members. Under his guidance the congregation has grown substantially, and numerous Church activities have been initiated. With the completion of the new group of buildings, with their added facilities for efficient work, the outlook for the Church of St. Giles is indeed bright.

BISHOP PERRY TO PREACH IN HIS FATHER'S CHURCH

The Rt. Rev. James De Wolf Perry, D.D., Bishop of Rhode Island, will preach tomorrow morning at Calvary Church, Mannheim street and Pulaski avenue, Germantown. Bishop Perry is the son of the late Rev. Dr. James De W. Perry, who was for forty years rector of Calvary Church, afterwards becoming rector emeritus.

NEW CHURCH SCHOOL OPENED

A new Church school for boys was opened on September 17th. This is the Good Shepherd School, at Rosemont, which is connected with the Church of the Good Shepherd. The Dalton plan of education will be used, which permits the bright boy to forge ahead, while the slower boy is always progressing. The Rev. David Carl Colony is headmaster.

DIOCESAN COMMITTEE FOR THE ISOLATED FORMED

On being asked by the National Council to form a diocesan committee for the isolated in Pennsylvania, it was decided to combine it with the League of the Intercessors, which had already been started in 1926 by Mrs. William G. Haines, for shut-ins. The object of the organization is to

reach by letter or visit those who by illness or remoteness are out of touch with the Church, and to give them a definite part in the Church's life of prayer and service. A meeting was held at the church house on September 25th to arrange for a definite program.

MISCELLANEOUS

The afternoon services will be resumed tomorrow at St. Peter's Church, Wayne avenue and Harvey street, Germantown. The Rev. Stewart P. Keeling, rector, will preach.

The Rev. Joseph Fort Newton, rector of the Memorial Church of St. Paul, Overbrook, has returned from Point of the Woods, Long Island.

Services at the Church of the Saviour will be in charge of the Rev. John R. Hart, chaplain of the University of Pennsylvania, tomorrow.

The Rev. Malcolm E. Peabody, rector of St. Paul's Church, Chestnut Hill, has returned from Aunt Hannah's Pasture, Northeast Harbor, Me.

Free bus service has been instituted on Sundays for the purpose of carrying passengers to the services at Gloria Dei (Old Swedes) Church, which was built by Swedes in 1677, and is one of Philadelphia's historical churches.

ELEANOR ROBERTS HOWES.

YOUNG PEOPLE OF HONOLULU HOLD CONFERENCE

HONOLULU—Real fellowship which centers in the Christ and is enthroned in the hearts, minds, and lives, in all phases of life, the young people, was the keynote of the conference of the members of the different Young People's Fellowships of Honolulu, held at Mokuleia, Oahu, August 31st to September 2d, inclusive. Daily Communion, classes of instruction, and discussion groups made up the serious aspect of the conference, while a stunt night and camp fires together with athletics furnished plenty of amusement.

The Rev. Canons James F. Kieb, D. R. Ottmann, and the Rev. W. A. Allan were the instructors. Miss Mary Porter led the discussion group. About ninety attended, and Canon Ottmann filled the place of dean of the conference. Much was gained and all enjoyed the program and activities to the fullest extent.

CONNECTICUT CLERGY MEET

WALLINGFORD, CONN.—The fourth annual conference of the clergy of Connecticut at Choate School, Wallingford, was held September 23d to 25th. Three teachers, the Rev. Dr. Elwood Worcester, of Boston; Prof. Luther A. Weigle, dean of the Yale Divinity School; and the Rev. Dr. Harold Adye Prichard, rector of St. Mark's Church, Mount Kisco, formed the faculty. Bishop Acheson was chairman.

The conference assembled at Choate School for registration at 5 p.m. on Monday, the 23d. After dinner the first session of the conference was held in the hall beneath the chapel. Dean Weigle spoke on Religious Education in the Parish. An inspirational discussion followed when Dr. Weigle answered all the questions presented. After the conference Bishop Acheson led in the service of Communion in the chapel.

On Tuesday morning there was a celebration of the Holy Communion at 7:30, followed by breakfast, and this by the morning session when an address on Faith Healing was given by Dr. Worcester. Canon Prichard spoke at the evening session on Preaching.

BOOK CHATS

from Morehouse Publishing Co.

DELIVERY to begin within ten days," is the promise of the publishers of the CLEARTYPE EDITION of the New Prayer Book. That does not mean, of course, that all advance orders will be filled at that time, for that would be a physical impossibility. But it does mean that delivery will begin on or before October 15th, and books will be sent out at the rate of several thousand a day from that time until all advance orders are filled.

Books for the pews will naturally be the first to be supplied, and it is hoped that all churches that have ordered in advance may be supplied with Prayer Books by early November, well before the beginning of the Church's new year.

Leather and Durotex books will also be ready in the immediate future. Shipments on these will begin by November 1st, and, as in the case of the pew books, orders will be filled according to priority in placing them. Stock will be available in ample quantities to fill Christmas requirements.

If you haven't already ordered your own individual copy of the New Prayer Book, do it now!

IN GOD'S PRESENCE (75 cts.), a new devotional manual by the Very Rev. Phillips S. Gilman, Dean of St. Luke's Cathedral, Orlando, Fla., will be ready by the time this column is in the hands of readers. How can one describe a new book of this nature to show its real value? It must be seen to be thoroughly appreciated, and Your Correspondent recommends it without reserve to all who are looking for a manual to place in the hands of the newly-confirmed, or those preparing for Confirmation. Bishop Wing contributes an Introduction.

Bishop Fiske and Professor Burton Scott Easton have collaborated in writing THE REAL JESUS (\$2.50), a new biography of our Lord that is at once popular and scholarly. The reputation of the distinguished co-authors is introduction enough to this book.

THE BIBLE THROUGH THE CENTURIES (\$3.00), by Dr. Herbert L. Willet, tells the whole fascinating story of the Book of books: how it came to be, its authorship, its inspiration, its great personalities, and its place in the life of today. The author, who was for many years professor of Oriental language and literature at the University of Chicago, attempts to make his book interesting and informative, without intruding any sectarian bias.

When H. G. Wells' OUTLINE OF HISTORY was originally published, several years ago, it aroused widespread discussion and comment. Issued first in two large volumes, it was later bound in one volume without condensation, by the use of Bible paper, in which form it sold for \$5.00. It is now to be published this week in a one-volume Star Library edition, printed in full with maps and illustrations from the plates of the \$5.00 edition, to sell for only \$1.00. This is in many ways the greatest feat in the publishing of Dollar books, and Your Correspondent hopes that many readers will wish to take advantage of this new low price.

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Tomorrow's program begins with Holy Communion at 7:30, conference at 9:30 taking up the subjects of Group Organization and suggestions for the fall campaign. Luncheon at 12:30 will close the conference.

The laymen's conference will follow; about seventy men are expected.

CHAS. HENRY WEBB.

TO BECOME EXECUTIVE SECRETARY IN KENTUCKY

CHICAGO—The Rev. Humphrey Campbell Dixon, for the past three years in charge of St. Ignatius' Church, Antioch, and St. Andrew's Church, Grayslake, has accepted appointment as executive secretary for the committee on the Church's program of the diocese of Kentucky, and took up his new duties October 1st. He



REV. H. CAMPBELL DIXON

will have charge of diocesan headquarters, with offices at Christ Church Cathedral, Louisville; will supervise the work of Church schools in the diocese, and also the young people's activities.

Fr. Dixon took charge of the Antioch parish in 1926 as a lay reader. A year later he was ordered deacon and last year, priest. Recently numerous improvements have been made in the church property at Antioch.

Fr. Dixon was a candidate for Holy Orders from St. Paul's Church, Chicago. He is a graduate of the University of Chicago.

CHURCH AT GALESBURG, ILL., HAS ANNIVERSARY

GALESBURG, ILL.—Grace Church, Galesburg, celebrated its seventieth anniversary September 20th to 22d. The first evening was devoted to a historical program, the mayor of the city giving a picture of the founding and growth of Galesburg. It was interesting to see how much the Churchmen in the community have to do with the growth of the city and how its members served in many official positions.

The parish history was written and read by Miss Williamson, dean of women at Washington University. A number of very interesting letters were read from former rectors and far-away old members, all of them containing an offering which will be added to the endowment fund started last All Saints' Day. The evening service was devoted to giving the parish an idea of its outside responsibility, and after the Very Rev. William P.

James, dean of St. John's Cathedral, Quincy, a former rector, had brought greetings from the cathedral, the Rev. C. A. G. Heiligstedt of Kewanee spoke on the Diocese as Our Opportunity, and the Rev. W. L. Essex of Peoria spoke on the National Program as Our Privilege.

The parish has had twenty-nine rectors and priests-in-charge in the seventy years of its existence. The church is rich in memorials and gifts and among the memorials is a window to J. Otis Fox, a student at Knox College, and of the symbols in the window is a copy of the Beta Theta Pi fraternity pin.

The big need of the parish at the present time is a rectory on the lot next door to the church, so that the work can all be centered at the church and not divided. The Rev. R. Y. Barber is rector of the parish.

INTERESTING CLERGY CONFERENCE IN ROANOKE, VA.

ROANOKE, VA.—At the call of Bishop Jett, the clergy of Southwestern Virginia met for an informal conference in Roanoke, the first session being held the evening of Monday, September 16th, and the closing session the morning of Wednesday the 18th. Bishop Jett presided at the conference and celebrated Holy Communion on Tuesday morning in St. John's Church. The sessions of the conference were held in the parish house of St. John's.

A number of subjects were discussed in a most interesting way during the conference, some of these being: The Department of Religious Education and the Summer Conference, by the Rev. Alfred R. Berkeley; Young People's Work, by the Rev. Richard H. Baker; The Virginia Council of Religious Education and Its Relation to the Various Communions, by the Rev. Minor C. Miller of Bridgewater; The Place and Value of Convocations in the Life of the Diocese, by the Rev. Dr. W. G. Pendleton; The Church and Its Social Service Problem in the Light of the Present Industrial Development of Virginia, by the Rev. John J. Gravatt; Parochial Evangelism by the Rev. Roland Moncure; Spiritual Healing by the Rev. Dennis Whittle; The Plans of the Diocesan Field Department in the Coming Every Member Canvass and the Financial Needs for 1930, by C. Edwin Michael, chairman of the field department; The Colored Work in the Diocese and the Reorganization of the Work at Roanoke, by the Rev. Charles L. Somers.

Miss Esther G. Fifield, one of the field secretaries of the Girls' Friendly Society, made an interesting address, in which she

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AMERICAN CHURCH MONTHLY

CHARLES C. EDMUNDS, D.D., EDITOR

OCTOBER, 1929

Vol. XXVI, No. 4

EDITORIAL COMMENT

The Change of Editorship—A Suggestion for New Ships—The Priest in a Protestant Parish—The Rector of Trinity Speaks Out—Dead Churches—A Splendid Monument—Does the Episcopal Church Stand in the Way of Unity?—Our Lutheran Neighbors—Can We Forgive Our Enemies?—The New Presbyterian Seminary—Mr. Broun and Paganism.

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C. H. Palmer

SUGGESTIONS FOR THE CONDUCT OF THE CHILDREN'S MASS

Thomas J. Williams

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MR. T. E. SMITH, Box 987, Kingston, N.Y.

described the various functions of her organization and its value in the life of the young girls of the Church. Several of the clergymen requested Miss Fifield to come to their parishes and make surveys to determine the feasibility and method of establishing Girls' Friendly branches.

When the diocese of Southwestern Virginia was organized in 1920, two convocations were formed: the north and east part of the diocese being James River Convocation, and the south and west portion being New River Convocation. For some years a good deal of interest was manifested in the annual meetings of the two convocations, but for various reasons this interest declined and the convocations gradually became dormant. As a result of the address of Dr. Pendleton, and the discussions which followed, it was decided to revive the two convocations, and officers were elected as follows: James River Convocation, the Rev. C. F. Magee of Clifton Forge, dean; the Rev. Dr. Thomas D. Lewis of Amherst, secretary-treasurer; New River Convocation, the Rev. Devall L. Gwathmey of Wytheville, dean.

The conference enthusiastically endorsed the action of the Bishop in purchasing the Detention Home in Wise County for the establishment of a diocesan school, and heard with the greatest interest the Bishop's discussion of plans and ideals for the institution.

**BISHOP FREEMAN
OBSERVES ANNIVERSARY**

WASHINGTON—The Rt. Rev. James E. Freeman, D.D., observed the sixth anniversary of his consecration as Bishop of Washington on Sunday, September 29th, by preaching at Epiphany Church, in Washington, as has been his practice each recurring anniversary. He was consecrated on Michaelmas, 1923, in Epiphany Church, of which he was then rector.

Asked to express his opinion as to the progress that had been made in the diocese and in the cathedral undertaking during the six years of his episcopate, Bishop Freeman said:

"If there is a more united body of clergy and lay people in any diocese than here in Washington, I do not know where to find it. The clergy and laymen honored me by electing me to this high office when I had been resident here but two and a quarter years. It was an expression of confidence that I deeply prize. Throughout this brief period of six years I can say without qualification that I have had the loyal and devoted support of every rector and layman throughout the diocese.

"Marked progress has characterized the parishes in the District of Columbia and in the four counties of southern Maryland that comprise the diocese. Large building operations have gone forward, but beyond all physical development there has been a fine and steady spiritual growth.

"As for progress on Mount Saint Alban, the buildings themselves tell the story. We are nearer to realizing the dream of Bishop Satterlee, the founder of the cathedral, than ever before. The great choir is structurally finished; the extensive crypts and crypt chapels, covering the entire area of the cathedral, are nearing completion; the College of Preachers building, representing in cost and endowment approximately \$1,500,000, will be ready for its large service in mid-November; and St. Alban's School for Boys has a new and splendid building, costing \$150,000, which has been used for the first time this last week; the beautiful Bishop's Garden, which attracts monthly thousands of lovers of God's out-of-doors, has been carried to completion. Furthermore, plans are now under way to build the north and south transepts, together with the com-

pletion of the massive crossing of the cathedral, all of which it is hoped may be completed by 1932 and be used for inspiring national religious services in connection with the two hundredth anniversary of the birth of George Washington. . . ."

**NEW MISSION DEDICATED
IN DETROIT**

DETROIT—On Sunday afternoon, September 22d, Bishop Page dedicated the new All Saints' Mission, Seven Mile road and Holmur avenue, Detroit.

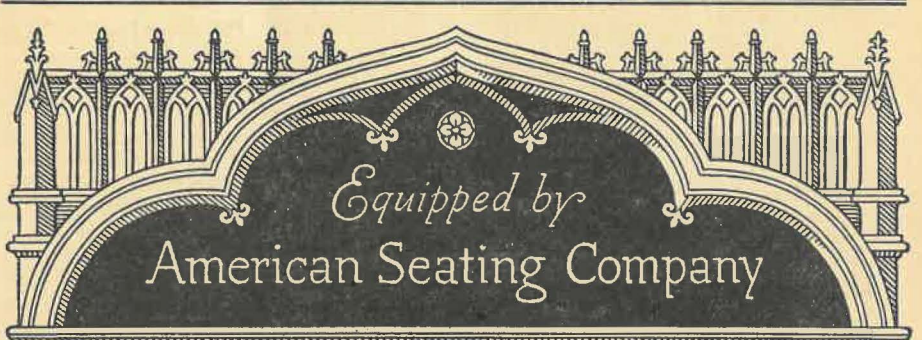
All Saints' is a parochial mission of old St. John's Church, Woodward avenue, Detroit, of which the Rev. R. W. Woodroffe, D.D., has been rector for a number of years. The new mission is in one of the finest residential sections of Detroit. The land was acquired some years ago and a mission congregation established. The

Rev. Berton S. Levering, formerly rector of St. Luke's parish, Ypsilanti, has been called as vicar to All Saints'.


The present building is the first unit of a group which has been planned, and it is felt that the establishment of All Saints' will prove to be a most successful venture, not only for the mission itself, but also for the community.

**RECTOR OF WASHINGTON
CHURCH RETURNS TO PARISH**

WASHINGTON—The Rev. Hulbert A. Woolfall, rector of St. Mark's Church, Washington, who has been ill for several months, recently returned to Washington and to his parish in perfect health. A large congregation welcomed him home on Sunday, September 8th, and expressed their joy at his return.



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CATHEDRAL IN SAN FRANCISCO TO HONOR MRS. MONTEAGLE

SAN FRANCISCO—The beautiful doorway of the south transept of Grace Cathedral, San Francisco, will be a memorial to the late Mrs. Lydia Paige Monteagle, whose tragic death in an automobile accident last June removed one of the most active and beloved Churchwomen in not only the diocese of California, but the province of the Pacific and the Church nationally. To be known as the Lydia Paige Monteagle Doorway of Remembrance, the entrance to the transept will be erected from funds to be provided by the gifts of friends in all parts of the country. The cost of the doorway is estimated at \$45,000.

Members of the women's committee of the Grace Cathedral Building Fund will concentrate their efforts this fall on gath-

generosity are invited to have a part in giving the memorial. Gifts may be sent to Mrs. Norman B. Livermore, 1045 Vallejo street, San Francisco, or to the Grace Cathedral Building Fund, at 1122 California street. The names of all who participate will be recorded in the cathedral Book of Remembrance.

NORTH CAROLINA CLERGY MEET

CHAPEL HILL, N. C.—The second annual diocesan forward movement conference of the diocese of North Carolina was held at the Chapel of the Cross, Chapel Hill, September 25th to 27th. About fifty clergy attended the first session, and sixty laymen the second. The purpose of the conference



MONTEAGLE MEMORIAL

Architect's drawing of the south portal of Grace Cathedral, San Francisco.

ering in gifts to the memorial fund, and it is hoped that the necessary amount of money will be in hand before Christmas. Mrs. Norman B. Livermore is chairman of the committee, on which Mrs. Monteagle was one of the most enthusiastic and successful workers from the beginning of the cathedral completion campaign until the time of her death. Activity in behalf of the memorial among members of the Woman's Auxiliary will be directed by Mrs. Harry M. Sherman, president of the diocese of California.

Choice of the south transept doorway of the cathedral as a memorial to Mrs. Monteagle is felt to be particularly appropriate, in the opinion of her friends. "I can see her in my mind, in the doorway of a church," said one who was close to her. "It is most fitting that we should frame our memories of her in a beautiful doorway of the cathedral whose completion was so close to her heart."

Wherever they may be, all who cherish memories of Mrs. Monteagle and who wish to perpetuate through their own works something of her spirit of vigorous

was the presentation of the missionary obligation, and the discussion of methods through which to bring the responsibility home to the local congregations.

Dr. Lewis B. Franklin spoke on the broad mission field of the Church, and showed where and why the money was needed. The Rev. Dr. W. H. Milton of Wilmington discussed the methods that have been successfully used in instructing and educating people in their responsibility. As illustrations of the kind of work that is being done and that needs growing support, the Rev. N. C. Duncan of Coolemeec spoke on the work in the diocese among the mill operatives, the Rev. L. F. Kent of Valle Crucis gave a vivid and dramatic picture of the life of a missionary in Alaska, and the Rev. Brooke Stabler of Worcester, Mass., spoke of the great task of the Church in the colleges.

The diocesan budget for missionary work was then discussed in detail by Bishop Penick and the Rev. R. E. Gribbin of Winston-Salem. Hearty support to the whole program of the Church was given by both clergy and laity.

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**CHURCH SCHOOL FOR GIRLS
OPENS IN HONOLULU**

HONOLULU—St. Andrew's Priory School for Girls, Honolulu, opened with an enrollment of approximately 225 students, 76 of which are in the boarding department. Sister Olivia Mary, the principal, reports that Sister Clara Elizabeth arrived from Glendale, Ohio, to take the place of Sister Caroline Mary. The Board of Missions sent three new teachers: Miss Helen Heist of Salt Lake City, teacher of science and mathematics in the high school; Miss Alice Leekley of Portland, Ore, teacher in the junior high school; and Miss Edwina White of Hollywood, Calif., teacher of piano.

Two other teachers came from the mainland: Miss Alice Sutherland of Seattle, a high school teacher, and Miss Frances Hupp of Ohio, a grade teacher.

The Priory is fortunate in being able to have the services of Deaconess Caroline Pitcher for a period of three months to teach commercial subjects. Deaconess Pitcher became sick enroute to China, and stopped in Honolulu. Upon advice of physicians and the board she will remain at St. Andrew's Priory as stated.

**NEW PARISH HOUSE
AT ST. PAUL'S, DULUTH**

DULUTH, MINN.—Many years of effort on the part of members of St. Paul's parish, Duluth, reached fruition this fall in the completion of the new parish house. Although the new building was first used on Sunday, September 15th, for the fall opening of the Church school, the formal open house and reception to the public did not take place until the following Wednesday, September 18th, when groups from the ranks of the Woman's Guild acted as hostesses from early morning till late in the evening.

On the first floor the kitchen, more completely equipped than are most hotels, flanks the spacious dining hall, which serves also as a recreational room. It is fitted with a commodious stage. The kitchen is fitted with electrical appliances of every description. On this floor the primary department of the Church school has its quarters.

On the mezzanine floor above are the church offices, including the rector's study, the Church and Sunday school office, and the vestry. On this floor also are many class rooms, including a large kindergarten.

On the third floor, the church level, are choir rooms for men and women, music room for music library, and six class rooms. This floor houses the reception room, in gracious memory of Mrs. Olcott, who organized and headed the first committee in connection with the building, but who did not live to see the fulfilment of her planning. It was completely furnished by her husband, W. J. Olcott, who also furnished the kitchen and all its equipment.

The top floor is completely devoted to class rooms for the Church school.

The congregation of St. Paul's had never witnessed such a gathering of its parish as at the dinner on Friday night, September 20th. Seated at the speakers' table were Bishop Howden of New Mexico and Southwest Texas; Bishop Bennett and his daughter; the Rev. C. A. Cummings, first rector of St. Paul's, now retired; Dean and Mrs. G. K. Good; the rector of the parish, the Rev. B. T. Kemerer, and Mrs. Kemerer; Watson S. Moore, representing the Duluth Council of Churches;

W. J. Olcott and his daughter, Mrs. Dorothy Olcott Gates of Pelham Manor, N. Y.; the senior and junior wardens of the parish, F. W. Paine and J. H. Hearing, with Mrs. Paine and Mrs. Hearing; also Mrs. L. F. Bowman, representing the Woman's Guild of the parish.

The parish house was again the scene of a most interesting and unique event on the following Saturday night, when Mr. Olcott was host at a dinner, honoring all the workmen who had taken part in the erection of the building, and their wives.

Bishop Bennett will be in charge of the dedication services on October 20th.

**BOYS' SCHOOL IN HONOLULU
OPENS TERM**

HONOLULU—Iolani School for Boys, the Rev. Thurston R. Hinckley, principal, opened with a registration of 231 students. Athletic activities have begun with real zest, as the new athletic field is in good shape. Scout work has begun, and due to the kindly interest of Miss Brown of Kamehameha Schools a glee club has been organized.

This year's faculty has new members in the persons of Mrs. Peet of the University of Hawaii, instructor in typewriting and journalism; Robert Merry of Harvard, instructor of English in the high school; Martin Clifford of Clarkson College, who teaches junior high school subjects.

A note of special interest is that Mr. Merry's home is Duxbury, Mass., where the principal of Iolani went to school as a boy. Fr. Hinckley knew Mr. Merry's father and many of the people who live in this old New England village.

**SYNOD OF FIRST
PROVINCE TO MEET**

HARTFORD, CONN.—The synod of the province of New England will meet in Christ Church Cathedral, Hartford, October 22d and 23d. Apart from the regular business of the synod, the chief subject of discussion will be Evangelism. The Rev. Dr. Karl M. Block of St. Louis will be the chief speaker on this subject at a mass meeting on the evening of October 22d.

On the afternoon of the following day, the Rev. Fr. Huntington, O.H.C., the Rev. Samuel Shoemaker of Calvary Church, New York, and Captain Mountford of the Church Army will give addresses on the same subject. At a dinner to be given by the Church Club of Hartford on the evening of October 23d, when the meetings of the synod will close, the Rev. C. Leslie Glenn of the National Council will speak on Evangelism in Colleges. Entertainment to all delegates to the synod is offered by the local committee in Hartford and Dean Colladay is receiving the requests.

**JOINS FACULTY OF BOYS'
SCHOOL IN NORTH CAROLINA**

FLETCHER, N. C.—The Rev. Clarence S. McClellan, Jr., rector of old Calvary Church, Fletcher, has recently been elected chaplain and history professor of the Blue Ridge School for Boys. The Calvary rector began his duties at the school on September 18th. He will carry on his work at Blue Ridge in connection with Calvary Church and his radio activities over WWNC, Asheville.

In December the Rev. Mr. McClellan will go on the public lecture platform with his three illustrated lectures on Palestine, Jerusalem, and Bethlehem.

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THE TRAINING OF BOYS AND GIRLS FOR MARRIAGE

NEW YORK—Ever since the Commission on Matrimony and Divorce pointed out the necessity for some method of training Christian boys and girls for marriage, the Social Service Department of the National Council has been studying the best way of approaching the problem. Several tentative approaches have been made, notably in Los Angeles, Cincinnati, and Massachusetts, in "Institutes for the Clergy." These institutes were held so that the clergy might be better equipped for holding classes for their young people and be in a position to give them the best information available.

In Los Angeles several institutes were held at St. Luke's Hospital, taking up primarily the biological aspects of marriage. In Cincinnati the stress was on the parents' relationship to the child. A very successful institute was held for three days, with an average attendance of 150 men and women, though very few of the clergy were able to attend this one, as it was primarily designed for the parents. In Massachusetts the stress was on the spiritual aspects of marriage. The whole matter was thoroughly discussed at an informal meeting of the clergy and others interested in Christian social work.

At Racine, Wis., in the middle of September, about fourteen people came together and spent three days going over various aspects of the department's work, and helping work out a program for the coming year. As a result of this meeting the department is to undertake a definite program of education in marriage problems during the coming winter. The various social service departments of the dioceses are to be asked to set up locally "institutes" for the clergy and a limited group of invited people to consider four points of stress in family life.

These four points are:

1. The spiritual aspects of marriage.
2. The biological relation of man and wife.

3. The parent and child.
4. Domestic finances.

Wherever possible it is suggested that local authorities, such as a domestic science leader, a mental hygiene authority, and a doctor, be associated together with a priest, prepared to do this well, to hold these conferences. The idea is not to have speeches, but rather round table conferences to work out the best approach to each of these problems and the best method of instructing the young people of each parish in preparation for sound marriages. It is desirable that persons resident in the diocese give the institutes, as far as possible, in order that they may make a permanent contact with the clergy, who can then call on them for help in their own parish problems whenever necessary. While, perhaps, it would be simple to secure nationally known speakers and take them around, the value of having a permanent contact, and later to be able to use these speakers, would be lost.

Several dioceses have already started planning such programs and it is hoped that by the end of the year the majority of the commissions will begin to think about them. Where a separate institute is not practical, and there is already an organization of clergy, it might be worth while to have these conferences as a part of the regular program of the clericus meetings.

The National Department is very anxious to collect the results of such programs and eventually work out a syllabus

which can be used generally throughout the Church in parish classes for young people's programs, and stands ready to assist the diocesan chairmen in selecting leaders, or in setting up the conferences.

OPEN NEW PARISH HOUSE FOR MISSIONS IN HONOLULU

HONOLULU—On September 8th St. Mark's Mission, Kapahulu district, Honolulu, rejoiced in the opening of a new, attractive, well-ventilated, serviceable parish hall. This building will house a daily kindergarten of about 175, a daily medical social service clinic under the immediate direction of Palama Settlement, a Church school of about 150, a splendid Mothers' Club, and young people's organizations. Here Japanese, Chinese, Hawaiian, a few Portuguese, a haole (white) or two, mingle in work and play and devotion. Through the kindness and interest of Bishop Burleson additional land has recently been acquired, making possible such a religious-social center.

The Woman's Auxiliary of the district of Honolulu, the Young People's Service Clubs of St. Mark's Mission, and the Hawaiian congregation of St. Andrew's Cathedral, together with the Men's Club of the cathedral Hawaiian congregation raised much of the money needed for the building. The Rev. Canon D. R. Ottmann is priest-in-charge of the cathedral Hawaiian congregation and of St. Mark's Mission.

CLERGYMEN'S INSURANCE LEAGUE HOLDS MEETING

NEW YORK—The sixty-first annual meeting of the Clergymen's Mutual Insurance League was held at the Church Missions House in New York City, on Thursday, September 26th. A new board of trustees was elected at the opening meeting, and the Rev. A. R. McKinstry, rector of St. Paul's Church, Albany, was elected president of the league. For the nineteenth time the Rev. Edwin B. Rice of Mount Vernon was elected secretary and treasurer. In view of this long service, the board of trustees passed a resolution thanking him for his service and expressing the hope that he may continue in office and to give to the league the benefit of his administrative abilities.

During the past fiscal year the treasurer reported that he had paid to the widows of the clergy the sum of \$712, leaving a balance in the treasury of \$1,477.51.

BERKELEY BEGINS SECOND YEAR AT NEW HAVEN

NEW HAVEN, CONN.—Berkeley began its second year in New Haven on Wednesday, September 25th.

When Berkeley purchased the New Haven property a few years ago, known as the Eaton estate, it contained two large Victorian residences, one of which became available immediately and has been used as the administration building, and named the Bishop Williams Hall. The other residence was retained as Mrs. Eaton's home for life. Mrs. Eaton died the past summer, and now this house is available and will be used as the library and for other suitable uses.

Berkeley Library is still at Middletown, but will be moved to its new home this winter. There is, however, a second mortgage on the Eaton home of \$35,000, which must be paid before the building can be taken over.

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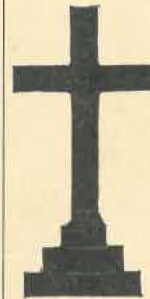
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**CLERGY AND LAITY
OF OLYMPIA MEET**

SEATTLE, WASH.—To arouse a unified interest in the Church's program and in the work of the diocese previous to the Every Member Canvass, the Bishop of Olympia, the Rt. Rev. S. Arthur Huston, D.D., and the diocesan field department, carried out a wonderfully successful fall convention at Canyon Creek Lodge below the Cascade Mountains over the weekend commencing September 21st. Fifty laymen gathered first, and after hearing talks from Bishop Huston, the Rev. R. E. Francis, chairman of the field department, and the Rev. David R. Covell, of Pasadena, Calif., declared themselves as understanding and interested in the Church's mission as never before. They earnestly requested that the clergy "inform their congregations of what the general Church and the diocese are doing" and further declared that "the diocesan assessment and apportionment should be met as promptly as other parochial obligations."

The laymen were joined on Sunday afternoon by most of the clergy of the diocese, who advocated "more addresses by active missionaries in the churches." They further asked the Bishop to "assign definite missionary jurisdictions to the parochial clergy."

**CHURCH AT ROSELLE, N. J.,
RECEIVES GIFTS**

ROSELLE, N. J.—On Sunday, September 22d, the Rev. Clarence S. Wood, rector of the Church of St. Luke the Evangelist, Roselle, announced a gift of \$15,000 in addition to a recent gift of \$35,000, by the Hon. Charles W. MacQuoid, D.C.L., a devoted lay reader of the parish. Both amounts will be used to complete and furnish the new parish house recently completed. His wife is furnishing the women's guild room at a cost of \$2,000 in memory of Mrs. Julia A. Birdseye, a faithful member of St. Mary's Guild, who died in 1928. The Rt. Rev. Paul Matthews, D.D., Bishop of New Jersey, will dedicate the parish house on the eve of the festival of St. Luke's.

Fr. Wood will finish his twenty-fifth year of service on November 2d, and on the following Sunday a tablet will be placed on the south wall of the church recording this fact. During his rectorship the church, rectory, and parish house have been built.

**CHURCH AT ANSONIA, CONN.,
LAUNCHES CAMPAIGN**

ANSONIA, CONN.—Immanuel Church, Ansonia, the Rev. T. J. Shannon, rector, is launching its second campaign for funds to complete its new church recently erected. The drive began on Tuesday, October 1st, with a rector's seventh anniversary banquet. The sum of \$45,000 is needed.

HOLY TRINITY CHURCH, in the Harlem district, New York, was burned four years ago, and the congregation moved farther uptown. The property, with the stone walls and tower of the old church, passed into the hands of St. Martin's Mission for colored people, of which the Rev. J. H. Johnson is priest-in-charge. A class of 111 was presented for confirmation a few months ago, and now the parish hall is too small, and an effort is being made to reconstruct the church.

† Necrology †

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

**WALTER NICHOLAS CLAPP,
PRIEST**

PITTSBURGH, PA.—The Rev. Walter Nicholas Clapp, rector of St. Mary Memorial Church, Pittsburgh, died at his home, 5238 Westminister place, Pittsburgh, early Monday morning, September 23d. Requiem and funeral services were held at St. Mary Memorial Church, on Thursday, September 26th. The Rt. Rev. Alexander Mann, D.D., Bishop of the diocese, and the Rev. Dr. W. A. McClenthen, rector of Mount Calvary Church, Baltimore, Md., officiated.

The Rev. Mr. Clapp was born at Hempstead, N. Y., July 13, 1876. He graduated from Columbia University and the General Theological Seminary, being ordained deacon by Bishop Burgess in 1903, and priest the following year by Bishop Whitaker.

He was curate of St. Luke's Church, Germantown, Pa., from 1903 to 1909. He became vicar of St. Mary's, Pittsburgh, in 1911, continuing as vicar until 1923 when he became rector. He was formerly an examining chaplain of the diocese and was a member of the committee on canons and chairman of the commission on architecture.

He leaves a widow and four children.

FRANK MARKEY GIBSON, PRIEST

BALTIMORE—The Rev. Dr. Frank Markey Gibson, 72, for seventeen years librarian of the Maryland diocesan library, died suddenly on Tuesday, September 24th, at his home in Baltimore.

On Monday Dr. Gibson was at his usual place in the library. He had suffered an attack of grippe, but apparently had recovered. On Tuesday morning his wife found him unconscious and he died shortly afterward.

Dr. Gibson was born in Bedford Springs, Pa., January 16, 1857. In 1879 he was admitted to the bar and practised law for four years. He then entered the ministry and was made deacon in 1883 by Bishop Pinkney, and priest in 1884 by Bishop Randolph. For two years he served as curate at Emmanuel Church, Baltimore, then was called to the Church of the Holy Innocents here, where he served one year. He then went to Grace Church, Elkridge, and served seven years. He then became curate of St. Paul's, St. Andrew's, and Trinity Church, Washington, until 1904, when he was called to the rectorship of Ascension Church, Westminster, where he stayed until 1912, when he was made librarian of the Maryland Diocesan Library.

From 1912 to 1914 he was editor of the *Maryland Churchman*, and from 1890 to 1899 he was one of the examining chaplains of the diocese of Maryland and of Washington. He was also a member of the Ecclesiastical Court from 1897 to 1898.

Dr. Gibson is survived by his widow, who was Miss Mary Plummer, and a son, Alexander Stuart Gibson.

The funeral services were conducted at his residence by the Most Rev. John G. Murray, D.D., the Rt. Rev. E. T. Helfenstein, D.D., and the Rev. Benjamin B. Lovett, D.D. Burial was in London Park Cemetery, Baltimore.

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ROBERT LLOYD WINDSOR, PRIEST

LOS ANGELES—Never has the diocese of Los Angeles suffered such a shock as on September 25th at the news of the alleged suicide of the Rev. Robert Lloyd Windsor, veteran rector of St. Luke's Church in this city and one of the most prominent priests in the diocese.

The Rev. Mr. Windsor trained for the ministry in England, taking his degree in theology in Durham University in 1902. Originally a candidate for Holy Orders from the diocese of Western New York, he moved to this city early in 1904. In that year he was ordained both deacon and priest by the Rt. Rev. Joseph H. Johnson, D.D.

As soon as he was ordained deacon the Rev. Mr. Windsor was placed in charge of St. Luke's Mission in this city, later becoming priest-in-charge. Upon the organization of St. Luke's parish in 1906 he was elected rector and held that post until the day of his death. With two exceptions it has been the longest rectorship in the history of the diocese.

Appointed an examining chaplain in 1905, and regularly reappointed thereafter, the Rev. Mr. Windsor became chairman of the diocesan examining board in 1922. He had been registrar of the diocese since 1912. He served as assistant secretary of the diocesan convention from 1913 to 1927, when he was elected secretary. Twice he had been reelected to that position.

In 1919 Bishop Johnson appointed him as his personal chaplain, a position he held till the death of the Bishop last year. He had been a member of the standing committee since 1924.

The deceased was 50 years of age, and is survived by his father, F. C. Windsor, of Rochester, N. Y. He was a member of Kappa Alpha fraternity.

The funeral was held at St. Paul's Cathedral on September 30th. The Rev. Robert B. Gooden, D.D., president of the standing committee, officiated, assisted by the Rev. George Davidson, D.D., secretary of the standing committee, and the Rev. Stephen C. Clark, Jr., assistant secretary of the diocesan convention. Interment followed at Hollywood Cemetery, the Rev. Dr. Gooden taking the committal.

HELEN BYRON-CURTISS

UTICA, N. Y.—The Rev. A. L. Byron-Curtiss of Utica was called upon to mourn the death of a second daughter within three years, when his first born, Helen, died in St. Luke's Hospital, Cleveland, Ohio, on September 22d. The cause of death was pleural pneumonia.

Born in Rome, N. Y., July 22, 1897, she was baptized in old St. Joseph's mission parish there, was confirmed, and took her First Communion in St. Luke's Church, Utica, and was always a devout and faithful communicant. Since her majority she had been in the New York Public Library, at the time of her death head of the circulation department.

The funeral was held from Zion Church, Rome, September 26th. Her father celebrated a requiem Eucharist at 10 o'clock, and the rector, the Rev. Edmund Carhart, conducted the regular burial office at 10:45.

A CHURCH for the lepers of Pondoland at Kambati was opened last spring by the Ven. J. W. Leary, Archdeacon of Pondoland. About twenty lepers received Communion.

NEWS IN BRIEF

BETHLEHEM—For several years past the clergy of the Scranton and Reading convocations have given the sessions of the fall convocations to the field department. This year the Rev. Arthur R. McKinstry of St. Paul's Church, Albany, N. Y., and formerly a member of the Field Department of the National Council, presented the National Church program and how it can be worked out in the parish. The Archdeacon presented the diocesan program. Much enthusiasm was engendered and the diocese is looking forward to a good campaign.—New lighting fixtures were placed in the Church of the Nativity, Bethlehem, and used for the first time on Saturday, September 28th, on the Vigil of St. Michael and All Angels at the wedding of Miss Mary Norris Frick to Hollis Stratton French. Miss Frick is the grandniece and granddaughter of the respective donors of the light. All of the lights in the body of the church are in memory of Albert N. Cleaver, for many years the senior warden; the chancel lights are in memory of Mrs. Evelyn Linderman Robinson; and the lights in the baptistry in memory of Robert Sayre F. Randolph. The lights are the gifts of Mrs. A. N. Cleaver, Mrs. R. P. Linderman, and Mrs. Jennie Sayre F. Randolph.

Mrs. E. B. Jermyn, Jr., recently presented to the vestry of the Church of the Epiphany, Glenburn, a check for \$1,000 as the beginning of an endowment fund for the parish in memory of the late rector, the Rev. S. Ezra Nelkirk.

COLORADO—Bishop Ingley has appointed the Rev. W. McMurdo Brown, rector of St. Thomas' Church, Denver, chairman of the field department of the diocese.

IOWA—Laurice V. Klose, a candidate for holy orders, has been appointed lay reader in charge of St. Paul's Church, Sioux City, together with Calvary Mission, Morningside; Trinity Memorial, Mapleton; and St. George's, Le Mars. Mr. Klose will reside at 822 Center street, Sioux City.

LOS ANGELES—Members of the congregation of St. Paul's Cathedral, Los Angeles, are uniting in securing a handsome new missal for the cathedral altar in memory of the late Dean MacCormack.—Construction has begun on a new plant for St. Thomas' Church, Hollywood. The parish house is already under way and the church will follow. Immediate expenditures will involve about \$125,000.—The Chapel of the Advent, Los Angeles, has completed a new parish house, built under the experienced direction of the vicar, the Rev. M. K. Crawford.—St. Barnabas' House, Los Angeles, the convalescent home of the City Mission Society, recently witnessed a celebration of the Holy Eucharist in German at the request of German patients. This was probably the first use of the Anglican Liturgy in German in the state of California. The celebrant was the Rev. Arthur Cotter.—A parish house, planned particularly as a religious education plant, has been started at All Saints' Church, Beverly Hills. The Rev. William W. Fleetwood is the new vicar.

SOUTHWESTERN VIRGINIA—The executive board of the diocese held its monthly meeting in the parish house of St. John's Church, Roanoke, on Wednesday afternoon, September 18th. The most important action at this meeting was the adoption of the diocesan budget for the year 1930, amounting to \$62,397, which includes the general Church quota of \$17,100.

WEST MISSOURI—A Young People's conference is to be held at St. George's Church, Kansas City, on Friday, October 11th. The Rev. Richard M. Trelease, national field secretary, is to speak on *The Cross Goes Forward*. A dinner and social hour is included in the program, after which the Rev. Henry N. Hyde, executive secretary of the diocese, will speak on *Problems of the Young People's Societies*, and Bishop Partridge on *Personal Religion of Young People*. The Rev. Charles R. Tyner is rector of St. George's Church.

WESTERN NEW YORK—A conference on Evangelism was held at Avon, September 23d and 24th. The Rt. Rev. Samuel B. Booth, D.D., Bishop Coadjutor of Vermont, and the Rt. Rev. David L. Ferris, D.D., Bishop of Western New York, were the speakers.—Invitations have been issued to a number of parishes in the diocese for a quiet day for the women, October 3d, 4th, and 5th. This quiet day is to be held in St. Peter's Church, Geneva, the Rev. H. A. Hassinger, rector. The Rev. Charles A. Jessup, D.D., rector emeritus of St. Paul's Church, Buffalo, is to conduct the services.—Christ Church, Rochester, the Rev. Charles W. Carver, D.D., rector, has just received a gift of \$500 from the estate of the late Albert C. Walker. This is to be added to the permanent endowment fund.

BISHOP'S REPORT OF HOSPITAL AT FORT YUKON

NEW YORK—Bishop Rowe spent the last week of July at Fort Yukon and reports everything in satisfactory condition. The Hudson Stuck Hospital was more than full, with an overflow of patients in tents. Dr. Burke is successfully grafting skin on the head of the little three-year-old Indian girl who was so badly mauled and bitten by dogs. Another patient was a man who had come 250 miles from Eagle, almost hopelessly scalded. The Bishop felt profound respect for the nurses as he watched them dressing the fearful wounds. The yards and yards of bandages required would prove to supply departments the value of their efforts.

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The same CLEARTYPE EDITION will come also in leather bindings including several styles at \$2.00 and upwards; and on India paper, leather bindings, at \$2.50 and upwards. Descriptions as follows:



No. 811

- 811. Black Genuine Goatskin Morocco, flexible, gilt I. H. S., round corners, red under gold edges.....\$2.00
- 813. Black Genuine Goatskin Morocco, gilt cross, round corners, red under gold edges..... 2.00
- 815. Red Genuine Goatskin Morocco, red lined, gilt cross, round corners, red under gold edges..... 2.25

India Paper—Leather Bindings

- 823X. Black Genuine Goatskin Morocco, flexible, gilt cross, round corners, red under gold edge, purple ribbon marker.....\$2.50
- 827X. Black Genuine Goatskin Morocco, flexible, leather lined, gold roll, round corners, red under gold edge, purple ribbon marker..... 3.25
- 828X. Red Genuine Goatskin Morocco, flexible, gilt cross, leather lined, gold roll, round corners, red under gold edge, red ribbon marker..... 3.75
- 829X. Black Genuine Goatskin Morocco, flexible, leather lined, gold roll, gold designs on backbone, gold fillet, round corners, red under gold edge, purple ribbon marker 4.00
- 831X. Same, in Royal Red Genuine Goatskin Morocco, red ribbon marker..... 5.00
- 833X. Same, in Imperial Blue Genuine Goatskin Morocco, blue ribbon marker... 5.00



No. 829X

POSTAGE ADDITIONAL

For Pew Use

CLOTH BINDINGS

- No. 1. Black cloth, blind cross, white edge\$.25
- No. 2. Black cloth, blind cross, red edge25
- No. 3. Maroon cloth, blind cross, red edge25
- No. 4. Dark blue cloth, blind cross, white edge25
- No. 8. Purple cloth, blind cross, white edge25
- No. 9. Red cloth, blind cross, red edge25

ENTOMAX BINDINGS

Insect-Resisting

Frequent requests have been received from the far south, Central America, etc., for Prayer Books bound in a material that will resist destruction by insects, and that will at the same time be cheap enough for pew use. After considerable research, the publishers of CLEARTYPE Prayer Books have at last found a material that they believe meets these requirements, and which they have named "ENTOMAX" on account of its high insect-resisting qualities.

- No. 10. Black Entomax, blind cross, white edge\$.30
- No. 11. Red Entomax, blind cross, red edge35

NOTE

To insure getting genuine Morehouse Prayer Books, always specify the CLEARTYPE EDITION, sold by leading Church booksellers everywhere. Our complete Prayer Book and Hymnal catalog will be sent free on request.

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