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# The Living Church

VOL. LXXXV

MILWAUKEE, WISCONSIN, JULY 18, 1931

No. 12

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## “Hours With the Bible”

EDITORIAL

## Cavemen-Churchmen

Or Tools for the Clergy

REV. PHILIP P. BAIRD

## The Program for General Convention



*Next Week or Later*

General Convention and the Negro

Rev. Harry E. Rahming

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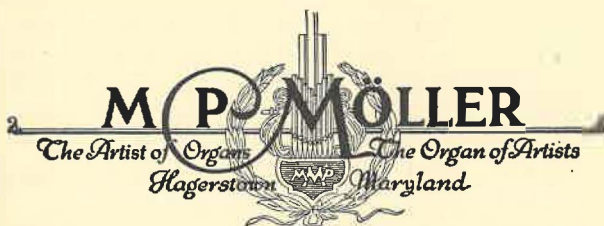
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# The Living Church

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VOL. LXXXV

MILWAUKEE, WISCONSIN, JULY 18, 1931

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## EDITORIALS & COMMENTS

### “Hours With the Bible”

TIME was (and it was not such a great while ago), when Dr. Geikie's book was in every rector's study. Fairly often, too, there were two sets of it in the rectory. It was a favorite prize-book in Church boarding schools. For what was it given? The once familiar phrase will come back to the minds of the alumni and the alumnae of these schools: “For Excellence in Sacred Study.” A rector's son or a rector's daughter might return from school, in June, bringing a set of *Hours With the Bible*, impressively inscribed. Six volumes of medium size, or three fat volumes: who of the older generation has not seen them? Were they read? Did anyone, even the rector, spend “hours” with them? Perhaps not—or perhaps so! But that is not really the significance of those sets.

The leading question as to the rector is: Why did he get it? If we still have access to *Hours With the Bible*, we can at once turn to the title page and read the sub-title: “The Scriptures in the Light of Modern Discovery and Knowledge.” We can note, also, that the author gives a “List of Authorities” that fills four closely printed pages. Many a rector had a considerable number of these “authorities” on the same shelf with *Hours With the Bible*. He had also Dr. Geikie's *Life and Works of Christ*—and a good many other books on the Bible. What did the presence of these books mean? They meant that the rector had a Bible class. A few years ago most rectors had Bible classes. Usually these classes met at the same time and in the same place as the Sunday school. Occasionally they assembled in the rector's study, if the rectory were next door to the church. The membership of such Bible classes varied, naturally. Some classes were composed of the young communicants, the boys and girls recently confirmed and considering themselves as “graduates” of the Sunday school. How pleased and proud they were, in that they were now eligible for membership in the Bible class! Sometimes the young communicants were in junior Bible classes, led by “graduates” of the rector's Bible class. In such instances, needless to say, the rector's Bible class was made up of older members of the parish, both men and women. And the rector's books? He used them widely in connection with his Bible class. Perhaps he would bring one or another of them to the class, along with Young's *Concordance* and Smith's *Dictionary* and a Biblical Atlas. It is not

at all too much to say that the rector's Bible class was one of his most vivid interests.

It was certainly one of the events of the week to its members. Not only in small country towns, but also in large cities, the Bible class was an important fact and factor in the lives of many boys and girls and men and women. Usually, they had only one book: the Bible. They prepared for the Bible class simply by reading the Bible and “thinking about it.” Such careful reading! Such assiduous looking up of the “references”! Many a member of the class looked up every marginal reference even when reading the morning or evening chapter—from force of habit. And the “thinking”? It was “meditation,” of course, of the best, if not of the most formal, kind. “What does this mean?” That was the question the “thinker” had in mind as he or she read.

THE rector had it in mind in a double sense. “What do you think this passage means?” He would ask this question of the class. But also he would tell the class what scholars thought—and what he thought. Those Bible classes were, in a manner of speaking, “group meditations.”

There are people who tell us that the Bible classes were too much of the nature of “group meditations.” The Bible, they say, cannot be adequately studied after this fashion. So many persons, including rectors, have come to share this opinion that we seldom find today the Bible class of yesterday. What do we find? No Bible class at all, in most parishes. It is an astonishing circumstance that many a rector cannot be persuaded to organize and to conduct a Bible class. He will say that he is “not a scholar”: if he is frank. The very knowledge he has may deter him, because it is not as great as that of our eminent scholars. Far more frequently, Church people will not join a Bible class. Why? Because they know that their rector is not a great scholar! Are they scholars, themselves? No! But they have read reviews of the books of scholars. They want “the best”; lacking the opportunity to have it, they have nothing—or almost nothing.

The ignorance of the Bible, on the part of young and old, is a subject often anxiously discussed today. It undoubtedly is true that the Bible is not read as it once was. So many persons hesitate to study the



Bible, much less to "think about it," except under the guidance of a scholar of more than usual attainments. In effect, they have gone back to the opinion of the Church of Wycliffe's time, and earlier: we may recall what Passavanti says about it; and this view was shared by his brethren of England and other countries, though they had not his gift of picturesque language. Passavanti discourages even some of the clergy in the matter of searching the Scriptures, counselling extreme caution:

"Not searching them subtly, nor putting the foot down too deeply into the sea of Scripture, which not all people can do, nor ought they to wish to scan it: because very often one slips and drowns oneself in incautious and vain researches."

This was the opinion of many others besides Passavanti, the Dominican monk. But they were not of the laity, as everyone is aware. How odd it is that the laity of today should take the position of the clergy of the Middle Ages! How much more odd that members of our Church should take what is even yet the Roman stand on this subject of reading the Bible and "thinking about it"!

THE season of summer conferences is at hand. At these conferences, there are opportunities for studying the Bible under the guidance of eminent scholars. Happy are those who are able to attend summer conferences! Their parishes and their dioceses are helped by their attendance. They bring home what they have garnered; and the sheaves are rich. But let not the people who cannot go to conferences fall into despair—a more perilous sea than the "Sea of Scripture." Let them venture boldly into the Scriptures, either alone or, better, in company. Summer Bible classes, little groups meeting to study together, having first studied and "thought" alone, are possible in almost any community. Consult the rector, if he is in charge during the summer. Consult his substitute, if he is not. If this seems like "putting the foot down too deeply," then have a family Bible class. Tell the rector about it. The result may be a winter Bible class, made up of many families. Or the result may be many family Bible classes.

People *do* get out of their depth in such Bible classes. We hasten to acknowledge this fact. But they either manage to make their way back to land—or they are rescued. Usually the rector is the rescuer. Sometimes they bring in from the Sea of Scripture strange but lovely things. One such "simple lay person," as the tracts of the Middle Ages describe the nonclerical Bible student, brought in an "understanding" of one passage that will never be forgotten by the intimate friends of one "devout and learned minister of God's Word." The passage was that in St. Matthew's Gospel about the power of faith, beginning: "If ye have faith as a grain of mustard seed." It is easily seen that the "understanding" was influenced by the parable in the same Gospel about the mustard seed. And what was the "understanding"? It was this: To have faith as a grain of mustard seed, "the least of all seeds," has faith—faith to fall into the ground and die, in order that it may become "the greatest of herbs." Someone who heard this and smiled told it to his rector with a laugh, saying: "How is that for quaintness?" His rector smiled too. But he only said: "Well—I wonder." It stayed in his mind. For, more than a year later, when he was dying, he spoke of it to another friend. "Faith as a grain of mustard seed has faith," he said—still with a smile. "I liked that," he went on. "Christian people have original thoughts like that when they read their Bibles in the good old 'searching' spirit. I

wish more would!" There spoke the pastor—for he was a notable pastor.

WHY shouldn't more "search the Scriptures"? Why don't they? Because there is so much to know is hardly a reason for knowing nothing, since all cannot be known. "Excellence in Sacred Study": what was it, that "excellence" for which they offered the prizes? It was a knowledge of the Bible gained by reading it. What were the "Questions" of the old "Examinations" in "Sacred Study"? They were questions that could be answered, all of them, by anyone who was familiar with the Bible—just the Bible. We hasten to say that this is not all that we should wish Christian people to have—nor nearly all. But it is, we venture to think, a great deal more than many of them now have.

A Bible class: start one. Begin with yourself. Ask others to join. Get a "learned" leader, if you can. If not, read the books of a leader. If you cannot get these books, read just the Bible—and "think about it." Spend not moments, but hours, with the Bible.

#### WHERE DEPUTIES WILL MEET

THE meeting place of the House of Deputies at General Convention in Denver next September may cause some confusion among members and visitors, and THE LIVING CHURCH regrets that through a misunderstanding it inadvertently added to the confusion by designating the wrong building on the map published on page 355 of last week's issue. We hasten to correct the wrong impression we gave last week by stating that the House of Deputies will meet in the COLORADO CONSISTORY CATHEDRAL, also known as the Scottish Rite Cathedral, on E. 14th avenue and Grant street—not in the Scottish Rite Cathedral on E. 18th avenue and Sherman street, as indicated on last week's map.

The confusion came about in this way. When THE LIVING CHURCH commissioned its Colorado correspondent to have this map made especially for our use, we directed that it include all of the Convention meeting places, as well as the leading hotels and other points of interest. The index to the map was compiled in our own office, and we were at once struck by the fact that the map showed both a "Scottish Rite Cathedral" and a "Colorado Consistory." As we had seen both of these titles used in the official publicity of the Church as the meeting place of the House of Deputies we had not unnaturally supposed that they were different names for the same thing. Upon observing that they were two different places, we began an exchange of telegrams with the national Publicity Department, which informed us that the Scottish Rite Cathedral was the correct place, the other building having been taken over by Sears, Roebuck and Co. Acting on this information, we deleted the Colorado Consistory from our map, and indexed the Scottish Rite Cathedral on E. 18th avenue as the meeting place for the Deputies.

But no sooner had THE LIVING CHURCH of July 11th been printed and mailed than we received an air mail letter from our Colorado correspondent, to whom we had reported our exchange of telegrams with New York. Acting upon the information we had given her, as received from New York, our correspondent had made a personal investigation and reported as follows:

"The Masonic question is quite complicated. I called Sears, Roebuck. They had never heard of the matter, but were occupying a brand new building of their own. Then I called the Scottish Rite Cathedral at E. 18th avenue and Sherman. A man there said there were two such Cathedrals in Denver, and that was not the one to be used by the meetings. He could not explain the Sears, Roebuck allusion. He sent me to the Colorado Consistory on E. 14th avenue and Grant street. The secretary there said that was the building; that Bishop Johnson and Dean Dagwell had just been in a few days ago looking it over; that its proper name, carved across the front, was "COLORADO CONSISTORY CATHEDRAL." They are both "Cathedrals," and both of the "Scottish Rite," and both used by "consistories," but the other has no distinctive appellation—like a church labelled merely "Episcopal Church." "Colorado" is this one's official name, like a church being "St. John's." So the secretary explained it to me. . . .

"Both places told me emphatically that the House of Deputies *would* meet at E. 14th and Grant street, between St. John's Cathedral and the Capitol (where the Bishops are to be), and would *not* meet at E. 18th avenue and Sherman street."



So will those who plan to use our map as printed in last week's issue kindly note that the House of Deputies will not meet at the place indicated thereon, but will meet at the COLORADO CONSISTORY CATHEDRAL (also known as the Scottish Rite Cathedral), which is not indicated on our map but may be located on E. 14th avenue, three blocks east of Broadway, and indexed at H7? In the General Convention Directory on page 356, and in other General Convention publicity, each reference to the Scottish Rite Cathedral refers to this building.

NEW BISHOP OF WINDWARD ISLANDS ENTHRONED

(Special Correspondence)

Kingston, B. W. I.

AT LONG last the new Bishop of the Windward Islands has taken up residence in his Cathedral city of Kingstown, St. Vincent. Eight months have rolled away since synod elected Archdeacon Vibert Jackson of Grenada to fill the vacancy in the see, caused by the resignation of the Rt. Rev. A. P. Berkeley, D.D.

According to present arrangements, the Bishop of the Windward Islands is also rector of the Cathedral parish. The diocese has no special home for its Bishop; and it was felt that the time had come for the rectory to be enlarged and renovated that it might be more suitable as a bishop's residence. After a somewhat long delay, one of the suggested plans for its improvement was adopted, and the old building looks quite beautiful. It will now be possible to accommodate a large number of people for "at homes" and other social gatherings. It has, therefore, only now been convenient for the new Bishop to leave Grenada for his appointment.

In order, however, to facilitate matters connected with the administration of the diocese, the new Bishop came to St. Vincent in February last, and was enthroned on St. Matthias' Day, which was the tenth anniversary of his consecration. (In 1921 Dr. Jackson became Assistant Bishop of British Honduras.)

All the clergy of the diocese were present at the enthronement, as also the administrator of the colony, and many government officials. The hood of the Bishop's cope bore emblems of the patron saint of some of the churches at which he had formerly worked. Mr. Herbertson Moore, organist of St. Peter's Church, Barbados, presided at the organ; and the hymn "God be in my head," was sung by the Rev. T. L. S. Gough, rector of Georgetown, St. Vincent, while the Bishop knelt in silent prayer at the chancel steps. The Ven. H. G. Pigott, archdeacon of St. Vincent, performed the ceremony of enthronization, and, placing the Bishop in his throne, gave him his blessing. Then he presented Dr. Jackson to the congregation as their true and undoubted Bishop; and with words of welcome presented the congregation to their new Father-in-God. Then followed the Bishop's sermon, based on the election of St. Matthias, and stating in masterly fashion the case for apostolic succession. After the service there was an informal gathering at the girls' high school near by, where the Bishop shook hands with many of his flock.

Now that Bishop Jackson has taken up residence in St. Vincent, he is accompanied by his wife and son. To them a hearty welcome has been extended on all sides. His Honor the Administrator took the chair at a public meeting, when addresses were presented to Dr. Jackson on behalf of the Church Council, and the Cathedral Parochial Council. In reply, the new Bishop stated his position on certain matters of importance. He had heard of the amicable relations that existed between the members of the various religious bodies in the Island. He would do his best to promote such an atmosphere of friendliness, except where questions of Church principles were involved. This would necessitate his having to remind his congregations of the principles for which the Church stands. He had also heard how few men were churchgoers; but he hoped they would realize their duties. He pleaded for the cooperation of all classes of people in the community.

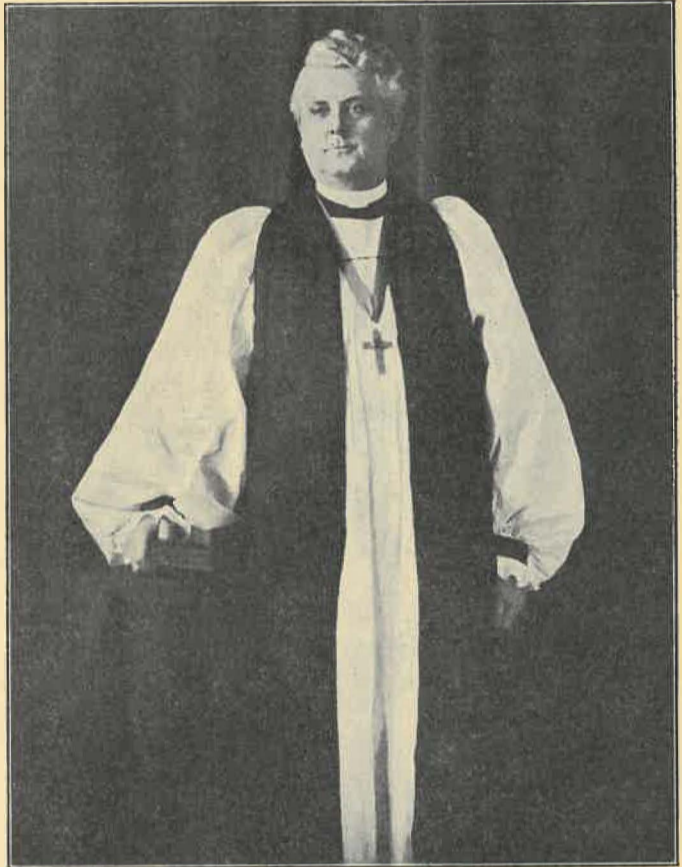
It is hoped that the new Bishop will be abundantly blessed in his labors.

A LITTLE BOY being asked, "How many gods are there?" replied, "One." "How do you know that?" "Because," said the boy, "there is only room for one, for He fills heaven and earth."

BISHOP TYLER OF NORTH DAKOTA DIES

FARGO, N. D.—The Rt. Rev. John Poyntz Tyler, D.D., Bishop of North Dakota since 1914, died here Monday morning, July 13th, of heart failure. The funeral was held at Yeocomico Church, at Hague, Va.

Bishop Tyler was born in Hanover Co., Va., June 15, 1862, the tenth and youngest child of the late Dr. Wat Henry and



RT. REV. JOHN POYNTZ TYLER, D.D. Late Bishop of North Dakota

Jane Blake Tyler. Bishop Tyler was descended from the Virginia branch of the Tyler family. His ancestors came to this country with the Jamestown colonists and have been prominently connected with the history of that state ever since. He was a grand-nephew of John Tyler, tenth President of the United States.

The early boyhood of the Bishop was spent at "Wilton," the old family homestead in Westmoreland County. He attended the public and the private schools of his community, and at eighteen was appointed teacher of one of the public

(Continued on page 415)

ACKNOWLEDGMENTS

FOR WORK AMONG ONEIDA INDIANS, DIOCESE OF FOND DU LAC

Miss N. A. Major, Dallas, Texas .....\$ 5.00

ANNUAL AUDIT OF RELIEF FUNDS

MR. FREDERIC C. MOREHOUSE EDITOR, THE LIVING CHURCH, Milwaukee, Wis.

Dear Sir:

We have examined the records relative to the various relief funds collected through THE LIVING CHURCH and certify that the donations received for the period from June 1, 1930 to May 31, 1931 as published in THE LIVING CHURCH, amounting to \$5,170.93, were distributed in accordance with the published wishes of the donors, and the cancelled checks were produced to us in support of these disbursements.

No charge has been made for any expenses in connection with the handling of the funds.

The total amount collected and distributed for relief purposes as from November 1, 1914, is as under:

Total to May 31, 1930, as previously certified to.. \$387,616.05 Amount certified to above ..... 5,170.93

Total collected and distributed to May 31, 1931... \$392,786.98

Yours very truly, PRICE, WATERHOUSE & Co. July 13, 1931.



# DAILY BIBLE STUDIES

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

## "KEEP US"

*Sunday, July 19: Seventh Sunday after Trinity*

READ I Peter 1:3-9.

**T**HERE is an old prayer, the writer of which I do not know, which expresses the longing of many a sincere heart:

"O Lord Jesus, take my heart, for I cannot give it to Thee. And when Thou hast it, keep it, for I cannot keep it for Thee. And save me in spite of myself, for Thine own dear sake. Amen."

One of the trying experiences of the devout Christian is that he cannot always feel the blessed comfort of his faith. At times he is full of fervor and God seems very near. At other times he feels cold and half wonders whether he is really a believer or not. The comfort which we have comes from Him who assures us of His care and love. We pray today in our Collect that the Lord of all power and might will "keep us," and we can rely upon His Word: "He shall keep thy soul" (Psalm 121:7).

*Hymn 227*

*Monday, July 20*

READ St. Jude 20-25.

**N**OTICE the apparent antithesis: "Keep yourselves in the love of God," and "He that is able to keep you." We try to keep ourselves, but alas! we fall. In our Prayer Book services at least twice every day we confess our sins of omission and commission. Then we look away from ourselves to God, and lo! His voice proclaims pardon and peace. It is the story of the Christian life. St. Paul cries, "I have kept the faith," and then he cries: "He is able to keep that which I have committed unto Him." We are on a journey, the journey of life. Sometimes the sun shines and the way is pleasant. Sometimes there is a storm and the rain falls and the wind blows. It is not a sign of insincerity, but a part of our education. "Some days must be dark and dreary," sings our New England poet; we need the light to inspire us; we need the shadows to bring us nearer to Him in whom we trust.

*Hymn 211*

*Tuesday, July 21*

READ Psalm 143.

**C**HARLES WESLEY, questioning God's will for him, was sitting by an open window, and he saw a bird pursued by a hawk. Up and down, here and there flew the little creature, at times almost caught, and suddenly it came through the open window and rested on the minister's breast. He held it there, and there came the inspiration of that beautiful hymn, now sung all over the world:

"Jesus, Lover of my soul,  
Let me to Thy bosom fly."

"I flee unto Thee to hide me"—so sang David, and he never sang in vain. We are safe when we rest in Him. In the hour when all seems lost and the calm of faith is gone and the heart is heavy and the mind confused, our hope is restored as we look to Him, the soul's unfailing refuge, and hide our fears and doubts in His outstretched arms. He keeps us. He hides us till the storm is past. It is worth almost the peril of despair to feel so safe, so calm, so satisfied.

*Hymn 223*

*Wednesday, July 22*

READ St. John 17:15-19.

**W**HEN our Lord prays for us we may be sure that He will keep us. We are His children. He created us, He gave us a new birth in baptism, and His nourishing care is constant. He never forgets. How necessary then that we should be constant in our use of the means of grace! As body and mind are made to grow by obedience to the laws of health

and wisdom, so Christ keeps us by our loving and faithful obedience. Often these hours of coldness and lack of spiritual energy are caused by our not having prayed, by our neglect of Church worship, by our not coming to the Holy Communion. We are spiritually anemic, undernourished, and by our own neglect. The Lord will not force us to pray, unworthy thought! It is not His will that our faith should fail and our Christianity grow unreal. If we care, how much more must He care, since He gave His life for us!

*Hymn 397*

*Thursday, July 23*

READ St. John 15:1-5.

**O**UR Lord here teaches us the law of growth. As He in His human childhood increased in wisdom and stature and in favor with God and man (St. Luke 2:52), so we are to grow, and we must be patient. We must not hope to be saints before we have learned to be true men. "Wings for the angels, but feet for the men," sang Holland with a keen knowledge of life. Often God keeps us by destroying conceit. It is so easy for us to be content with things as they are and it is so easy also for us to seek and demand a knowledge for which, like Adam, we are not prepared. It is good sometimes for us to hold fast to the first elements of the faith once delivered: God loves me. Jesus Christ died for me.

*Hymn 335*

*Friday, July 24*

READ St. John 10:11-15.

**T**HE blessed sacrifice of Jesus Christ has infinite meaning. One of its lesser, but most important, lessons is that we can find peace and an assurance of safety through service. In the time of coldness of heart, when the whole of faith seems strange, when the burden is heavy and the sky is clouded, to forget self in doing for others is often a divine way of keeping us. So many weary souls need a kind word. So many hands are hanging down waiting for a warm clasp of sympathy, and loneliness is crushing to earth some poor child who is friendless. To bring a bit of cheer, to touch reverently the head bowed in despair, to sing a melody of rich comfort in the midst of the awful sounds of human struggle—this is to follow Christ and in following Him to find a new reality in true religion and in goodness.

*Hymn 319*

*Saturday, July 25: St. James the Apostle*

READ St. Matthew 20:20-28.

**S**T. JAMES, the brother of St. John, had a brief life, being put to death by the wicked Herod Agrippa (Acts 12:2). But he and his brother were the means of bringing to us a great message. They asked to sit on the right and the left of Christ in His kingdom, which they thought to be an earthly kingdom. And the Lord said: "Whosoever will be great among you, let him be your minister, your servant." The Master keeps us, as we follow Him, by giving us a blessed work to do for and with Himself. "Faith without works is dead" cried another James (St. James 2:20). Our love for God, our growth in true religion, and our nourishment with goodness are kept strong and precious only as we use them in Christ's name to bring a blessing to others. The gift wrapped in a napkin and hidden, even though it be a glorious gift—prophecy, understanding of mysteries, knowledge, and great faith—fades away before the loving child who gives a cup of cold water to a thirsty soul.

*Hymn 500*

Dear Lord, I need to be kept by Thee for I cannot keep myself. Yet Thou hast taught me by word and example that only as I follow Thee can I be kept by Thee. Help me, therefore, that I may grow through obedience and find joy through serving others. Amen.



# Cavemen - Churchmen

## Or Tools for the Clergy

By the Rev. Philip P. Baird

**H**ERE lies Parson Jones to whom Church school teachers flocked like flies to a pudding and guild workers crowded as strawberries to jam. May he rest in peace! Nobody is working now."

So reads the tombstone in the quiet graveyard up in the hills where the grass grows green and all the rest of it. Well, the tombstone doesn't read that way, but it ought to if Parson Jones ever dies. In truth, that's just one of those epitaphs that comes out of the smoke of almost every parson's pipe. In other words, it's a pipe dream. That is only part of the truth. The remainder of the truth is that the sentiment expressed in the epitaph ought to be a fit sentiment for every pastor in the Church—except the last sentence that ought to read, "Everybody is still plugging away." The chorus to most of the clergy meetings that one attends is, "I have a peculiar situation in my parish. It is very difficult for me to get workers." There is no reason for such a chorus. Wherever there are people there are sufficient workers, be they Church school teachers, guild workers, lay readers, or what-not. Surely there are workers. People couldn't survive in this day and age of fierce competition if they didn't know how to work. The trouble is with the clergy. We treat our people as Churchmen, when in reality the majority of them are cavemen.

The way to deal with men is to deal with men. Most of the clergy deal with ideals, that is, they deal with the ideal man, not with man as he actually is at the moment. A Church school teacher is wanted. The rector approaches a person and appeals to her sense of abstract duty. "What," he asks, "will the Church do in the future if her young people aren't well trained today?" The person approached replies that all that is true, but that her husband commutes or that her family is large and that she believes her first duty to be in the home. Thereupon the rector begins to beg or else smiles a wan smile and departs, wondering who on earth he will go to next.

This is typical of the average approach in numerous cases. Consider it. The appeal has been made to a formless, indefinite future good. To realize that good, one must have a well-developed reasoning power, a vivid imagination, a highly idealized spiritual sense—she must be a Churchman in the fullest sense of the word. Nine times out of ten the prospective worker is no such thing—she is just plain caveman with instincts of material life at the fore. It is the Church's business to change each individual from caveman to Churchman, but that is a gradual process and until that objective is accomplished the appeal must be made to those instincts that, at the time, rule the life of the individual.

The clergy have had a highly spiritual and theoretical training. In addition to this training they have the inborn feeling that all people in America are just naturally Christians. Those are the two reasons why the average pastor approaches his prospective worker in the manner described. We will all take off our hats and let the flags of theoretical theology fly high. Certainly we will be polite enough, at least in conversation, to assume that all our parishioners are Christians. Actually, however, we must realize that as a rule the banners of theology fly so high that the parishioners never see them. They are living on a practical plane of life entirely different from the idealized spirituality the Church holds out for them. Not only that—honestly talk to a few of the young folks, off in the corner, confidentially, on the man-to-man basis; it is a surprise how many downright pagans the average parish can develop, yes, right under the rector's sanctified nose. Every parish is full of them—pagans, cavemen. This is the material that must be used in the work of any active religious institution. Yet the appeals are made to these people

as though they were literal Christians and bona fide Churchmen. The appeal doesn't strike home. We wonder why.

Of course, the answer is that we are beginning at the journey's end. Our object is to bring the people from where they do stand to where we want them to stand. We can't do this by assuming that they already stand at the end of the journey, a journey whose end they scarcely comprehend. It is a shade peculiar that we take this line of procedure in religious work. We certainly don't take it in any other matter in life. Huxley's popular lecture, "A Piece of Chalk," aimed to give its hearers an idea of geologic time. Its basic idea was how to read geologic history in the different layers of the earth's crust. Huxley finally arrived at "globigerinae." But when he arrived there his most uninformed hearer arrived with him. He wrote the lecture to be given in Norwich. The city of Norwich is built upon a great formation of chalk. Everybody in Norwich ate chalk in the dust that blew, stubbed their toes on chalk, and planted their gardens in chalk. Therefore, Huxley began his lecture about globigerinae" and the vast conception of geologic time with plain chalk. Einstein didn't start in the middle of the unknown and from the unknown develop his theory of relativity. He began with the Michelson-Morley experiment of 1887 which, by splitting a ray of light in two and racing the fractions against each other, disproved the theory of drifting ether and discredited the old scientific philosophy. Christ did the same. He began, not with the saints, but rather with the sinner, "They that be whole need not a physician, but they that are sick . . . for I am not come to call the righteous, but sinners to repentance" (St. Matthew 9:12, 13). And, in dealing with these sinners, Christ did not assume that they were saints. He did assume that they might be made into saints. So goes the course of life, itself. Yet time and again the clergy appeal to people to enter religious work, basing their appeal upon the assumption that they are already saints with the instincts and motives of saints. The only reason they have for this assumption is that these prospects were born in a nominally Christian country and have the family tradition of "belonging to the Church." The result of this method of dealing with men as we want them to be rather than with men as they are is that these cavemen remain cavemen and the parson does his own work.

**T**HERE is the story told of the crazy woman who saw a stingy man coming down the street. "There," said the crazy woman, "there is the stingy man. His soul is so small that you could blow it through a hummingbird's bill into a mosquito's eye and the mosquito wouldn't even wink." Now, no one is going to admit that there are many men of that degree of stinginess within the confines of his own parish. Many others are going to maintain that they don't preside over a parish of cavemen. Yet consider a moment: stinginess is a caveman instinct coming down from the time when man had to fight for what he got and then fight to keep it. How many do we know within our parish bounds who will let loose their money with any great generosity for things religious? There are always those few, of course, but that is what the good Lord made fingers for—to count them on. What of the great mass of the parish? Cavemen in the pews; cavemen in the chancel; cavemen at home in their easy chairs when they ought to be hieing their caveman selves to service. Just review their caveman instincts. Stinginess is only one of them. They play mah jong one year and backgammon the next year and bridge every year from their primitive love of the elements of chance and competition. They are never so happy as when they eat or maybe drink. Saturday and Sunday are golfers' days and motorists' hours



because they love the animal thrill of muscular exercise in the open air. The business of making a living fosters these primitive instincts. Down town in their offices our people are running up against a cut-throat competition that harks back to the survival of the fittest. Companies are offering bonuses which appeal to the instinct to struggle for definite, present good. Instance upon instance parades before their view of gain through appealing to people's senses, of wealth through dishonesty. Every drop of life these days calls forth its corresponding drop of the early stuff of which the race was made. Drop falls upon drop until the average of our parishioners is saturated with the instincts which served his forefathers in the forests of Europe.

WHAT real religion has the average man with which to cope with this situation? Merely a conventional sort of religion. He inherits the idea that he is Christian; knows a few simple Bible stories; sits half-attentive through an occasional service. This all is not enough to bring about a sudden transformation. This does not commonly replace the instincts of the caveman with the instincts of the Churchman. It merely throws off the bearskin from the caveman's loins and replaces it with civilized clothes under which he can hide his caveman's club.

Someone has said that it is the duty of the Church to dig out the buried treasures of a person's life. In the list of these primeval urges there are many very insistent ones that, quite unlike those noticed in the last paragraph, receive no exercise from life as lived every day. Still, these last are equally with the former among the caveman urges. Indeed, they are apt to be among the best of these urges. At any rate, they are tools for the clergy to use in this business of changing a parishioner to the status of Churchman. In the former list we have noted such instincts as stinginess (from self-preservation), struggle, competition, the lure of chance, sensuous activity. In this latter list we may place such matters as love of display, love of praise, self-confidence, sense of duty, instinctive desire to love and be loved, desire to build and see things grow.

There was a directress of a parish altar guild who confided to her rector that she felt she ought to give up the work of the altar guild because she didn't feel that she went at it with the right spirit. What she enjoyed in it, she said, was watching it grow, moulding its course. The rector wisely told her that she was to keep on—her motive was correct. It is but a step from the love of building an organization to the love of building a spiritual experience. It seems that this particular altar directress held a position in an office where day after day she was confronted with the same humdrum of cut-and-dried clerical work. All this time there gnawed within her the primitive desire to build. Here was a ready tool to which the clergy could appeal; moreover, a ready doorway to the spiritual life of the woman.

It is, then, not only quite correct for the clergyman to use these caveman instincts in order to gain workers, but, in many cases, it is his bounden duty, for in so doing he not only is developing his parish, but he is also bringing spiritual growth to the individual—making a Churchman.

No one ever made the kitty play by holding the ball so high above the animal's head that she couldn't see it. No clergyman ever incited a person to work by appealing to a motive that wasn't present in that person's make-up. We might as well admit that in many ways we are but the chief pastors of the igloo. We do nothing by ignoring. We set ourselves and everybody else on the right track by admitting. The next job, then, is to follow out the oft-repeated plan of William James who tells us that the process of education consists in taking man as we find him and discouraging some of his instincts, modifying others, and encouraging still others of them. After much of this discouraging and modifying and encouraging, the heart of man begins to leave the igloo and to reach the divine dwelling for which the Father created it. Meanwhile, the race is young and its original impulses run strong; the experience of everyday life tends to call forth these original impulses; the religious development of the average man is not high enough to counteract his acting through these impulses. Consequently, when the parson takes down his hat and assumes his pastoral expression to go out

into the parish to find someone who will take the responsibility for seeing that the choir vestments are clean, he is faring forth among a community of cavemen. It behooves him to know their motives for action. Knowing these motives, it is wise for him to use them. Using them, he, too, can earn for himself some such noble epitaph as that of Parson Jones.

As has been noted, there are many of these instincts which lend themselves to the clergy as tools. It is impossible here to go into any number of them in any detail. Moreover, most appeals must be made to some sort of a combination of these urges. It is seldom that an approach can be made to one urge without in some way involving several others. For the sake of concrete illustration, though, let us look at self-confidence, love of display, the "mother" instinct, and love of praise.

NOW, there's self-confidence. Use it. It is a primary state with the caveman. It comes from the days when only those who stood on their own feet survived. It is greatly nurtured in this present age by our business system and by the method of home life which gives each member of the family wide freedom. The clergy may seize upon it and obtain astonishing results. It is especially valuable when an executive is sought, such as a Church school superintendent or guild officer or coach for music or dramatics. A new Church school superintendent was needed in a certain parish. The rector went to a man whom he knew to stand squarely upon his own feet. "Mr. Johnson," said the rector, "I am appointing you superintendent of the school. I have many who are capable teachers, but you are the man I know to have the initiative to lead. This school must not only be run; it must grow to greater things. In order to grow, it must have a leader who is growing and who has the energy *plus* the vision to carry the school along with him." The rector got his man.

Love of display—we still adore preening our feathers. This harks back to mere vanity, but it looks forward to the honoring of the temple of the Holy Ghost. Automobile companies paint up their cars for the show. We all like to go window shopping to see the pretty things. Certainly our women like to dress up. Judging from the perfume-vending machines in men's lounges and from the fact that respectable heads of families are now dropping into the barber shop only to emerge with a male permanent wave, one would conclude that the stronger sex liked display, too. These examples are of its lower, more crude aspects. The clergy may take this tool in its higher forms and use it for the great God who, Himself, loves display as He proves in His mountains and in the triumphant flare of His sunsets. A rector was having trouble with his Church school children and adolescents. A rector is always having trouble of some sort or other with his adolescents. He took these folks, placed lovely maroon vestments on them, marched them up and down the aisle to "Onward Christian Soldiers"—so ended his troubles. We ought never to let any too-legalistic-minded person persuade us not to put such an aggregation in the chancel. That's part of the appeal. If the chancel is simply not available, a few of the front pews in the nave should be turned sideways to mark them off as distinctive. Nor should we allow someone with a fine ear to say, "Why, Johnnie can't even carry a tune!" Those young people are not there to carry a tune. They are there to form the habit of worshipping their God. Many times has this appeal to display turned itself into genuine love for the Church.

Biologists tell us that, regardless of sex, we all have within us a bit of the "mother" instinct. Undoubtedly in many of us this urge shows itself in selfishness. Just as undoubtedly it may be trained to merge into service, into self-sacrifice. Most surely it is a powerful tool for the clergy. Particularly may we use this avenue of approach when we are dealing with unmarried women who go to business. It is also a drawing card with men whose positions as clerks are such that they have in their daily contacts very little opportunity to call a job, an idea, a mode of action their very own. If we want, then, a person for a definite piece of work, we can obtain that person by making him feel that *he* is needed and that only *he* will fill the bill. This same instinct, in a slightly different form, will serve to keep the altar covered with flowers



throughout the year. The appeal in this case is, "You have loved ones in the arms of their Father. You have received many gifts from your Father. Can there be a more beautiful place to meet your need of expressing your love to these departed or your thankfulness for these gifts bestowed than the altar of God?"

Lastly, use praise. "Cleanliness is next to Godliness"—so it is said. Might it be added that praise stands next to cleanliness? One of the greatest boons that could be given the Church would be for some Crusader to steal the Blarney stone, cut it into bits, and send a piece to every clergyman in the country. People are kicked about in the work-a-day world day in and day out. We all crave appreciation. How frequently do we find the priest of a rainy Sunday scolding his slim congregation because more people are not in the pews! The result is that these people stay away next time. The priest's word should have been, "It makes me proud that so many of you take your religion seriously enough to come out on a

day like this. I feel greatly encouraged." If there is no bulletin published by the parish, every Sunday's announcements should include "credit lines" in which should be mentioned the names of those who during the past week have labored efficiently in the Master's work. To speak so, it is not necessary that we be unctuous. We ought never to flatter. It is sufficient to search out the moiety of good that is in every individual, then sincerely stress that good—send the flowers before the funeral. Properly used, praise will bring to the work of the Church, and keep there, almost anyone we really need.

So, there we are—the caveman came first, then the Churchman. Treat a caveman as a Churchman before we have made him one and we but develop a wilder caveman. It is upgrade from caveman to Churchman. The clergy must do most of the pulling, at least in the early stages. But the caveman is generous in his equipment of instinct. He furnishes the rope. We clergy have but to lay hold.

## What is Sin?

By the Rt. Rev. Walter Carey, D.D., Bishop of Bloemfontein

Reprinted from the *Church Chronicle*, Province of South Africa.

OUR ideas of sin are adequate or inadequate entirely according to our own deepening thought and experience. A beginner thinks of sin as a breach of a law—God's law it may be—but still as a definite and particular fact of rebellion or transgression. It is inevitable that people should so think at first the strength of sin is the law, *i.e.*, a law like the Ten Commandments is at least a schoolmaster to show us what we should or should not do.

Thus, all beginners, whether in the pulpit or the pew, whether it is the Israelites in their early stage, or the boy or girl at school, must begin their spiritual education with a code, a series of laws, a set of rules, which it is sin to transgress. And it is a further stage, a much deeper thought, to transfer the idea of sin from breaking rules, to failure of personality and missing of spiritual opportunity. To put it clearer: As you progress in the religious life you think not so much of rules which you break as of what you might be and are not. What might I be? There's a question simply clamoring for an answer, but seldom getting it. And if you could find the answer you would have solved the question of sin, for sin is failure to be what you might be.

Shall I try and give the answer? Yet if I do, many won't believe it; others will think I am only one more lunatic at large—still I'll try. I believe that man is created to become an eternal partaker of the life of God. There is in man something more than man, a spark or element of the divine. It shows itself in our remorse for sin, our periods of discontent with this world and its conditions, our occasional longings after perfection, after truth and goodness and beauty; our cravings for flawless and undying love. These things are not at all adequately found in this world; they are our link to eternal conditions; we inherit them.

"But trailing clouds of glory do we come  
From God who is our Home."

And this divine element in us is meant to lead somewhere; in spite of sin, committed and inherited, this divine element is not dead; it craves its fulfilment by the uniting of ourselves to God, the source and center of the divine in us.

But how are we to train this divine spark in us? For all other elements in us must come to be subordinated to it: it must be king and ruler in the complex which is our gradually developing personality. For its sake passions must be disciplined; aims altered and sublimated; visions sought for and attained; our whole personality re-directed. Now you can guess my answer to this.

I see Christianity not as a series of rules or moralities, nor as the following of a leader simply; but the possession of one's whole personality by Christ who, having won for us,

by all He was and did, forgiveness for all our sins and shortcomings, now lives to possess us, to complete us, to defy us (if I may use such a term with the necessary explanations).

The spark in me, so to speak, is kindled into a flame by the incoming of the Christ spirit into our deepest personality, so that we are in Him and He in us. But if we are in Christ and if Christ is ever within the Life of the Father then we—in Christ—are at home in the bosom of God and have attained (or rather are gradually attaining) our complete meaning and explanation.

I say "gradually attaining" because there still remains a multitude of instincts, passions, perversions, shortcomings, which are not yet completely put into captivity to Christ, but when all the restless cravings of the unregenerate self are completely subordinated to Christ in us, so that "we are dead and our life is hid with Christ in God" then we shall have attained our meaning and explanation.

Sin then is "not to be attaining our meaning as wholly possessed by Christ and therefore dead to self and living in God." Sin is the non-fulfilment of what we might be as wholly members of Christ, children of God, and inheritors of the kingdom of heaven.

But, Mr. Layman, when I preach this and you appreciate, do you suppose that an average congregation is going to listen? They merely think me a fanatic. Some of them would swop all their hope of immortality in God for £10 a month extra. Others want to have a jolly good time . . . or to buy a new motor bike. The better ones are trying to be good, to keep rules, to avoid actual sins.

But how many are filled with the sense of their own divine responsibilities? How many are filled with a passion for God and therefore are full of an infinite gratitude to Christ because He has removed the barriers and made it possible for them to fulfil their destiny by being united—in Christ—to God for ever? How many think of themselves as within the life of God for ever, always consumed with a passion of love and worship for Him who is the eternal Beauty and Goodness and Love?

When people begin to think over these things, to pierce beneath the silly exterior things which fill most lives, then God will become alive for them; then Christ will be regarded with passionate gratitude; then sin will be seen as the refusal or failure of a divinely gifted personality to rise to the heights of its vocation to enter and enjoy the divine Life and Love.

Till then, Mr. Layman, even the best clergy will be tempted to talk down to their congregations, because the latter have not made the simple efforts without which they may hear with their ears, but cannot understand.



## THE FOUNDER OF METHODISM \*

BY THE REV. EDGAR LEGARE PENNINGTON

IN THIS charming biography, Dr. Wade affords a picture of Wesley the man, and of the mighty movement which he sponsored and succored until it passed beyond his control. Born of a long line of Methodists, the author's attitude is one of sympathetic understanding; he sees that the Methodist system has affected every sect of Protestantism in America, if not in creed, certainly in operation. Still he is aware that the highly organized, aggressive Methodism we have known may be alien to the ideals of the so-called founder. "I remember that like most other religious organizations, Methodism, in its anxiety to grow quickly in strength and stature, has often minimized the necessity of growing also—a more deliberate process—in knowledge of God and man. Too often one or another element of this sect has permitted itself to dictate as the familiar of a Christ and an anti-Christ who are alike unsubject to its command—to compel virtue among men by having agents, who *are* subject to its command, cast paper ballots on a day with a unanimity that is obviously regimented." Therefore, Methodism is swift and great and mighty; but, as the author remarks, "speed and mass and might may be very useful."

Was John Wesley, "the acknowledged, the proclaimed paragon of Methodists," sensible of the danger of growing strong and mighty at the expense of growing in wisdom? Were his life and his words a warning to his followers that there was such a danger? The book is an effort to answer these questions. "In his youth Wesley was monastic. In his early maturity, the period of his life which has most influenced subsequent times, he was impetuously, impatiently evangelistic—led, as it were, by flares of wild fire. In his full maturity and in his age, he walked almost continuously in the light of a wisdom that is too steady and too purely radiant for most of us to heed, a valid light which, if unvalued on earth, is surely prized in any heaven worth talking about. Neglecting that light, not easily discerned amid a thousand diverse torches that rise distractingly and fall, we may, all too likely, stumble toward perdition."

We feel closer to Wesley, as we see his human side. His eulogists have set him on a hill, out of our reach; now he is a fellow struggler, striving and falling, going forward and slipping back, uncertain of his course and distrustful of his good judgment, but always conscientious. No student of the eighteenth century can shut his eyes to the paralysis of spiritual life in England. The dearth of divine flame is apparent in literature and in art; imitations of the classics, satires, and essays were the vogue. Defoe, Smollett, Fielding, and Sterne, to say nothing of Hogarth, are the mirrors of the age. In the ecclesiastical realm, there was a certain awakening, of which the S. P. C. K. and the S. P. G. are encouraging signs; but the masses of the people were inert. Into such an arena stepped the young Anglican divines, their Oxford days given to prayer and meditation, more steeped in William Law and Thomas à Kempis than in the Attic spirit; and sure that their field was the world, they started out to save it.

That England—and America—needed a spiritual revival few will deny. That the revival has undergone a metamorphosis and a sublimation, that it has overleaped itself and effected a cleavage when it was designed rather to purge and mend, is obvious to all who profess and call themselves Episcopalians; that it has justified itself on the whole is not our province to decide. But, at any rate, our author has not yielded to the pressure of boyhood preconceptions. He sees in Wesley a priest to the end, and the aged man, whose disciples have taken the law into their own hands in utter disregard of their master's counsel.

"He remained a priest always, drawing regularly his stipend as a priestly fellow from his college at Oxford. To believe that he continued to receive that money without considering himself as on the whole still faithful to the Church, is to believe him treacherous. He was plainly not always fastidious in his ideas of ecclesiastical loyalty; his engrossment in his pursuit of spiritual integrity drove him to disregard niceties. But he was too wise as well as too true to stain himself with perfidy. Spiritual integrity was his whole desire. He was striving only to that end."

DID Wesley ignore the importance of episcopal ordination? Did he have any illusions as to his right as a priest to confer orders? "Innumerable times he made declarations and took courses which showed that he did not regard his authority as equal to a bishop's, or the authority of a single congregation—either in the Church of England or in his own societies—as valid against the organization in which it was a part. Time after time he urgently but vainly called for ordained clergymen to help him administer the Sacrament. If he had pretended to the authority of a bishop, it would have been easy for him to ordain, for that purpose, some of his preachers."

How did Wesley feel toward the separation of his followers from the Church of England? "Long afterward, just before his death," says Dr. Wade, "he again did what he could to check the great secession. 'I never had any design,' he said, 'of separating from the Church. I have no such design now. I do not believe the Methodists in general design it, when I am no more seen. I do, and will do, all that is in my power to prevent such an event. Nevertheless, in spite of all I can do, many of them will separate from it (though, I am apt to think, not one-half, perhaps not one-third, of them). These will be so bold as to form a separate party, which, consequently, will dwindle away into a dry, dull, separate sect. In flat opposition to these, I declare once more that I live and die a member of the Church of England, and that none who regards my judgment will ever separate from it.'"

For many years, Wesley resisted the demands of his preachers for recognition as actual clergymen. Conferences were held on the subject; and Wesley eventually went so far as to concede that separation from the Church was lawful, yet certainly not advisable. But largely influenced by his brother Charles, he issued exhortations opposing any separation; in fact, he would not tolerate his people to meet at hours set for services in the Church. On one occasion, he agreed to suppress all his religious activities in a district in which the regular clergy were already preaching justification by faith.

After the old man had yielded to the importunities of his followers, and laid his hands on "superintendents" destined to call themselves "bishops," it was with mingled feelings that he witnessed their work. These couriers posted over the land, going to the remotest settlements; all honor to their industry and zeal. "Before long, it was hardly possible to go anywhere and not find a Methodist Spigot—here with a meetinghouse on its site; there, with provisions for a camp-meeting; yonder, no mere *school*, but a *college*, named, with respective honors to the second and third lords spiritual of the republic, Cokesbury." Wesley, now eighty-three years old, was gratified to know that so many souls had been snatched as brands from the burning, "and he was not one to stand too much on the order of the snatching. But it would not do, he thought, to abjure antiquity and custom utterly." He wrote to Asbury: "I study to be little; you study to be great. I creep; you strut along. I found a school; you a college! nay, and call it after your own names! How can you, how dare you, suffer yourself to be called bishop?"

In the last pages, Dr. Wade recurs to his original questions. At the time of Wesley's death, "larger forces than any one may grasp are at work, already, to cancel much that he held dearest, to run off into the absurdest channels many streams that he inaugurated when he struck them from inert and stubborn rocks. For the cleavage in God's armies he so long withstood is already made. And scarcely will his woolen-shrouded body enter the unhallowed earth, before his own battalions, disregardful of all his pleas, will declare themselves no longer battalions merely, but an army in their own right, a new church. And the prohibitions which he bred, and set upon a dead-line for the restraint of Methodists, are no longer satisfied to restrain Methodists only. They are powerfully restive. And the imperious, drunkening teachings he gave, that one's own conviction is all one needs for authority—these teachings, given like eagles for the guidance of his people, are also restive. They are rapidly forgetting that he did not mean for authority in practical and mundane matters, nor in even spiritual matters except as controlled by him. These eagles are preening themselves, and they will fly high, one day, in Mobile as well as in Manchester, in Minneapolis and Mandalay, over crumbling Buddhas in Japan, and in clear sight of the Vatican. And in Westminster and in Washington, from teeming eyries, they will circle an inscrutable tower and a dazzling dome."

\* *John Wesley*. By John Donald Wade. New York. Coward-McCann, Inc. 1930. \$3.50.



# The Program for General Convention

## Registration

### Saturday, September 12th

Scottish Rite Cathedral,\* 14th avenue and Grant street.  
For bishops, clerical and lay deputies, from 1 P.M. until 6 P.M.  
(Members of National Council, visiting clergy and laymen are also asked to register here.)

### Monday, September 14th

Scottish Rite Cathedral, 14th avenue and Grant street.  
For bishops, clerical and lay deputies, 8 A.M. to 8 P.M.  
Central Presbyterian Church, 17th avenue and Sherman street.  
For Woman's Auxilliary delegates, 2 P.M. to 6 P.M.

### Tuesday, September 15th

Scottish Rite Cathedral, 14th avenue and Grant street.  
For bishops, clerical and lay deputies, 8 A.M. to 8 P.M.  
Central Presbyterian Church, 17th avenue and Sherman street.  
For Woman's Auxilliary delegates, 9 A.M. to 6 P.M.

### Wednesday, September 16th

Scottish Rite Cathedral, 14th avenue and Grant street.  
For bishops, clerical and lay deputies, 8 A.M. to 8 P.M.  
Central Presbyterian Church, 17th avenue and Sherman street.  
For Woman's Auxilliary delegates, 8:30 A.M. to 9:30 A.M., 1 P.M. to 6 P.M.

### Thursday, September 17th

Central Presbyterian Church, 17th avenue and Sherman street.  
For Woman's Auxilliary delegates, 10 A.M. to 6 P.M.

### Friday, September 18th

Central Presbyterian Church, 17th avenue and Sherman street.  
For Woman's Auxilliary delegates, 9 A.M. to 11 A.M.

SIGHT-SEEING TRIPS around Denver have been arranged for visitors. A 60-mile mountain trip will be provided the bishops, deputies, and their wives on the Saturday afternoons of the Convention. A ticket for this trip will be found in their envelopes which will be given them at time of registration.

## High Lights of Program

### Sunday, September 13th

11:00 A.M. MORNING SERVICE, St. John's Cathedral. Sermon by the Most Rev. James DeWolf Perry, D.D. This will be the Presiding Bishop's Pre-Convention address.

1:00 P.M. Bishop Perry will deliver the same address over the National Broadcasting System. This will be at the following hours in other sections of the country:

Eastern Standard Time . . . . . 3:00 o'clock  
Central Standard Time . . . . . 2:00 o'clock  
Mountain Standard Time . . . . . 1:00 o'clock  
Pacific Standard Time . . . . . 12:00 o'clock

### September 11th-15th

DAUGHTERS OF THE KING CONVENTION, St. Barnabas' Church.

### September 14th-15th

Meeting of the NATIONAL COUNCIL and Departmental Meetings.

### September 15th

Banquet for Bishop Furse, Mile High Club.

### September 16th

7:30 A.M. Corporate Communion for House of Bishops, Deputies, St. John's Cathedral.

7:30 A.M. St. Mark's Church—Holy Communion for Woman's Auxilliary and all other women.

10:30 A.M. OPENING SERVICE of the General Convention, Municipal Auditorium. Preacher, the Rt. Rev. Michael Furse, D.D., Lord Bishop of St. Albans.

2:30 P.M. Opening of WOMAN'S AUXILIARY Business Session, Central Presbyterian Church.

3:00 P.M. HOUSE OF BISHOPS, State Capitol.

3:00 P.M. HOUSE OF DEPUTIES, Scottish Rite Cathedral, 14th avenue and Grant street.

8:00 P.M. RECEPTION to the General Convention, Brown Palace Hotel.

### Thursday, September 17th

7:30 A.M. Triennial Corporate Communion of the Woman's Auxilliary, Municipal Auditorium. PRESENTATION OF THE UNITED THANK OFFERING.

9:30 A.M. DEVOTIONAL SERVICE, United Presbyterian Church for bishops and deputies (and daily thereafter).

10:00 A.M. HOUSE OF BISHOPS } and daily thereafter until close  
10:00 A.M. HOUSE OF DEPUTIES } of Convention.  
10:00 A.M. WOMAN'S AUXILIARY }

6:00 P.M. Commission on the Ministry Dinner.

8:00 P.M. UNITED THANK OFFERING MISSIONARY MEETING, Municipal Auditorium.

### Friday, September 18th

11:00 A.M. JOINT SESSION of House of Bishops and House of Deputies, to which Woman's Auxilliary is invited.

12:45 P.M. Luncheon for bishops, clerical and lay deputies.

4:30 P.M. Tea—Chappell House Art Exhibit.

8:00 P.M. Historical Night.

### Saturdays, September 19th and 26th

2:30 P.M. Sight-seeing and mountain trips.

### Sunday, September 20th

4:30 P.M. CHILDREN'S SERVICE, St. John's Cathedral, under the direction of Department of Religious Education.

8:00 P.M. FOREIGN MISSIONS MASS MEETING.

### Monday, September 21st

4-6:00 P.M. WOMAN'S AUXILIARY RECEPTION, Cherry Hills Country Club.

8:00 P.M. Meeting, Department of Religious Education; Church and College Students.

### Tuesday, September 22d

4:30 P.M. Reception for the House of Bishops.

8:00 P.M. American Church Institute for Negroes.

8:00 P.M. Church Art Commission Service, St. John's Cathedral.

### Wednesday, September 23d

4:00 P.M. GIRLS' FRIENDLY SOCIETY RECEPTION.

4:30 P.M. Tea, Chappell House Art Exhibit.

6:30 P.M. Alumni Dinners.

8:00 P.M. DEPARTMENT OF CHRISTIAN SOCIAL SERVICE MASS MEETING "Church and Industry."

### Thursday, September 24th

4:30 P.M. Tea, Chappell House Art Exhibit.

6:30 P.M. Eight provincial dinners.

### Friday, September 25th

6:30 P.M. Dinners for cooperative agencies.

8:00 P.M. MASS MEETING under the auspices of National COMMISSION ON EVANGELISM.

### Saturday, September 26th

2:30 P.M. As above Saturday.

### Sunday, September 27th

7:30 A.M. GIRLS' FRIENDLY SOCIETY CORPORATE COMMUNION.

4:30 P.M. GIRLS' FRIENDLY SOCIETY DEDICATION SERVICE.

8:30 P.M. MASS MEETING FOR DOMESTIC MISSIONS.

### Monday, September 28th

4:30 P.M. RECEPTION FOR GENERAL CONVENTION at the Oakes Home.

CONFERENCES will be held on dates to be announced by

- The Order of Deaconesses.
- Church Periodical Club.
- Altar Guild.
- St. Barnabas' Guild for Nurses.
- The Healing Guilds.
- Girls' Friendly Society.
- Young People's Fellowship.
- Church Mission of Help.
- Commission on the Ministry.

The National Council Training Institute will hold classes on the mornings of September 21, 22, 23, 24, and 25 at St. John's Cathedral parish house. Twenty-eight courses are offered.

## Woman's Auxilliary Program

### Wednesday, September 16th

10:30 A.M. Opening Service.

### Thursday, September 17th

7:30 A.M. U. T. O. Service.

3:30 P.M. Provincial Meeting.  
PRESENTATION OF SUBJECTS FOR DISCUSSION

### Thursday, September 17th

2:00 P.M. 1. Family Life.  
2. Property and Economic Conditions.

### Saturday, September 19th

9:30 A.M. 3. International Relations.

### Monday, September 21st

11:00 A.M. 4. Interracial Contacts.

2:30 P.M. 5. Religious Thinking Today.

### Tues., Wed., Thurs., September 22d, 23d, 24th

11:00 A.M. Group Discussions.

### Tues., September 22d; Wed., 23d; Mon., 28th; Tues., 29th

12:45 P.M. Missionary Luncheons.

\* We understand that the expression "Scottish Rite Cathedral" as used in General Convention plans refers to the "Colorado Consistory Cathedral" on E. 14th avenue and Grant street, rather than to the building designated by that name on the map in our issue of July 11th. See article "Where Deputies Will Meet," page 386.—EDITOR, L. C.



# What is Prosperity?

By Clinton Rogers Woodruff

WHEN events are developing satisfactorily for an individual or a community there is what one may call a feeling of prosperity. Everything seems to be moving satisfactorily and we feel that all is well with our soul, whether personal or corporate. We are apt to overlook underlying adverse currents or the signs of adverse winds. We come to look upon prosperity as a permanent condition and yet all experience teaches us to take heed. "Let him that thinketh he standeth take heed lest he fall." How many of us keep this admonition of St. Paul in mind?

Students appreciate the fact that under present conditions prosperity is far from being permanent. A story that illustrates this fact is told regarding Stuart Chase's little book *Prosperity: Fact or Myth*.<sup>1</sup> While he was reading the proofs of it in October, 1929, the Stock Exchange began to weaken and millions of Americans began to think of the subject as having for them only historical value. Nevertheless, as Mr. Chase explains in an introduction written after the event, it was necessary to change only a phrase here and there to bring his discussion up to date. He had already predicted the collapse of the stock market, though unfortunately like practically everybody else he did not know when it was coming. He predicted it on the very reasonable ground that stocks that had gone so high that their earning power on their market value was considerably less than that of government bonds were bound to come down, sooner or later. He was not primarily interested in the kind of prosperity represented by inflated values. His object was to examine the economic structure of American civilization and to determine whether it was as sound as it looked.

Chase describes four sorts of prosperity: First, there is commercial or business prosperity, "measurable primarily in corporate profits, stock market quotations, bank clearings, volume of trade, price levels, export business, commercial failures, and, to a lesser degree, in physical production of goods, wage levels, volume of unemployment, national income per capita"; second, there is a prosperity measurable "in terms of the distribution of material goods and services to the ultimate consumer"; third, a state of affairs in which "the average citizen enjoys security and a modicum of leisure"; four, a sort of prosperity that may be defined "as the life more abundant . . . combining security and leisure with a wide variety of useful and beautiful material things, and above all an atmosphere in which the creative arts flourish, great projects are undertaken, temples rise, poets sing, and man climbs one step nearer to his remorseless destiny."

His analyses are searching and there is an evident intention to be fair. There is one point in particular that he stresses with warm emphasis. He believes that power has been passing from the industrial "big boss" to skilled management. "Management," not the isolated "captain of industry," has sent sky-high the total national output and the output per individual worker. In doing this, "management" has created a state of "technological unemployment" that has rendered thousands of jobs unnecessary and turned the holders of them loose. The permanent or chronic total of unemployment has steadily mounted and it is becoming increasingly difficult for men of middle age to secure or even hold jobs. His chapters on the respective shares of labor, the farmer, the middle class, and the owners are especially illuminating.

SOME years ago (1927) the *Vanguard Press*<sup>2</sup> published a symposium under the title *Prosperity?* for the League of Industrial Democracy, edited by Harry W. Laidler and Norman Thomas, whose recent book on *The Way Out* has already been mentioned in these pages. These articles deal with the subject from the Socialist point of view. I am referring to them at this time to show that at that time there were thought-

ful men and women who did not subscribe to the then current belief among "the orthodox hundred per cent American that he is the citizen of a prosperous community." He believes, as the editors say, "in prosperity somewhat as he believes in the Constitution. Even when he is worrying where he will get the money to pay the next instalment on his radio . . . this in an individual and unusual case and with energy and a little luck he may find a way out of his difficulties."

It is all very well for Henry Ford to say as he does in one of his books just out (no doubt written for him) that in twenty years the minimum wage for labor will be in the neighborhood of twenty-seven dollars a day. He may be right, but the statement taken by itself is misleading and subversive. As a Washington correspondent points out, if so-called common labor ever gets anything of the sort, it will be either because other wages and prices have gone up correspondingly, or because the world has gone completely topsy-turvy.

In the meantime, such prophesying will do more harm than good. The average man and woman will not read Mr. Ford's book, nor even fully the newspaper write-ups of it, or his interview utterances. These good people will just look at the figure \$27 a day, and begin to calculate what that can mean to them in commodities, necessities, and luxuries at present-day prices, and they will next doubtless wonder why after all they should be obliged to wait any years at all; and when and if they do get such wages, unless other prices have remained stationary, they will probably be discontented.

IN THE view of this correspondent the results of such psychological reactions among the millions of the world's workers will hardly do anything to alleviate unrest and economic instability, that are among the most serious obstacles to world recovery today. What our civilization needs, he insists, if it is some day to be ranked among the truly great, is not further exaltation of mass production magnates and machine workers, but some revision of values so as to enable scholars, teachers, sincere public servants, real artists, and farmers to receive compensation which will enable them to live on a scale worthy of their cultural contributions.

This correspondent by the way is Demarest Lloyd, whose father wrote a monumental and epoch-marking history of the Standard Oil Company.

One of Mr. Ford's literary coadjutors is Samuel Crowther, who before the depression set in sought to identify *Prosperity and Prohibition*.<sup>3</sup> In a book under that title he has written a brief for the view that prohibition has paid in actual dollars and cents. It is his definitely stated conclusion that if the money that is now going into goods were "turned back into drink again we should simply start down the hill. We should cut consumption and, therefore, cut production, and, therefore, cut wages. That is the tie-up between prohibition and high wages." In other words, his view is that prohibition has definitely switched the spending of wages for drink to the spending of wages for goods. He concludes his argument with the statement "that it would seem that prohibition is fundamental to our prosperity; that it is the greatest blow that has ever been struck poverty." It would be interesting to learn how he and others who hold this view account for a situation where the working man has money neither for drink nor food nor other commodities.

It would be illuminating to record an increasing number of students and observers who realize that prosperity is by no means a permanently established condition. The same tendency is to be noted in the matter of unemployment. It is to be hoped that there will be no lessening of this conviction when a more prosperous condition returns.

One of the encouraging symptoms of the new point of view is the suggestion made by a group of business men in Philadelphia and New York that there should be undertaken at Swarthmore College a comprehensive and con-

<sup>1</sup> New York: Charles Boni. Paper, 75 cts.

<sup>2</sup> New York: Vanguard Press. 50 cts.

<sup>3</sup> New York: John Day Co. \$1.00.



tinuing study of the problem of unemployment, including the results of economic research and of practical measures for regularization that were being undertaken in various industries.

Quite properly and reasonably the board of managers of the college felt that it would be unwise to embark on so far-reaching and expensive a project, one which was out of the line of ordinary academic work, without a preliminary survey of the field. Funds for this survey were generously given by a donor who refused to allow his name to be mentioned, and Prof. Paul H. Douglas of the University of Chicago was invited to come to Swarthmore to undertake it.

As Pres. Frank Aydelotte in his introduction to *The Problem of Unemployment*,<sup>4</sup> by Paul H. Douglas and Aaron Director, embodying this preliminary survey says "the task which Professor Douglas was called upon to do was a difficult one, and he accomplished it with a success which far outran the expectations of all those connected with the study. It was nothing less than to analyze the vast amount of material which has been printed on the subject, to bring together fugitive reports of experiments in the regularization of employment in a hundred different industries, to summarize the experiences of other countries in the organization of employment exchanges and plans for unemployment insurance, and to organize all this material on the various aspects of the question in such a way as to indicate what are the most promising lines of inquiry and by what means definite results could best be reached."

This volume embodies a balanced discussion of the causes of what is at present the world's greatest economic problem and of possible remedies for the situation. The authors analyze, with a wealth of material, cyclical, seasonal, technological, and chronic unemployment and suggest devices for lessening their extent. They discuss fully the possible contributions that a system of public employment exchanges and unemployment insurance could make towards aiding the workers, and describe the European experience along these lines. While the center of attention is properly focussed upon the American situation, the international implications of the problem are constantly kept in mind and attention is given to the contributions that have been made in various countries towards effective methods of dealing with the question.

At the recent meeting of the International Chamber of Commerce, Secretary of the Treasury Mellon set forth the argument in behalf of capitalism, "or whatever name may be applied to the system which has been evolved in adapting individual initiative to the machine age." It has defects, he admitted, and may be, as has been suggested, still in its infancy, "but there is no disputing the fact that it has produced an abundance of food and clothing. . . ."

"Defects in the present system," he maintained, "we shall overcome by degrees . . . so that we shall not always have the painful spectacle of men willing to work but unable to find a market for the only commodity which they can exchange for food and clothing which they need and which the world can produce in such abundance." In commenting on this, *Time* said that the Secretary of the Treasury made a point which red-hot Communists consider one of their best; namely, that capitalism in its present form tends to create a periodic surplus of good things, yet leaves the worker destitute at such periods amid the abundance he has helped to create.

Mr. Mellon stoutly maintained that "the standard of living which obtains in this country . . . must be maintained at all costs. . . . In fact the ultimate solution of the world's difficulties would seem to lie in the possibility of building up a higher standard."

**C**REDIT is the life principle of industry and commerce, but heretofore it has been the prerogative and asset of the wealthy. Instalment buying and credit have been the means suggested for giving the poor man a chance. Here is the way one writer has put the case:

"The average man, reconciled to the thought that he was creditless, never looked for ways of financing himself except in cases of emergency when he applied to unscrupulous money lenders and loan sharks. Yet his very place in society as a producer and consumer, as a creator of value for himself and for others, endows him with certain undeniable assets

that are the equivalent of what the business man calls security. When instalment selling first appeared on the scene the problem facing the producers and distributors was how to convert the propertyless man's capacity for credit into some form of pledge that could be accepted as effective security for business purposes. That the problem was fully solved is evidenced by the fact that annually \$4,000,000,000 worth of goods is being sold to the poor on the periodic payment plan."

Evans Clark, who is the director of "The Twentieth Century Fund," has made in his *Financing the Consumer*<sup>5</sup> a detailed study of the various methods of financing the small consumer. Based on a survey made by the Twentieth Century Fund, he discusses in detail pawnbrokers, personal finance companies, credit unions, remedial loan societies, and axias, and explains their operating methods, analyzes their interest charges, profits, dividends, and their costs of operations. His discussion of instalment credit makes it of importance alike to all bankers, manufacturers, and merchants who offer credit in this way, and affords some interesting views for sociologists and social workers.

Population is a factor in prosperity which cannot be safely overlooked, and this fact justifies mention in this connection of Warren S. Thompson's *Population Problems*.<sup>6</sup> As the publishers point out, it is becoming increasingly evident that the growth in man's numbers and the distribution of these numbers over the world very directly affects human welfare. On the problems which spring from these potent factors, Professor Thompson has brought to bear intensive study and penetrating analysis. Fortified with many charts, tables, and figures, and a wealth of illuminating data, he traces the on-rushing tide of mankind, its ebbs and flows, across continents and hemispheres, its surges into urban areas of high concentration, against the background of the findings and theories of the oldest and newest authorities and commentators on the subject. Make-up of population, rise and fall of birth-rates, the factors involved, famine and disease, future growth of population, migration and emigration, and the control of population growth are among the significant phases of the problem carefully analyzed and helpfully discussed.

Professor Thompson confidently predicts a slowing-up of urban growth, both because our rate of natural increase is tending to flatten and because much of the present crowding of business and industry is "neither good economics nor good social policy."

<sup>5</sup> New York: Harper & Brothers. \$3.50.

<sup>6</sup> New York: McGraw-Hill Co. \$3.75.

#### "BLEEDING HEART"

**T**EACH me, little flower—  
No doubt we share a common memory—  
The wound of time has never seared your breast  
And for the rest  
You make a summons out of constancy.

So one Great Heart men crucified  
Long, long ago,  
Bears that last hurt of which He died—  
Surely you know!

LILLA VASS SHEPHERD.

#### AMBITION FOR SERVICE

IF CHRISTIANS generally were more ambitious to serve Christ and set forward His Kingdom, the influence of Christianity upon this nation of ours would be so powerful that we should soon find ourselves living in an unmistakably Christian country, with most of the great evils removed, which now mar its good name and reputation.

An employer, whose workmen put as little energy into their work as multitudes of Christians do into the work of the Church, would soon dispense with their services; and doubtless our Master, Jesus Christ, is just as dissatisfied with much of the so-called service that we render, but His patience and forbearance are very great and wonderful.

We may well pray then that He will give us more earnestness and zeal in His service, for if all the professed followers of Christ were but as diligent in His service as servants of an earthly Master are expected and required to be, the Kingdom of God would soon be here.

—St. John's (Dunkirk, N. Y.) Parish Record.

<sup>4</sup> New York: Macmillan. \$3.50.



## 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 MARRIAGE CANON"

To the Editor of *The Living Church*:

I HAVE just read carefully the amended proposed Canon 43, "Of Matrimony," more especially Section VII, and "Reasons" 4. May I propose a parallel case for consideration—I take it that we recognize as a Church that there are other deadly sins besides violations of the seventh commandment.

Titus is desirous of remaining in the bosom of the Church, and receiving its imprimatur as a respectable member of society. He was formerly treasurer of a large business corporation, and managed to get away with \$200,000, while just keeping out of the clutches of law. He is deeply penitent but not to the extent of making restitution. It is perfectly clear that, as a Church, we cannot let \$200,000 go out of the family, and it is plain that "the welfare of society and the welfare of such persons might be furthered" by ignoring or glossing over the fact that, pending restitution, he is living in a state of mortal sin. We have now a proposed canon of the Church for the express purpose of condoning adultery and allowing "open and notorious evil livers" to remain in the community of the Church. Does this principle apply to all the commandments, and are we as confessors to adopt a new system of moral theology peculiar to the Church, that will briefly consist of the maxim "if you can't be good, be careful"?

Seaford, Del.

(Rev.) JOHN R. CROSBY.

To the Editor of *The Living Church*:

THE proposed Canon on Marriage will doubtless evoke much discussion in the approaching General Convention. Judging from past experience many of the speeches will be about divorce, a matter over which General Convention has no control; the State has assumed charge of that subject, and grants decrees of divorce to whom it will for various reasons satisfactory to itself.

The State expresses the opinion of the world; General Convention speaks for the Church. Our blessed Lord warned His disciples against the world as hostile to His teaching. They were in the world but not of the world, and it would be their most dangerous enemy. Its teaching and practice in many things would be contrary to that of His Church, and His disciples would have to decide which they would heed, for no one can serve two masters, and this is the choice which General Convention must determine. Shall we hearken to Christ or to the world? Undoubtedly our Lord, His Apostles, and the Book of Common Prayer hold the indissolubility of the bond of matrimony. The world thinks differently. Which opinion shall General Convention adopt? There should be no hesitancy in answering that question. Let the proposed canon be defeated, and the present canon amended by striking out the proviso which in certain cases permits remarriage.

Lexington, Ky.

(Rev.) M. M. BENTON.

To the Editor of *The Living Church*:

MAY I respectfully through you urge upon the Commission on Marriage and Divorce that they also move for a change in the wording of the marriage service, so that the contracting parties may take one another "for better for worse, for richer for poorer, in sickness and in health, till death us do part, unless a Bishop and his court shall think it better not"?

Unless something like that is done, how are we parsons to keep a straight face, as we solemnly make Mary Anne promise to be faithful solely to John to the day of her death, whereas the aforesaid Mary Anne promised to do the same to William three and a half years ago?

There issues a tremendous amount of words from Dr. Page and his commission; but the issue is as simple as can be. Either we believe in life-long marriage and are willing to pay the price for it, or else we do not so believe in it but would like to seem to. What some of us like least about the commission's report is not its radical proposals—which can be accepted or rejected at Denver on their merits—but its muddled thinking.

(Rev.) BERNARD IDDIGS BELL.

Annandale-on-Hudson, N. Y.

To the Editor of *The Living Church*:

IN VIEW of the present confused state of thought as to the proposed canon relating to Marriage, Divorce, and all the closely connected questions, the writer desires to call the attention of all persons, clerical or lay, who are interested in this most important subject, to the following work: *The History of Marriage, Jewish and Christian, in Relation to Divorce and Certain Forbidden Degrees*, by Herbert Mortimer Luckock, D.D., Dean of Litchfield (Longmans, now out of print).

Dr. Luckock died early in 1909, and in an article, In Memoriam, appeared the following commendation of his writings: "Their accuracy and precision, complete avoidance of all exaggeration and all striving after effect, recommended them to the cautious, reflective Churchmen."

Portland, Ore.

(Rev.) EDWARD H. CLARK.

### CELEBRATION OF GEORGE WASHINGTON'S ANNIVERSARY

To the Editor of *The Living Church*:

THE celebration from February 22d to Thanksgiving Day, 1932, of the 200th anniversary of the birth of George Washington, under the leadership of a congressional committee with the President of the United States as chairman, obviously gives an unusual opportunity to all our people, clerical and lay alike, to bear witness to important facts in our national history, especially the devotion and service to the Church of our first President. His ideals were moulded by the regular use of the Book of Common Prayer and the teaching of this Church to which he was ever loyal.

Therefore may I have the courtesy of your columns to draw attention to two valuable pamphlets, abundantly illustrated, accurate historically, giving many facts not generally known, by the Rev. John Stockton Littell, D.D., Lewes, Del., entitled: *George Washington, Christian and How Washington Makes Us Think of the Church* (Morehouse, 50 cts. each).

The undersigned has used the pamphlets in various ways for many years; as, for example, prizes in the Church school, and ventures to write because of the constructive reactions of pupils and parents. I do so entirely on my own initiative.

Does not this bicentenary give the General Convention in Denver, by resolutions and the National Council, following it, by action a chance to emphasize the Christian ideal and the broad witness to it which this Church bears? Possibly the bishops' and delegations from Virginia have plans made to place before General Convention and the whole Church.

New Castle, Pa.

(Rev.) PHILIP C. PEARSON.

### THANK YOU!

To the Editor of *The Living Church*:

YOUR BM in the issue of June 20th for the occasional expression of appreciation on the part of your readers and contributors was read with interest. It is the kind of feeling that we clergy have so often and many of us quite constantly. If I read the Gospels correctly, I believe that our Lord must have felt that way very often, and was it not He who said that the servant cannot be above his master or the disciple above his Lord? We must take a large part of our compensation in the satisfaction of well-doing.

Bishop Fiske's letter is a fine one and I quite agree with him in many respects. I would like especially to emphasize that portion of it where he says, "We appreciate, also, and so do many others, the fairness and the sympathetic understanding of other viewpoints which characterize the editorial policy of THE LIVING CHURCH. Here in these columns we are sure to find true tolerance, a fine charity, and a sound mind, and we are glad to say this, even when we cannot see eye to eye with you in all occasions."

I might add that your sense of humor, without which no editor's or rector's life would be tolerable, has given me many a laugh that has made the subscription price seem small for the value I have received from your paper. May you live long and happily and see come to fruition many of your contemplated projects which will be as great or greater than those which have just outlived their usefulness.

Bloomington, Ill.

(Rev.) RAYMOND E. BROOK.



WHAT IS CATHOLICITY?

To the Editor of *The Living Church*:

MAY YOUR correspondent offer a further word concerning "Catholicity"? There is really less confusion and distress in his heart than the Rev. W. Fred Allen [L. C., May 16th] seems to suspect. For he accepts the word of St. Paul that "other foundation can no man lay than that which is laid, which is Jesus Christ." Christ is the eternal Foundation, and the only Foundation, of the Church as well as of the individual.

But, it is another matter to lay the stones of apostolic ministry, vestments, rites, and ceremonies as a part of that Foundation. These are predicated by men and do not necessarily follow on the former.

While there is no question as to the desirability of all these for the sake of decency and order, they are not indisputable. St. Paul was not present when Christ gave "the command to the twelve"—eleven to be exact; his ministry demanded a special dispensation, which was later hotly questioned. Paul, however, did not feel it invalid. Peter, speaking to the Dispersion, says: "Ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up sacrifices, acceptable to God"; which was certainly not a limitation of the priesthood to an order. Roman Catholics deny the validity of Parker's consecration, and hence of Anglican Orders, but we do not feel the less sure of our salvation because of the Roman denial. Luther, under the anathema of Rome, the Separatists, in the cruel imprisonment of Fleet prison or in the throes of death at Tyburn, surely did not feel any less sure of heaven and the presence with Jesus because of the persecution and denial of their oppressors. They, and we, live and die in the faith that "the Blood of Christ cleanseth us from sin"; possessed of which, I pray God that His grace may assist us all so to build on the Foundation, Christ, as to prove not wood, hay, stubble, but gold, silver, costly stones; and that when the fire proves our work, and the day declares it, both we and our work may endure the trial of the great day and fire. I feel that the words of the poet sum up a fine truth:

"He drew a circle and shut me out,  
Heretic, rebel, a thing to flout;  
But love and I had the wit to win,  
We drew a circle and took him in."

Erie, Pa.

(Rev.) FREDERICK F. HAWORTH.

ALL SAINTS' CHURCH, NEW YORK, NEEDS HELP

To the Editor of *The Living Church*:

MAY I BE permitted to commend and endorse the appeal for help put forth by the rector of All Saints' Church, New York? Having recently preached there and given an opportunity to inspect the property, I can testify to the great need. With the exception of the sanctuary, the interior of the church is in a deplorable condition. The lighting system is antiquated and a constant menace, and the method of heating is both ineffective and expensive.

The church is situated in the heart of a densely populated part of the city with an amazing variety of races. What was once a fashionable quarter now shelters drab tenements where overcrowding is too sadly prevalent. By persistent effort Fr. Rockwell has gathered around the church a group of genuinely poor folk. They are devoted to their church, but utterly unable to provide the means to make it a fit place for divine worship. The ten thousand dollars asked for is a sheer necessity. A church in a slum ought to be of surpassing beauty, but, for the moment, the problem at All Saints' is to make it sweet and clean. I appeal to those who feel that the Catholic Church has a mission to the poor to come to the help of this parish.

Garrison, N. Y.

(Rev.) E. CLOWES CHORLEY.

THE REV. GARDINER C. TUCKER AND HIS ORDINANDS

To the Editor of *The Living Church*:

IN THE account of the conferring of the degree of D.D. upon the Rev. Gardiner C. Tucker of Mobile, Ala., by the University of the South, on June 9th, it was stated that he had sent three of his sons into the ministry of the Church. It is only fair to Dr. Tucker to add that four other men have gone from under his training into the ministry. These are: The Rev. James T. McCaa, rector of St. Paul's, Brady, Tex.; the Rev. Arthur C. Cole, professor of Church History in the DuBose Seminary; the Rev. Felix L. Cirlot, professor in Nashotah House; and the Rev. William A. Thompson, missionary in South Baldwin Co., Ala.

On March 27th of this year, Dr. Tucker observed the fiftieth anniversary of his own ordination.

Mobile, Ala.

MELVILLE L. TUCKER.

THE OLD CATHOLICS

To the Editor of *The Living Church*:

THE ARTICLE in the June issue of our official paper, the *Spirit of Missions*, on Old Catholics are Essential to Reunion, indicates incompleteness of historical research, and that in the field of our own American Church literature. Our American Church had more contact with the Old Catholics in the early days than the article indicates. Bishop Whittingham was present at the congress of Old Catholics in Cologne in 1872 and had far more influence there than the Bishops of Ely and Lincoln. My authority is the *Life of Bishop Whittingham*, which book, the present rector of Mount Calvary Church, Baltimore, has told me is considered reliable in Maryland. Also Bishop Herzog paid a visit to America under the patronage of Bishop Huntington, and among other places where he officiated was St. Joseph's mission parish, Rome, N. Y., whose congregation was composed of ex-Roman Catholics. Bishop Herzog said Mass at St. Joseph's, Bishop Huntington pontificating (though it is doubtful if the good man would have so regarded it) and administering confirmation. I had some correspondence with Bishop Herzog in the late '90s in regard to this service and occasion. He informed me that he said the Mass according to the old *Deutsches Ritual*, a product of the Church German Commission and adopted along with the commission's report by a General Convention. I have often wondered that our Catholic party does not cite this German Prayer Book as an authority. The Liturgy follows the outline of antiquity. The *Kyrie* is in Greek and the *Gloria in Excelsis* follows immediately. It is perfectly legal to celebrate the Eucharist at our altars to this form, at least in German. The Liturgy was compiled by a Rev. Dr. Siegmand, an ex-Lutheran but Catholic-minded, who labored both at St. Joseph's and at Holy Cross Mission in New York during the heyday of our work among the Germans.

Atwell, N. Y.

(Rev.) A. L. BYRON-CURTISS.

GOOD "MOVIES"

To the Editor of *The Living Church*:

RECENTLY I went to the movies here. I saw George Arliss in *The Millionaire*. I enjoyed the picture. So did the rest of the "fans." There was a line waiting to go in when I came out. Something I have not seen in this town before. Another afternoon I went to see *Daddy Long Legs*. The theater was full of children. They enjoyed the picture. So did I. It can be done.

Suppose that on Sunday morning, among other notices, pictures of the right sort were recommended to the children; that virtue be made commercially profitable, as vice is supposed to be at present—would that not help improve the movies?

Eugene, Oregon.

(Rev.) H. R. WHITE.

TO GENERAL CONVENTION VISITORS

To the Editor of *The Living Church*:

NOTICE THAT one of the places of interest mentioned in the bulletins in relation to the coming General Convention was Mesa Verde National Park. This attraction is in the extreme southwestern corner of the state of Colorado, and the two churches nearest this National Park are St. Mark's Church, Durango, and St. Paul's Church, Mancos, of which I am in charge. We therefore offer ourselves as hosts to those who make the trip to these most interesting Indian ruins. Hotel arrangements can be made and any information in regard to Mesa Verde, directions, distances, etc., will be gladly given by writing me.

Durango, Colo.

(Rev.) SAMUEL A. MCPHETRES.

CORRESPONDENCE CHESS A HELP FOR SHUT-INS

To the Editor of *The Living Church*:

I WOULD like to bring to the attention of your readers the Correspondence Chess League of America, and its possibilities of good for those who by illness are cut off from normal recreation. These people always have a lot of time on their hands, and anything that can hold their interest is most welcome.

The game of chess lends itself admirably to play by mail, as a less complicated game would soon become tiresome. If anyone who reads this knows of a shut-in who is fond of games, I strongly urge that they be apprized of this letter.

Information regarding the league may be had from its secretary, Z. L. Hoover, 205 Pomander Road, Mineola, L. I., N. Y. Or I will do my best to furnish information, as will the Rev. Mr. Frank T. Cady, of Point Pleasant, W. Va.

15 Maiden Lane,  
New York City.

ALAN L. BROWN.



## BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

HINDUISM INVADES AMERICA. By Wendell Thomas, Ph.D. New York: The Beacon Press. 300 pages. \$3.00.

AS THE foreword states, "This work is not an attack on Hinduism . . . nor is it a defense of Hinduism. . . . It is simply a study of the amazing adventure of an Eastern faith in a Western land. . . . Several years of study and teaching in India have somewhat prepared me to write on Hinduism in America."

In order to be sure of his presentation of his subject, the author wrote to many *swamis* and *yogis* in the United States, and "several Hindu friends in New York gave every possible encouragement." . . .

There are chapters on Classic Vedanta, and its saints and prophets, and on Vedanta centers in America. So far as space permits, a fair and unbiased description is given of the various leaders and movements. Many pages are given to careful bibliographical notes and to a complete index. Not only is the volume scholarly and full of interest; it is written in an admirable style, and is a valuable contribution to the study of Oriental religion seeking to adapt itself to American thought and ways, and being in turn influenced by the new environment.

FRANCIS L. PALMER.

MINISTERIAL ETHICS AND ETIQUETTE, by the Rev. Nolan B. Harmon, Jr., M.A. Nashville: The Cokesbury Press, pp. 188, price 75 cts.

THIS somewhat solemn little book contains a great deal of sound common-sense, which can be applied to the work of all ministers, regardless of the particular denominational background.

A BOOK FOR ORDINATION CANDIDATES of quite another caliber is *A Parson's Dilemmas* (Morehouse, \$1.50), by T. W. Pym. The purpose of the author is to outline the secularist background, against which the work of the ministry is now done, to indicate the probable character of that background in the future, and to offer practical advice. He looks first at the modern secularism which refuses to understand the current Christian point of view. To quote:

"The so-called man in the street does not believe that there is a place called heaven above him, and another called hell beneath him; nor do I. But he thinks that I do believe it, and if he doesn't think that, he wonders how on earth I have a religion worth preaching about if I'm going to leave that out. That is significant. Remove fear and self-advantage as direct motives in chief, and you destroy the framework of what the ordinary person supposes Christianity to be."

The writer is pleading for an explanation of the faith, rather than a defence of it, a cause that needs pleading. He also urges that the Church of Christ ought to take an intelligent leadership in moral affairs, and that her ministers must not be afraid to think in the terms of the day in which they are living.

There are lectures, too, on the Teaching Office and on Preaching, as well as the obligation of the Church to make an effort to reach the outsider. The young clergyman, and many not so young, will derive much help if he will read and heed what Mr. Pym has to say.

R. T. F.

TWO books are before us, dealing with the task of living; it may be of interest to look at them from the points of contrast which they present: *Solving Life's Everyday Problems*, by James Gordon Gilkey, M.A., D.D., minister of the South Congregational Church of Springfield, Mass. (New York: The Macmillan Co., 1930, \$1.75). The other is *Life's An Art*, by Franc-Nohain (New York: Henry Holt and Co., \$2.00). This

latter author is a Frenchman, Maurice Legrand, known to the literary and musical world.

Dr. Gilkey is one of those forceful and attention-compelling sons of the Puritan tradition who have so largely abandoned the Puritan faith and rigidity of ethics. They have fallen heir to the audiences of those who have accepted "modernism"; God, other than as a possible symbol of an indefinite force, behind all things, not at all to be counted upon in solving problems of life, has gone out of their lives. The author says: "If any readers are interested to inquire whether God helps us as we try to solve these problems, they will find my answer to that question in another volume." In the present book, it is Dr. Gilkey who advises. So we get a philosophy rather than an ethic. The solutions propounded have to do with such things as these: success, taking second place, taking criticism, courage, getting along with people, increasing one's chance of achievement. We can imagine such addresses being delivered to audiences of prosperous business men and women on Sunday evenings, in connection with literary vespers or bright, hearty musical services. These hearers or readers would look to this advice to help them attain success; hardly to learn about God, or to conform to a moral standard designed to make them more the friends of God, or prospective associates with Him in eternity. And yet we suppose that this is quite typical of the famous preachers and leaders now drawing the more intelligent American public.

The French layman, perhaps not even a very "religious" person, finds living to be art more than a business proposition. He tells us about the virtue of getting old, the annoyance of death, the bauble reputation, uses of the mind, what love is. The art of forming character seems to be the use of life; religion, not put into a compartment and treated of in another book, naturally guides and sweetens the task of living. One's First Communion, a friendly parish priest, the ever-present assumption of eternity; these change the whole outlook from one of striving for the elimination of habits that might hamper prosperity to the art of learning the finer and more enduring personal virtues and graces which distinguish Christian living and Christian relinquishment of living. The book is well worth reading and possessing.

AN AID FOR CHURCHMEN. By the Rev. H. Henry Spoer, B.D., Ph.D. Foreword by the Rev. Frank Gavin, Ph.D., Th.D. Morehouse Publishing Co., 1930. Pp. 103. \$1.25.

THIS timely book, by an able English priest, is concisely introduced by Professor Gavin, of the General Theological Seminary, and will be doubly welcomed not only for its intrinsic worth but because of the increasing interest in the great Eastern Orthodox Church which is being manifested on both sides of the Atlantic. Nine short chapters, ornamented with several apt illustrations, tell of the Eastern Orthodox services in general, specific chapters describing the Holy Communion, Baptism and Confirmation, Holy Matrimony, Confession and Absolution, Holy Unction and Burial. Were one to begin to quote adequately, one would reprint the book. Special mention, however, may be given to one point in the Holy Eucharist which is so often obscured in many of our American celebrations, though it is particularly stressed in every Prayer Book by a rubric, namely, The Greater Entrance, *i.e.*, the bringing of the Sacred Elements to the altar from the credence. Another noteworthy item, in the administration, directs the priest to wipe the communicant's lips with the chalice veil after communicating. It is intensely interesting also to note the order observed in Holy Baptism, and in the Anointing of the Sick. Many have waited long for just such a pithy and instructive summary as this, concerning the Eastern Church. It will undoubtedly be added with gladness to many a library.

JOHN HENRY HOPKINS.



# 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.  
Managing and News Editor, CLIFFORD P. MOREHOUSE.

Assistant News Editor, Mrs. IRENE NELSON.  
Literary Editor, Rev. Prof. WILLIAM H. DUNPHY.

Social Service, CLINTON ROGERS WOODRUFF.  
Advertising and Circulation Manager, D. A. IVINS.

Published and printed by MOREHOUSE PUBLISHING Co., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis.

Entered as second class matter at the Post Office, Milwaukee, Wis.

## SUBSCRIPTIONS

UNITED STATES AND POSSESSIONS, MEXICO, AND BRAZIL: Subscription price, \$4.00 per year in advance. To the clergy, \$3.50 per year. Postage on subscriptions to Canada and Newfoundland, 50 cts. per year; to other foreign countries, \$1.00.

## OTHER PERIODICALS

Published by Morehouse Publishing Co.

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

THE GREEN QUARTERLY. The Anglo-Catholic Magazine. Quarterly, \$1.50 per year. Single copies, 40 cts.

Agents also for (London) *Church Times*, weekly, \$3.50; and *The Guardian*, weekly, to the clergy, \$3.75, to the laity, \$7.50.

## Church Calendar



### JULY

- 19. Seventh Sunday after Trinity.
- 25. Saturday. St. James.
- 26. Eighth Sunday after Trinity.
- 31. Friday.

### AUGUST

- 1. Saturday.
- 2. Ninth Sunday after Trinity.
- 6. Thursday. Transfiguration.
- 9. Tenth Sunday after Trinity.
- 16. Eleventh Sunday after Trinity.
- 23. Twelfth Sunday after Trinity.
- 24. Monday. St. Bartholomew.
- 30. Thirteenth Sunday after Trinity.
- 31. Monday.

## CALENDAR OF COMING EVENTS

### JULY

- 18. Y. P. F. Conference of Utah, at Mueller's Park, Salt Lake.
- 20. Conference for Church Workers, diocese of Marquette, at Lake Michigamme.
- 21. Young People's Conference at Rock Point, Burlington, Vt.
- 23. Young People's Conference, Province of the Southwest, at Winslow, Ark.
- 30. Adult Division, Sewanee Summer Training School, Sewanee, Tenn.
- 31. Training Conference of G. F. S. at Adelynwood, South Byfield, Mass.

### AUGUST

- 3. Evergreen Conferences.
- 4. Tenth Annual Reunion of DuBose Memorial Church Training School at Mont-eagle, Tenn.
- 13. Young People's Division, Sewanee Summer Training School, Sewanee, Tenn.
- 27. National Convention of Brotherhood of St. Andrew, Sewanee, Tenn.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### JULY

- 27. St. Barnabas, Omaha, Neb.
- 28. Trinity, Santa Barbara, Calif.
- 29. St. John the Evangelist, Boston, Mass.
- 30. St. Mark's, Cleveland, Ohio.
- 31. All Saints', Richmond Hill, L. I., N. Y.

### AUGUST

- 1. House of Mercy, Valhalla, N. Y.

## APPOINTMENTS ACCEPTED

BUXTON, Rev. CLARENCE E., formerly rector of St. Andrew's Church, Greensboro, N. C.; to be rector of Cople and Lunenburg parishes, Virginia. Address, Hague, Westmoreland Co., Va. August 1st.

FARRELL, Rev. GABRIEL, Jr., formerly rector of Church of the Messiah, Rhinebeck, N. Y.; has become director of Perkins Institution of Massachusetts for the Blind, Watertown, Mass.

## SUMMER ACTIVITIES

CAUTION, Rev. GUSTAVE H., of Wilmington, N. C.; to be in charge of St. Stephen's Church, Savannah, Ga., until October 1st.

CHAMPLIN, Rev. CHARLES S., of Red Hook, N. Y., is in charge of Holy Trinity Chapel, 316 E. 88th St., New York City, during July and August. Address, 316 E. 88th St., New York City.

CRAWFORD, Rev. OLIVER F., rector of St. Peter's Church, Pittsburg, Kans., may be addressed at 3645 Willys Parkway, Toledo, Ohio, from July 25th to September 1st.

DOUGLAS, Rev. C. M., rector of Christ Church, Short Hills, N. J., and Mrs. Douglas, are spending the summer in France.

MARTIN, Rev. JOHN G., superintendent of St. Barnabas' Hospital, Newark, N. J., is in charge of St. Clement's Church, Hawthorne, N. J., during July.

RUSSELL, Rev. EDWARD C., rector of St. Ann's Church, New York City; to have charge of the services at Church of the Holy Spirit, Lake Forest, Ill. (C.), during August.

SANFORD, Rev. FREDERICK R., rector emeritus of Calvary Church, Stonington, Conn., is in charge of St. John's Church, New Haven, Conn., during July.

SHERWOOD, Rev. W. T., of East Orange, N. J., will officiate at the 9 o'clock service at St. Andrew's Church, Newark, N. J., during July and August, and will also officiate at St. John's Church, Newark, during August.

WOOD, Rev. GEORGE, rector of St. Paul's Church, Sistrerville, W. Va.; to be in charge of Trinity Church, Parkersburg, W. Va., during August.

## NEW ADDRESSES

CLEVELAND, Rev. EDWARD H., M.D., retired priest of the diocese of Massachusetts, formerly Castle Point, N. Y.; 135 South Main St., Middleboro, Mass.

PARKERSON, Rev. CLAUDE R., chaplain of New York State Reformatory, formerly 25-49 41st St., Astoria, N. Y.; 20-43 33d St., Astoria, N. Y.

SCHAAD, Very Rev. JULIUS A., dean of Cathedral of St. John, Quincy, Ill., formerly 401 Chestnut St.; 1522 Broadway, Quincy, Ill.

THE ADDRESS of the Seamen's Church Institute of America, Rev. William T. Weston, General Secretary, has been changed from 25 South St. to Room 910 Maritime Exchange Bldg., 80 Broad St., New York City.

## ORDINATIONS

### DEACON

ALBANY—In Christ Church, Hudson, REGINALD THEODORE BLISS was ordained to the diaconate by the Rt. Rev. G. Ashton Oldham, D.D., Bishop of the diocese, on June 17th. The candidate was presented by the Rev. C. R. Quinn and the Rev. J. Hugh Hooper of Hudson Falls preached. Mr. Bliss is to be curate of St. George's Church, Schenectady, and may be addressed at 30 N. Ferry St.

### PRIESTS

GEORGIA—The Rt. Rev. F. F. Reese, D.D., Bishop of the diocese, advanced to the priesthood on July 7th at Christ Church, Savannah, JOHN BUCKMAN WALTHOUR, son of Mr. and Mrs. Henry C. Walthour, communicants of the church; and DAVID CADY WRIGHT, Jr., and JOHN ARMSTRONG WRIGHT, sons of the Rev. Dr. and Mrs. David Cady Wright. The rector, Dr. Wright, preached the sermon and also presented the candidates. The litany was said by the Rev. S. B. McGlohon, former rector of St. Paul's Church, Savannah; the Rev. Henry Bell Hodgkins, a former rector of St. Michael and All Angels' Church, this city, but now assistant rector of St. Alban's Church, Washington, read the epistle; and the gospel was read by the Rev. Dr. Charles H. Lee, rector of Christ Church, St. Simons Island. These also assisted in the laying on of hands as did the Rev. C. C. J. Carpenter, rector of St. John's Church, Savannah; the Rev. Joseph Burton, rector of St. Michael and All Angels' Church, Savannah; the Rev. Robert H. Daniell, diocesan missionary, Savannah; the Rev. D. Maravellis, rector of St. Paul's Greek Orthodox Church, Savannah; the Rev. Frederick Cousins,

rector of St. Andrew's Church, Darien; and the Rev. Royal K. Tucker, rector of St. Mark's Church, Brunswick. Morton Wright, a young brother of two of the candidates, was the crucifer.

The Rev. Mr. Walthour will become rector of Grace Church, Waycross, Ga.; the Rev. David Cady Wright, Jr., rector of St. John's Church, Waynesboro, Va.; and the Rev. John A. Wright will return to Augusta where he is locum tenens of St. Paul's Church.

NORTH DAKOTA—On June 12th, A. L. PARCELLS was advanced to the priesthood by the Bishop of the diocese, the Rt. Rev. John Poyntz Tyler, D.D., at Trinity Church, Wahpeton. He was presented by the Rev. T. A. Simpson of Valley City and the Rev. E. C. Biller of St. Cloud, Minn., preached the sermon. Mr. Parcels is priest-in-charge of Trinity.

On July 5th Bishop Tyler advanced CECIL MCKAY to the priesthood in the Church of Our Saviour at Langdon. The Rev. C. deL. Harris of Lakota was presenter and the Bishop preached. Mr. McKay is priest-in-charge of the church.

## CORRECTION

DUNPHY, Rev. WILLIAM H., instructor at Nashotah House, and in charge of Christ Church, Rochester, N. Y., during July and August, may be addressed during that time at 28 Lawn St., Rochester, and not 280 Lawn St., Rochester, as mentioned in THE LIVING CHURCH of July 4th.

## DIED

HOWARD—HARRIETT E. B. HOWARD, wife of the late George Franklin Howard, entered into life eternal at Springfield, Ill., May 30, 1931. Born October 10, 1846, an associate of St. Mary's, a member of the C. B. S., and a communicant of the church for more than fifty years.

"Of your charity pray for her soul."

JOHNSON—At her home in Colorado Springs, July 6th, EUPHEMIA JOHNSON, daughter of the late Rev. W. A. Johnson.

## MEMORIALS

### Rev. Henry Easter

In ever loving memory of the Rev. HENRY EASTER, who entered into life eternal July 22, 1922.

### Rev. Albert Melville Farr

We who have been associated with the Rev. ALBERT MELVILLE FARR feel that in his passing from us the Church has lost a true priest, a brave soul, and a rare mind.

Endued with a courage transcending physical obstacles, he was always a true prophet of God, believing that the way of Jesus Christ, carried out in daily life, could alone bring peace to the troubled civilization of today. He stood for reality in the interpretation of His Master's teaching, often at great cost to himself.

Communing with many who through the ages have sought and found God's presence, he studied devoutly their mystical experiences, in order to interpret them to his fellow-Christians. In what he has written and spoken we have the fruit of these labors, and the witness that verily he walked, and still walks, with God.

We are the better for having had him for a friend; because of what we learned through him, the unseen world which now he has entered seems closer akin to our life here.

To her who shared so fully his thought and his work, as to all his dear household, we give this assurance of our deep sympathy; and we pray that he whom we loved may go on from strength to strength in the life of perfect service, through Jesus Christ.

By the committee appointed after the funeral service in Grace Church, Madison, N. J., June 15, 1931.

Signed:

JOHN LORD,  
THEODORE ANDREWS,  
VICTOR W. MORI,  
Diocese of Newark.

### Rev. John Henry Ilesley

JOHN HENRY ILSLEY, priest, born February 3, 1864; died July 12, 1912.

"... who maintained and set forward quietness, peace, and love among all Christian people, and especially among those committed to his charge." (Office for Ordering of Priests.)

### Rev. Jacob Probst, D.D.

The Rev. JACOB PROBST, D.D., late beloved rector of Trinity P. E. Church, Brooklyn, N. Y., died July 22, 1928.

"Death is swallowed up in Victory."



**CAUTION**

**FONG**—Caution is suggested in dealing with a young Chinese by the name of FONG, who is said to be soliciting funds in order to complete his medical education and return to the mission field in China. He was for a time at the University of Michigan and he has in his possession a letter from me stating that he is all right. Since helping him I have had reason to believe that he should not be helped in any way.—Rev. HENRY LEWIS, St. Andrew's Church, Ann Arbor, Mich.

**SELLWOOD**—Caution is suggested to the clergy of the Church, particularly in the west, in dealing with one C. D. SELLWOOD, a former member of the parish in Wenatchee, Wash. For further information write or wire the Rev. M. G. TENNYSON, Fourth street and O avenue, La Grande, Ore.

**MARRIED**

**DICKEY-BEATTY**—On Wednesday, June 17th at the Church of the Advent, Nashville, Tenn., the Rev. Prentice Pugh officiating, Miss MARY BAIRD DICKEY of Nashville and Mr. CHARLES MAYHEW BEATTY of Memphis, son of the late Bishop Troy Beatty.

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**ADDRESS** all copy *plainly written on a separate sheet* to Advertising Department, **THE LIVING CHURCH**, Milwaukee, Wis.

In discontinuing, changing, or renewing advertising in the classified section always state under what heading and key number the old advertisement appears.

**POSITIONS OFFERED****CLERICAL**

**PRIEST SUPPLY WANTED FOR SUNDAYS** during August. Three hours from Philadelphia or New York. Accommodations at rectory if desired. Address, **RECTOR**, St. John's Church, East Mauch Chunk, Pa.

**MISCELLANEOUS**

**WANTED IN VILLAGE CHURCH**—Organist and choir-master, boys and men. Must be able to develop boys' voices from the beginning. Small salary could be supplemented by teaching piano and organ. Choral Eucharist every Sunday. Preliminary correspondence stating expectations and experience invited. **REV. SIDNEY WINTER**, Owego, N. Y.

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**CLERGYMAN, AGED 58, WANTS CHURCH** work of any kind, from rectorship of small church to janitorship of large one. **JOSEPH SNOWDEN**, Carlinville, Ill.

**EARNEST AND FAITHFUL PRIEST, 35,** good preacher, special training in Religious Education, would like a change. Best reference. Address, B. C.-610, **LIVING CHURCH**, Milwaukee, Wis.

**PRIEST, RELIABLE AND ABLE, WANTS** summer supply work accessible to New York City. Reply, G-544, care of **LIVING CHURCH**, Milwaukee, Wis.

**PRIEST DESIRES PARISH, CURACY, OR** temporary duty. D-607, care **LIVING CHURCH**, Milwaukee, Wis.

**MISCELLANEOUS**

**EXPERIENCED TEACHER OF ENGLISH** desires position in Church school. Correspondence invited. Address, C-609, **THE LIVING CHURCH**, Milwaukee, Wis.

**ORGANIST-CHOIRMASTER OF ABILITY** with highest credentials desires change. L. S.-586, care of **LIVING CHURCH**, Milwaukee, Wis.

**SOUTHERN WOMAN TO ACT AS** governess or chaperon in school or home. References. Reply, P-608, **LIVING CHURCH**, Milwaukee, Wis.

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**EMBROIDERED VESTMENTS; ALTAR AND** Chancel Hangings, Burses, Veils, Stoles, Markers, Dossals, Embroidered Altar Linens, Damask, Altar Laces, Linens for Altar and Vestments. Materials stamped. Embroidery supplies. Embroideries remounted. **MISS M. C. ANDOLIN** (formerly with Cox Sons & Vining), 144 West 76th St., New York. Mail orders only.

**CHURCH LINEN**

**MARY FAWCETT COMPANY—IRISH** linens. Notice to all customers: Owing to vacations, no orders can be filled from July 1st to 18th only. Box 146, **PLAINFIELD**, N. J.

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Form of bequest: "I give, bequeath and devise to Church Literature Foundation, Inc., a non-profit corporation, organized under the laws of the state of Wisconsin with principal office at 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., the sum of . . . . . the same to be added to the endowment fund of the said corporation and to be used in accordance with the provisions of its articles of incorporation."

**APEAL**

**ALL SAINTS', HENRY STREET, OUR** only New York Church in the heart of the congested lower East Side, appeals for \$10,000 to provide for a heating plant, lighting system, and the restoration of its interior. This is more than the preservation of a beautiful and historic landmark; it is to care for a growing parish where the Church is sorely needed. The Church should go into the poorest neighborhoods, not with inadequate and unattractive equipment, but fitted to inspire by the completeness of its appointments. Amount received, \$1,475. **REV. HARRISON ROCKWELL**, 292 Henry St.

**BOARDING****Los Angeles**

**GUESTS. THE EPISCOPAL DEACONESS** house has a few rooms. Apply to **DEACONESS LAURA**, 542 S. Boyle Ave., Los Angeles, Calif.

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**REST HOUSES**

**HOUSE OF THE NAZARENE, MOUNTAIN** Lakes, N. J. A house of rest and spiritual refreshment. Chapel services daily. Large religious library. Excellent food. \$18-\$25.

**S. PHOEBE'S HOUSE FOR REST AND** retreat. On slopes of Mount Tom, above mountain stream. Sun baths, drives, New York bus service. Board reasonable. Address, **DEACONESS-IN-CHARGE**, Lakeside, P. O., Conn.

**HOUSE OF RETREAT AND REST**

**SISTERS OF THE HOLY NATIVITY, BAY** Shore, Long Island, N. Y. References required.

**RETREATS**

**RETREAT FOR CLERGY AND CANDI-**dates at Evergreen Conference Center, Evergreen, Colo., September 7-11. Conductor, the Very Rev. Roland F. Philbrook.

**RETREAT FOR WOMEN, EVERGREEN,** Colo., September 7-11. Conductor, the Very Rev. George W. Wood. Address, **REGISTRAR Hart House**, Evergreen, Colo.



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

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

Write **THE INFORMATION BUREAU, THE LIVING CHURCH**, 1801-1817 West Fond du Lac Ave., Milwaukee, Wis.



# Church Services

## California

### St. Mary of the Angels, Hollywood

4510 Finley Avenue, Olympia 6224  
 Sunday Masses for July and August.  
 Low Masses 7:30 and 11 A.M. Sung Mass  
 9 A.M.

### Church of the Advent, San Francisco

261 Fell Street, HE mlock 0454  
 REV. K. A. VIAL, S.S.J.E., Rector  
 Sundays: 8, 9:30, 11 A.M., 8 P.M.  
 Daily 7, 7:30, Tues. Fri., Holy Days, 9:30.

## District of Columbia

### St. Agnes' Church, Washington, D. C.

46 Q Street, N. W.  
 Sundays: 7:00 A.M. Mass for Communion.  
 " 11:00 A.M. Solemn Mass and Sermon.  
 " 8:00 P.M. Solemn Evensong, Sermon.  
 Daily Mass 7:00 A.M., also Thursday, 9:30.  
 Fridays, Evensong and Intercession at 8:00.  
 Confessions, Saturdays, 8:00 to 9:00 P.M.

## Illinois

### Church of the Ascension, Chicago

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

## Massachusetts

### Church of the Advent, Boston

REV. JULIAN D. HAMLIN, Rector  
 SUMMER SCHEDULE  
 Sundays: Holy Communion, 7:30 and 8:15  
 A.M.; Matins, 10 A.M.; Sung Mass and Sermon,  
 10:30 A.M.; Evensong and Sermon, 7 P.M.  
 Week-days: Matins, 7:15 A.M.; Mass, 7:30  
 A.M.; Evensong, 5 P.M. Thursdays and Holy  
 Days additional Mass, 9:30 A.M. Confessions:  
 Saturdays, 3:30-5 P.M.

### Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill  
 THE COWLEY FATHERS  
 Sundays: Masses, 7:30 and 9:30 A.M.; High  
 Mass and Sermon, 11 A.M.  
 Week-days: Masses, 7 A.M. Thursdays and  
 Holy Days, 9:30 A.M., also.  
 Confessions: Saturdays from 3 to 5 and 7  
 to 9 P.M.

## Minnesota

### Gethsemane Church, Minneapolis

4th Avenue South at 9th Street  
 REV. AUSTIN PARDUE, Rector  
 Sundays: 7, 8, 9:30, 11, 7:45.  
 Wed., Thurs., Fri., and Holy Days.

## New Jersey

### Grace Church, Newark

Broad and Walnut Streets  
 REV. CHARLES L. GOMPH, Rector  
 Sunday Masses, 7:30 and 10:30 A.M.;  
 Evensong, 5:30 P.M.  
 Week-day Mass, 7:30 A.M.  
 Confessions: Fridays, 7:30 P.M.; Saturdays,  
 5:30 P.M., and 7:30 P.M.

### St. Mary's-by-the-Sea, Point Pleasant

SUNDAYS:  
 7:30 A.M., Mass for Communion.  
 9:30 A.M., Mass for Communion (Sung).  
 8:00 P.M., Evensong and Benediction.  
 WEEK-DAYS:  
 Daily (except Mondays), Mass at 7:30.  
 The Monday Mass at 9:30.  
 Holy Days, a Second Mass at 9:30.  
 Confessions: Saturday, 5:30 and 8:00 P.M.  
 The Holy Hour: First Friday at 8:00 P.M.

### St. Simeon's-by-the-Sea, Wildwood

REV. WILLIAM CHARLES HEILMAN, Rector  
 Sundays, 7:30 and 11 A.M. 7:30 P.M.  
 Wednesdays, 7:30 A.M. Holy Days, 9:30 A.M.

## CHURCH SERVICES—Continued

### New York

#### Holy Cross Church, Kingston, N. Y.

Pine Grove Avenue, near Broadway  
 REV. A. APPLETON PACKARD, JR., Rector  
 SUMMER SCHEDULE  
 Sundays: Low Mass, 7:30 A.M.  
 Solemn Mass and Sermon, 10:30 A.M.  
 Week-days: Daily Mass, 7:00 A.M.  
 Friday Mass: 9:00 A.M.  
 Confessions: Saturdays 4 to 5; 7 to 8 P.M.  
 Telephone: Kingston 1265.

#### Church of the Incarnation, New York

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

### New York

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

Amsterdam Avenue and 111th Street  
 Sundays: The Holy Communion, 8:00 A.M.;  
 Children's Service, 9:30 A.M.; Morning Prayer,  
 Holy Communion and Sermon, 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 St. Mary the Virgin, New York

46th Street between 6th and 7th Avenues  
 REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector  
 Low Masses, 7:30 and 9:00.  
 High Mass and Sermon, 10:45.  
 Week-day Masses, 7:00 and 8:00.

#### 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.

#### 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  
 10:00 A.M.

#### Trinity Church, Ossining

(On the Albany Post Road)  
 THE TOURIST'S CHURCH  
 During July, August, and September  
 Sunday: Holy Communion 7:30 and 9:30  
 A.M. Morning Prayer and Sermon 11:00 A.M.  
 Monday, Wednesday, and Friday: Holy Com-  
 munion at 9:30 A.M.  
 Tuesday, Thursday, and Saturday: Holy  
 Communion at 7:30 A.M.

## Pennsylvania

#### S. Clement's Church, Philadelphia

20th and Cherry Streets  
 REV. FRANKLIN JOINER, Rector  
 Sunday: Low Mass at 7, 8 and 9:15.  
 High Mass and Sermon at 11.  
 Sermon and Benediction at 8.  
 Daily: Mass at 7 and 9:30. Tuesday and  
 Friday at 8.  
 Friday, Address and Benediction at 8.  
 Confessions: Friday, 3-5; 7-8. Saturday, 3-5;  
 7-9.  
 Priests' telephone: RITtenhouse 1876.

## Wisconsin

#### All Saints' Cathedral, Milwaukee

E. Juneau Ave. and N. Marshall Street  
 VERY REV. ARCHIE DRAKE, Dean  
 SUMMER SCHEDULE  
 Sunday Masses: 7:30, 10:00.  
 Week-day Masses: 7:00 A.M.  
 Confessions: Saturday, 5-5:30, 7:30-8:30.

## RADIO BROADCASTS

KCJR, JEROME, ARIZONA, 1310 KILO-  
 cycles, Christ Church. The Rev. D. J.  
 Williams, every Sunday at 11:00 A.M., Moun-  
 tain Standard Time.

KFOJ, LONG BEACH, CALIFORNIA, 1250  
 kilocycles (239.9). St. Luke's Church.  
 Morning service every Sunday (including  
 monthly celebration) at 11:00 A.M., Pacific  
 Standard Time.

KGO, SAN FRANCISCO-OAKLAND, CALIF.  
 730 kilocycles (389 meters). Grace Cath-  
 edral. Morning service first and third Sun-  
 day, 11:00 A.M., P. S. Time.

KHQ, SPOKANE, WASHINGTON, 590 KILO-  
 cycles (225.4). Cathedral of St. John the  
 Evangelist. Evening service every Sunday from  
 8:00 to 9:00 P.M., P. S. Time.

KSCJ, SIOUX CITY, IOWA, 1330 KILO-  
 cycles (225.4). St. Thomas' Church, every  
 Sunday, organ and sermon at 2:30 P.M., and  
 first and third Sunday at 11:00 A.M., C. S.  
 Time.

WBBZ, PONCA CITY, OKLAHOMA, 1200  
 kilocycles (240.9). Grace Church, every  
 third Sunday at 11:30 A.M., C. S. Time.

WIP, PHILADELPHIA, PA., 610 KILO-  
 cycles (492). Church of the Holy Trinity.  
 Every Sunday at 10:45 A.M., E. S. Time.

WISJ, MADISON, WIS., 780 KILOCYCLES  
 (384.4 meters). Grace Church. Every Sun-  
 day, 10:45 A.M., C. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILO-  
 cycles (204). Church of the Good Shep-  
 herd. Morning service every Sunday at 9:30,  
 E. S. Time.

WLBW, OIL CITY, PA., 1260 KILOCYCLES  
 (238 meters). Christ Church. Every  
 Wednesday, 12 noon to 12:30 P.M., E. S. Time.  
 Rev. William R. Wood, rector.

WMAL, WASHINGTON, D. C., 630 KILO-  
 cycles (475.9). Washington Cathedral, the  
 Bethlehem Chapel or the Peace Cross every  
 Sunday. People's Evensong and Sermon (usu-  
 ally by the Bishop of Washington) at 4:00  
 P.M., E. S. Time.

WPG, ATLANTIC CITY, N. J., 1100 KILO-  
 cycles (272.6). St. James' Church, every  
 Sunday at 4:30 P.M., E. S. Time. Rev. W. W.  
 Blatchford, rector.

WRBQ, GREENVILLE, MISS., 1210 KILO-  
 cycles (247.8). Twilight Bible class lec-  
 tures by the Rev. Philip Davidson, rector of St.  
 James' Church, every Sunday at 4:00 P.M.,  
 C. S. Time.

WRVA, RICHMOND, VA., 1100 KILO-  
 cycles (270.1). St. Mark's Church, Sunday  
 evening, 8:00 P.M., E. S. Time.

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

## BOOKS RECEIVED

(All books noted in this column may be ob-  
 tained from Morehouse Publishing Co., Mil-  
 waukee, Wis.)

From the Author, 55 Fernwood Rd., Summit, N. J.  
*Knowing God.* A Collection of Religious  
 Poems. By Dwight Edwards Marvin.

The Century Co., 353 Fourth Ave., New York City.  
*Christian Worship for American Youth.* Prin-  
 ciples, Methods, and Materials. By Laura  
 Armstrong Athearn. \$2.50.

A. R. Mowbray & Co., Ltd., 28 Margaret St.,  
 London, W. 1, England.

Morehouse Publishing Co., 1801 W. Fond du Lac  
 Ave., Milwaukee, Wis. American Agents.

*Keble's Assize Sermon.* Centenary Edition.  
 Paper, 20 cts.

Simon and Schuster, 336 Fourth Ave., New York  
 City.

*Adventurers in Genius.* By Will Durant.  
 \$4.00.

Richard R. Smith, Inc., 12 E. 41st St., New York  
 City.

*Heathen Rage.* By Gerald Stanley Lee. Cloth,  
 \$2.50.

Thomas Skelton Harrison Foundation, 904 Social  
 Service Bldg., 311 S. Juniper St., Philadelphia,  
 Pa.

*The Magistrates' Courts of Philadelphia.* By  
 Spencer Ervin. Paper.

The John C. Winston Co., 1006 Arch St., Phila-  
 delphia, Pa.

*The Religion of Jesus.* By Toyohiko Kagawa.  
 Translated by Helen F. Topping, M.A., Col-  
 umbia University. With a Biographical  
 Sketch by Robert E. Speer, General Secre-  
 tary, the Board of Foreign Missions of the  
 Presbyterian Church in the U. S. A. Cloth,  
 \$1.25.

## PAPER-COVERED BOOKS

American Association for Old Age Security, 22 E.  
 17th St., New York City.

*Old Age Security Progress—1931.* Report of  
 Proceedings of the Fourth National Confer-  
 ence on Old Age Security. Held in New  
 York, April 10, 1931. \$1.00.



## Modernist Suggests Omission of Doctrines Of Virgin Birth and Resurrection in Creed

### Revision of Thirty-nine Articles Also Proposed—"Boston Stump" to Be Repaired

The Living Church News Bureau  
London, July 3, 1931

LORD BRENTFORD HAS RECENTLY PUT FORWARD a plea for the revision of the Thirty-nine Articles, and the proposal has been discussed in letters addressed to the *Times* by the Bishops of Gloucester and Durham, Bishop Knox, and Dr. H. A. Major, the modernist principal of Ripon Hall. The Bishop of Gloucester disputes Lord Brentford's contention that the Thirty-nine Articles form the fundamental platform of the Anglican position, and the Bishop of Durham insists that there must be no revision of the articles until the Church is free from parliamentary control. "Who," he asks, "can contemplate without repugnance the prospect of the House of Commons 'talking large' on the articles?"

Dr. Major, dealing with the intellectual difficulties of some ordination candidates, asserts that the Thirty-nine Articles give very little trouble. The vague Declaration of Assents, he says, simply binds the candidate to be loyal to the Reformed position of the Church of England. But Dr. Major gives expression to his modernist views when he goes on to say that what does trouble the modern-minded type of ordinand is the creeds. He says:

"To have at almost every service of the Church to profess belief in the virgin birth of our Lord, His physical resurrection on the third day, His descent into Hell, His future celestial return to judge the quick and the dead, who will then rise from their graves, does cause the modern ordinand profound difficulty, and not seldom leads him to abandon altogether the thought of holy orders, to the great loss both of the Church and himself. It will be said that this crude literalism in interpreting the creeds, although the primitive and medieval way of affirming them, is not required of the modern man. Many bishops admit this, yet it is popularly understood that the clergy in affirming the creeds today do affirm them literally. The growing body of modernist Churchmen wish most earnestly that our Church reformers in the convocations would strive to secure the authorization of some simple alternative creed for use in our Church services. This indeed would do much to relieve tender consciences and to promote reality in our religious teaching."

Dr. Major's alternative creed would discard the doctrines of the virgin birth and the physical resurrection of our Lord, and in their place substitute certain passages from St. John's writings, to which Unitarians could subscribe with an easy conscience.

#### JOINT ANNIVERSARY OF E. C. U. AND ANGLO-CATHOLIC CONGRESS

The joint anniversary meetings of the English Church Union and the Anglo-Catholic Congress took place at the Albert Hall on Thursday in last week. Particular interest attached to the afternoon meeting, when the veteran Lord Halifax, who is 92 years of age, presided. In the course of his address, which was delivered with remarkable vigor, his Lordship said:

"The divisions and diversities among the professing members of the Church of England are largely responsible for many

of our difficulties. Can we wonder at them when we think of the tolerance accorded to such teaching as that of the Bishop of Birmingham, Dr. Major, and others; and of the attitude of so many of our bishops, who seem more concerned to forbid the use of the Tabernacle than to vindicate the sanctity of Christian marriage against the abominations of the divorce court? . . . In the affairs of this world what value should we put on professions of friendship and good will which precluded our approaching one another on matters that concerned us most? And yet in what concerns the Kingdom of God we are content not to pray together or to communicate together, and are more intent on discovering and accentuating causes of difference than in finding out possibilities and methods of agreement. These things are a disgrace to the Christian name. They are in opposition to our Lord's most emphatic teaching. They are direct incentives to the unbelief and indifference to religion we see around us."

Fr. Seyzinger, C.R., speaking at the second meeting in the early evening, said that the fantastic movement which sought the priesthood for women found no support within the Catholic movement, but rather repugnance. It was not that they felt the pull of Rome. Rome had its own troubles, but if ever such a calamity and dishonor should arise that a woman should be ordained to the priesthood, they were convinced God would provide a way by which they could still serve Him and still exercise their ministry.

## Faith in God Will Overcome Present Depression, Belief of Bishop of Brandon

### Lambeth Conference Discussed at Fifth Synod—Religion Still Factor in Saskatchewan Schools

The Living Church News Bureau  
Toronto, July 9, 1931

THERE WERE THIRTY-SIX CLERGY AND eighty lay delegates at the fifth synod of the diocese of Brandon, held in the crypt of St. Matthew's Pro-Cathedral, Brandon, Man.

The address of the Rt. Rev. W. W. H. Thomas, D.D., Bishop of Brandon, dealt with the present depression and conditions that had led up to it. He strongly appealed to all people to place their faith in God and follow closer in the footsteps of the Creator of all things. Disobedience of the laws of God is far too prevalent.

Bishop Thomas also dealt briefly with the Lambeth Conference and the retirement of Archbishop Matheson. His Lordship spoke in glowing terms of the great and splendid work performed by the Archbishop, and the love and esteem in which he was held throughout the whole of Canada.

Announcement was made by the Bishop that St. John's College Council had granted a doctor's divinity degree to the Ven. E. A. Anderson, archdeacon of Brandon, and that it would be conferred at the next convocation. His Lordship appointed the Rev. S. J. Wickens as honorary canon of St. Matthew's, Brandon.

William Fisher, of Edna, a veteran lay-reader, 91 years of age, was among the

The day closed with an open meeting for men, at which spirited addresses were given by Fr. Ross of St. Alban's, Holborn, and Fr. G. D. Rosenthal of St. Agatha's, Birmingham. This last meeting was preceded by an outdoor procession from St. Augustine's, Queen's Gate, to the Albert Hall, in which over three thousand men joined.

#### TO RECONDITION TOWER OF ST. BOTOLPH'S, BOSTON

A gift of \$55,000 from Boston, Massachusetts, to Boston, Lincolnshire, was brought to England by Walter R. Whiting, who arrived in Liverpool in the White Star liner *Baltic* on Monday last.

The money has been raised by descendants of some of the Puritan fathers who hailed from Boston, Lincolnshire, to recondition the tower of St. Botolph's, Boston, England, popularly known as "Boston Stump." Mr. Whiting is representing a committee from the American Boston which includes the Governor of Massachusetts and the Mayor and three former Mayors of Boston.

#### NEWS BRIEFS

West of England Church people made their sixth annual pilgrimage to the beautiful parish church and abbey of Glastonbury last week. The pilgrims, who came in large numbers, were received at the abbey house, which is the new retreat house for the dioceses of Bristol and of Bath and Wells.

In the early morning, for the first time since the dissolution of the monasteries, a Benedictine abbot (the Abbot of Nashdom) celebrated Mass in the tiny chapel of St. Patrick, the only abbey chapel that remains intact. GEORGE PARSONS.

members at synod. For forty-two years Mr. Fisher has been a layreader in the diocese.

The administration of the northern area, as agreed upon at the 1929 provincial synod, was reaffirmed. It was the opinion of the synod that the position of Primate should be open to bishops and priests of the Anglican communion, and that the see should be fixed.

#### JUBILEE OF ARCHDEACON SAGE

The congregation of St. George's, London, Ontario, honored their rector, the Ven. Archdeacon Sage, in marking the jubilee anniversary of his ordination and the forty-three years of untiring service which he has given the community. It was a double jubilee celebration for the archdeacon. It was a half century ago that he was received on the staff of Huron College, and he has been on that staff ever since.

Dean Tucker, the principal speaker, was ably supported on the program by the Rev. A. A. Bice and the Rev. R. J. Bowen, who brought felicitations from the clergy and Churchmen of the city and district.

Dr. Walter Sage, son of the rector, head of the department of history in the University of British Columbia, Vancouver, was also a guest at the celebration.

#### SYNOD OF SASKATCHEWAN

At the synod of the diocese of Saskatchewan the following were among the resolutions passed:

"This Synod places on record its sympathy with all who are placed in a position



of anxiety or distress through the present financial depression. It commends all efforts that are being made for the relief of the present situation, and urges that the principles of the Brotherhood of Man and Christian self-sacrifice should be predominant in all such undertakings."

A resolution was passed by synod asking that the right to give religious instruction in public schools during the last half hour of the day be continued. A letter has been received by the Bishop stating that this will be done. A further clause in the resolution which has not yet been acted upon reads: "We also ask the Minister of Education to secure the reading of selections from the Scriptures at the opening of the school session each morning as is now done in Ontario."

Resolved: "That this synod welcomes the steps taken by the Lambeth Conference to secure closer relations with the Orthodox Greek Catholic Church and urges that everything possible be done to establish such fellowship throughout the diocese and to minister to the unorganized membership of this sister Church."

#### NEW "NORTHERN CROSS" DEDICATED AT PRINCE RUPERT

The new *Northern Cross* of the Prince Rupert Coast Mission was dedicated with impressive ceremony at the floats of the Prince Rupert Rowing and Yacht Club by the Rt. Rev. G. A. Rix, Bishop of Caledonia, assisted by the Rev. W. B. Jen-

nings, captain and missionary in charge of the boat.

In a brief address the Bishop reviewed the events which had led up to the replacement of the old *Northern Cross* after years of yeoman service by the new vessel. A gift of \$15,000 by a friend in England, who desired to be known only as an anonymous donor, had made the construction of the fine new ship possible. The Bishop complimented the members of the committee who had been actively in charge of the construction of the boat and the dry dock for the excellent job which had been done.

Bishop Rix then continued to pay tribute to the great work that had been conducted up and down the coast for so many years by Canon W. F. Rushbrook with the old *Northern Cross*. The work under Canon Rushbrook had been most successful and intensely popular. The Bishop declared that the Church was fortunate in having for successor to Canon Rushbrook a man of the calibre of Mr. Jennings, to say nothing of the great helpmate the latter had in his wife.

The new *Northern Cross* has a length of forty-seven feet, and beam of twelve feet. She is fitted with a forty-seven horsepower high speed Gardner full Diesel engine, working on a two to one reduction, which develops a speed of eight and one-half knots. She is of the raised deck cruiser type, and has comfortable living quarters.

## Bishop Manning Not to Attend General Convention, by Order of Physicians

### To Spend Vacation at Summer Home in Maine—Plan Christian Newspaper—Briefs

The Living Church News Bureau  
New York, July 11, 1931

THE BISHOP OF NEW YORK, THE RT. Rev. William T. Manning, D.D., is not to attend the 1931 General Convention. An announcement to this effect was made at the Cathedral offices last Monday, stating that, acting on the advice of his physicians, he would spend the summer months and September at his vacation home on Mount Desert Island, Me., returning to New York in early October.

This decision, which is of concern to many beyond his jurisdiction, has been made because of the Bishop's none too robust health and also on account of the unusual altitude of Denver. This is much to be regretted. Dr. Manning's absence will be a distinct loss, felt not only in the House of Bishops but by the entire delegation, and at a time when his leadership is much needed.

#### CHRISTIAN DAILY NEWSPAPER PLANNED

Regardless of the extent to which one feels moved to give his approval to the plan for establishing here in New York a national daily Christian newspaper, the venture will be watched with real interest. The fact that it is to be launched under Protestant auspices does not necessarily establish it as a partisan organ. Its aim is stated to be the provision of a new morning newspaper, to be published six days a week, to cover the international news field as its contemporaries do, and especially to give expression in its editorial pages on moral, social, political, and eco-

nomic problems of the day. One of its particular aims will have to do with the subject of Prohibition, not necessarily to provide a determined advocacy of the same but to give that matter a fuller and, perhaps, fairer investigation. Stanley High of *The Christian Herald* is prominently back of this plan. With him are a considerable number of religious leaders of the country, including one at least of our clergy, the Rev. Dr. W. R. Bowie of Grace Church.

#### ST. PAUL'S CHAPEL TO HAVE IMPROVED SETTING

The federal building, or the down-town post office, that architectural monstrosity which for sixty years has frightened horses and saddened the esthetic New Yorker, is soon to be no more. We rejoice that, as the *Times* puts it, there is to be erected in its place—nothing. The Churchman is interested in this civic improvement, for the removal of the old post office from its flat-iron shaped plot on lower Broadway will mean the restoration of City Hall Park as once it was, and provide an unobstructed area from the city hall to St. Paul's Chapel. The city's oldest house of worship of any communion will be afforded a vastly improved approach, and its setting will then resemble much more than it has in the past half-century the appearance it had in Colonial days. The former cornfields about the chapel have disappeared, but the old church remains and so does the executive building, and now the park is to be restored.

#### ITEMS

The Rt. Rev. Arthur Selden Lloyd, D.D., Suffragan Bishop of New York, and the Rev. Dr. Prichard of Mount Kisco conducted last Tuesday afternoon, at Christ Church, Tarrytown, a memorial service

for the late rector, the Rev. William J. D. Thomas.

The Rev. Dr. Gavin of the General Theological Seminary has recently delivered three lectures in All Saints', Margaret Street, London, on the history and doctrine of the Anglican Church.

The Rev. Dr. Theodore Sedgwick, rector of the American Church in Rome, officiated at the marriage of his son on July 7th in St. Andrew's Church, Yonkers, where Dr. Sedgwick formerly was rector.

The Rev. W. D. F. Hughes, precentor at the Cathedral, with Mrs. Hughes and their two children are spending July and August in England.

Beginning tomorrow, Calvary Church will resume its Sunday evening services in Madison square.

HARRISON ROCKWELL.

### WYOMING ASSUMES LARGER SHARE OF OPERATING EXPENSE

SHERIDAN, WYO.—Ninety-seven delegates, representing every parish and mission except one, were greeted by the Rt. Rev. E. N. Schmuck, D.D., Bishop of Wyoming, at the annual convocation of the district, meeting at St. Peter's Church, Sheridan, June 21st to 23d.

The main accomplishment of the meeting was the adoption of a budget which included a district quota. The first step in twenty-one years toward the district's assuming a greater share of its own operating expenses has been taken. The amount assessed against Wyoming by the National Council was apportioned to the parishes and missions. Twenty per cent of the sum assessed was added as a district quota.

In his address to convocation Bishop Schmuck, in urging the adoption of the district quota, pointed out the necessity for a beginning at this time in caring for the district responsibilities. He also stated in his message that all clerical vacancies in the field have been filled and that the past year has been one of great progress. All the Church institutions are in a flourishing condition. The district increased its payments to the National Council by over \$1,000. Last year, for the first time, the district raised money for the advance work of the Church, pledging \$500 towards St. John's School, Cape Mount, Liberia. This sum was overpaid and \$938.18 has been sent to the treasurer of the National Council for this purpose.

The women's work is also being reorganized. Under the leadership of Mrs. Schmuck all guilds and auxiliaries have affiliated with the Woman's Auxiliary to the National Council. A reorganization has been effected to carry out the program of women's work in the district in the same manner as carried on by the national body.

The Bishop cautioned the clergy to use great care in setting forth at all times the Christian ideal of marriage and warned all to observe strictly the present divorce canon. Warning was given that none other than the Standard Book of Common Prayer can be legally used at the Church's altars and none other may be used in the district.

Appreciation of the help, financial and otherwise, extended by the National Council and its officials was expressed.

Confirmations in the district showed an increase over the preceding year.

A department with an active head has been formed to carry on the work among the isolated.

Guests of convocation were the Rt. Rev. Frank W. Creighton, S.T.D., and Mrs. Creighton, of Mexico. Bishop Creighton represented the National Council and preached the convocation sermon.



## Dr. Sullivan, "Summer Dean," Returns for Seventeenth Season to St. Paul's, Boston

To Preach Only on Sunday Mornings, Dr. Phillips Osgood Preaching at Evening Services

The Living Church News Bureau  
Boston, July 10, 1931

LAST SUNDAY MORNING SAW THE RETURN for the seventeenth summer to the pulpit of St. Paul's Cathedral of the Rev. Dr. Edward T. Sullivan, rector of Trinity Church, Newton Center, and often referred to as "the summer dean." Last year on account of weakened eyes, Dr. Sullivan was obliged to forego summer preaching; this summer, he will preach only on Sunday mornings and the preacher at the porch service at 7 P.M. and at the 7:30 P.M. evening service will be the Rev. Phillips E. Osgood, D.D., of Minneapolis, who was the Sunday evening preacher at the Cathedral last summer.

The porch services preceding the regular Sunday evening service at the Cathedral deserve a word. With the accompaniment of a trumpeter and a choir, the old and familiar hymns are sung; familiar prayers, endeared by association, are recited; and the Rev. Dr. Osgood preaches briefly from a pulpit on the Cathedral steps before inviting his listeners to the more formal service to follow indoors. Everyone acquainted with Boston can visualize the low façade as the Cathedral nestles like a little Grecian temple between its tall neighbors. The steps which play so great a part in its outdoor ministry are low and broad and extend across the entire front of the building. Across Tremont street, from which traffic is excluded by a cooperative police, lies the Common with its grass and trees and serving as a greatly enlarged nave for a service having a distinct place in the summer life of the city.

The Rev. S. H. Wingfield Digby, canon of Salisbury Cathedral, who is the third member of the summer staff, is celebrating the daily service of Holy Communion, conducting the daily noonday service, and holding office hours daily for consultation. As has been mentioned, "a fair exchange" has been effected between Salisbury Cathedral, England, and St. Paul's Cathedral in Boston, for the vicar of the latter, the Rev. Charles Russell Peck, is taking Canon Digby's place in England.

NEW CURATE AT TRINITY CHURCH,  
COPELEY SQUARE

With the appointment of the Rev. Robert E. Lee Bull, Jr., as junior curate of Trinity Church, Copley square, announcement is made that the Rev. William E. Gardner, D.D., will become associate rector to the Rev. Arthur Lee Kinsolving, and the Rev. Otis R. Rice will continue as senior curate. Mr. Bull who was ordained to the priesthood on November 26th last, is a graduate of Johns Hopkins University and of the Virginia Theological School.

### MISCELLANEOUS NEWS

Registrations for the twenty-second conference for Church work at Wellesley have already been made and paid.

In the vestibule of Grace Church, Lawrence, a bronze tablet is placed, reading: "The Illumination of this Church is Dedicated to the Memory of Sarah Clarke Hodges Dana, a Devoted Member of the Parish All the Days of Her Life." The lighting system to which this tablet refers

was installed last autumn and dedicated at a quiet little service on June 21st by the rector, the Rev. Raymond A. Heron.

The biography of Bishop Slattery, upon which the Rev. Dr. Howard Chandler Robbins has been working for the past year, is now finished and will be published in the early autumn by Harper and Brothers.

Trinity Church, Weymouth, celebrated its sixty-fourth anniversary last Sunday with special services in anticipation of the erection of a new church building on Front street. The Ven. Howard K. Bartow, in whose archdeaconry of New Bedford the Weymouth parish has place, preached the evening sermon. The Rev. C. L. Heron, graduate of McGill University and of the Episcopal Theological School, Cambridge, is the newly appointed rector in succession to the Rev. William Hyde, recently resigned, who gave devoted service for forty-six years.

The Women's Guild of St. Ann's Church, Revere, bore the major part of the expense attending recent improvements in the heating system. The Rev. Charles R.

Bailey, Ph.D., has just completed his eighteenth year as rector of St. Ann's. Mrs. Charles R. Bailey has served for seventeen of those years as superintendent of the Oak Island Church school which meets every Sunday evening at the Mothers' Rest, Revere.

*A Girl of the Eighties at College and at Home*, a book from a Boston publisher, has an appeal to this diocese, for it chronicles a fragment of the life of Miss Charlotte H. Conant, founder and principal of the Walnut Hill School for Girls in Natick.

The Rev. Fr. Vivian of St. David's Church, Cranston, R. I., and chaplain of Rhode Island state institutions at Howard, will be in residence at the rectory of St. Stephen's parish, Fall River, during the month of July while the vicar, the Rev. D. Robert Bailey, is in New Hampshire.

An entire set of green vestments, frontals, stoles, and also altar linen has been ordered from England for the benefit of St. Stephen's in loving memory of James Booth, by his widow.

The carillon recitals at St. Stephen's Church, Cohasset, began last Sunday and will continue on every Tuesday evening until the middle of September. Kamiel Lefevere of Malines, Belgium, is the carillonneur. ETHEL M. ROBERTS.

## Drastic Reduction in Military Expenditure Advocated by the Rt. Rev. G. C. Stewart

Sees Return of Prosperity Due to Proposed Moratorium—Sycamore Conference Ends

The Living Church News Bureau  
Chicago, July 11, 1931

OPPOSITION TO ANY REDUCTION IN WAR debts unless there is a corresponding reduction in military budgets was voiced by the Rt. Rev. George Craig Stewart, D.D., Bishop of Chicago, in a statement this week in the press regarding President Hoover's debt moratorium. Bishop Stewart said a decided reduction in all military expenditures should be made.

"Today we see a new hope dawning for the return of prosperity," said Bishop Stewart. "America's proposal of a moratorium has crashed into the very heart of the world depression and shown a way out. But personally I am vigorously opposed to any reduction of war debts unless they are accompanied by drastic reductions in military expenditures.

"If the nations of the world have been facing bankruptcy, it is time to acknowledge fairly and squarely the enormous folly of military budgets to such proportions as they now exist among the six great powers. These budgets total two billion, five hundred million dollars annually.

"If America is to lead, as she should, in reducing the payments on war debts and in modifying terms of these payments, she should equally take the lead in demanding that all the nations involved simultaneously and proportionately reduce their military budgets. When the proposed renewal of the moratorium comes up next year, the deciding factor should be, not the renomination of Mr. Hoover, but the promise of definite decisive action by the World Conference on Disarmament to be held in Geneva."

\$75,000 ART COLLECTION TO ST. STEPHEN'S

Little St. Stephen's Church, Chicago, a rustic frame structure of miniature proportions, will be the permanent home of

Emil Zoir's series of seven paintings, entitled *The Creation*, it is announced. The collection is valued at approximately \$75,000, and has been given to St. Stephen's by the artist in preference to placing it in larger churches, colleges, and art centers which have bid for it.

The seven paintings, as explained by the artist, follow: 1. The Spirit of God is represented as a young couple, symbolic of love; 2. Water is being separated from land. Two figures on the ground are as yet nothing but clay but have begun to receive the form of human beings; 3. The Birth of Light; 4. Creation of the Stars, a composition of harmonious lines. Human figures are used to convey the poetical conception of creation of stars; 5. Creation of Adam. He is pictured as just having received the spirit of God and shows it by the first movement of his head and upper limbs; 6. Creation of Woman. The spirit of goodness and beauty is being born as a gift to man; 7. God rested on the Seventh Day from His work. It is a symbol of God, being in everything, and everywhere. God is Power. God is All.

Emil Zoir is holder of four foreign medals and European titles and is well known in the world of art.

### SUMMER CONFERENCE CLOSES

Perhaps the most successful summer conference of Church workers ever held in the diocese of Chicago closes at St. Alban's School, Sycamore, Friday. With a total registration of approximately 250, for part or full time, the gathering was a success numerically and practically.

A highlight of the conference was Bishop Stewart's picture of conditions in the world today, given in his sermon last Sunday morning. The Bishop pictured dramatically unfavorable situations in various countries, and asserted that the solution of the world situation today rests in the application of Christian principles.



The Rt. Rev. Stephen E. Keeler, newly consecrated Bishop Coadjutor of Minnesota, took Bishop Stewart's place on the program during the past week, conducting the sunset services and the class on the Culture of the Soul. The Rev. LeRoy S. Burroughs of Ames, Ia., pictured Church history in the light of the lives of individual youth in an effective way. The Rev. Don Frank Fenn of Baltimore had a class on the Devotional Study of the Person of Our Lord; the Rev. Robert S. Flockhart, D.D., representing the National Council, gave a course on mission study. Miss Vera L. Noyes had a demonstration class of children from St. Peter's Church, Sycamore, illustrating the practical application of religious educational methods.

BISHOP OF ST. ALBANS COMING

The Rt. Rev. Michael Bolton Furse, D.D., Bishop of St. Albans, England, is to be in Chicago for the pre-General Convention entertainment sponsored by the Church Club, according to word received this week. He had previously notified Bishop Stewart that he could not stop over in the city on his way to Denver, but a rearrangement of the itinerary has made this possible.

Bishop Furse will arrive in the city with the Rt. Rev. Samuel B. Booth, D.D., Bishop of Vermont, September 14th, and will be the guest of the diocese at the luncheon that noon and will leave on one of the Church Club special trains late in the afternoon.

The Hon. George W. Wickersham also has accepted the invitation of the Church Club to speak at the luncheon. Plans for the Chicago entertainment are nearing completion under direction of John D. Allen, president of the club.

## Itinerary of Original Trip Changed, Bishop Taitt Takes All-European Cruise

### Many Others of Diocese in Party—Church Institutions Receive Bequests—Miscellaneous

The Living Church News Bureau  
Philadelphia, July 11, 1931

**A**FTER HAVING MADE A COMPLETE CHANGE of plans at the last minute, the Rt. Rev. Francis M. Taitt, S.T.D., Bishop of Pennsylvania, sailed on the S.S. *Lancastria* from New York on Tuesday evening, June 30th, on a cruise to all Europe.

The Bishop had originally planned a trip which would take him to Iceland and nearby islands, but as the tourist company changed the itinerary so that Iceland was excluded, he decided to take the all-European cruise.

In the Bishop's party were some forty persons from the diocese of Pennsylvania,

including the Very Rev. H. St. Clair Hathaway, dean of the Pro-Cathedral of St. Mary, and Mrs. Hathaway; and the Rev. Dr. Albert E. Clattenburg, rector of St. John's Church, Bala-Cynwyd, with Mrs. Clattenburg and their children.

The party landed at Funchal, Madeira, on July 8th, where an overnight stop was made. They are at present in Spain, visiting Cadiz, Seville, and Gibraltar. On July 14th they will visit Algiers, crossing to Italy on the 16th, when they will go to Naples, Rome, and Genoa, and make special trips to Sorrento, Amalfi, Capri, Florence, and Venice.

The cruise will later take the party to Monaco, Holland, Denmark, Sweden, Norway, Scotland, Belgium, France, and England.

CHURCH INSTITUTIONS BENEFITED BY WILLS

The Episcopal Hospital in Philadelphia will receive the bulk of the \$300,000 estate of the late Mrs. Rachel McNeely Zimmerman, who died on June 18th at Atlantic City. According to the terms of her will, the income from the estate is to be used for a free ward or free beds in memory of her father and mother, Charles Wilson McNeely and Keturah Thomas McNeely. A large oil painting of her father and a miniature of her mother are to be hung in the hospital.

Under the will of Mrs. Emily Ada Browne, who died June 20th, her estate of \$100,000 is to be disposed of with the following provisions: four-thirtieths is to go to the benevolent society of St. Ste-

CHICAGO NEWS NOTES

Bishop Stewart sails July 18th for Europe, to be gone until September 1st.

Two members of the Church of the Redeemer, Hyde Park, students at the University of Chicago, have recently volunteered their services for work in the Church. Miss Helen L. Whitehouse, graduate of the University of Chicago, has been accepted as a field worker of the Woman's Auxiliary. Donald W. Blackwell, graduate student also at the University of Chicago, will enter the seminary in the fall to study for holy orders.

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phen's Church, five-thirtieths to the deaconesses' retiring fund of the diocese of Pennsylvania, and ten-thirtieths to Christ Church Hospital at Bala-Cynwyd.

A bequest of \$5,000 was made to St. Thomas' Church, Barnesboro, Pa., under the will of the late John Barnes of Haverford.

CHAPEL OF ST. SIMON THE CYRENIAN  
CELEBRATES ANNIVERSARY

The Chapel of St. Simon the Cyrenian observed its thirty-seventh anniversary on Sunday afternoon, June 28th. Bishop Taitt was present at the service, and the Rev. Robert H. Tabb, rector of the Church of the Crucifixion, was the preacher. The combined choirs of five parishes participated in the music. The Rev. Dr. John R. Logan is vicar of St. Simon the Cyrenian, which is a chapel of Holy Apostles' parish.

NEW ENDOWMENT FUND AND BAPTISTRY  
FOR GOOD SHEPHERD, ROSEMONT

Mrs. Charles Wheeler (Susan Farnum) in her will bequeathed to the Church of the Good Shepherd, Rosemont, \$5,000. This has been received, and the rector, the Rev. Thomas A. Sparks, and vestry have resolved to constitute a trust fund to be known as the Susan Farnum Wheeler Fund, as a memorial to Mrs. Wheeler, the income to be payable to the parish.

Mr. and Mrs. C. Fenno Hoffman have

offered to erect a baptistry in the Church of the Good Shepherd as a memorial to Mr. Hoffman's mother, the late Mrs. J. Ogden Hoffman, who was also a generous benefactor of this parish. It is proposed to place the new baptistry at the end of the cross aisle opposite the tower.

MISCELLANEOUS ITEMS

The central committee on Christian Social Service of the five dioceses of the Church in Pennsylvania has been successful in having bills totalling \$10,153,900 for construction and development of the state welfare institutions passed by the state legislature.

The Rev. Dr. David M. Steele, rector of the Church of St. Luke and the Epiphany, with Mrs. Steele, sailed for Europe on the S.S. *Minnetonka*, planning to return in August.

The Rev. Malcolm E. Peabody, rector of St. Paul's Church, Chestnut Hill, left this afternoon for Northeast Harbor, Maine, where he will remain during the hot weather. The Rev. Louis Wetherbee Pitts, rector of St. Mary's Church, Ardmore, is now at Mantaloking, N. J.

The Hon. Clinton Rogers Woodruff, of the staff of THE LIVING CHURCH, and Mrs. Woodruff have left for their summer home at Les Emboulements, province of Quebec, Canada.

ELEANOR ROBERTS HOWES.

## Publicity About Financial Status of Brooklyn Church Deplored by Rector

### Conditions Might Be Worse, Implies Canon Chase—Young People's Conference at Stony Brook

The Living Church News Bureau  
Brooklyn, July 10, 1931

THE FINANCIAL CONDITION OF CHRIST Church, Bedford avenue, Brooklyn, of which the Rev. W. Sheafe Chase, D.D., is rector, has been discussed in the New York Times and the Brooklyn Daily Eagle this past week. The former paper July 6th printed a rather disturbing story of "financial difficulties which may lead to a reorganization," and said that the Easter appeal for \$5,174.78 to liquidate a floating debt had brought in only about \$1,300; that the choir had been "reduced from a quartet to a single soprano"; that Canon Chase holds notes for \$3,450 in lieu of cash for his salary; and quotes Canon Chase to the effect that the church might have to be taken over by diocesan authorities as a center of missionary effort in a vicinity "now the most foreign part of Brooklyn." The Eagle seems to have telegraphed the Rt. Rev. Ernest M. Stires, D.D., Bishop of the diocese, at Lake George, and quotes his reply that "no action can be taken until October; I cannot express any opinion." Canon Chase assured the Eagle that "there was no danger of the church being closed as had been reported." Both papers mention the endowment fund of \$54,481.52, but pronounce it inadequate to assure the perpetuation of the church as an independent body.

Of course the unfortunate conditions at Christ Church are not news to well-informed Brooklyn Church people, except as to the recent details. Long ago this fine old parish began to run down, and the influx of Hebrews into that part of Brooklyn upon the completion of the Williamsburgh bridge took away almost all oppor-

tunity to regain the former prestige of the parish. It is well known that the congregation and the Church school are very small, and it is not news that financial problems have been very pressing. As to the cause of this recent newspaper publicity, and the actual state of parochial affairs, Canon Chase said that he deplored the publicity which had been thrown on the situation, especially the treating of the matter as a cause of alarm and disquietude. He said that the plans for the future work of the church had recently assumed a more hopeful aspect. He feared that the newspaper articles just at this time would hinder rather than help the development of plans that he was deeply concerned in working out.

CONFERENCE FOR YOUNG PEOPLE IN DIOCESE

The diocesan conference for young people is under way at Stony Brook, the enrolment being about a hundred. The Rt. Rev. John I. Blair Larned, Suffragan Bishop, is pastor, and the faculty members are mostly of this diocese. The place is the familiar Stony Brook school property, with its chapel, dormitories, assembly hall, class rooms, dining hall, tennis and baseball fields, golf course, and bathing

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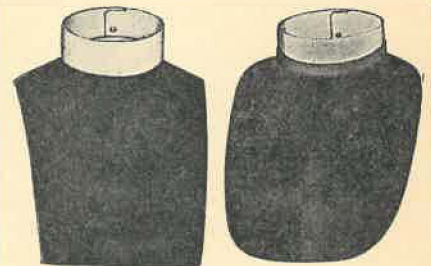
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DAILY VACATION BIBLE SCHOOLS

The season for the daily vacation Bible schools has begun. About 12,000 scholars and 500 teachers are in session in Brooklyn. Our Church was not a large factor in the early years of this movement, but many more of our parishes are interested now than formerly. There is no question of the need of organized and supervised occupation for the children during the long school vacation; and while this is particularly true of tenement districts, yet it is also true of residential and even suburban neighborhoods. The movement is sponsored by the Brooklyn Federation of Churches, but there is nothing to prevent a Church parish from making its own religious program for such a school, rather than using the "undenominational" or "union Protestant" type.

NEWS NOTES

The Rev. A. J. G. Banks, of the Society of the Nazarene, recently conducted a mission at St. James' Church, St. James, L. I. The rector, the Rev. John Curtin Runkle, writes that the mission was a success, increasing in spiritual power as the days went on, and the parish was benefited. Dr. Banks had a Bible study group every morning, stressing the healing miracles of our Lord and the principle of spiritual healing as indicated in the New Testament. The last three evenings healing services were held in the church.

The pageant which won first prize for the Redeemer Church school on Brooklyn's anniversary day was repeated on a Sunday night in the church.

CHAS. HENRY WEBB.

NORTH CAROLINA RECTOR FORTY YEARS IN PRIESTHOOD

BLACK MOUNTAIN, N. C.—The Rev. George J. Sutherland, priest-in-charge of St. James', Black Mountain; Church of the Redeemer, Asheville; and St. Luke's, Chunn's Cove, diocese of Western North Carolina, celebrated the fortieth anniversary of his ordination to the priesthood on Sunday, June 21st, at St. James', Black Mountain. In preaching on the occasion, he recounted the following incident:

"Immediately after my ordination as deacon by the Bishop of Quebec in 1890, I was sent to Labrador to shepherd the white folk of the Church of England Mission. I was instructed to return as early as possible the following year to be advanced to the priesthood. In March, 1891, I started from Blois-a-blanc with the mail carrier by dog team. Making 500 miles, as the crow flies but many more in reality, from that place to Mingan, where there was a Hudson Bay Company's post, I expected to await the arrival of the mail steamer from Quebec on its first spring trip. The time was uncertain; it might be several weeks. However, word came through the telegraph station at Esquimaux Point that a police boat was coming down from Quebec to pick up a cache of smuggled liquor on the island of Anticosti. Her captain had orders to pick up the minister also and bring him to Quebec. This he did, and proved a very pleasant young fellow, by name Robert, or Bob, Bartlett, afterwards famous as guide and captain for Peary on his Arctic trips."

Fr. Sutherland's previous pastorates have been at Northfield, Vt.; Grace Church, Waynesville, N. C.; and associated missions at Oxford and Huntington, Conn.; and at Calvary Church, Bridgeport, Conn.

EASTERN CHURCH NOTES

L. C. European Correspondence  
Wells, Somerset, England, June 28, 1931

IF THE RELATIONS OF CHURCH AND STATE in Russia are the ultimate cause of the problems that now beset the Russian Church, the relations between the same two powers in other lands are presenting problems also, which all interested in Church questions must watch.

In Italy, the matter of the suppression of the "Azione Cattolica" is not settled yet, and the Pope is now openly complaining of the "persecution" of the Church by the Fascist organizations. It is a big word to use for what has actually been done! The Holy Father declares that Bolshevism "is not the only persecuting power," and that "Fascist espionage simply makes life valueless." One can only say that the Church still seems pretty flourishing in Italy, and the numerous excellent priests whom one sees have really not precisely the air of "pale martyrs"! If Rome does not get her own way in all things, she sometimes cries rather loud!

In Spain, the new government has definitely declared for the policy of separation of Church and State, a line that may or may not be desirable, but is at least quite possible and lawful.

Loud complaints are made over the conduct of the government to the Spanish Primate, Cardinal Segura, Archbishop of Toledo. When the revolution broke out, his Grace made an exit over the frontier that was more hasty than dignified; then when all was safe and orderly, he ap-

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peared in the land again, without permission asked or granted. Authority courteously conducted him to the frontier again, and put him over it! We fear that the element of the ridiculous in the position is too strong to enable him to pose as martyr!

Complaint has been made over the issue of certain orders, most of which we regret, but which are nevertheless inevitable, if the policy of the separation of Church and State is to be carried out. Thus, the attendance of the military at Mass is declared to be voluntary, and high military and religious officials are not to attend officially at, e.g., the Corpus Christi processions. An escort of cavalry for the Host (called "His Majesty" in Spain) may be imposing but is surely not a necessity of faith or religious freedom. The suppression of the ancient military orders of Santiago Calatrava, Montesa, and Alcantara is of course to be regretted, but they have been for centuries as purely ceremonial as the Garter and the Bath in England.

More formidable perhaps is the objection felt by the Church to orders of the government, by which the teaching of Roman Catholicism ceases to be obligatory in the schools and by which liberty of worship is guaranteed in Spain to other cults. In America, an incredulous breath may be drawn, when readers find that such an order was necessary. That the Church should ask for compensation for the forty monasteries and churches destroyed in the recent revolution is more reasonable, and it will probably be granted. Americans will possibly feel the other points ought to be conceded as a matter of course.

W. A. WIGRAM.

**NEWS NOTES FROM LIBERIA**

NEW YORK—A letter dated June 1st from the Rev. W. J. Reed of St. John's School, Cape Mount, Liberia, sent out just before he left for his furlough, tells events of the past few months. He has been alone since Mrs. Reed and the children came home in January.

A confirmation class of fifty, mostly "native" people, at Christmas time, Mr. Reed says was due largely to the work of his curate, the Rev. J. D. K. Baker, a native man, who has conducted Bible classes and instruction.

The school boys now have a band which, after more than a year's training under a former British Army band master, has been in demand both in Cape Mount and Monrovia. The musical instruments were presented by a Liberian gentleman, a former St. John's boy, when the school celebrated its fiftieth anniversary.

The convocation of the district discussed and attempted further efforts toward self-support, but with hardly any work in the country no sale for such products as they have, and the government far in debt, the future looks difficult. Cuts in appropriations received from the Church at home have made things more difficult for the missionaries.

Convocation elected Mr. Reed a delegate to General Convention which he hopes to attend. He expected to leave Liberia late in June, coming home by way of Hamburg.

On a recent trip to Bendu Mr. Reed saw Miss Susan Mitchell. She is at Bahlo-mah, three to four days by canoe and trail from any other white missionaries. She is developing a garden of native food products, hoping to supply a large part of the food for her school girls.

**"DEGREES CONFERRED" BY NATIONAL COUNCIL**

NEW YORK—June was the month for degrees. The treasurer hereby confers upon seven dioceses and ten missionary districts the degree of P.P.P., meaning Prompt, Perfect Payments. The honor list to July 1st is:

<i>Dioceses</i>	<i>Missionary Districts</i>
New Hampshire	Porto Rico
Rhode Island	South Dakota
Long Island	Alaska
Delaware	Arizona
Erie	Idaho
Pennsylvania	Nevada
Washington	Spokane
	Philippines
	Cuba
	Liberia

The Church as a whole makes a poor showing for June as collections were \$77,576 less than for June, 1930, and we are now \$183,882 behind last year. In these difficult times it is even more important than usual that pledges be kept up to date. Please urge your parish treasurers to make unusual efforts during the vacation season so that our final report to General Convention may be more favorable. Next report September 1st.

Best wishes for a happy summer!  
LEWIS B. FRANKLIN,  
Treasurer.

**TO HOLD RURAL CHURCH WORK CONFERENCE AT MANLIUS**

MANLIUS, N. Y.—Plans for the annual conference on Rural Church and Social Work to be held at the Manlius School from September 7th to 11th have been practically completed. The conference is held under the direction of the rural committee of the commission on social service of the second province.

The Rev. Charles R. Allison of Warsaw is the director, the Rev. Leslie Chard of Dunkirk is the religious leader, the Ven. Almon A. Jaynes, D.D., of Utica will have charge of recreation, and the Rev. H. C. Whedon of Oxford will lead the singing. The registrar is the Rev. William J. Vincent of Whitesboro.

A basic course in Rural Sociology will be augmented by round table conferences in the three fields of evangelism, religious education, and social service.

Leaders and topics for evangelism are: Personal, the Rev. Lloyd S. Charters, Norwich; Coöperation with Other Religious Bodies, the Rev. Mr. Allison; Care of the Sick, the Rev. Frederick C. Ransier, Copenhagen; Reviving and Starting Missions and Church Schools, the Rev. Leonard Steele, Schenectady; The Church in the Home, Captain Abrams of the Church Army.

For religious education: Field Work for Seminary Students, the Rev. Mr. Allison; The District School, Miss Beulah Curl; Adult Education in Rural Centers, the Rev. Thomas Conover, Bernardsville, N. J.; Correspondence, Miss Edna Eastwood; Problems of the Small Rural School, the Rev. Mr. Conover.

In social service these are the topics and leaders: Social Case Work, the Rev. Harold Kaufuss; Work Among the Foreign Born, the Rev. Leslie Chard; Behavior Problems, Professor Grace Davis; Rural Recreation, F. W. Barker; Farm Home Life, Archdeacon Guy H. Purdy.

Expense at the Conference will be the actual cost of maintenance, not to exceed ten dollars, due to the fact that the Manlius School has generously donated the use of its buildings.

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**NORTH DAKOTA HOLDS FORTY-SEVENTH CONVOCATION**

MINOT, N. D.—Marking the completion of twelve years of strenuous, effective work was the consecration by the Rt. Rev. J. Poyntz Tyler, D.D., Bishop of the diocese, of the newly completed All Saints' Church, this city, Sunday, May 17th. This was a feature of the first meeting of the three-day session of the forty-seventh convocation of North Dakota. The rector is the Rev. Basil S. Daugherty. The building cost was \$45,000, not including the furnishings and the new pipe organ.

The convocation sermon was preached by the Rt. Rev. Philip Cook, D.D., Bishop of Delaware, who began his ministry thirty years ago as missionary in charge of Minot, Williston, Rugby, Towner, York, and other points. He also addressed the Woman's Auxiliary at their noon meeting.

The following resolutions were passed:

"Resolved, that the department of social service in the missionary district of North Dakota be requested to endorse the entrance of the United States into the World Court; and, that when the issue is brought up in the next Congress, it inform the representatives and senators for the state of North Dakota of our feeling in this matter."

"Resolved, that the department of social service follow the same procedure with regard to the proposed bill giving federal aid for maternity infancy work, unless that bill be changed, by political maneuvering, from its present purpose."

The Bishop called attention to the recent publication known as *The American Missal*, stating that according to Canon 46, this publication has no authority in the Church and therefore cannot be used in the services of the Church in this district.

All officers and committees were reelected. Elected to General Convention: Clerical, the Rev. Homer R. Harrington; alternate, the Rev. T. A. Simpson, rector of All Saints' Church, Valley City. Lay, John H. Lewis of Minot; alternate, Arthur W. McNair of Fargo.

Meeting concurrently with convocation was the Woman's Auxiliary, under the

presidency of Mrs. Tyler. Miss Grace Lindley of the National Council illustrated the several phases of the work of the Auxiliary. One of the Indian women of the district, Mrs. Byron H. Wilde, spoke at the annual dinner on the Value and Benefits of the Christian Faith to the Indian people.

Delegates to the triennial are: Mrs. William Linneville, Dickinson; Mrs. Phelan, Bowman; Mrs. C. T. Gross, Oakes; and Mrs. J. P. Tyler and Mrs. P. L. E. Godwin, Fargo.

**ECCLESIASTICAL ART EXHIBIT AT GENERAL CONVENTION**

NEW YORK—Under the auspices of the Church Art Commission of Colorado a comprehensive display of ecclesiastical art will be held in Denver during General Convention. Through the cooperation of the Denver Art Museum all of Chappell House will be turned over to the various exhibits. Against a background of ecclesiastical hangings and stained glass windows, there will be displayed Church embroideries and vestments, mosaics, carved wood, wrought iron, and sculpture. Silver chalices and alms basins from many lands will show the skill of artisans. Special stress will be laid upon artistic typography. Among the exhibits from foreign countries, one of special interest will be brought from Sweden where individual craftsmanship has been extensively employed in the detail of Church art. Photographs of Cathedrals will be used to show the relation of the Church to the architectural life of America. A small exhibition will be placed in the Colorado Consistory Cathedral, headquarters of the House of Deputies.

Another feature of this exhibit will be a special service at St. John's Cathedral on September 22d. The music for this service is in charge of Canon Winfred Douglas, Mus.D., a member of the General Convention commission on Church Music and one of the country's leading authorities. The sermon, on the Ministry of Art, will be preached by the Rev. Dr.

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**The People of Tipi Sapa**

By Sarah Emilia Olden

With Foreword by the Rt. Rev. Hugh Latimer Bursleson, D.D.  
Missionary Bishop of South Dakota

*The People of Tipi Sapa* (pronounced Tee-Pee Sah-pah), a story of the Dakotas, known to the world as the Sioux, was written around the life of the late Rev. Philip Joseph Deloria. Mr. Deloria was known to his own people as Tipi Sapa (Black Tent) and was for many years rector of St. Elizabeth's Mission at Standing Rock, South Dakota.

At the age of 77, May 8, 1931, Tipi Sapa, the old Sioux chief, died. He was given the joy of living until his only son, Vine, was graduated from the General Theological Seminary, New York. Vine will carry on the work with his people at Pine Ridge, South Dakota.

Tipi Sapa was hereditary chief of the Yankton Sioux, and gave up that office to enter the ministry. In this little book he tells in a very simple and humble way the interesting story of his people, their home life, social customs, and folklore. He also shows how Christian teaching has made of the Indians many devoted and faithful followers of our Lord.

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Howard Chandler Robbins, D.D., also a member of the commission.

Ten years ago Miss Elizabeth Spalding, daughter of the late Rt. Rev. John Franklin Spalding, one of the pioneer Bishops of Colorado, organized the Church Art Commission of Colorado. She was successful in securing the coöperation of leading Denver architects and artists in her work for the Church.

Members of the commission are Miss Marian Hendrie of Denver, chairman; Dean Dagwell; the Rev. Messrs. Neil Stanley and Leonard C. Wolcott; Messrs. A. A. Fisher, John E. Thompson, and Malcolm Wyer. The committee in charge of the art exhibit are the members of the commission and Miss Elizabeth Spalding, Messrs. John G. Lowe and Peter H. Holme, Mrs. Verner C. Reid, and Mrs. Lawrence Phipps.

#### BISHOP LITTELL ORDAINS FIRST PRIEST

HONOLULU—The Rt. Rev. S. Harrington Littell, S.T.D., Bishop of Honolulu, has performed his first ordination since becoming Bishop of the district. The Rev. Noah Kwangwon Cho, of the Korean mission, was advanced to the priesthood on May 1st.

The nine priests who joined with the Bishop in the laying on of hands included three Japanese, two British, one Chinese, and three Americans. A few days later Mr. Cho presented sixteen persons for confirmation, mostly Koreans with a few American-born of Korean ancestry. Mr. Cho was ordained to the diaconate about four years ago and has been continuously in charge of St. Luke's Mission.

#### SOUTHERN OHIO CHURCH INSTITUTIONS BENEFIT BY WILL

PORTSMOUTH, OHIO—By the will and testament of Miss Margaret Firmstone of Portsmouth, All Saints' parish of that city receives one-half of her estate, the Board of Missions one quarter, and the Old Ladies' Home one quarter. The estate consists of cash and government securities and is appraised at \$62,000. Miss Firmstone died on June 2d, at the age of 77 years, in the house in which she was born and had continuously lived. She was choir mother in All Saints' Church for thirty years and active until one month before her death. She was treasurer of the Old Ladies' Home for over twenty years and was an active member of local patriotic and cultural societies. Her passing marked the end of a family connected through many generations with the life and work of the Church in Southern Ohio.

#### WOMAN'S AUXILIARY ACQUIRES TWO NEW FIELD SECRETARIES

NEW YORK—Two field secretaries have been added to the staff of the Woman's Auxiliary. Miss Helen L. Whitehouse Missoula, Mont., has grown up in a missionary family and has long wished to work for the Church. She took a master's degree at the University of Chicago this spring and starts her new work September 1st.

Miss Esther Virginia Brown is a graduate of St. Paul's School, Lawrenceville, Va., and of the Bishop Tuttle Training School at Raleigh, N. C. She began work July 1st. The Auxiliary has for some time been searching for a young woman of the Negro race who might mean to her people what the other field secretaries mean to those among whom they work, and Miss Brown is felt to be just the right person.

#### HOLD SYNOD OF PROVINCE OF THE PACIFIC AT PHOENIX

PHOENIX, ARIZ.—The 1931 synod, province of the Pacific, concluded its three-day session at Phoenix recently.

The synod voted a Department of Publicity. Frederick M. Lee, treasurer of the province, the Rt. Rev. Walter Mitchell, D.D., Bishop of the diocese, and the Rev. Alfred Lockwood are members with power to add to their number. The department expected to commence business in August.

The Rev. F. B. Bartlett reported on work with the Orientals. Endorsement was given to the request preferred by the diocese of California for an appropriation from "undesignated legacies" of the National Council for \$20,000 for buildings in San Francisco and land in Oakland for the True Sunshine Missions under the charge of the Rev. D. G. C. Wu, the only Chinese priest in the Church in America—added to this were the offerings at the synod of \$172.43 as a nucleus of the True Sunshine Mission, Oakland, Building Fund.

The Rt. Rev. William P. Remington, Bishop of Eastern Oregon, gave an account of the establishment of the Church at Langell Valley, in Eastern Oregon. The building replaces an old dance hall where Archdeacon Thomas first held services.

Deaconess Newell sent a report of the Woman's Auxiliary meetings. Three members were elected to the provincial council, the first time women have been admitted to that body: Mrs. Thomas Kidd of Olympia, Mrs. Irving Baxter of Sacramento, and Mrs. L. C. Lance of California.

The Rev. Carl I. Shoemaker and the Rt. Rev. Dr. Frank W. Creighton, Bishop of Mexico, gave addresses. Dean Carroll Davis of the National Council, an old California friend, was a welcome guest.

The selection of the Rev. C. Rankin Barnes of Los Angeles to succeed the late Dr. Charles Lathrop as national secretary of Social Service was approved.

#### FIRST SISTERS REACH LIBERIA

MONROVIA, LIBERIA—On the evening of April 21st, the bell of St. Mary's Church, Holy Cross Mission, Liberia, rang most joyously. Mission school boys, seventy-five in number, ran out along the forest path. Native men and women in native dress left their rice farms to join the procession which went out to meet the five Sisters of the Holy Name just arriving, and ready to enter their brand new convent on the mission grounds.

For some little time it has been felt that no real advance could be made among the native population unless there were women missionaries to work among the women and girls. According to native etiquette, men cannot, must not, have dealings with women outside the family circle. Thus far, while many men and boys have become Christians, it has been next to impossible for the Holy Cross Fathers to obtain female converts.

The advent of the Holy Name Sisters of Malvern Link, England, is a great day for the Church in Liberia. These are the first Sisters of any sort who have ever come to work within the confines of the republic. After they have mastered the native language, the Sisters will spend their time in district visiting, health welfare work, hospital nursing, and, in time, open a school for the training of native girls.

The Rt. Rev. Robert E. Campbell, O.H.C., D.D., Bishop of Liberia, consecrated the convent on Ascension Day.

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**DIOCESE OF KIANGSU HOLDS TWENTY-SECOND SYNOD**

SHANGHAI—The twenty-second synod of the diocese of Kiangsu (missionary district of Shanghai) was preceded by a quiet day conducted by the Rev. T. K. Shen of Nanking. Synod was formally opened on May 24th with the Rt. Rev. F. R. Graves, D.D., officiating at Holy Communion. The roll call showed twenty-six Chinese clergy and eleven American with twenty-six lay delegates, all Chinese. The Rev. M. H. Throop and the Rev. L. Cheu were elected secretaries of synod.

On the invitation of Bishop Graves, Bishop Hind of Fukien explained the financial system which has worked successfully in his diocese for many years. All expenses, including clergy salaries and missionary apportionment, are divided among the thirteen district Church councils which in turn apportion them among the parishes. All contributions are pooled and the salaries and other authorized expenditures are paid by the diocesan treasurer. This has not only greatly stimulated self-support in Fukien but it has made the clergy more mobile so that a priest can be moved easily to a place where he can work more effectively and happily and be relieved of undue dictation on the part of the local congregation. After considerable discussion the synod voted that it "desires the establishment of a central fund for the support of the clergy."

Other important actions were resolutions that the standing committee be asked to study the question of developing new work in the diocese and formulate a definite policy and that a standing committee on religious education be appointed. The new chairman of the standing committee is the Rev. J. W. Nichols, D.D.

**ITINERARY OF BISHOP FURSE**

MILWAUKEE—The Rt. Rev. Michael Furse, D.D., Bishop of St. Albans, will arrive in this country on September 4th and is to conduct a retreat at Burlington, Vt., beginning on September 7th, according to an announcement by his American publishers. He arrives in Denver on September 15th and will preach the opening sermon at the General Convention on the 16th. He preaches again on Sunday, September 20th, leaving for Toronto the same day. He will leave Toronto for Boston on Sunday, September 27th, and plans to make addresses at schools and colleges in New England. He will be at the conference at the College of Preachers, Washington, from October 5th to 10th, and after spending a few days in Philadelphia returns to the College of Preachers on October 14th for a conference ending on the 21st. He is to preach at the Cathedral of St. John the Divine, New York, on Sunday, October 25th, and on the 29th is to conduct a quiet day at the General Theological Seminary. He sails for England on November 4th.

An American edition of the Bishop's best known book, *God's Plan*, is scheduled for publication September 1st. Another book, *Marriage and Birth Control*, of which he is co-author with the Bishop of Liverpool, was published here last month.

THERE ARE still ten thousand villages in rural America without a church of any kind, reports the House Missions Council. And thirty thousand villages without any resident minister. And over thirteen million children under 12 years receiving no religious instruction.

**† Necrology †**

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

**CHARLES L. COODER, PRIEST**

NEWARK—The Rev. Charles L. Cooder, D.D., former chaplain of the city mission of the diocese of Newark and of the Rahway reformatory, died at St. Barnabas' Hospital, July 7th, at the age of 77.

Dr. Cooder was born in Richmond, Ohio, and received his early education at Wooster College, graduating from Princeton Theological Seminary. He was ordained a deacon in 1888 and a priest in 1889 by Bishop Rulison. In 1889 he became rector of Christ Church, Pottstown, Pa., taking the chaplaincy of the New Jersey state reformatory in 1900. Before becoming chaplain of the city mission he had been rector of St. John's Church, Camden.

He is survived by a son and three grandchildren.

**JOHN CARL JAGAR, PRIEST**

KINDERHOOK, N. Y.—The death of the Rev. John Carl Jagar, rector of St. Paul's Church, this city, occurred in a New York City hospital on Saturday, July 4th.

For several years preceding his death Mr. Jagar spent only a few months actively at work in the parish, inasmuch as failing health had caused the congregation to release him in the hope that rest would restore him. Mr. Jagar had been rector of St. Paul's for the last twelve years. His relations to the church were such that it was the universal desire that he be buried beneath the chancel. The burial office was conducted by the Rt. Rev. G. Ashton Oldham, D.D., Bishop of the diocese of Albany, assisted by the Rev. C. R. Quinn, rural dean of the deanery of Albany, and took place, together with the committal, in St. Paul's Church.

The Rev. Mr. Jagar was graduated from Hobart College in 1899 and from the General Theological Seminary in 1902. He was ordained to the diaconate in the latter year and to the priesthood the year following. He exercised his ministry in southern missions from 1902 to 1907, and was later rector of St. Paul's Church, Watertown, N. Y., and of Emmanuel Church, Cleveland, Ohio, which latter he left to serve with the Y.M.C.A. in France, during the World War. He is survived by his widow, who was Miss Susan Bliss Merrill.

**EDWARD BROWN JERMIN, PRIEST**

JAMESTOWN, N. Y.—At Alpena, Mich., where he had made his home since his retirement in November, 1930, the Rev. Edward Brown Jermin, formerly rector of St. Peter's Church, Dansville, died June 10th after an illness of several months.

The Rev. Mr. Jermin was a graduate of Nashotah and of the General Theological Seminary. Ordained a deacon in 1901 by Bishop Davies, he was advanced to the priesthood by Bishop G. M. Williams in 1902. Other rectorates which he held were Grace Church, Bay City, Mich., 1902-16; Church of the Good Shepherd, Cincinnati, Ohio, 1916; and archdeacon of the diocese of Michigan in 1917.

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### JAMES LEE ENSIGN

LIME ROCK, CONN.—James Lee Ensign, for many years vestryman of Trinity Church, this city, and for some time clerk, treasurer, and senior warden, died on June 10th suddenly, and was buried from the church on June 13th, the rector, the Rev. Dr. Arthur M. Griffin, officiating. Besides being active in parish duties, he was custodian, trustee, and treasurer of many local organizations.

Mr. Ensign was born February 13, 1854, in Lime Rock, the second son of James and Julia Goodman Ensign. A widow and two sisters survive him.

### HELEN MARSH LAKE

CHICAGO—Mrs. Helen Marsh Lake, 84, mother of Mrs. Mansel B. Green, died at the Church Home for Aged Persons, Chicago, Thursday, July 9th. Mrs. Green is the wife of the Rev. Mansel B. Green, priest-in-charge of the Church of the Good Samaritan, Oak Park. A short service was held at the home chapel Friday morning and burial followed services at the Good Samaritan, Oak Park, Saturday morning. Mrs. Lake was author of a volume of poems and in her earlier years was a contributor to magazines.

### NEWS IN BRIEF

ARIZONA—This year a most successful summer school was held at Prescott. The property which before has been rented for the purpose now belongs to the district. For several years the Rt. Rev. Walter Mitchell, D.D., Bishop of the district, has realized there was no other site to equal this. The property consists of nineteen acres situated in the pines; twenty-five cottages forming three sides of a square and facing an ideal campus; a dining room seating one hundred and fifty persons; other buildings suitable for class rooms; and a residence for the Bishop when the Phoenix sun becomes too hot. Here has been erected an outdoor altar where daily celebrations of the Holy Eucharist were held and vespers at sundown. A feature of the school was the class conducted by the Rt. Rev. I. P. Johnson, D.D., Bishop of Colorado. Other members of the faculty were: Dean Lane of the Cathedral, Phoenix; the Rev. E. W. Simonson of Douglas; the Rev. H. O. Nash of Globe; Mrs. McNeil, who held daily classes for young people; Mrs. Todt, who conducted meetings of the Woman's Auxiliary; and Mr. Carpenter, who was in charge of the camp. Also must be mentioned the Rev. W. E. Cox and Mrs. Cox of Bisbee who were host and hostess.

COLORADO—The Rt. Rev. Fred Ingley, D.D., Bishop Coadjutor, and the Rev. Z. T. Vincent, rector at Fort Collins, recently made an automobile trip through northern Colorado to contact isolated Church families, that are ordinarily reached only by mail. In the town of Walden, the community church was borrowed and the Bishop baptized eight persons, confirmed eleven, and administered Holy Communion to twenty. No Church clergyman had visited the place previously for a number of years.

EASTERN OREGON—The Rt. Rev. William P. Remington, Bishop of the diocese, was initiated into Phi Beta Kappa at Whitman College, Walla Walla, Wash., when he slipped away from Ascension summer school for the college commencement recently. The summer school, with 92 enrolled, was the largest yet held, including 72 "teachers in training" in the National Accredited Leaders Association when certificates were awarded to 44 new students at the commencement exercises. The national diploma in religious education was awarded to Mrs. Remington and to Miss Dorothy Barker, the first of our young people to complete the requirement through eight years of the school. With 125 Church school teachers in the district, we have 180 persons holding national teacher training certificates in 710 units, and 14 diplomas (after sending 10 diploma-holders to other dioceses); the highest record in proportion to communicants in the country. The Rev. William M. Bradner of Boston was chaplain. Instructors included Miss Edna Eastwood, Miss Ruth Osgood, and Miss Ruth C. Kennell of Passaic, N. J.

FOND DU LAC—The camp conference of the Young People's Associations of the dioceses of

FOND DU LAC and Eau Claire, held the last week in June at Nepco Lake, Wisconsin Rapids, broke all records for attendance. More than ninety were present, sixteen from Eau Claire and the rest from the diocese of Fond du Lac. The young people were guests of L. M. Alexander on his property at the lake where five out of the six conferences held in past years have been held. The Rt. Rev. Harwood Sturtevant, D.D., Bishop Coadjutor of Fond du Lac, was chaplain, and the Ven. W. C. Way, Wausau, head of the diocesan department of religious education, was director. Leaders were the Rev. James M. Johnson, Wisconsin Rapids; the Rev. Frs. Miller, Keyes, and Dubois; and Miss Averill.

FOND DU LAC—St. Alban's parish, Marshfield, celebrated its patronal festival with a High Mass in the morning and a parish supper in the evening, both of which were well attended. Speakers at the supper included the Rev. W. J. Switalski of Wausau, pastor of the Polish National Catholic Churches at Catlin and Pepin. The Rev. P. P. B. Franklin is rector of St. Alban's.

GEORGIA—Sister Esther Carlotta, who is in charge at Resthaven, the southern House of the Nazarene at St. Augustine, Fla., held a spiritual healing clinic recently at St. John's Church, Savannah, the Rev. C. C. J. Carpenter, rector, and at St. Michael and All Angels' Church, the Rev. Joseph Burton, rector.

MINNESOTA—The cornerstone of the new Christ Church, St. Paul, the mother parish of the diocese, was laid by the Rt. Rev. Frank A. McElwain, D.D., on Sunday, June 28th. The rector of the parish, the Rev. W. S. Howard, took the opening part of the service. An address was made by W. H. Lightner, the senior warden, followed by greetings from the Bishop and the rector. In addition, two of the older communicants of the parish, William Wood and Mrs. E. W. Saunders, who were present at the laying of the cornerstone of the old building sixty-five years ago, gave the stone three taps with the mallet. It is hoped that the new building will be ready for occupancy and work by December next. The copper box placed in the cornerstone contained the old box, and the usual records and papers.

NEWARK—A summer school one day a week for children between the ages of 6 to 15, inclusive, is part of the program of Grace Church, Newark, the Rev. Charles L. Gomph, rector. Fr. Gomph is to be the instructor during July, and the Rev. Robert J. Evans, curate of Grace Church, during August; while the parish visitor, Mrs. Lily B. Taylor will supervise the games.—It is announced the Rt. Rev. Arthur W. Moulton, D.D., of Utah will be the speaker at the regional mass meeting of the Paterson archdiocese, to be held at St. Paul's Church, Paterson, on the evening of October 15th, which will be in the course of Loyalty Month in the diocese of Newark.—An unusual vacation trip is being taken by the Rev. F. Creswick Todd, rector

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\*The other contributors to HUMANISM; Another Battle Line are W. E. Garrison, Richard Roberts, Lynn Harold Hough, Ivan Lee Holt, C. B. Wilmer, D. C. Macintosh, J. W. Buckham, and W. P. King. \$2.25

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of St. Andrew's Church, South Orange. Sailing to England on June 27th he planned to remain there for a week. The next places in his itinerary are Portugal, Madeira, and Brazil. Arriving at Para about August 1st, he will sail 980 miles up the Amazon to Manaus. The officiating clergymen during Mr. Todd's absence will be the Rev. William T. Sherwood for July and the Rev. Carl S. Smith, rector of St. Paul's Church, Charleston, S. C., for August. —The vacancy caused by the death of John G. Zabriskie, late organist and choirmaster of St. Paul's Church, Paterson, has been filled by the appointment of Frank H. Mather, organist and choirmaster of St. Thomas' Church, Brooklyn, and choirmaster of St. Peter's Church, Perth Amboy, under whose direction the boys of St. Paul's choir have rehearsed for the past two years. Mr. Mather is to begin his new work on August 2d. Born in England, he was instructed in music there.

UTAH—Seventeen girls were recently graduated from St. Mark's Hospital, Salt Lake City. The services were conducted in St. Mark's Cathedral. Dr. A. J. Murphy, a member of the hospital staff, delivered the address, and the Rt. Rev. Arthur W. Moulton, D.D., Bishop of Utah, presented diplomas and pins. Assisting the Bishop in the service were the Very Rev. Henry Atwell Post, dean of St. Mark's; the Rev. Alwyn E. Butcher, rector of St. Paul's; and the Rev. A. Leonard Wood, chaplain of St. Mark's Hospital.—Miss Callie B. Gaines, for the past three years principal of Rowland Hall, tendered her resignation to accept a similar position at Highland Hall, Holidaysburg, Pa. Rowland Hall, the oldest private school in the west, is one of the centers of education conducted by the Church. It is located in the hills overlooking Salt Lake City. No appointment has as yet been made to fill the vacancy.

WYOMING—A folder has been issued entitled Western Schools for Western Boys and Girls, for the Cathedral schools at Laramie. These schools are under the auspices of the Church, with the Rt. Rev. Elmer N. Schmuck, D.D., Bishop of the diocese, as rector, and are affiliated with the university.

**BISHOP TYLER DIES**

(Continued from page 389)

schools of the section. At twenty-one he began his preparation for the Virginia Theological Seminary, from which he graduated and was ordained to the diaconate in July, 1888. Advanced to the priesthood a year later, his first parish was at Westover, Charles City County, Virginia, one of the historic parishes on the James River. While rector of this parish, Mr. Tyler married Miss Ada Roderick of Martinsburg, W. Va. Becoming later rector of Christ Church, Millwood, Va., the former parish of Bishop Mead, his next charge was as rector of St. Paul's Church, Greenville, Ohio, where he served for two years when he accepted a call to the Church of the Advent, Philadelphia, remaining there for eight years.

There followed four years, during which the future Bishop was Archdeacon of Virginia in charge of the missionary work of the diocese. It was in this post that his missionary activities, which struck the dominant note of his career, attracted national attention. In December, 1907, Dr. Tyler resigned as Archdeacon and accepted the rectorship of St. John's Church, Hagerstown, Md., which included the archdeaconry of Cumberland and the charge of the missionary work in the western part of that state.

Elected Missionary Bishop of North Dakota by the General Convention of 1913, he was consecrated at St. John's, Hagerstown, on the Feast of the Epiphany, 1914, by the then Presiding Bishop of the Church, the Most Rev. Daniel Sylvester Tuttle.

As Missionary Bishop of North Dakota. Bishop Tyler's administration was characterized by a continuance of the vigorous missionary activities which first drew attention to him. His work in large part was in the agricultural and mining communities of the state. His genial, rugged

personality made him a familiar and beloved figure in all parts of the state. Six feet, four inches, in height, with a corresponding bulk and a wealth of snow-white hair, he was an outstanding figure wherever he appeared. He had a warm-hearted manner and his eloquent pulpit utterances were characterized by the soft Virginia drawl which greatly enhanced his popularity as a speaker.

Bishop Tyler was scheduled to preach at the Cathedral in Garden City, Long Island, the latter part of July and all of August. The Bishop was a favorite among children. His vacations were generally spent at Kennebunkport, Me., where he conducted a Church school attended by hundreds of children, natives as well as summer visitors, who will not be among the least of those who mourn his passing.

Feeling that time had arrived for him to turn the missionary work of the diocese over to a younger man, Bishop Tyler only two weeks ago had submitted his resignation to the Presiding Bishop.

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