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# The Living Church

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VOL. LXXXV

MILWAUKEE, WISCONSIN, JULY 25, 1931

No. 13

## EDITORIALS & COMMENTS

### The Church and Politics

ELSEWHERE in this issue we print an open letter signed by twenty bishops and deputies to General Convention, dealing with certain questions of a public nature that may come before that body. The burden of their thesis is that certain matters of national and international concern rightly come within the purview of the Church, and that for the Church to take a definite stand upon these issues does not constitute an unwarranted intrusion of the Church into politics.

That the Church is quite justified in expressing her mind upon great moral issues—indeed that she ought to do so in no uncertain terms—is a contention with which we fully agree. At the same time we have an equally strong feeling that the Church, as represented by General Convention, ought to limit her pronouncements on these questions to general principles, and ought not to fall into the error of endorsing particular methods of accomplishing specific ends in accordance with those principles. For instance, with reference to the question of world peace we feel that General Convention might well endorse the principles of limitation of armaments, the administration of international justice through the medium of international tribunals, and the like. We do not feel that it comes within the province of our General Convention to touch upon the political questions of how the principle of limitation of armaments should be accomplished or under what conditions the United States should affiliate with the World Court or the League of Nations.

Similarly, with reference to prohibition, we should be sorry to see General Convention commit itself to a definite policy as to the continuance, modification, or repeal of either the Eighteenth Amendment or the Volstead Act. We agree with the signers of this letter that "the clear duty of the Church" is "to assist in bringing about a solution of moral problems," but we do not feel that prohibition itself is a moral problem. Temperance is a moral question, certainly, and so is obedience to properly constituted authority, but the method of securing national temperance, whether through national prohibition or national repeal or the "Quebec system" or some other way is not a question of morals but one of government. The Church might well demand that the State take steps to prevent the return of the definitely pernicious corruption represented by the legalized saloon, but she should not

attempt to dictate the political steps by which this objective might be accomplished.

To take a wider sphere, the Church should not endorse or condemn any particular governmental or economic system that is not in itself incompatible with the Christian religion. She may well endorse such humane measures as prison reform, the abolition of child labor and of forced labor; she may well urge upon the State the duty of caring for its citizens who, through no fault of their own, are without employment, but she ought not weaken her stand on these great moral issues by definitely commending or opposing Senator So-and-so's bill for or against a certain type of State unemployment insurance. The *principle* may be a moral one, but the details of accomplishing it are political and do not come within the proper scope of a Church synod.

THE reason for the distinction we have tried to make, and which we admit is a difficult one to make when principles and politics seem to overlap, is apparent if we cease for a moment to consider current American problems and turn to other nations or other ages where we are less likely to be blinded by the myopia of personal interest in the problems under consideration. Look, for instance, at Spain, where the Church was so closely identified with the State that the fall of the monarchy gravely imperilled the stability of the Church. It is quite conceivable that many Spaniards might have been thoroughly loyal to the Church but at the same time thoroughly convinced that Spain ought to be a republic rather than a monarchy; yet so closely entwined with the monarchy was the Church that opposition to the one almost inevitably involved disloyalty to the other. Similar examples might be cited throughout history to show that where the Gospel of Christ, which is for all men and for all nations, is twisted to serve or to oppose a specific political or economic order, the fall of the one inevitably reacts unfavorably upon the other.

On such questions as the League of Nations, prohibition, and unemployment insurance men hold differing views—and legitimately so. It is not for the Church to elevate a constitutional amendment into a position scarcely different from that of a religious dogma, as at least one religious body has virtually done, so that one could not be a good Churchman and an anti-pro-

hibitionist at the same time. It is not for her even to endorse democracy as against monarchy, or capitalism as against Socialism.

It is for the Church to preach the doctrines of divine Fatherhood and universal brotherhood, in season and out of season—to urge nations and men to be tolerant of one another and to love their neighbors as themselves. She has enough to do if she confines herself to the task of furthering the Kingdom of God in the souls of men and women. If individual souls are truly converted, the men and women in whose bodies those converted souls dwell will “Christianize the social order” regardless of whatever “pious resolutions” may or may not be passed by General Convention.

IN RE-READING the revised proposal for the Canon on Matrimony, as recommended by the Commission on Marriage and Divorce [L. C. July 4th], our eye has been caught by an innocent-appearing little clause that might some day come to have great importance if the proposed canon should be adopted by General Convention. We refer to the last of the impediments to marriage as enumerated in Section III, (i), *ie.*:

A “Joker” in the Marriage Canon?

“Previous marriage, unless the other spouse has died or the previous marriage has been declared null by a civil court, *or a divorce has been granted*” (italics ours).

What does this mean except that divorced persons may be remarried, since the previous marriage will not constitute an impediment if a divorce has been granted? Would this not permit remarriage after divorce even without the court inquiry contemplated by Section VII?

And what will happen if General Convention amends the canon by dropping the much-criticized Section VII and adopts the rest of it? Would it not open the door to remarriage even wider through this innocent-appearing but important little phrase? We may not believe that the Commission had any such intention in mind, though “jokers” of this nature have not been unknown in secular legislative bodies and one might suppose that such a phrase would not escape the notice of the distinguished members of the Commission, some of whom have had wide political and legislative experience. But there it is, and it should not be overlooked.

Unless General Convention can draft a satisfactory new canon specifying certain recognized impediments, creating adequate courts to determine these, and forbidding any Church remarriage of divorced persons except where one of those impediments made the original marriage null and void, we hope it will do nothing on this score and let the present canon stand. Unsatisfactory as is the existing canon, with its exceptive clause permitting remarriage of the innocent party in case of a divorce on the grounds of adultery, it is far better than the canon proposed by the Commission, which is contrary to Catholic doctrine, Anglican precedent, and the spirit of the Book of Common Prayer.

We urge upon General Convention the sacred duty of upholding the teaching of our Lord and the standards of the Church by defeating this proposed canon and any other legislation that will lower the Church’s teaching on the sanctity of marriage and the home by permitting the Church’s blessing on remarriage after divorce.

“Those whom God hath joined together let no man put asunder”—and even if the state “puts them asunder,” let the Episcopal Church remember that, once

united in the sacrament of Holy Matrimony (“hard cases” included), the parties to that union are man and wife from the time they take the sacred vows to have and to hold one another “for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death do us part, according to God’s holy ordinance.” These words are plain English. Either they mean what they say—and the Church must believe they do or they would not be in her Prayer Book—or they mean nothing, and are simply an idle and superstitious shibboleth.

IN ANOTHER column we are printing the official English translation of the new canon on marriage recently adopted by the General Synod of the Chinese Church. While the official English is perhaps a trifle naive in spots, the thought is clear-cut and the teaching of the indissolubility of Christian marriage is definitely set forth in the unqualified provision that “no minister of the *Chung Hua Sheng Kung Hui* (Chinese Holy Catholic Church) shall, after due inquiry, solemnize the marriage of any person whose former partner is still living.” The English text, to be sure, seems to permit an interpretation whereby a minister might marry such a person without “due inquiry,” but we trust the original language contains no such ambiguity.

The Chinese Canon on Marriage

As the missionary priest who sends us this translation writes, “It rather looks as though the American Episcopal Church could not do better at the present time than to emulate the moral idealism of her daughter in the Orient.”

THE death of Dr. Nathan Söderblom, Archbishop of Upsala and Primate of the Swedish Lutheran Church, deprives the world of one of the most conscientious and indefatigable workers for world peace and Christian unity of modern times. These two motives were the great passions of a life marked by a prodigious amount of intellectual activity, in the course of which the Archbishop is said to have mastered ten languages, while his scholarly researches made him an authority, not only on modern world problems but on such subjects as the origins of Asiatic religions and translations from the Indian, Persian, and Chinese languages.

Death of Dr. Söderblom

Dr. Söderblom’s tireless promotion of the cause of world peace, which he carried on wholly as a Christian bishop and not as a secular statesman or a politician, won him recognition in the form of the Nobel Peace Prize for 1929, while his leadership in the field of Christian unity bore fruit in the 1925 Stockholm Conference on Life and Work, together with the various continuing bodies that grew out of that conference. In the World Conference on Faith and Order at Lausanne two years later, Dr. Söderblom also played a leading part. His greatest interest, however, appeared to be in a world-wide pan-Protestant federation that could unite upon a program of service, rather than in a return of Christendom to a Catholic unity of common faith and order, such as inspired our own Bishop Brent who presided over that conference. Although himself a truly great theologian, Dr. Söderblom was impatient of attempts to secure agreement between Churches on doctrinal grounds, and was consumed with a passion for bringing all Christians together in a working unity that should ignore theological differences and present a common front to the materialism of the world.

If Dr. Söderblom’s methods were not always those

that to some of us seem best, and if in his ardent desire for a practical and immediate unity he appeared to overlook or under-estimate the importance of some elements that to the majority of Anglican Churchmen are of the essence of any foundation for a permanent Christian unity, nevertheless we recognize the purity of his ideals and his deep personal consecration; so that we venture to say that his passing is mourned as widely and as sincerely among leaders in the Anglican communion as among those of his more immediate fellowship.

May he rest in peace, and may his work in God's good time come to fruition not only in closer coöperation among Churches but in a wider reunion in which there will no longer exist "the Churches," but only "the Church."

### MYSTIC AND MAN

To R. J. C.

THERE is so much men's cities hold  
 Seems alien to the true Christ's way:  
 Long spans of buildings; gray and cold—  
 Housing the rooms where wares are sold—  
 So many sellers of these wares . . .  
 So few; so few who pray.

There is so much in each man's frame  
 Takes temper from his lands and self:  
 So many world-things shape his game  
 The weak flesh merits little blame  
 When song is stifled in the throat  
 And souls are choked by self.

But brick and stone and roar of wheel  
 Can never banish all of good,  
 For some there are who love and feel  
 Even in worlds where things of steel  
 Are so enshrined in all men's dreams  
 And better understood.

Sometimes a miracle is done  
 And God will place a living spark  
 To nurture in some fitting one  
 Like Francis, brother of the sun—  
 A tiny bit put there by Him  
 To grow . . . to banish dark.

Your teacher's course is charted through  
 A city men have built with hands,  
 But many a one who never knew  
 The Mystic Presence sat with you  
 And after He has drunk your words  
 Now feels . . . now understands.

Some men who thought their souls were dead  
 Have watched you in your priestly rôle;  
 They saw the man who prayed and led—  
 They saw the starved-of-spirit fed—  
 They saw the Mystic as he reached  
 To find their city's soul.

JAY G. SIGMUND.

### "HOME, SWEET HOME"

ON ONE OCCASION Howard Payne, the genial-hearted, kind little man who wrote the immortal song of "Home, Sweet Home," was walking with me in the great city of London, and pointing to one of the aristocratic streets in Mayfair, where wealth and luxury had the windows closed and curtained, lest the least light and warmth should go out or the smallest air of cold winter come in, where isolated, exclusive English comfort was guarded by a practical dragon of gold, he, this tiny man, with a big heart, said, "There, my good friend, I became inspired with the idea of 'Home, Sweet Home,' as I wandered about without food or a semblance of shelter I could call my own. Many a night since I wrote those words that issued out of my heart by absolute want of a home have I passed and re-passed in this locality, and heard a siren voice coming from these gilded, fur-lined, comfortable walls, in the depth of a dim, cold London winter, warbling, 'Home, Sweet Home,' and I knew no bed to call my own." —*Religious Anecdotes.*

### YOUNG MEN IN THE CHURCH

BY THE REV. FRANCIS M. WETHERILL

SOMETHING has been found to reach and hold boys and young men! The Knights of Saints John approaches them through recreational activities to take part in the worship and ritual of our Church. This fraternal order is endorsed by leading bishops and clergy. It was founded by the rector of the Church of St. John the Baptist, Germantown, Pa., while he was assistant to the Rev. L. C. Washburn, D.D., at old Christ Church, Philadelphia, in 1911. The order is described briefly on page 200 of the *Living Church Annual*.

The Knights of Saints John turns fun and sport into something worth while, so far as the motives and aims of a rector are concerned. Many clubs in parishes are good for boys. But this is good both for the parish and for the boy.

This order has in it an element of mystery and embodies the "gang spirit." Our clergy speak of the high ethical tone appealing to the deeper interests of the young men's religious disposition. By benefiting the boyhood of our churches these promises and initiations at the same time make better informed and more loyal Churchmen.

Paul E. Quirin says: "The Society of the Knights of Saints John has certainly filled a gap for boys' work, which we were at a loss to fill until finding the same. The first manual was given to me by the Rt. Rev. F. W. Creighton, S.T.D., Bishop of Mexico, when he was in Albany in the spring of 1921. We have used the same ever since. The Knights of Saints John brought boys into the Church. Many others were later confirmed."

The Knights of Saints John Society stimulates young men to assume Christian leadership within the churches, and to take pride in parochial activities. Their happiest times and associations are within the church and at the altar rail. Energies are led in a manly way to help the rector and the parish by competitions and degrees.

One pleasant feature is that boys who as they grow older fail to enjoy scouting and lose interest in other societies and guilds still hold to the Knights of Saints John. It is well to divide the groups from 14 to 16 and 16 and above, if there are over twenty boys.

This society appeals to young men of the age of about 15 to 25 years as well, if not better, than any guild or order within or without the Church. And these are the fellows who will stay with the order year after year, whereas we find in a mixed group or fellowship such is not the case.

A PROGRAM and purpose with boys in the parishes is outlined in the Knights of Saints John. This is a fraternal club for Church boys with some seventy tests and awards. The new manual has provided sixty degrees instead of thirty-three as heretofore, besides three initiations. A very useful chapter is titled "Things to Do."

The degrees teach Church loyalty, reverence, missionary zeal, social service, fair play in athletics, and sound Churchmanship. While it is less complicated than some other boys' organizations, its foundation is based on the Bible and Church doctrine. Simplicity and ease of directing the Knights of Saints John make it possible for the order to go on without a man overseer—a difficult man to procure in smaller parishes. All you have to secure is four boys over 14 years, or young men, to start. A rector can confer the first three degrees, or the boys can just as well do it themselves. You do not have to hunt for a director. The Knights are self-governing and their elections for degree team, degree master, and Saint John automatically and naturally develop capable and dependable leaders.

The Society of Knights of Saints John encourages knightly and gentlemanly conduct and character rather than resorting to the forests, streams, and streets for harum-scarum hiking. The idea is to benefit the parish and the devotional life of the Church school as well as to make four-square men. Emphasis is placed upon definite assignments and accomplishments for the welfare of the parish and coöperation with the rector.

The desire of boys to take the degrees and to work up in them builds up the young men membership of the parishes which have started a Knights of Saints John order.

# DAILY BIBLE STUDIES

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

## "CHILDREN OF GOD"

*Sunday, July 26: Eighth Sunday after Trinity*

READ Romans 8:12-17.

WE ALMOST tremble as we read the words, "Children of God." We know that we are His children because He made us, created us. But He also made the earth and the sea (Psalm 95:5), and while the creation of man stands alone as a special and divine creation, nevertheless, humanity is so faulty through human wilfulness that we can hardly claim any blessedness thereby. And then comes a marvelous revelation: "As many as are led by the Spirit of God, they are the sons of God." There is, then, a new birth far beyond and above the physical birth, a birth which makes us specially His own, so that we can call Him "Father." Baptism is the outward sign, as the Lord Himself declared, wherein we are made members of Christ (that is, of His Body, the Church), children of God, and heirs of the Kingdom of Heaven.

*Hymn 219*

*Monday, July 27*

READ St. John 1:9-13.

BORN of God—that is our privilege if we receive Jesus Christ as our Saviour. Because we receive Him, He gives us the power or right to become the sons of God. We can accept that right, nay, we can claim it, reverently, sincerely. Through Jesus Christ, the Light of the world, we enter into a new relationship. Our earthly relationships are precious; we love our place in the family, and the names of father, mother, sister, and brother are dear to us. But this spiritual relationship is higher. It exalts the human side of life and sanctifies the family so that we know that love cannot die, but it stands as a special and revealed and accomplished fact. I am the child of God through Him who came to live and die. I am not merely a human being destined to live for a while and then to die—I am a ward of Heaven destined to live forever. It is this great truth that makes the heart glad and the life here a blessed fellowship (I John 1:3).

*Hymn 97*

*Tuesday, July 28*

READ St. John 3:3-6.

WE CANNOT appreciate too highly the Sacrament of Christian Baptism. Our Lord makes the necessity, the privilege, very clear: "Except a man (in the original Greek the word is 'tis,' meaning man, woman, or child) be born of water and of the Spirit he cannot enter into the Kingdom of God." It is a free gift and its blessings are manifold. Our Lord in His great commission bade His ministers to go and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost (St. Matthew 28:19). It is the sign of a new birth whereby we become the sons of God, and our obedience to the command of Christ leads to this heavenly blessedness. We should observe the anniversary of our baptism as our real birthday, and give thanks to God our Father for this precious sonship.

*Hymn 370*

*Wednesday, July 29*

READ I John 3:1-3.

IF WE are ever tempted to doubt the love of God we can reassure ourselves in these dear words of St. John: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." We are being educated. The wise Father may allow or do many things which we cannot understand, for we are being trained for an unending life. But always His love is unchanged and unchangeable. The more we trust Him the more clearly will He make His love known in ways we can understand. The more constant our prayers and our worship the brighter will His love

shine upon our path. The service we render to others will bring a consciousness of His presence, and by faith we will hear His voice. It is the wonder and joy of the Christian life.

*Thursday, July 30*

READ Philippians 2:12-16.

THOUGH so high a privilege is ours we must remember that we are not as yet perfect sons. In spite of our imperfections we must strive to conquer and live as the children of God. To this end we should, first of all, live near to our Father in blessed communion and fellowship, having faith in Him and accepting the pardon granted us through Jesus Christ. Also we should partake of His divine nature, and even as He loves us we should love one another. We are to shine as lights in the world, making the old world brighter and happier and bringing from our Father the messages of salvation and righteousness. St. Peter tells us we are a "chosen generation, a royal priesthood" (I Peter 2:9). We are to be ambassadors of God, revealing His love by our lives and by our testimonies. "Ye shall be witnesses unto Me," said Christ as He ascended up to Heaven (Acts 1:8). What greater honor could be ours in this life than to show the glory of God (II Corinthians 4:6)!

*Hymn 502*

*Friday, July 31*

READ St. Matthew 5:43-48.

WHILE we were yet sinners Christ died for us" (Romans 5:8), and so He set us an example. If we are the sons of our Father then we must learn the blessed law of sacrifice. We are to live for others. We are to be merciful. We are to forgive. If we have enemies we are to love them. In this is marked the difference between Christians and those who are still out of the Kingdom, and by this spirit we are to stretch out the hand of brotherly love in the name of our Father. This contradicts warfare. This calls for a hiding of self-interest. The Cross of Christ becomes at once our salvation and our inspiration. We feed a hungry enemy and give him water to quench his thirst. We meet harsh words with kindly speech. We seek the lost and give a welcome to the outcast. Salvation becomes the purpose of our lives and sacrifice is a joy. And thus our sonship finds even here on earth a sacred union and fellowship as we take up the Cross and follow Christ.

*Hymn 499*

*Saturday, August 1*

READ St. Matthew 25:34-40.

ONE is impressed as he studies life seriously by the many who are ministering. From Florence Nightingale came an inspiration which makes the hospital and the trained nurse holy. In the great city there are those who count it a joy to relieve distress. The missionary works with heart as well as voice.

"And millions who, humble and nameless,  
The straight, hard pathway plod—  
Some call it Consecration,  
And others call it God."

It is thus that the sons and daughters of God are making on earth a little foretaste of Heaven. It is thus that the love of God makes beautiful the hands which move at His impulse and the feet which are swift to go on errands of mercy. Thus the cup of cold water given with a smile is registered in Heaven.

*Hymn 505*

Dear Lord, I thank Thee for the new birth which leads to the new life. Grant that I may be a true son, and when I stumble call me back to the blessings of sonship. Above all else pour into my heart such love towards Thee that I may find my chief joy in sacrifice and service. Amen.

# “Believe Not Every Spirit”

A Sermon Preached in the Church of St. Mary the Virgin, Somers Town, England, on Low Sunday Evening, 1931

By the Rev. Desmond Morse-Boycott

**I**N THE fourth chapter of the First Epistle General of St. John, in the first verse, it is written:

“Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.”

It was once my curious experience to sit at midnight, in my cassock, in the office of a great daily paper, burdened with the task of writing, for over a million readers, a faithful account of a sensational event in the history of Spiritualism (to give it the name with which you are familiar, although it is more properly called Spiritism).

I applied myself to my task, but there was conflict in my soul. The priest in me longed to condemn, the journalist to record. I prayed, as I worked against the clock that ticked inexorably towards the edition for which my copy was required. I hope I did my duty, which seemed to me, then, to be that of recording faithfully. But here, in this pulpit, I am free to speak my mind, and I beg you to listen with close attention, for it is possible, nay even probable, that the constant discussion of Spiritism in the press (due, I assure you, to its news value rather than to any conviction in the hearts of press men that Spiritism is a revelation of Truth) may have made you indifferent to a matter upon which you should form a very definite opinion if you desire to be faithful to Christ and His Bride, the Holy, Catholic Church. For Spiritism is a heresy of some, if minor, importance.

I say “minor importance” because I do not think that its challenge to the Church need be taken too seriously. There are, for instance, some obstacles in the way of the spread of this delusion which must tend to diminish its influence and retard its progress, as the first flush of enthusiasm wanes. There is the rising generation, unaffected by the morbidity created by the war. I am aware that there is a large number of Spiritualist Sunday schools in this country called Lyceums, at which a certain number of children foregather. However, we know, from saddening experience, that even happy, healthy Catholicism, with all its charm and grace, cannot hold children in vast numbers, because of the discipline it imposes on them. It would hold far fewer children without that discipline, for that is highly valued only which costs much. Without the cement of that discipline, quite apart from the Truth from whence it springs, the Lyceums must soon be engrossed with the problem of what to do with the lapsed. Secondly, Spiritism has no power to convert the sinner. It does not make the drunkard sober, the immoral person pure, or the bitter person kindly. I remember an editor saying to me that he had never met anyone who had been made more kindly by Spiritism, and that, I felt, was a very damaging criticism by a man of the world. Spiritism having no message for the morally shattered, attracts, rather, the elderly who crave for the touch of a vanished hand and the sound of a voice that is still; usually at the time when mental faculties are dazed and the heart is broken by the death of a loved one. A society of elderly enthusiasts is unlikely to convert the world. But the glory of Catholicism, in contrast, lies in its appeal to the child approaching the altar for First Communion, and the old man tottering to his last.

Spiritism, too, inevitably attracts the curious and the crooked. It tickles the lovers of sensation. Has there been, within memory, anything more nauseating and silly than the hysterical scenes that followed the death of that eminent man of letters, Arthur Conan Doyle? I am persuaded that not a few who took part in the memorial service in the Albert Hall secretly hoped for a vision of the creator of Sherlock Holmes.

Again, the very claim made by Spiritists to represent the Church more perfectly, as she was in the beginning, must

prove their undoing in the eyes of scholars. When it is suggested seriously that Christ was a medium (in the Spiritistic sense); that the Holy Apostles conducted séances; that the Prophets were controlled by discarnate spirits rather than by the Holy Spirit directly, and that the whole of Christendom has gone astray for centuries; there can be no question of the delusive nature of this narrowing cult, prompted, I am bold to say, by the very Father of Lies.

**I** CANNOT, in the course of a sermon, refute this claim in all its points. But I will choose one point. It is often said by Spiritists that the Transfiguration of Christ establishes Spiritism. You will remember that the three disciples slept on the mountain side, and awoke (in a state of divine clairvoyance) to see Christ in glory, transfigured by heavenly loveliness. They saw, too, Moses and Elijah, whom they had no difficulty in recognizing. The impetuous Peter desired to make booths there, perhaps of branches, as the Hebrews were wont to do on the Feast of Tabernacles, *not knowing what he said*. Now the reason for the Transfiguration was twofold. It was an assurance to Christ before His Passion of the glory that was His by right. It was a witness by the Law-giver Moses and the Prophet Elijah that Christ had come to fulfil the Law and the Prophets. Having adored, they vanished, and Christ remained. *Jesus was found alone*. Contrast this, I beg of you, with a séance, during which a medium goes into a trance, and some unidentifiable spirit from the other world speaks to a group of tense people in a darkened room. The comparison is ridiculous.

In such a séance, even if conducted on religious lines, the medium comes between the soul and God. And behind the medium is a spirit of whom we can know nothing. It used to be abhorrent to Protestants to allow a priest in the confessional to come between the soul and God, as they deemed him to do. The wicked influence of priests in the confessional over deluded penitents (a myth, I assure you, as you know yourself, if you go to confession) has been many times condemned in nasty pamphlets published by the Protestant underworld. Yet multitudes of Protestants have flocked to Spiritism, thereby placing a medium between their souls and God. There was no medium on the Mount of Transfiguration other than Him who holds all souls in life and death. There was no darkness, but glorious light. There was no permission given to Peter for the making of booths, to bring the heavenly to earth.

**S**PIRITISM is a very ancient cult. Mankind has ever desired and attempted to break through the veil and establish communication with the departed. The old heathen world knew as much about it as modern Spiritists do. Means of communication may differ, but that is all. The Law of Moses forbade Spiritism under pain of death. In the times of Christ it was very prevalent in the Greek and Roman worlds. In the middle ages it was under the ban of the Church, but known as necromancy, sorcery, and witchcraft. The Catholic Church has taught us the nearness of the spirit world, and, in the dogma of the Communion of Saints, and the practice of prayer for the dead, and invocation of the Saints in glory provided a legitimate, healthy, and happy means of contact, or, to speak with more exactness, the Holy Spirit, the soul of the Church, has, guiding her into all truth, made that way open. Dare we choose another way?

Even the very details of Spiritism have been experienced within her bosom. There have been visions of saints and angels, vouchsafed to the wise and to the simple. At first they may have been suspect, but in the fulness of time the ever-watchful Church has ratified and confirmed them, and experience has proved their truth. A remarkable example

was the vision of Our Lady Immaculate to the little peasant girl Bernadette at Lourdes, that source of wondrous healing in an age of gross materialism. There was the levitation of St. Peter Alcantara in prayer; the strange bell-like sound that seemed to chime from the pulsing heart of St. Philip Neri; the imposition upon the weary body of St. Francis of Assisi of the marks of the Passion, which he pathetically tried to hide from his brethren; the voices to St. Joan of Arc. To quote from the New Testament, there was the taking up of St. Paul into the seventh heaven (whether in the body or out of it he knew not); angelic ministrations to the Apostles and the visions vouchsafed to St. John in the Spirit on the Lord's Day in the Isle of Patmos (which we can read in the Revelation). It may be urged, in regard to non-biblical visions, that they are suspect because they have occurred within the border of the Latin Church. I should reply that that Church has a deeper apprehension of otherworldly matters than the Anglican communion, and is therefore more competent to receive such visitations; but that we can share in her glory, and may not be left out in the cold when we are wholly true to the Faith Once Delivered to the Saints. If a vision of our Lady were to be given in St. Paul's Cathedral tonight, or if St. Thomas à Becket were to appear at Canterbury, under the good hand of God, the Anglican authorities would assuredly hush it up, or smile a little pityingly or ignore it as those bewildering events in Llanthony Abbey, when the admittedly weird and meteoric figure of Father Ignatius blazed the monastic trail across Anglican pages. A Church is usually given what it deserves; and as we have not, as a communion, entered fully into the belief, given lip service in the creed, of the Communion of Saints, we can hardly expect any supernatural visitation.

To return to Spiritism. It arose, not within the bosom of the Church, thank God, as many ancient heresies have done, to be cast out in time by Truth, but in the village of Hidesville, in the state of New York, in the middle of the past century. A Mrs. Fox had two daughters, named Maggie and Katie, who were followed, wherever they went, by curious rappings. The children conceived the notion of asking questions, and requesting answers by raps. A code was arranged, and perfectly intelligible answers were received from the strange communicator. Similar phenomena began at that time to occur elsewhere. From time to time the queerest, most incredible things occurred. Heavy articles of furniture were raised in the air at séances. Luminous objects floated about. There is one well-authenticated instance of a medium having been lifted bodily in a recumbent position, and carried out of one window and in again through another, at a height of 70 feet above the street.

In view of these strange occurrences the question may be asked: "Ought we not to have an open mind; examine Spiritism with respect, and, if we find it a blessing to those who practice it honestly, and a means of convincing the skeptic of the truth of life after death, make a place for it in the bosom of our Church?" But can we, as Catholics, have open minds? Has not our faith in Christ closed this back door into the mysterious other world; for the Church, which is Christ's body, has condemned; and whoso heareth the Church hears Christ? This, mark you, has not been a temporary condemnation, forbidding in one age what may be good in another. There has been uniform condemnation of Spiritism ancient and modern. And consider the danger that the Spiritist runs. I quote the words of Sir William Barrett. He says:

"Some devotees, in the glamor of an ever-elusive quest, have had their intellect and their lives wrecked. None should allow the subject to absorb most of their time and attention, and it is clear that the emotional, and still more the mentally unstable, should be sternly warned of the risk they incur in dabbling with this subject."

Spiritists often admit this danger, and they cannot but recognize the ever present one of trickery. I heard a Spiritist say, the other day, that he was often asked to recommend good mediums, but could find very few.

Do not misunderstand me. It is not all trickery; far far from it. I believe that many of the results are genuine. One cannot suppose that Conan Doyle and Vale-Owen could be utterly deluded, yet I am sure that Spiritism clouds the vision. Do you not remember the insipid visions of heaven that

were written automatically by Vale-Owen some years ago? They worried servant girls much, but made one hope that heaven was not really so dull. Do you remember the foolish "end of the world" article written by Conan Doyle and published after his death? A first-rate scare for poor folk. Yes, I am sure that Spiritism clouds the mind. My friend, the honest, outspoken Hannen Swaffer, could not easily be tricked. But I believe there is subtle fraud planned in the heavenly places by the powers of darkness. Is it incredible? Are all the rogues on this side?

EMINENT Spiritists have admitted that Spiritism has lent itself to trickery. That may not invalidate its claims. All good things are liable to be perverted. Catholicism has been perverted, used for self-aggrandizement or personal profit. But surely one could expect from Spiritism, if it truly represented the primitive Church, a primitive purity at the outset of its modern career. That purity is lacking. I go even further. I am convinced that many phenomena of Spiritism—the automatic writing of books such as the *Scripts of Cleophas*, the reception of messages by means of the planchette or the ouija board, rappings on tables and I know not what else—though they actually occur, are spiritual trickery. I do not doubt that discarnate spirits materialize in a strange substance called ectoplasm, which would seem to exude from the medium in trance, but I doubt the character of the spirits as much as I loathe the method.

And that brings me to my major point. Personality is the most sacred thing we possess. We have no right to sell it physically. The fundamental sin in adultery, it seems to me, is the donation of one's personality to another in a way opposed to the law of God; giving up of something which is not ours to give away to someone who has no right to receive it, and can make no true return. Now Spiritism is *spiritual* adultery. The medium, possessed of that most dangerous of all God's gifts, psychic power, which should never be used save in the service of God and at His clear bidding, exposes his or her personality to invasion by unknown and unknowable spirits from the other world. Through such a one, unable, because in a trance, to say "yea" or "nay," that spirit, or, for all we know, group of intelligent spirits, utters or utter messages which are seized upon avidly by the overwrought and the curious. The medium would not, in this world, receive into his or her home any stray caller. The windows would be firmly closed at night-time lest thieves should break in and steal. And yet, deliberately, and usually for a fee, the medium will render her or himself powerless, and open to possession in this loathsome way.

A note of absurdity is often struck, too, when prominent people who have passed over are interrupted in what should be their peace with God by a multitude of calls, that is, if the calls ever reach them. If they all did reach them the life beyond would be more awful than imprisonment in a room with a thousand telephones, all calling at the same time. But there remaineth a rest for the people of God. In answer to that it may be urged that discarnate spirits in the other world are free to hear or disregard the calls, but even the rejection of appeals is harrowing. Ask any priest. It may be said that we Catholics do the same by innumerable *Aves* uttered to the mother of God, or prayers to the saints in glory. We do. But our appeals for help spring from loving hearts. We know that they are interested in Christ's work here on earth. We know that one family we dwell in Him. We know that no prayer can ever reach a saint save through the Heart of God. We do not bring the departed down. We lift up our hearts to heaven. The medium of Mary's hearing of our *Aves* is the Heart of her divine Son, and her intelligence must be vastly larger than ours. I can see no evidence of enlargement of intellect in those who "come through" at a séance. I was once shown a story alleged to have been written by a dead journalist automatically through a Spiritist. I do not think he would have been proud of it if it had come from his pen in life.

Do not urge that the discarnate spirits are evidently good, because they talk about God with reverence. Callers can adapt themselves to company. I have talked to apparently Christians and gentlemen, and found myself defrauded later. One of the biggest scamps I have had to do with used, during



his roguery, to communicate at these altars. But often, when a séance is conducted in atheistic circles, the spirits are blasphemous. Among the good Spiritists I have noticed, however, an intangible diminishing in belief in and love of Jesus, as if Spiritism had become more important in their eyes than Christ.

We have our little portion. Christ has shown us as much of the after-life as we may know here on earth. God gives us glimpses of heaven and foretastes of immortality. We have the love and care of holy angels and the patronage of saints.

We have an ineffable séance, the Holy Mass, where we meet the Medium who holds all souls in life and death, and thus come nigh unto our loved ones. Is that not enough? Must we turn to the Doyles and the Vale-Owens and their company, wandering in the darkness? Shall we not come, rather, into God's own light, free from fears and phantasies? We were wise to, for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in the heavenly places.

## The College Commission of the Mid-West

By the Rev. Henry Lewis

Student Chaplain, University of Michigan

ONE of the hopeful signs of the increased interest in student work in the Episcopal Church is the formation in several of the provinces of the Church of college commissions. These commissions are appointed by the provincial department of religious education, and are for the most part composed of clergy doing student work. Such a college commission was formed last fall in the fifth province, which contains many of the large mid-west state universities and numerous colleges. The commission consists of eleven members, one of whom is a professor and two of whom are students, and through its efforts last winter it has done much to awaken the Church in that part of the country to the necessity for greater and more efficient work among its students. As chairman of the commission I have been asked to tell of some of the things it has done, and what it is looking forward to in the future.

Naturally the first task facing the commission was one of information. What was the Episcopal Church doing in state universities? How was it trying to present its work at the smaller colleges? What are some of the particular problems presented? Where are the places within the province where no student work is at present being done, and what are the possibilities for doing it? A great deal of this sort of information is being collected by the commission with the help of the bishops and the diocesan departments of religious education and should prove of immense value. It will show where the Church has failed in the past, what are the major problems with which it is confronted in the student field in the province, and give a comprehensive view of the situation as it actually exists, which it has never before been possible to obtain.

Next, the commission turned to the task of acquainting the clergy in college towns with each other, and with different types of work being done. Mere acquaintance would perhaps not be a necessity in parts of the country where the distances are short and where the clergy are more or less in the habit of seeing each other. But in the middle west where the distances are long and clergy meetings infrequent, any effort to get together the men who work in a specialized field such as college work is a prerequisite to the building up of a worthwhile program. The commission therefore arranged for a retreat and conference for college clergy and workers. This was held for two days at Bloomington, Ind., in April, and was attended by fifteen college pastors of the province. Local difficulties were discussed and a sense of unity and fellowship was developed. It was strongly felt that college work should receive greater support than it does at present from the National Council, and since many students attending state universities come from all over the land, the Church's work in such centers was not alone the concern of the local parish or diocese. It was also felt that although the student work of the Church had been greatly helped by the Woman's Auxiliary in providing women workers in the colleges, that the Auxiliary's announced policy of discontinuing such help at the end of a two-year period, and asking the local parish or diocese to carry on the woman worker, was unwise. . . .

Immediately following the College Workers' Conference a student conference was held. This was also arranged for and sponsored by the commission. Eighty delegates attended, representing more than twenty colleges and universities. It

was one of the most successful of its kind ever held in the province, and undoubtedly did much to develop student responsibility and leadership within the Church in college centers. The commission's work, therefore, has been of three kinds: Gathering information as to the actual needs in the college field and acquainting itself with what the Church is at present doing; promoting a College Workers Conference, chiefly to provide a means for the clergy in college towns to know one another and to discuss mutual problems, and holding a student conference to develop greater student responsibility, and to give to the student a larger vision of the Church's task.

WHAT of the future? The college commission of the fifth province is strongly of the opinion that the Church's work among its students, if it is to be done at all adequately, must not only be regarded by the Church as a special problem, but promoted as such. Student work should not be classified under either religious education or missions. It is a special field of its own, confronted by peculiar difficulties, and requiring constant research. To this end the commission would suggest the formation of a national foundation for College work similar to the American Church Institute for Negroes, or the Seamen's Church Institute.

The commission believes, also, that whether or not such a foundation is formed, the national funds for student work should be distributed through the provinces and not directly by the National Council or by the proposed foundation. One of the difficulties at present in student work is that help is sometimes given by the National Council to places where it should not go, and other places where money should go are neglected. Naturally, the National Council is not always in a position to know the local situation; and the danger of this could be greatly minimized by using the provinces for such distribution. The nearer one is to a problem the more likely he is to know its peculiar difficulties, and as long as we have such areas in the Church as provinces we should use them to increase the Church's efficiency.

In conclusion, the commission is not of the opinion that a college pastor does better work if he is young. His physical age has little to do with the problem, and the commission views with disfavor the recent tendency within the Church to send men into college towns who have just finished the seminary, or whose greatest asset is their youth. The main thing in college work it feels is to have men of mature and wide experience, preferably those who have had pastoral work. The Church needs leaders in university centers not only to be well equipped intellectually but to have that "right judgment" which only experience and growing contact with the difficulties of life can bring. The youth of today is in much more need of a "father" than of a hale and hearty "brother," however well meant.

The members of the college commission of the fifth province are: Miss Frances Bussey of Wisconsin representing the National College Commission; the Rev. A. Elliston Cole of Indiana; Miss Ellen B. Gammack of Michigan; and Marcus Goldman and Miss Dorothy Harrowell, both of the University of Illinois; the Rev. Aldun Kelley of Nashotah House, Wis.; Richard Morley of Michigan State Normal College; the Rev. Morton Stone of Illinois; the Rev. Dennis Whittle of Ohio; and the Rev. Henry Lewis of Michigan, chairman. The late Rev. Norman Kimball of Wisconsin was a member of the commission.

## PRESENT-DAY PROBLEMS TO BE BROUGHT BEFORE GENERAL CONVENTION

(An Open Letter to the Church.)

THESE ARE some of us deputies to the General Convention who are anxious to bring up at that convention resolutions with respect to certain what may be called public questions. We have in mind, for example, a resolution (which was adopted as a memorial by certain diocesan conventions) requesting the General Convention to appoint a commission to consider the desirability of requiring by law an unemployment reserve fund to be contributed to by employers and employes. There is also the suggestion of a possible resolution with respect to the method of approaching the solution of the prohibition problem. Finally, there are a number of suggestions bearing on the relations of our country to the rest of the world; such, for example, as participating in the World Court, joining the League of Nations, assisting in an immediate disarmament, etc. As preliminary to all such questions, we want to direct the minds of those interested in advance to the force of the possible objection that any such resolutions are undesirable on the ground that the Church ought not to go into politics.

We should be among the first to agree that the Church ought not to go into politics in the ordinary sense in which that phrase is employed; for example, we can hardly imagine our Church backing a particular candidate or candidates for office or raising a campaign fund for a particular party. On the other hand, we are among those who believe that the objection that the Church ought not to go into politics is often, though perhaps unwittingly, made in such a way as to prevent the Church from expressing itself on moral questions. We have no doubt that there are those in our Church who believe that the duty of the Church may be defined by simply preaching the teachings of Jesus Christ and urging our members to conform to the same. Our understanding, however, is that it is also the clear duty of the Church to assist in bringing about a solution of moral problems and trying to better social conditions throughout the world. This seems to us to be the underlying principle which is behind the moral development of social service in the Church which is taking so many forms, as, for instance, in the matter of reform of prisons and prison lives which was so close to the heart of the late Dean Lathrop, head of the Department of Christian Social Service. We want to submit the proposition that if there are what appear to the people in our Church to be serious violations of moral law either in the lives of our people or in the relations of our country to foreign nations, it is not only the right but the duty of our Church to discuss such violations and wherever practicable to suggest steps for the amelioration of objectionable conditions.

In passing, may we add that we are quite convinced of the unwisdom of passing moral "pious resolutions"? To illustrate, in some diocesan conventions we have in the past few years passed a number of resolutions which in general urge upon our people the duty of obedience to the law, and particularly the prohibition law. We are among those who believe strongly in the duty of such obedience, but we have come to the conclusion that human nature being what it is, the passage of such resolutions has no desirable effect on the minds of our people, but simply tends to annoy those who, whether on inadequate grounds or not, are persuaded that they are justified in disobeying the laws. We should also distinguish between moral and business problems. We quite recognize that on purely business questions the business men should be left to decide and the Church should be silent, but we suggest that there is a point where purely business questions end and the moral problem begins. For example, the question of hours during which women and children should work, and the question of liability of employers for injuries sustained by employes, which were originally thought to be business questions, became obviously moral questions when not settled aright by our business leaders; hence laws become necessary to control business. It seems to us that the adoption of such laws involved a moral problem which would have quite justified our Church in speaking its mind. Similarly, at the present time, as against the view that the question of the workmen's unemployment relief fund is a business question for employers and employes to settle, it seems to us that there is much to be said in favor of the view that back of a cold business question lies the fundamental moral

problem of how people who are out of employment are to be cared for, and we are among those who are coming to the view that instead of depending upon private charity, which has proven painfully inadequate, even if it were the right solution, it is a very serious question whether business ought not to be obliged to furnish a relief in advance to take care of those so unfortunately situated.

WE HAVE tried to express some of our thoughts with reference to the correct attitude of the Church towards problems of this character, and are hoping that this letter may perhaps induce others who share in or differ from these views to express themselves, so that this important question may be given thoughtful consideration before General Convention meets.

It is understood, of course, that the signers of this statement are not necessarily committed to every item mentioned herein, but to the general principle that the Church should deal with the Christian aspects of such matters.

[Signed]

Rt. Rev. SAMUEL B. BOOTH, D.D., Bishop of Vermont	Rt. Rev. WARREN L. ROGERS, D.D., Bishop of Ohio
Rt. Rev. CHAUNCEY E. BREWSTER, D.D., Retired Bishop of Connecticut	Rt. Rev. WILLIAM SCARLETT, D.D., Bishop Coadjutor of Missouri
Rt. Rev. BENJAMIN BREWSTER, D.D., Bishop of Maine	Rt. Rev. HENRY K. SHERRILL, D.D., Bishop of Massachusetts
Rt. Rev. CHARLES FISKE, D.D., Bishop of Central New York	Rev. GEORGE C. FOLEY, D.D., Pennsylvania
Rt. Rev. CHARLES K. GILBERT, D.D., Suffragan Bishop of New York	Rev. JOHN MOCKRIDGE, D.D., Pennsylvania
Rt. Rev. HENRY W. HOBSON, D.D., Bishop Coadjutor of Southern Ohio	Rev. GILBERT E. PEMBER, D.D., Pennsylvania
Rt. Rev. IRVING P. JOHNSON, D.D., Bishop of Colorado	Rev. HOWARD C. ROBBINS, D.D., New York
Rt. Rev. G. ASHTON OLDHAM, D.D., Bishop of Albany	REYNOLDS D. BROWN, Esq., Penn- sylvania
Rt. Rev. PHILIP M. RHINELANDER, D.D., Retired Bishop of Penn- sylvania	REED A. MORGAN, Esq., Pennsylv- ania
	LOUIS B. RUNK, Esq., Pennsylv- ania (alternate)
	Hon. GEORGE W. WICKERSHAM, New York

## CANON ON MARRIAGE

NEWLY ADOPTED BY THE CHINESE HOLY CATHOLIC CHURCH

- Whereas, according to Christian principles, the union of husband and wife is indissoluble, therefore strict caution shall be exercised when members of the Chung Hua Sheng Kung Hui marry, and when clergy of the Chung Hua Sheng Kung Hui solemnize marriage.
- A marriage made in accordance with the law of the country before the parties concerned become Christians shall be recognized as an indissoluble union after the said parties have been baptized.
- No minister of the Chung Hua Sheng Kung Hui shall solemnize a marriage between a Christian and a non-Christian. If a Christian wishes to marry a non-Christian who promises to be baptized after marriage then a minister may comply with a request to solemnize their marriage; but in such cases the minister shall not use the Marriage Service of the Church.
- In solemnizing the marriage of Christians due regard shall be given to the laws of the country.
- Before the marriage of Christians can be solemnized, at least three weeks' notice shall be given to the minister concerned, and when it is solemnized there shall be at least two witnesses of the marriage.
- A full record shall be kept by the minister concerned, in the Register of Marriages, giving the full names, ages, occupations, and addresses of both parties. This record shall bear the signature and seals of the minister, the newly married couple, their witnesses or introducers. Certificates of marriage shall be given to both the parties concerned.
- No minister of the Chung Hua Sheng Kung Hui shall, after due inquiry, solemnize the marriage of any person whose former partner is still living.
- If there be uncertainty as to the interpretation of any clause or clauses of this Canon, the ruling of the Bishop of the Diocese shall be sought, and his decision shall be final.

# General Convention and the Negro

By the Rev. Harry Ellsworth Rahming, S.T.M.

Examining Chaplain of the Diocese of Colorado

AS GENERAL CONVENTION draws near, those interested in the missionary work of the Church, and knowing the present condition of the work among Negroes, and understanding the many problems that retard the proper progress of this work, are wont to ask whether General Convention will take some cognizance of this problem and enter upon a policy of solution. The question, therefore, naturally arises as to just what General Convention can do in regard to the problem of Negro work.

This problem resolves itself into two parts, *viz.*, the problem of the status of Negro communicants, and that of the evangelization of the colored race, outside the Church.

The General Convention of the Protestant Episcopal Church is essentially a legislative organization; it meets primarily both to discuss problems affecting the whole Church, and to enact legislation for the entire body of clergy and laity. The relationship of the convention to missionary effort is limited to that work receiving the united support of the whole Church through the National Council, the radius of whose influence extends only to that work which it maintains or helps to maintain. The power and influence of General Convention, therefore, in regard to the Negro problem as confronts the Church, is limited to the question of how far the status and difficulties of that group are the products of legislative enactments of General Convention or how, by legislative enactment, a more satisfactory situation may be developed in the Church for the colored group.

The problem of race relations cannot be solved by legislation. As Bishop Burleson well states in his address to the Lambeth Conference on that problem:

"May I state, quite frankly and without fear of being misunderstood, what seems to me the greatest obstacle to pacific and helpful race relations? It is to be found in the attitude of the dominant race, far advanced in what we call civilization, living side by side with one more backward in experience. We feel that one who differs from us in color or speech is thereby inferior. We insist upon fitting everyone into our own frame, and making them over into our own likeness. Our superb assumption of superiority is a deeply-rankling mischief. We are far too much, in our own minds, the chosen people. We say that we desire to establish the brotherhood of man, but if we would do so, we must abandon the attitude of the Elder Brother in the parable. This task, like all great human tasks, demands patience, sympathy, courage, and loving kindness. *We must not only profess but practise, and really believe, that all men are brothers.* Remembering, also, that even brothers may differ radically, and yet each may have unique value for the Father's purpose."

THAT this should be the basic attitude of the white group in the Church toward the Negro communicant and the problem of colored evangelization one cannot very well deny, yet it involves essential traits and capacities that can never be produced by legislation. People cannot be compelled, by law, to be patient, courageous, and exhibit loving kindness to others; these only come as the result of long educational processes.

In the history of the Church there has never been, save with one exception, specific racial legislation, a fact that plainly indicates the mind of the whole Church as to the equality of races in the household of faith. The question of the status of Negro clergy and laity in respective dioceses can be answered only in the light of just how far General Convention has the right to determine the composition of the diocesan council and the relationship of the individual parish and mission to the diocese. That Negro clergy and congregations are disfranchised in certain dioceses is an admitted fact. To overcome this obstacle to progress, many have urged legislation permitting the creation of racial missionary districts. Without entering into the moot question of racial missionary districts, it would seem that a primary consideration is the question of whether such disfranchisement is canonical and legal. Do the constitution and canons

of the Protestant Episcopal Church grant to a diocese the power to deny the right of franchise to any clergyman or congregation in good standing? What constitutes the state of "being in union with the diocesan council"? The situation is further complicated when it is realized that those in holy orders sit in the diocesan council by virtue of their orders. The question, therefore, arises as to whether a diocese has the right to deny that power of franchise which is inherent in the office of a clergyman.

One of the primary arguments for the erection of racial missionary districts is that such districts would solve the problem of franchise for the Negro group, as a whole, provide an outlet for Negro leadership, and give the Negro a voice and vote in the House of Bishops. However, such a solution would be the invention of an unprecedented solution for an unprecedented problem. The first question to answer is the constitutionality of the exclusion of clergy and laity from the diocesan council on account of race or color. This question is of primary importance to the National Church, for if it is unconstitutional to disfranchise a body of clergy and laity on the above grounds, there is grave doubt as to the constitutionality of elections to General Convention and to the office of bishop in those dioceses where this condition exists. Another important question is whether a diocesan council is compelled to accept in union with that council any congregation that meets the canonical requirements for union with the diocesan council.

IN SPITE of the fact that the matter of racial relations takes its place as one of the major problems confronting the Christian community, and as such cannot be ignored, nor can the difficulties presented be readily overcome, it is hardly safe, in the anxiety to solve the problem, for a Catholic Church to adopt a solution which cannot stand the test of Catholic principles, or one that has not been historically and scientifically investigated. It is as unreasonable for the Negro groups to seek an uncatholic method to solve their problem as it is for certain dioceses to adopt an uncatholic principle out of which the problem develops, and two wrongs never made a right.

It is not the task of General Convention to seek out the basis of problems or to look for unconstitutionality in the administration of dioceses. Like the Supreme Court of the United States it passes only upon those cases that come to it through the regular course of procedure. The difficulty with the Negro problem and General Convention is that that problem has always come before General Convention in the form of a resolution and memorial with the solution already appended. Such a method prohibits the exercise of discretion on the part of that body, as well as creates a position for it where investigation of the problem is made impossible by the necessity of accepting or rejecting the solution.

WHAT, then, can General Convention do to help in the solution of the problem. First, it can initiate a program of Negro evangelization with the ultimate objective, not of training Negroes for civic leadership, a task already being satisfactorily accomplished by the educational forces of the state, but of converting Negroes to the Catholic faith as taught and believed by the Episcopal Church. Secondly, General Convention can interpret the constitution and canons of that body in a way so to give a decision as to the legality of disfranchising clergy and laity on the grounds of race and color, as well as the regularity of elections in dioceses where this custom exists. Admittedly, the success of any decision of that body will be determined by the loyalty and courage of those affected by such decisions, yet it is to be remembered that General Convention is a legislative and judicial body, not an executive one. Legislation solves no problem of human needs; rather it makes for lawlessness. Education is

the only panacea. What the Nordic group, as well as the Negro group need, if the problem is ever to be solved, is careful training in the principles of Catholicism as a cure for every human ill, as well as spiritual education in the cultivation of courage, patience, and loving kindness to men of all races. When this has been done, and until it is done, there will be no problem of Negro leadership, no disfranchisement of Negro clergy and laity, and no inequalities of opportunity and privilege; for all races in the Church will have learned that, in spite of radical differences, each has a unique value in the work of the Church for the purposes of God. And out of this lesson will have developed a realization of the necessity of the using of the leadership of all races that the kingdom of God may come among all men.

## EQUALITY

BY CLINTON ROGERS WOODRUFF

### Part I

RICHARD HENRY TAWNEY has achieved a very considerable reputation in England among social reformers and especially among the Anglo-Catholics. Indeed, as our own Vida D. Scudder said in a recent letter: "He is the chief inspirer of the Anglo-Catholic movement. I suppose his *Acquisitive Society* really set them going and his *Religion and the Rise of Capitalism* is almost a text book with them. I believe he is doing something very important just now with Archbishop Temple." Storm Jameson in her most interesting book on *The Decline of Merry England*,<sup>1</sup> to which I have referred in another article, maintains that his *Religion and the Rise of Capitalism* is one of "the few great books of this century. In its sanity and its passion in its grip of facts, in its abounding wit and its magnificent prose, it is, I believe, one of the landmarks in the social philosophy of this age. To it, I owe in part the inception of my own study; and if I have in one direction followed closely Professor Tawney's views, it is due to the persuasiveness and force of his argument."

There is no doubt that his new book *Equality*<sup>2</sup> is an important contribution to the study of society, but I am not prepared to say that it will prove as popular or as influential as his earlier ones. Be that as it may, it is not a contribution to be overlooked or ignored, in fact it is one that must be distinctly reckoned with in any consideration of the social revolution through which we are passing. Professor Tawney considers the meaning of "equality" and "inequality" in the economic and social aspects of class distinctions. In doing this he presents a survey of past attacks on privilege, especially in the eighteenth and nineteenth centuries, and traces the development of community services and the extension of social control over industry. In examining the possibility of diminishing inequality by general consent, he concludes that "though the ideal of an equal distribution of material wealth may continue to elude us, it is necessary to make haste towards its realization."

Here is the way Tawney states his view:

"To criticize inequality and to desire equality is not, as is sometimes suggested, to cherish the romantic illusion that men are equal in character and intelligence. It is to hold that, while their natural endowments differ profoundly, it is the mark of civilized society to aim at eliminating such inequalities as have their source, not in individual differences, but in its own organization, and that individual differences, which are a source of social energy, are more likely to ripen and find expression if social inequalities are, as far as practical, diminished."

Conservatives, both politically and socially, look askance at the professor, and have generally been disposed to criticize him, overlooking the fact that he does not advocate equal incomes; that he recognizes differences in character and capacity, which may be wide and would make it difficult to secure equal pecuniary rewards. It is rather the contrasts of "environment, of habits of life, of access to education and the means of civilization, of security and independence, and of the social consideration which equality in these matters usually carries with it," that he would like to abolish. He admits that conditions have changed in these matters and are different

now from what they were fifty years ago, when Matthew Arnold observed that "inequality is almost a religion."

He believes, also, as an increasing number of thoughtful students and observers do, that a system under which two-thirds of the wealth of the country are owned by one per cent of the population, as Sir Josiah Stamp estimated was the case in England in 1919, is an inequitable system. He does not believe that, by permitting such slums as those in Glasgow, where the death rate is "approximately twice what it is where poverty is less," that a reasonable equality is preserved. Nor would he consider such a situation as the Rev. William B. Spofford recently described in *THE LIVING CHURCH*,<sup>3</sup> under the head of "Your Servant: The Miner," an evidence or result of an equitable organization of society.

TAWNEY is too wise to advocate that the simple expedient of dividing up the wealth of the nations among the individuals would create any real or substantial equality, although he does not entertain any objection to making the rich a little poorer and the poor a little richer. What he clearly has in mind and advocates is the diversion of part of the social surplus to improve the opportunities of those who, in their own right, are poor. It is not essential that incomes should be equalized to the last penny; only that incomes should cease to be regarded as a badge of worth, that there should be no class which "is important merely because it is rich."

His concluding words are particularly fine:

"Though the ideal of an equal distribution of material wealth may continue to elude us, it is necessary, nevertheless, to make haste towards it, not because such wealth is the most important of man's treasures, but to prove that it is not. *Sint temporaria in usu, aeterna in desiderio*. It is possible that the ultimate goods of human life which belong to the realm where to divide is not to take away, may more easily be attained when its instruments are less greedily grasped and more freely shared."

An insight into his general point of view is to be found in his assertion that "it is more contemptible to be intimidated by distrust of human nature than to be duped by believing in it. Men have given one stamp to their institutions; they can give another. They have idealized money and power; they can choose equality."

Criticism may be visited on the book for its lack of universality. He writes as so many Englishmen do as if the problems he discussed existed only in England. As an English critic points out:

"Professor Tawney thinks that not only the English workingmen but all classes make too little of equality, because as a nation England has peculiar reverence for money and is obsessed with the class idea. It is difficult for anyone who knows other countries to understand this accusation. Does he mean to say that there is less regard for riches in this country than in France, the typical land of hoarding where the universal popular desire is to become a *rentier*? Or has the class idea less hold in Germany, where titles and class distinction, which had been all-important, were officially abolished after the War and have all silently come back again? We should say that if there is any country in which a poor man without a title can win general respect it is in England. That there are many who run after money and titles is only too true; they are social strivers. But there are at least as many in other countries, and more here, who eschew and despise that sort of conduct. They are freer to do so here than anywhere else."

<sup>3</sup> Issue of May 16, 1931.

(To be concluded)

### DARLING OF THE GODS

SHE was not born for fireplaces,  
Hard hands and stolid faces—  
Or not for closing wall and rafter  
Her childhood laughter!

In trim-kept beds the gods' frail flower  
Wilts in an hour:  
Her wilding spirit, longing to breathe free  
As grass in the rain,  
Pressed drooping leaves of misery  
Against a prisoning pane.

CHARLES BALLARD.

<sup>1</sup> Indianapolis: Bobbs, Merrill Co. Price \$3.00.

<sup>2</sup> New York: Harcourt, Brace & Co. \$2.25.

# Washington as a Churchman\*

By the Rev. Joseph Patton McComas, D.D.

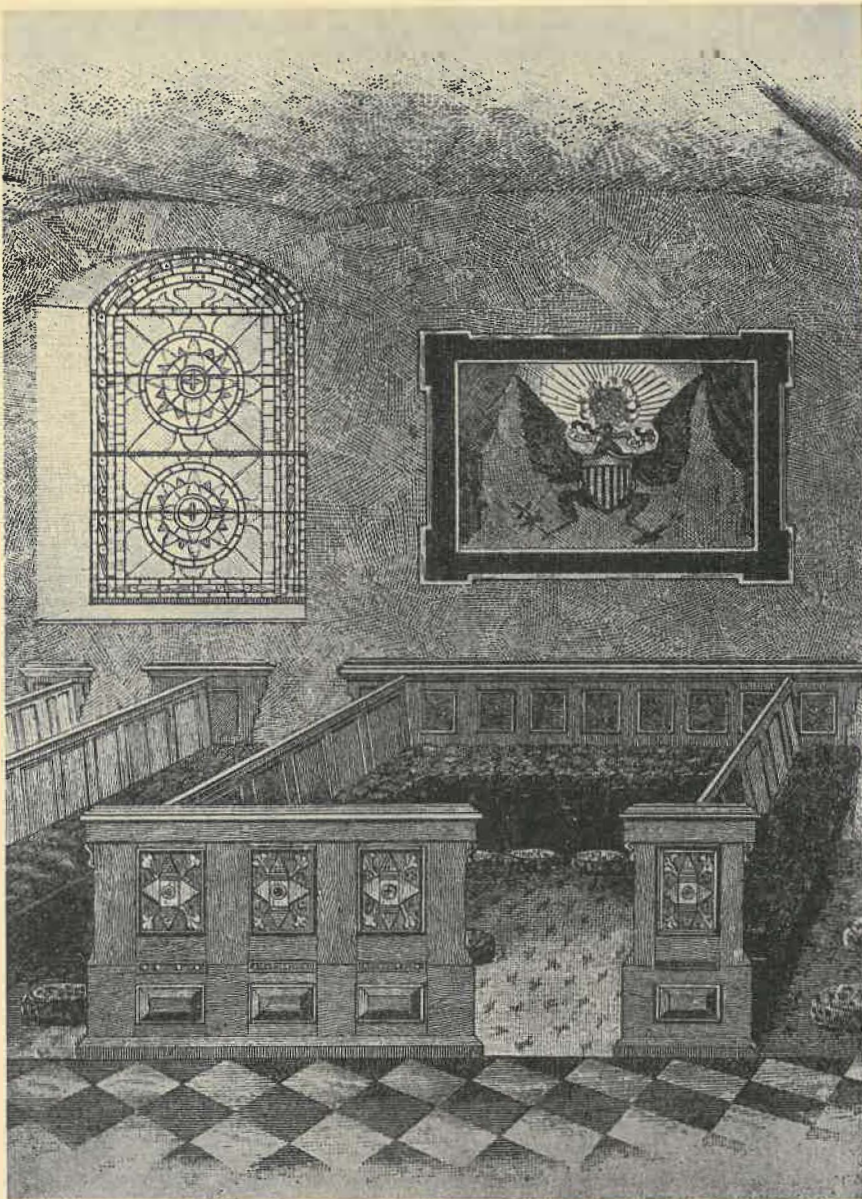
AS OUR LORD "was praying in a certain place" (St. Luke 11:1), His disciples asked Him to teach them to pray. We think that "certain place" was where John had been baptizing, for they gave as the reason, "as John also taught his disciples to pray." There is a distinct sacredness about places linked with great events, or where saints and heroes have been, and there we erect shrines. But where the edifice itself remains and has become a shrine, we need only repeople it and find encouragement and inspiration. Where Jacob slept and had his vision, Bethel grew, a city dear to all the children of Israel. Where Solomon shaped the side of a hill into a foundation wall for the Temple of God, Jews still bewail the destruction of that Temple. Where Jesus was born we have built a church, over the cave in the side of a hill, which served for the stable of an inn. A church has been erected over the place where His Body lay before the Resurrection. We treasure the site of the Upper Room. We are thrilled when we stand on Mars' Hill in Athens. In each we are moved to desire that good thing the place suggests. Here is a "certain place" where Washington habitually prayed, and especially upon a certain occasion, immediately following his first inauguration as President of the United States, "Lord teach us to know Thee."

In 1775, Washington the Churchman appears in New York. He arrived on the morning of June 25th, on his way to Boston to take command of the American Army. The city was expecting the return of Governor Tryon, the British Royal Governor, who arrived that afternoon. The citizens, according to their political sympathies, gave each an enthusiastic welcome, though the Governor's official welcome was deferred until the following day. The Battle of Lexington had been won; the Battle of Bunker Hill was to follow. The following year, 1776, Boston was evacuated by the British, who concentrated their efforts upon holding New York. Dr. Auchmuty was rector of Trinity Church. Mr. Inglis, who was to succeed him, was in charge. The latter was a pronounced Royalist. In April, 1776, General Washington was in New York, and the British army and navy were threatening the city. Here is where the loyal patriot remained a loyal Churchman. The evidence is from a

communication of Mr. Inglis, found in the records of the S. P. G. in England. "Soon after the arrival of the revolutionary forces in the city (April, 1776), a message was brought to Mr. Inglis that General Washington would be at Church, and would be glad if the violent prayers for the King and royal family were omitted." These prayers were the regular liturgical appointment for the King, that he might overcome all his enemies. Of course they would be "violent" to a revolutionary leader.

We have no more than the record of the request, and Mr. Inglis' reply that the clergy would not "depart from their duty," from which we may infer the customary State prayers would be used.

WE have further record of the Commanding General's protection of the Church when these prayers were used. There are two statements, one in Hawkins' *Historical Notices* (334), and another in the Belknap Papers collection of the Massachusetts Historical Society (Vol. II, Series V). Some American soldiers, under arms, proceeded to Trinity Church during the service, and took their place in the congregation, of course, amid intense excitement. Mr. Inglis esteemed this an intrusion, and unfriendly. Belknap regards it as friendly, and the motive, worship. That no unhappy consequences followed, Belknap attributed to the fact that General Washington was a member of the Church of



WASHINGTON'S PEW. ST. PAUL'S CHURCH, NEW YORK

England, and would suffer "no indignity to be offered to her, while others were encouraged by him." Upon the evacuation of the city by the Americans, and its occupation by the British, September 21, 1776, a great fire occurred, utterly destroying Trinity Church. St. Paul's Chapel became the parish church, and remained so during the long interval which followed. This interval included the seven years of British occupation, until 1783, and the seven early years of the republic, until the new Trinity Church was opened and consecrated, March 25, 1790.

During this time General Washington had been elected President, and was inaugurated in New York, April 30, 1789,

\* Address delivered on the 142d Anniversary of the Inauguration of President Washington, commemorating a special service held in St. Paul's Chapel, April 30, 1789.

at the Federal Building, Wall street, head of Broad. Immediately following his Inaugural Address, he proceeded on foot, with the whole assembly of notables, up Wall street to Broadway, and up Broadway to St. Paul's Chapel. There the chaplain of the Senate, also rector of the parish and Bishop of New York, Dr. Provoost, offered special prayers, and the President knelt in his accustomed pew. This was in accord with an address later drafted by the General Convention, August, 1789, in Philadelphia, and directed to President Washington, where the Church says he "has happily united a tender regard for other Churches with an inviolable attachment to his own." His journal regularly bears this record, "Attended morning service in St. Paul's Chapel," "attended service in Trinity Church." New York and the parish of Trinity Church only know him as a loyal Churchman and defender of the Church under difficult circumstances. His courage in openly espousing the cause of religion in what must have been a suspected environment, the unpopular Church of England, linking it with his inauguration ceremonies, has frequently been remarked.

Why he occupied a pew at the side, upon the north aisle, and why the Prayer for the President, which replaced the British State Prayer, was, in the American Prayer Book until

recently, followed by a rubric which now precedes it, have identical explanations. Matins and Evensong are complete services, concluding with the Third Collect, when an anthem or the Litany may follow, and other prayers at discretion. The State Prayer—for King or President—would be among those prayers at discretion. Until our present Prayer Book was authorized in 1929, the Prayer for the President preceded the rubric; it now comes after it, as in the English Book of Common Prayer. General Washington, later President Washington, sat by a door, for the middle window on the north side of St. Paul's had, at that time, been cut down as a door. There he could be called out in an emergency at a moment's notice. He desired that the Prayer for the President might be used before such emergency should arise. The location of this pew and the rubric following that prayer give evidence that he regularly attended morning service in the midst of the pressure of public business. We see his devotion, sincere patriotism, and loyal Churchmanship, who desired to pray himself, and join with the worshippers, for God's blessing and guidance on himself and the land he served, "Lord, teach us to trust Thee!" Here is the lesson and the inspiration for public servants, good citizens, and faithful Churchmen.

## Chinese Protestantism and the Christian Faith

By the Rev. M. H. Throop

Professor of English Literature and Old Testament, St. John's University, Shanghai

**D**URING the T'ang Dynasty, Assyrian Christianity spread widely in China and numbered many thousands of converts. But the Assyrians tended to assimilate their doctrines to those of the Buddhists. For example the Christian priest Adam collaborated with the India Buddhist monk Prejna in translating a Sutra.

"The Emperor (Te-Tsung, 780-804 A.D.) who was intelligent, wise, and accomplished, and who revered the canon of Shakya, examined what they had translated and found that the principles contained in it were obscure and the wording diffuse. Moreover, the Sangharama (monastery) of Shakya and the monastery of Ta-ts'in (Syria) differing much in their customs, and their religious practices being entirely opposed to each other, King-tsing (Adam) handed down the teaching of Mi-shi-ho (Messiah) while the Shakyaputriya-Sramans propagated the Sutras of the Buddha. It is to be wished that the boundaries of the doctrines may be kept distinct and their followers may not intermingle. Orthodoxy and heterodoxy are different things, just as the rivers King and Wei have different courses."

Even the Nestorian tablet shows a tendency to confuse Christianity with Buddhism and Taoism; the cross is placed at the head of the monument, it is true, but joined with it are the Buddhist emblem of the lotus and the Taoism emblem of the cloud, as though to suggest that the three religions are one in essence; the inscription, moreover, is full of Buddhist, Confucianist, and Taoist terms and mixes together and confuses the ideas of all four cults. The result of such syncretism was that when the day of persecution came, as it always comes in non-Christian lands sooner or later, the converts did not feel that their faith was distinctive enough to be worth dying for. Many became Buddhists; it is possible that certain powerful Buddhist secret societies such as the Chin Tan Chiao preserve traces of the faith and ritual of the Assyrian Christians. And others became Moslems, continuing monotheistic worship. The Church completely disappeared and no traces are to be found of Christianity in China during the tenth and eleventh centuries.

Recently the Protestant bodies in China, or rather the more liberal wing of them, have tended to move in the same general direction. *The Chinese Recorder*, which describes itself as "the Journal of the Christian Movement in China," has published a series of articles written by its editor urging that Christian schools in China should teach, not Christianity, but what is good in all religions in order to avoid the criticism that they tend to give the children attending them "a religious bias." He writes, "Obviously the combining of the best in

various religions in order to train the child for a well-rounded life is a practical matter," and again, "To bring the child up in the idea that one religion is the only true one (even though it contains original truth) is eventually to bring him face to face with truth in other religions and then leave him confused." In so many words he denies the unique character of the Christian revelation. Whether it is worth while to spend one's life in extending a religion which is merely one out of many, all containing truth, and whether it is worth while for the faithful of America and Europe to contribute their money to teach the peoples of Asia their own ethnic religions is a question that should give such "liberals" pause.

Of course, we recognize gladly and eagerly all that is good and true in the non-Christian religions, but it is as something leading up to the Gospel rather than supplementing or supplanting it. "God has spoken by divers portions and in divers manners but has spoken to us in his Son." In any way to combine Christian teaching with that of other religions is abhorrent to a Christian and a Churchman. To him the revelation of God in Jesus Christ is not comparative but absolute.

Not only is anything in the way of eclecticism or syncretism impossible as a matter of principle, it is not feasible as a practical policy. In teaching the best in all religions, as has been urged by the editor of the *Recorder*, one of two things is sure to happen. Either a confusing variety of opinions on every topic will be presented to the immature mind of the child which will convince him that so many different views of religion have been held that it must be all a matter of guess-work or the teacher will really select only such views as harmonize with his view of the Christian faith and so he will be imparting as much "religious bias" as by an open and a vowed proclamation of the Gospel. It would be "sectarianism" camouflaged as "open-mindedness." If the non-Christian educational authorities of China wish to eliminate Christian instruction from the schools as imparting a religious bias, it is unlikely that they will permit it in this form.

If Christian schools and especially our Church schools remain firmly loyal to the faith and lead their students to an intelligent and free choice of Christianity and fit them for lives of uprightness and public service, as such schools pre-eminently can do and have done, they will inevitably win general respect and admiration and the Chinese government will see in them an auxiliary agency which it cannot do without.

# 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 CANON ON MATRIMONY

To the Editor of *The Living Church*:

IS NOT one of our chief troubles the fact that we are trying to legislate for all-out-doors, forgetting that canons of this Church are for members of this Church?

I believe a plan something like the following would, in a few years, solve the problem as nearly as it could be solved:

1. No minister of this Church shall officiate at a marriage in which at least one of the parties to be married is not a member of the parish in which the marriage is solemnized.

A. "Membership" should be defined rather definitely; but not too definitely.

2. In case the rector of the parish shall refuse to allow the marriage to be performed in his church, the Bishop may, for good reason, give a dispensation for the minister of some other parish to officiate at the marriage.

3. If, by reason of distance, sickness, or other weighty cause it is impossible to have the marriage solemnized in the parish of one of the parties of the marriage, then the rector of the said parish shall give permission to the rector of the convenient parish to solemnize the marriage.

4. The rector of the parish in which the marriage is requested shall be the deciding officer as to whether or not this marriage is consonant with the ideal of Christian marriage.

The thought is expressed in an exceedingly rough manner. The idea is clear, I feel sure. The prohibited degrees should be included in the canon; the reasons for annulment included. Probably other important matters have been omitted. But the basic thought is clear—make legislation for our members; reserve the Sacrament for our members.

Objections will be made:

1. Marrying parsons will howl at the encroachment upon their personal liberties; their wives, fearful of the loss of fees and consequently hats, will join in the chorus.

2. Rectors of fashionable parishes will add their voices (even our separated brethren will pay excellent fees to attain to this honor).

3. Social climbers, unchurched and without desire, who love the "dignified ring ceremony of the Church" and who have a feeling that the wedding in the Church is one step toward final arrival will also join the chorus of protests.

4. Others will object to the decision as to whether or not the ceremony can be performed in this church being left to the individual rector.

But—(a) As the rector has been given authority and commandment by the Church to absolve and retain sins, it does seem that this lesser matter could be left to him. Of course the authority will be misused; all authority is. But I am convinced that greater care will be exercised than at present.

(b) The rector knows his people. He knows whether there has been collusion; he knows whether the people do have a high ideal of marriage. He, in the end, is responsible for the cure of souls.

(Rev.) CARL I. SHOEMAKER.

Philadelphia.

To the Editor of *The Living Church*:

MAY I thank Bishop Fiske for his letter in the [July 11th] issue of THE LIVING CHURCH, on the proposed Marriage Canon?

Ever since this proposed change came up, those of us who are sincere Catholics have been heart sick, wondering if there would be anything left, after a time, that we could call a Church and of which we could loyally remain members.

Auburn, N. Y.

PAULINE L. TITUS.

## NATIONAL FAST DAYS

To the Editor of *The Living Church*:

MAY I humbly offer a suggestion through your columns for the General Convention to act upon? As the President of the United States proclaims a day of thanksgiving, let the General Convention request him to proclaim also a season of fast days—say, the Monday, Tuesday, and Wednesday before Thanksgiving Day—in which in these serious times the people of the United States will be urged to pray earnestly that "God may raise up His power and come among us, and with great might succor us, and though we are sore

let and hindered in running the race that is set before us, His Holy Spirit may in all things direct and rule us," and that by His inspiration, those in authority may have enlightenment to devise ways and means whereby everyone wanting to make an honest living may be able to do so, and then on Thanksgiving Day praise God for so wonderfully providing all good things for the service of man, but which through man's sin and greed has somehow been so misused. Who can doubt of the good that would come of the sincere observance of three days of prayer and fasting?

MAUD C. REID.

New York City.

## "THE AMERICAN MISSAL"

To the Editor of *The Living Church*:

AS THE WEEKS have passed since your last editorial on *The American Missal* appeared, my amazement has increased that nobody has written in defense of the official utterances of our several bishops and conventions which you so severely condemn. You began with the Bishop of Maryland and, if my memory does not fail me, you made no disclaimer at that time of responsibility for the contents of this "Missal."

Two things ought to be obvious to all Churchmen—bishops, editors, and all. Yet you and your correspondents who write in your praise seem to have missed them.

1. The individualism with which, as we are now told, Bishop Ivins has published this book for our altars cannot be reconciled with his consecration vow as to the discipline of the Protestant Episcopal Church. You quote with some derision, "There ought to be a law." Well, there is a law (as of course you know); no other than the Church's very constitution, Article X. "The Book of Common Prayer—as now established and hereafter amended by the authority of this Church [this humble P E Ch] SHALL BE IN USE (my caps) in all the Dioceses and Missionary Districts of this Church. *No alteration thereof or addition thereto* (my italics) shall be made unless the same shall be first proposed in one triennial meeting of General Convention—"

Then there is Canon 46, which you may compare, if you please, with the Volstead Act. . . .

2. Our bishops who have forbidden Bishop Ivins' "use" are told in your editorial that they are inconsistent with their own and the Church's proposals for Unity. Are they not, rather, upholding and defending the Church's mediatorial position since the sixteenth century, between Protestant and Catholic; herself both? They are faithfully insisting that the Church invites "the Christian world" (as you truly say in your editorial) to unity: not Catholic to the exclusion of Protestant nor Protestant to the exclusion of Catholic.

Tullahoma, Tenn.

(Rev.) JAMES F. PLUMMER.

## THE WORK FOR THE AMERICAN INDIAN

To the Editor of *The Living Church*:

A STATEMENT IN THE LIVING CHURCH of June 25th concerning the condition of the Oneida Indians in Wisconsin appealed to me so greatly that I am adding a word concerning the work still needed. This applies to all Indian work in the United States.

Other new and appealing calls have come from peoples all over the Christian world, but please do not forget the American Indian. Certainly the reports have been most encouraging from many Indian fields, particularly South Dakota, where it was my great privilege to work under Bishop Hare. But the assistance and prayers of the people are needed badly by all the Six Nations. . . .

I have worked at different times for thirty-two years among the Indians, much of the time with the Onondagas, one of the Six Nations, and it would be impossible, in this space, to tell of the improvement among them, spiritually, educationally, and from a health standpoint.

I am working under a Bishop and Bishop Suffragan as interested in the spiritual uplift and welfare of the Indians as were Bishop Whipple or Bishop Hare but there are other difficulties to overcome. And even one objector in the work means slow progress toward success.

Mission House,  
Nedrow, N. Y.

MRS. W. D. MANROSS.

# BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

HOW SELDOM one discovers a religious novel which is inspired with any of the power and reality of religion! It is not merely that, in an age of literary skepticism, religion is either ignored or travestied by the authors; but rather that it suffers more from friends than foes. Time and again one takes up a book of fiction in which the characters are normally interested in religion, only to find that the writer, endeavoring to write understandingly, has transformed his actors into sticks of wood and his story into a high school theme. Exceptions exist and will be readily recalled, but they are far from the rule. To the list, two more which are not exceptions have been added recently: Joseph Hocking's *Sham* (Revell, \$2.00) and O. F. Dudley's *The Masterful Monk* (Longman's, \$2.00). In the former, Mr. Hocking has taken a plot of considerable originality and possibility, and written a story that simply never comes alive, about people that never win the reader to the possibility of their actual existence. The second book, being part allegory and all propaganda, is less open to similar charges. But the disappointment of a reader who knows the force and persuasiveness of its even more allegorical predecessor, *The Shadow on the Earth*, will be still greater. For the author's effort to expound entire the Roman Catholic position regarding sex, love, and marriage has driven him into a forced development of plot and an inclusion of lengthy exposition, which quite spoils the appeal of the allegory, and the efficacy of the propaganda. W. S. H.

THE work of the Wesleys and of Whitfield, though now almost forgotten and in the light of the Oxford Movement very much discounted, is well worth a renewed and careful study today. A real help in such a study is *George Whitfield, The Awakener*, by Albert D. Belden (Cokesbury Press, \$3.00). In spite of the fact that the book is rather uneven, and depends too much on quotations and figures, it does give a real insight into the remarkable work done by that extraordinary preacher. But the best part of the book is in the last few chapters, in which, after showing the impact of Whitfield's preaching on the generations that came after him, Mr. Belden strives to evaluate the Evangelical Revivals in terms of today. He notes three great factors of change which distinguish the religious and social world of today from that of the eighteenth century—the theological, the psychological, and the sociological. So, while he seeks for a new revival, he points out it can not again be along the individualistic lines of Whitfield, but it must meet the needs of a modern world. To quote Mr. Belden's words, "It is this vision of a united world made one in the inviolable love that lives from God to man, and therefore can live from men to men, that is the lodestar of our age, the supreme fascination for the modern soul. . . ."

It may seem a far cry from the sermons of George Whitfield to a group of sermons of the present day, but the comparison is interesting. In a collection of sermons preached at Yale, *What Can Students Believe?* (Richard R. Smith, \$1.60), the Rev. Elmore M. McKee has brought together ten of the best modern sermons. They present a striking contrast to the stark Calvinism of Whitfield, and yet there is one vital similarity; the emphasis is still on the power of Jesus Christ, though interpreted in a different way. With Whitfield it was the power to save from sin; with these modern preachers it is the power to live unto righteousness. Though these are college sermons, they are remarkably free from the so-called intellectualism that some college preachers affect. They are straightforward and direct messages to the youth of today. Among the ten preachers are Harry Emerson Fosdick, Charles R. Brown, and Willard L. Sperry, and the others are of like calibre. Mr. McKee is to be congratulated on his selection. If only all preaching could come up to the standard of this book! A. S. L.

RELIGION and the Next Generation, by Edwin Ewart Aubrey of the University of Chicago (Harper and Brothers), is an attempt "to suggest possible solutions to that persistent problem of what to teach the next generation about religion." It is reminiscent of the English project to determine, in a conference representative of various religious bodies, the residuum of religion that might safely be taught in the schools; the residuum satisfied no one. The work done in colleges in this country on the subject of religion is doomed at the outset, for one fundamental reason. The so-called scientific method has one basic postulate, namely, that the objective field of data is that evident in nature which can be perceived by the senses. Since the basic postulate in religion is the objective reality of God, the Supernatural, beyond the appreciable comprehension of the senses, and since this is the only satisfying axiom on which a real religion has ever been based, it is not strange that men imbued, by their experience and by all their associations, with the preponderant influence of natural science in our colleges fail to achieve any adequate solution to the real problem of our times, namely, how to present the religion of Jesus Christ to a people gone off to worship its own reflection in the shape of the science it has developed. The first thing which a parent must do in teaching religion to the coming generation is to help the child onward in his faith in the Living God, a faith the germs of which are planted by God in every child of His. W. S. H.

THE ATONEMENT AND THE SOCIAL PROCESS. By Shailer Mathews. New York: MacMillan, 1930.

DR. MATHEWS discusses the language that has been used by theologians of various ages in making doctrinal statements about the death of Christ. They have used language familiar to their contemporaries, and have generally cast the doctrine in a political pattern. Thus, St. Anselm's argument "is an extension of social practice as a means of understanding the relations between God and man. . . . He assumes the unquestioned view that injury to one's honor demands satisfaction. This satisfaction in the case of God would be that of an infinite honor. . . . It required a man given infinite value to make such a satisfaction." In the same manner he has interesting discussions of the effect of the doctrine of the divine right of kings upon the terminology of the Atonement. The commercial world also contributed its share of language.

The whole aim of the book is to arrive at a way of stating the doctrine which will (i) bring out the permanent elements in the statements of the past, and (ii) use contemporary language and familiar analogies. While the political patterns in which the doctrine has hitherto been cast will suffice for many, for others Dr. Mathews feels the language of biology and sociology will be more helpful.

Perhaps the most useful part of the book is the discussion of the New Testament, and here the author speaks not only with authority but with great interest. So many books on the Atonement are sadly lacking at this point.

Readers may be alarmed at what we call theological jargon which emanates from Chicago; but this should not prevent them from reading the book. C. R. F.

Personality in Its Teens, by W. Ryland Boorman (Macmillan Co.), represents an effort to collate through correspondence and edit for publication the psycho-social mechanisms of twenty boys, members of the Y. M. C. A. Hi-Y Club, over the period of adolescence. Extracts from the letters of twenty of the boys are arranged with comments by Mr. Boorman in groups pertaining to home life, social groups, girl friends, athletics, choosing a vocation, morals and religion. The book will be of interest, perhaps, to anyone interested in boys' work or to social psychologists attempting to apply scientific methods to the study of human activities. W. S. H.



# The Living Church

Established 1878

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

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

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## OTHER PERIODICALS

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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

- 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.

## KALENDAR OF COMING EVENTS

### JULY

- 30. Adult Division, Sewanee Summer Training School, Sewanee, Tenn.
- 31. Training Conference of G. F. S. at Adelynroad, 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.
- 22. Retreat for Laymen at Rock Point, at diocesan headquarters.
- 27. National Convention of Brotherhood of St. Andrew, Sewanee, Tenn.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### AUGUST

- 3. Brotherhood of St. Francis, Little Portion, Mt. Sinai, N. Y.
- 4. St. Matthew's, Goffstown, N. H.
- 5. Convent of St. Anne, Kingston, N. Y.
- 6. St. Luke's, Fair Haven, Vt.
- 7. St. James', Meeker, Colo.
- 8. Sisterhood of St. Margaret, Boston, Mass.

## APPOINTMENTS ACCEPTED

BARROW, Rev. EDWARD F., formerly priest-in-charge of St. Mary's Mission, Augusta, Ga.; has become priest-in-charge of Church of the Ascension, Kansas City, Kan. Address, 2120 N. 5th St., Kansas City, Kans.

FRANKLIN, Rev. PETER P. B., vicar of St. Alban's Church, Marshfield, Wis. (F.L.); to be chaplain at Maine State Prison, Thomaston, Me. August 1st.

HIGGINS, Rev. JOHN S., deacon; to be on the staff of St. Luke's Church, Evanston, Ill. (C.)

MANLEY, Rev. H. WALDO, priest-in-charge of St. Peter's Church, Ellicott City, Md.; to be rector of Esther Memorial Church, Congress Heights, Washington. August 1st.

McKEE, Rev. JAMES E., formerly rector of St. Peter's Church, Bennington, Vt.; to be diocesan missionary of Vermont. Address, Rock Point, Burlington, Vt.

McLEAN, Rev. WILLIAM D., Jr., deacon; to be in charge of St. John's Church, Flossmoor, Ill. (C.)

POWELL, Rev. E. AIGNER, rector of St. Paul's Church, Evansville, Ind.; to be rector of Christ Church, Indianapolis, Ind. October 1st.

SLOAN, Rev. PEARSON H., rector of Emmanuel Church, Kempsville, and Old Donation Church, Bayside, Va. (S.V.); to be rector of Christ Church, Emporia, Va. (S.V.) September 1st.

WILSON, Rev. CLYDE M., deacon; to be in charge of St. Paul's Church, De Kalb, Ill. (C.)

ZIEGLER, Rev. HOWARD B., of Batavia, Ill.; to be priest-in-charge of St. Ann's Church, Morrison, Ill. (C.)

## RESIGNATIONS

HAUPT, Rev. WALTER G., as rector of Church of Our Merciful Saviour, Penn's Grove, N. J. Address, 4504 Lake Park Ave., Chicago.

HIGGINS, Rev. WILLIAM H., as rector of Church of the Good Shepherd, Pitman, N. J., because of ill health. Address, Pitman, N. J.

HOLLEY, Rev. ALLAN J., as rector of St. Thomas' Church, Brandon, and Grace Church, Forestdale, Vt., on account of ill health. Address, Unadilla, N. Y.

## SUMMER ACTIVITIES

ANASTASI, Rev. JOSEPH, vicar of Church of St. Anthony of Padua, Hackensack, N. J., sailed for Europe on the S.S. *Pennland* July 17th, and will visit his home in Messina, Italy.

BEACH, Rev. WILLIAM B., rector of Church of Our Saviour, Jenkintown, Pa., recently sailed from New York on the S.S. *Minnetonka* for Europe, where he will spend the summer.

BELL, Rev. ROBERT, rector of Church of the Epiphany, New Haven, Conn., has sailed for an extended holiday to be spent in Egypt and the Holy Land.

DIXON, Rev. SIDNEY H., of Elkton, Md.; to be in charge of St. Peter's Church, Freehold, N. J., until September 1st.

HARE, Rev. MARMADUKE, D.D., dean emeritus of Trinity Cathedral, Davenport, Iowa; to be in charge of St. Mark's Church, New Canaan, Conn.

HAY, Rev. WILLIAM M., rector of Grace Church, Long Hill, Conn.; to be in charge of the services at St. George's Church, Bridgeport, Conn., during the absence of the rector.

KELLY, Rev. HENRY E., rector of St. George's Church, Bridgeport, Conn., and Mrs. Kelly are spending the summer in England and Scotland.

MANN, Rev. WILFORD ERNEST, D.D., rector of Holy Comforter Church, Richmond, Va.; to be in charge of the services at Bethesda Church, Saratoga Springs, N. Y., until September 1st. Address, 41 Washington St., Saratoga Springs.

PORKESS, Rev. WILLIAM, D.D., rector of St. Stephen's Church, Wilkensburg, Pa., and Mrs. Porkess are spending the summer at Lake Mohonk Mountain House, Mohonk Lake, Ulster County, N. Y.

VAN METER, Rev. ALLEN R., executive secretary of diocese of Pennsylvania; to conduct the services at Church of Our Saviour, Jenkintown, Pa., during the summer.

## NEW ADDRESS

HALL, Rev. FRANCIS J., D.D., retired, formerly 64 Oswego St.; 33 Syracuse St., Baldwinsville, N. Y.

## ORDINATIONS

### DEACONS

CHICAGO—The Rt. Rev. George Craig Stewart, D.D., Bishop of Chicago, ordained GEORGE A. WILSON of Escanaba, Mich., deacon at St. Chrysostom's Church, Chicago, on Sunday morning, July 12th. The candidate was presented by the Rev. John C. Evans, associate at St. Chrysostom's.

Mr. Wilson is a student at Berkeley Divinity School, where he is president of the student body.

GEORGIA—On July 12th the Rt. Rev. F. F. Reese, D.D., Bishop of Georgia, ordained HERBERT WOODHULL VAN COUENHOVEN to the diaconate in St. Mark's Church, Brunswick. The Rev. Royal K. Tucker, rector of St. Mark's, presented the candidate and preached the sermon.

The Rev. Mr. Van Couenhoven is to continue his studies at the Virginia Theological Seminary and is to have charge of Grace Church, Alexandria, during the summer months.

### PRIESTS

LIBERIA—On the second Sunday after Trinity in St. Mary's Church, Bolahun, the Rev. ARTHUR VERNE WIGGINS, an American missionary was advanced to the priesthood by the Bishop of the district, the Rt. Rev. Robert E. Campbell, O.H.C. The candidate was presented by the Rev. Alan Whittemore, O.H.C. The sermon was preached by the Bishop, who also read the litany. Fr. Gorham, O.H.C., prior of the Holy Cross Mission, and Fr. Whittall, O.H.C., joined in the laying on of hands.

SOUTHERN VIRGINIA—At Emmanuel, Glenmore, on July 7th, the Rev. ROBERT E. WITHERS, Jr., was advanced to the priesthood by the Rt. Rev. A. C. Thomson, D.D., Bishop of Southern Virginia. The sermon was preached by the Rev. Devall L. Gwathmey of Wytheville, Va., who also presented the candidate. The Bishop was the gospeller and the epistoler was the Rev. Claudius P. Shelton of Powhatan. Assisting in the laying on of hands were the Rev. T. Watkins Tayloe and the Rev. Frank Bloxham.

The Rev. Mr. Withers will reside at Farmville, Va., and will have charge of the large missionary field consisting of the counties of Appomattox, Buckingham, and Cumberland.

### DIED

BONNEY—GUY WENTWORTH BONNEY, on May 5th, in Washington, D. C., formerly of Worcester, Mass., buried in Sterling, Mass.

"Rest eternal grant unto him, O Lord;  
"And light perpetual shine upon him."

## MEMORIALS

### Robert Moore Christopher

In ever loving memory of ROBERT MOORE CHRISTOPHER who entered life eternal July 18, 1929.

### Benjamin Horton

In loving memory of BENJAMIN HORTON, priest, who entered into life eternal July 26, 1928.

"What though he standeth at no earthly altar,  
Still in white vestments on the golden floor,  
Where love is perfect and no foot can falter  
He serveth as a priest forevermore."

## NEWS IN BRIEF

PHILIPPINE ISLANDS—One of the problems at Alab, an out-station of Bontoc, in the Mountain Province, is to get the men to come to church. To help in solving the question the teacher of the boys' school in Alab, together with a few former school boys, called a meeting; of some of the men of the *ifit* who had shown an interest in the Church. They formed an organization pledged to help the mission and it has been named the St. Barnabas Society. Formed in January the membership now numbers seventeen, and through the efforts of the society five men have been brought to baptism. In addition to such regular officers as president, secretary, and auditor there is one whose duty it is to walk through the village calling the members to attend meetings.

TEXAS—"To have children if physically possible" is a pledge exacted of young couples desiring to be married by the Rt. Rev. Clinton S. Quin, D.D., Bishop of the diocese.

VERMONT—There will be a Retreat for Laymen at Rock Point, the diocesan headquarters, August 22-23, conducted by the Rev. F. R. Nitchie.

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**W**ANTED IN VILLAGE CHURCH—ORGANIST and choirmaster, 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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**A**SSISTANT PRIEST, MARRIED, SEEKS own parish. Intensive experience. Alert. Box G-575, **LIVING CHURCH**, Milwaukee, Wis.

**M**ARRIED PRIEST, 31, RETURNED FOREIGN missionary desires parish, preferably near seminary, university, work among young. Minimum salary \$2,500 and house. Address, H-611, care **LIVING CHURCH**, Milwaukee, Wis.

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

**MISCELLANEOUS**

**E**NGLISH TRAINED ORGANIST, CHOIRMASTER of international reputation and many years' experience, desires position with church offering opportunities for good work. Conservatory graduate. Trainer and director of outstanding ability. Highest credentials. **CHOIRMASTER**, Box 5841, Roxborough, Philadelphia, Pa.

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

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

**W**ANTED—POSITION AS ORGANIST AND choirmaster. Director of choral societies. Also teacher of organ. Vocal. American and European testimonials. Apply, H-528, **LIVING CHURCH**, Milwaukee, Wis.

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**P**RIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers — (round). **ST. EDMUND'S GUILD**, care of Mrs. H. J. REILLY, 2230 North 1st St., Milwaukee, Wis.

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**C**HURCH EMBROIDERIES, ALTAR HANGINGS, Vestments, Altar Linens, Surplices, etc. Only the best material used. Prices moderate. Catalogue on application. **THE SISTERS OF ST. JOHN THE DIVINE**, 28 Major Street, Toronto, Canada.

**V**ESTMENTS AND EMBROIDERY, SILK and linen Church supplies, materials. **GEORGIA L. BENDER**, 1706 Manning St., Philadelphia, Pa.

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**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. VIALI, 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.

**New Jersey**

**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.

**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.

**CHURCH SERVICES—Continued**

**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**

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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 Communion 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, 5:5-8:30, 7:30-8:30.

**RADIO BROADCASTS**

**KCJR, JEROME, ARIZONA, 1310 KILOCYCLES, Christ Church.** The Rev. D. J. Williams, every Sunday at 11:00 A.M., Mountain Standard Time.

**KFOX, 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. 790 kilocycles (380 meters).** Grace Cathedral. Morning service first and third Sunday, 11:00 A.M., P. S. Time.

**KHQ, SPOKANE, WASHINGTON, 590 KILOCYCLES (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 KILOCYCLES (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.

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

**WIP, PHILADELPHIA, PA., 610 KILOCYCLES (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 Sunday, 10:45 A.M., C. S. Time.

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

**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 KILOCYCLES (475.9).** Washington Cathedral, the Bethlehem Chapel or the Peace Cross every Sunday. People's Evensong and Sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

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

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

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

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

**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.

**ST. 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.

**RETREATS**

**A RETREAT FOR THE CLERGY WILL BE** held at Adelynrood, beginning the evening of Monday, September 14th, and closing on Thursday morning. Conductor, Rev. Truman Heminway. Charges, \$6.00. Those proposing to attend should notify THE SECRETARY, Adelynrood, South Byfield, Mass.

**RETREAT FOR PRIESTS AT HOLY CROSS,** West Park, N. Y., opens on the evening of September 14th, and closes the following Friday morning. Conductor, Fr. Frank Vernon, D.D. Address, GUESTMASTER.

**BOOKS RECEIVED**

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

The Century Co., 353 Fourth Ave., New York City.  
*Education and the Philosophy of Experimentalism.* By John L. Childs, Ph.D., Instructor in Philosophy of Education, Teacher's College, Columbia University. With a Foreword by William Heard Kilpatrick. \$2.00.

The Christopher Publishing House, 1140 Columbus Ave., Boston, Mass.  
*Little Chapel of the Soul, The.* The Church of the Living Messiah. A Book of Inspirational Refreshment. \$2.00.

*Man of God, A.* By Walter C. Rogers. \$1.25.  
*Mirror of Truth and Guide to Happiness, The.* By Muharrem Nadji. \$1.25.

*Symbols of Immortality.* By Evelyn M. Watson. \$1.50.

**PAPER-COVERED BOOKS**

Department of Research and Education, Federal Council of Churches of Christ in America, 105 E. 22nd St., New York City.

*The Public Relations of the Motion Picture Industry.* A Report by the Department of Research and Education, Federal Council of Churches of Christ in America. 50 cts.

The Diocesan Board of Religious Education of the Diocese of New Jersey. All Saints' Chapel, W. State St. at Overbrook Ave., Trenton, N. J.

*The Christian Life in the Book of Common Prayer.* A Year's Lessons for Church School Children. By Rev. Edgar L. Sanford, D.D., Rector of Christ Church, Bordentown, N. J. 15 cts.

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

*Facing a World Crisis.* Report of the World's Committee of Young Men's Christian Associations to the XXth World's Conference at Cleveland, August 4th-9th, 1931.

From the Federal Council of Churches of Christ in America, 105 E. 22nd St., New York City.

*Permanent Preventives of Unemployment.* Addresses Delivered at the Conference on Permanent Preventives of Unemployment, January 26-27, 1931, Washington, D. C. Sponsored by the Social Action Department, National Catholic Welfare Conference; the Social Justice Commission, Central Conference of American Rabbis; and the Social Service Commission, Federal Council of the Churches of Christ in America. 50 cts. per copy, \$20 per hundred.

The Interseminary Commission for Training for the Rural Ministry, Hartford, Conn.

*A New England Town in Transition.* Field Study Series. By Charles G. Chakerian, M.A., B.D.

The National Council, Protestant Episcopal Church, Church Missions House, 281 Fourth Ave., New York City.

*Building a Christian Nation.* Study Book. 60 cts.

**PAMPHLETS**

The Board of Christian Education, Diocese of Los Angeles, Calif.

*A Handbook for Leaders and Members of the Young People's Fellowship of the Episcopal Church,* (Diocese of Los Angeles). 25 cts.

The Handy Press, Springfield, Ohio.

*Symbols Used in Church Teaching.* A Handbook for Sunday Schools. By C. N. Ironside, A.M., LL.D. 25 cts.

**MAGAZINE**

Society of St. David, 57, Bryn Road, Swansea.

*St. David's Chronicle.* A Welsh Church Quarterly. Annual Subscription, 40 cts.

**NEWS IN BRIEF**

**MISSOURI**—Pledges of about \$85,000 have been received for the construction of the new social center for St. Paul's Church, St. Louis, the Rev. W. S. Snoddy, rector. This sum will provide for the building without equipment, which will cost in the neighborhood of \$7,500. A check for \$10,000 from the national Church in New York insures immediate construction. Labor of the city has agreed to donate twenty per cent of its wages toward the building. When completed it will be one of the most modern plants in the south.

**SOUTHWESTERN VIRGINIA**—The Rev. Devall L. Gwathmey, chairman of the diocesan field department, in his plans for the coming year member canvass includes a special speaker at the conference of diocesan clergy; several local conferences, to be addressed by laymen; special information in the *Southwestern Episcopalian*; full use of leaflets, pamphlets, and other literature bearing on the needs of the Church; and special services in the parishes of the diocese. Mr. Gwathmey stresses the need of prayer in preparation for and the prosecution of this important work of the Church. On Mr. Gwathmey's nomination and with the approval of the Bishop, the Rt. Rev. Robert Carter Jett, D.D., the Rev. Warren Armstrong Seager of Covington was elected an associate member of the field department. Bishop Jett announced that he will call a conference of the clergy to be held in Roanoke, October 19th to 21st, and inasmuch as several clergymen are members of the executive board and will be in Roanoke for the conference of clergy the October meeting of the board will be held in the afternoon of October 21st. Following its usual custom, the executive board will omit the August meeting and convene September 3d. At the meeting of the diocesan council recently it had been suggested to consider a resumption of the parish apportionment system in connection with the work of the field department. Beginning with the year 1925, this diocese has substituted for that system what is known as the voluntary self-apportionment plan, under which no definite goal is given to each parish but instead each parish fixes its own goal, having in mind the total needs of the diocese and its proportion for the work of the general Church. At the meeting of the board on July 9th, on the recommendation of the department of finance, the board decided to continue the present plan of voluntary self-apportionment.

## The Rev. G. D. Simmonds Instituted to Incumbency of St. Aidan's by Archbishop

### Hope Dispute Now Settled—Celebrate Beale Centenary—Two Churches Robbed

The Living Church News Bureau  
London, July 10, 1931

IT WOULD HAVE BEEN REMARKABLE IF J. A. Kensit had not taken advantage of the opportunity afforded by the St. Aidan's, Birmingham, dispute, to write one of his usual letters of protest. He has addressed the Archbishop of Canterbury with reference to the institution of the Rev. G. D. Simmonds to the incumbency, and is apparently solicitous as to the principles of the Reformation being once more disregarded. In reply, Dr. Lang has caused the following letter to be sent:

"The Archbishop . . . thinks you have misconceived the nature and limits of his action. The Bishop of Birmingham having declined either to institute the clerk presented to him by the patrons or to justify in a court of law the reasons which led him to this refusal, the Court of Chancery directed the Archbishop, as Metropolitan, in default of the Bishop, to admit a fit person to that benefice. The patrons then presented a clerk to the Archbishop, and his Grace examined him. In that examination the Archbishop was careful to observe the well known and well defined legal grounds on which a Bishop can refuse institution. His examination of the clerk presented to him satisfied his Grace that he could not refuse institution on any of these grounds, and accordingly the Archbishop intimated that he considered the clerk a fit person, and proposed, in accordance with the writ, to institute him."

Last Tuesday, at Lambeth Palace, the Archbishop duly licensed the Rev. G. D. Simmonds to St. Aidan's, and it may now be hoped that this unhappy dispute is closed, and that Dr. Barnes will leave St. Aidan's undisturbed.

#### CELEBRATE CENTENARY OF BIRTH OF FOUNDER OF CHELTENHAM COLLEGE

Between 2,000 and 3,000 persons were present at Gloucester Cathedral at the service to mark the centenary of the birth of Miss Dorothea Beale, founder of Cheltenham Ladies' College.

According to Canon J. K. Mozley, Miss Beale was one of the great constructive educationalists of the nineteenth century, but her work was not done to the accompaniment of the limelight of publicity, or the storms of controversy. What she did at Cheltenham had taken hold of the imagination of parents and teachers, and that was because of Miss Beale herself.

#### OPEN EXTENSION TO QUEEN MARY HOSTEL FOR WOMEN

Four years ago Princess Mary, Countess of Harewood, opened the Queen Mary Hostel for women in Westminster, which is one of the many activities of the Church Army, and on Wednesday of this week Her Royal Highness visited it again in order to open a much-needed extension. The hostel is open day and night, and it gives hospitality to women in misfortune, or women who are too poor to pay for respectable lodgings. It makes a small charge for its beds; but no destitute woman is turned away from its doors, if room can be found for her within. The

hostel now possesses two hundred beds. Last year over fifty thousand women were given shelter.

#### REUNION AND THE DISSENTING SECTS

In the July number of the *Hibbert Journal*, Dr. Vincent Taylor, a well known Wesleyan divine, answers the Bishop of Gloucester's recent articles on Reunion with the dissenting sects in the *Church Quarterly Review*, and explains that "the main reason why Nonconformists are unwilling to accept the episcopate is a just and well-founded fear of sacerdotalism. The bearing of sacerdotalism on the question of the historic episcopate is obvious. In non-episcopal communions these conceptions are almost non-existent. It is within episcopal communions that they live, because the episcopate, interpreted in a certain sense, is essential to their existence."

#### TWO CHURCHES SUFFER AT HANDS OF VANDALS

The replica of a picture by Sir Joshua Reynolds of The Holy Family has been stolen from Christ Church, Lancaster

Gate, Hyde Park, and Customs officials at the various ports have been warned to keep a look-out for the thief or thieves. The picture was missed from the church a few days ago, and the police believe the robbery to be the work of an expert art thief. The original picture is in the National Gallery.

Warminghurst Church, Sussex, has also been the scene of an unusual act of sacrilege. The church contains on the north wall of the sanctuary a brass commemorating Edward Shelley, who died in 1554. Shelley, who was of the same family as the poet, was "one of the four masters of the household with the most victorious princes King Henry VIII and King Edward VI, and to our sovereign Lady Queen Mary." About twelve kneeling figures was originally a graven representation of the Trinity and two coats of arms. The first had long since disappeared, but the two coats of arms survived in fairly good condition until the last few days, when the church was broken into and the coats of arms stolen. The theft was not discovered for some days, as the church is rarely opened. The chief historical interest of the parish is its association with William Penn, founder of Pennsylvania, who lived at Warminghurst Place from 1676 onwards.

GEORGE PARSONS.

## Triangular Quarrel Splits Ranks Of Russian Orthodox Leaders

### Might Be Settled at Pro-Synod in Spring—Settle Monastic Difficulty

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

EXILES FOR THE FAITH, THEY SAY, ARE rather painfully liable to quarrels with one another. We have evidence enough of this in English Church history, where we see the "Frankfort exiles" unable to worship with one another in Mary's day; or to take an earlier instance, does not the correspondence of St. Cyprian show us confessors who had quarreled so bitterly over religious matters, that they even had to keep to opposite sides of their common dungeon! So, if the Russians are confessors under persecution in our day, we need not expect them to be exempt from this frailty. At the moment, we are seeing a sort of triangular quarrel—between Sergius of Moscow and the Metropolitan Eulogius on the one side; between the venerable Anthony of Kieff, now resident at Karlovci in Yugo-Slavia, and Sergius on another; and also between the two exiles, Anthony and Eulogius, on the third side of the triangle.

In December, 1930, Sergius, the acting Patriarch of Moscow, declared Eulogius to be deposed from his office, for the remarkable reason that he had allowed Christians of many nations to pray for the peace and prosperity of the Russian Church, and had himself joined in the international "day of prayer" for that object! This, said Sergius, was equivalent to a mobilizing of European opinion with the ultimate object of a crusade against the present government of Russia. A bishop was actually sent to take Eulogius' place at the head of the Church of the Exiles in Paris, though all parties (including the Bishop sent for the purpose) felt that that was too absurd

to be insisted on. Eulogius declined to recognize this proceeding of the Patriarch Sergius, saying that it was too obviously the act of a man under Soviet dictation, and he refused to make any complaint of what his brother had done under duress. Still, he did ask the Patriarch of Constantinople for advice as to his action, for his ecclesiastical position was obviously compromised by the order, even though it might have been issued for reasons that were very far from being ecclesiastical, and though it was quite impossible for him to submit, in Russia of today, to the canonical trial that he would normally have been entitled to demand.

The "Synodist" Church in Russia (*i.e.*, the body organized under the Archbishop Sergius) then took up the cudgels, saying that a grievous wrong had been done to Germanos of Thyatira, whose lawful jurisdiction had thus been invaded. That Prelate must have smiled a smile that his friends know well, and murmured, "Save me from my friends." Meantime, the "Tikonist" Church, which is the name of the division of the Russian exiles who are under obedience to Anthony of Kieff, protested against the act of the Patriarch Photius, because they regard themselves as the only true Orthodox Church of what was once Holy Russia.

There was a hope for a time that the two bodies of Russian exiles, those under Eulogius and under Anthony, might now be able to unite, for the old difference between them was just this, that Eulogius of Paris did recognize the Vice Patriarch of Moscow, Sergius, while Anthony had refused to do so, calling him a traitor to Tzar and Church, because he had recognized and sworn allegiance to the *de facto* government of Russia. Now that both of them were severed from Sergius, though it might be for different reasons, the cause of their separation from one another was thus taken away, and there was no reason

why they should not come together. Unluckily, as students of history know, to remove the original cause of a Church quarrel is not the same thing as doing away with the quarrel. Anthony of Kieff is known to all the world as a most venerable and saintly sufferer for the truth and for his loyalty to his own ideals. Still, in points that seem to him to be matters of principle, he can be as stiff as an exile and a martyr can be. For the moment, he has rejected any idea of reconciliation with those who are like him, sufferers for the same holy cause. One feels, however, that with one who must moreover soon leave a world of which he is weary, this estrangement cannot last. It is one of many matters which we must hope will prove capable of settlement at the pro-synod of the coming spring.

A MONASTIC DIFFICULTY SETTLED

The monastery of Mount Sinai, as may be known, is in itself one of the group of self-governing Churches that make up the Orthodox communion. Of course it is the smallest of all, consisting of just one monastery with its dependencies, and it is "autonomous" and not "autocephalous." Being a wealthy monastery, of an ancient foundation—it goes back at least as far as the days of the emperor Justinian—the monastery of Mount Sinai has

naturally collected endowments all the Orthodox world over. One of these endowments is a *metochion*, or house and garden with a chapel attached, at Cairo. Being, however, the property of the autonomous monastery, this house is outside all episcopal authority, save only that of its own abbot, who is also Archbishop of the monastery of Sinai.

The monks resident in the little metochion claimed the right of celebrating the liturgy there, but were told, "if you do that, then you become at once an ordinary parish church, subject as such to ordinary episcopal authority."

For some time, there was therefore no liturgy celebrated in the little chapel in question (a chapel of St. Catharine, of course, that being the dedication of the great House of Mt. Sinai). Now a compromise has been reached. The liturgy is to be allowed in future, but it must be over before the dawn, so that it may not interfere with the rights of the parish church and so lead the faithful away from it. The only exception allowed is on the feast of St. Catharine, when—as is often the case with little chapels in odd places in Orthodox lands, on their patronal festivals—there will be a solemn liturgy in the "Parecclesia of the Metochion" which all the world will attend.

W. A. WIGRAM.

Albert, the Bishop of Saskatchewan was presented with a clock by the principal of the school, the Rev. F. J. Stevens, acting on behalf of the staff and boys, as a slight token of their appreciation of the founding of the college by the Bishop and the constant care of Mrs. Lloyd.

At the annual meeting of the Saskatchewan Woman's Auxiliary, Mrs. G. E. Lloyd, the retiring patroness, was honored with a gift of a beautiful bouquet of golden gladioli, with a purse of gold attached. This was followed by an address read by Mrs. Roberts, an Indian member of the Sturgeon Valley branch, on behalf of all the Indian branches. Mrs. Lloyd in her reply, delighted her hearers by her very appropriate address and, after thanking the delegates for the gift, appealed for their whole-hearted support of the new Bishop.

MISCELLANEOUS NEWS

A service of thanksgiving to mark the 30th anniversary of the ordination of the Rev. Canon Richard W. E. Greene was held in St. George's Church, Islington, Ont. Canon Greene, who is 83 years of age, assisted in the service, conducted by the rector, the Rev. C. W. Holdsworth. The Rev. R. A. Armstrong was the preacher.

The Rt. Rev. H. W. K. Mowll, Bishop of Western China, after making a hurried trip across Canada, preached twice in Vancouver, at St. Mary's and the Cathedral. On the following Tuesday the Vancouver deanery tendered Bishop Mowll a luncheon.

The Rev. Canon G. H. Holmes, announced at a recent service in St. Alban's Cathedral, Prince Albert, that the unfilled office of chancellor of the Cathedral would be taken by the Ven. Archdeacon Walter Burd, the appointment having been made by Bishop Lloyd.

The Choral Union of the deanery of Kingston, New Brunswick, met at the old historic parish of Kingston. It is interesting to observe that the deanery of Kingston is the only deanery in the whole diocese of Fredericton which has maintained the annual Choral Union. The custom has been observed for more than fifty years and in the days before cars the union was often conducted at considerable sacrifice to those taking part, in view of the great distance traveled over very poor roads or perhaps through deep snow in the dead of winter.

After five years of faithful and devoted service to the parish of St. Thomas' Church, Archdeacon John Lyons is leaving Belleville to take over the parish of Prescott, to which he has been appointed by the Bishop of Ontario. A handsome silver service was presented to the Archdeacon and Mrs. Lyons.

INTER-RACIAL COÖPERATION IN SOUTH CAROLINA

COLUMBIA, S. C.—Inter-racial work was done this summer by the diocesan Auxiliary and a few local Church women in the sending of several Negro women to Benedict College, Columbia, S. C., for a ten days' training course in social service. One of the four, Albertha DeVeaux, county agent at John's Island, was sent by the Auxiliary for efficient service rendered during the past year. Another from the Meggetts district was sent at the expense of the state inter-racial commission. A second worker from John's Island was financed by the joint efforts of the Presbyterian and Episcopal Auxiliaries, and the fourth left from Wadmalaw Island with money given by an interested white friend of the colored people.

## Bishop of London to Sail for Canada; Will Preach in New Cathedral at Victoria

### Bishop of Saskatchewan Preaches Farewell Sermon—Edmonton Bids Farewell to Its Bishop

The Living Church News Bureau  
Toronto, July 16, 1931

THE BISHOP OF LONDON SAILS FOR Canada on July 24th by the C. P. R. steamer *Duchess of York*. He will land at Quebec and cross Canada to the Pacific coast, stopping off at Toronto, Edmonton, Jasper, and Vancouver. At Victoria he will preach at the new Cathedral, the cornerstone of which was laid by himself. On his return journey he will visit Vernon, Calgary, Regina, Winnipeg, and Toronto, and sail for Southampton on September 26th by the *Empress of Britain*. He is also to visit Aylmer, Ont., as the guest of his niece, Mrs. Breay, and his nephew, Charles Ingram. At Aylmer he has consented to preach at the re-opening of Trinity Church on September 13th.

The Bishop will be accompanied by Ormond Blyth, who was with him on a previous visit to Canada.

FAREWELLS TO RETIRING BISHOP OF EDMONTON AND MRS. GRAY

At the close of the quarterly meetings of Edmonton Woman's Auxiliary more than 150 members and friends met in All Saints' Cathedral parish hall to bid His Lordship, the Bishop of Edmonton, Mrs. Gray, and Miss Frances Gray an affectionate farewell.

An illuminated address bore beautiful expression of the society's attachment for their chief pastor. Accompanying the address was a check, and the diocesan president, Miss Lillingston, who graciously bestowed the gift, gave to Mrs. Gray, on behalf of the Woman's Auxiliary, a beautiful leather bag and bouquet of roses and valley lilies, and to Miss Frances from

the junior Woman's Auxiliary, a purse to be used on her journey when she leaves with her parents for their new home at St. Peter's, Hedenham, Norfolk.

FAREWELLS TO BISHOP AND MRS. LLOYD OF SASKATCHEWAN

The Rt. Rev. Dr. G. E. Lloyd, Bishop of Saskatchewan, delivered his farewell sermon to the congregation of St. Alban's Cathedral, Prince Albert.

Significant of the energy that has characterized his labors in the diocese of Saskatchewan since 1903, Bishop Lloyd's farewell sermon was based on the text from Exodus: "Speak unto the children of Israel that they go forward."

Twenty-eight years ago he preached from this same text on the open plains of what is now the city and district of Saskatoon. The country was an uncompromising wilderness then. One of the results of the work that has taken place since that time was seen, he said, in the fact that at the recent Saskatchewan synod the boundary line between the north and south of the present diocese was drawn. After eighteen years of actual development, allowing a ten-year intermission for the Great War and the period of early recovery, the new southern diocese was able to become self-supporting. In ten or twelve years, the Bishop felt, the northern diocese should be on a similar basis.

He referred to the forthcoming diocesan meeting at Saskatoon on July 28th, when a new bishop will be named, on the understanding that he will later on become the Bishop of Saskatchewan diocese. The choosing of a bishop coadjutor for the northern Prince Albert diocese would follow. An endowment fund of \$75,000 or \$80,000 was needed, and Bishop Lloyd believed there would be no difficulty in securing it.

At the annual dinner and distribution of prizes of St. George's College, Prince

## Success Marks First Summer Conference Sponsored by Diocese of New York

### New Organ at City Island Church —Summer Activities— Cathedral Preachers

The Living Church News Bureau  
New York, July 18, 1931

THE DIOCESE OF NEW YORK, THROUGH its department of religious education, has this year sponsored its first summer conference. Its success is a guarantee of others to come.

Held at the Girls' Friendly lodge "Interlochen," at Monroe, N. Y., the location proved favorable for convenient travel. Twenty-eight of our parishes were represented in what was a quite youthful group. All but four of the students were under 25 years of age. It is felt by those in charge of the conference that unusually marked progress was made because of the type of young people who attended, for rectors had, in every instance, chosen the most promising and the most receptive in their parishes to have this privilege.

The spiritual value of the conference was a chief characteristic. All present met in one group each morning in a Bible class, conducted by the Rev. Samuel Shoemaker, rector of Calvary Church, New York. Such a choice resulted, inevitably, in a great challenge of intensely personal nature, and Mr. Shoemaker's talks dealt with Christ's approaches to individuals.

Others who contributed to the success of the conference were Captain Conder of Church Army, and Mrs. Margaret Markel of the Church of the Heavenly Rest, New York, who had a demonstration primary class with children from the village of Monroe. The general supervision of the conference was in the hands of Miss Louise E. Rich, executive secretary of this diocesan department, to whom is due much of the success of this venture.

#### NEW ORGAN AT CITY ISLAND CHURCH

Improvement of the property of Grace Church, City Island, New York, continues. During the summer, the rector, the Rev. Richard A. D. Beaty, has arranged for a number of major improvements. Chief among these is the installation of a three-manual pipe organ under the direction of Wilfred LaVallee of the Cassavant Organ Co. of Quebec. A proper placing of this instrument has, however, necessitated the building of a south transept, and that work is now under way. Also, during the

vacation period new lighting fixtures, new flooring, and a teakwood altar rail are being put in place. On Sunday, October 4th, there will be a dedication service at which the Rev. Dr. Fleming James of Berkeley Divinity School will be the preacher.

#### SUMMER ACTIVITIES

There is no let-up in the activities of some of our city parishes, and some have added to instead of decreasing their number of services and other meetings. Calvary Church has a daily vacation school; last week the annual School of Life met to study the values of personal religious experience, and their Sunday evening meetings in Madison square have been

previously mentioned here. Also at Intercession Chapel there is a daily school for children of the congregation and their friends. Dr. Fleming states that three priests will be on duty each day throughout the summer. The Rev. Frederic C. Lauderburn of the General Seminary is assisting there through July and August.

#### CATHEDRAL PREACHERS

Bishop Creighton of Mexico is the preacher tomorrow at the Cathedral. Following him, through the remaining Sundays of the summer, the following are to speak: Bishop McCormick, the Rev. J. M. Chew of Newburgh, the Rev. M. W. Rice of Wappingers Falls, the Rev. F. A. Wright of Tuckahoe, and on the Sunday before Labor Day, the Rev. Dr. Floyd Van Keuren in the morning, and in the afternoon there will be an address by Matthew Woll, vice-president of the American Federation of Labor.

HARRISON ROCKWELL.

## Both Bishop Sherrill and Bishop Babcock Spending Summer in Diocese

### Dean Day of Topeka, Kans., and Dr. F. H. Nelson of Cincinnati Visit Boston—Miscellaneous News

The Living Church News Bureau  
Boston, July 18, 1931

BOTH BISHOP SHERRILL AND BISHOP Babcock are spending the summer months in Massachusetts and coming to Boston as office hours or special engagements may demand. Bishop Sherrill is with his family at the summer home in Manchester; Bishop and Mrs. Babcock are in Marblehead at their summer home. Bishop Lawrence is now at Bar Harbor, Me.

Bishop Sherrill consecrated Christ Church, Harwichport, last Sunday morning; the Ven. Leonard P. Hagger, archdeacon of Michigan, is in charge of the services for July in this summer mission.

#### SUMMER VISITORS IN DIOCESE

The Very Rev. John Warren Day, dean of Grace Cathedral, Topeka, Kans., is a summer visitor to Massachusetts and began a short ministry in Grace Church, Newton, last Sunday morning. Dean Day will have charge of the services in this Newton parish during the remainder of the month and on the last Sunday in August.

The Rev. Dr. Frank H. Nelson, rector of Christ Church, Cincinnati, preached

last Sunday morning in Trinity Church, Melrose, and, at the close of the service, baptized the infant son of the rector, the Rev. Warren C. Herrick. Mr. Herrick was formerly assistant for three years to the Rev. Dr. Nelson.

#### MISCELLANEOUS NEWS

The Church school of St. Paul's Church, Malden, has distributed summer service record cards to its pupils in order that the latter may enter thereon a record of their church attendance wherever they may be during the summer months.

The Rev. Dr. David B. Matthews, rector of St. Paul's Church, Brockton, asked his layreader, Frank J. Ward, to join in presenting to the Bishop a class for a recent Confirmation service. This was done because Mr. Ward has aided for some years by instructing the younger members of Confirmation classes and Dr. Matthews is a strong believer in dignifying the invaluable service rendered by laymen in connection with his parish and in making generous recognition of it.

The new edition of the guide book to Trinity Church is meeting with a ready welcome from the numerous strangers who, meeting at the head of the center aisle after the Sunday morning services, are given the opportunity of learning about the building and the furnishings of this historic church.

The Young People's Fellowship of Trinity Church, through an informal organization, is planning excursions and theater parties and kindred events suitable to the warm months as part of a summer program for the young people remaining in the city.

Miss Catherine Humphreville, for the past four years office secretary of the department of religious education, will begin her work as director of religious education of Grace Church, Newton, late in the summer. Miss Humphreville has been in charge of the Church School of the Church of the Good Shepherd, Waban, for the past two years in addition to her secretarial duties.

ETHEL M. ROBERTS.



THE MOTHERS' REST

The Mothers' Rest at Revere Beach, Mass., headquarters of a work described in THE LIVING CHURCH of June 13th. When the \$100,000 memorial fund has been completed this will be known as the Frederick Baylies Allen Memorial Mothers' Rest.

SOME OF us seem to think that we were born on an escalator, that we can go on progressing upward by simply standing still.—The late Charles N. Lathrop.

## Many Attend Annual Pilgrimage to St. Peter's Church, Grand Detour, Ill.

### Bishop Furse to Join Pre-Convention Party—Dr. McAllister Scores Divorce

The Living Church News Bureau  
Chicago, July 18, 1931

**H**ISTORIC ST. PETER'S CHURCH, GRAND Detour, was the scene of an unusual assemblage last Sunday afternoon, when Churchmen and women from varied points in the diocese joined in the sixth annual pilgrimage to this cradle of missionary work. Approximately 250 were present.

Just eighty-one years after Bishop Chase had dedicated this little rock church, Bishop Stewart rededicated the place to a new program of evangelism for the unchurched in the communities of Ogle County. The Bishop in his sermon told of the stalwart character of Bishop Chase which was responsible for the planting of mission churches over the northern part of Illinois.

Among those present were members of the Architectural Guild of the diocese. At the request of the Bishop, the guild is mapping out plans for improvements on old St. Peter's Church, looking toward making it an active center of Church life.

The Rev. Albert B. Whitcombe, priest-in-charge, read Evening Prayer, assisted by Archdeacon Deis and the Rev. Dr. Charles L. Street, dean of the northern deanery. After the service, a picnic supper was served on the church lawn. The choir of St. Luke's Church, Dixon, furnished musical portions of the service.

#### BISHOP FURSE TO JOIN PRE-CONVENTION PARTY

The Rt. Rev. Michael Bolton Furse, D.D., Bishop of St. Albans, England, will join the pre-General Convention party which the Church Club is sponsoring in Chicago, September 14th. Bishop Furse, who will deliver the opening address at the convention, will accompany Bishop Booth of Vermont to Chicago and proceed to Denver on one of the special convention trains.

Bishop Stewart has invited Bishop Furse to return to Chicago and be the guest and speaker at a diocesan dinner after General Convention but present indications are that the English prelate will be unable to carry out this plan.

In connection with General Convention plans, Bishop Stewart has been invited by the Presiding Bishop to speak on the Historical Night program, Friday evening, September 18th, and the Chicago Diocesan has accepted the appointment. The Bishop will speak on the Church in the World.

#### BISHOP STEWART SAILS

Bishop Stewart, accompanied by Mrs. Stewart and their son, George Craig Stewart, Jr., left Chicago Thursday afternoon for New York, where they sailed Friday at midnight aboard the *Staaten-dam* for Europe.

In the party which sailed with the Bishop was Mrs. Francis T. A. Junkin of Chicago, and Mrs. Edwin Ginn of Boston. They will motor from Rotterdam to Bayreuth for the Wagner festival and later will go to Karlsbad. The Bishop returns to Chicago September 2d.

#### THE REV. JOSEPH S. MINNIS HONORED

A signal honor has come to the Rev. Joseph S. Minnis, curate at the Church

of the Atonement, in his selection as fellowship student in preaching at the College of Preachers, Washington. Fr. Minnis will be the first long time student selected and will be in residence at Washington from October 1, 1931, to July, 1932.

Fr. Minnis will devote his entire time to writing sermons and preaching, under the immediate oversight of Bishop Rhineland, warden of the College of Preachers.

#### DR. MC ALLISTER SCORES DIVORCE

An attack upon what he termed "farfical and outrageous travesties on justice" which he said are being committed in certain states with regard to divorce, was made by the Rev. Dr. Charles E. McAllister, rector of St. Luke's, Evanston, in a statement issued this week, expressing his views on the proposed marriage and divorce canon.

"The real question involved in this whole problem is: Should a person who has suffered as a result of a mistake in Holy Matrimony be allowed the privileges of a faithful communicant? The Church cannot be too strict in her condemnation of the kind of farfical and outrageous travesties on justice that are being perpetrated in certain states. If the Church is to allow the privilege of remarriage, it must be very carefully guarded. On the other hand, it is to be hoped that the question will not be decided merely on technical textural grounds or along purely party lines.

"We do not want the careless negligence of the 'marrying parson' on the one hand, nor do we want an authority that will cloak innumerable exceptions on technical grounds for annulment that defeat the whole purpose of the Church in promoting the sanctity of marriage," Dr. McAllister said in conclusion.

More than 3,000 were lodged and nearly 5,000 fed at the Cathedral Shelter last month, according to the monthly report of the Rev. David E. Gibson, priest-in-charge. Heavy demands upon the Shelter facilities are continuing this summer because of unemployment conditions.

In a class confirmed by Bishop Stewart at the Joliet prison last week were three murderers.

The annual fall conference of Church school workers of the diocese has been set for September 12th and 13th, and will be held at St. Luke's Church, Evanston, and Emmanuel Church, Rockford, on a sectional basis. Heretofore, one central conference has been held.

### PROVINCE OF NEW ENGLAND HOLDS TENTH CONFERENCE

CONCORD, N. H.—A new note was sounded this year, that of socialism from the Christian point of view, at the tenth Church conference of the province of New England held at St. Paul's School, Concord, June 22d to the 30th.

The number of persons attending the session was two hundred and sixty-eight, many being refused long before the opening date.

The Rt. Rev. Thomas F. Davies, D.D., Bishop of Western Massachusetts, gave the opening address and the Rt. Rev. John T. Dallas, D.D., Bishop of New Hampshire, spoke at the closing session.

The Rev. Malcolm Taylor, of Boston, general secretary of the province, who founded the conference ten years ago, conducted a course on Essentials of Faith and Character, in which the method of the college discussion group was used. A class in the devotional study of the New Testament was held by the Rev. John M. Groton, rector of Grace Church, New Bedford, Mass.

Courses in the Bible and the Prayer Book were given by the Rev. Gardiner M. Day, rector of St. John's Church, Williamstown, Mass.; the Rev. Fleming James, D.D., of the Berkeley Divinity School; the Rev. Dr. E. Arthur Dodd, of Rye Beach, N. H.; and the Rev. James S. Neill, rector of St. Mary's Church, South Manchester, Conn.

The subject of Religious Education was covered by courses on the Effective Teacher, by Miss Adelaide T. Case, Ph.D., associate professor of education at Columbia University; First Years in the Church School, by Miss Lillian M. Boyd, of St. Paul's Cathedral, Boston; a coaching class in the Christian Nurture Series, conducted by Mrs. Maude Copley, diocesan field secretary of Massachusetts; and the Principles of Teaching, by Harold T. Lowe, field secretary of the diocese of Rhode Island.

The Rev. Dr. Samuel Tyler, rector of St. Luke's Church, Rochester, N. Y., gave a series of lectures on Personal Religion and Social Questions. The Rev. Dr. Theodore R. Ludlow, of South Orange, N. J., discussed a decade of Our Church's Work in his course, and the Rev. Arthur O. Phinney, rector of St. Stephen's, Lynn, Mass., gave his usual courses on Fellowship Problems and Youth and the Church. The Rev. Bernard N. Lovgren, rector-elect of St. Paul's Church, led several discussion groups.

An innovation this year was a course in Church Music and the new hymnal, which was led by Roland B. Halfpenny, organist and choirmaster of All Saints'



Kimball Studio.

#### FACULTY OF CONCORD SUMMER CONFERENCE

UPPER row, left to right: Roland B. Halfpenny, Rev. John M. Groton, Dr. Samuel Tyler, Rev. Malcolm Taylor, Rev. Arthur O. Phinney, Dr. Fleming James, Dr. E. Arthur Dodd, Rev. John B. Lyte, Rev. Gardiner M. Day, Rev. William M. Bradner.

LOWER row, left to right: Miss Barbara Kilbourne, Mrs. Edric A. Weld, Mrs. Maude Copley, Miss Lillian M. Boyd, Dr. Theodore R. Ludlow, Dr. Adelaide T. Case, Rev. James S. Neill, Miss Eva Corey, Miss Anne Vernon, Lewis D. Learned, Harold T. Lowe.

Church, Brookline, Mass. Mrs. Edric A. Weld, of Burlington, Vt., was in charge of the class for girls on Christian Womanhood.

The Rev. William M. Bradner, rector of Grace Church, Medford, Mass., acted as chaplain of the conference, and held a short meditation in the chapel each morning. The Rev. John B. Lyte, rector of St. George's Church, Newport, R. I., officiated as counsellor in charge of group gatherings, and Miss Barbara Kilbourne as director of recreation.

Speakers at the sunset services were Miss Eva Corey, of All Saints' Church, Brookline, Mass., who spoke about Loyalty; the Rev. Mr. Groton, who gave a spiritual meditation; Dr. Ludlow, the Rev. Mr. Taylor, the Rev. Mr. Day, Professor James, the Rev. Mr. Neill, and Robert Curry, who is provincial president of the Young People's Fellowship in New England.

The Rev. Spence Burton, superior of the S.S.J.E., addressed the forum meeting on June 25th on the subject of prison conditions as they exist today, in which he told of his experiences while living in a California prison. The Rev. Dr. Samuel S. Drury, headmaster of St. Paul's School, made an address of welcome to the conference delegates at the meeting of the forum. Other forum speakers included the Rev. Mr. Taylor, who spoke on Christian marriage; the Rev. Mr. Day, who talked about foreign missions; the Rev. Otis Rice, of Trinity Church, Boston, who gave a psychological talk; Miss Case, who spoke about education; and the Rev. Arthur V. Bennett, rector of Christ Church, Fitchburg, Mass.

Miss Grace Denton, who has worked at Obama, Fukui Ken, in the missionary district of Kyoto, Japan, and Miss Helen B. Wilson, from St. Mary's Hall, Shanghai, told the conference of their experiences. Miss Mary Tyng, daughter of the Rev. Walworth Tyng, in charge of Trinity Mission at Changsha, Hunan province, China, told of the difficulties encountered by the families of missionaries.

#### CINCINNATI SUMMER SCHOOL FOR POSTULANTS HELD

CINCINNATI—The Rt. Rev. Henry Wise Hobson D.D., Bishop Coadjutor of Southern Ohio, conducted a "quiet day" at the opening of the Cincinnati School in Social Work for candidates for the ministry and the junior clergy, on July 1st. His theme was Being Crucified with Christ. Special topics were the minister's crucifixion of self seeking and ambition; his crucifixion of his own will by discovering God's will in prayer; and the crucifixion of loving those who are unloving and unattractive.

The meditations were held at Christ Church, Glendale. They were preceded by an early celebration at which Canon Symons officiated. Breakfast and luncheon were served at the home of Dr. William S. Keller, director of the school.

The curriculum of lectures has been strengthened by the inclusion of courses on Mental Hygiene and on Application of the Technique of Social Work to Pastoral Theology. The former is conducted by the Rev. Almon R. Pepper, executive secretary of social service for the diocese of Ohio, and the latter by the Ven. Joseph T. Ware, assistant director of the school.

Dr. McGregor of Western Theological Seminary spoke on Christianity as a technique for obtaining food, fellowship, and security.

Other lecturers and their subjects: Charles P. Taft II on Crime and its Prevention; Dr. Isaac M. Rubinow of the

National B'na B'rith on the Challenge of the Present World Crises; Miss Mary Edna McChristie on the Work of the Domestic Relations Court; Charles Lee of the Y. M. C. A. on Individual Problems Growing Out of Group Experiences; the Rev. William B. Spofford on the Church and Industry; and the Rt. Rev. Paul Jones, resigned, on Christian Segregation.

Special conferences were conducted by the Rev. C. Rankin Barnes of the national Department of Social Service, and by E. L. Oliver of the Brotherhood of Railway Clerks, who believes that social work must never be made a substitute for conditions which will render much social work unnecessary.

Three Cincinnati physicians were included as lecturers: Dr. Carl Wilzbach on the Physiology of Sex; Dr. Louis A.

#### TO ELECT COADJUTOR FOR CONNECTICUT IN SEPTEMBER

ANSONIA, CONN.—Notice of a convention to be held September 9th for the election of a bishop coadjutor for the diocese of Connecticut has been given by the Rt. Rev. Edward Campion Acheson, D.D., Bishop of the diocese. The convention is to be held at Christ Church Cathedral, Hartford. The information was sent out immediately following the ratification for the election from the bishops and standing committees, so that those going to Europe or elsewhere might arrange to get back in time to vote.

This election will be of interest owing to the fact that it is to be the first time the laity has been privileged to vote. Heretofore the clergy elected and the laity confirmed or rejected.



CINCINNATI SUMMER SCHOOL

SEATED, left to right: The Rev. Messrs. Robin T. S. Chen, Wuhu, China; Almon R. Pepper, Cleveland, Ohio; Joseph T. Ware, assistant director, Cincinnati, Ohio; Dr. William S. Keller, director, Rev. Messrs. Allan W. Cooke, Arthur C. Lichtenberger of Cincinnati; and Hsi Jen Wei, Kaifeng, Hunan, China.

FIRST row, standing, left to right: Cecile B. Jones, Woodville, Miss.; Robert K. Griffin, Bellaire, Ohio; Carter S. Gilliss, Solomons, Md.; Charles G. Marmion, Jr., Houston, Tex.; Braxton B. Lile, Decatur, Ala.; Herman Anker, London, England; Frank M. Thorburn, Brooklyn, N. Y.; Edward B. Guerry, Charleston, S. C.

SECOND row, standing, left to right: David W. Norton, Jr., Wellesley Hills, Mass.; Sidney Waddington, La Grange, Ill.; Wilbur D. Ruggles, Lynn, Mass.; Armand T. Epler, Savannah, Ga.; Walter P. Plumbley, Jr., Washington, D. C.; Harold C. Gosnell, Syracuse, N. Y.; William T. Reeves, Jr., Evanston, Ill.; Alexander S. Twombly, Lancaster, Pa.

THIRD row, standing, left to right: Arthur J. Blythe, Summit, Pa.; Harold E. Hallett, Pasadena, Calif.; Martin S. Firth, Worcester, Mass.; Anson P. Stokes, Jr., Washington, D. C.; James V. Knapp, Schenectady, N. Y.; John E. Hines, Seneca, S. C.

The Rev. James A. Mitchell of the Church of the Messiah, Baltimore, a matriculant, was not present when photo was taken.

Lurie on Endocrinology, or the effect of glandular imbalance on personality; and Dr. J. F. Bateman on Psychopathology.

This year no men were matriculated unless attending seminary, had taken a bachelor's degree from a college of good standing, or had had college courses in psychology, sociology, and economics. The twenty-five who were accepted come from ten different seminaries.

These men are employed during the day as students in training. The various agencies with which they work are the Associated Charities, the Ohio Humane Society, the Cincinnati Social Hygiene Society, the Department of Public Welfare, the Adult Probation Department, the General Hospital, the Children's Hospital, the Longview Hospital for the Mentally Ill, the Juvenile Court, the Legal Aid Society, St. Edmund's School for Boys, and the City Mission. A large part of the success of the school is due to the co-operation of these agencies in giving the men adequate and constructive supervision.

#### THIRD MEETING AT CAMP HOUGHTELING CLOSES

CHICAGO, ILL.—For the third successive year, men from the diocese of Chicago have met at Camp Houghteling, Muskegon, Mich., in conference upon personal religion. Under the leadership of the Rt. Rev. Stephen E. Keeler, D.D., recently consecrated Bishop Coadjutor of the diocese of Minnesota, the problems of the Church and its relationship to its individual members were earnestly considered.

The central subject of the conference has always been Religion. Assuming that all human beings demand a religious life, in spite of all thoughtless criticism to the contrary, Christianity claims to meet that need in the highest intellectual and moral sense, provided it is interpreted to the modern mind in the light of modern scientific thought.

The platform of Houghteling Forum follows:

"The heart of Christianity is evangelistic and missionary. No man or woman can



avoid the responsibility of representing Jesus in home, church, social, and individual contacts. The value of that representation depends upon the extent to which Christ's character as the Son of God, and His philosophy of life have been incorporated into our individual lives."

**ELEVENTH CONVOCATION OF THE PANAMA CANAL ZONE**

ANCON, C. Z.—That the statistics for the year 1930 showed a remarkable increase in the number of confirmations and communicants over the figures reported at the previous convocation was stated by the Rt. Rev. James Craik Morris, D.D., Bishop in charge, at the eleventh convocation of the district which met July 4th at the Cathedral of St. Luke, Ancon.

This being, according to expectation, the last time Bishop Morris would preside over the convocation owing to his translation to the diocese of Louisiana, a fitting resolution was passed, expressing appreciation of the consecrated and able services rendered by the Bishop as their chief pastor, together with the assurance of their love and esteem with a further resolution, that they wished him and Mrs. Morris godspeed in the new sphere of service to which the Bishop has been called.

A third resolution was passed expressing appreciation of the convocation of the life and work of the late Robert Beverley, registrar.

Delegates elected to the General Convention: *Clerical*, the Rev. Edward Joseph Cooper; *alternate*, the Rev. Arthur Francis Nightengale. *Lay*, Dalferes Pennington Curry, M.D.; *alternate*, George Cooke Gade.

**ARCHBISHOP SÖDERBLOM OF SWEDEN DIES**

STOCKHOLM—Archbishop Nathan Söderblom, primate of Sweden, noted liberal Churchman and winner of the Nobel Peace Prize in 1930, died at Upsala late Sunday afternoon, July 12th, having failed to rally from an intestinal operation performed the previous day. He was 65 years old.

Immediately after the operation it was thought he would recover, but he soon had a heart attack. A second attack proved too much. The end was wholly unexpected.

**SHRINE MONT SUMMER SCHOOL ENDS SESSION**

ORKNEY SPRINGS, VA.—The Shrine Mont Summer School for Clergy held its second annual session from June 22d to July 3d. Ten dioceses were represented in the attendance.

The school meets at Shrine Mont, Orkney Springs, Va., a cottage settlement gathered about the Cathedral shrine of the Transfiguration, a memorial to Bishop Gibson of Virginia. The shrine, built of unhewn mountain stones, is of unique design. The early celebrations and the vesper services each day at the Shrine lent to the sessions an atmosphere of devotion and fellowship.

Lecturers were the Rev. C. B. Wilmer, D.D., professor of Practical Theology in the Sewanee Theological School, on the Preacher and His Bible; Dr. William H. Jefferys, superintendent of the Philadelphia City Mission, on Aspects of Christian Mysticism, or Christ's Way of Knowing God; and the Rev. E. Clowes Chorley, D.D., of Garrison, N. Y., historiographer of the Church, on the Origin and Relations of the Four Gospels.

Dr. Larkin W. Glazebrook, the field secretary of the national Commission on

Evangelism, visited the school and made addresses on Visitation Evangelism and Personal Evangelism.

An account of the session of the school would be incomplete without an expression of appreciation of the unobtrusive but efficient leadership of the Rev. E. L. Woodward, M.D., the director, and, last but not least, a grateful acknowledgment of the graciousness and hospitality of Mrs. Woodward.

**FIFTIETH ANNIVERSARY OF ST. MARY'S HALL, SHANGHAI**

SHANGHAI—The closing day of St. Mary's Hall, Shanghai, was also celebrated as the fiftieth anniversary of its founding. Mrs. John A. Ely gave an excellent account of how the Woman's Auxiliary of the American Church undertook to raise funds for the new St. Mary's Hall and how rich and poor alike gave generously that the blessings of a rich Christian life might be shared with their Chinese sisters. The principal, Miss Caroline A. Fullerton, announced that the alumnae had raised a fund of \$1400 to provide scholarships and that the faculty and students of St. John's University had erected a sun dial on the school grounds in commemoration of the occasion. A series of tableaux represented St. Mary's Hall of 50 years ago: girls in voluminous embroidered silk gowns, arriving in sedan chairs and spending their time largely in sewing and embroidery; then the St. Mary's Hall of 25 years ago with the girls in the stiff costumes of that period arriving in jirrikishas and drilling in dresses which reached to their ankles. Then came the present-day St. Mary's at whose doors the students step down from their motor cars and play as well as study and worship.

**FIRE IN NEW CONVENT IN LIBERIA**

MONROVIA, LIBERIA—For a while on the evening of June 14th it looked as though the new convent of the Holy Name Sisters, who have but recently come to work in the hinterland of Liberia, would be burned down. A mosquito net accidentally caught fire from a lighted candle. Only the prompt action and the presence of mind of the Sisters saved the situation. The damage, while considerable, was not excessive. Unfortunately, there is no insurance.

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### PROF. COLBERT HEADS RURAL CHURCH CONFERENCE

MADISON, WIS.—Professor R. J. Colbert, chief of the Bureau of Economics and Sociology, Extension Division, University of Wisconsin, is the new president of the rural fellowship of the Church, elected at the annual meeting just closed in Madison.

With men and women coming from twenty-three dioceses and missionary districts, the ninth annual rural Church conference was held in Madison from June 29th to July 10th in connection with the rural leadership conference of the College of Agriculture of the university. The Church again had the largest representation in the university's group, numbering 52 out of the 117 enrolled.

The men's group of the Church was headed by the Rev. Val H. Sessions, rector of St. Mary's Church, Bolton, Miss., while the women's group was led by Miss Edna

tor of the whole university conference, gave over its assembly period to a memorial service for the late Rev. Charles N. Lathrop, former executive secretary of the Department of Christian Social Service, whose cooperation in earlier years made possible the rural leadership conference. The Rev. Mr. Barnes read a sketch of Dr. Lathrop's life, which was followed by appropriate prayers by Bishop Wilson.

### COLORED CONVOCATION OF EAST CAROLINA MEETS

KINSTON, N. C.—The twenty-second annual meeting of the convocation of colored Church workers was held in St. Augustine's Church, June 20th to 22d, the Rev. James E. Holder, rector. The Rt. Rev. Thomas Campbell Darst, D.D., Bishop of the diocese, preached on Sunday and confirmed a class of seven. Other speakers included the Rev. B. F. Huske,



RURAL WORK CONFERENCE

The Church group at the ninth annual Rural Work Conference held in Madison, Wis., June 29th to July 10th.

(Photo University Photographic Laboratory.)

L. Beardsley, assistant secretary of the national Woman's Auxiliary.

Papers on specialized fields of rural work were presented to the men's group by the Ven. H. W. Foreman of Erie, the Ven. Valentine Junker of South Dakota, the Rev. R. F. Blackford of South Florida, the Rev. R. R. Phelps of Southern Ohio, the Rev. Paul E. Engle of Texas, the Rev. W. A. Jonnard of Kansas, and the Rev. David W. Clark of South Dakota. Speakers at the women's conferences included Miss Beulah Curl of Central New York; Miss Monica V. Howell, Montana; Miss Margaret Roess, Erie; and Miss Mildred Edmunds, Virginia.

The Rev. C. Rankin Barnes, acting executive secretary of the national Department of Christian Social Service, chaplain of the conference, was the celebrant at the corporate Communion held at Grace Church on the morning of July 5th. Following the service, the conference group attended breakfast at the parish house as guests of the Grace Church Chapter of the Brotherhood of St. Andrew.

July 7th was set aside as Rural Fellowship Day. The Rt. Rev. Frank E. Wilson, D.D., Bishop of Eau Claire, honorary president, celebrated Holy Communion at St. Andrew's Church, assisted by the Rev. Oscar Meyer, of Newton, N. J., founder of the Fellowship, and the Ven. Mr. Foreman, its president. The new officers were elected as follows: honorary president, the Rt. Rev. F. D. Goodwin, D.D., Coadjutor of Virginia; president, R. J. Colbert, Ph.D.; first vice-president, Archdeacon Junker; second vice-president, Mrs. Dora Vannix of South Dakota; secretary and treasurer, the Rev. Val H. Sessions.

The following day, Dr. J. H. Kolb, direc-

D.D., McKinley Battle, colored lawyer; the Rev. W. R. Noe, executive secretary of the diocese; the Rev. W. B. Crittenden, D.D., of the national Field Department; the Rev. J. W. Herritage, D.D., of Fayetteville; the Rev. R. I. Johnson, Newbern; the Rev. S. N. Griffith, Edenton; and the Rev. H. J. C. Bowden of San Antonio, Tex.

Miss Bertha Richards, dean of the Bishop Tuttle School in Raleigh, gave an interesting account of the work that is being done at that institution. She was followed by Miss Steva Dodson, who told of her work as a missionary in China, where she was located many years. A pageant, The Little Blue Box, was presented by members of the Auxiliary.

### BISHOP FERRIS CONSECRATES CHAPEL AT BLUFF POINT, N. Y.

PENN YAN, N. Y.—A chapel erected to the memory of Charles Williams Garrett, son of Mr. and Mrs. Paul Garrett, at Bluff Point, near Penn Yan, was consecrated by the Rt. Rev. David Lincoln Ferris, D.D., Bishop of the diocese, on July 12th.

Charles Garrett died at Tucson, Ariz., January 13, 1930, and in accordance with his last request his body was brought back to Bluff Point, and a chapel erected. In the crypt are the bodies of three of his brothers who died in infancy.

Assisting in the service were the Rev. James D. Gibson of Trinity Church, Covington, Ky., who was the former rector of the Garrett family in Norfolk, Va.; the Rev. John Wootton of Penn Yan; the Rev. J. Howard Perkins of Branchport; and the Rev. G. P. Somerville, D.D., of Hammondsport.

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**PROVINCIAL HEADQUARTERS TO BE OPENED IN SAN FRANCISCO**

SAN FRANCISCO—With the consent of the provincial council, the committee on headquarters for the Province of the Pacific has engaged Mrs. Gladys Eccles of Oakland to take charge during an experimental five months commencing August 1st. Mrs. Eccles has cared for the arrangements of the last three or four annual synods.

The headquarters will serve as a "local depot" of the National Council for the speedier supplying of the wants of the dioceses and districts of the province and will provide a focus for provincial activities.

The diocese of California has provided an office at 1217 Sacramento street—Dean Weld of Santa Barbara and others have raised a fund to care for the expenses, and it is anticipated that this initial period will prove of such value to the Church that the National Council will be glad to assist in making the headquarters a permanent part of its organization.

**TO ERECT MEMORIAL TO FIRST BISHOP OF LOS ANGELES**

LOS ANGELES—On July 13th, ground was broken preparatory to the erection of the first unit of the Bishop Johnson Memorial on property contiguous to the campus of the University of California at Los Angeles in Westwood. The ultimate plan for the memorial to the first Bishop of the diocese includes the erection of a church and parish house at an estimated cost of \$200,000. The immediate construction will be that of the parish house and cloister for which the sum of \$50,000 will be required, most of which has been raised since the meeting of the diocesan convention in January. Reginald Johnson, son of the Bishop, one of the leading architects of Southern California, has prepared the plans and will supervise the construction.

As a memorial to one whose leadership in the field of Christian education was notable it is most fitting that this project should be designed primarily as a spiritual and social center for the students of the university, but it is also expected to minister to the needs of the neighborhood.

The Bishop, the Rt. Rev. W. Bertrand Stevens, D.D., has appointed the Rev. John Bryant as vicar and student chaplain. Mr. Bryant is at present assistant to the Rev. C. Leslie Glenn at Christ Church, Cambridge, Mass. It is expected the new building will be ready for use in the fall.

**SWEET BRIAR CONFERENCE COMES TO CLOSE**

ROANOKE, VA.—The 1931 session of the Virginia summer conference of religious education, familiarly known as "The Sweet Briar Conference," was fine. The Rev. Devall L. Gwathmey of Wytheville was president this year; the Rev. Charles W. Sheerin of Grace and Holy Trinity Church, Richmond, chaplain; the Rev. Dr. Edwin E. Carter, dean of the faculty for the adult division; and John M. Garrison held the same position for the youth division. Mrs. Taylor Willis of Roanoke was dean of girls, and the Rev. Richard H. Baker of Baltimore was dean of boys. Assisting them, as counsellors for the young people, were Mrs. Albert G. Johnson and Miss Floride C. Johnson of Richmond, Mrs. Lewis P. Cosby and Miss Cassaye Young of Roanoke, the Rev. Richard H. Lee of Chatham and Harry Lee Doll of Shepherdstown, W. Va. The Rev. Roland Moncure of Salem

again added to the joy and edification of those present by publishing *The Daily Deeds*, each time bringing important announcements and startling notes of the doings of the previous day.

Miss Lucille Ladd, of the Y. W. C. A. in Roanoke, made a great record as director of recreation.

There were several interesting mass meetings in the evenings. The Rev. Warren A. Seager spoke on the Orient; the Rev. Robert W. Patton, D.D., on the Church's Mission to the Negro; Bishop Goodwin on the Call of the Church.

**AMONG THE MAGAZINES**

It is pleasant to see the *American Church Monthly* dealing with liturgiology, for no subject is more in need of review and appraisal. The June number has a suggestive article by the Rev. G. P. Christian on Decorating Small Churches. He remarks that "Vases are to hold flowers and not to serve as decorations. Therefore inconspicuous glass ones are often to be preferred to bulging brass replete with commercial engraving." Bishop Gailor has an article in the same issue on Dr. DeKoven, Mr. Emhardt on Old Catholics and Reunion, Professor Gowen on Present-Day Palestine, and Father Horsfield writes on one of the lesser known Caroline divines, Herbert Thorndike. The July number has interesting suggestions on Church music by Fr. Damrosch.

An article reprinted from the *English Church Times* makes a useful protest against Romanizing tendencies in liturgics. "There is nothing," the writer says, "in the slightest degree Catholic in the practice of degrading and depressing one's own rite." He condemns the attempt "to assimilate the external appearance of an English Mass to that of a Latin celebration." Fr. Vernon writes on the Catholic Congress and the Christian Life. Prof. Louis Foley continues his articles on *The Greatest Saint of France*. Fr. McKinley writes on Religious Freedom in the Maryland Colony.

The spring number of *Cowley* has a useful article on Psychiatry and Moral Responsibility by Fr. Hoffman. Fr. Bull writes on Father Longridge, and it is appropriate that in the same number he should also contribute an article on *The Spiritual Exercises of St. Ignatius*, a book to which Father Longridge was devoted and on which he wrote a commentary.

"We can hardly pick up a French novel at hazard," writes Canon Addleshaw in the April *Church Quarterly Review*, "without being aware that there is a Church in France; whereas in modern English fiction the Church is not considered worthy of any attention at all. When J. K. Huysmans declared his allegiance to the Church, we believe we are right in saying that a copy of *La Cathédrale* was solemnly placed upon the high altar of Chartres Cathedral by a cardinal archbishop. Quite recently a most distinguished poet and man of letters—T. S. Eliot—has come forward as an Anglo-Catholic and it would be interesting to know how many dignitaries have read *Ash Wednesday*; we do not of course ask that it should be placed on the altar of Birmingham Cathedral, but at least some attention might be paid to a writer whose influence over the younger generation has been so marked and extraordinary."

Other articles in the *Review* are: God and Modern Physics, by the Rev. Dr. F. L. Cross; Zwingli's Theory of Church and State, by R. N. Carew Hunt; and the Christian Conception of God—II, by the Rev. Dr. H. M. Relton.



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## † Necrology †

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### WILLIAM AUGUSTUS BREWER, PRIEST

BURLINGAME, CALIF.—June 23d, following a brief illness, the Rev. William Augustus Brewer, dean of the convocation of San Jose, died at his home in Burlingame. The funeral was held on June 27th at St. Paul's Church, of which he was rector emeritus. The Rt. Rev. Edward Lambe Parsons, D.D., Bishop of the diocese, officiated, assisted by Archdeacon Noel Porter, the Rev. Herald Gardner, rector of St. Paul's, and the Rev. Dr. Charles Deuel, rector of Trinity Church, Santa Barbara.

He was ordained deacon in 1888, and priest in 1891. From 1888 to 1892, he was on the staff of St. Matthew's Church, San Mateo. During this same period and up to 1915, he was connected with St. Matthew's School for Boys, founded by his father. With the closing of the school, he became rector of St. Paul's Church, Burlingame, and after fourteen years of devoted work there was made rector emeritus in 1929.

### JOHN CHIPMAN, PRIEST

BAINBRIDGE, GA.—The Rev. John Chipman, a retired priest of the diocese of Mississippi, aged 72, died suddenly on July 15th. Mr. Chipman was born in Wadlington, N. W., being ordained deacon in 1899 by Bishop Weed and priest in 1903 by Bishop Nelson. He served at Christ Church, Augusta, Ga., from 1899 to 1905; was missionary near Jackson, Miss., 1905 to 1906; rector of St. John's Church, Pascagoula, Miss., 1906 to 1922; and priest-in-charge of missions at Corinth, Tupelo, Oklaloona, and Iuka, Miss., from 1922 to 1926.

He came to Bainbridge a number of years ago and built a home. Desiring to be of service, he located several Church families in Cairo, a small town near Bainbridge, and twice a month he voluntarily gave them services.

### LESTER ROSCOE DAVIS

NEWARK, N. J.—On July 13th occurred the death of Dr. Lester Roscoe Davis, a practising physician of Newark, and one of the vestrymen of St. Stephen's Church in that city. Dr. Davis was 48 years old. Heart disease was the cause of his death.

A graduate of the University of Pennsylvania, he was active in fraternal circles. In addition to his regular practice, his professional work included membership on the staffs of two Newark hospitals, St. James' and the Presbyterian, and the post of physician to the Celluloid Co. of Newark.

Dr. Davis is survived by his widow and a daughter, Mrs. Quentin Ferris, of Chicago.

### MRS. MARY CAROLINE GARRETT

HAMILTON, ONT.—Typhoid fever, contracted in the heart of the northland where she was engaged in missionary work among the Cree Indians, caused the death in the isolation ward of the Hamilton General Hospital of Mary Caroline Garrett, wife of the Rev. Leslie Garrett,

who is now stationed 500 miles north of Sioux Lookout.

Unable to withstand the hardships of the north country, Mrs. Garrett became ill last December. Dog sleighs in winter and canoes in summer were the only means of transportation available, and so weak was the victim that her husband found it impossible to move her. She remained in a critical condition until June 19th, when a plane, owned by the Consolidated Mining and Smelting Co., found the little family at the northern outpost when a forced landing was made.

Mr. Garrett immediately arranged for his wife's transportation to Sioux Lookout, where she was transferred to a train the following day. Mr. Garrett and their three children accompanied her, and she was taken to the home of her mother, Mrs. E. F. Gomme. Two weeks ago typhoid fever developed.

Not till the day after her death did her husband, who courageously returned to carry on the work in the isolated area, learn of his wife's death. Radio appeals were made from several stations and Mrs. Gomme received a wire from the Consolidated Mining and Smelting Co., informing her that her message had been picked up by an official, who promised to arrange for the special flight of a company plane at daybreak. Mr. Garrett returned to Sioux Lookout in the machine and came on to Hamilton. Mrs. Garrett was the daughter of the late Rev. George Gomme.

### WARREN GEHRKEN

ROCHESTER, N. Y.—Warren Gehrken, organist, Church music director, composer, and member of the faculty of the Eastman School of Music of the University of Rochester, died on Tuesday, July 7th, at Memorial Hospital of brain tumor after an illness of a year. He was 33.

Born in Brooklyn, Mr. Gehrken was a boy soprano soloist at the Cathedral of the Incarnation, Garden City, L. I. He studied the organ with the late Dr. W. H. Woodcock, who organized the first boys' choir on Long Island and was organist for the Cathedral at Garden City.

Mr. Gehrken was formerly choirmaster at St. Luke's Church, Brooklyn. He composed much Church music and also directed the music of St. Paul's Church, Rochester.

Funeral services were held on July 13th at St. Paul's Church, Rochester, and on July 14th in Brooklyn.

### MINISTER OF FOREIGN AFFAIRS SPEAKS AT ST. JOHN'S, SHANGHAI

SHANGHAI—That St. John's University holds a high place in the respect and affections of the Chinese people was evidenced again by the speech of His Excellency, Dr. C. T. Wang, at its graduating exercises at Shanghai on June 27th. After tea had been served the procession started, the band of the Royal Scots Fusiliers leading, followed by the first class of the middle school, the senior class of the college, the faculties, and the guests of honor. Owing to the absence of the Rev. F. L. Hawks Pott, D.D., the acting president, William Sung, took charge and called on the Rt. Rev. F. R. Graves, D.D., Bishop of Shanghai, for a prayer and on the Minister of Foreign Affairs for the address of the day.

The degree of bachelor of arts was conferred on twenty-five students, that of bachelor of science on fifteen students, that of Master of Arts on two candidates, and that of bachelor of divinity on one, the Rev. L. Cheu.

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# CHICAGO

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NEWS IN BRIEF

**CONNECTICUT**—The 165th anniversary of the organization of St. Peter's Church, Oxford, and the 96th of the consecration of the present church building was celebrated on June 28th. The attendance at the service was about two hundred. The Rev. J. Chauncey Linsley, D.D., of Berkeley Divinity School, preached, and the celebrant at the Holy Communion was the Rev. Harold J. Edwards, rector of Trinity Church, Seymour. Elijah B. Treat, senior warden, gave a history of the parish which was organized in 1766 with the Rev. Richard Mansfield as rector for forty years. Mr. Mansfield received for his services yearly twopence on the pound sterling out of the notable list of the Church of England's holdings in the parish. The present church was built in 1835 when some of the parishioners drew the heavy timbers from the forest for its erection.

**CONNECTICUT**—The Church Army is in charge of St. Paul's, Westbrook, during the summer. This parish has a much larger attendance at this season of the year than in the winter. Captain Duxbury preaches at both morning and evening services.—On June 30th, the Rt. Rev. E. C. Acheson, D.D., Bishop of the diocese, officiated at the laying of the cornerstone of the new St. John's Church, Sandy Hook. The old church was destroyed by fire. Captain Moss of the Church Army is conducting services in the open while the new building is under construction.—The Rev. William O. Baker, rector of Christ Church, New Haven, celebrated recently the thirty-fifth anniversary of his ordination to the priesthood.

**HARRISBURG**—The Rt. Rev. Wyatt Brown, D.D., Bishop of the diocese, visited Mont Alto Sanatorium and administered confirmation to six candidates, all adults, presented by Chaplain A. A. Hughes. He inspected the infirmary where there are over two hundred bed-ridden patients in the advanced stages of tuberculosis. The sanatorium takes care of about a thousand patients, and is said to be the largest institution of its kind in the world. Bishop Brown commended the work of Chaplain Hughes, who has been in charge of this field for six years.—Gifts presented to the Church of the Transfiguration, Blue Ridge Summit, and dedicated by the Bishop on July 12th included: a side chapel, to be known as the Chapel of St. Mary the Virgin. In this chapel is placed an altar given by the late W. Edwin Chipchase and the late Mrs. Chipchase of Baltimore, Md., and of Blue Ridge Summit, in memory of their children. A new high altar, in memory of Mrs. James Madison Thompson, has been presented by her daughter, Mrs. Tagart Steele of Baltimore. Other furnishings blessed by the Bishop were hangings, given by Mrs. Steele, and an altar cross by Mrs. Douglas Duer, another daughter of Mrs. Thompson; and eucharistic candlesticks by Mrs. Edward L. Smith of New York City, all in memory of Mrs. Thompson. A missal stand was also blessed, the donor wishing to remain anonymous.

**KANSAS**—The parish festival of St. Peter's Church, Pittsburg, was celebrated on June 28th and 29th. It began with the meeting of the young people's fellowship at which the speakers were the Rev. A. L. Du Domaine, rector of St. Philip's Church, Joplin, Mo., and the Rev. C. R. Davies of Chanute. At Evensong the service was taken by the Rev. John B. Matthews, rector of St. Andrew's, Ft. Scott. The sermon was preached by a former rector, the Rev. C. A. Clark of Independence. On June 29th there was an early celebration of the Eucharist with Fr. Clark as celebrant and the Rev. Fr. Davies as gospeller. The offering was devoted to the endowment fund of Bishop Wise's camp.

**LOS ANGELES**—The seventh anniversary of the opening for service of the new St. Paul's Cathedral, Los Angeles, was observed on July 12th.—What can be done in the way of constructive social service by an ordinary parish organization is illustrated in the baby clinic inaugurated by the social service department of the Woman's Auxiliary of the Church of St. James-by-the-Sea, La Jolla. The cooperation of physicians of the town and of the Scripps Memorial Hospital is freely given.—As a means of intelligent furtherance of the Church's influence in the San Fernando Valley the clergy resident in that district have formed what is designated "the Clerical Strategy Club." The members meet at luncheon once a month and discuss problems of missionary strategy within their field. St. David's, North Hollywood, a new mission, is the first fruits of this plan.—An interesting visitor to the diocese has been Fr. Neate of the Society of the Sacred Mission of Kellam, England. He addressed the diocesan summer school and also preached several times in churches of the city. Fr. Neate is visiting the western part of the continent in the expectation of settling upon some suitable location for a branch of

the Order.—The Glendora Foothills School, originally organized as a school for little children of both sexes, has decided upon a change of policy and will hereafter restrict its enrolment to boys from six to fourteen years of age.—The Harvard School for Boys announces the addition of two years of junior college study to its curriculum.—Under the leadership of the Rev. G. E. Swan, D.D., historiographer of the diocese, who is spending his years of retirement with Mrs. Swan in the beautiful little foothill town of Tujunga, a central site in the town has been purchased as a location for a church. Dr. Swan has two or three of the finest churches in the state to his credit and definite plans are shaping for the erection of a worthy building in Tujunga.

**MARYLAND**—After an interruption of services for several weeks the congregation of the Church of the Epiphany, Baltimore, was able to return to the church building on July 19th. The interruption was made necessary while extensive repairs were made to the building. These included a complete redecoration to the interior of the building and the installation of a new lighting system. These repairs were made possible through a legacy which the vestry of the church recently received. A new altar rail, a memorial to the communicants of the parish who have passed to their great reward, has also been installed and was dedicated by the rector at the opening service. While the building was undergoing repairs the services of the church were held in a temporary chapel erected in the basement.

**MASSACHUSETTS**—The Rev. William Henry Pettus, rector of Grace Church, Everett, will preach on the Sunday mornings in August, in St. Michael and All Angels' Church, Stoke Newington, London; and on Sunday morning and evening, September 6th, in Norwich Cathedral.

**NEBRASKA**—The study of the Very Rev. Stephen E. McGinley and the studio of Ben Stanley, organist and choirmaster of Trinity Cathedral, Omaha, located in the crypt, were entered by burglars July 11th, and several valuable articles stolen.—On June 16th, repre-

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sentatives of Trinity Cathedral and St. John's, Omaha; Holy Trinity, St. Matthew's, and University Church, Lincoln; Christ Church, Central City; and St. John's, Harvard, met at Holy Trinity, York, the Rev. William Whittle, vicar. Following a celebration of the Holy Communion at 11:30, a picnic lunch was held at the rectory, at which addresses were made by visiting clergy and diocesan officers of the Woman's Auxiliary. An offering was taken for Nebraska's advance work in China. —The fifth annual summer conference brought a representative group of young Churchmen to Brownell Hall, Omaha, for the week of June 21st-28th. The Rev. L. W. McMillin, of University Church, Lincoln, was chaplain and also conducted the classes in Church history. Other members of the faculty were the Rt. Rev. Ernest V. Sbayler, D.D., Bishop of the diocese; the Rev. Leroy S. Burroughs, student pastor of Ames, Iowa; the Rev. Robert Frazier of the national Field Department; the Rev. Ernest J. Secker; the Rev. H. H. Marsden; Miss Mary McKinlay of Minneapolis; and Miss Carol Wirts of Friendship House.

NEWARK—The Rev. Charles L. Gompf, rector of Grace Church, Newark, delivered the invocation at exercises at Wanaque on July 14th, incident to the dedication of a plaque honoring one of his late parishioners, the Hon. Thomas L. Raymond, who at the time of his death in 1928 was Mayor of Newark and a member of the North Jersey district water supply commission. —Bishop and Mrs. Stearly will spend the remainder of July at Salter's Point, Cape Cod, Mass. The second part of their vacation will consist of a trip to California, made by way of the Panama Canal, and visits to certain points of interest in the west. —The Rev. David Stuart Hamilton, D.D., rector of St. Paul's Church, Paterson, is spending the greater part of the summer at Kineo, Me., planning to return to his parish around September 1st. —Sailing for Europe on July 17th, the Rev. Harry L. Hadley, rector of St. Stephen's Church, Newark, plans to tour parts of Belgium, Holland, Germany, and England. Officiating in his place on July 19th and 26th is the Rev. William H. Robinson, vicar of St. Paul's Church, North Arlington. —Among the numerous vacation schools this year is a community school at East Orange, which meets at the First Baptist Church there, and in which Christ Church, the Rev. Charles E. Hutchison, rector, is participating. —The Rev. Herbert W. Hopkins, rector of Trinity Church, Irvington, together with his wife and daughter, is in the White Mountains for a month's vacation.

OLYMPIA—No less than 325 persons attended the fifth annual summer conference of the diocese recently. The Annie Wright Seminary in Tacoma was again the home of the conference by permission of Miss Sallie E. Wilson, principal. The faculty was composed wholly of home talent with the exception of Miss Ruth Osgood, a delegate from the Church Missions House, New York. The Rt. Rev. S. Arthur Huston, D.D., Bishop of the diocese, was president as usual and again conducted Bible classes for young people. The Rev. Dr. Herbert H. Gowen of the University of Washington continued his instructions in Old Testament interpretation, and the Rev. R. Franklin Hart acted as chaplain and lectured on Church history. Classes were conducted by Mrs. Margaret Peppers, Miss Ruth Loaring-Clark, Mrs. E. C. Schmeiser, Mrs. S. P. Robertson, Mrs. Beatrice Wheeler, and Mrs. J. E. Macpherson. —At the age of 77, the Rev. John F. Pritchard of Renton has had a stained glass window dedicated in his honor. Three and a half years ago he relinquished his retiring pension to take charge of the then run-down mission of St. Luke's Church, and within a year a new church seating three hundred was completed. To accomplish this, a men's club organized by the priest-in-charge assumed a debt of \$2,845. This debt has now been liquidated, with the help of the priest and the women's guild. Mr. Pritchard has insisted, however, that the guild be associated with him in the honor. On Sunday, June 28th, Bishop Huston dedicated the window at the evening service with not only Renton people in the congregation but many to whom the Rev. Mr. Pritchard had formerly ministered. Both senior and junior choirs of St. Luke's took part in the service.

PANAMA CANAL ZONE—On June 25th, the Rev. A. F. Nightengale, rector of St. Paul's Church, Panama City, received several expressions and tokens of appreciation from members of his congregation and friends in celebration of the fifteenth anniversary of his ordination to the priesthood. At Evensong, Sunday, June 28th, the Rt. Rev. James Craik Morris, D.D., who preached the anniversary sermon, paid tribute to the work and zeal of Fr. Nightengale with whom he had been associated for more than ten years. Upon conclusion of the service, Fr. Nightengale was presented with a purse by

members of the Woman's Auxiliary and the altar guild for the purpose of providing a complete set of colored eucharistic vestments. Simultaneously, a cope, the gift of the choir guild, St. Vincent's Guild of Acolytes, St. Agnes' Guild, the Brotherhood of St. Andrew, and the church committee was presented to the rector.

PENNSYLVANIA—The Rev. W. W. Williams, rector of the Church of the Redeemer, Annapolis, reports several gifts and improvements in the parish: a complete kitchen has been added to the equipment by St. Agnes' Guild; a baptismal shell, given by the Girls' Friendly Society; a processional cross by a choir member; altar hangings, replenished; two complete sets of altar linen made by St. Agnes' Guild and friends; a new boiler installed in the parish house, a gift of the men's club; gold altar vases as a memorial to William S. Gibson by his widow; a stole given to the rector by a parishioner; and a flagon made by the Gorham Co., the gift of Mrs. Margaret Parr, dedicated as a memorial to Eleanor Wilmer Peale, a teacher in the church kindergarten for thirty years.

RHODE ISLAND—The Bowling Green Club of the Church of the Messiah, Providence, has recently won the championship of the United States in that sport and been awarded the cup. A large part of the strength of the Church in Rhode Island is due to the loyalty of thousands of English folk who have come to this state to work in the textile industry. In several parishes they make up at least ninety per cent of the communicants. Among these English are many men who excel in sports peculiarly British. They delight in cricket which they introduced and maintain by means of a well organized league. The Rev. Dr. Dudley Tyng, rector of St. John's, Barrington, is one of the most active participants in this sport, ranking high as a batter. —On July 4th the Rhode Island Society of Cincinnati met, as is its custom, in Newport. Its president, the Most Rev. James DeWolf Perry, D.D., Presiding Bishop of the Church, was in the chair. After a business session the members convened in the historic court house where Theodore Francis Green, last year the Democratic nominee for Governor, read the Declaration of Independence, and Clarence A. Barbour, president of Brown University, delivered an address. Bishop Perry belongs to the family of Perrys which gave the two commodores to the nation and the world, Oliver Hazard who won the battle of Lake Erie, and Matthew Calbraith who opened Japan to the commerce and civilization of the world. When a statue of Oliver Hazard was dedicated not long ago on the state house steps the Bishop delivered the chief address.

WESTERN NEW YORK—A report of the semi-centennial of the Woman's Auxiliary of the diocese has been written by Mrs. J. W. D. Cooper of Geneseo under the title, *Our Fifty Years*, and appears in the July number of the *Diocesan Fellowship*. Copies can be had by sending to the diocesan office in Buffalo. —Mrs. Lewis Clark of Hornell, who is the hostess at the Girls' Friendly Holiday House on Conesus Lake this year, reports a large registration for July and August. Miss Irene Eggleston is councilor. Mrs. Clark can be reached by addressing mail to the camp, Val kenburg, Conesus. —A memorial Eucharist was celebrated June 30th in St. John's Church Sodus, for the Rev. John Ravenscroft Harding, D.D., late rector of the parish and head of the Wayne County associate mission. The day was the first anniversary of his death and the seventy-first anniversary of his birth.

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