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No. 20

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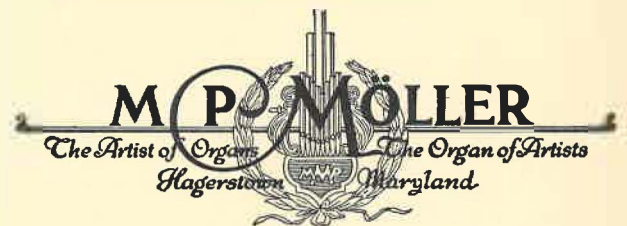
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VOL. LXXXV

MILWAUKEE, WISCONSIN, SEPTEMBER 12, 1931

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## EDITORIALS & COMMENTS

### Another General Convention

YES, but more than just "another General Convention" is about to assemble at Denver to chart the course of the Church for the next three years. For the year of our Lord nineteen hundred and thirty-one is not just "another year," but is a critical point in the history of the Church, the Nation, and the World. And the Church's General Convention in this critical year, if it is not to close its eyes to the important problems that are jostling one another for its attention, is going to have plenty of hard work to accomplish during the next three weeks.

A rapid survey of these problems, many of which have already been discussed at length in the columns of the religious and secular press, is in order, but before proceeding to it we venture to interject a word of caution. Always, on the eve of General Convention, there is a wave of advice to that body as to what it must do to save the Church and the World. Prophets and advisers spring up like mushrooms, and bombard the desk of the Presiding Bishop, the mailboxes of bishops and deputies, and the offices of Church editors with their particular panaceas. Each has a different note to sound, but each has this viewpoint in common—that this General Convention should not be as other General Conventions, "of the earth, earthy," concerned with such mundane matters as budgets and commissions; but should soar away on wings of spiritual fervor and devote ninety per cent of its time to whatever each adviser thinks is the main problem of the moment.

Such idealism is commendable; but it overlooks the fact that General Convention by its very nature is, and must be, "of the earth, earthy." General Convention is the Church organized for business—it is the exceptional, not the normal, side of the Church. The Church's main business is spiritual, and this business it attends to day by day, weekdays as well as Sundays, through its parishes, its missions, its social and other organizations everywhere. But once in three years it takes three weeks—just one fifty-second of its time—to give its attention to the business matters that are an indispensable part of its human organization. Thus it is essential that General Convention concern itself with business details—the formulation of policies, the adoption of budgets, the appointment of commissions. How else can such essential matters be handled?

The problems which General Convention will face

may be grouped broadly into two classes: external problems, which the Church faces together with all the world, and in which she can act only in an advisory capacity; and internal problems, questions that she must answer in order to set her own house in order.

OF THE external problems, those of world peace and of economic stability are foremost. Our good friend Dr. Thomas F. Opie, in a recent issue of *The Churchman*, challenges General Convention to make the first of these questions the main issue at Denver, expressing the usual contempt of idealists for the routine of ecclesiastical business. He would have the Church endorse the Kellogg Peace Pact, and at the same time make a declaration "binding ourselves never to bless another war and never to take up arms against any nation for any cause hereafter."

We gladly endorse the first part of Dr. Opie's statement, but he leaves us far behind in the blind and unreasoning pacifism of his second declaration. We love peace and abhor war as much as anyone—perhaps more than most. We believe that war, *per se*, is never righteous, nor justifiable "as an instrument of national policy." We believe that few things are worse than war—but there are just a few things even worse than war, and unfortunately some of those worse things are important factors in the world today. One of them, by no means the least, is Bolshevism, with its organized godlessness, its frank policy of the rooting out of Christianity as well as of the social order as we know it. It may not be up to us as Christians to take up arms in defense of capitalism, if such an issue should arise, but he would be a poor Christian indeed who would offer no opposition to the armed warfare of atheism against religion.

As to the present economic situation, we spoke at some length last week of the Church's relation to the problems created by the menace of "industry adrift." It is not within the power or the province of General Convention to work out the economic detail of remedying existing industrial evils, but rather to insist that any solution adopted by State or industry be based upon Christian principles, with primary regard for the human equations involved rather than for the expansion of a mechanical civilization regardless of the cost in human suffering.

**B**UT it is in solving her internal problems that the Church through General Convention is faced with a task that is hers and hers alone. Questions of evangelism and missions, organization and administration, Christian reunion, marriage and divorce, placement of the clergy, ecclesiastical courts, the status of deaconesses—these are matters at which one may scoff, perhaps, but matters that are and must be the special concern of General Convention.

#### EVANGELISM AND MISSIONS

**W**E appreciate the force of the appeal made by the Rev. S. M. Shoemaker, Jr., in our leading article this week, for the inauguration by General Convention of a new evangelistic movement. We should hail such a result of the Denver sessions with great rejoicing. But unfortunately, as Mr. Shoemaker himself points out, such revivals rarely begin in ecclesiastical legislative bodies. They begin, usually, in the hearts of individuals, and then spread to the hearts of others. They begin, not in an ecumenical council, a papal conclave, a Lambeth conference, nor a House of Clerical and Lay Deputies; but in the quiet of an Upper Room or in the soul of a Francis of Assisi, a John Wesley, or—we say it advisedly—a Sam Shoemaker. The everyday routine of Calvary Church, New York, or of any parish that is spiritually alive, wins more souls to Christ than any General Convention can hope to do. But that is because General Convention is organized for a different purpose, and it cannot be expected to function as a greatly enlarged parish.

The General Church program and the Advance Work program for the next triennial period will be the first internal concern of General Convention. One hopes and prays that these can and will be characterized by a broad and far-seeing Christian statesmanship; not cramped by the penury of a stifling, though perhaps unavoidable, "pay-as-you-go" policy.

As to foreign missions, several pressing questions will have to be considered. China is undergoing a disaster, through flood and ensuing starvation, the magnitude of which staggers the imagination. If the city of Denver were wiped out during the convention by some cataclysm of nature, the loss of life would be less, the human suffering not as great, as Hankow and the neighboring area have experienced during the past month. Doubtless some phase of this problem will face the Church's representatives at Denver, as will the moot question of registration of our schools in that unhappy land. The project of new missionary work in India, the laws against foreign missionaries in Mexico, unsettled conditions in Cuba and Brazil—all of these things will demand the Convention's attention. New bishops will have to be elected for the missionary districts of North Dakota and the Canal Zone, and probably a suffragan for Alaska.

#### ADMINISTRATION

**T**HE term of the Presiding Bishop, which has been shared by Bishops Murray, Anderson, and Perry, expires with this General Convention and a successor must be elected. Happily Churchmen of all schools can be relied upon to call upon Bishop Perry to continue this work, if he is willing to do so. Some time, but probably not this year, General Convention will have to put the Presiding Bishopric upon a more satisfactory foundation than is now the case. Whether he is to be a real Primate, with a position comparable to that of the Archbishop of Canterbury, or whether he is to be merely an executive head of the National Council, is a question that presses for a solution. If

the former, it scarcely seems fair that he should be taken away from a diocese for six years and yet be expected to remain at the head of that diocese and to return to it after his term as Presiding Bishop has expired. Why the American Church alone of the Churches of the Anglican communion has hesitated to have a real Archbishop at its head is a matter that has always puzzled us and we believe that sometime this logical step will have to be taken.

Then there is the matter of the reorganization of the National Council, which took place about a year ago and which will require ratification by the present General Convention. Some changes in the canon dealing with the National Council will also have to be made to fit this reorganization if it is to be continued in its present form. Here General Convention will have to consider the ever-present problem of maintaining an adequate national organization for the administration of the Church's work between Conventions without unnecessarily multiplying executive and administrative offices.

Along with this question comes the very important matter of the powers of provinces, which have been under review by General Convention for a number of years past. To many in the Church the provincial synods in their present form seem to be a waste of time and money and to have little value beyond that of a general exchange of views among delegates. It is to be hoped that an adequate plan can be worked out whereby the provincial synods will become real legislative bodies, relieving General Convention of some of the mass of detail with which it is faced every three years. The ratification of diocesan episcopal elections, the responsibility for provincial missionary work—these are matters in which the provinces might well be given wider powers.

#### THE EPISCOPATE

**S**EVERAL questions arise with reference to the status of bishops. The question of translating bishops from one diocese to another is a matter that has been perennially considered and perennially tabled. In other provinces of the Anglican communion bishops are freely transferred from one diocese to another, generally with a resulting advantage to both dioceses. It is unfortunate that in the American Church when an important metropolitan bishopric falls vacant all of the bishops of other dioceses, whose experience would be of the greatest value to the metropolitan diocese and to the Church at large if they were elected to that see, are automatically debarred from consideration and it becomes necessary to elect some clergyman whose experience is necessarily more limited than that of a bishop. Of course, the smaller dioceses should be protected by some provision that would guarantee to them a tenure of office of perhaps five or six years on the part of any bishop they might elect before he would be eligible for translation elsewhere. The whole question of the status of bishops coadjutor and suffragan bishops will also come up for consideration.

Another phase of the question relating to the status of the episcopate is that of bishops who supervise the Negro work of the Church. So far the Anglican communion has scrupulously avoided any suggestion of a racial episcopate, though there is ample authority for such in the Eastern Orthodox and Roman communions. It seems evident that the work among Negroes in this country would go forward more rapidly if it were guided by Negro bishops, but the details as to whether these should be suffragans or whether their jurisdiction should territorially overlap that of white bishops is one that remains to be settled.

## CHRISTIAN UNITY

THE whole matter of Christian Unity is one demanding the most careful attention by General Convention as by the conventions and synods of all Christian Churches. The bishops and deputies at Denver will have before them the Lambeth reports on this subject, the report of the Joint Commission on Faith and Order, and the report of their own Commission to Confer with the Methodists and Presbyterians. In addition it will have to consider the improved relationship with the Eastern Orthodox bodies, resulting from the conferences which took place in connection with Lambeth last year. The time seems to be ripe for intercommunion with the Eastern Orthodox, and it is to be hoped that General Convention will take steps leading toward this end.

At the same time it is important for us to consider our relations with the non-episcopal bodies and it is to be hoped that the Commission to Confer with the Methodists and Presbyterians will have important progress to report. It is our own feeling that similar steps might have been taken with reference to some of the other Protestant bodies who are perhaps closer to us than the Methodists and Presbyterians. Such, for instance, are the Lutherans, whose traditions of Churchmanship are very similar to our own.

Of course in all of these approaches toward reunion it must be borne in mind that there can be no real Christian unity except on a basis of common agreement with reference to fundamental doctrines.

## MARRIAGE AND DIVORCE

ONE of the most important questions of all which General Convention will face is that of Marriage and Divorce, which will come to it through the medium of the report of the Joint Commission appointed to consider that subject. This report has already been published in the religious press and has been widely discussed, both in the Church papers and in the secular press. We are not among those who would censure the Commission for releasing tentative reports before its final report to General Convention. We feel that the discussion of this important subject, which has preceded General Convention, has been of immense value in crystallizing opinion both within and without the Church, and we feel that General Convention will be able to consider the matter more intelligently as a result of this discussion than would otherwise be the case.

We need hardly repeat that we are unalterably opposed to Section VII of the Commission's report or to any watering down of the teaching of our Lord as to the indissolubility of marriage. We quite agree that our Lord laid down principles and precepts rather than rules of order in dealing with this and other matters, but we cannot for the life of us understand how those principles and precepts are to be carried out by the Church if her legislation is directly contrary to them. There were "hard cases" in our Lord's day as there are today and as there have been all through the ages, but the Church's legislation on this important subject should deal with the question as a whole and not with the exceptional cases. These latter can safely be left to the godly judgment of the clergy, either through the sacrament of penance or otherwise as fits the individual case.

## PLACEMENT OF THE CLERGY

THE question of the placement of the clergy is the Church's own peculiar phase of the large general question of unemployment. We regret to say that we have not yet seen a plan that has satisfactorily solved the question of fitting clerical round pegs into round

## PRAYER FOR GENERAL CONVENTION

ALMIGHTY and everlasting God, who by thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through thy Son Jesus Christ, to be with thy Church to the end of the world; We beseech thee to be with the General Convention of thy Church about to assemble in thy Name and Presence. Save them from all error, ignorance, pride, and prejudice; and of thy great mercy vouchsafe, we beseech thee, so to direct, sanctify, and govern them in their work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, Satan, and death; till at length the whole of thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life; through the merits and death of Jesus Christ our Saviour. Amen.

—Adapted from the Book of Common Prayer.

holes and square pegs into square holes. We cannot feel that matters would be materially improved by a series of diocesan and national bureaus keeping records of the clergy and making recommendations to vacant parishes. We are inclined to think that the matter can be better handled by the bishops, perhaps with supporting legislation determining a minimum salary for clergy and some sort of provision for those out of employment. We do not mean a sort of ecclesiastical dole, for we feel that the principle of the dole is a wrong one, whether in the Church or in industry. Rather we hope that some means may be devised whereby priestly work may be assured to all of the able-bodied clergy in the Church.

## OTHER MATTERS

WE HAVE already published in our columns a detailed criticism of the report of the Commission dealing with the question of Ecclesiastical Courts, written by the Hon. Charles L. Dibble, one of the Church's foremost canon lawyers. We respectfully commend this article [L. C., August 8, 1931] to members of General Convention and we also wish to reiterate what we pointed out at that time: namely, the danger of establishing an over-cumbersome ecclesiastical machinery, and perhaps even duplicating courts in single dioceses to deal with questions of marriage and with ecclesiastical offenses. Undoubtedly the Church needs some legal machinery but it should be kept at a minimum, both as regards organization and expense.

Another question, which will be brought up by the diocese of Chicago, is that of the status of deaconesses and a plan for providing an adequate pension fund for these women workers. While we do not agree with those who would consider deaconesses as in holy orders in the same sense that deacons and priests are in holy orders, we do feel that the status of the deaconess should be invested with a dignity which it does not now bear and that adequate provision should be made by the Church for retiring deaconesses on pension when they reach an age that no longer permits them to serve the Church in this capacity. Only by making some such provision can we expect our women to give up their lives to this important phase of the Church's work.

WE HAVE been able to touch upon only a few of the most important problems which will face General Convention and have had to dismiss these in a few words in this editorial, though many of these problems we have already discussed more fully. It is really an enormous task that General Convention is called upon to face during the next three weeks and it is too much to expect that satisfactory and final solutions to all of these questions will be found. Nevertheless, the members of General Convention are a carefully selected

and competent group of men who can be counted upon to do the best that they can for the glory of God and the advancement of the Church. We beseech the earnest prayers of all Churchmen for them during the period of General Convention.

**O**CCASIONALLY we have read in the columns of magazines (not the best ones) advertisements offering to send tracts or books on "the Facts of Life"—always noting that these will be sent in a plain envelope or wrapper. We do not recall that we have ever replied to any of these alluring notices; nevertheless we have lately been favored with a plain envelope containing three broadsides dealing in frank fashion with the Ecclesiastical Facts of Life.

Ecclesiastical  
Facts of Life

The first of the three broadsides is headed

**The American Missal**  
A SYMBOL OF DISLOYALTY  
An Affront to the Whole Protestant Episcopal Church  
The Anglo-Catholic Defiance of the Doctrine,  
Discipline, and Worship of this Church

In this curious document we found, to our surprise, statements from a number of bishops, mostly pronouncing their episcopal anathemas against *The American Missal*. Continuing, we found that Broadside No. 2 contained thirteen more pontifical utterances on this subject, while in No. 3 two other bishops arrived just in time to climb on the bandwagon.

We say "to our surprise," not because of what these fifty bishops have to say (for most of these pronouncements had already been wafted in upon our consciousness) but at the unprecedented fact that all of these episcopal utterances had been gathered together and mailed broadcast from—we fished the plain envelope out of the wastebasket to verify our first impression—Poughkeepsie, N. Y., of all places! We had always supposed, in our innocence, that Poughkeepsie and bishops, like oil and water, simply would not mix. We had even heard that bishops traveling on through trains that stopped at that delightful city on the Hudson were in the habit of snatching their mitres from their heads and concealing them on their stationery. And now here we were face to face with the Petronius of Poughkeepsie and nearly a third of the American episcopate arm in arm, as it were, sheltered by the friendly flap of a plain envelope!

Of the charges made in the foreword to the principal brochure, we have nothing to say. The authors undoubtedly know that such phrases as "deliberate defiance," "specious assumption," "intentional indirection," "past masters in the art of subterfuge," "unabashed effrontery," "disloyal," "misfeasor in office," etc., etc., *ad nauseam*, are not only ungentlemanly and unchristian but are also adequate grounds for legal action on the part of those accused.

But we are sorry for the bishops who find their names used in this context. That at least one of them feels that he has been misrepresented is shown by the letter from the Bishop of Eau Claire printed in our correspondence columns. If others do not feel that their words have actually been garbled in quotation, we are confident that most of them will regret the fact that their statements, which are generally worded carefully and courteously, are printed in a context of heated polemic that recalls the intolerance of days when there were but two points of view on any religious question—one's own view and damnable heresy.

We commend to any who feel that they must use methods such as this to vaunt their alleged liberalism, the words of a true Liberal, Bishop Sherrill of Massachusetts: "It has long been a tradition in this diocese

that the bishops can trust to the Christian common sense and loyalty of the clergy of the diocese. As one who has always valued the principle of great liberty within the Church, I am wondering if there is not some danger in the present situation. Is there not a likelihood that those who take to the sword of official statements by bishop may some day perish by the same sword?"

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#### DOGGEDNESS

**D**URING the late awful war, a soldier was asked to explain the possibility of continuing longer to hope for victory under the fearful conditions that prevailed and against the enormous difficulties that were opposing an advance. His answer was, "It's doggedness that does it." By grim determination, with faces set like flint, victories were won. It is so in this earthly life and on the whole field of human endeavor. A war is on between evil and good. A contest has to be waged regarding every one of our interests. We can have victory if we want it enough, but it cannot be fully gained without overcoming apparently insurmountable obstacles and defeating enemies stronger than ourselves. It is doggedness that does it when we get down into the trenches of extremity, or out upon the waste of "no man's land," in the dangerous dark and without the support of feeling. Will has to hold on when all else fails.

This will is a furnishing that is supplied by God. The whole scheme of creation has in view the manifestation of the invisible God. The dark mystery of evil was allowed to roll in upon Paradise in order that the light of the glory of God might rise in splendid contrast upon it. In the face and in the history of Jesus Christ, the personality, the character, and the power of the eternal Spirit were to be declared to men. On a vast scale, God determined to redeem and save a lost race. The Captain of our salvation, Jesus Christ, was chosen to lead and command the divine forces. Behind them the almighty will and before them ages of conflict were to reveal infinite love. Thus human history upon this sphere has been and will be advanced upon the divine will, the infinite determination.

But not without human determination. It is not enough that we should behold the image of the glorious God in the marvelous and lovely incarnation of Him in Christ; God is manifested in the history of His children also. . . . Because Christ lives, we live. Because Christ works, we work. Because Christ overcame the world by a prayerful determination, so do we. In His extremity of trial, Christ being in an agony, prayed more earnestly. So must we. Deserted by His friends, in the hands of His enemies, unable to realize in the gloom the nearness of God, Christ yet held on in dogged determination until He could cry, "It is finished." So must we.

But, when the battle is no more than a slight skirmish, how prone we are to run; when we are but a little sick, how easily we give up; if Christ, who always comes quickly to our help, does not come immediately, how tempted we are to think that He has failed us; no matter how great things He has done for us, how forgetful we are of His absolute reliability. . . .

Thanks be to God who giveth us the victory! Christ won it for us, and will win it in and through us. He will make us good and faithful servants, soldiers able to endure hardship and take wounds in fighting the only good fight, the fight of faith. . . . So, then, never accept doubt and fear, never let go of the Saviour, always be of good cheer, come what may. You may be reduced sometimes to doggedness, but it does it.

—REV. C. G. HAZARD, in *The Presbyterian*.

# What Might Denver Do?

By the Rev. S. M. Shoemaker, Jr.

Rector of Calvary Church, New York City

ALL of us must realize that if the General Convention in Denver transacts the usual round of ecclesiastical business, passes the general quota of resolutions, and adjourns, it will signally have failed, because all of us know in our hearts that we can no longer be content to go blindly ahead, steaming up the old processes, and oiling the old machinery. The world is moving at a terrific pace, it is moving away from religion, and the characteristic things that the Church has been doing for the past twenty years have not been drawing the world towards us in any appreciable way. Coming so closely after Lambeth last year, our Convention is likely to be overshadowed by the greatness of that assemblage, and pass more or less unnoticed unless it does something striking which catches the imagination of its own people, and of the world outside.

I have an idea that the General Convention could do a very striking thing, which would hearten our own communicants, set a pace for American Christianity, and make a serious bid for the attention of this whole paganized and befuddled country.

It was suggested in the very thoughtful article by my neighbor, the Rev. Harrison Rockwell, in the August 8th issue of *The Churchman*, in which he pleads that General Convention give extended time to three great issues: (1) world peace; (2) our economic system; and (3) the inauguration of an evangelistic movement as a counter-attack to the anti-religious influence of Russia. These three great issues are bound to be uppermost in everybody's mind who thinks seriously about the world in which we live, and evaluates it justly. In the nature of the case, General Convention can only put itself on record and state its convictions in the first two issues: their settlement, I mean, lies in other hands.

But that third point is the one: the inauguration of an evangelistic movement. That lies within the province of the Church. All of us know perfectly well that, unless from somewhere there comes an increase in the spiritual life and conviction of the Church, we are out of the running as a serious factor in the modern world. And saying so does not bring about the desired change.

I have been wondering how General Convention could "inaugurate an evangelistic movement." We have had some little experience in the Church during recent years with this kind of thing—the Nation-wide Campaign, the Bishops' Crusade, the Message, and the Seventy. Except for financial results from the Nation-wide Campaign, they have left behind them singularly sparse effects. In no sense can they be said to have awakened the spiritual life of the Church, nor made any wide appeal to outsiders. We are all a little chary about a set of eminent divines sitting about a table "organizing" a spiritual awakening. A brief look at any sizable and lasting movement of the spirit in Christian history will show us that it did not begin in so easy and man-made a fashion. They have generally begun in the lonely conviction of one man's soul, who slowly gathered about him a small group of loyal followers, and finally spread out through personalities fired by other inspired personalities.

Could this happen at Denver? There will be a great bustle, much moving about from hotel to meeting-hall, much ecclesiastical chit-chat, many funny stories told, a great pile of business for both Houses to get through. It is frankly not the most propitious place I can think of to begin an evangelistic movement.

But I think it might come, if certain conditions were fulfilled, because I am convinced that nine out of ten men and women who make the journey to Denver will be just as disgusted with themselves as the rest of the Church will be if they transact the customary business and pass the usual resolutions and then go home; they know that, to say the least, this will be a terribly inappropriate gesture for the Church

to make when the world, including our own country, is in such a critical condition.

What might they do?

They must begin, I think, by facing as facts certain things which we should like to consider mere phobias, but which are not mere phobias just the same.

The first is that our people as a whole have neither the religious convictions nor experience which we assume that they have. We believe, because we like to believe it, that most of them are very sure about God, read their Bibles, say their prayers, have family devotions, follow the services and sermons with intense agreement, think much about religion, try to put Christ first seven days a week, win lots of people to Him by cheerful smiles and much human service, and in general are highly spiritual and superior people. This kind of description covers perhaps one person or two in each congregation, but certainly not a dozen. We are living on sheer illusion. Because we clergy do all the talking, and the only people who speak are apt to be the people who agree, we fancy we are much further ahead with them than we are. The Holy Spirit is pure abstraction to most of our people. Effectual persuasion of anyone to follow Christ, beginning intelligently where they are and carrying them forward a stage at a time to new experience and conviction, is almost an unknown quantity. Few of our people know how to relate Christ to their everyday problems and relationships: if they did, more people from without would seek the Christian way out of the enormously troubled condition in which they find themselves.

THE clergy like to think that this illusion of spiritual advancement in the people represents great "love" for them: if they seem dissatisfied with their people's progress, they are critical; and if critical, then unloving. Well, I want my doctor to be "loving" by knowing just exactly what is the matter with me, not by indulging in happy thoughts about me. Increasing numbers of our people wonder why it is that in a real "jam" they turn to doctors, medical and mental; why they find the parson so occupied with a multitude of things that he has no time nor opportunity, granting he has the desire, to become expert in spiritual things himself and in spiritual direction of others. Kindliness is no guarantee against spiritual ineptitude. To pretend that any large percentage of our clergy have had adequate training in spiritual direction, or are now actually helping any considerable number of individuals to lay hold of God and so integrate their own inner lives, or have any very deep conviction that the great error of the Church in recent years has been this apostasy from her primary duty and calling, is simply to laugh at the facts. I know more than one clergyman who is simply dishonest with himself about the quality of his work and its fruits; who is frankly content if his laymen back him with money, come to church with fair regularity, and break no major commandments. Christ did not die for that kind of spiritual mediocrity, nor such complacency in His ministers towards it. These ministers know that this is poor fulfilment of their early aspirations and their ordination vows—dozens of them tell me so—but the question is *how* to do otherwise.

Of course, the easiest resort from this predicament is to take the matter lightly, and say that it can be easily adjusted if only we can catch the "hang" of some expert's work. We go and sit at the feet of a great director of souls, say like Fr. Huntington, at a summer school or clergy conference, take notes, and are of course helped by it. But so long as we think the cure lies in method, and take *ourselves* for granted, there will be no great change in our ministry. We are still at one remove from reality; and fail to see the connection between our own consecration to our Lord, with the consequent inner victory of our lives, and any positive, tested, convincing word that we can say to another. How can

a clergyman who fights with his wife help in a torn home? A few platitudes are all he can employ. If he were fully given to our Lord, his own situation would come straight, and his direction would come up out of experience. "The grace of our Lord Jesus Christ" still flows out like rays of radium from His eternal Self; but seldom except through channels—open, human channels. An unworthy priest may celebrate a valid sacrament; but he cannot hold a valid interview with a soul in need. He may manage a highly complicated machine: but he cannot bring souls to Christ. There is, unhappily, no direct connection between a man's consecration and his outward ministerial success; the two most tragically and blatantly unconsecrated clergymen I have seen in recent months—unconsecrated and consciously refusing part of God's will, by their own admission—report mounting congregations and growing accessions. But come to close grips with them as to individuals helped, converted, brought to God, and you got the true measure of their ministry. I am convinced beyond all shadow of doubt that the greatest need of the Church today lies in the clergy, and that the way out is, to employ that fine phrase from the missionary conference at Jerusalem two or three years ago, "the completion of our own conversion."

It is so much easier to win agreement with this in writing than to get anybody to do anything about it. The average reader of this article will say, "Oh, he's only talking about one way to bring people to Christ. There are many other ways." And of such a reader I would like to inquire: And what is *your* way? The last clergyman who excused himself to me on that plea told me afterwards that he had only the vaguest ideas of how to reach an outsider for Christ, and had gone through a nervous breakdown because of the want of response to his work. To talk about "so many other ways" was sheer side-stepping. We have been feeding ourselves on vague, "high-falutin'" optimism that we were reaching the people by our multiplication of machinery; and we simply are not. When I hear some curates talk about their rectors and some rectors talk about their curates, I know that fellowship is unknown: what use to pray for it and preach about it among the people if you don't have it with your assistant? When I know of the wire-pulling for good churches, the bare-faced seeking of bishoprics on the part of men reputed to be spiritual, and see how little the elementary ego-instinct has been subdued, I do not wonder that these men's measure of success is money, gothic architecture, and popularity. When I hear some clergymen pour out their own inner confusions as to the faith, and as to elementary moral principles, I am not surprised to hear that when someone went to them for help he "did not get very much."

I hear the answer that there are "exceptions." Yes, there are, thank God. And none of those "exceptions" will take any exception to my speaking out the truth. I am telling you what I find, as I talk with a great many scores of clergymen every year. The trouble and the solution lies right in ourselves. "Such as I have give I thee." And it is a sad fact in the spiritual, as in the physical, world that we transmit to our descendants and dependents our own defects. We like to think of the many devoted lay men and women; we do not like to think of the many hundreds who were once with us and have leaked away, or the many whose connection is now so precarious as to be almost non-existent. We like still less to remember that it is our own want of ability to bring spiritual conviction which has lost them to the Church.

Therefore I go on to say that the place for us, as a Church, to begin righting matters is with honest repentance—repentance for our failures, for our secularized methods, for our touchiness at having those failures pointed out to us, and for our complacency. I mean by this something very concrete. I mean that our bishops and clergy, and people as they stand up at Denver to affirm their faith in God the Father, Son, and Holy Spirit, must confess to God and one another that they have failed so to live and present the Gospel that the world about them is moved by it and drawn to Christ. The times are ripe for an awakening. The Church ought to produce it. And the Church simply is not producing it. To continue saying that more of what we have been doing will bring it about is sheer folly and sheer pride.

Of course it is difficult to expect such a parade of our Churchly force as a convention to repent wholesale. But again I affirm, I am sure there are many men and women who will

be at Denver who will not be content with the customary procedure or achievements. Whether they will be only disgruntled knockers, or whether they will get on their knees, remains with them.

I CAN visualize members of small groups of them meeting daily for prayer for the convention, for the Church, principally for themselves. Not talking only, but waiting. Waiting on God the Holy Spirit if He may haply show them a better way. Long silent times on their knees. And then honest mutual statements of exactly what He said. Plenty of time for it—no rushing off to meals or meetings—this is much more important. Some one will have no leading to report, and want a frank talk about himself to see why there is no return in prayer. Some groups will differ in the leadings which come, and realize that God can only guide unanimously a welded group which has already found fellowship. It was upon those "with one accord in one place" that the Spirit fell. This will mean confession of faults one to another, as the Scripture says, refusal to whitewash, complete honesty about oneself, realistic relationships instead of sentimental, some heart-searching and even misgiving about the past, fresh consecration, a glorious Communion next morning, and a sense of being borne up by the angels of God. Contrast this, if you will, with the usual sprawling enthusiasm which takes itself out in saying, "Isn't the convention wonderful? Wasn't Bishop So-and-So splendid last night? Isn't it perfectly magnificent how much the women have raised?" Such agreeable chit-chat is whooping it up for the Church as it is; it is not helping to build the kingdom of God in the hearts of this skeptical and strangely wistful generation, which prefers to see a change in the Church people themselves rather than signs of our much activity. A small, honest, fearless nucleus, as it was in the beginning, is now and ever shall be the handle by which God takes hold of the world. This much in private.

What in public? One's imagination grows hot. Someone who has been in one of these smaller meetings may stand up and say so, voicing his repentance, his new conviction, and the frank change in his own life. Some of the lovers of efficiency and order will perhaps look startled, feel uncomfortable, object that this is a business session and no place for a Methodist experience meeting. One may take the floor and say that this is first of all an assemblage of God's people, and maybe we had better pray for a few minutes in silence and see what He tells us to do. And then—and then—one has hope, almost expectation, that the Holy Spirit would take charge. The president of each House would go on presiding under guidance. But the Holy Spirit would be the true President. And no man can say what might happen. Prayer, confession, witness, silence, a melting under God's touch into humility, quietness, unity, power. Prejudices slipping away, party lines forgotten, men and women meeting with God and one another as at Pentecost. An interrupted business session, or the renewal of the Church, according to your point of view.

And then, less time, less heat, less disagreement in what should be done about peace, unemployment, marriage, placement of the clergy, India, the budget, or any other problems which the convention were guided to consider. But these statements and decisions would not be the chief residuum of Denver. A lot of changed men and women, who had gone through a tremendous personal religious experience—going home not to report on the convention but to witness for Christ, not to busy themselves with more Church work but to be more committed to Christ and to winning people for Him and to filling our society with re-made and Christ-filled personalities—that would be the chief residuum of Denver: a united Church sweeping forward under the Holy Spirit, "a constant pageant of triumph in Christ."

Now no one could be such a fool as not to realize how much this is asking, or that if this suggestion were taken seriously it might well interfere with the transaction of some of the important business for which the convention is called. It might make frankly impossible certain reports and the consideration of some matters which have been on the agenda for years. Under ordinary circumstances I should be the last to suggest any interruption of the orderly processes of the Church's business.

But the circumstances today are anything but ordinary. Consider the necessity for a moratorium in Germany. The fall of



the government in England. The uncompromising selfishness of France. Big-stick dictatorships in Europe. Confusion and restlessness in the Far East. The Russian experiment of godlessness. Consider our own America, failing in leadership, depressed, confronted with unemployment, so many homes torn asunder for want of a common Divinity, so many lives frustrated and futile through absence of faith in God or the

worth of human existence. And then try to convince yourself that the paramount thing in Denver is to follow the docket! This is no time to deal with any question but the main one. And that is the winning of our age for Jesus Christ.

"Go ye into all the world, and preach the Gospel to every creature." But first "tarry ye here in the city of Denver until ye be endued with power from on high."

## Roman Proselytism in the Church of Malabar

By the Rev. C. T. Eapen, Ph.D.

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THE Catholic convert movement rocks the whole sect of three hundred and fifty thousand, Jacobites stirred to depths, and the total conversion of the entire community nearing realization—these are expressions used by the *Standard and Times*, a Roman Catholic paper published from Philadelphia, when describing the convert movement carried on by Rome in the Church of Malabar. The facts of the situation undoubtedly will reveal that this is a type of propaganda making a mountain out of a molehill. The alleged cause of this Roman triumph is the conversion of a certain bishop, Mar Ivanios, and his assistant, both of them Religious without any diocesan jurisdiction.

Mar Ivanios is the prime mover. The other is only his faithful disciple, blindly following the footsteps of his master. Mar Ivanios was one of the first among the Syrian clergy to obtain a modern university degree. His English education had undoubtedly given him some influence in the Church, but he is not by any means the most learned of the Syrian bishops. Soon after his graduation he was made the head of one of the Church schools. While he was the head of the school, he accompanied Mar Dionysius, the present Metropolitan, to a conference of the representatives of the Christian Churches held at the Seramporu College, a Baptist institution. The head of the college, Dr. George Howells, a magnanimous Englishman, to get the Syrians interested in the college, offered the chair of Economics to Fr. Geevergese (now Mar Ivanios) which he accepted with the consent of Mar Dionysius. The scholarships which the college offered to the Syrians also drew a number of students to Seramporu. While at Seramporu Fr. Geevergese came in contact with the Oxford University Mission to Calcutta which provided him the inspiration to start a Religious order to interest the Syrians in evangelistic work. The Oxford Mission had also trained for him a number of young women to form the nucleus of a Sisterhood.

On returning to Travancore after the abandonment of his work at Seramporu, Fr. Geevergese founded a Religious community of men and women. This was not the first order which the Syrians had, as they had already the most ancient order of St. Anthony still in active form. The new order was only a modification of the old one with more emphasis on Community life. This work of Fr. Geevergese was at first popular, but the popularity gradually dwindled, partly due to the inefficiency of the work and partly due to his acceptance of the episcopate which was quite against the original idea of the order. The building up of independent Bethany churches which disrupted a good many of the existing parishes was also responsible for the loss of influence. Material support began to flag. The dissolution of the order seemed inevitable. Whatever may have been the other pious reasons, it was at this critical juncture that the present move was made.

Mar Ivanios had publicly declared that membership in the Syrian Church was no hindrance to salvation. He said he was simply trying to reunite the two Churches without giving up the doctrines or practices of his own Church or denouncing the fathers whom he revered. The correspondent of the Philadelphia paper also says that Mar Ivanios believes that the Syrians do not have any heretical teaching, for they believe in the Primacy of Peter, the Immaculate Conception, and Purgatory. If the Syrians do believe in these distinguished Roman doctrines why should they stigmatize them as schismatics? If so, is there sufficient justification for Mar Ivanios

to connive at a Church which deliberately mistreats his own? His plausible excuse for this apostacy of an extreme type is that there is trouble in the Syrian Church. Has Rome no trouble? For a bishop to go to Rome to be free from trouble will not be well advised. Subsequent events have shown that even in Rome he had no peace. When he made his submission to the supreme pontiff he should have relinquished his rights in the Syrian Church. But Mar Ivanios, without even bidding farewell to his faithful flock, as a thief in the night, went his way to Rome bag and baggage. He is even trying to keep possession of certain of the Syrian churches which has since led to some litigations. Like Pilate, his effort to hold Jesus in one hand and Barabbas in the other is making him very suspect. People have no confidence in the sanctity of his mission.

THE present convert movement completes the full subjugation of the entire community, says our Philadelphia ultramontane paper. Mar Ivanios, instead of taking the whole Syrian Church with him, could not exercise even enough influence to carry with him the stronger men in his own brotherhood. Two of the ablest men who had a very important part in the foundation of the community are rigidly holding aloof to continue the work to which they had laid their hands.

The chief bait which Rome throws is money. At this time of great economic depression, people who cannot find the dowry to marry their daughters or those who can hardly earn their livelihood are the easiest victims. These are the people, imagine, who stir to depths the entire Church! Simony practised by the Roman Church is certainly stirring the Syrian Church to its depths. This is not the first time the Syrians had to fight against the money of Rome. They had it under Menezes the Portuguese Governor-archbishop: The same power which resisted the political archbishop is resisting the present move with redoubled strength.

We mourn the loss of one of the bishops. But His Holiness, the Catholicos, the head of Syrian Church, Mar Dionysius, the Metropolitan, and the other bishops are firm and steady fighting tooth and nail to defend the faith against the intrusion of Rome. The Church of St. Thomas was not built in a day and it cannot be wiped out in a day. Effective propaganda is carried on against Rome in the press and the platform. Strong indignation is expressed everywhere at the base maneuvers at proselytism. While the Benedictine monks of unity in Belgium are trying to establish friendly relations with the Eastern Churches, here the Roman Catholics are voraciously devouring the weaker brethren. Is it all with the full knowledge and consent of *Papa Angelica*? If so, we may rest assured that days will be long before the holy see will have the allegiance *en masse* of the Malabar Church.

IN THE State of Ohio there is a courthouse that stands in such a way that the rain-drops that fall on the north side go into Lake Ontario and the Gulf of St. Lawrence, while those that fall on the south side go into the Mississippi and the Gulf of Mexico. Just a little puff of wind determines the destiny of a rain-drop for two thousand miles. What a suggestive thought, that you and I may be setting in motion influences that shall determine a man's destiny for eternity!

—Talmage

# DAILY BIBLE STUDIES

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

## ANXIETY

*Sunday, September 13: Fifteenth Sunday after Trinity*

READ St. Matthew 6:24-34.

OUR gospel for today is most comforting. It tells us that God cares, and that we need not be anxious about food or clothing or any of the necessities of life. He is our Father. It is especially comforting just now when so many people here in America and throughout the world are hungry and destitute; for while we are to do all we can to help them and seek to find a remedy, we can do so with the blessed truth that God will guide us because He knows and cares for them more than we do. The trouble is that we do our part with a kind of despair as if some terrible end were coming and with strange ideas about the whole world which are neither normal nor Christian. We are full of anxiety and worry and almost losing faith in civilization and in God. One warns of a revolution and another predicts a great war and another a new system of government. God says: "Be not anxious for the morrow."

*Hymn 490*

*Monday, September 14*

READ Romans 14:16-19.

WE ARE apt to begin at the wrong end of life. Food, home, business, success, hold the first place in modern education, and only when counting existence as a struggle do we turn to God for help. Christ bids us take the other end first: "The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." "Seek ye first the Kingdom of God and His righteousness." Life comes from God, and the thought of Him and His love is more important than food and clothing. Some are apt to scorn these words and think us unsympathetic and foolishly selfish, but it is well for us to remember that God and His will are supreme. When we are hungry and sit down to a well-supplied table how many of us think of God and thank Him? How many begin the day with a little prayer of thanksgiving for the night's rest, and an asking for God's guidance through the day? How many of us give help to the needy with joy, knowing that we are working for and with God? Are we not thinking more of mammon, that is, of human things, than of the Father of us all?

*Hymn 397*

*Tuesday, September 15*

READ St. John 14:1-7.

JESUS CHRIST asks us not to worry. Anxiety is the keenest and shrewdest of Satan's temptations, for it weakens both body and spirit. It is a temptation coming often in disguise and making us think ourselves unselfish when really we are thinking of ourselves more than of God. Worry is associated (though we hardly realize it) with doubt and fear, and it disregards God's promises and makes us feel so important that we grow egotistical and critical and unjust to man and God. The Master turned the thoughts of His disciples from themselves to the Father, and so we learn that the surest cure for anxiety is the thought of God, eternal, wise, loving, all powerful, from whom comes every good and perfect gift. Faber expresses it beautifully when he writes that the thought of God is "a sunrise to our hopes, a sunset to our fears." The dear Father asks us to trust Him, and our Christianity is unfair when we refuse His appeal.

*Hymn 404*

*Wednesday, September 16: Ember Day*

READ Psalm 37:1-8.

PERHAPS this meditation is especially applicable to God's ministers and to those who are preparing for ordination. Because their calling is so high and the responsibility so great

they are apt to "fret" and suffer anxiety, forgetting that He who sends His servants will support them in their work if they trust Him. Those who love music will recall that beautiful aria in the Oratorio of the Elijah: "O Rest in the Lord." It has a blessed message supplementing the words, "Fret not." We know God's promises. But if we declare a hopeless Gospel and dare to say or think that Christianity is or ever can be a failure, then we are fretting and not resting, and alas! giving the impression that Jesus Christ died in vain. Every sincere Christian should be so sure of the truth and so trust Him who is the Truth that his work will be enthusiastic, and every minister by act or word should declare his absolute faith.

*Hymn 455*

*Thursday, September 17*

READ St. John 10:14-18.

THIS wonderful declaration of Jesus Christ, "I know My sheep," supplemented by the words "Your Father knoweth" (St. Matthew 6:32), must ever be the banner-token of the Christian, and what a revelation is thus given! It is enough if God knows; it matters little whether I know or not. He knows each one. There is a blessed individuality in Christianity. "God so loved the world," He cried, and then He added that precious word "whosoever." Nor can our frailty turn His knowledge into forgetfulness, for He knows our frame and remembers that we are dust (Psalm 103:14), and yet He loves us and His love means final victory. It is a great comfort that God knows us better than we know ourselves, and as a Father He provides for us. Above all else He grants us "Food from Heaven."

*Hymn 213*

*Friday, September 18: Ember Day*

READ St. John 15:9-15.

THESE words, spoken especially to the eleven Apostles, are applicable to God's ministers everywhere, and they are also applicable to all faithful Christians who are Christ's witnesses. First, there is that wonderful assertion: "As the Father hath loved Me, so have I loved you." Then there is the inspiring assurance: "That My joy might remain in you, and that your joy might be full." And then that great and marvelous message: "Ye are My friends if ye do whatsoever I command you." The Cross becomes a Throne, and the King who hangs thereon is the World's Ruler. What a divine commission: "Go ye and preach" by life and doctrine and word! Where is anxiety when He sends and also abides? How can we worry when we have the story of the Cross to tell? The joy Christ gives can never be taken away.

*Hymn 521*

*Saturday, September 19: Ember Day*

READ I Corinthians 15:24-28.

THE true believer has a vision and that vision is his inspiration and strength, for it comes from God. "Then cometh the end"—not the end of anyone's life, though that can be triumphant through Christ, but the end of God's plan of redemption. This great fact must surely hold us from anxiety. We are "looking for and hasting unto the coming of the day of God" (II Peter 3:12), a day when Jesus Christ will make His presence known, a day when all the promises of God will be fulfilled. No fear of final failure if we endure. No doubt as to the eternal triumph of God's loving will. An end to sin and temptation, an end culminating in a revelation of God's plan, an end to sorrow and pain and a beginning of endless joy!

*Hymn 67*

Dear Lord, help me to master worry and to trust Thee. Surely there is reason for my trust, for Thou hast conquered sin and death and hast spoken comforting words. Let me lift up my heart unto Thee and then I cannot be anxious. Amen.

# The Case Against Registration of Schools in China

By the Rev. B. L. Ancell, D.D.

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IN THE August 15th issue of THE LIVING CHURCH is carried an article entitled The Case for Registration of Schools in China, by the Rev. Walworth Tyng, that I have read with much interest. But read also with concern, with much concern; for, dealing with a subject of grave importance at the present time, it is calculated to leave in the minds of readers some gravely erroneous impressions.

In the matter of the registration of these schools, probably eight out of every ten persons who read Mr. Tyng's article will get the impression that those who delay to register are "opposing Chinese nationalism" and even breaking Chinese law.

Absolutely nothing of the sort. Let all who care about the matter instantly dismiss from their minds any such idea. There is no defiance, no opposition, involved in the position of those very many, of whom I am one, who urge a further *delay* before consummating registration; and one is scarcely impressed with either the fairness or the "impartiality" of insisting at this critical time upon creating such an issue. There is no such issue. Yet it is crucial to the argument of the writer to make it appear to be so. We who plead for delay defy no one, break no law. We simply omit for reasons satisfactory to ourselves, and when the matter is clarified—we believe to the satisfaction of Churchmen of America—we simply omit to claim certain privileges to be accorded *on condition* that we do certain things. The suggestion of opposition is astonishing. If I, while in the United States, omit to pay capitation tax and to register at the polls, am I opposing the American government? The situation *re* registration is exactly parallel. We fail to claim certain rights for our pupils: rights to enter certain universities, rights to engage in government service, etc. Is that opposition? It is rather outrageous to use this to create the impression of an attitude of opposition, or disregard for law.

## THE UNCERTAINTIES OF THE SITUATION

Not only is there no opposition, no defiance of law, but there is in the minds of those who decide to wait, not only a complete goodwill, but probably a greater consideration for the ultimate benefit of China than is shown by those who assume that the present chaos is to be permanent and proceed to fall in with it. The present welter of multitudinous laws and regulations creates such an uncertainty as to constitute a reason for friendly pause rather than haste. For, though Mr. Tyng thinks that there does, actually no clean-cut body of school law exists that is applied as law. Let us show this. He says (page 520, end of first paragraph): "Once a central authority arose out of the welter, and once Nanking has made its position plain in definitive law, then . . ." etc. And he goes on to show, under this definitive law, that any institution that was in existence before 1928, as was St. John's University, was exempted from one of the difficulties attending registration, *viz.*, the framing of a satisfactory statement of the purpose of the institution, and therefore under no obligation to express any purpose whatever; and he devotes a considerable part of his article to establishing this point. The fact is, however, that in May, 1930, two years later, the Minister of Education at Nanking stated emphatically to Dr. John W. Wood that such declaration of purpose *must be made* before any registration could be effected. Now into what situation has Mr. Tyng's fervor led him? Only to this: that he reveals with startling clearness the lack of coördination displayed, and the lack of any ultimate court of appeal. In another place, Mr. Tyng himself shows that a certain school had registered, fulfilling every requirement of "the law," but was "ordered" to cancel its registration and register again!

Moreover, if from the state of school law in China any one thing becomes clear, it is this: That under the regulations, provision *is made* for non-registered schools. In this way: that

disabilities are imposed upon those who graduate from non-registered schools; I mentioned above some of these disabilities. From this, it is perfectly clear that it is anticipated, quite sensibly, that there will be schools that elect not to register at present. And one last word as to this "opposition" charge: by his argument, it can be shown that Jesus was "opposing" Jewish nationalism when He refused to be a party to the campaign against Rome. If refusal to become political agents be opposition, then we are "opposing" in good company.

While on the subject of the obscurities of the school law, it is worth while to call attention again to that paragraph about Yali (Yale in China, at Changsha). Mr. Tyng's theme has been the definiteness of the law under "Order No. 3." He then adds when telling of the registration of this school, that "the early comers got the best treatment"! So there is, then, on his own confession, that very state of affairs that has given us such pause, *viz.*, that there is, in the administration of the law, whatever its wording, a better and a worse treatment! I have already alluded to his surprising admission that this school, after being actually registered, was "directed to withdraw its registration and apply again!" The inequality, the arbitrariness that now exists could not be more starkly revealed than in Mr. Tyng's own words. *If*, or I prefer to say *when*, the Chinese nation has, like Japan, achieved a government, where law is law and administered without such arbitrariness, without such "better and worse," then one can proceed with assurance. Until that time shall come, our well-being, including that of China, lies in waiting.

## THE "TREND OF FOREIGN OPINION"

AGAIN: "The trend of foreign opinion is in favor of registration"; so Mr. Tyng. But is it? Here is my experience: During two visits to Shanghai in 1930, and one early in this year, I stayed at the Missionary Home, where one meets people from all over China. The matter of registration often came up for mention, and my observation varies greatly from that of Mr. Tyng. I found no such "trend." On the contrary, I found two significant things, *viz.*: (a) among those who had tried registration, considerable dissatisfaction was expressed; and (b) I was many times congratulated upon the decision of the Shanghai district of the American Church Mission to defer registration, and assured that the position was widely endorsed. Numerous missionaries representing several different denominational boards expressed the wish that they had taken the same stand. That does not seem to me to indicate any trend towards favoring registration; rather the contrary. And I find my opinion fortified by one of such wide acquaintance as Dr. John C. Ferguson, long time adviser to the Chinese government. He wrote: "The provisions of the regulation (*i.e.*, the order forbidding religious exercises in schools) do not commend themselves to the good judgment of the average man." Surely Mr. Tyng is mistaken in his judgment about this "trend."

I am glad that Mr. Tyng alluded to a change of mind on the part of Dr. Pott, president of St. John's University, for the reason that it gives occasion to explain just what did happen in sequence to that change.

The result is that all the other American clergy of the district, than whom there are no better nor more understanding friends of the Chinese, met and unanimously assured Bishop Graves that not one of them found himself able to go with Dr. Pott. And that is a fact of great significance indeed. Because, in spite of Mr. Tyng's derisive allusion to Shanghai as an "island" of sorts, there can be no question that people who live around Shanghai do have, after all, more opportunities for getting different points of view, of seeing more sides, than are possible to the residents of any inland city whatever. And this gives greater value to, and heightens the significance of, the unanimity found among such clergy in their

No mere goodwill armed with a recognized theological text book will do. The goodwill, of course, is imperative, but equally so is the well informed intelligence. Thus we see that the college chaplain, in addition to that which is of course primary in all pastoral work, a consecrated, holy life, living in union with our Lord, under the guidance of His spirit, must be a scholar. The Church must send men into our colleges who can demand intellectual respect both from the faculty and the students. The college chaplain must be able to say, "Tomorrow at 9 o'clock you will attend a lecture given by Prof. A., who is an expert in geology; at 10, you will attend a lecture given by Prof. B., who is a recognized authority in sociology; now I ask you to listen to me; I am equally as well equipped to discuss and analyze and to instruct you in the phenomenon of religion as Prof. A. is in geology and Prof. B. in sociology."

All this appears, I admit, to constitute a staggering demand on the Church, but it is a demand which must be met, if the Church is to mediate our Lord to the present generation of college students. Any program of college work that includes the sending out of sentimental young ladies of either sex who will presume to insult college youth with programs of treasure hunts, singing "Follow the Gleam" and "We are Episcopalians and We are Proud of It" to the tune of "Barney Google" and accompany it with pink ice cream and "inspirational" talks on "leadership," "service," and "fellowship," is doomed to humiliating failure. Only the weaklings, the social "also rans," and the neurotics in the college world will pay any attention to this sort of thing. The college student does not want and does not need the Church to give it endless social activities. The college world today is glutted with that sort of thing. What it wants and what it alone will take is religion given to it with sincerity and scholarship and with a passion for souls. Again the problem of the student must be met when his life becomes confused and his mind and soul "jangled and out of tune." He must be able to go to a wise and well trained priest and "open his grief." This means, frankly, personal conferences and the Sacrament of Penance—not in any regimented and dragooned form, but as our Prayer Book states "if there be any who cannot quiet his conscience" alone, but needs the sanctifying grace of the Church's Sacrament. This is quite a different thing from "surrendering" to some theologically antiquated fetish and "sharing one's sins" with a group. Any attempt to do college work without the Sacrament of Penance is as inane and futile a procedure as to try to run a motor car without a steering wheel.

The writer lays no claim to any special revelation and utterly disclaims any infallibility, but with all his own experience in college work, he has come to believe in the immediate necessity of the Church's facing this problem and giving her very best to the college youth of our land. Can we not in this coming General Convention face the issue and formulate some program that will be based on Catholic evangelism; and, secondly, on intellectual, brave scholarship? Can we not send scholarly priests into our colleges and universities during the next three years to break the ground for erecting centers of sanctity and learning and thus feed our college students with the Bread of Life?

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## SECOND BLOOM

**H**OW fair and rare are apple blooms  
A-flower in autumn haze:  
Portent of death? Then beautiful  
God's prophecies and ways.

May my soul, late in life, rose-white  
Blossom with love and praise;  
That I may go as with youth's bloom  
Walking toward heavenly ways.

MARTHA YOUNG.

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PRAYER is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our cares, and the calm of our tempest; prayer is the issue of a quiet mind, of untroubled thoughts, it is the daughter of charity and the sister of meekness.

—Jeremy Taylor.

## IN THE QUIET OF A COUNTRY CHURCH

BY EMILY BEATRICE GNAGNEY

**A**SABBATH quiet is peculiarly suitable for reassurance of spiritual verities. And the Lord's Day quiet of a placid countryside is tenfold reassuring that things of the spirit endure; nay more, that they are paramount. The onmarch of a civilization that surmounted vicissitudes makes proud assertion of its unconquerable life in the solidity of a city. But go to the country where first the forefathers planted homes, leave the highway traffic, and here and there—more frequently than one would guess—one treads on holy ground and bows one's head in reverence to the piety of the past.

Two Sundays stand out like golden bezants on the azure shield of summer. On the Seventh after Trinity I worshipped at Christ Church, Duanesburg, N. Y. Here stands, unchanged, in its original simplicity, the church erected by the Honorable James Duane in 1793. On the Eleventh Sunday after Trinity I worshipped at St. Paul's, Kinderhook, dating from the middle of the nineteenth century, a modern rural church that approaches an unearthly beauty, a hallowed ornament having the distilled essence of spiritual aspiration. Perhaps both churches are dreams, for the world-forsakers are the world-makers; and the Duanesburg church stands an indisputable witness to the rugged pioneer, while the Kinderhook church is the jewelled offering of a contented countryside. The one holds up its spire like a white candle against a sheltering wood, decently removed from the teeming life of the little town near-by. The other nestles in a charming village, a graceful, unpretentious chapel whose beauty is concealed from those who do not enter.

At Christ Church the colonial door closes on one's stiff box pew. But the door of the past swings open and, as the eye surveys the gallery of a bygone day, the clear windows which frame a reredos of locust boughs, the quaint memorial stones that with archaic inscription narrate the valor and the virtues of five who sleep beneath the church, the high pulpit ascended by a curving stair, timeless thoughts possess the mind. The fitting phraseology of the Prayer Book, in the collect for the day, takes on a deeper meaning: "And of Thy great mercy keep us in the same." Christ Church, Duanesburg, is one of the few in this country where the glebe system survives. Tradition interlaces with veneration around a structure that has not changed, behind which lie myrtle-grown graves, some stones commemorating such names as that of the poet Lowell's family. The tablets of the interior tombs bear solemn testimony to those "who planted in the wilderness." This is a shrine of memory, an assertion of the perpetuity of good works, a home of faith, and a place of prayer.

The church at Kinderhook, N. Y., is, without exaggeration, a gem. From its open door in the calm of a summer morning is beseechingly visible its alabaster altar; and one is again reminded of the Prayer Book's consonant language in the collect for the day: ". . . and be made partakers of Thy heavenly treasure." Orchards and gardens for miles around bespeak bounty; well-kept homes proclaim comfort; and St. Paul's asserts heavenly treasure. A dark timbered nave with richly glowing slender windows, it is a place of symmetry where nothing mars the sense of beauty. One might travel far and not find so perfect a church. Was it irreverent, in contemplation of the altar with its trio of angels, a triumph in the portrayal of purity and holiness, to summon—unbidden—precious remembrances treasured as pearls: a blossom-laden tree glorified by moonlight, a frosted evergreen like a stilled silver fountain? The imagination exhausted its store of simile to carry away the likeness of the holy of holies in that village church.

On the memorial tablets to James Duane and his wife, buried in the Duanesburg church, patriotism, stalwart Christian character, good works, zeal for the worship of God, kindness, and unselfish service are recorded with unquestioning certainty of "the plaudit of a God"; and, with similar certitude, the confident assertion that "they cease not." Underneath the chancel of the Kinderhook church is buried its late rector, the Rev. John Carl Jagar, to whose rare gifts of intellect and charm were linked an uncommon devotion and exemplary fortitude. He lies, as a soldier should, where he fell, and the tranquil beauty of St. Paul's is at once his bequest and his memorial.

## SEATTLE AND JAPAN

BY THE REV. W. B. TURRILL  
RECTOR OF TRINITY CHURCH, SEATTLE, WASH.

SEATTLE being the nearest American port to Japan and China sees much of the personalities as well as the commerce that pass over the broad Pacific. Missionaries on their way to the Orient make their last Communion in our churches before embarking at our docks. Bishops and other representatives of the National Council have been often seen at the altars of old Trinity or St. Mark's or preaching in the pulpits previous to leaving on tours of inspection. Oriental diplomatists, statesmen, and other emissaries frequently obtain their first permanent impressions of America when they behold the panorama of Seattle's skyscrapers. And our really lofty buildings are not all commercial ones either. Even higher than the 42-story L. C. Smith tower rise the twin towers of St. James' Roman Catholic Cathedral, high up on old First Hill. Higher yet is the new Harbor View Hospital in which the sick poor of the city are treated free of charge. Equally striking is the first unit of St. Mark's Cathedral which rises above the trees to the north on the western bluff of Capitol Hill.

By the way, the want of geographical knowledge of our magnificent western distances on the part of easterners is a common source of innocent amusement to us of the west. In my dispatches concerning the new Cathedral I have described it as visible from the Pacific highway, meaning the western road, over 1500 miles long, between Canada and Mexico. The author of a recent article on the Cathedrals of America described it as visible from the *ships* on the Pacific highway, unaware apparently that Seattle is situated on the almost land-locked waters of Puget Sound more than 100 miles from the Pacific Ocean and with the Olympic Mountains lying between!

Just recently we have had some particularly interesting connections, personal and otherwise, with Japan. Kagawa, the great Nipponese evangelist and reformer, made our city his first place of stay in the United States on his way to an eastern conference. He spoke at a banquet given in his honor by Church people of Seattle and at a crowded public meeting. Then, entering the Cathedral on a recent Sunday to make my early Communion, who should greet me but the Rt. Rev. John McKim, D.D., Bishop of North Tokyo, the senior active Bishop of the Church. He and Mrs. McKim are always welcome in Seattle and since their arrival on their way to General Convention have been greatly in demand at private and public functions and the Bishop as preacher in St. Mark's and Epiphany Churches.

We have our own little Japan here in Seattle with a population of 10,000, of whom about 1,000 are Christians. The Roman Catholics have a well-equipped school for Japanese children, and most of the various Protestant denominations have good buildings for their missionary work. The Buddhist "Sunday school" has an enrolment of 350. The Rev. Dr. H. H. Gowen, D.D., started work for the Church twenty-six years ago. A faithful Japanese-born priest now ministers under discouraging circumstances. Only a poor old house is available for the work. A few faithful men and women render voluntary help but it is difficult to interest the generality of American laity. Their slogan appears to be strongly "Japan for the Japanese." Nevertheless we have 158 baptized members and 188 in two Church schools. The Rt. Rev. S. Arthur Huston, D.D., Bishop of Olympia, is thoroughly in favor of the work and hopes shortly to commence a new church building with the help of \$15,000 from the National Council and a local fund.

In the White River Valley, twenty miles to the south of Seattle, are 2,000 more Japanese, chiefly very efficient truck gardeners. Here the Rev. Rodney J. Arney commenced a work about the same time as Dr. Gowen in Seattle. It is still carried on in an old building and has about forty-five communicants and eighty in the Church school. And hereby hangs a tale.

About twenty years ago a little Japanese boy came to the valley with his parents from Japan. After a few years he became house boy in the home of the married daughter of a priest of the Church. She took an interest in the lad and spoke to him of the Christian faith. He resisted her strongly but under loving influence gradually accepted Christ. Returning to the White River colony he came under the sway of Mr. Arney and was baptized and confirmed. Working his way through high school and the University of Washington, he

graduated in medicine, and with the help of Christian friends established himself in practice in Seattle and the valley. In the latter place he took charge of the young people's work of the mission where intelligent English speaking is now an essential and, when the Japanese deacon died recently, the boy accepted the charge of the whole work as a lay reader. He became engaged to a young Japanese girl, a student also of the university, and on August 26th at Trinity Church, Seattle, occurred the wedding of Dr. Paul Shigaya and Miss Mabel Kyo Natori. Three of the bridesmaids were young Japanese girls and the fourth was the daughter of the American lady in whose household the bridegroom learned of the Christian faith. The ceremony was performed by the Rev. R. J. Arney assisted by the Rev. C. S. Mook, rector of the parish. Three hundred guests were entertained by the parents of the bride in the parish house while a hundred children had a separate party in the crypt of the church.

DEACONESS MARGARET PEPPERS, the national rural worker in the diocese of Olympia, has just concluded her second and very successful vacation school for Japanese children, with the help of the Japanese priest and Miss Marion Barclay, a graduate of the University of Minnesota. The expense was borne by the Japanese themselves who are anxious to have their children taught Church truths, Nipponese hero stories, needlework, and carpentry.

We have been saddened in the diocese of Olympia lately by the death of Mrs. Amy Elizabeth Bateman, widow of the late Rev. Francis R. Bateman, who died while on a visit to England on July 2d, and Mrs. John A. Staunton, wife of the former priest of the Church who is so well known for his work at Sagada in the Philippines, but who before his resignation lived in Seattle for some years. Mrs. Staunton died on August 15th.

It may be well to correct a statement that has been going the round of the Church papers to the effect that the Rt. Rev. Lemuel H. Wells, D.D., retired Bishop of Spokane, who will be 90 years old next December, is "assisting in a Spokane mission." He is in charge of St. Andrew's Church, Tacoma, in the diocese of Olympia. This is one of the many parishes and missions which he established before and after he became Bishop.

The Rt. Rev. John McKim, D.D., Bishop of North Tokyo, has been in charge of a diocese in Japan since 1893. He is thus the senior Bishop in active service in the Church. Upon his arrival in Seattle on his way to Denver he told a few of the epic facts of his long episcopate. During those thirty-eight years the communicants of the Church in Japan have more than doubled, while the contributions of the Japanese have increased sixfold. The epoch-making development of St. Luke's Hospital, Tokyo, is fast approaching a great climax. After many years of struggle on the part of the bishops and Dr. R. B. Teusler, the gifts of the imperial family, the nobility, and commonality of Japan, together with the magnificent contributions of the Rockefeller and other American foundations and donors, have made possible the opening of the great international hospital next spring, according to the Bishop. In the near future he hopes to establish the medical school of St. Paul's University, the only Christian university in Japan. The clinical work will be taken by the students at St. Luke's.

Wonderful is the work for lepers at Kersatsu, 150 miles from Tokyo. A Japanese gentleman, desiring to give 80,000 yen (\$40,000) to charity, on the advice of the wife of the vice-minister of the imperial household department, who is a Churchwoman, devoted half of the sum to the building of a permanent hospital for the lepers and the other half to the endowment of the hospital. In addition he is providing the salary of the director of the hospital. The Empress Dowager is giving 5,000 yen a year for five years to the same work.

Almost with tears in his eyes the Bishop told of his gratitude for the generous and unexpected gift of 200,000 yen recently made by an aged Japanese gentleman, Dr. Imaizumi, to Bishop Binsted of the diocese of Tohoku, available on the death of the donor. Of one of these two generous donors, we will not say which, Bishop McKim told that his wife was an earnest member of one of the Protestant Churches. He, however, liked the prayers of the Nippon Sei Kokwai and was thereupon baptized and confirmed in our Church, his wife joining him therein.

GENERAL CONVENTION

List of Bishops and Deputies Unable to Attend

AT THE time of going to press, THE LIVING CHURCH had been advised of the following members of the two Houses of General Convention who would be unable to attend. In the case of deputies, the name of the alternate who will replace the absent deputy is given, wherever possible.

A full list of deputies was given in our issue of July 11th.

HOUSE OF BISHOPS

The following will be unable to attend:

- CONNECTICUT: Rt. Rev. Edward Campion Acheson, D.D., *Bishop*.
- MILWAUKEE: Rt. Rev. William Walter Webb, D.D., *Bishop*.
- NORTH CAROLINA: Rt. Rev. Joseph Blount Cheshire, D.D., *Bishop*.
- WESTERN MASSACHUSETTS: Rt. Rev. Thomas F. Davies, D.D., *Bishop*.
- WESTERN NEW YORK: Rt. Rev. Cameron J. Davis, D.D., *Bishop Coadjutor*.

HOUSE OF DEPUTIES

Following is a list of deputies who will be unable to attend, with the alternates who will probably substitute for them:

<i>Diocese or Missionary District</i>	<i>Absent Deputy</i>	<i>Alternate Substituting</i>	<i>Diocese or Missionary District</i>	<i>Absent Deputy</i>	<i>Alternate Substituting</i>
Albany .....	Very Rev. George L. Richardson, Albany. C. W. Betts, Ballston Spa.	Rev. George F. Bam- bach. Charles V. Hopkins, Catskill.	New Hampshire.	Rev. S. S. Drury, D.D., Concord. Joseph B. Sheppard, Dover. John R. Spring.	Rev. Laurence F. Piper, Derry. No appointment made as yet. No appointment made as yet.
Arizona .....	Rev. E. W. Simonson, Douglas.	Very Rev. E. S. Lane, Phoenix.	North Carolina..	Rev. Elwood L. Haines, Greensboro. William A. Erwin, Dur- ham. J. Renwick Wilkes.	Rev. Theodore Partrick, Raleigh. John S. Holmes, Raleigh. Frank P. Haywood, Raleigh.
Colorado .....	Thomas Powers, Colo- rado Springs.	Arthur Ponsford, Den- ver.	Northern Indi- ana .....	Rev. Wm. J. Cordick, Plymouth. Rev. C. H. Young, S.T.D., Howe. Very Rev. L. C. Rogers, Mishawaka. J. H. Haberly, Fort Wayne. John M. Sweeny, Gary. M. V. Starr, Goshen. J. A. Johnson, Mich- igan City.	Rev. W. Edward Hof- fenbacher, Logansport. Rev. Charles Noyes Tyndell, S.T.D., Fort Wayne. Rev. James E. Foster, Gary. Walter Crandall, Howe. No other appointments made.
Connecticut ....	Frederick W. Kilbourne, Meriden.	Anson McCook, Hart- ford.	North Texas ...	Rev. Arthur E. Whittle, San Angelo.	Rev. Willis P. Gerhart, Abilene.
Delaware .....	Frederick Bringham, Wilmington.	No appointment made as yet.	Ohio .....	Samuel Mather, Cleve- land. H. P. Knapp, Cleveland.	Russell K. Ramsay, Sandusky. No appointment made as yet.
Easton .....	David Dallas, Salisbury. H. L. Beaven, Hillsboro.	Col. Henry J. Waters, Princess Anne. S. Thos. Pippin, Mas- sey.	Olympia .....	Dr. E. W. Stimpson, Bellingham. Hon. Ivan L. Hyland, Seattle. E. G. Anderson.	Elected alternates not able to go. No other appointments made as yet.
Erie .....	George H. Murchie, Sharon.	No appointment made as yet.	Oregon .....	Rev. Francis H. Ball, Portland. Rev. Horace M. Ram- sey, D.D., Portland. Rev. Alfred Lockwood, Portland. Dean Vincent, Portland. Dr. H. C. Fixott, Port- land.	Rev. H. D. Chambers, Portland. Rev. R. A'Court Sim- monds, Portland. Rev. Perry H. Smith, Roseburg. No lay alternates going.
Florida .....	Rev. Wm. S. Stoney, Gainesville. Rev. Wm. Jeffery Al- friend, Tallahassee. Frank P. Dearing, Jack- sonville. R. A. Yockey, Jackson- ville. H. L. Brown, Gaines- ville. Benjamin A. Meginniss, Tallahassee.	No alternates able to go as yet.	Pennsylvania ..	Hon. George Wharton Pepper, Philadelphia.	Louis B. Runk, German- town.
Fond du Lac ..	Edward O. Brown, Rhineland.	No appointment made as yet.	Quincy .....	Rev. C. D. Maddox, Tis- kilwa.	Rev. Channing F. Sav- age, Moline.
Harrisburg .....	Gen. Charles M. Clem- ent, Sunbury.	No appointment made as yet.	Rhode Island ...	Zachariah Chafee, Prov- idence. Charles R. Haslam, Providence. R. H. I. Goddard, Provi- dence.	Lewis D. Learned, Prov- idence. Benjamin M. Mac- Dougall, Providence. Wallis E. Howe, Provi- dence.
Iowa .....	James H. Whittemore, Sioux City.	J. Arthur Thompson, Clinton.	Sacramento ..	Henry J. Bush, Wood- land. G. D. Dickey, Vallejo.	No appointments made.
Kansas .....	Frank C. Gibbs, Topeka.	No appointment made as yet.	South Carolina..	Rev. S. C. Beckwith, Charleston. Rev. F. W. Ambler, Summerville. O. T. Waring, Charles- ton. J. D. Lee, Sumter.	Rev. Harold Thomas, Charleston. Rev. W. S. Poyner, Florence. J. Swinton Whaley, Lit- tle Edisto Island. No appointment made.
Kentucky .....	C. D. Campbell, Louis- ville. William Heyburn, Louis- ville.	R. W. Covington, Bowl- ing Green. Walton Pilcher, Louis- ville. John J. Saunders, Louisville.	South Dakota ..	Max Royhl, Huron.	No appointment made.
Louisiana .....	E. G. Palmer, Shreve- port.	E. L. Gladney, New Or- leans.	Southern Ohio..	Rev. B. H. Reinheimer, Cincinnati.	Rev. Philip Porter, D.D., Dayton.
Massachusetts ..	Very Rev. P. F. Sturges, D.D., Boston. Charles E. Mason.	Rev. F. E. Webster, Boston. No appointment made as yet.	Southern Vir- ginia .....	C. W. Grandy, Norfolk. Col. W. W. Old.	E. B. Hodges, Norfolk. George B. Townsend, Petersburg.
Milwaukee .....	Rev. H. B. St. George, D.D., Nashotah. Frederic C. Morehouse, Milwaukee. Charles M. Morris, Mil- waukee.	Rev. A. H. Lord, Mil- waukee. Vroman Mason, Madi- son. Forbes Snowdon, Wau- watosa.	Southwestern Virginia .....	Gen. John A. Lejeune, Lexington. Dr. L. V. Gates, Zeigler.	Herbert McK. Smith, Staunton. Franklin H. Spencer, Springfield. Jesse W. Shultz, Mt. Carmel.
Montana .....	Harold Longmand, He- lena. William Freakes, Red Lodge.	No appointment made as yet. No appointment made as yet.	Springfield .....	James Maupin, Alton.	Rev. Chas. F. Blaisdell, D.D., Memphis.
Nevada .....	Warren Flick (de- ceased).	No appointment made as yet.	Tennessee .....	Rev. Thomas N. Car- ruthers (removed from diocese). Charles S. Martin, Nashville. Douglas M. Wright, Nashville.	Hon. Arthur Crownover, Nashville. Junius B. French, Chat- tanooga.
			Vermont .....	Rev. Merton W. Ross, St. Albans.	Rev. George R. Brush, Arlington.
			Virginia .....	Rev. Berryman Green, D.D., Alexandria.	Rev. Churchill J. Gib- son, D.D., Richmond.
			West Virginia	Robert Archer, Hunting- ton.	C. A. Miller, Martins- burg.
			Western Massa- chusetts .....	George A. Gaskill, Worcester.	Howard C. Rudderham, Shirley.

# 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.

## MISREPRESENTATIVE QUOTATIONS

To the Editor of *The Living Church*:

**O**CCASIONALLY one must defend oneself. A couple of months ago the Rev. Dr. Cummins wrote me, as I suppose he wrote other bishops, asking for a statement regarding *The American Missal*. Knowing how easy it is for sentences to be quoted from a letter out of their context, I wrote my reply in the form of an article for *The Witness*, sending Dr. Cummins a carbon copy. Quite properly he published the article in full in a periodical which probably reaches a limited number of readers.

Now, however, a reprint of these comments . . . is being widely circulated in which my original statement has been reduced to a few misrepresentative quotations appearing over my name. Dr. Cummins is making me say what he wants me to say rather than what I intended to say. This is cheap propaganda and unfair in the extreme. I regret that Dr. Cummins omitted what I consider to be the most important part of my statement, which reads as follows:

"All said—the excitement seems to me to be out of all proportion to the liturgical cause of it. Surely General Convention will not be asked to spend its precious time worrying an issue out of this book. Tom Marshall once said that the thing most needed by the country was a good five-cent cigar. We might add that the Church needs whatever is the ecclesiastical counterpart of that fragrant article."

Eau Claire, Wis.

✠ FRANK E. WILSON.  
(Bishop of Eau Claire)

## "BLACK MEN HAVE NO SOULS"

To the Editor of *The Living Church*:

**M**Y ATTENTION has been drawn to an article in your issue of August 22d, concerning the decease of His Holiness, the late Patriarch of Jerusalem.

The said article states that the Patriarch "was strongly opposed to missionary work among the Africans, maintaining that they had no souls."

As a member of the Orthodox Eastern Church I venture to assert that such a statement is far removed from the truth. The late Patriarch was a true servant of Jesus Christ, and a most saintly character, and being such it would have been impossible for him to hold such a ridiculous and outrageous heresy.

The Orthodox Church maintains that every human being represents a soul for whom Christ died and the Patriarch did not vary from that belief.

Owing to the depressed condition of the Jerusalem patriarchate, following ages of persecution, it has not been possible for the said patriarchate to undertake aggressive missionary work among Africans or other races, but I am sure the Patriarch approved of such work.

F. N. KAYS.

Charlottetown, P. E. I., Canada.

[The report of the death of the Patriarch Damianos in our issue of August 22d was based upon a report in the *New York Times*, which included the information to which our correspondent takes exception. The accuracy of that report seems to be borne out by Dr. W. A. Wigram's memorial article in our issue of September 5th.—EDITOR, L. C.]

## UNIVERSITY STUDENTS ASKED TO REGISTER WITH CHURCHES

To the Editor of *The Living Church*:

**M**AY I THROUGH YOUR COLUMNS ask any rector who knows of any young people coming to Syracuse University this fall to send me their names and addresses in Syracuse (if possible) in order that we may get in touch with them from Grace Church?

(Rev.) C. PATERSON-SMYTH.

Syracuse, N. Y.

[And, we might add, will all rectors notify the respective college chaplains of their parishioners entering the several colleges? The list of chaplains will be found on page 183 of the 1931 *Living Church Annual*.—EDITOR, L. C.]

## AID ASKED TO REBUILD IOWA CONFERENCE LODGE

To the Editor of *The Living Church*:

**O**N THURSDAY, August 27th, Bishop Morrison Lodge, the newly acquired conference location in the diocese of Iowa, was badly wrecked by a tornado. For years the diocese of Iowa has needed a place where the summer activities in missionary and religious educational enterprises could be centered. In the exercise of considerable faith, the diocesan board of missions acquired the present property consisting of four buildings, and considerable ground on the shores of Clear Lake. The diocese was able to acquire this property only through the interest and coöperation of Col. Hanford MacNider, United States Minister to Canada, and new equipment for these buildings to the amount of nearly two thousand dollars was contributed by the people and members of St. John's parish, Mason City.

The severe storm totally wrecked one of the buildings, partially destroyed two others, and ruined by water and breakage a large part of the new equipment. While the larger buildings were covered by insurance for tornado, yet the equipment ruined is a total loss.

In the season just past, four Church conferences were held in this property, one of them being Camp Morrison, a ten-day camp in the interests of religious education at which 183 boys were registered. Until the buildings have been restored and the equipment replaced, no further missionary or educational activities may be carried on at the Lodge. The few benefactors of the Church in the diocese of Iowa who made the acquisition and furnishing of Bishop Morrison Lodge possible are determined to do the best they can in the matter of restoration. We do need help from the outside in this emergency. There may be some of the readers of *THE LIVING CHURCH* who are interested particularly in the work of the Church among the young people who would be willing to accept a share in helping us rebuild this necessary center in the diocese.

Davenport, Ia. (Very Rev.) ROWLAND F. PHILBROOK,  
Chairman, Dept. of Religious Education.

## GOODLAND, KANS., INVITES CONVENTION DELEGATES

To the Editor of *The Living Church*:

**T**O THOSE who are planning to drive to Denver for General Convention from the east, a cordial invitation is extended to stop at Goodland, Kans. Goodland is the Church's most distant outpost in the district of Salina (Kansas), situated on Highway 40, 200 miles east of Denver. There is no other church between here and Denver, nor within 100 miles in any other direction. Here we have a beautiful and well appointed church building, a faithful group of workers, a resident priest, and regular schedule of services.

St. Paul's is kept open during daylight hours, and those passing through are invited to stop for prayer. Visiting clergy staying here overnight, for which Goodland offers excellent hotel accommodations, are invited to use our altars, and we hope that many who are driving through will plan to stop here and see the work that is being done in this isolated spot in the mission field.

Goodland, Kans. (Rev.) WILFRED A. MUNDAY.

## INTERCESSION AT ST. MARK'S, DENVER

To the Editor of *The Living Church*:

**W**ILL YOU PLEASE make it known that the Chapel of St. Mark's Church, 1160 Lincoln street, Denver, has been set aside for perpetual intercession, during the sessions of the General Convention, that the blessing of God may rest upon the Convention? All members of the Order of the Sangreal, and all others, are invited to share in this privilege, extended by the rector of St. Mark's and the Bishop of Colorado.

Denver, Colo. IRWIN ST. JOHN TUCKER,  
Grand Master.

### GEORGE WASHINGTON'S MARRIAGE

To the Editor of *The Living Church*:

RECALLING A SPECIAL DESPATCH from Richmond, dated August 1st, and printed boxed on the front page of the *New York Times*, it should be noted that this requires some further comment. This despatch says that proof of George Washington's marriage in St. Peter's Church, New Kent, has just been established by the discovery of an old letter from General Lee.

Through the kindness of people in Richmond I have obtained a copy, which I believe to be correct, of this letter of General Lee's. With it in hand anybody can judge whether or not it signifies as much as has been attributed to it.

So many Americans yield to the lure of making pilgrimages to American historical shrines that any evidence bearing upon the chief claim of any locality to recognition as a shrine should be examined carefully and made known widely for the benefit of interested travelers.

Now what we notice is this: the General Lee referred to is Gen. Robert E. Lee whose wife was a daughter of George Washington Parke Custis, the grandson of Martha Washington. Of this G. W. P. Custis, George Washington said in his will that he considered him, although he was only his stepson, in the same light as he did his own relatives. To him Washington in his will left some of his property. And so also General Lee's wife inherited some of George Washington's personal effects. In these relics General Lee himself took some interest. Whether or not he had an intensive and detailed knowledge of matters dealt with in some of Washington's papers which may have been in this lot or in other collections we have no full assurance. But we may assume that an intimate knowledge of it was natural and probable. He thought Washington's marriage occurred in St. Peter's. Capt. Robert E. Lee called St. Peter's "the old Colonial church a few miles away, in which General Washington and Mrs. Custis were married. . . ." The information above is taken from *Recollections and Letters of Robert E. Lee* by his son, Capt. Robert E. Lee, 1904, pages 336, 338, and 364, as reprinted in the Star series.

Now for the recently-discovered letter. Its date is 1869. That was nearly 111 years after Washington's marriage took place. It is therefore not contemporary evidence nor is it in itself conclusive evidence. To constitute what might prove to be conclusive evidence we should have the evidence on which General Lee himself based his opinion.

Can we ever find this evidence or its equivalent in conclusive value? If so, St. Peter's, New Kent, can be looked upon as the scene of Washington's marriage. But until such evidence is produced it is not in the interest of the public that St. Peter's should be represented as the place of the marriage.

It is perhaps more or less natural that Virginia state highway construction authorities should run ahead of the evidence to the extent of announcing General Lee's opinion expressed in 1869 in favor of St. Peter's as decisive. If this favorable decision is costly to Virginia in the expense of constructing a highway it is probably a gratification to local and state pride, and there is the usual probability that the outlay of money will be returned to the locality through the payment of visitors' expenses accumulating over a few years.

But the question is whether the locality and state can afford to invite visitors to spend their money on a pilgrimage trip, the motive of which is to visit a shrine, the evidence of whose historic status has not been found.

Other heirs of George Washington papers, namely, the older Bishop Tucker, the late Lanier Washington, and the late Lawrence Washington, librarian of the House of Representatives, I interviewed on this subject, and found that they all had positive opinions, but they did not all agree. I urged them all, and I know that others urged them, to cite and publish records in support of their opinions. Such records as may exist have certainly been a long time in coming to light. Lawrence Washington seemed quite certain that the scene of the wedding was the "White House."

In 1903 Woodrow Wilson, in his *George Washington*, gave a word-picture of Washington's marriage, describing bright sun, glitter of gold, brave show of resplendent uniforms in the little church where the marriage was solemnized. While Woodrow Wilson was President, his secretary, Mr. Tumulty, wrote me acknowledging the receipt of my inquiry for the source of this picture and information. Secretary Tumulty said that he was interested in the inquiry and was sure the President would be also and that he would bring it to the President's attention and had no doubt the desired information would reach me in a short time. I never heard anything more about it. Somewhat later, turning the pages of a bound copy of an old magazine, *Godey's Ladies' Book*, a very old copy—possibly printed in the forties—I found a description of Washington's marriage in New Kent Church which in pictorial detail corresponded so closely with

Woodrow Wilson's description that it seemed apparent at once that Wilson had taken his material from this source. We may have good right to suspect that Lossing was a romancer and this production purely imaginative. If not, there must be someone who can cite records to determine the matter.

It may not be a matter of very great importance. But if Virginia is building roads to her shrines and spending money on the roads and inviting pilgrims to spend their time and money going to this shrine, resting upon documentary evidence such as is insufficient to convince a historian, it is only in the interest of all true shrines that any citizen would be moved to require evidence enough to support the claim.

There will always be people who will value a true American historical shrine but it is not fair to set them traveling on insufficient evidence. The value of every true shrine is diminished by the existence of notorious legendary or claimant shrines. Therefore, for the public good, if not for the sake of Virginia's public purse, let us have an exhibit of the evidence before we are expected to accept the claim just as good as truth.

Lewes, Del.

(Rev.) JOHN S. LITTELL.

### LAY EVANGELISM

To the Editor of *The Living Church*:

THE OBJECTIVE of the campaign which the Fourth Province proposes to conduct during the coming autumn is to arouse the laity to a sense of their obligation to take part in the preaching of the Kingdom of God.

There is a too prevalent opinion that this duty (or rather privilege) is laid only upon the ordained clergy. On the contrary, it embraces every member of the Church. Not everyone is called to stand in the pulpit and preach in the conventional sense of that word, but every member of Christ is expected to declare the Good Tidings. Of the laity only lay readers are expected to deliver sermons, and then only when so licensed by their bishop. But any Christian can speak to his neighbor of the good things God has prepared for them that serve Him. This, again, is more particularly the task of the Brotherhood of St. Andrew and the Daughters of the King. Yet there is still another way in which most effective work may be done by each and every member of Christ—one which requires no organization and costs no money. That is by making the responses in the service in a hearty and audible voice. Probably nothing man can do to induce his fellows to worship is more effective than to have the whole congregation take an active part in the service. That is what the Church expects and what the Prayer Book presupposes.

Now what is the usual practice? The congregation is silent, only listening, never audibly uttering a word. This has a most depressing effect upon the non-Churchman who happens to be present, for it is very tiring to have to wait for the reader and choir to finish their part of the service in which the congregation has no share. Small wonder that comparatively so few visitors are to be seen in our churches. How different if everyone really worshipped and the whole congregation as one body lifted up one voice in praise, prayer, and thanksgiving!

No religious body has made ampler provision for congregational worship than has the Church, and yet in our churches the voice of the people is rarely ever heard. This ought not so to be and may be corrected. How? Why, let the rector diligently instruct his people in the importance of making the responses in an audible voice and to persuade others to do so, asking those sitting near to assist in this reform. Where there is an auxiliary choir it would help greatly by their sitting near together in the body of the church and making all the responses. How rapidly our congregations would increase if one passing by one of our churches should hear the sound of many voices singing songs of adoration to Him that sitteth on the great White Throne!

Lexington, Ky.

(Rev.) M. M. BENTON.

### "TREE MOTHERS"

WHILE IN AMERICA I met a lady who purchases, sets out, and dedicates trees to the memory of worthy citizens. I call these plantings her "Tree Babies."

In China, mothers bring their wee ones to some fine old tree, offer the babies, and paste little prayer papers on the trees, praying that this "Tree Mother" adopt and give long life to their little ones. The tree has lived long. It, of course, can make its adopted children live as long.

These customs remind us of the more beautiful one when mothers in Christian lands dedicate their children to the Saviour that they may live in Him, our "Tree of Life," and prove useful in His service. The hope of the world builds big on babies.

Oh, that Christians in America would dedicate their wealth to the cause of saving the world's babies!

—Rev. H. G. C. Hallock.



# BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

**D**R. JAMES H. SNOWDEN is a voluminous writer—too voluminous to be invariably accurate—but helpful. His books on Christian Science and Mormonism are among the very best and informing. He now reveals himself and his general position very fully in *What Do Present Day Christians Believe?* (Macmillan, \$2.50). His standpoint is that of a Presbyterian divine fully alive to the results of modern science and biblical criticism, but unshaken in his acceptance of the orthodox Evangelical faith, including the Virgin Birth, bodily Resurrection of our Lord, and His Ascension—liberal minded but, so far as Protestantism permits, sound.

The book is in effect a manual of Christian doctrines and principles in the form of answers to one hundred questions—clearly written and readable. His limitations emerge in treating of the ministry, the creeds, the Roman Church, worship, etc.; and he fails to discover that the Anglican Churches belong to the Catholic group. He makes one very obvious mistake—ascribing the condemnation of Nestorianism to the fourth Ecumenical Council and of Eutychianism to the third.

F. J. H.

**GOD WITHOUT THUNDER.** By John Crowe Ransom. Harcourt Brace. \$3.50.

**A**RATHER cumbersome presentation of the thesis, "the stern and inscrutable God of Israel, the God of the Old Testament, has been replaced in present-day Christianity by an amiable and understandable God . . . a God who won't hurt us; who will let us understand Him; who will agree to scrap the wicked thunderbolts in His armament. This is just the God that has developed popularly out of the Christ of the New Testament."

This whole development the author attributes to the Occidental, scientific, modern turn of mind in contradistinction to the Orthodox, which he defines as: "Such a religion as that of the Eastern or Orthodox Church."

In conclusion the author advises us, if we would save what we can from the wreck of Christianity, to turn backwards to Orthodoxy; to a virile and concrete God, the God of thunder, and "stop the usurpation of the Godhead by the soft modern version of the Christ, and keep the Christ for what He proposes to be; the Demigod who came to do honor to the God."

W. G. W.

**A**N ATTEMPT to put redemption into a biological background is seen in Walter J. Carey's *Evolution and Redemption* (Morehouse. 60 cts.). Man, led by God, progressed so far towards perfection in the evolution scale and then through sin entered a backwater, away from the guidance of God and out of touch with the generative processes which will take him on to perfection. This backwater cannot be gotten out of by man, and here is the necessity for the Incarnation, that we may be led back into the mainstream and again through evolution reach another stage nearer to God.

The figure of the mainstream and the backwater is a good homiletical figure but it falls down as the Bishop progresses in his exposition, and we feel that it is not so much a biological approach enlightening old truths as a figure conceived from what the biologists, and more particularly the anthropologists, have to tell us of the stages in the process of man's evolution. Before we finish this little book we wish that Bishop Carey had not tried to substantiate a really beautiful exposition of redemption and Jesus' part in our development, by a figure based on what he calls "scientific fact."

W. G. W.

**R**ELENTLESS showing up of the lack of sincere truthfulness which so often characterizes Roman Catholic controversial writers, authoritative and other, describes the aim and contents of Dr. G. G. Coulton's *Romanism and Truth: Part II. The Struggle Against Common-Sense* (London: Faith Press, 1931 \$3.00; pp. ix and 388). He does indeed take pains to distinguish between the controversial shortcomings of Roman writers and their genuine integrity in private life. He also acknowledges the immense amount of solid piety to be found among Romanists at large.

It would be wearisome, and consume much space, to describe his several chapters; and would not really benefit the readers of this paper. That Dr. Coulton has a real case, and, barring possible inaccuracies of detail, has once more—it has often been done—succeeded in making good the accusation which he drives home is clear enough. But he slays the slain, and will not be read by those who need such enlightenment. Moreover, those who do need it are likely to be repelled, rather than convinced, by the author's relentless method of argument.

As is everywhere the case in the Church on earth, even in the complacent Anglican communion, evil is mingled with the good in the Roman Church; and there are vital reasons for our refusal to accept its non-primitive and perverse claims. None the less, it is incumbent on Anglicans to practise patient charity in dealing with these claims. Controversial recriminations are not helpful. They do not promote the ultimate outgrowing of Vaticanism, of which signs have begun to appear in spite of the assertiveness of officialdom against such an idea.

We can assume one of three distinct attitudes towards the Roman Church: (a) *Romaphobia*, or watchful dread of everything Roman, whether good or evil; (b) *Romamania*, or an indiscriminate admiration for even the least important accidents of Roman ways; (c) *Proper balance* of mind and spirit, duly reckoning with the issues involved, but alive to the mission of the Anglican communion to recover *its own* full catholicity, and be loyal to its claim on our allegiance.

All things pass—even the Roman controversy—and God will some day restore visible unity between us on the basis of essentials and primitive Catholic faith and order.

F. J. H.

**BELIEVING YOUTH.** By the Rev. Homer Starr, D.D., Ph.D. Milwaukee: Morehouse. \$1.25.

**O**F PARTICULAR assistance to leaders of discussion groups is this little book. It contains a summary of the questions put to Dr. Starr in the courses on Personal Religion conducted by him in the province of Sewanee since 1925, together with the answers arrived at by the class under his guidance. Of definite interest are two examination papers, quoted fully, answering questions put by the examiner at the end of one course.

This book is also of value to any reader of THE LIVING CHURCH who thinks much about the attitude of the young people toward the Church and the ministry today. Their questions are the ones we all ask, their answers are "to the point," and Dr. Starr's comments are likely to stimulate and assist us all. The book well repays investment in it and a careful perusal of it.

W. S. H.

**A** USEFUL little reference tome for any civic-minded citizen is *Everything You Want to Know About the Presidents*, by A. S. Cunningham, published by A. C. McClurg and Co., Chicago. \$1.00. The book is not so informative about the Presidents themselves as it is about the *Presidency*.

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

Published by Morehouse Publishing Co.

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

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

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

## Church Calendar



### SEPTEMBER

13. Fifteenth Sunday after Trinity.
- 16, 18, 19. Ember Days.
20. Sixteenth Sunday after Trinity.
21. Monday. St. Matthew.
27. Seventeenth Sunday after Trinity.
29. Tuesday. St. Michael and All Angels.
30. Wednesday.

## KALENDAR OF COMING EVENTS

### SEPTEMBER

12. Chicago Diocesan Church School Conference at Evanston and at Rockford.
14. Meeting of National Council, Denver, Colo.
15. Fourteenth Annual Denominational Pastors' Conference at Hartford Theological Seminary, Hartford, Conn.
16. Opening of General Convention and Woman's Auxiliary, Denver, Colo.
17. Conference on Christian Healing at St. Mark's Church, Denver.
21. G. F. S. and C. P. C. Conventions, Denver, Colo.
23. Church Army Dinner at Brown Palace Hotel, Denver, Colo.
25. Conference of Church Hospitals at Denver.
29. Annual Conference of Choate School, Wallingford, Conn.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### SEPTEMBER

21. Holy Innocents', Hoboken, N. J.
22. Oratory of Scranton, Pa. St. Matthew's, Sunbury, Pa.
23. St. Paul's, Peoria, Ill.
24. Trinity, Haverhill, Mass. House of Mercy, Valhalla, N. Y.
25. Trinity, Bridgeport, Conn.
26. Oratory of Scranton, Pa.

## APPOINTMENTS ACCEPTED

AVERY, Rev. FREDERICK H., formerly curate at St. Paul's Church, Oakland, Calif.; to be rector of St. Stephen's Church, San Luis Obispo, Calif. Address, 1334 Nipomo St., San Luis Obispo, Calif. October 1st.

BALL, Rev. IVAN H., formerly priest-in-charge of All Saints' Church, Rochester, and Zion Church, Avon, N. Y. (W.N.Y.); has be-

come rector of the former, with charge of the latter church. Address, 133 Northfield Road, Rochester, N. Y.

BRICKMAN, Rev. CLARENCE W., formerly priest-in-charge of Chapel of the Redeemer, Yonkers, N. Y.; to be rector of Christ Church, Fairmont, W. Va. Address, 22 Joharry St., Fairmont, W. Va.

FENN, Rev. WARREN R., formerly priest-in-charge of St. Saviour's Mission, Skagway, Alaska; to be priest-in-charge of Holy Trinity Cathedral, Juneau, Alaska.

HALE, Rev. SAMUEL W., rector of St. Timothy's Church, Wilson, N. C.; to be dean of St. Paul's Cathedral, Buffalo, N. Y. (W.N.Y.) Address, St. Paul's Cathedral, 128 Pearl St., Buffalo. October 1st.

HEARD, Rev. H. H., formerly rector of St. Andrew's Church, Farm Ridge, Ill. (C.); to be rector of Church of Holy Spirit, Gallup, N. Mex.

HOLLOWAY, Rev. ALBERT M., assistant at St. Mark's Church, Frankford, Philadelphia; to be priest-in-charge of St. Paul's Church, Minersville, and St. Stephen's Church, Forestville, Pa. (Be.) October 1st.

KINSOLVING, Rev. WYTHE L., of New York City, has become priest-in-charge of St. James' Church, Callicoon, and Trinity Church, Long Eddy, N. Y. Address, 62 Riverside Drive, New York City.

MINNIS, Rev. JOSEPH SUMMERVILLE, formerly assistant at Church of Atonement, Chicago; to be fellowship student at College of Preachers, Washington, D. C. Address, College of Preachers, Washington, D. C. October 1st.

THORNTON, Rev. F. P., rector of Martin's Brandon Church, Burrowsville, Christ, Waverly, and Ritchie Memorial, Claremont, Va. (S.V.); to be rector of Christ Church, Richmond, Va. Address, 22d and Venable Sts., Richmond. October 1st.

WARBURTON, Rev. GEORGE A., priest-in-charge of St. Mark's Church, New Milford, Pa. (Be.); to be priest-in-charge of Christ Church, Susquehanna, Pa. (Be.) October 1st.

## RESIGNATIONS

BRAY, Rev. KENNETH A., as assistant at Pro-Cathedral of the Nativity, Bethlehem, Pa. (Be.).

MITCHELL, Rev. SAMUEL S., as rector of Trinity Church, Watertown, S. D. New address, 142 De Lacy Ave., Plainfield, N. J.

WILLIAMS, Rev. LEIGHTON, D.D., as rector of Christ Church, Marlborough, and All Saints', Milton, New York; to retire.

## NEW ADDRESS

WILLIAMS, Rev. THOMAS J., curate at St. Paul's Chapel, Trinity parish, New York City, formerly 125 Washington Place; 32 Perry St., New York City.

## MARRIED

LINDGREN-SMITH—On August 19th, Mr. and Mrs. R. B. SMITH gave in marriage their daughter, Miss ALLIE MARY to the Rev. E. M. LINDGREN, curate of Holy Trinity Church, Raton, N. M., at St. Andrew's Church, Ft. Worth, Tex.

## DIED

BRADFORD—JOSEPHINE POMEROY BRADFORD, daughter of William and Josephine Z. Bradford, died in New York City, August 22, 1931, at the age of 11 years. Interment at Dover, Del.

"May light perpetual shine upon her."

HOWELL—At Chattanooga, Tenn., EMILY WITHERS HOWELL, widow of the late Stephen Elliott Howell, August 24, 1931.

MITCHAM—MARY HELEN (STOKES) MITCHAM, wife of the Rev. William Malyon Mitcham, curate of All Saints' Church, Orange, N. J., September 1, 1931.

"Rest eternal grant to her, O Lord."

SISTER FRANCES, S.H.C.J.—Entered into rest eternal, SISTER FRANCES (FRANCES M. TOWNER) August 26, 1931, at St. Christina Hospital, Saratoga Spa, N. Y., for forty-nine years in the Sisterhood of the Holy Child Jesus, Albany, N. Y.

"May she rest in peace."

## MEMORIAL

James Provoost Thomas, Jr.

In thankful memory of JAMES PROVOOST THOMAS, JR., who entered into life September 13, 1924 in his seventeenth year.

"All things come of Thee, O God, and of Thine own have we given Thee."

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## POSITIONS WANTED

### CLERICAL

CATHOLIC PRIEST, 43, AVAILABLE FOR duties immediately. Supply, locum tenency. Will go anywhere. C-639, care of LIVING CHURCH, Milwaukee, Wis.

MARRIED PRIEST, 39, SEEKS CHANGE. Parish and business experience. Box G-623, care of LIVING CHURCH, Milwaukee, Wis.

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

### MISCELLANEOUS

A VIRGINIA WOMAN, CULTURED AND well posted, member of prominent southern family seeks companionship position. Excellent references; services available immediately. Address, A-641, care of THE LIVING CHURCH, Milwaukee, Wis.

CLERGYMAN'S WIDOW AND GRADUATE registered nurse desires position in Church School or institution as nurse or housemother. Highest references. Eastern position only. Address, W-614, care LIVING CHURCH, Milwaukee, Wis.

CULTURED CHURCHWOMAN DESIRES position as matron in Church institution. Experienced and very capable. Would consider position as companion. Excellent references. Address, W-640, THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST CHOIRMASTER, SPECIALIST with unsurpassed credentials desires change. Reply S-617, care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER OR SECRETARY, experienced with male and mixed choirs. Cathedral-type service. Assist in Church school. Typing, business education and experience. Age 25, unmarried. Available any time. References. Address, "Sub-organist," St. John's Church, Sharon, Pa.

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If you don't find just what you want listed in this department write our Information Bureau, or insert a Want Ad of your own.

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**GOTHIC VESTMENTS, MEDIAEVAL DESIGNS.** Entirely hand-made. Low prices. Sent on approval. Low Mass sets from \$65. Stoles from \$12. Copes from \$75. Mitre \$25. **ST. CHRISTOPHER'S GUILD**, 23 Christopher St., New York.

**VESTMENTS AND ALL CHURCH WORK.** See Mowbrays displayed advertisement on another page. **PAUL S. BUCK**, Distributor, 665 Fifth Ave., New York City.

**LENDING LIBRARY**

**THE MARGARET PEABODY LENDING LIBRARY** for the distribution of Church Literature by mail. Return postage the only expense. For catalog and other information address **LENDING LIBRARY**, Convent of the Holy Nativity, Fond du Lac, Wis.

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**RETREATS**

**A CONFERENCE FOR LAYMEN AT THE** House for Retreats and Conferences, Bernardsville, N. J., and under the leadership of Dr. William C. Sturgis will be held from the evening of Friday, September 25th, to the afternoon of Sunday, September 27th. These great opportunities for the deepening of the spiritual life are offered to Church people living in the vicinity of the great Metropolis (New York). The expense in each case will be very slight, only enough to cover costs. For particulars kindly write to the Rev. T. A. CONOVER, Secretary, Bernardsville, N. J.

**A RETREAT FOR G. F. S. ASSOCIATES** will be held at Canaan, Conn.; the Rev. Fr. Hawkins, O.H.C., Conductor, on September 12th.

**A RETREAT FOR CLERGY WILL BE HELD** at the House for Retreats and Conferences, Bernardsville, N. J. (1 hour from New York)—from the evening of Monday, September 21st, to the morning of Thursday, September 24th. The conductor will be the Rev. Fr. Huntington, O.H.C. The custom of silence will be observed. For particulars kindly write to the Rev. T. A. CONOVER, Secretary, Bernardsville, N. J.


**DAYS OF DEVOTION FOR WOMEN.** Two days of prayer and devotion for women will be held at the House for Retreats and Conferences, Bernardsville, N. J., on Wednesday and Thursday, September 16th and 17th (the opening days of the General Convention). Those unable to spend Wednesday night, may come for the day, either Wednesday or Thursday. For particulars kindly write to the Rev. T. A. CONOVER, Secretary, Bernardsville, N. J.

**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**.

**HOUSE OF RETREAT AND REST**

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

**INFORMATION BUREAU and BUYER'S SERVICE**



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

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

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

The *Texas Churchman* makes its September issue an annual college students' number, filling the pages with material of special interest to the hundreds of school, college, and university students who are within the diocese.

**Church Services**

**California**

**St. Mary of the Angels, Hollywood**  
4510 Finley Avenue, Olympia 6224  
THE REV. NEAL DODD, Rector  
Sunday Masses, 7:30, 9:30, 11:00 A.M.

**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. La Salle 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: Saturdays, 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. Confession: Saturdays, 3:30-5 P.M.

**Church of St. John the Evangelist, Boston**  
Bowdoin Street, Beacon Hill  
THE COWLEY FATHERS  
Sunday Masses, 7:30 and 9:30 A.M.; High Mass and Sermon, 11 A.M.  
Week-days: Masses, 7 A.M. Thursdays and Holy Days, 9:30 A.M., also.  
Confessions: Saturdays from 3 to 5 and 7 to 9 P.M.

**Minnesota**

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

**New Jersey**

**St. Mary's-by-the-Sea, Point Pleasant**  
Sundays: 7:30 and 9:30 A.M.; 8:00 P.M.  
Week-days: 7:30 A.M.; except Monday 9:30.  
Confessions: Saturdays, 5:30 and 8:00 P.M.  
The Holy Hour: First Friday at 8:00 P.M.

**Grace Church, Newark**

Broad and Walnut Streets  
REV. CHARLES L. GOMPH, Rector  
Sunday Masses, 7:30, 9:30, and 11:00 A.M.; Evensong, 8:00 P.M.  
Week-day Mass, 7:30 A.M.; Fridays and Holy Days, 9:30 A.M., also.  
Confessions: Fridays, 8:00 P.M.; Saturdays, 5:00-6:00 and 7:30 P.M.

**New York**

**Holy Cross Church, Kingston, N. Y.**  
Pine Grove Avenue, near Broadway  
REV. A. APPLTON 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. PROCTER SILVER, S.T.D., LL.D., Rector  
Sundays: 8, 10, 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.

## 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  
Sunday Masses: 7:30, 9:30, 11:00.  
Week-day Masses: 7:00 A.M.  
Confessions: Saturday, 5-5:30, 7:30-8:30.

## RADIO BROADCASTS

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

**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 Cathed-  
ral. Morning service first and third Sun-  
day, 11:00 A.M., P. S. Time.

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

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

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

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

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

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

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

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

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

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

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

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

## BOOKS RECEIVED

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

Philip Allan & Co., Ltd., 69 Great Russell St.,  
London, W. C. 1, England.

*A Nursery Prayer Book.* Joyous Prayers for  
Bairns. By the Rev. Desmond Morse-Boycott.  
Paper, 40 cts.

*When We Are Very Good.* By the Rev. Des-  
mond Morse-Boycott. Illustrated by D. M.  
Ardley. Paper, 40 cts.

The Beacon Press, Inc., 25 Beacon St., Boston,  
Mass.

*The Personality of Criminals.* By A. Warren  
Stearns, M.D. \$2.00.

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

*Renz and Margritli.* By Johanna Spyri. Trans-  
lated by Helen B. Dole. Eight Illustrations  
in Color. \$1.50.

*Stories of the States.* Tales of Early Explora-  
tion and Settlement. By Nellie Van De  
Grift Sanchez. \$2.50.

*The Book of the Sailing-Ship.* By Stanley  
Rogers. With Over One Hundred Illustra-  
tions by the Author. \$2.75.

*Two Times Two Is Four.* Adapted from the  
Swedish of Zacharias Topelius. By Vera C.  
Himes. Thirty Illustrations in Color by  
Katharine Dewey. \$1.50.

Harper & Brothers, 49 E. 33rd St., New York  
City.

*Stormers of Heaven.* By Solomon B. Freehof.  
\$2.00.

Longmans, Green & Co., 55 Fifth Ave., New  
York City.

*Christ's Message to Us Today.* By the Rev.  
W. P. G. McCormick. Broadcast from St.  
Martin-in-the-Fields. 80 cts.

*Luck of Lowry.* By Josephine Daskam Bacon.  
Illustrated by Joan Esley. \$2.00.

*Northern Lights.* A Tale of Spitzbergen. By  
Mikkjel Fønhus. Translated from the Nor-  
wegian by Edith M. G. Jayne. Illustrated  
by James Reid. \$2.00.

*Smiley Adams.* By R. J. Burrough. Illustrated  
by George Avison. \$2.00.

*The Blue Junk.* By Priscilla Holton. Il-  
lustrated by Kurt Wiese. \$2.00.

*Wheels Toward the West.* By Hildegard  
Hawthorne. Illustrated by Richard H.  
Rodgers. \$2.00.

Chas. Scribner's Sons, 597 Fifth Ave., New York  
City.

*As a Jew Sees Jesus.* By Ernest R. Trattner.  
\$2.00.

*Portrait of a Carpenter.* By Winifred Kirk-  
land. \$2.00.

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

*Jesus and Judas.* By S. Pearce Carey, M.A.  
*Open Doors in Religious Education.* By John  
Wallace Suter, Jr. \$1.25.

*The Making of the Christian Mind.* By Gaius  
Glenn Atkins, D.D., L.H.D. Professor of  
Homiletics, Auburn Theological Seminary.  
\$1.00.

*The Parables of Jesus.* By George A. But-  
trick. Minister in the Madison Avenue  
Presbyterian Church, New York City.  
\$1.00.

Tercentenary Conference of City & Town Com-  
mittees, Inc., 9 Park St., Boston, Mass.

*Celebrating a 300th Anniversary.* A Report of  
the Massachusetts Bay Tercentenary of  
1930. Commemorating the 300th Anniver-  
sary of the Founding by the Puritans of  
the Bay Colony in New England. \$1.00.

RUSSIAN ORTHODOX BISHOP OF  
CHICAGO TRANSFERRED

CHICAGO—The Rt. Rev. Theophilus, formerly Bishop of Chicago, has been transferred to San Francisco, and the Rt. Rev. Alexei, formerly Bishop of San Francisco, has come to Chicago. Bishop Alexei was present at the service of transfer, held at Holy Trinity Russian Cathedral, Chicago, on Sunday, August 30th, as was also Bishop Theophilus. Bishop Paul of Detroit was present also. His Beatitude, Metropolitan Platon of New York, officiated.

Bishop Theophilus was made Bishop about nine years ago, during all of which time he has had the see of Chicago. He came to America some years ago on a mission from Patriarch Tikhon of Moscow, and, aside from the Metropolitan, is now the senior Bishop of the Church in America.

Bishop Alexei was for some years rector of the Cathedral in Chicago, prior to his consecration as Bishop of San Francisco. He served first in the mission field in Alaska and, coming to the States, served at Perth Amboy, N. J., Bridgeport, Conn., and in New York, where he served the immigrants at Ellis Island. Then he returned to Alaska, where his wife died. About nine years ago he was consecrated Bishop in Chicago.

About fifteen priests were present besides the Bishops. The Metropolitan celebrated, and the preacher was Fr. Alexander of the Cathedral staff.

At a service held just before the Liturgy in the morning, the Rev. Nicolas Metropolski of St. Paul, Minn., and the Rev. John Divido of Milwaukee were honored by the conferring of degrees upon them by the Metropolitan. The degrees were awarded for long and faithful service. The Rev. Fr. Timon, rector of the Cathedral, was made Archimandrite.

## DO BULLETIN BOARDS PAY?

THE CHURCH of St. Andrew, Staten Island, N. Y., installed a bulletin board recently. It carried the usual notices, and as a happy afterthought, the rector, the Rev. Francis R. Godolphin, added the line: "Boy Scouts and Hikers Welcome."

The following Sunday several boy scouts from a nearby camp appeared at Church school, and thirty-one of them attended the morning service.

A RURAL MISSIONARY writes from a place where there is no Episcopal church:

"Last Sunday I went to the country church up on the hill. My chicken house is more comfortably furnished and certainly more cheerful. A long winter's mud and dirt gritted underfoot—the misting rain blew coldly in at the broken windows—the white cotton towel that hung askew from the pulpit was embroidered in red, 'God is Love.' A gay bouquet of red and yellow paper roses shook beneath the vehemence of the preacher's convictions. Nothing held him back in the reading of the Bible. If a word couldn't be pronounced it was simply left out, and evidently not one of the intent congregation received a jar as we rolled on over the gaps. They had come miles to be fed and here was the Lord's table. The worst poverty of all was here, the poverty of a questing soul turning away empty.

"Poverty of body, mind, and soul—starvation, yes!—but not apathy. To one who knows, there is every sign, under the surface, of that tremendous urge called 'life.' With the power of God and the help of man what could not be accomplished?"

## Churches of Cyprus and Roumania Assert Right to Retention of Autocephalous Status

One of the Most Ancient and the Other the Largest in Orthodox Body Keep Pot Boiling

L. C. European Correspondence  
Wells, Somerset, England, August 23, 1931

THROUGHOUT THE YEAR 1931, THE Church of Cyprus has been celebrating the fifteen-hundredth anniversary of an important crisis in her career. This is not her foundation, for one measures time with a liberal yardstick in the East, and Cyprus knows herself to have as clear a claim to apostolic foundation as a Church well can have. It is the declaration of her independent status. This independence of the patriarchate of Antioch (for that was what it meant then) was granted at the council of Ephesus in 431 A. D. partly as a reward for the timely adhesion of her bishops to the orthodox party of St. Cyril, partly because that rather bellicose saint was not averse to anything that would reduce the prestige and power of Antioch, just then.

Though granted by an Ecumenical council, the right had to be defended later, when in 478 Peter the "Fuller," the rather turbulent Patriarch of Antioch, who had pushed his adherence to the doctrines of Cyril to a point that was itself heretical, tried to revive the old claim of jurisdiction over the island. Independence was then saved by the opportune discovery of the relics of St. Barnabas, founder and patron of the Church of the island. Then the autocephalous position of the Church, and the right of the Presiding Bishop to the patriarchal insignia—though not the title—was fully recognized by the Emperor Zeno. It is true that he wanted a *quid pro quo* for the service, and the suggestion was made that it would be a graceful act to give the emperor the relics of St. Barnabas, and also the autographed copy of the Gospel of St. Matthew that was said to have been discovered in the tomb. Anyhow, the relics went to Constantinople, and remained there till the year 1204, when they and much else were carried off in the orgy of plunder that men called the Fourth Crusade. We believe them to be in Rome now. Naturally, the monastery of St. Barnabas, and the empty tomb that stands close by it, with the sacred well that does undoubtedly cure diseases of the eye when men approach with sufficient faith, all of which are near to the town of Salamis or Famagusta, have formed the principal locale of the celebrations of the event.

Cyprus has a double right to make much of her position; not only is she the most ancient of the autocephalous Churches, but of late years the precedent that she has set has been followed repeatedly, and now forms the central feature of the administration of the Orthodox Church, with its eleven autocephalous and seven autonomous Churches.

### THE CHURCH OF ROUMANIA

The changes in a post-war world have lately given the Church of Roumania an importance, relative to other Churches in the Orthodox body, that it certainly did not possess of old. To begin with, the country has more than doubled in size, and as its inhabitants say, the crescent,

which was its pre-war shape upon the map, has now rounded to the full moon. The new provinces contained, of course, a large percentage of men of Roumanian blood and of Orthodox faith, who are now included in the Church of the land.

Thus what were formerly five separate administrative units of the Church, no one of them large enough to weigh much in the ecclesiastical balance, are now the provinces of the Roumanian Church: Moldavia, Wallachia, Bessarabia, Transylvania, and Bukovina. Formerly they were under three separate governments—Roumania, Austria-Hungary, and Russia. Now they are united in the one kingdom of Roumania, and form the autocephalous Church of that land, under its Patriarch, Myron.

Now that the Church of Russia is in eclipse, that of Roumania is actually the largest, numerically, of all the autocephalous Churches, and her authorities are anxious to claim consideration and position on the strength of it, a claim that is bound to be satisfied. The political importance of the country of an autocephalous Church, the education of its clergy—and those of Roumania are probably the best educated, on the average, of any of the Balkan states—and the numbers of the children of the body, all are bound to tell. Historic prestige is a great thing, but a Church cannot support its position on that alone.

Naturally the Roumanian Church has its internal problems and difficulties to deal with, and one of the most important concerns the position of the Orthodox in the provinces of Bukovina and Bessarabia.

In these provinces, bordering on what was once Russia and is now the Ukraine, there are a large number of Ukrainians who speak not Roumanian, a Latin language, but the Ukrainian variety or dialect of Slav. Roumania, by the way, is something of an exception to the general law of national development. It is probably the only case of a nation of Latin language that has not been drawn into the circle of those who have submitted to the Pope. The Ukrainians, who are almost Russian in their ways of thought, have a not unnatural wish to have Ukrainian priests and readers, if not bishops, and also desire that the Ukrainian students at the university shall be given the benefit of studying in their own language. They ask for chairs in Ukrainian at the universities, and the use of that Slavonic language in Church services in their separate districts. In fact, they want the recognition of their nationality in Roumania.

The request, *per se*, does not seem unreasonable, but a nation that has but just attained unity is jealous of it and is apt to want to make every one of its subjects a thorough member of the nation.

Further, there are special features in this particular case. Roumania feels that she was once robbed of Bessarabia, and now that at last she has got it, she does not propose to lose it again. The fact is that in the Russo-Turkish war of 1877-8, Roumania, then a tributary principality of the Ottoman empire, was induced to throw off her allegiance to the Sultan and come in on the side of Russia, by the promise not only of complete independence, but also of the province of Bessarabia. She came in and admittedly

### « New Scribner Books »

#### Portrait of a Carpenter by Winifred Kirkland

author of "The Great Conjecture," etc.

The author takes the early years of Jesus, often called the unknown years, as the foundation for a truer, more interesting, and most convincing picture of the Christ. It is in no sense a "life" but a character study from the viewpoint of a modern woman. \$2.00

#### Men of Conviction

by Henry Bradford Washburn

Dean of the Episcopal Theological School, Cambridge, Mass.

The men are Athanasius, Benedict, Hildebrand, St. Francis, Ignatius Loyola, and Pius IX. "It is a delightful and informing book."—DEAN HOWARD C. ROBBINS. \$2.50

#### As a Jew Sees Jesus

by Ernest R. Trattner

author of "Unravelling the Book of Books"

Here, at last, a prominent and learned rabbi breaks the long silence of his race about the Nazarene and sums up, sharply and dramatically, the modern attitude of his own race toward Jesus. \$2.00

#### Founders of Great Religions

by Millar Burrows

Nine vivid portraits of famous leaders—Lao-tze, Confucius, Mahavira, Buddha, Zoroaster, Moses, Mohammed, Nanak, and Jesus—that print idyllically the personality of the founder on the reader's mind. A much-needed book. \$2.00

#### Science and Religion

Foreword by Michael Pupin

Contributors to this stimulating symposium, which the *Hartford Courant* calls the "most suggestive, most revealing, and most important" of the past decade, include A. S. Eddington, J. S. Haldane, L. P. Jacks, Dean Inge, Julian Huxley, and other important figures. \$1.75

#### The Meaning of the Cross

by Henry Sloane Coffin

President of Union Seminary, New York

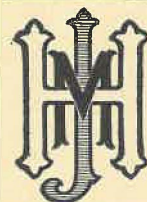
"His analysis of the forces which led to the crucifixion of Christ and his tracing of the analogy between them and the forces of evil in our own day is one of the best things I have seen in print in many a day."

—DR. CHARLES R. BROWN,  
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Awarded gold medal by Panama Pacific Exposition

did at least her share of the work, particularly during the siege of Plevna, when help was wanted badly. Yet at the peace, when Bessarabia was ceded by the Turk, Russia found the temptation to hold on to that valuable piece of loot too much for her. She annexed it to Russia, and blandly informed the "King of Roumania" (for she did not forget to make a concession that cost nothing) that Russia of her generosity would give her the Dobrudja district—the swamps at the mouth of the Danube—instead. Bess-

arabia became part of the province of Ukraine.

Roumania was obliged to acquiesce, but did so with unconcealed reluctance, and now that she has succeeded in obtaining from Russia and the Ukraine what she regards as a province taken unjustly from her fifty years ago, she has no intention of losing it again. Politics, religion, and the history that is past politics, are inextricably mixed up in all Balkan lands.

W. A. WIGRAM.

## New Archbishop of Rupert's Land Is Enthroned in Cathedral at Winnipeg

Predecessor Officiates at Ceremony  
—King George Godfather to Son  
of Canada's Governor-General

The Living Church News Bureau  
Toronto, September 3, 1931

THE RT. REV. ISAAC O. STRINGER, formerly Bishop for many years of the Arctic diocese of Yukon, was enthroned on September 1st as Archbishop of Rupert's Land, to which he was elected in the early summer. The ceremony took place in St. John's Cathedral, Winnipeg. Archbishop Matheson, who until lately was Primate of the Canadian Church, officiated, assisted by Bishop Schofield of British Columbia, and Bishop Thomas of Brandon. The diocese of Calgary was represented by the veteran Indian missionary, Archdeacon Tims, and the diocese of Saskatchewan by Archdeacons Paul and Burd. The clergy of the diocese of Rupert's Land, headed by Dean Matheson, were present in their robes.

### BAPTISM OF CANADIAN-BORN SON OF THE GOVERNOR GENERAL OF CANADA

The christening of the infant son of Their Excellencies, the Governor-General of Canada and Lady Bessborough, will take place in St. Bartholomew's Church, Ottawa, on September 22d. Official announcement to this effect was made at Ravenscrag, temporary residence of Their Excellencies at Montreal.

The service will be conducted by the Rt. Rev. J. C. Roper, D.D., Bishop of Ottawa, assisted by the Rev. J. H. Dixon. His Majesty the King, who will be godfather, has expressed the wish that Sir Robert Borden, former prime minister of Canada, act as the proxy of His Majesty at the ceremony, the announcement says. The other godparents will be Mrs. Arthur James, Mrs. Neville Flower, and Lord Stanley, M.P., eldest son of the Earl of Derby.

George St. Lawrence Neufize is the name of the infant whose birth occurred August 14th last at the Royal Victoria Hospital maternity section, Montreal. The full name commemorates His Majesty, who, on being advised of the child's birth at once expressed a wish to be godfather; the historic St. Lawrence River which flows past the city in which the child was born; and the family of his mother, who was formerly Roberte, daughter of the Baron de Neufize of Paris, France.

### MEETING OF GENERAL SYNOD

The annual meetings of the missionary society, the General Board of Religious Education, the Council for Social Service, the executive council of the General Synod, and the House of Bishops, all take place

next week at the Agricultural College, Guelph.

The General Synod of the Church of England in Canada, over which the Archbishop of Nova Scotia as senior Metropolitan will preside, opens with a service at St. Paul's Church, Toronto, on Monday, September 14th, when the synod sermon will be preached by the Rev. Canon R. Stacey-Waddy, general secretary of the Society for the Propagation of the Gospel, London, England. In addition to Canon Waddy the secretaries of two other English societies to which the Church in Canada owes much, the S. P. C. K. and the Colonial and Continental Church Society, are expected to be present. The important feature of the synod will be the consideration of the report and recommendations of the Anglican National Commission, the leading features of which have already been published in THE LIVING CHURCH.

### INTERESTING CELEBRATIONS AT EAST MONO

The blessing of a warm day of brilliant sunshine and cooling breezes brought throngs of parishioners and friends to St. John's Church, East Mono, diocese of Toronto, for the commemoration services which celebrated the 120th birthday of the cemetery, the 100th of the old log church, and the 54th of the present structure. The congregations at each of the services were as large outside as inside the church—the special preachers, the Rev. C. W. Holdsworth and the Rev. Percy Soanes, standing near the front door so as to be heard by all.

His Lordship the Bishop of Toronto, speaking at the evening service, congratulated the rector, the Rev. Ernest P. Wood, and the congregation on these unique events and in a strong appeal urged them to go forward and strive for even greater things in the future.

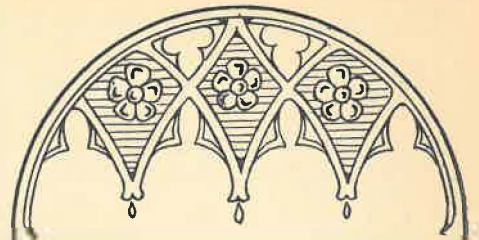
### BOBCAYGEON DIAMOND JUBILEE

Christ Church, Bobcaygeon, diocese of Toronto, has just celebrated its diamond jubilee. The Rev. T. A. Nind, of Port Perry, a former rector, preached to a large congregation.

The Venerable Archdeacon Davidson dedicated two windows—one erected in memory of Vera Bonnell Taylor by Dr. Norman Taylor of Echo Bay; one erected in memory of Letitia Belcher (Katie Boyd) by her son. The Archdeacon also dedicated a pair of brass altar vases given by Mrs. Frank Read in memory of her little son, George.

### CHURCH BOAT DEDICATED FOR DIOCESE OF ALGOMA

During the visit of Canon Stacey-Waddy and Canon Hyde to the diocese of Algoma, the dedication of the new church boat,



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*St. Mary's Stafford*, took place at Baysville. This boat, for use on the Lake of Bays, is the gift of the congregation of St. Mary's, Stafford, England.

**RETREAT FOR CLERGY AT BRACEBRIDGE**

The annual September retreat for clergy and candidates for orders will be held from September 8th to the 11th at the Mission House of the Cowley Fathers, Bracebridge, Ont. The retreat begins with supper and Evensong on Tuesday and ends after breakfast on Friday. The conductor will be the Rev. R. F. Palmer, S.S.J.E.

**UNVEIL TABLET TO MEMORY OF BISHOP RANDALL IN WYOMING**

LARAMIE, WYO.—On Saturday afternoon, August 22d, the Rt. Rev. Elmer N. Schmuck, D.D., Bishop of Wyoming, unveiled a memorial tablet to the late Rt. Rev. George Maxwell Randall, D.D., Bishop of Colorado, Wyoming, and New Mexico, on the outside walls of the old Shoshone Indian Chapel in the Shoshone Indian burying ground at Wind River. The ceremony brought together about six hundred people—whites, Shoshone Indians, and Arapahoe Indians. During his episcopate he established the Church's work among the Shoshone Indians. The chapel on which the tablet was placed at one time stood at the government post a few miles distant at Wind River. It was used as a government school and also as a chapel for Church services. Here, on August 19, 1873, Bishop Randall conducted his last public service. During the service, the building was surrounded by hostile Indians who had come to make war. Seeing the Bishop and others through the windows, they presumed that they were preparing to defend themselves and rode away, leaving the congregation un molested. Following the services, Bishop Randall was escorted by friends and some of the government troops over the mountains to catch the train on the Union Pacific for Denver. During the trip he contracted a heavy cold which terminated in pneumonia, causing his death.

At the unveiling addresses were made by Dr. G. Raymond Hebard, professor of history at the University of Wyoming, who has done much research work about historical matters in Wyoming; Finn Burnett, who told of Bishop Randall's last service, as he is the only survivor of those who worshipped in the chapel at that last service, and helped to escort the Bishop over the mountains to the railroad; the Rev. John Roberts, the Church's veteran missionary to the Shoshones, who told the story of the early days of the Shoshone Mission; and Bishop Schmuck, whose address told of "the heroism of Bishop Randall and our indebtedness to the past and our responsibility to the future."

Following the ceremony, the Indians decorated the graves of Sacajawea, the Indian scout woman who led the Lewis and Clark Expedition to the Pacific Coast, who was a Shoshone and lies buried in the cemetery where the chapel now stands, and that of Chief Washakie, at whose request the Church's work was begun among the Shoshones and who originated the reference to the church as the Church of the White Rose. A feast provided for the Indians followed. The memorial to Bishop Randall bears the following inscription:

"This Tablet is erected to the memory of the Rt. Rev. George Maxwell Randall, D.D., Bishop of Colorado, Wyoming, and New Mexico. Born November 23, 1810. Died September 28, 1873, who held his last service in this building on its former site at Wind River on August 19, 1873, when he baptized eleven

Shoshone Indians including four grandchildren of Sacajawea.

"This chapel originally built by the Government as a Mission House for the Shoshones and used for many years as a school and House of Worship was moved to this place in March, 1916.

"Erected by the missionary district of Wyoming, diocese of Colorado, and friends."

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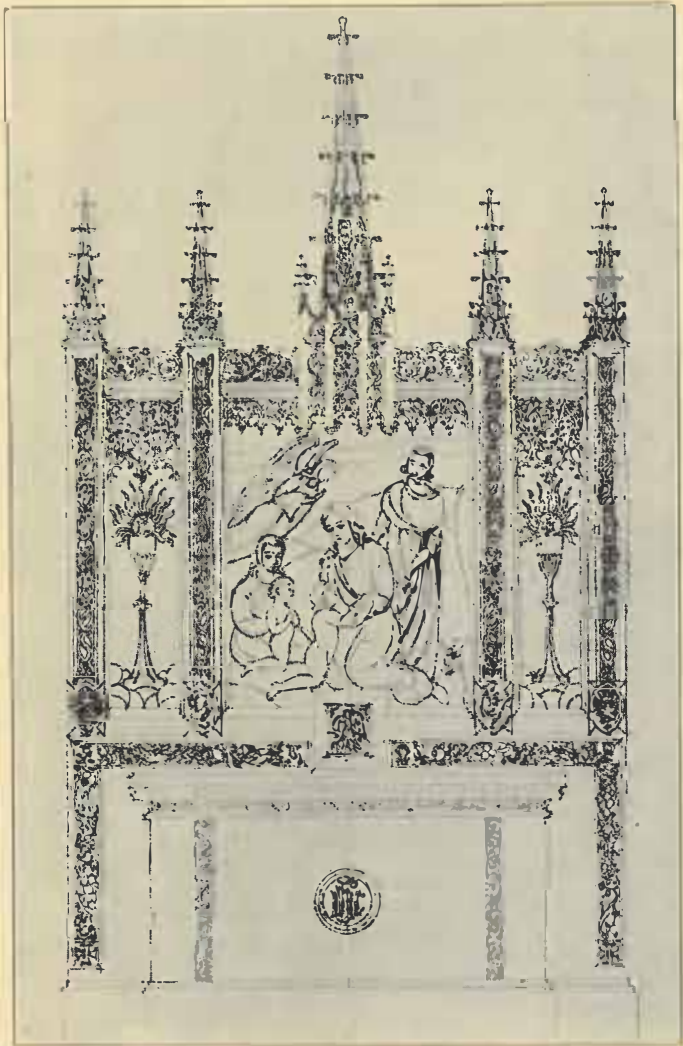
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## Boston, Through With Denver Plans, Starts on Fall Diocesan Activities

### Monthly Meetings of Church Service League Opens on 16th— News Notes

The Living Church News Bureau  
Boston, September 5, 1931

**D**ESPITE THE GENERAL EXODUS TO DENVER, autumn plans are well under way and will be put into execution after Labor Day. The new series of monthly diocesan Church service League meetings will begin on September 16th. These meetings, a great educational factor in the cause of missions and social service, are always held on the third Wednesday afternoons of each month in St. Paul's Cathedral crypt. The diocesan training school will start as usual with the Thursdays of October. In October the Rt. Rev. H. K. Sherrill, D.D., Bishop of the diocese, will begin his series of conferences with the clergy, wardens, and vestrymen of all parishes and missions as they gather for discussion in ten centers. At the beginning of that month, October 6th and 7th, comes the quiet day for the bishops and clergy of the diocese when all will gather in an ideal place for a retreat, St. Stephen's on the rocky shores of Cohasset.

The diocese is represented on an interdenominational committee for religious education which presents a fine program of autumn lectures and discussions under the auspices of the Young Women's Christian Association. The Rev. William M. Bradner, secretary of the diocesan department of religious education until he assumes his new charge, Grace Church, Medford, on October 1st, will begin on September 28th, a series of ten discussions in the Y. W. C. A. building on Monday evenings. "Jesus in the Twentieth Century" is the subject of this course in which the girl of the present age is led to discover whether His views on life apply to all times, all peoples, all creeds. "Jesus Comes to the Village" is the title of a second course in sequence to Mr. Bradner's. This course, by Prof. Charles McConnell of Boston University, is in direct accord with the prescribed study course of the winter. It will show what actually has happened—in the United States, in South Africa, in India—where a rural church planned a program to fit the interests of the rural population.

A third course, "You and Your Child," will be led by Miss Katherine Bickford of Tufts College and Miss Sybil Foster of the Massachusetts Society for Mental Hygiene. This course and others are the choice of the committee for religious education. An idea of the value of this committee's work is obtained from the roster of courses including: "God and the World We Live In" by Dr. Kirtley F. Mather, head of Harvard University's Department of Geology; "Successful Marriages" by Dr. Marianna Taylor, psychiatrist; "Interests of the Adolescent Girl" by various experts; "Your Adventure of Living" by the Rev. Dr. Boynton Merrill; and "Youth Looks at Life" by the Rev. Dr. James Gordon Gilkey.

SOLEMN HIGH MASS FOR THE  
LATE DR. VAN ALLEN

Many clergy and many of the former parishioners of the Rev. Dr. William Harman van Allen attended the solemn High

Mass of Requiem in his memory last Monday morning. More than 600 persons were present in the Church of the Advent. The Rev. Julian D. Hamlin, rector, was celebrant, the Rev. C. O. Hicks was deacon, and W. W. Gaskill was subdeacon. Bishop Babcock pronounced the blessing.

#### NEWS NOTES

The Rev. Dr. C. R. Stetson of Old Trinity Church, New York, will preach in St. Stephen's Church, Cohasset, tomorrow morning. In the evening the annual service for members and friends of the Cohasset Yacht Club will be held; Stoughton Bell of Boston, a layman active in Church work and formerly commodore of the Duxbury Yacht Club, will give the address.

The Rev. Glenn Tilley Morse, rector of All Saints', West Newbury, returned from Europe early in August after attendance as a delegate at the international conference of Rotary Clubs. During his absence, the Rev. Philip C. Pearson of Newcastle, Pa., was one of those supplying the Newbury pulpit.

That decadence of the modern family presents a crisis more important than unemployment was the subject of a sermon in Trinity Church by the Rev. Dr. William E. Gardner last Sunday morning.

The Rev. Luther L. Weller, rector of Christ Church, Somerville, returned from a month in England during which time he preached in the early thirteenth century church at Salehurst, Sussex.

ETHEL M. ROBERTS.

#### FAULT-FINDING IN THE CHURCH

THE VEN. J. H. BROWN, Archdeacon for Colored Work in the diocese of Georgia, writes:

"Our work would move more smoothly if more of our communicants would cease to find fault unduly with their clergymen. My experience has been that the poorest givers kick the hardest and talk the most. Our love and interest are measured not by fault-finding letters sent the bishop and archdeacon from time to time, but by willingness to sacrifice and give for the kingdom's program.

"Freely the Church provides for us her ministry, the sacraments, and services, and thoughtlessly we receive. Each time we enter the sacred portals and partake of those inestimable benefits provided by her bounty, our responsibility correspondingly increases to share our time, service, prayers, and means with the Church in order that she may fulfill her mission glorious. . . .

"Many of our people criticize what they are disposed to call Church policy and method in the administration of the work among our group. To me this is all very foolish. Vain criticism gets us nowhere. The energy so used could be transformed into more constructive use. A more general desire to support what we have in the way of schools, colleges, and evangelistic work would more nearly meet the approval of our Lord and Master. In all our conferences we spend much time discussing self-support, but self-support for selfish purposes is not desirable. Self-support as a status whereby we can release to the national and diocesan Church substantial financial support to carry on its world-wide program should be the common objective of all."

## NEW BOOKS

### God's Plan

By the Rt. Rev. MICHAEL  
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The author is to be the preacher at the opening service of General Convention. Read his views of Christian faith and life, presented here in straightforward, vivid language.

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of *Liverpool*.

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### Difficulties In the Way of Discipleship

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## New York's Delegates to General Convention to Attend 100 Per Cent

### Bishop Manning Unable to Go, However—History of Little Church Around the Corner

The Living Church News Bureau  
New York, September 4, 1931

IT APPEARS AT THIS WRITING, TWELVE days before the convening of the Church's delegates at Denver, that all of the clerical and lay deputies elected in this diocese of New York will be in attendance, and that none of the provisional deputies will be called upon to serve.

The Rt. Rev. A. S. Lloyd, D.D., is now on his way west, and the Rt. Rev. Charles K. Gilbert, D.D., plans to leave Sunday, the 13th. The Rt. Rev. William T. Manning, D.D., had made his plans to attend the convention but has been advised by his physician to forego the trip and to remain at his summer home on Mount Desert Island, Maine.

#### RESIGNATION OF DR. LEIGHTON WILLIAMS

The resignation of the Rev. Dr. Leighton Williams as rector of Christ Church, Marlborough, and of All Saints' at Milton, effective September 1st, has been announced.

Dr. Williams has been in charge of these cures since 1921. Now at the age of 77 he is retiring from the active ministry. During ten years of his life he was a practising attorney, then for thirty years he served in the ministry of the Baptist communion. At the age of 64, in 1918, he sought the orders of the Church, and was admitted to the diaconate and advanced to the priesthood in that year by the Rt. Rev. David H. Greer.

#### DIOCESAN CLERGY MINISTER AT BEAR MOUNTAIN

In vast Interstate Park at Bear Mountain on the Hudson, where thousands of vacationists come for a portion of each summer, several of our clergy find opportunity for much appreciated ministrations. During this season the Rev. Walter F. Hoffman of St. Luke's, Haverstraw; the Rev. W. W. Reid of St. John the Divine, Tomkins Cove; the Rev. G. W. Dumbell of St. David's, Highland Mills; and the Rev. P. S. Olver, vicar of St. Thomas' Chapel, New York, have participated in this service. In their efforts to arrange services for the great throngs assembled there, excellent cooperation has been rendered them by the members of the Interstate Park Commission.

#### DR. DARLINGTON IMPROVED IN HEALTH

The many friends of the Rev. Dr. Henry Darlington, rector of the Church of the Heavenly Rest, New York, who, last Lent, suffered a physical collapse and has since been absent from his parish, will be pleased to learn that he has made rapid strides toward recovery and has been able, during August, to fulfill two preaching engagements at the chapel at Saranac Lake. Such a report leads us to expect Dr. Darlington back in his parochial work here this autumn.

#### BIOGRAPHY OF "LITTLE CHURCH AROUND THE CORNER"

There will be issued within the next few weeks a book of much interest to Church historiographers and to those concerned with all for which the Church of the Transfiguration has stood through the eighty-three years of its history. It is a

biography of "the Little Church Around the Corner," written by Miss Ishbel Ross, who has had the counsel of the rector, the Rev. Dr. Randolph Ray. Sixteen full-page illustrations from dry points done by Ralph L. Boyer contribute to make the book a delight to the eye. Its title is, *Through the Lich Gate*. No church in America has made a greater emotional appeal to people, irrespective of creed, than has the quaint, unchanging house of worship in East Twenty-ninth street, but it seems to have remained for Miss Ross to write, in its eighty-third year, the first really satisfactory account of the "Little Church" and its work.

HARRISON ROCKWELL.

### FAITH AND ORDER COMMITTEE REPORTS SUCCESSFUL MEETING

HADLEIGH, ENGLAND—The meeting of the Faith and Order Continuation Committee, held at High Leigh, near London, August 18th to 21st, is reported to be the most satisfactory since Lausanne both in spirit and in numbers attending.

#### Attendance:

Members and alternates . . . . .	73
Young People's group (invited visitors) . . . . .	16
Other visitors . . . . .	10
	99

The 73 members represented 39 autonomous Churches and 22 countries, and the 16 young men and women represented 15 Churches and 11 countries.

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## Large Delegation Expected for Stop Over In Chicago on Way to General Convention

Lord Bishop of St. Albans to Be Luncheon Speaker—Bishop Stewart Sails for Home

The Living Church News Bureau  
Chicago, September 5, 1931

PLANS ARE COMPLETE FOR THE ENTERTAINMENT of more than one thousand Church men and women in Chicago on September 14th, on their way to General Convention in Denver.

The Woman's Auxiliary of the diocese, under the leadership of Mrs. Charles Spencer Williamson, has provided more than two hundred automobiles to take the visitors on a tour of the city during the early part of the day. Information booths will be located in each railroad station to assist those going through the city.

At 1 o'clock, Chicago daylight savings time, the visitors will be guests of the Church Club at luncheon at the Hotel Sherman. The list of speakers as now completed for the luncheon includes the Rt. Rev. Michael Bolton Furse, D.D., Lord Bishop of St. Albans, England; the Hon. George W. Wickersham, former United States attorney general; Gov. Louis L. Emmerson of Illinois; Col. Albert A. Sprague, Chicago commissioner of public works, who will represent the Mayor; the Rt. Rev. G. C. Stewart, D.D., and Mrs. Williamson. It is likely that the addresses of Mr. Wickersham and Bishop Furse will be broadcast, according to information from John D. Allen, president of the Church Club and general chairman of arrangements.

Starting at 4 o'clock in the afternoon, special trains will leave the city over four lines for Denver, the last departing at 5:30. Representatives of the local diocese will be on each train as hosts and hostesses, the Chicago committee considering the convention-bound group as guests of the local diocese until arrival in Denver. Arrival in Denver will be the afternoon of September 15th.

It is expected that more than 2,000 will attend the luncheon at noon, local Church people having been invited to attend and to assist in entertaining the visitors at the hotel. According to present information, virtually all of those going through the city on September 14th on their way to Denver will stop over and take part in the entertainment.

### FALL CONFERENCE PROGRAM OUT

The child and his problems with relation to his religious life will be the central theme of the fourth annual fall conference of Church school workers, to be held at St. Luke's Church, Evanston, and Emmanuel Church, Rockford, September 12th and 13th.

Sessions of both sections of the conference will begin Saturday afternoon, September 12th. The Rev. Hubert Carleton, D.C.L., rector of St. Augustine's Church, Wilmette, and chairman of the diocesan department of religious education, will be chairman of the Evanston section, and the Rev. Charles L. Street, Ph.D., of the Rockford section. Addresses of welcome will be given by Dr. Charles E. McAllister and the Rev. Garth Sibbald, rectors respectively of the two host parishes.

Miss Vera C. Gardner, new diocesan supervisor of religious education, will be introduced to the Evanston section.

The Rev. J. McNeal Wheatley, assistant at St. Luke's, will have a class for clergy, directors, and superintendents at the Evanston session. A pilgrimage to the Bishop Anderson chapel at the Western Theological Seminary and a service there in charge of the Ven. F. G. Deis, archdeacon, will feature the Saturday afternoon program. The Rev. H. L. Bowen, rector of St. Mark's, Evanston, will be the speaker at the Saturday evening session. Bishop Stewart will preach at the 11 o'clock service at St. Luke's, in which all of the delegates will take part. Mrs. Minnie Campbell of the National College of Education will be the speaker at the closing assembly Sunday afternoon.

The Ven. W. H. Ziegler, archdeacon, will be in charge of the clergy class at Rockford. The Rev. E. Victor Kennan of Freeport will speak Saturday night, and Archdeacon Ziegler will give the concluding address Sunday afternoon.

### FINANCIAL SECRETARY NAMED

Appointment of H. L. Rothrock as financial secretary to Bishop Stewart is announced. Mr. Rothrock will have general charge of the business affairs of the diocese, so far as they are connected with the Bishop's office, including such matters as the setting up of a diocesan business office, establishment of a complete list of communicants of the diocese, tax matters as related to Church properties, and real estate matters.

A real estate department will be established to assist in details pertaining to property in the name of the Bishop as corporation sole. The whole plan for a financial secretary, Bishop Stewart believes, will not only be of material assistance in better management of the business affairs of the diocese, but also will effect a material saving.

Mr. Rothrock has had wide experience in the business world.

### COURTENAY BARBER'S ELECTION

The election of Courtenay Barber of Chicago as national president of the Brotherhood of St. Andrew at Sewanee this week brought recognition to the local Churchman after nearly forty years of work in behalf of the organization. He will represent the organization on the General Convention program in Denver and announces he will give a series of breakfasts during the convention in the interest of the new program which was adopted at Sewanee.

### FEDERATION DINNER AT DENVER

The National Federation of Church Clubs will sponsor a dinner at the Brown Palace Hotel, Denver, Saturday evening, September 19th, according to announcement by John D. Allen, Chicago, president. The Most Rev. James DeWolf Perry, D.D., Presiding Bishop of the Church, and the Lord Bishop of St. Albans will be guests of honor.

Clergy and laity and their wives are invited to the dinner.

### BISHOP STEWART RETURNING

Bishop Stewart sailed for home from Cherbourg on the *Empress of France* on September 2d, according to word received from him at diocesan headquarters. He is expected back in Chicago on September 10th. He has undergone careful examinations by physicians in Karlsbad and

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was pronounced in excellent physical condition.

After a busy two days in Chicago, the Bishop will leave with the General Convention party for Denver.

ARCHDEACON ZIEGLER RECOVERS

The Ven. W. H. Ziegler, archdeacon of the extra-metropolitan district of the diocese, reported for duty this week after an absence of three months due to an emergency operation for appendicitis. The archdeacon was ordered to remain quiet throughout the summer by his physicians in order to avoid complications. He now is fully recovered and is resuming his work throughout the diocese. He has accepted appointments throughout the month of September.

THE CHURCH ARMY IN THE PHILIPPINES

New York—Writing on the eve of his departure for the General Convention, the Rt. Rev. S. Harrington Littell, S.T.D., Bishop of Honolulu, informs the Department of Missions:

"I am just back from nearly two weeks on the Island of Hawaii, where many things of interest are taking place. Earlier in the year I spoke of planning to start work among the Filipinos. Well, we have done so with a vengeance. I never expected such a rapid development. Well attended classes and religious meetings are going on regularly at Papaaloo, Ookala, and Paauilo. So greatly have the Church Army men captured the Filipino camp plantation laborers at Paauilo, that the plantation has already built a special Filipino hall on its grounds near the rectory. It is fully equipped as a chapel with movable altar and furnishings, and a community hall for recreational, intellectual, and social purposes. It holds about one hundred and eighty and was handed over to the Church Army, to be administered by Captain Benson under the direction of the Bishop. I dedicated the hall. . . .

"At the other two places the plantation managers have placed the plantation halls at the disposal of the Church Army men. Of course Captain Benson and Captain Roberts are carrying on the Japanese work at Paauilo, and work among other people besides Filipinos, at all three places, but what especially pleases me is the starting and rapid development of work among Filipinos, on lines which seem to me to be solid and enduring."

BISHOP OF ALASKA ON VISITATION TOUR OF MISSIONS

SKAGWAY, ALASKA—The Rt. Rev. Peter Trimble Rowe, D.D., Bishop of Alaska, arrived here from the interior of the diocese where he has been on a three months' tour of the mission stations for the Indians. The Bishop had to take a plane to reach Tanana Crossing because of the difficulty in navigating the river at this season. The mission at Tanana Crossing is the outcome of the plea made by the father of Chief Isaac years ago to have Bishop Rowe do something for the Indian children. Here twenty-five were confirmed. In the absence of a priest an Indian, David Paul, lay reader, has been serving. At Fairbanks the Bishop confirmed twelve, and at Nenana fifty-three. It is reported the Rev. Arthur Wright is moving to Minto to take charge of St. Barnabas' Mission. Here the priest will build a rectory. At St. Timothy's, Tanana, the Indians are looking to us to furnish a tractor and plow so that they may be taught to raise their own vegetables.

After General Convention Bishop Rowe will go to Washington, D. C., to take up

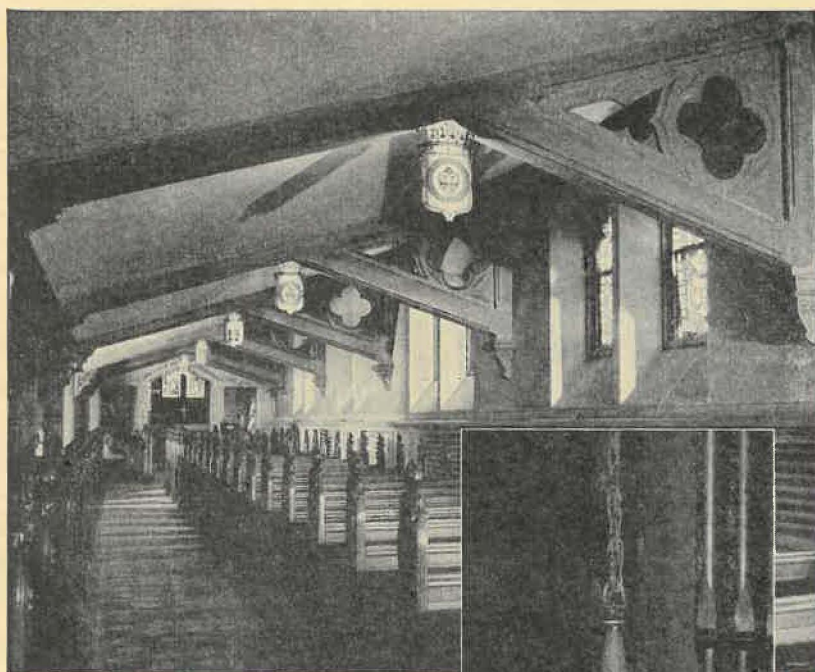
the matter of fisheries at the mouth of the Yukon. If fisheries are permitted at the mouth of the river it will deprive the Indians of their livelihood, as they depend chiefly on salmon for food. The Bishop is also much perturbed over the present management of the Alaskan railroad, which is under government control.



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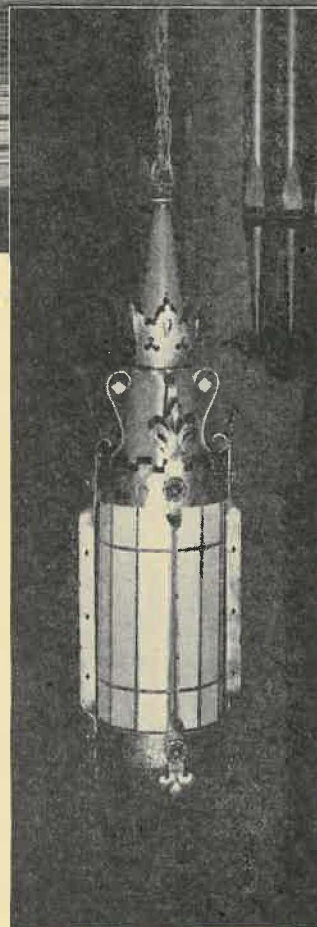
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Under-balcony view  
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## Courtenay Barber is Elected Brotherhood President; Succeeds H. Lawrence Choate

Received Early Training Under the Late J. L. Houghton, Founder of the Movement

The Living Church News Bureau, Sewanee, Tenn., September 3, 1931

**F**OLLOWING THE ADOPTION OF A PROGRAM for boys' work which leaders declare is the most far-reaching in scope ever undertaken in the Church, the triennial national convention of the Brotherhood of St. Andrew adjourned here today. The pro-



**NEW BROTHERHOOD HEAD**  
Courtenay Barber, Chicago, elected national president of the Brotherhood of St. Andrew.

gram has for its primary object the development of an adequate scale of values within the young men of the Church to enable them to face the complicated modern problems and to make them working factors in the Church.

It is estimated that more than 15,000 trained boy leaders will ultimately be enrolled to carry forward the program.

Courtenay Barber of Chicago was elected president to succeed H. Lawrence Choate of Washington, D. C.

Other officers named were: vice-presidents: Edward H. Bonsall, Philadelphia; Walter Kidde, Montclair, N. J.; B. F. Finney, Sewanee; and G. Frank Shelby, Denver; treasurer, William A. Cornelius, Philadelphia.

Mr. Barber has been interested in the Brotherhood movement almost since its inception in a basement room at St. James' Church, Chicago. His early training in Brotherhood work was under the founder, the late James L. Houghteling. He was admitted to Chapter No. 1 in 1893, when Mr. Houghteling was director of the chapter. The following year he became affiliated with the Church of the Redeemer, Chicago, and there he has remained a member of Chapter No. 729. For a number of years he has been a national councilman of the Brotherhood and, in recent years, he has served as vice-president.

The new Brotherhood president has been closely allied with the program of evangelism inaugurated in the Church nationally some years ago and served on the commission on evangelism since its inception. The launching of the Bishops' Crusade was due in part to his ability as

a leader. He has been a deputy from Chicago to a number of General Conventions and was a member of the committee which introduced the Nationwide Campaign at the Detroit convention.

In Chicago, Mr. Barber has long been active in Church affairs. He is a member of the diocesan council, and for a quarter century has directed the Lenten noonday services held in a downtown theater under the auspices of the Church Club of Chicago, of which he has been a director for many years. He is also director of the Cathedral Shelter in Chicago, and was one of the founders of the Chicago Home for Boys (now Lawrence Hall). He is senior warden of the Church of the Redeemer, and for years served as junior warden and vestryman.

#### WORK OF THE ADVANCE JUNIOR DIVISION

Officers of the advance junior division named are: Robert F. Weber, Detroit, president; L. J. Gorin, Jr., Louisville, Ky., vice-president; John Rayner, Chicago, secretary; Andrew T. Ogawa, Japan, honorary vice-president.

Based on experiments conducted during the past several years, the new program for boys' work calls for the formation of boys' work commissions in each diocese; the holding of annual conferences for Church boys; the formation of intensive leadership-training groups through summer camps conducted by the Brotherhood;



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and the adoption of a comprehensive program of vocational and life guidance which will be available to each Brotherhood boy.

"The greatest need of the American boy of this generation is to discover the moral equivalent of the old-fashioned task which had so much to do with building character," the Rev. Irwin C. Johnson, director of boys' work in the diocese of Michigan, declared in explaining the plan. "An effort is to be made to unearth this moral equivalent through a program which will not only help develop an adequate scale of values within the boy himself, but which will also integrate him into the life of the Church. . . .

"Another feature of the program will be an intensive effort directed toward the reeducation of parents. There is no boy problem today, but rather a parent problem. The boy gets his code from those whom he considers nearest to him and not from outside agencies, and it behooves the parents of this generation to see that they set a proper example for their sons."

A pledge on the part of the approximately four hundred men and boys from forty-two dioceses to use their efforts in the development of the manpower of the Church featured the report of the findings of the senior and advanced junior divisions of the convention.

STUDY CLASSES CONDUCTED

The plan of holding a week of study classes in connection with the convention was declared by Brotherhood leaders to be particularly successful. One class was conducted by the Very Rev. W. H. Nes of New Orleans on the Psychology of Religious Experience. Dean Nes dealt with the history of religious experience. One of his chief points was that a mechanical

Christian unity is dangerous and undesirable.

The Rev. C. Leslie Glenn, rector of Christ Church, Cambridge, replaced the Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, as chaplain. Bishop Stevens was unable to attend the convention because of illness. Mr. Glenn also gave daily addresses to the junior division. In one address he said a truly Christian life is more difficult to live than to be a follower of Communism.

The chances are a billion to one that a blind, material universe would be fit to sustain life and produce an ordered and progressive evolution upon this planet, the Rev. H. H. Lumpkin, Ph.D., of Madison, Wis., declared in his class on Intellectual Difficulties and Evangelism. He said there are spiritual laws by which life may be guided and when religiously-minded men get together and study together, not as foes but as friends, they will be able to chart these laws for the benefit of all mankind.

The Church is filled with Christian "intruders," the Rev. B. H. Reinheimer, secretary of the Field Department of the National Council, said at the final business meeting of the convention.

"Our Church has too many latent Chris-




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- The Work of the Holy Spirit in the Church
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tians," he said. "They are simply religious intruders; they are not radio-active; they are consumers and not producers as they should be. We need released manpower and soulpower today. To make her members spiritually dynamic is the challenge facing the Church today."

## SIDE-LINE BITS

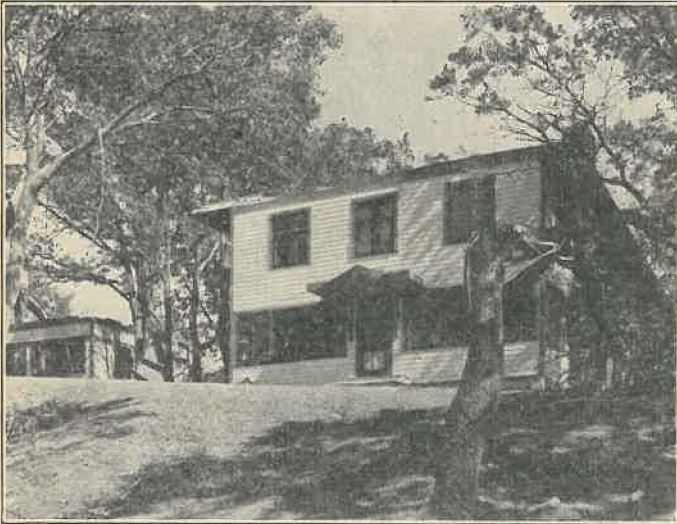
A message of greeting was received by the convention from the Most Rev. James DeWolf Perry, D.D., Presiding Bishop of the Church, who was detained from coming to Sewanee on account of illness. Bishop Perry expressed sincere wishes for a successful convention and an interest in the work being carried on by the Brotherhood.

The Japanese pilgrimage for young men of the Church next summer, an account of which was given in THE LIVING CHURCH of September 5th, was stressed by Paul Rusch of St. Paul's University, Tokyo,

IOWA DIOCESAN PROPERTY  
SWEEPED BY TORNADO

DAVENPORT, IA.—Thursday, August 27, 1931, will be a day long to be remembered by the residents of the Clear Lake, Ia., region. Late in the afternoon, a hurricane devastated miles of the lake shore property, including the new Iowa diocesan camp and conference grounds, the Bishop Morrison lodge. Property loss has been estimated at between \$100,000 and \$200,000. Mason City hospitals were crowded with the injured. By Friday morning, nearly four hundred men were at work clearing the wreckage from the streets, repairing wires and trolley lines from Mason City. The storm spent its force on the east and south shores, leaving death and desolation in its wake.

After years of prayer and work, the



"THE BARRACKS"

Showing roof torn away—rooms were flooded with deluge of rain.

Japan. In his address to the convention. The newly elected president of the Brotherhood is chairman of the Pilgrimage committee.

FIRE DESTROYS CHURCH IN  
NATIONAL CAPITAL

WASHINGTON—On Sunday evening, approximately 9 o'clock, August 30th, St. James' Church, Eighth street, this city, was damaged by what is estimated to be a \$25,000 fire. Some seven thousand people watched the heroic work of the rector of the parish, the Rev. George W. Atkinson, D.D., in an attempt to salvage Holy Communion vessels, vestments, etc. A painting of the Madonna, said by an appraiser to be very valuable, was damaged by water.

Three times Fr. Atkinson, accompanied by Fr. E. N. McKinley, chaplain of the Sisters of St. Ann, Kingston, N. Y., who was visiting Fr. Atkinson at the time, entered the burning church, each time to bring out some ornament, altar piece, or vestment.

Though the cause of the fire is not known, Fr. Atkinson believes it to be the work of thieves seeking Communion wine, one-half gallon being stolen in a recent trip. After each visit burned matches were found on the floor.

The reredos, of fifteenth century architecture, and the hand-carved altar were untouched by the fire.

St. James', erected fifty-five years ago, is one of the oldest buildings belonging to the Church in Washington. Fr. Atkinson has been its rector since 1926.

It is too soon to say what plans will have to be made and carried out to effect a complete restoration of the property, but it has been decided that for the time being services will be held in the parish hall.

diocese of Iowa had this summer obtained possession of its own conference grounds, and a dream that seemed impossible of attainment had been realized. The property includes the best beach on the entire lake and buildings formerly occupied by the South Shore country club. The property itself was made available through the interest and coöperation of Col. Hanford MacNider, United States Minister to Canada and a resident of Mason City. Once the Bishop of the diocese, the Rt. Rev. Harry Sherman Longley, D.D., had taken this venture of faith, new equipment was contributed by St. John's parish, Mason City, to the amount of nearly \$2,000.

The buildings included a large dormitory; a "lodge" building, where the kitchens, etc., were located; an administration building; and various smaller buildings. Within twenty minutes what had been perhaps the most ideal summer conference grounds owned by the American Church presented a picture of destruction and desolation. The administration building was completely wrecked, the porch of the dining hall ripped apart, and seventeen new dining tables seating twelve each were reduced to a splintered mass of wreckage. The front of the largest building was badly damaged, the roof torn

Attention, Delegates to  
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away, and the rooms flooded with the deluge of rain which followed the tornado.

A new steel flagpole in front of the main building was literally wrapped over the roof of the building. Diving platforms were hurled against the trees along the shore and completely wrecked. It is estimated that some twenty tons of debris was swept in upon the lake shore of the grounds. Screens were ripped from the windows, frames hopelessly wrecked, and dozens of windows shattered. Fortunately no conference was in session and the caretakers escaped without injury. For ten days during June, one hundred and eighty-three boys were lodged in the buildings when the ninth annual session of Camp Morrison was being held. A diocesan camp for girls under the auspices of the Girls' Friendly Society and a clergy conference had preceded Camp Morrison. During July,

**CHINESE OUTSTATIONS FLOODED**

NEW YORK—The following cable has been received from the Rev. L. R. Craighill. It was sent from Wuhu:

"Wuhu, Anhwei—Anking, Anhwei—Kiukiang, Kiangsi—outstations, serious floods have occurred. Can you send relief funds?"

**TO HOLD TEACHING MISSION IN PROVINCE OF SEWANEE**

SEWANEE, TENN.—In the province of Sewanee the Teaching Mission on the Great Commission will immediately follow the General Convention. Many of the trained missionaries of the province will have been in Denver.

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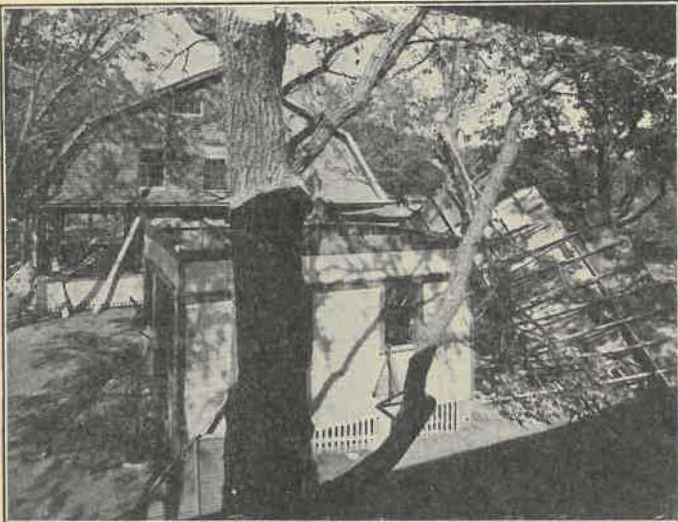
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RUINS OF ADMINISTRATION BUILDING

In the background is seen the dining hall. Note porch wreckage.

**TO IMMORTALIZE DAVIS IN WESTMINSTER OF THE SOUTH**

FLETCHER, N. C.—A monument to the memory of the first and only president of the Confederate states, Jefferson Davis, is to be dedicated Sunday, September 13th, at Old Calvary Church, this city, by the Rev. Clarence McClellan, Jr., rector of the parish and originator of the Open Air Westminster Abbey of the South idea.

The Rev. Mr. McClellan, by the way, is from New York and is a descendant of Gen. George McClellan of Civil War fame. He believes in that War Between the States that each side—Union and Confederate—fought for what they thought right, and enmity must, in these days, cease to exist.

THERE ARE approximately 225 deaconesses in the Church. Of these, about forty are missionaries regularly appointed by the National Council in domestic or foreign fields. Many others are doing work that is essentially missionary, under diocesan or parochial appointment.

St. Monica's School, a Church institution for girls located at Des Moines, used the lodge, giving the girls an outing which they would have been deprived of had it not been for the acquisition of this property. Plans have been under way for its use continuously during the coming seasons, not only for diocesan projects but for any provincial or national conferences that might want to avail themselves of this ideal location.

Within twenty minutes that which had taken years to realize seemed wrecked to such a degree that it would be impossible to ever repair them, for lack of funds. But faith has again raised its hand, and the work of reconstruction has begun. Some insurance was carried on the two larger buildings, but equipment, much of which is completely destroyed, is not covered. More than \$3,000 is needed at once to repair and replace damaged buildings and equipment. The diocese of Iowa, heroically raising funds to make the possession of this property a dream realized, has no funds to devote to this purpose. Rebuilding has already begun—with the hope that Bishop Morrison Lodge will eventually be made a permanent institution of the Church. This is the first time the region has been visited by a tornado. Those who can contribute much or little should send their checks to the Diocesan Office, 1102 Brady street, Davenport. Make checks payable to Bishop Morrison Lodge.

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

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### LABOR UNIONS HOLD SERVICE IN WASHINGTON CATHEDRAL

WASHINGTON, D. C.—A large congregation made up of representatives of various national labor organizations and local unions assembled at the peace cross in Washington Cathedral Close Sunday afternoon, September 6th for the Second Labor Sunday Service. The address was made by the Hon. James J. Davis, Senator from Pennsylvania and former secretary of labor. The Rt. Rev. James E. Freeman, D.D., Bishop of the diocese presided. Through the facilities of the Columbia Broadcasting Company the service was heard from coast to coast. Senator Davis made a strong plea for the maintenance of wage scale and living standards.

### DEDICATE CANDLESTICKS TO MEMORY OF BISHOP ANDERSON

PHELPS, WIS.—A set of brass candlesticks was dedicated Sunday morning, August 29th in memory of the Rt. Rev. Charles Palmerston Anderson, D.D., late Bishop of Chicago, at the summer chapel at Long Lake Lodge before a group of friends.

Bishop Anderson had conducted services here for many years and had built the chapel. He had been a summer visitor for twenty-seven years in the Phelps district previous to his death two years ago.

The candlesticks were the gift of his many friends at Long Lake Lodge. Since his death services have been maintained by the various clergymen who spend their summer vacations here. The Rev. E. J. Randall and the Rev. Gerald G. Moore have been officiating at the chapel this summer.

### CHURCH INSTITUTIONS BENEFIT BY NEW HAVEN WILL

NEW HAVEN, CONN.—By the will of the late Carolina B. Farnham of New Haven, the sum of \$5,000 each was left to Christ Church, New Haven; St. Barnabas' Church, Norwich; Community of St. John the Baptist, Ralston, N. J.; St. Andrew's School for Mountain Boys in Tennessee; the Hitchcock Memorial Hospital, Hanover, N. H.; and the Visiting Nurses' Association of New Haven.

Yale University received \$25,000.

### SCRIPTURE TRANSLATED FOR BOLIVIAN INDIANS

DURING 1930, with the coöperation of the American Bible Society, the translation of the four Gospels and the Acts of the Apostles in Aymara, the language of Bolivian Indians, was completed, as was also the translation of Romans in the language spoken by the Cheyenne Indians and the Gospel of John in Valiente, a Central American tribal dialect. A revision of the entire New Testament in both Siamese and Turkish was finished. A noteworthy pioneering translation work was inaugurated during the year by one of the society's staff in Siam who, with his wife, began a three-year stay among the primitive Miao people in the hill country of northern Siam to study the Miao tongue for the purpose of Scripture translation. "Although these workers," according to the society's agency secretary in Siam, "are ten days' travel from home they are a thousand years away in civilization." The society's report states that the Bible in whole or in part has now been translated into 906 languages and dialects.

## † Necrology †

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

### CHARLES EDWARD ROBERTS, PRIEST

FARMINGTON, CONN.—Following a long illness, the Rev. Charles Edward Roberts, rector of St. James' Church, Farmington, for twenty-four years, died Tuesday, September 1st, at the age of 69 years. Interment was in Riverside Cemetery, Thursday, September 3d.

Mr. Roberts was a native of London, England, receiving his education at Trinity College. Coming to America when a young man, he took deacon's orders under Bishop Paddock in 1892 and was advanced to the priesthood by Bishop Nicholson in 1893. His first charge was St. Mary's Church at Woodland Park, Seattle, Wash. He went to Wisconsin the next year to serve at St. Luke's, Mazomanie.

Before coming to St. James' he was rector of the Church of the Holy Advent at Clinton.

### HENRY DRAPER SPEAKMAN, PRIEST

BORDENTOWN, N. J.—At the Riverside Hospital, Jacksonville, Fla., the Rev. Henry Draper Speakman, retired, died August 6th at the age of 76. A Requiem Mass was celebrated at Christ Church, Bordentown, by Canon W. H. Moor of Trenton, and by the Rt. Rev. A. W. Knight, D.D., Bishop Coadjutor of the diocese. Interment was at Bordentown. His widow, Rosina L. Speakman, survives him.

Mr. Speakman was born at Camden, N. J., June 18, 1855, the son of Thomas S. Speakman and Emma E. Draper Speakman, and was educated in the public schools. At the age of 21 he was married to Elizabeth Rich. Seventeen years later he was ordained a deacon by Bishop Coleman and at 59 was advanced to the priesthood by Bishop Darlington. Preach-

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ing his first official sermon at All Saints' Church, Rehoboth, Del., he served at Pleasantville, N. J.; Mandarin, Fla.; St. Luke's Church, Mt. Joy, Pa.; St. Michael and All Angels' Church, Middletown, Pa., besides being chaplain at Mt. Alto State Sanatorium at Jersey Shore, Pa. Following the World War he held rectorships at Marietta, Eagles Mere, Laporte, and Nordmont, all in the state of Pennsylvania.

**WALTER A. A. SHIPWAY, PRIEST**

SAN DIEGO, CALIF.—On August 20th occurred the death in Chicago of the Rev. Walter Albert Archibald Shipway, rector of St. Mark's Church, this city. Mr. Shipway was enroute to New York when his illness became acute while stopping overnight in a Chicago hotel. He was removed to a hospital where, after a few weeks, the end came.

Born in London, England, nearly fifty-two years ago, Mr. Shipway came to Canada as a young man and was ordained in the diocese of Huron. He had been a priest of the diocese of Los Angeles since 1924, serving as rector in Covina and National City before assuming charge of St. Mark's in San Diego. Funeral services were held at St. Mark's on August 27th, and were conducted by the Rt. Rev. R. B. Gooden, D.D., Suffragan Bishop of the diocese, assisted by clergy of San Diego.

The Rev. Mr. Shipway is survived by his widow and a son and daughter.

**ELIZA B. PARDEE**

HARTFORD, CONN.—Mrs. Eliza B. Pardee, 88 years old, widow of the late Rev. J. D. S. Pardee, a former rector of Trinity Church, Seymour, and of St. Andrew's, Northford, died August 27th at The Armsmere, a Church home for widows of diocesan clergy.

Funeral services were held on Saturday, August 29th, at the Northford church, the Rev. G. T. Linsley of Hartford and the Rev. Francis Smith of Northford officiating.

Mrs. Pardee is survived by one son, Stephen A. Pardee.

**MRS. JOHN A. STAUNTON**

NEW YORK—Mrs. John A. Staunton, formerly of the mission staff in the Philippine Islands, died of a cerebral hemorrhage at South Bend, Ind., on August 25th.

In 1901, Mrs. Staunton accompanied her husband to the Philippines as one of the pioneer missionaries appointed by the Board of Missions even before it was decided that a bishop would be sent to that little known group of islands for which the United States government and, as a result, the Church, had so unexpectedly become responsible.

With unflinching courage and good humor, Mrs. Staunton bore all the dangers and hardships of life among the mountains of Luzon more than a quarter of a century ago. It was a day when there were no motor roads, when rivers in the typhoon season could only be crossed in a galang-galang (a wooden platform or sometimes a box suspended from a pulley running on a wire rope stretched between two trees on opposite banks of the torrent beneath). The story of the struggle she and her husband waged against a typhoon in the days of their early residence at Sagada in a flimsy house is an epic of missionary steadiness and resourcefulness.

Among the Igorot people, with no knowledge of medicine and no facilities for the care of the sick, Mrs. Staunton's training as a nurse opened boundless opportunities

for helpfulness. From far and near the Igorots toiled over the mountain trails bringing their own ills and their sick relatives and friends to Mrs. Staunton. It is reported that some of them had such faith in her skill that they even brought ailing carabao to be cured by her. If the story of her life could be written, it would be a thrilling record of work nobly done in the name of our Lord.

**NEWS IN BRIEF**

ALASKA—On the evening of August 23d the Rev. Warren R. Fenn, priest-in-charge of St. Saviour's Mission, Skagway, blessed a new pulpit, the gift of the Church school children of All Saints' Church, Oakville, Conn. Last year the children of All Saints' sent Fr. Fenn \$10 to be used for the mission. Wood was bought and one of the members of the congregation volunteered to make the pulpit.

BETHLEHEM—Born to the Rev. Merrill M. Moore and Mrs. Moore of Trinity Church, Bethlehem, a daughter.—Grace Church, Allentown, is building a choir room and sacristy to the present Church school room, which is connected with the church. It is expected the addition will cost in the neighborhood of \$8,000. The Rev. S. F. Custard is rector of the parish.

CONNECTICUT—The G. F. S. Associates' week in the Holiday House at Canaan is from September 8th to the 14th. It is for both active and honorary members. Conferences are held daily. A retreat will be conducted on September 12th and 13th by the Rev. Fr. Hawkins, O.H.C. Officers in charge are Mrs. John Dunlop, Mrs. F. S. van Valkenberg, Miss Lena L. Crosscup, and Miss Seraph D. Root.—At the annual old home day of Emmanuel Church, Killingworth, the veteran rural missionary, the Rev. George Gilbert, Middletown, preached. At the service was the Rev. W. C. Knowles, former rector of the parish, now retired. Mr. Knowles is 91 years old.—The Rev. Dr. Floyd S. Leach, rector of St. Luke's Church, Darien, was host to the Fairfield County Clerical Association on August 17th. The Rev. Samuel M. Dorrance, rector of St. Ann's Church, Brooklyn, N. Y., read a paper on the Relationship of the Church School to the Church.—Among the beneficiaries under the will of Emily Hubbard of Stamford are included St. John's Church, Stamford, \$2,500; Stamford Hospital, \$2,500; Roxbury Methodist Church, \$2,000; and Stamford Children's Home and Day Nursery each \$1,000.

LOUISIANA—For the first time in the history of St. James' parish, Alexandria, the Church school is issuing a Bulletin. It includes a roster of former officers and teachers as well as the present. It is planned to issue the Bulletin monthly.

NEW YORK—Dr. Alfred L. Standfast of Brooklyn, N. Y., left with his bride last June for the Hudson Stuck Hospital, Fort Yukon, Alaska, where he relieves Dr. Grafton Burke who comes out with Mrs. Burke on furlough. Dr. and Mrs. Standfast arrived at Fort Yukon August 10th. The Burkes expect to be in Denver for General Convention. The *National Geographic* for August had a photograph of the Hudson Stuck Hospital, on page 156, in an article by Amos Burg on Mackenzie's Trail to the Polar Sea.

TENNESSEE—There has been no "depression" this summer in the attendance at the early service in St. Paul's Church, Chattanooga. The average attendance for the four Sundays in July was 88, and for the five Sundays in August 84. The highest attendance was on August 9th, when there were 128 present: 61 men and 67 women.

VERMONT—A window, the gift of a parishioner who wishes to remain anonymous, and recently placed in the Lady chapel of Holy Trinity Church, Swanton, was dedicated and blessed by the Rt. Rev. Samuel B. Booth, D.D., Bishop of the diocese, on August 16th. It is a copy of Giotto's Annunciation of St. Gabriel to the Blessed Virgin Mary. This window is the latest of the acquisitions since the Rev. Hugh Merton, D.D., has been rector there, for though the parish is not large, in spite of the present depression the church has been redecorated, the chapel restored, an addition made to the parish house, and the rectory painted. The parish is also free of debt and expects to pay its accepted quota in full by the end of the fiscal year.—Bishop Booth recently blessed a tablet at St. John's, Highgate, in memory of Captain Edward Moore and Mrs. Moore, who gave their Early American home for the use of the diocese. A cabinet ha-

been placed containing the Communion service given in 1836 by Heman Allen, founder of the parish. It is hoped to restore so far as possible the parish to its original condition for the centenary of its consecration in 1933.

IT IS SAID that at the battle of the Alma, when one of the regiments was being beaten back by the Russians, the ensign in front stood his ground as the troops retreated. The captain shouted to him to bring back his colors; but the reply of the ensign was, "Bring up the men to the colors." The dignity of Immanuel's ministry can never be lowered to meet our littleness. The men must come up to the colors.—*Clerical Library.*

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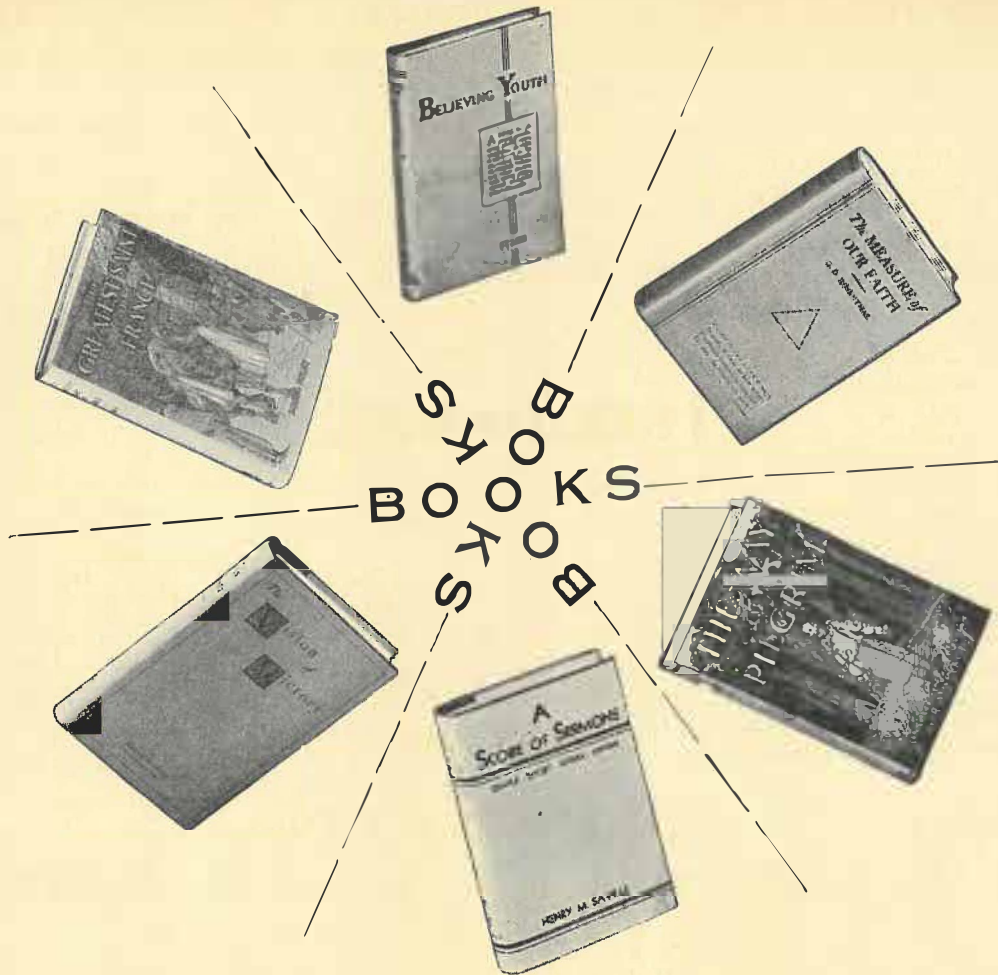
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