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[See page 319]

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1801-1817 W. Fond du Lac Ave.

Milwaukee, Wis.

The Living Church

Established 1878

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

CLIFFORD P. MOREHOUSE.....Editor
 REV. FRANK GAVIN, Th.D. }...Contributing Editors
 ELIZABETH MCCrackEN }
 REV. WILLIAM H. DUNPHY.....Literary Editor
 CLINTON ROGERS WOODRUFF..Social Service Editor
 ADA LOARING-CLARK.....Woman's Editor
 IRENE NELSON.....News Editor
 D. A. IVINS...Advertising & Circulation Manager

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Church Kalendar



JULY

31. Tenth Sunday after Trinity.

AUGUST

1. Monday.
6. Saturday. Transfiguration.
7. Eleventh Sunday after Trinity.
14. Twelfth Sunday after Trinity.
21. Thirteenth Sunday after Trinity.
24. Wednesday. S. Bartholomew.
28. Fourteenth Sunday after Trinity.
31. Wednesday.

CALENDAR OF COMING EVENTS

AUGUST

1. Church Workers' Conference at Evergreen, Colo.
2. Sewanee Summer Training School for Clergy and for Adults.
15. School of the Prophets at Evergreen, Colo.
17. Sewanee Training School, Young People's Division.
28. Camp Morrison, Clear Lake, Iowa. Church Workers' Conference.

CATHOLIC CONGRESS CYCLE OF PRAYER

AUGUST

8. Order of St. Francis, Mt. Sinai, L. I., N. Y.
9. St. Luke's Church, Lebanon, Pa.
10. St. Paul's, Peoria, Ill.
11. All Hallows', Davidsville, Md.
12. St. Andrew's, Denver, Colo.
13. St. Agnes', Washington, D. C.

Clerical Changes

APPOINTMENTS ACCEPTED

BRANN, Rev. HARRISON A.; to be priest-in-charge of St. James' Mission, Laconia, N. H. Address, 298 Pleasant St., Laconia.

PENNINGTON, Rev. EDGAR L., priest-in-charge of Grace Church, Ocala, Fla. (S.F.); to be also secretary of the diocese of South Florida.

RESIGNATION

GLASS, Rev. JAMES G., D.D., as secretary of the diocese of South Florida.

NEW ADDRESS

SIDENER, Rev. W. M., priest-in-charge of St. John's Church, Camden, N. J., formerly Hotel Plaza, Camden; Penn Alto Hotel, 120 S. Pennsylvania Ave., Atlantic City, N. J.

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.

"Scripture vs. Tradition"

TO THE EDITOR: The word tradition seems to have as many colors as the chameleon. Thus, Standard Dictionary: "tradition . . . 1. The transmission of knowledge, doctrines, customs, etc., from generation to generation. . . ." This may be written; or oral. Thus, St. Paul, "stand fast, and hold the traditions which you have been taught, whether by word, or our epistle." 2. Thess. 2:13. The ostrich, when pursued, is said to hide his head in the sand; and this has been handed on as a tradition both in speech and in writing for many years; and yet naturalists assure us that the fowl does no such thing. The ceremonies of the Mass were handed on by tradition during the Middle Ages, the Prayer Book presupposes that ancient tradition, and it is impossible to conduct a single service in the Prayer Book without referring to it; but it is handed on largely in the ancient books.

All the extant evidence of the first century contradicts the idea that St. Peter was at Rome. So far as we can now determine, this idea was manufactured at Rome by Hegesippus rather after the middle of the second century. It first appears, in extant writings, in St. Irenaeus, about twenty-five years later; and has come down as a long tradition in many writers since; although probably without any foundation.

The difficulty is, that when we deal with supernatural matters, words are necessarily used in somewhat different senses. Thus faith, hope, and charity, as supernatural virtues, are not the same as the same words in ordinary use. So, supernatural tradition is not the same as ordinary tradition. To the definition above quoted would have to be added the assisting power of the Holy Ghost, St. John 16:13, and the scope of the definition would have to be limited to doctrine only. Supernatural, or Catholic, tradition is the general agreement of Catholic theologians on the essential doctrines of the Faith. As St. Vincent of Lerins says, that which has been held always, everywhere, and by all. Both Holy Scripture and the Ecumenical Councils rest upon this foundation, and upon this alone.

It is no argument against Catholic tradition, or Catholic theology, that the laymen are dependent upon expert help in understanding it. The same is true of medicine, chemistry, or any other science. But theology is not occult; its wisdom lies open to all who will read. The late Lord Acton is an example of a layman who became a master of theology.

No man is in worse condition than he who has to base his religion on the Scriptures. If there is anything that in these modern times has produced ecclesiastical confusion worse confounded, it is the attempt to base religion on the Scriptures. It cannot be done. The Scriptures were not given for that purpose.

On the other hand Tradition is enshrined in the Prayer Book, and the average layman has very little need of expert help if he really wishes to live a devout life. He finds there a service set out for the morning and evening of every day; he finds a Mass provided for every Sunday and is thereby taught that he should attend Mass on every Sunday; he is instructed to be baptized in

infancy, to be confirmed, and to receive the Holy Communion; he is taught to make self-examination by the Ten Commandments, to confess his sins, and to receive Absolution; and the Psalter, the inspired Prayer Book and Song Book of the Church, is placed in his hands, and he is taught to use it. The Wesleys, when they wanted to live a more devout life, had no difficulty whatever in finding out from the Prayer Book just what they ought to do.

Duluth, Minn. (Rev.) EDWIN D. WEED.

Dioceses of Rochester

TO THE EDITOR: Inasmuch as I find only a county (but no town) of Genesee, would it not likewise be unprecedented for a diocese to bear the name other than that of a town, province, or state? And then, too, as there is Genesee, a Livingston county town of about 2,000 inhabitants and sounding somewhat similar to Genesee and even having the same number of letters—seven—might not confusion worse confounded ensue were the name changed to Genesee, as your correspondent in issue of July 9th seems so sure is not only a, but "the solution"? Is it? (Italics mine.)

WM. STANTON MACOMB,
 Germantown, Pa. Layman.

What Is An Arch-Priest?

TO THE EDITOR: In the course of the interesting news article in your issue of July 9th covering the obsequies of the late lamented F. C. Morehouse at All Saints' Cathedral, Milwaukee, I note the following sentence: "The arch-priest was the Rev. M. M. Day, vicar of Christ Church, Whitefish Bay." What, if I may ask, is an arch-priest, and what are his functions at a Solemn Requiem? We are all familiar with the office of archdeacon in the Church, and there be many of us, I am sure, who wish we might have a closer acquaintance with archbishops (at the other end of the hierarchy); but, although fairly well posted on ceremonial usages I do not recall ever having seen nor yet heard of an arch-priest as one of our ecclesiastical personnel. If, therefore, you could find space for a reply to my query, I should appreciate the courtesy of the information, which might, perhaps, prove enlightening to others than myself.

Scarborough, Me. J. HARTLEY MERRICK.

The term "arch-priest," once used as roughly synonymous with "dean," is now practically obsolete except as a title of honor in the Roman Catholic Church. So far as we know, it is nowhere used in the Anglican Church.

In the report of the service in question, the use of the title was obviously a typographical error, the term intended being "assistant priest." The error seems to have occurred in incorrectly expanding the abbreviation "A. P.," and somehow managed to escape the eyes of proofreaders and editors until after publication. THE LIVING CHURCH certainly had no intention of creating a new and hitherto unknown order of the ministry.—THE EDITOR.

SUMMER ACTIVITIES

BEATY, Rev. R. A. D., rector of Grace Church, City Island, New York City; to be in charge of Holy Trinity Church, Middletown, Conn., during August. Address, 103 S. Main St., Middletown.

BYRON, Rev. JOHN I., rector of Church of the Redeemer, Providence, R. I., and Mrs. Byron, are making a five weeks' tour of England, and will return on the S.S. *Georgic*, due in Boston August 8th.

GRUMAN, Rev. GEORGE T., rector of Trinity Church, Brooklyn, may be addressed at Selkirk Beach, Pulaski, N. Y., for the month of August.

LAMB, Rev. JAMES H., Jr., rector of Christ Church, Upper Merion, Pa.; to be in charge of St. Thomas' Church, Amagansett, L. I., N. Y., until September 1st. Address, St. Thomas' Rectory, Amagansett, L. I., N. Y.

McLAUGHLIN, Rev. A. M., priest-in-charge of St. Stephen's Church, Newton, Iowa; to be in charge of Church of the Atonement, Chicago, during August. Address, 5726 Kenmore Ave., Chicago.

PORKESS, Rev. WILLIAM, rector of St. Stephen's Church, Wilkesburg, Pa., and Mrs. Porkess, may be addressed at The Rockaway, East Gloucester, Mass.

SCHROCK, Rev. ALBERT LINNELL, rector of St. James' Church, Goshen, Ind.; to be in charge of Holy Trinity Church, Swanton, Vt., during August. Address, 4853 Wilson Ave., Montreal, P. Q., Canada.

WATKINS, Rev. S. HALSTED, D.D., will be in charge of St. Martin's-in-the-Field, Biddeford Pool, and St. Philip's-by-the-Sea, Fortune's Rocks, Me., during August.

ORDINATIONS

PRIEST

CONNECTICUT—In Emmanuel Church, Killingworth, on July 5th the Rt. Rev. E. Campion Acheson, D.D., advanced to the priesthood the Rev. GILBERT VAUGHAN HEMSLEY.

PRIEST AND DEACONS

NEW JERSEY—On June 11th in Trinity Cathedral, Trenton, the Rt. Rev. Paul Matthews, D.D., advanced to the priesthood the Rev. THOMAS B. BRAY and ordained to the diaconate, HORACE E. PERRET, GEORGE A. ROBERTSHAW, and WALTER R. SCOTT, Jr. The Rev. Dr. Percy Silver, rector of the Church of the Incarnation, New York, preached. Mr. Bray was presented by the Rev. A. H. MacDonnell of Camden; Mr. Robertshaw by the Rev. Dr. Silver; Mr. Perret by the Rev. Canon E. L. Sanford; and Mr. Scott by the Very Rev. R. E. Urban.

Mr. Bray continues his work at Maple Shade, N. J. Mr. Robertshaw becomes an assistant at the Church of the Incarnation in New York City. Mr. Perret takes up work in Glassboro, N. J., and Mr. Scott takes up work at Pleasantville, N. J.

DEACON

WEST MISSOURI—On July 15th in All Saints' Church, Nevada, WILLIAM PAUL BARNDS was ordained to the diaconate by the Bishop of the diocese, the Rt. Rev. Robert Nelson Spencer, D.D. The candidate was presented by the Rev. James P. DeWolfe, D.D., and the Rev. Milton P. Williams, Ph.D., preached. The litany was read by the Rev. C. Mely Molony and the Rev. Lewis R. Anschutz read the epistle.

Mr. Barnds is to be in charge of the Nevada church in which the ordination was held, with address at 342 N. Washington St.

Books Received

RAY LONG & RICHARD R. SMITH, INC.,
New York City:

Psychology For Religious Workers. By Lindsay Dewar, B.D., Canon of York, and Cyril E. Hudson, M.A., Hon. Diocesan Chaplain to the Bishop of St. Albans. \$2.00.

PAPER-COVERED BOOKS

CHRISTIAN SOCIAL ACTION MOVEMENT,
Chicago:
Christian Social Action Movement. Leaders' Handbook. 15 cts.

NEWS IN BRIEF

CONNECTICUT—The Rev. T. J. Shannon and family of Ansonia are spending the summer at Pine Orchard.—In the new St. George's Church, Bridgeport, there is no "east window," but there is a panel outlined in stone in back of the altar. For this panel, 27 feet high by 12 feet wide, D. Putnam Brinley of New York is painting a mural. It will be in the manner of a medieval Italian tapestry and depict eleven scenes in the life of Christ.—An interesting feature of the clericus of the New London archdeaconry is the book club which was started by a gift of a book from each member. The books so received are passed in regular order from member to member until all have had an opportunity to read them.—In honor of the Rev. Henry E. Kelly and the Rev. William H. Jepson, both of whom have served their respective parishes in Bridgeport, St. George's, and St. Luke's as rector for twenty years, a dinner was given recently in Fairfield by the rector of St. Paul's, the Rev. Delmar S. Markle. All of the clergy of Bridgeport and vicinity were present at this "coming of age" party.—The penny a meal fund raising plan preparing for winter charity has been instituted at St. James' Church, Danbury.

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THE WORK OF THE HOLY SPIRIT (Senior High). "An effort to acquaint the pupil with the spiritual life of the Church, and some of the ways in which we can approach God through the Spirit-directed use of prayer and worship." **

THE CREED AND CHRISTIAN CONVICTIONS (Senior High). "This course properly presented will give the student a survey of Christian belief and help him to solve the problems raised by modern developments in science and life." **

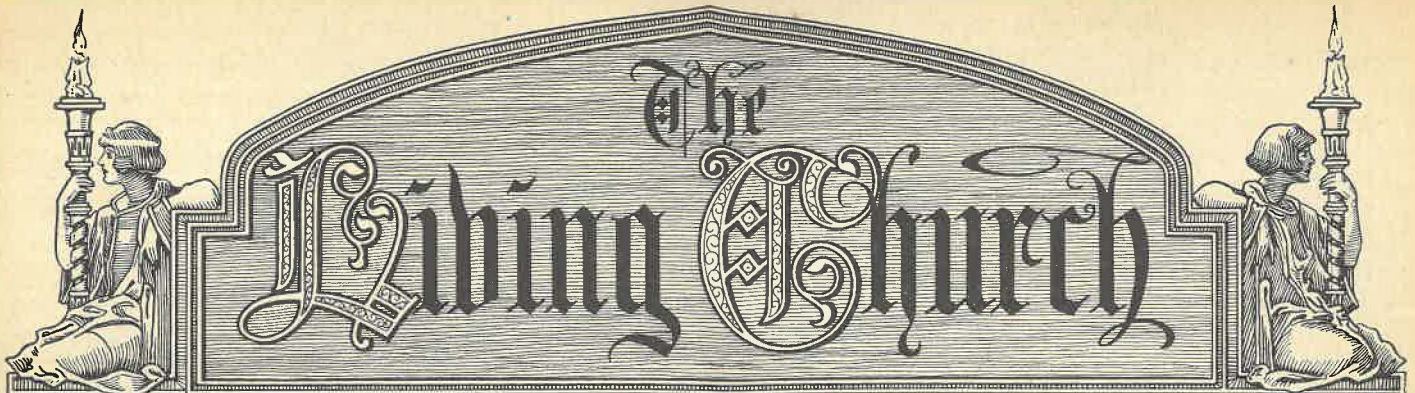
THE CHRISTIAN AND THE COMMUNITY (Senior High). "This course gives a vision of the ways in which Christian principles should set right the faults and wrongs of community living. It presents the adolescent with the greatest thing in life, a definite opportunity for service to his neighbors in the Name of Christ." **

BUILDING THE CITY OF GOD (Senior High). The aim of this course is to emphasize the importance of the Christian attitude in social relationships and to show the part the Church should take in the social service problems of the community. The Family, the Community, Industry and Commerce are the major themes studied in this course.

* Deaconess Katharine Putnam in "The Ideals and Program of the Christian Nurture System." Booklet sent free on request.

** Miss Marjorie Martin in "The Christian Nurture Series and Its Use." Leaflet sent free on request.

Morehouse Publishing Co., Milwaukee, Wis.



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EDITORIALS & COMMENTS

The Oxford Centenary

ANGLO-CATHOLICS everywhere are looking forward to the celebration next year of the centenary of the Oxford Movement. One hundred years ago, in July, 1833, John Keble preached his famous assize sermon on National Apostasy; the spark kindled by that notable utterance, fanned by the enthusiasm and devotion of the Tractarians and their successors, has grown into a flame of new life that has reinvigorated and re-inspired the spiritual life of the entire Anglican communion.

It was both natural and fitting that the Anglo-Catholic Congress leaders in England should plan an extensive program for the observance of the centenary by their members and supporters. But it would have been most unhappy if the plans for the commemoration had been characterized by anything even remotely suggesting partisanship or sectarianism within the Church. Fortunately, not only has such an undesirable state of affairs been avoided, but the plans have been developed along lines that will permit not only avowed Anglo-Catholics, but Churchmen of every school of thought, to participate in the centenary observance.

The natural leader for any such world-wide observance of the Anglican communion is the Archbishop of Canterbury, and it is a matter of rejoicing that he has consented to head the commemoration, and has appointed an official committee to draw up plans for a suitable program. This committee, working in entire harmony with the executive committee of the Anglo-Catholic Congress, has now set forth a tentative program, to which is prefixed the following significant resolution:

"That the main object of the celebration of the centenary of the Oxford Movement is to promote the unity of the Church by emphasizing the corporate life of the Church, and (so far as conscientious differences will permit) by exhibiting that corporate life in common action. The power of this common action depends on the loyalty to fundamental truth and on the austerity of life which the Tractarian leaders, like their Evangelical predecessors, consistently maintained."

This is a welcome keynote for the centenary, and one

which we hope will become the basis for coöperation and mutual good will between Churchmen of every school of thought. If this note is followed out, and if the centenary celebrations are based upon a genuine feeling that Catholic, Liberal, and Evangelical Churchmen alike are the heirs and beneficiaries of the spiritual awakening that is to be commemorated, the centenary year may well mark a turning point in the corporate life of the Church.

WHAT did the Oxford Movement really mean to the Church? It was, to be sure, the beginning of what has come to be known as the Catholic Revival; it was the seedling that has borne abundant fruit in all the worthwhile achievements that are signalized in the term Anglo-Catholicism today. To that movement can be attributed in large degree the restoration to the Anglican Church of a true appreciation of the sacraments, the return of beauty and dignity to the conduct of her public services, the recovery of many worthwhile treasures that had been swept away, along with the medieval abuses that surrounded them, at the Reformation. These are accomplishments of which the Anglo-Catholic is sometimes thoughtlessly inclined to boast as his exclusive heritage. But are not Churchmen who prefer to call themselves Liberals or Evangelicals, "Prayer Book Churchmen," or just plain Churchmen, without any handle, also beneficiaries of these things? Surely their parishes bear witness to the fact; for we doubt if there is any parish Church in the Anglican communion in which the spiritual morale of priest and people is at the low ebb of worldliness and materialism that was characteristic of the Church when Keble delivered his ringing indictment. And indeed not only our own Church, but most of the Protestant Churches that surround us have enjoyed many of the benefits of the Oxford revival and have freely profited by them; just as we have benefited and profited by the evangelical fervor of the Methodist movement, which the Church in her blindness practically forced out of her fold.

Again, have not the Liberals profited by the publication

of such notable works as *Lux Mundi* and *Essays Catholic and Critical*, in which the best Anglo-Catholic scholarship boldly applied the standards of liberalism to the problem of correlating the truths of the Gospel and the truths revealed by scientific inquiry? And have not Evangelicals been strengthened by the firm grasp upon the essential doctrines of the Faith that has been maintained by the Tractarians and their successors?

With these considerations in view, we venture to call upon all Churchmen—not only those who are both willing and proud to call themselves Anglo-Catholics, but upon our brethren of other schools of thought as well—to plan with us for the centenary celebration to be held next year, and to pray that it may mark a new era in the growth of the Church; an era in which all Churchmen shall recognize that if Anglicanism is to fulfil its true mission in the world it must maintain and develop every aspect of its catholicity—its Catholic faith, its Liberal outlook, and its Evangelical fervor. If it be deprived of any one of these three elements, its *raison d'être* will cease to exist.

ANOTHER interesting piece of news with reference to the Oxford centenary is Sir Henry Lunn's report to the Archbishop of Canterbury relating his tour in preparation for next year's Anglo-Catholic pilgrimage to the Holy Land. As reported elsewhere in this issue, Sir Henry has lately

The Anglo-Catholic Centenary Pilgrimage visited the Patriarchs of Constantinople and Alexandria, the Archbishops of Athens and Rhodes, and other Eastern Orthodox dignitaries in order to inform them of the plans for the pilgrimage, and has everywhere been received with courtesy and assurance of the desire of the Orthodox to welcome and cooperate with the pilgrims.

The pilgrimage, further details of which will be announced later, will be held in May, preceding the great centenary Congress in London. The Bishop of Guildford will lead the group, assisted by several vice-presidents, including the Bishop Coadjutor of Milwaukee, who will head the American pilgrims, as he has done before. We hope that a large group of American Churchmen will participate in this interesting and worthwhile journey.

THE mention of pilgrimages calls to mind the notable one to Japan now in process under the auspices of the Brotherhood of St. Andrew. This, perhaps, is not strictly a "pilgrimage," in the literal sense of a devotional visit to a historic or traditional holy place, but it is undertaken

The Brotherhood Pilgrimage with a truly devotional purpose, and one that is eminently worth while. Just as one of the objectives of the Anglo-Catholic pilgrimages to the Holy Land is the increase of mutual understanding and the strengthening of good will between the Anglican and Orthodox communions, so the chief purpose of the Brotherhood pilgrimage is a like endeavor to foster mutual goodwill and understanding between the Oriental and Occidental sister Churches of the Anglican communion. We trust that both of them will be eminently successful in achieving this worthy objective, and we should like to see a great increase in such pilgrimages to many countries, and even between various sections of our own country. As a matter of fact even shorter pilgrimages—for example, to a neighboring parish of contrasting Churchmanship—if undertaken in a devotional rather than a critical spirit, might prove highly beneficial both to the pilgrims and to their hosts.

WE WERE DELIGHTED a week or two ago to have an opportunity of inspecting the work being done by the Canadian province of the Society of St. John the Evangelist in the diocese of Algoma. From a mission house centrally located at Bracebridge, Ont., the Fathers

The Cowley Fathers in Canada and lay Brothers minister to the congregations of some eighteen widely separated missions. A new chapel is being constructed at Bracebridge, and a great revival of interest in the Church is apparent wherever the ministrations of the Order have been extended. For example, at one station that we visited, a moribund parish containing only two or three faithful families a year ago has been taken over, and one of the Brothers has gathered together a Church school attended regularly by some fifty children. In addition, the adults are repainting and beautifying the little wooden church with their own hands.

When the Cowley Fathers began their work in Canada, they met with much misunderstanding and no little opposition from the militantly Protestant populace. It is a witness to the value and kindness of their ministrations that this spirit has largely disappeared, and that the better they are known the more genuinely they are loved and appreciated by the people among whom they minister.

We understand that, as five Fathers have now been professed, the Canadian Order is strong enough to become autonomous, and that this step will shortly be taken. If so, it will be a notable achievement, considering the short time that the Canadian province has been in operation. If it continues to grow in numbers and influence, as we trust it will, the society cannot fail to have an important and beneficial effect upon the future of the Church in Canada.

NEW YORK'S midsummer teapot-tempest, centering about the famed "Body and Soul Clinic" at St. Mark's-in-the-Bouwerie, is of course regrettable, as such squabbles always are. The controversy has been given ample publicity in the secular press, and it does not seem incumbent on us to amplify it, either in our news or editorial columns. We shall content ourselves, therefore, with the obvious observation that no parish organization has an inalienable right to continue as such when the rector and vestry have concluded that it no longer serves a useful parochial purpose, and the hope that peace may soon envelope once more the historic last resting place of Mynheer Peter Stuyvesant.

The Clinic at St. Mark's

BISHOP CREIGHTON has a new title. He is, according to the Stevens Point (Wis.) *Journal*, "Missionary Bishop of Mexico for the Presbyterian Episcopal Church." Interesting, if true. But THE LIVING CHURCH can afford to laugh at the journalistic errors of others only because we are willing to have others laugh at our own—and indeed we have had to confess to a particularly amusing one elsewhere in this issue. Fortunately, we greatly prefer good humor to infallibility.

An Episcopalian Bishop

ACKNOWLEDGMENTS

ORDER OF THE HOLY CROSS

W. E. Dear, Jr. \$ 1.00

CHURCH RELIEF FUND FOR CHINA

St. Margaret's Chapter, Daughters of the King, St. John's Church, Kansas City, Mo. \$ 1.00

The Religion of the Spirit*

By the Rev. Frederick C. Grant

Dean of the Western Theological Seminary

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8.

THE RELIGION OF CHRIST began its course in history as the religion of the Spirit. The Church set forth upon its career as the Spirit-filled, Spirit-inspired, Spirit-guided body of believers in Jesus the Christ.

It is one of the outstanding results of the modern study of the New Testament that this fact is recognized now more clearly than ever before—*i.e.*, since those long-off days of the "beginning of the Gospel" itself.

One may say that the discoveries of one age are often due to the isolation and underlining of facts already known, but now seen in a new connection, in new relation, and with a new importance, not suspected before. There was electricity in the world long before Franklin, and Faraday, and Volta; and men knew something about it—a little, especially about lightning, and magnetism, and certain elementary facts that anyone might experience in the days before the development of electrical machines. But these investigators and experimenters picked out certain facts from the general mass of experiences, and studied them, and put them together in new relations; and the final result was the revolution of science and industry, the inauguration of the electrical age in which we live.

Just so, the students of Church history at the present day, and those who are concerned to get at the real essence of the Christian religion, have come to see the importance of belief in the Holy Spirit, and of the experience of the Spirit, for an understanding of what Christianity and the Christian way of life is all about.

If you had asked a Christian of the first century to tell how he knew he was a Christian; or to point out the chief characteristic of his new faith—the thing that most clearly and surely distinguished it from all other religions—he would undoubtedly have pointed to his experience of the Holy Spirit. Indeed, so full are the Book of Acts and the Epistles of the New Testament of this conception of the Christian faith, that someone has not unfairly suggested that the former should be called *the Acts of the Holy Spirit*; while as for the Epistles, you cannot read a page of them without meeting this idea. It will give you a new and fresh view of your New Testament if you go home and reread it from this point of view; jot down as you go along every reference to the Holy Spirit, whether clearly and explicitly stated, or implied.

St. Luke places the coming of the Holy Spirit on Pentecost at the very forefront of his history of the Church up to the residence of St. Paul in Rome. St. Paul himself repeatedly emphasized the guidance and gifts and proofs of the presence and power of the Holy Spirit. The same is true of the Gospels: our Lord's "mighty works" are evidence of the Spirit's presence. So it is in the Apocalypse—the whole revelation is due to the Spirit, who addresses the seven churches of Asia through the seer, in the letters which stand at the beginning of that strange and wonderful book.

Now this does not mean that the Spirit took the place of Jesus, or that devotion to the Spirit took the place of faith in or devotion to Jesus of Nazareth after His departure from among men. For in some sense Jesus and the Spirit were identified. Either "the Lord is the Spirit," as St. Paul wrote to the Corinthians; or the Spirit was "sent" by the risen and ascended and glorified Christ, as St. John and the Book of Acts understand it.

The coming of the Spirit was (1) the great *result* of Jesus' life-work, and its continuation; and it was likewise (2) the evidence of His *coming again*, as the first sign of the Messianic age which had now dawned.

NOWHERE do we see more clearly the truth of a principle which runs through all the teaching of the Church: the Christian faith, the Christian doctrine, is *rooted in experience*. There is not a doctrine that the Church teaches of which this is not true, or which does not have a religious experiential value. Not one of them is the result of purely philosophical speculation, or even a mere matter of correct and verifiable information. They all spring out of experience in the past; and all may be verified by experience in the present. Christianity *is*, as Bishop Slattery once called it, "the religion of experience."

Even so abstruse a doctrine as that of the Blessed Trinity is no exception: for the experience here involved is an experience of *necessity of thought*: and that not the private and therefore fallible experience of one or a dozen private individuals, but the experience of a long succession of the sanest and profoundest thinkers in the Church, through many centuries. It was no mistake, therefore, that the logicians of the thirteenth century made, when they tried to set forth Christian doctrine as consonant with human reason, and apprehensible to the trained intellect of the devout but rational human mind. Their limitation lay chiefly in the crudeness of their tools, and in trying to accomplish with them what the said tools were never designed to perform: their logic, *e.g.*, their simple and introspective psychology, their inadequate scholarship and science (though we must be careful to do them justice, and recognize that their science and their scholarship were sound, as far as they went: the great days of medieval Catholic theology were by no means an age of darkness, but precisely the opposite; there was about them the glamor and the freshness of dewy dawn). It is not Catholic theology which has been scornful of the intelligence of the natural man, but another and more limited variety! It is in fact the glory of the *Catholic* tradition that it claimed all knowledge, all experience, all intellectual powers, all mystic insight, all science, and all devotion, as its natural field of operations, and as providing data for a sound and trustworthy theology. Therefore the Catholic Church welcomed art, and lent it a nobler inspiration; therefore literature flourished under its aegis; therefore new and inspired traditions in architecture were established by the Church—chiefly, of course, the gothic but by no means limited to gothic; therefore philosophy sprang forth from its grave, and enjoyed a new lease of life in the thirteenth century; therefore modern poesy was born—especially the lyric with its love of nature, its recognition of the good things of earth (if you contrast the Hebrew Psalter with most of the classical lyrics that have come down to us, it will be obvious where the western world got its inspiration to write nature-poems!); therefore, likewise, the Church kept alive the study of Greek, even in remote corners like Scotland and Ireland and the monasteries of the Swiss and German mountains.

But surely my point is clear: Christianity is a religion rooted in experience, the human experience of God, of relation with God, of God's acts in human life and history, in which God Himself has taken the initiative and assumed the reins of His power, has *done* something, acted, "whereof we are witnesses," has sent His Spirit; and His coming was something men experienced, actually, concretely, positively. There is a vast difference between such a religion and one (if there be any such) that grows out of speculation, or somebody's "system" of ideas, or some book, however remarkable the book may be. And in the second place, this body of Christian experience has naturally led

* Preached on the occasion of the ordination of the Rev. Tom Kelly Rogers, Ph.B., to the diaconate at the Church of the Redeemer, Chicago, Tuesday in Whitsun Week, May 17, 1932.

men to *reflection* upon it; and out of the long reflection of the Church upon its experience, normal and wholesome, and by no means the highly wrought and exotic thing that so often passes for "religious experience"—out of the Church's reflection has grown the Church's doctrine or teaching. Hence the two, religion and reflection, must ever go hand in hand: just as experience and reflection ever go hand in hand, in the life of any normal person. And if we think that today we have better tools of thought, let us consider that tools are not enough: we must have an adequate experience to set forth, and to provide us with the actual data; otherwise our psychology and our logic and our modern scholarship and scientific thinking generally will not do us very much good—certainly they will not help on the work of God very much.

IT IS sometimes pointed out that the doctrine of the Holy Spirit has never received the full and final formulation that the doctrine of Christ's person has received. This is true: and it goes hand in hand with the neglect of the Holy Spirit in Christian devotion and practice. I remember a remark of my beloved instructor, the late Dr. Barry, in a meditation of his on this very subject: "Altars of reparation," he said, "should be erected throughout Christendom to the Third Person in the Blessed Trinity." It has been left to the sects—the Montanists, the Brethren of the Free Spirit, the Anabaptists, the Quakers with their "inner light"—to emphasize this doctrine, and often to exaggerate it. Conversely, ordinary Christian devotion has been the poorer for this neglect. The doctrine of the Spirit would have steadied Christian thought, and stimulated Christian faith, on more than one occasion in the past—and it would do so today.

Gradually, the doctrine came to receive less and less emphasis, as the experience of the Spirit grew less common. In time, it almost crystallized into a bare statement, a quasi-scientific statement, of the existence and operation of the Holy Ghost. Of course, this was partly the result of abuses of this faith. Men came forward claiming the direct inspiration of the Holy Spirit and taught weird doctrines—*e.g.* Montanus in the second century, who taught that the end of the world was near at hand. And so did others later. Some claimed to be inspired by the Holy Spirit to throw off allegiance to the political or ecclesiastical order of the time; some even went further and did worse things, even abandoning themselves to moral laxity, flouting the settled order of society and the principles of social order.

BUT this must not blind us to the fact that Christianity began as the religion of the Spirit; and that there is a true and wholesome experience of the Spirit that is normal to Christianity.

Let me try to set forth two or three of the underlying principles of this doctrine, such as are needful for emphasis at the present day:

(1) The Spirit of God is *no less than God Himself*. Christian doctrine makes God the Holy Spirit a "Person" in the God-head. He is no effulgence or emanation—as some ancient thinkers supposed; nor merely a divine influence, as some modern thinkers declare. There is nothing temporary or secondary about His existence, even though it is true that He "proceedeth from the Father and the Son," or "through the Son." He is no less than God.

(2) In the second place, He is *manifested in various degrees of inspiration*. We think of the inspiration of Holy Scripture, and back of that of the Prophets, "by whom" He "spoke," as "holy men of old" were moved to utter God's words in human speech. It was the man who was inspired, first of all; the book that recorded His words was inspired because it was written by a man inspired and full of the Holy Spirit; and one test and proof of its inspiration is surely the fact that it continues to inspire those who read it—even today, centuries after. But the inspiration of the Holy Spirit is not limited to books: a glorious poem, or hymn, or song, a symphony, a portrait that interprets the noblest qualities in human life, a landscape that brings the sense of wonder and mystery of God's ineffable handiwork to the

beholder, a spire that lifts the heart to heaven, a window that seems to peer into the invisible and open upon the celestial glories of the eternal world, a noble deed that sends out its beams of light and warmth into the surrounding darkness, beams that shine on and on forever—they too are the work of the Holy Spirit, even as the old Hebrews thought the cunning craftsmanship of a Bezaleel to be inspired from on high.

We think of our Lord's preparation for His task, and the Holy Spirit that "came upon Him" at His baptism, and which He Himself assumed as the source of His authority and the explanation of His "mighty works." This was the highest degree of inspiration ever achieved. Christ was one with God; and the bond of the union, if we may so describe it, speaking "humanly" or "historically," was the Holy Spirit.

Following the Incarnation, the Holy Spirit has manifested Himself in the Church. The graces and powers, and the very life of the Church, are due to the presence of God in the Church: in fact, the life of the Church is God present in its midst. The ministry is set apart by the gift of the Holy Spirit for ministry; the Christian is the recipient of the Holy Spirit in baptism; the Holy Spirit is invoked at the Eucharist—it is through His activity that the bread and wine are "made" the Body and Blood of the Lord; confirmation is the imparting of His "sevenfold gift." Indeed, the life of the Christian is "life in the Holy Spirit." And as St. Paul added, "If we live by the Spirit, by the Spirit let us also walk."

WE THINK of the creation of the world: God the Holy Spirit "brooded" over the chaos of formless matter (or energy, if that is the better word to use nowadays), and gave it form and life and produced intelligence, and evolved the moral consciousness, and finally the higher spiritual nature of man. For He is, as the Creed says, "the Lord, and Giver of life."

And we think of lesser inspirations: the Old Testament ascribed the strength of heroes and the wisdom of the learned and the skill of craftsmen, along with the inspiration of the prophets, to the Spirit of God. We think of Shakespeare and Raphael and Plato and Michael Angelo and Darwin and Pasteur and Steinmetz, and we can scarcely fail to attribute artistic or literary or scientific genius to the same inspiration of God present in the world and among men—the Holy Spirit.

Finally, we think of our own lives, and recognize the times when we have been preserved from danger—perhaps when we did not even know that danger existed; we have been kept, or restrained; or our weak efforts have somehow been supplemented; or we have felt motions and powers and inspirations toward goodness that seemed to come from above and outside us, we scarcely knew how. This is also the work of the Holy Spirit: "This is the Lord's doing, and it is marvelous in our eyes."

NOW the *value* of this doctrine, rooted in experience, especially its value for us today, is clear and obvious at once. (1) God is present in His world. He has never deserted it. He has not deserted it now—though the times seem never so "out of joint." And if God is present, and if men will recognize and obey Him, all shall be well. If men will submit to His guidance and follow it obediently, they cannot fail finally to attain and achieve the purposes God has for them.

Human history, and human lives, are no vast tangle of conflicting motives, feelings, purposes. Nor does dark fate hang over us, like some gloomy, miasmatic fog, as Clarence Darrow supposes. God really brings order in the end—as out of the chaos of matter, so out of the anarchy of human passions and the seeming endless conflict and opposition of nations, classes, groups, and individuals.

(2) And in the second place, the intelligence back of nature which science and philosophy alike desiderate is found in God, who is, as Spirit, immanent in the universe as well as transcendent above it; who is within the process as well as prior to it; who, as the old Greeks said, "beholds the end from the beginning," and swings the stars in their motions and holds the atoms

to their laws and makes the universe to flower in life, mind, and spirit. To some of us, evolution is one of the most sacred and inspiring of concepts, for the key to it we find in the presence and activity of the Mind of God—*i.e.*, God the Spirit—everywhere, from star and crystal to human heart-beat, and then on to the majestic ethical autonomy of the mind of man, the Spirit-begotten liberty of the sons of God.

(3) In the third place, who can overestimate the value of the nearness of God to each one of us, which is His nearness through the Spirit? Mystics and saints have sensed His presence—"though He be not far from every one of us." For many of us, I regret, religion is a somewhat low-temperated affair. Not for us the flaming ardor of the saint, the heroic abandon of the mystic, the spiritual passion of the missionary or apostle, the consuming conviction of the prophet. And yet each one of us, in the measure that we yield to the gentle leadings or the strong demands of the Spirit, have hold of the same experience—at the other end, so to speak. It is partly a matter of temperament, no doubt, and partly also of the choice of terms in describing it. We feel we just cannot use the extraordinary language of the saints and prophets; it doesn't seem real to us. And yet, as I say, we cannot help believing that we share in some degree in the very same experience. It is the same God whom we worship and love and obey; it is the same faith we hold; it is the same goal we aspire to.

And if this idea comforts us, it also spurs us on. For the great things God has done for others He can do also, if He will, and if we will, even for the least of us. "I will give unto this last, even as unto thee." And certainly it lies within my power to offer myself to receive still higher gifts, and to enter and share a still richer experience. Indeed, such a hope is one of the real gifts of God the Holy Spirit.

TRUE SANITY

THE DAY IS FILLED with harsh and rather bleak reality. The night is haunted with foreboding, worry, and fear, personal, immediate, and pressing. Energies seem to be spent in the cause of a vast futility. Expectations crushed! Hope after hope exploded! Here is a description of many days for untold numbers of people. Sanity in the midst of a society which is ill is the most difficult of all possible accomplishments. Repose of soul in the presence of despair appears as the harshest of contradictions. A fearless and calm judgment in the midst of turmoil whence come the cries of mad passion and the fury of cold prejudice seem to be beyond the horizon of the possible. Is there no source where, through the turmoil of life, peace may be sought and found? Is there none whence, through the adventure of life, strength and courage may be derived? Are these needs of the soul naught but the feathery particles of a will-o'-the-wisp, to be scattered and lost upon the wind of every change?

What is religion if it be not the individual sense that, as a man reaches out to lay hold upon the real values of life, the Author of these values by the subtle and sheer worth of them is laying an unshakable hold upon him? If the tides of chance are so controlled as to teach the human soul the lesson of God's vast indifference to material values, perhaps religion has a meaning and a worth I had best spend effort in seeking. My impulse and desire drive me to rise to the bait of material worth. When desire is satisfied all that is ever left is the bitterness of an entire worthlessness. One has but found the hook.

Religion has to do with life. But it has to do with a specific kind of life; that in which courage, love, repose, and understanding are the values.

The Author of these is God. The only God there is! The only God there can be! While He remains the companion of the soul the tides of change and of chance may flood or ebb and leave the human soul unfrightened and unconquerable. Madness is stilled in the presence of a true sanity. Dissension, strife, and selfishness may not survive the companionship of suave repose and courageous understanding. Suffering, pain, and misery may not go unassuaged in the presence of these characteristics caught from the God that is. Indeed the causes of suffering, pain, misery, and strife will inevitably be removed only by religion which can companion the human soul with courage, understanding, love, and repose.

—Rev. William R. Kinder.

The Living Church Pulpit

Sermonette for the Tenth Sunday after Trinity



CONFIDENCE, CONSIDERATION, COURAGE

BY THE REV. WILLIAM W. BLATCHFORD

LATE RECTOR OF ST. JAMES' CHURCH, ATLANTIC CITY, N. J.

"Truly God is good."—PSALM 73:1.

YES, God is good, and we should be good to God. We know that God loves us. We know that God is love and that His love is shed abroad in our hearts and that in Him we live and move and have our being. . . .

God is a loving Father who does not willingly afflict His children. I for one could not believe in Him if He did. He gives us all good things richly to enjoy and His heart's desire is that none of His children suffer want. . . .

There are many causes for present conditions. First on the part of nations a lack of confidence and distrust. Provide confidence for the nations of the world, then what would happen? All industry would prosper abundantly, all legitimate debts would be paid as promptly as possible, and finally, nation would not lift up sword against nation.

Another cause is evident and that is the bad judgment of those financiers who have been over-confident in their ability to make investments without sufficient gilt-edged security. . . .

In only a few places in these United States will you find real poverty. With all our gold and grain, no man should be without food and proper clothing and no man will who makes his distress known.

Those of us who recall conditions that prevailed for years after the Civil War remember that food and clothing were expensive, when a soup bone and vegetables were considered a feast for many a family, the wages of the artisans frequently less than \$1 a day, and disease was rampant; the people, taking it for granted that it was a part of life to have smallpox, diphtheria, and scarlet fever each winter, knew something of poverty and disease. Science has taken care of disease and our abundant prosperity under God's providential care has raised the standard of living which even the poorest of us enjoy.

The only course to pursue in order to help the present day condition is to be optimistic. It is not the first time in our history—in 1857, seventy-five years ago, there was a similar condition and the country survived.

Stephen Douglas made an address in Faneuil Hall, Boston, Mass., when he was greatly depressed and, in accordance with his thought, the bottom had dropped out of everything, and the cause was lost. A colored woman arose and said, "Stephen, is God dead?"

The world's great need is religion and no better religion has yet been found than the Christian religion. We need to be Christians not in word only, but in deed and in truth. We need to worship God not only in our homes or on the golf links, as some think they do in God's sunshine and air, or on the road touring the country and admiring nature and worshipping its beauty, but we should engage in public worship in our churches. We should follow the example of the Wise Men, the first gentiles who worshipped the Incarnate God, the infant Jesus in the manger at Bethlehem, and presented unto Him costly gifts—gold, frankincense, and myrrh. When all the peoples of the world do this, they will have realized the message of the text, "Truly God is good." They will realize that the hand of God is with them and that He will give them His grace to do justly, to love mercy, and walk humbly with Him. . . .

But how useless it is to offer this prayer to God unless God's children cooperate with Him. Let us banish from our vocabulary this word depression and let us ever have in our minds three words that begin with the letter C, the third letter in the alphabet, Confidence, Consideration, Courage. When we do this all will be well with mankind everywhere.

CANONIZATION IN THE ORTHODOX CHURCH

By THE REV. W. A. WIGRAM

NOT VERY LONG AGO we called attention to the interesting fact that, though the throne of Constantinople had lost, to a very great extent, its actual power, yet it had extended its spiritual influence, and indeed it was only the truth to say that in proportion as it accepted the position that its worldly power was gone and that it was not more, and never could be more, than *primus inter pares* among the patriarchates of the Orthodox Church, so its spiritual influence extended and was both recognized and welcomed by the thrones which had won their independence of it.

We now can call attention to a curious instance of this fact. Among all the Orthodox Churches that have recently won autocephalous status, there is no one that is more jealous, and rightly jealous, of her position than the Church of Rumania. While its history is not a great one, it is for the moment the largest of the Orthodox Churches in point of population (during the temporary eclipse of the Russian Church that is), and it certainly can assert that it is second to none in the education of its clergy. Naturally enough, Rumanians feel that weight in Church councils is not only a matter of past prestige, but also of present position.

Yet, when the Church of Rumania is in doubt on a matter of practice, it is to the Church of Constantinople that she applies for advice—and gets it at once.

In this case the question is, "When you wish to canonize a man as a saint in the Orthodox Church, how exactly do you set about it? What is the proper procedure to follow and what is the *rituale* that you ought to use at the service?"

They do not say who the saint is, whom they propose to canonize, or what the precise degree of "sainthood" (for at least two are recognized by custom) which they intend to confer. All that will come out in due course.

The matter was referred to a special commission of experts at Constantinople, and the answer was given in a form that may interest Anglicans, most of whom have only a very vague idea of the process as carried out at Rome (confined mostly to the knowledge of the existence of the *Advocatus Diaboli*) and none at all of the Orthodox method.

The first proof and test of sanctity that is demanded is one that shows the character of the Church that requires it. Nothing is said about miracles or general reputation. The real test of sainthood corresponds to the mystic ideal and idea that runs through the whole Church, as follows:

"Can it be said of this man that 'I live, yet not I, but Christ liveth in me'? Is there, in him, that mystic union with the Lord, which is itself the fruit of a life spent in Him, and which, once attained and kept, is the spring of a life that ever rises to new heights of perfection?"

Obviously, such a life is, as a general thing, unknown to the world, from the very nature of the case. Hence, though it is admitted that the test is a rough one and by no means always satisfactory, individual cases must be tested, and tested by a special synod that shall have as its members not only the bishops and clergy of the diocese or district concerned, but also laymen who have known the man well and intimately, and who can speak—so far as a fellow creature can speak—to the inner life of the man. Is he, or was he, one who walked with God as Enoch did?

Of course, this does not cover all and every case, and there are instances outside it. Death as a martyr stands as absolute and sufficient proof, in these days as in earlier ones, and confession under actual persecution (supposing that the after life has been worthy, of course) comes next to the supreme test. It adds, however, a note of reality to what elsewhere might be counted as no more than a form, when we remember that those who have laid down this test, the bishops of the synod of Constantinople, know perfectly well that they may themselves be called upon to endure the trial that they define, and every one of whom can

remember friends who, within the last ten years of this civilized life of ours, were called upon to endure it and did not fail.

Naturally there are other cases where men are recognized as saints, who were not called upon to resist unto blood, striving against sin. No man would dream of denying the title to acknowledged Doctors and Fathers of the Church. Broadly, where there is ancient and popular canonization, commanding that common consent of the faithful which to an Orthodox Christian is a necessary part of the acceptance and validity of the decrees of, e.g., a general council, that can be accepted. Also, by natural extension of the above, synodical endorsement may be given to the popular canonization of, say, a local saint, whose name may not appear in any official calendar, but who has always been honored in his own home.

There have been comparatively recent instances of this. Thus in the year 1549, certain local saints were canonized by local Russian synods, on the strength of unquestionable cures wrought by their relics, and the fact is not only mentioned but counted as a precedent for like cases.

In 1622, a local synod held at Constantinople under the Patriarch Cyril Lukaris recognized the popular canonization of the saint Gerasimus the younger of the island of Cephallenia, who had actually died a natural death in the year 1579, and had always been locally revered since. He is still the popular saint of that island, but is hardly heard of elsewhere. A like council, a little later, enrolled Cyril Lukaris himself among the holy, soon after a death that was undoubtedly that of a martyr, at the hands of the Turks. These are counted as precedents and, had it been prudent to do so, more recent precedents might have been quoted. The procedure is then laid down in some detail.

It is assumed that the local synod, spoken of above, will have examined the case and found the candidate worthy. The said synod then meets in the local church that is most concerned in the matter—or in the cathedral of the diocese—and all the members of it take their seats in order, with the Scriptures in the center to symbolize the presence of the Lord.

Certain appointed *troparia* or anthems, are sung, and then the Act of Sanctification that has been already passed by the council, is brought in, read, and signed by all present. Other *troparia* are then chanted, and the synod proceeds to select and decree a regular *akolouthia* (an antiphon or sequence), that is to be used at the new festival. Finally the relics, if any there be, are brought solemnly into the church from some proper place where clergy and laity have held vigil around them all the previous night, and they are placed in their proper place of honor in the church; after that they have been duly anointed with the *myron* or sacred chrism.

This concludes all the *typikon* or *rituale* of the actual ceremony, and the celebration of the Liturgy can then be proceeded with. It will be seen that the Orthodox Church has its due ritual of canonization, and if it is not used as often as is the case in other places, at least the reason is not that it lacks martyrs in this age, or in any other.

MATER BEATA

LIKE TO THE STARS that looked upon the plain
Of Bethlehem are they that shine tonight,
And in the benediction of their light
Forgotten are the hours of my pain;
While in my heart I hear anew the strain
Of joy triumphant, echoed from the height
Of heaven, whose hosts in symphony unite
To hymn that life is born to earth again.

When I shall look upon his comeliness,
His length of limb, the whiteness of his side,
The eager hands, whose touch is a caress—
Lest all my soul should be suffused with pride,
O Holy Mary, Mother undefiled,
Pray for thy servant who hath borne a child.

KATHARINE GREENLEAF PEDLEY.

Our Lady of Walsingham Comes to America

By the Rev. A. Parker Curtiss

Rector of Grace Church, Sheboygan, Wis.

[See Cover Illustration]

IN 1931, Grace Church, Sheboygan, Wisconsin, placed in her newly arranged Lady Chapel a statue carved and painted in Walsingham, England, of Our Lady of Walsingham, a copy of the one which once stood in the original shrine, long since demolished.

The face of the Virgin Mother is exquisite. A little brooding smile recalls the verse of the Gospel: "And Mary kept all these things, and pondered them in her heart."

A guild of young girls, Daughters of Nazareth, attends to the Lady Altar, the one on which the figure stands, and a votive light is kept constantly burning.

As one views the mystical altar piece, his eyes are drawn to the series of five paintings above the altar representing the enthronement of the Blessed Virgin. These are the work of T. Noyes Lewis of London, whose devotional paintings are well known through reproduction. Mr. Lewis also painted the Stations of the Cross in Grace Church. Other adornments in the chapel balance the statue.

The hanging candelabra of silver and crystal is an antique.

The wrought-iron gates were designed and executed by a Door County craftsman.

In the exact center of the slate pavement of various colors is a piece of stone from the chapel at Glastonbury, that once housed the little church built by St. Joseph of Arimathea.

A large painting of SS. Anne, Joachim, and the Blessed Virgin hangs on a side wall of the chapel, and was once the altar piece of St. Anne's, Montpelier, a Bohemian parish now closed.

With this narration it might be well to recall the story of the mother shrine at Walsingham:

In the year 1061, the pious Richeldis de Faveriches received a definite assurance from the Blessed Virgin that she should build a sanctuary in honor of the mystery of the Annunciation on her estate at Walsingham in the county of Norfolk.

When the work of building was begun, three springs burst from the ground.

The shrine was a small and simple place, and was built, strangely enough, like the House of Loretto, though the latter was not heard of until 250 years later.

Many miracles of grace and healing began to take place at the shrine, which eventually was placed under the care of the canons regular of St. Augustine. For 500 years it was a famous place of pilgrimage, rivaling the most noted in Christendom. A great church was built near the chapel, which eventually was encased in stone, and formed a transept of the church.

The most noted people of those centuries visited the shrine. Kings and queens, great Church dignitaries, Henry VIII and Queen Katharine walked barefoot to the shrine from the house where they were guests, and though Henry was instrumental in its destruction for its treasures, he had the shrine in mind when he lay dying, and bequeathed his soul to Our Lady of Walsingham. May 14, 1532, he had sent his last offering to the shrine. In 1537 the shrine was demolished, and the statue burned at Chelsea. Erasmus, the great humanist and reformer, visited the shrine, and reported the statue was of no great size, and not remarkable either for material or workmanship.

For 300 years the place lay in ruins. The village which had subsisted largely by the entertainment of pilgrims was like a dead place.

In 1924, Fr. Hope Patten found a representation of the figure that had stood for 500 years in the shrine on official seals in the British Museum. He had a statue made, and placed it in the

Lady Chapel of the church, a few yards from the place of the original shrine.

LAST OCTOBER, a replica of the original shrine was built, near the site of the original on land purchased and owned by the Society of Mary, a large guild devoted to the revival of the old love of Our Lord's mother. The ground was part of the original courtyard of the ancient buildings, and one of the wells came to light, fed by the same underground stream that still feeds the wells in the abbey grounds.

There are three pilgrimages made to the shrine every year: the Little Pilgrimage, the Wednesday Pilgrimage, and the Great Pilgrimage.

The Great Pilgrimage is the official one. It is invariably as follows: Tuesday, the pilgrims attend their parish church, or else one from which the pilgrimage officially starts. Wednesday, High Mass and Holy Communion early. Later, a visit to one of the three churches in the parish, St. Giles, and the Slipper Chapel—where the ancient pilgrims removed their shoes to walk barefoot to the shrine. Following lunch, all go in procession to the site of the ancient shrine, and the old wells, where the sick are bathed in the pool, or drink kneeling where grooves are worn in the stone from knees of countless pilgrims. On Thursday, Holy Communion early, High Mass sung by the village choir, and last visit to the shrine.

The procession the last night of the Great Pilgrimage is indeed a beautiful scene. It passes out of the church, and goes around it through the old churchyard with its age-old trees. The hymn sung is a simple rhymed recital of the story of the shrine, sung to a melody of great simplicity. The procession, at times divided by the long church, does not keep in time, but the character of the music is such that it goes like a round.

The music fits in all the time and one never senses discord. The pilgrims carry lights, and the long line of singing people with candles, banners, and incense is picturesque to the last degree. One never senses any Mariolatry. She simply seems bathed in the love of the pilgrims for her Son.

Here are two verses from an often sung hymn at the shrine:

"Mother of Christ, Mother of Christ,
What shall I do for thee?
I will love thy Son with the whole of my strength
My only King shall He be.
Yes, Mother of Christ, Mother of Christ,
This will I do for thee,
Of all who are dear or cherished here
None shall be dear as He.

"Mother of Christ, Mother of Christ,
I toss on a stormy sea;
O lift thy Child as a beacon light
To the port where I fain would be;
And Mother of Christ, Mother of Christ,
This do I ask of thee;
When the voyage is o'er, O stand on the shore
And show Him at last to me."

"And Mary kept all these things, and pondered them in her heart."

THE ONLY ENDURING FOUNDATION for a fellowship of nations is found in a desire for peace, even without profit, a conviction that peace is the will of God. This ability to live at peace with others of different races is best learned in the communion of the Church. Treaties may play some part but behind every treaty there must be the mass of public opinion that makes a treaty binding.

—Dr. Caleb R. Stetson.

Books of the Day

Rev. William H. Dunphy, Editor

THREE DIVERSE GROUPS of printed sermons have come to us. *The Search for God: More Silent Fellowship. Addresses*, by E. R. Appleton. (A. R. Mowbray & Co., Ltd. 1931. 80 cts.) The author is a director of the British Broadcasting Corporation. Faith, Christ's Message, The Church, the Means of Approach, etc., are some of the subjects; more direct and definite than could have been broadcast in this country except during time paid for by the Church. Everything that was said is quite definite so far as it goes; very different from the typical Sunday broadcast here in the United States. *The Face of Christ: a Study in Spiritual Portraiture* by the Rt. Rev. George Craig Stewart, Bishop of Chicago. (Morehouse Publishing Co. Milwaukee, Wisconsin. 1932. 50 cts.). These are the latest Holy Week addresses by the Bishop of Chicago, under the auspices of the Church Club, in a Chicago theater. Compact in language, illuminating, dramatic as the dramatic moments in the Passion which they elucidate, they are unusually fine, as we should expect from their author. *Members of Christ* by Bernard Clements, O.S.B. (Longmans, Green and Co. 1932. 90 cts.). The author, a member of the Benedictine Community at Nashdown Abbey, touchingly dedicates his work to three African priests, with whom he spent some years recently. A good part of the little volume is "Members of Christ," part of which was not preached; a forceful and striking exposition of the Catholic verity. The sermons proper are original and arousing; even in the reading they impress one with the spiritual ability of the priest who wrote them. His devotion to Our Lady is plainly and warmly defended.

PAUL ROGERS FISH.

IN HIS *The Paradox of Plenty*, Harper Leech advances the thesis that the present situation is not a depression but "the mishandling of the greatest era of plenty the world has ever known." "Why" he asks "are the American people, possessed of the physical means of achieving and maintaining a standard of living never before attainable by mankind, unable to prevent unemployment and misery?" He offers no panacea for social and economic ills, but points toward a drastic readjustment of our ideas of value and to our system of credit and commerce and indicates how these are slowly being achieved (New York: The McGraw-Hill Co. \$2.50).

C. R. W.

THE NEW REFORMATION: The Church of England and the Fellowship of Churches. By Percy Dearmer, D.D. Oxford University Press. London: Humphrey Milford, 1931. 75 cts.

AN UNSATISFACTORY and disappointing little pamphlet, skirting the edges of outright unCatholic tenets about reunion. Were it an American political brochure, people would say it contained weasel words. The opening paragraph sees Christianity as a basis for universal religion, "not swollen by accretions or clouded by distortional theologies; but finding its way through all inherited sectarianisms to the widest corporate fellowship . . ."; all of which is confusing and indefinitely good, but very definitely bad.

NOTICE

ON PAGE 276 in the July 16th issue of this magazine the price of *The Apocalypse in Art* under Books of the Day is quoted at \$2.27. The price should have been \$2.75. In justice to the publisher, the Oxford University Press, this correction is made.

Churchwomen Today

Devoted to the News, the Work, and the Thought
of the Women of the Church

Ada Loaring-Clark, Editor

ON BEAUTIFUL LONG ISLAND at Mount Sinai, the Poor Clares of Reparation and Adoration have their Mother House. They are a community of Franciscan Sisters in our Church, under the spiritual direction of the Order of St. Francis, and their hope is to develop, in our American Church, the enclosed life of prayer. As Franciscans they are called to witness to certain fundamental truths of the spiritual life. One is that God does care for those who trust in Him. Another is that Christian love, in spite of divisions, heresies, prejudice, and ill will, is very much in the Church of God still. "The Lord will provide" is the very heart-center of Franciscan vocation.

The Poor Clares

The spirit of the Order is one of simplicity and joy in poverty and of contemplation and prayer. These Sisters support themselves, as far as possible, by their own labor, and in addition they live on the alms they receive. Many in sorrow and suffering come to the Convent for help and prayer. This religious house is indeed a center from which radiates God's power into the lives of others, building and sustaining both physically and spiritually.

MISS LETITIA LAMB of Denver, who made so excellent a local chairman of exhibits at the last General Convention, has been appointed by Mrs. George H. Ames, national president of the Daughters of the King, as the official representative of that Order on a special mission to Japan. She was one of the women joining the Pilgrimage of the Brotherhood of St. Andrew, and is empowered to carry the extension of the Order into the Flowery Kingdom. Mrs. John McKim is already a Daughter, and both bishops, in the missionary district of Tokyo, have expressed their interest.

Churchwoman in Japan

SO MANY of our Churchwomen are writing Braille today that they will be interested in knowing that the development in negotiations for a uniform Braille code practically assures its establishment. Both American and British committees expect their deliberations will ultimately lead to complete uniformity. Many points have already been agreed upon.

Uniform Braille

The American Foundation for the Blind tells us that the points still at issue between the committees primarily concern such things as when and where capitals shall be used, syllabication, writing of Roman numerals, and the use of whole-word and part-word signs. While uniform practice in these matters in all books is desirable, it is no way essential to the universal use of Braille books by adult blind readers. One of the great results will be that there will no longer be justification for duplicating books in Great Britain and the United States.

It is hoped that details may be arranged so that the publication of books by Braille publishing houses, on both sides of the Atlantic, may commence as early as the coming fall, and that these books, in uniform type, will be equally legible wherever English is read. A. C. Ellis, superintendent of the American Printing House for the Blind, and publisher of our own Church's Braille magazine and books, is in London to confer with authorities as to the most practical plans for making Braille books available throughout the English-reading world, no matter where they are published.

NEWS OF THE CHURCH

Philadelphia Rector's Wife Has Harrowing Experience

Daylight Kidnapping of Mrs. C. B. Dubell Brought to Abrupt End By Radio

PHILADELPHIA—Mrs. Charles B. Dubell, wife of the rector of St. Simeon's Church, this city, recently was taken for a wild ride in broad daylight by two men, possibly gangsters in the making, who after striking with the butt of a gun the chauffeur of the car owned by her mother and throwing him to the pavement drove away in the car with Mrs. Dubell in the back seat. She had the presence of mind, however, to slide to the floor of the car and holding her hands in the air attracted the attention of a traffic officer, who immediately set the rescuing squad in motion. Besides the officers and men aiding in the chase, radio telegraphy and radio telephony were put into action.

The chase evidently becoming too hot for the hoodlums, Mrs. Dubell was found lying on the pavement two miles distant by a witness to the hold-up who had trailed the car from the start. He immediately took her to a local hospital, where she was found suffering from shock. Five hours later she was back in her own home.

The hold-up occurred directly in front of the rectory.

SUFFRAGAN BISHOP OF ALASKA MAKING SUMMER VISITATIONS

NENANA, ALASKA—Bishop Bentley, the Suffragan of Alaska, is still on his summer visitation tour to the many scattered mission stations and camps throughout the district, a distance of some six hundred miles by river. The whole trip takes about three months to complete. When the Bishop arrives at a camp or mission a holiday is declared, and baptisms and confirmations are the order of the day.

The principal points visited are Fairbanks, where fuel is generally procured for the missionary boat, Allakaket, Anvik, and Fort Yukon. Two mission workers accompanied the Bishop on part of his tour.

NORTHERN INDIANA CANNING ITS COMMUNITY PRODUCE

GOSHEN, IND.—The department of Christian social service of the diocese of Northern Indiana, under the chairmanship of the Rev. James Foster, is fostering community canning as the natural sequence to community gardening. A suggestive bulletin has been sent to all parishes and missions in the diocese.

Parishes are asked to offer their parish house kitchens for canning purposes, under proper supervision and instruction, to those who do not have the necessary facilities at home. A number of parishes have adopted this suggestion and are now at work in this enterprise.

Plans for Oxford Centenary Congress And Holy Land Pilgrimage Under Way

Official Centenary Program Will Embrace All Churchmen; Includes World-wide Corporate Communion

MILWAUKEE—Preliminary plans for the celebration in 1933 of the centenary of the Oxford Movement are outlined in the summer number of *The Green Quarterly*, just published in London by Philip Allan & Co. and in Milwaukee by Morehouse Publishing Co. The centenary is to be officially celebrated by the Church of England and the program proposed has been worked out by a special committee for the commemoration of the Oxford Movement appointed by the Archbishop of Canterbury working in consultation with the Anglo-Catholic Congress executive committee.

Great care is being taken to make the program an inclusive one in which all schools of thought within the Anglican communion can participate. Looking toward this end the program as now tentatively proposed, is prefaced by the following resolution:

"That the main object of the celebration of the centenary of the Oxford Movement is to promote the unity of the Church by emphasizing the corporate life of the Church, and (so far as conscientious differences will permit) by exhibiting that corporate life in common action. The power of this common action depends on the loyalty to fundamental truth and on the austerity of life which the Tractarian leaders, like their Evangelical predecessors, consistently maintained."

In addition to the general program there will be special features arranged by the Anglo-Catholic Congress and by the Evangelical and Central groups, including a commemoration of the founding of Wesley's "Holy Club" at Oriel marking the commencement of the Evangelical revival, and a special meeting of the Westminster group.

WORLD-WIDE CORPORATE COMMUNION

On Sunday, July 9, 1933, there is to be a general corporate Communion throughout the world for peace and unity, and that night in St. Paul's Cathedral, Westminster Abbey, and other cathedrals and central churches throughout the Anglican communion, special services of Evensong with sermon to commemorate the movement are planned. In preparation for the corporate Communion it is proposed to hold special meetings in the Albert Hall, London, on Saturday, July 8th.

On Friday, July 14th, the actual anniversary of Keble's Assize Sermon, there is to be a High Mass in Keble Quad, followed by a procession to the grave of Pusey, and a sermon by a Religious at the

Sir Henry Lunn Reports on Trip to Arrange Visit to Near East; Orthodox to Welcome Pilgrims

LONDON—Returning to England from a journey to the Near East, Sir Henry Lunn has made public his report to the Archbishop of Canterbury describing contacts that he had during the trip with dignitaries of the Eastern Orthodox communion for the purpose of completing plans for the Anglo-Catholic Centenary Pilgrimage to the Holy Land to be held in May, 1933. Personal interviews were held with the Ecumenical Patriarch of Constantinople, the Patriarch of Alexandria, and the Archbishops of Athens and Rhodes, all of whom expressed themselves favorably toward the proposed pilgrimage and declared that the members will be welcomed by the leaders of the Orthodox churches in the countries that they visit.

The Bishop of Guildford will lead the pilgrimage of 1933, and Archbishop Germanos of Thyatira, who accompanied Sir Henry Lunn to Athens and Constantinople, Dr. Hamilcar Alivizatos, professor of Canon Law in the University of Athens, and other distinguished representatives of the Orthodox Churches have been invited to join the pilgrimage. The president of the Pilgrimage Association is the Rt. Rev. Dr. Russell Wakefield, Lord Bishop of Guildford, and the vice-presidents are Lord Irwin, Viscount Wolmer, Lord Lloyd, and Bishops Roscow Shedden, formerly of Nassau, and B. F. P. Ivins, coadjutor of Milwaukee.

In acknowledging the report of Sir Henry Lunn the Archbishop of Canterbury expressed his hope and confidence that the Centenary Pilgrimage "will serve to strengthen the ties which already bind us to the Orthodox Churches of the East."

University church. In the evening there will be public meetings in the Albert Hall and other places throughout the world. Saturday of that week is to be kept as a children's day and will be featured by a pageant given by children for children in the Albert Hall, the same pageant being repeated for adults in the evening.

THE ANGLO-CATHOLIC CONGRESS

The Anglo-Catholic Congress will be held during the week of July 9th and will be along familiar lines though it is expected that in addition to the formal features there will be some less formal meetings, possibly in the form of tableaux. On the Sunday there will be a Solemn High Mass in London, probably at Stamford Bridge, and the nine days of thanksgiving

will end with a service at Winchester Cathedral and a pilgrimage to Keble's grave at Hursley. An exhibition of Arts and Crafts is also to be held at the Imperial Institute under the chairmanship of Eric Maclagan.

The ground work for the participation of Churchmen from all parts of the Anglican communion in the centennial Anglo-Catholic Congress has been laid by the visit of priests designated by the Congress committee who have visited many of the overseas Churches in communion with the Church of England. Fr. Rosenthal and Fr. Russell have just returned from a tour in the United States and Canada while Lord Mountmorres has finished a similar tour in the West Indies and Fr. Tribe in Australia and other countries. Fr. Matthew is planning to visit Ceylon at the invitation of the Bishop of Colombo for the same purpose during the coming autumn.

Commenting upon the inclusive nature of the plans for the celebration of the Oxford Centenary, the Green Quarterly says editorially:

"It is all to the good that the Church of England should celebrate this anniversary, and that in no sense should it be regarded merely as a sectional festival. The Tractarian claim was essentially that of a call to the whole Anglican Church; its objective was something much greater than the formation of a party. If we can approach the future with more of this spirit, and learn to appreciate that Evangelical and Central and Anglo-Catholic represent integral elements in the Church, we may begin to solve many of our most difficult problems. We do not want to see anything of the nature of a standard Anglican uniformity, a single pattern of Churchmanship denoting a colorless compromise. We have rather to discover a basis of genuine unity which can allow for divergencies. If the Centenary were really to inspire such a change of outlook among Churchmen, it would prove a landmark as important in Anglican history as the event to which it testifies."

OLD YEOCOMICO CHURCH IN VIRGINIA AGAIN IS HOST

HAGE, VA.—Old Yeocomico Church, Tucker Hill, in Westmoreland county, was the gathering place of hundreds of persons on July 17th when the annual Yeocomico Day was observed by a celebration of the Holy Communion. After the service a basket lunch was enjoyed under the great oaks of the churchyard.

The present church was built in 1706, succeeding an earlier church, some of the beams of which, dating about 1650, were used in the construction of the present building.

Tradition persists that George Washington was baptized in this church, and that Mary Ball Washington, the mother of Washington, "prayed to the God who never forsook her."

Every year a pilgrimage is made to the old church, which is in good part restored.

So MANY tourists visit Victoria Falls nowadays that the English Church has provided a chapel in the Falls Hotel. The falls are in the Zambesi River, which separates the dioceses of Northern and Southern Rhodesia.

Frs. Rosenthal, Russell Submit Tour Report

Americans Keenly Alive to Opportunity Presented by the Oxford Movement—Denham Memorial

BY GEORGE PARSONS

LONDON, July 15.—In the report which the Rev. C. D. Rosenthal and the Rev. C. E. Russell have made on their recent tour of North America, it is stated that,

"it is abundantly evident that Catholic Congress members in America have the warmest affection for their brethren in England and elsewhere, and are more than alive to the immense opportunity that the centenary of the Oxford Movement offers to weld the Congress movement into a world force. The vision of a world-wide Catholic Federation as the national outcome to local and national Catholic efforts has forced itself both upon us and on our hosts in a way that would have been impossible without this visit. We have no doubt at all (and in this we have reason to know that the committee of the American Congress fully shares our conviction) that this is by far the most important result of our tour."

ANNIVERSARY OF ABBEY AT YORKSHIRE

The eight hundredth anniversary of the founding of Rievaulx Abbey, Yorkshire, now a stately ruin, was observed July 3d with a dignity and seemliness that might well be taken as a pattern by those responsible for similar commemorations. The Ancient Monument Department of the Office of Works is to be congratulated on the care and skill which it has lavished on the ruins. Debris has been removed in immense quantities, the ruined walls stripped of ivy, and the clearance of the nave has revealed the bases of the piers, the west doorways, the entrance to the cloister, and traces of the four chapels and their stone altars. The result is that it is now possible to obtain a clear idea of the dimensions and architectural beauty of the abbey as it once was.

ENGLISH CHURCH UNION NEWS

The seventy-third anniversary of the English Church Union brings with it the realization of its long continued work for the defense of the principles of Catholicism. The work of the Union is not the less important if it is now, to a great extent, less defensive and more educational. It is no secret that the present position and future activities of the Union are at the moment under the consideration of a strong committee. In spite of the difficulties with which all classes have been confronted during the last few years, the Union's membership has suffered practically no diminution. Nevertheless, the present seems a suitable occasion for making a vigorous effort to increase the Union's strength and influence. The centenary of Keble's assize sermon, which falls next year, demands not only a general recognition, which is almost universally conceded, of the value of the principles of Churchmanship for which the Tractarians contended, but also a

Canadians Laud F. C. Morehouse

Paper Pays Editorial Tribute—Intercessory Services for Empire Conference Held

TORONTO, July 20.—The current issue of the *Canadian Churchman* contains the following tribute to Dr. Frederic Cook Morehouse, late editor of THE LIVING CHURCH:

"On our behalf and that of every reader of the *Canadian Churchman* we sympathize with the family of the late Dr. Frederic C. Morehouse in their double sorrow. Dr. Morehouse died following the death of his wife. He was the maker and for many years the editor of THE LIVING CHURCH. A very able editor, he upheld by pen and voice the Anglo-Catholic position in our sister Church of the United States."

SERVICES OF INTERCESSION HELD FOR ECONOMIC CONFERENCE

The Primate has requested that special services of intercession for the Empire Economic Conference at Ottawa be held throughout Canada on Sunday, July 24th. At Ottawa a special service arranged by the Bishop of Ottawa will be held at St. Matthew's Church (the cathedral being under process of restoration), at which the Primate will preach. The Earl of Bessborough, Governor General of Canada, and staff will attend and invitations have been sent to the delegates to the conference.

ST. JAMES', BEDFORD CELEBRATES CENTENNIAL

The hundredth anniversary of the erection of St. James' Church, Bedford, was celebrated by a service at which the Bishop of the diocese, Dr. J. C. Farthing, was present, as well as a number of former rectors of the parish and descendants of the pioneers who worshipped in the church.

The service was conducted by the rector, the Rev. H. V. Fricker, assisted by the Rev. Canon F. Lewis Whitley, of St. Anne de Bellevue, a former rector. The sermon was preached by the Bishop, who reviewed the changes which had taken place during the past hundred years.

VACATION CONFERENCE

The annual vacation conference for the dioceses of Quebec and Montreal was held

lengthening of the cords and a strengthening of the stakes that support the Catholic Revival itself.

WARRIORS' CHAPEL IN WESTMINSTER GIFT OF JOHN DENHAM

It has been made public that the donor of the large sum of money which made possible the construction of the recently dedicated Warriors' Chapel in Westminster Abbey was the late John Denham, a mining engineer and inspector of Johannesburg. In making the gift nearly two years ago, Mr. Denham stipulated that it should be anonymous while he was alive. He died about three months before the completion of the work on the chapel, in which he took a keen personal interest.

at Knowlton, Que. The dean of the conference was the Very Rev. A. H. Crowfoot, dean of Quebec, and the Rev. Harold S. Laws was secretary.

Leaders included the Rev. F. J. Moore, Mrs. D. B. Rogers, Mrs. Harold Laws, and the Rev. Philip Carrington. Miss S. Kelsey, missionary from China, gave the missionary addresses at the conference.

BISHOP OF HURON ON SUICIDE

Shocked by the frequency of suicides throughout the country, the Bishop of Huron has urged all on the verge of committing suicide to have hope in divine assistance, to think of the families and friends, and to await the relief that will come sooner or later, even in the darkest despair.

The Bishop condemned the "high-pressure salesman" as one of the chief causes of the gloom that enshrouds so many people in all parts of the country. Many have been stripped of practically everything on which they relied for independent support, the Bishop said, and many of them can see no way in which to redeem their fortunes and escape the poverty into which they have been plunged.

It is the commonest experience of the clergy in every parish, the Bishop said, to learn of men and women who are in utter dejection and threatening to end their lives, and likewise to have to deal with those dead who, by self-destruction, "have *ipso facto* excommunicated themselves" from the Church.

In one instance of the former kind a few days ago a clergyman rushed to the victim, and, in the words of the Bishop, "camped with him," refusing to leave till the danger had passed.

Bishop Seager urged that money should not be such a prime consideration, but he admitted that there is little comfort in academic reasoning for the man or woman who loses independence and knows of no way to turn for self-support. This is equally true, he thought, of people who were formerly accustomed to large incomes and are now forced to live on funds that some others might regard as quite sufficient. There never was a time, the Bishop said, when people had greater need of casting their cares on Providence.

140TH ANNIVERSARY OF CHURCH AND MASONIC LODGE IN NIAGARA-ON-THE-LAKE

Last Sunday St. Mark's Church, Niagara-on-the-Lake, celebrated the 140th anniversary of the foundation of the parish by the Rev. Robert Addison in 1792, unveiled a memorial window to the memory of the late Canon J. G. Garrett, while the same day marked the 140th anniversary of the founding of the first Masonic lodge, Niagara No. 2.

Many visitors, including former residents of the town, came by boat or road. The sermon was preached by the Rev. E. Vicars Stephenson, a great-grandson of the first rector, a graduate of Trinity College, who by a coincidence observed the 40th anniversary of his ordination in St. Alban's Cathedral, Toronto, and who is now rector of Grace Church, Plainfield, N. J. The priest not only came back to Canada to honor his great-grandfather's memory, but also brought the greetings of

the Church of the United States to the Church of Western Ontario.

After Evensong, His Lordship Bishop Owen dedicated a window to the memory of Canon Garrett. The actual unveiling was performed by H. R. Garrett of Toronto, son of the fourth rector of St. Mark's.

SERVICE IN FRENCH AT MONTREAL CATHEDRAL

For the first time in the history of Christ Church Cathedral, Montreal, a service in French was held on Friday, June 17th, in honor of the patron saint of Quebec. The service was organized by the Comite pour la celebration de la Fete Nationale, of which J. L. Morin, former professor of McGill University, is president, and E. L. Ethier, secretary.

SUNDAY SCHOOL VAN BLESSED BY THE BISHOP OF CARIBOO

The Rt. Rev. W. R. Adams, Bishop of Cariboo, blessed the new Church school van, St. Christopher. This van, under Miss E. F. Phillips, as driver, and Miss I. Woolley as teacher, has left for Prince George and McBride, while the old St. Christopher, under the charge of Miss A. Lea with Miss K. Spelman as driver is in Savona and Robbins Range, Anderson Creek, Louis Creek, and Squam Bay.

NEW ST. GEORGE'S TO BE BUILT AT MONCTON

St. George's Church, Moncton, New Brunswick, erected some 60 years ago, is to be demolished and a new stone structure built on the site.

The new building is to be erected of stone from Sackville and Shediac quarries, and will be considerably larger than the present building.

THIRTEEN GIRLS at the Helen Dunlap School, Winslow, Ark., were recently confirmed by Bishop Saphore, Suffragan Bishop of the diocese. Most of the girls came from homes where little or nothing is known of the Church and were baptized after they entered the school. The school and also the mission work in the surrounding mountain country receive appropriations through the National Council.

Chicago's Women Are Preparing for Winter

Community Kitchen in Operation, Preserving and Canning for Emergency Relief

CHICAGO, July 22.—Opening of a diocesan kitchen for canning fruits and vegetables for Church institutions and emergency work during the coming winter was decided upon this week at a meeting of representatives of the Woman's Auxiliary of the diocese, cooperating with the "Friendly Farms" committee.

The kitchen will start operating at St. James' community house, 664 Rush street, July 26th and will operate each Tuesday and Friday thereafter. The kitchen facilities have been made available through the courtesy of St. James' parish and the Rev. Dr. Duncan H. Browne, rector. Necessary canning equipment will be installed for the work.

A committee on coordination of volunteer workers was decided upon as follows: Mrs. John Harris, Grace Church, Oak Park, chairman; Mrs. J. Laird, Christ Church, Chicago; Mrs. William Ruxton, Church of the Ascension, and Mrs. W. N. Lloyd, Holy Apostles. Mrs. Harris and Mrs. Lloyd will be in general charge of the canning and preserving work proper.

The Rev. James G. Jones, Epiphany Church, Lombard, will give a general demonstration at the first canning session.

Mrs. Robert H. Hall of St. James' Church is providing vegetables for the initial work.

Church people over the diocese are being asked by the Rev. Edwin J. Randall, S.T.D., general chairman of the Friendly Farms work to send in fruits and vegetables to be canned. This week's meeting was called by Mrs. Charles Spencer Williamson, president of the diocesan Woman's



By courtesy of the Chicago Tribune.

AT THE RACINE SUMMER CONFERENCE

Approximately 300 attended. Bishop Stewart, honorary chairman and one of the leaders is shown in the front row, center. Others in the group are Rev. Gerald G. Moore, general chairman; Rev. W. B. Stoskopf, chaplain; Rev. W. C. Bihler, dean; Rev. Herbert Miller, Champaign, business manager.

Auxiliary which is coöperating in the endeavor.

MANY ATTEND CLINCH FUNERAL

St. Paul's Church, Kenwood, was crowded Monday afternoon when the funeral of the Rev. Nicholas Bayard Clinch, priest-in-charge of the Church of the Messiah and nationally known American Legion chaplain, was held. More than 500 uniformed members of the American Legion attended in a body and marched from St. Paul's to Oakwoods Cemetery for the interment.

Bishop Stewart, assisted by the Rev. S. R. S. Gray and the Rev. Donald W. Crawford, read the service.

Well-known personages in the military world were present. Heading the list of military units taking part was the Hyde Park Post of the American Legion, of which the Rev. Mr. Clinch had been chaplain for ten years. Also the Forty and Eight, of which he was chaplain, and a delegation from the United Confederate Veterans. The casket was borne from St. Paul's to Oakwoods on a caisson, with full military escort and a color guard.

Present also was a group of some fifteen members of the Church Home for the Aged, of which Mr. Clinch had been chaplain for a number of years.

JEWISH RABBI'S SON ENTERS CHURCH

A rather unusual incident occurred at the Cathedral Shelter on Friday when the Rev. David E. Gibson, priest-in-charge, baptized Samuel Z. Fink, son of a Jewish rabbi. Mr. Fink is a graduate of the University of Chicago and attended Rabbinical college for two years. He announced his intention of applying for holy orders in the Church. Mr. Fink is a son of the late Rabbi Morris Fink, well known Jewish leader in Chicago.

CHICAGOAN TO PHILIPPINES

The Rev. Sydney Waddington of Emmanuel Church, LaGrange, recently ordered deacon by Bishop Stewart, sailed from San Francisco on the *President Pierce* this week for Manila. He has volunteered for missionary work in the Philippines and will take up his assignment immediately upon his arrival there. Mr. Waddington is a graduate of the Western Theological Seminary.

DUNDEE PLANS IMPROVEMENTS

A bequest to St. James' Church, Dundee, from the late G. F. Arvedson, has made possible substantial improvements in the properties of this parish. It is expected the work will start shortly. The church and rectory will be completely renovated. A new roof will be placed on the church, parish house, and rectory; the lighting fixtures in the church will be replaced with new ones and carpeting laid. In addition to these improvements, \$1,000 will be paid off on the rectory mortgage, leaving an indebtedness on the parish of only \$500. The Rev. A. E. Taylor is priest-in-charge.

NEWS NOTES

St. Ann's Parochial School, Chicago, recently has graduated its first class, numbering seven. The school was founded in 1930, under direction of the Sisters of the Holy Name. The Rev. Walter P. Crossman, priest-in-charge of St. Ann's, is principal.

A Men's Club has been formed at Grace Church, Freeport, with John Place as president.

The emergency relief work at some of the Church institutions, particularly the Cathedral Shelter and Women's Cathedral Shelter, was threatened this week when funds were exhausted. The purchase of state warrants by local banks, however, saved the situation.

Miss Ellen Smith, former member of All Saints' Church, Ravenswood, has just been appointed to work of the Church in Nevada and will make her headquarters at Hawthorne, Nev., according to information received this week by the Rev.

F. E. Bernard, rector of All Saints'. While in Chicago, Miss Smith was a teacher in the Church school at All Saints'. She recently completed training at the Deaconess' School of the Pacific and at the University of Nevada. She is the daughter of Mr. and Mrs. W. J. Smith of Chicago.

A unique project of summer work has just been instituted at St. Elizabeth's Church, Chicago, the Rev. E. V. Griswold, priest-in-charge, in the form of a sewing school. The school is free and is open to girls and young women of the community. Thirty pupils have enrolled. Classes include cutting, dressmaking, and needle work. Sessions will continue until September 1st.

One hundred children and adults from the Cathedral Shelter, Epiphany Church, and Holy Innocents' Chapel went on the annual Shelter picnic to Kemper Hall, Kenosha.

Because of heavy duties connected with the emergency relief work in Chicago, Edward L. Ryerson has resigned as a member of the diocesan finance committee and the Cathedral Chapter.

Churches in Berwyn, including St. Michael and All Angels', are having a union Evensong service each Sunday during the summer.

Bishop Stewart has been reelected a trustee of Northwestern University, his alma mater, for a four-year term.

Students' Social Center Progressing in Paris

Norman Armour, Charge d'Affaires of the American Embassy, Lays Cornerstone

PARIS—On July 4th, before an assemblage of several hundred members of the American colony in France, the cornerstone for the new social service building in this city was laid by Norman Armour, charge d'affaires of the American Embassy, in the absence of the American Ambassador, the Hon. Walter Edge.

The Very Rev. F. W. Beekman, D.D., of the American Cathedral Church of the Holy Trinity, opened the ceremonies by thanking leaders of the French government and the University of Paris for their support in making the 1929 campaign for the social center a success.

St. Luke's student chapel, now 40 years old, is the only church or chapel in the student quarter with services in English, and the new chapel which will soon replace it is likely to remain the only one for years to come.

NEW HAMPSHIRE'S ISOLATED HAVE COMPETENT OVERSEER

NASHUA, N. H.—New Hampshire is doing a most interesting work among its isolated, what may be termed a mountain mission by mail course, conducted by Miss Amy Van Doorn, a full time field worker. The principal work is religious education, lessons being sent each week to each child in the outlying places, and the answers being returned and corrected. Then annually or semi-annually, as time warrants, Miss Van Doorn visits each family enrolled and prepares the children for baptism.

From seven of these small communities fifty-eight persons were baptized in June, only five of whom were in the vicinity of a church. This makes a total of sixty-nine so far this year.

Last Christmas there were celebrations with Christmas trees in halls and presents wrapped and marked for more than six hundred isolated individuals.



Photo by Cowan-Jones.

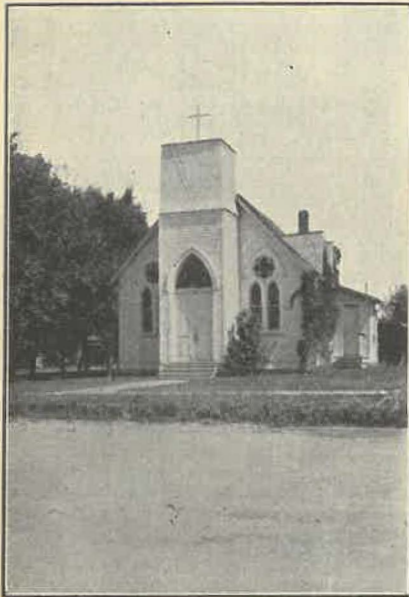
AT BROTHERHOOD DINNER IN SEATTLE

Standing in the rear may be seen, left to right: F. W. Gilbert, C. M. Lovsted, Paul Rusch, Robert Weber, Bishop Huston, Eric Gibberd, Bishop Taitt, J. A. Birmingham, Walter Macpherson. [See THE LIVING CHURCH, July 23d.]

Washington, Kans., Layreader Homeless

Results Prove That Tornadoes Respect Neither Law Nor Learning, Religious or Otherwise

WASHINGTON, KANS.—Not only was Grace Church, Washington, a victim of the double funnel tornado which struck the town at 5:15 P.M., on July 4th, with great property loss to the



BEFORE JULY 4TH

Grace Church, Washington, Kans., which was razed by the tornado.

entire area, but the home of the layreader in charge, H. S. Giere, was considerably damaged.

The pictures show the church before and after the storm. Many furnishings have been found unharmed, or in repairable shape. Among the latter were the hand carved lectern, altar and reredos, memorial altar window of the Resurrection, memorial altar and processional crosses, and eucharistic candlesticks. The



AFTER JULY 4TH

At the left is shown the rectory. At the extreme right one of the dormers is reposing.

cabinet containing altar linens and other furnishings was found in the basement almost intact. The marble font, a memorial to the first rector, was injured but can be repaired. The hymnal board, with numerals of the last service still in place, was found several feet away from the debris.

The treasured gothic windows of Belgian glass and all pews are beyond repair.

The house top shown on the extreme left shows the damage done to the roof of the Giere home. All windows were blown out of the house, as well as many furnishings. Boards from the church were driven through the bedroom walls, and no trace has been found of back porch, garage, or chicken house. Fortunately, the study on the east side of the house was unharmed, where Church records and files of the rural worker were kept.

Washington is a town of 1,369 population and on this date the populace was holding a county-wide bicentennial celebration at the park, accounting for the small number of five fatally injured, and two-score with minor injuries. One communicant at home received serious injury to one leg. With the water supply gone, no lights, muddy roads, and the nearest hospital thirty miles away, the town was in utter confusion. Other buildings destroyed were grade and high schools, court house, city hall, Christian and Presbyterian churches, and from seventy-five to a hundred homes.

Grace Church has been the rural work center for the past two years, successfully developing a three year program of reviving a rural mission. The Rev. W. A. Jonnard of Manhattan is priest in charge. Not only had the whole interior been refinished, many new furnishings added, memorials given, and lighting rearranged, but a decided increase in communicant strength and community influence had been accomplished in this time. Mr. and Mrs. Giere were called to Bayonne, N. J., only four days before, on account of the serious illness of Mr. Giere's father. Before returning to Kansas, they expected to visit Mrs. Giere's parents at Hermitage, Tenn.

Mrs. Giere is the district U. T. O. rural worker.

Summer Number — Just Out

RELIGION IN LIFE

A CHRISTIAN QUARTERLY

Summer, 1932 Vol. I, No. 3

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CONTENTS—SUMMER, 1932

- Some Barriers Blocking the March to the New World. G. BROMLEY OXNAM
- The Parable of the Prodigal Son
A. ADOLF DEISSMANN
- The Need of a Civic Conscience
WALTER RUSSELL BOWIE
- The Culture and Discipline of the Soul
A. E. WHITHAM
- A Preface to Theology
WILLIAM HENRY BERNHARDT
- World Religious Leaders and International Peace. HENRY A. ATKINSON
- Literature and Life. EDWARD SHILLITO
- Karl Barth: Promise or Peril?
THEODORE F. HERMAN
- "The Translators to the Readers"
EDGAR J. GOODSPEED
- Prayer..... DWIGHT BRADLEY
- Faith, Works, and Social Salvation
H. RICHARD NIEBUHR
- Protestant Co-operation in Social Action. SAMUEL MCCREA CAVERT
- Theology and History
ROBERT L. CALHOUN
- Religion: Phantasy or Reality?
ALBERT D. BELDEN
- Discussion. Professor Macintosh on Personalism
EDGAR SHEFFIELD BRIGHTMAN
- Book Reviews.... Bookish Brevities

COMMENTS

Mr. Henry Hart, Charles Scribner's Sons, New York, N. Y.: I have read "Religion in Life" with the greatest pleasure. Indeed, I felt that a great wave of intelligence had suddenly appeared in the religious literature field.

Dr. S. Parkes Cadman, Central Congregational Church, Brooklyn, N. Y.: It is indeed a splendid magazine and perhaps the best of its kind now published in this country—certain for preaching purposes.

Dr. Ernest W. Burch, Garrett Biblical Institute, Evanston, Ill.: The magazine is all that I could desire as a presentation of the vital aspects of religion as it is lived and thought. Quality abounds on every page.

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ARDENT SUPPORT GIVEN RURAL WORK, LEADERSHIP AT MADISON

MADISON, Wis.—The tenth national conference on Rural Work of the Episcopal Church was held concurrently with the Rural Leadership School of the University of Wisconsin, at Madison, June 27th to July 8th.

The director of the Conference and the chaplain was the Rev. Goodrich R. Fenner, secretary of the rural division of the National Council. Miss Margaret W. Teague, educational director of the diocese of Maine, was the leader of the women's group. Among the leaders of the daily conferences were the Rt. Rev. Robert Nelson Spencer, D.D., Bishop of West Missouri, Professor Roy J. Colbert, of the University of Wisconsin, Archdeacon Hagger of Michigan; Archdeacon Bulkley of Utah, Archdeacon Foreman of Erie, Captain B. Frank Mountford of the Church Army, the Rev. Kenneth R. Waldron of the diocese of Erie, the Rev. Val H. Sessions of Mississippi, the Rev. Paul E. Engle of Texas, Miss Teague, Miss Agnes Penrose of the Church Mission of Help, Mrs. Matthew S. Higgins of the diocese of Easton, Mrs. David C. Larcomb of the Church Periodical Club, Mrs. Gerald C. Clarke of the Daughters of the King, and Mrs. Richard E. McEvoy of the Girls' Friendly Society.

Twenty-nine dioceses and missionary districts were represented and the group from the Episcopal Church comprised over 50 per cent of the total attendance at the Leadership School. Church Extension, as applied to the small town and country life, rural religious education, rural sociology, and aids to rural work through the established agencies of the Church were the principal emphases of the group conferences. The courses offered by the university consisted of psychology of community life, coöperative marketing, personality and social adjustment, social welfare from the standpoint of rural community life, agricultural economics, public speaking, and the theory and practice of rural recreation.

BATTLE OF GETTYSBURG ANNIVERSARY OBSERVED

GETTYSBURG, PA.—At a special service held on Sunday, July 3d, the anniversary of the Battle of Gettysburg was commemorated in the Memorial Church of the Prince of Peace, this city.

Recently the memorial shrine of the Prince of Peace has been added to the Mont Alto circuit, with the Ven. A. A. Hughes in charge, assisted by the Rev. Thurlow W. Null. At the annual encampment of the Grand Army of the Republic, department of Pennsylvania, held in Harrisburg, a resolution was adopted recommending the recognition of the church as a national shrine, and urging the various posts to present it with colors and other mementos of the Civil War. The Church of the Prince of Peace is located within two blocks of the national cemetery, where Lincoln made his immortal Gettysburg address. It was built specifically to commemorate the men who fell at Gettysburg, and contains a large number of memorials.

SHRINE MONT SUMMER SCHOOL FOR CLERGY CONCLUDES

STANARDSVILLE, VA.—Ministers from nine dioceses gathered at the Cathedral Shrine of the Transfiguration, Orkney Springs, Va., for the third session of the Summer School for Clergy, with an enrollment 50% greater than that of last year.

Shrine Mont is an ideal spot for the clergy of the Church to gather for this period of intensive devotion, meditation, and study from which they return refreshed and spurred to greater zeal in ministering to those committed to their care.

At the closing session of the school, the following resolution was adopted:

"We, the clergy assembled in the Shrine Mont Summer School for Clergy, take this opportunity to register our deep appreciation of the worth of this school in spiritual inspiration, religious thinking, and practical suggestions in those things which make for better service in the ministry of the Church; and urge upon other clergy of the Church a more serious consideration of the opportunity offered at this school."

After the conference period, Shrine Mont with its splendid cottages is open for clergy and their families, who wish to spend their vacations in so congenial and economical a place. It is also open for lay families, so far as accommodations permit, who can appreciate the spiritual environment such as is offered at Shrine Mont.

FATHER AND SON, RECTORS, CELEBRATE ANNIVERSARIES

MOBILE, ALA.—On July 7th, the Rev. Gardiner C. Tucker, D.D., rector of St. John's Church, this city, celebrated the fiftieth anniversary of his ordination to the priesthood. On the same day his son, the Rev. Gardiner L. Tucker, D.D., celebrated the thirty-third anniversary of his ordination to the priesthood.

The two officiated at a celebration of the Holy Communion in St. James' Church, Fairhope; the elder priest celebrating and his son assisting. Mrs. Gardiner C. Tucker and some other members of the family, together with some intimate friends, composed the congregation.

The Rev. Gardiner C. Tucker, D.D., has been for nearly forty-seven years rector of St. John's Church, Mobile, and the Rev. Gardiner L. Tucker, D.D., has been for nearly twenty-nine years rector of St. Matthew's Church, Houma, La. He has also served as executive secretary of the department of religious education of the Province of Sewanee for the past sixteen years.

MISSION CHAPEL OPENED AT JIQUI, CUBA

CAMAGÜEY, CUBA—Practically every inhabitant of Jiqui, an outstation of Camagüey, was present at the recent opening of the new mission chapel conducted by the Ven. John H. Townsend, archdeacon of the province. Much credit is due the Rev. Ignacio Guerra Madrigal, native deacon in charge of the Church at Esmeraldo, for the creation of this new mission, which already has a good sized congregation.



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VERMONT'S MISSION OF HELP REPORTS A SUCCESSFUL YEAR

BURLINGTON, VT.—Miss Doris K. Wright, field secretary of the Church Mission of Help, reported that the girls under her care at Rock Point had earned during 1931, \$2,845.32 which was applied to their living expenses. The treasurer of the Church Mission of Help had to pay only for the fuel, light, and water. Miss Wright with her assistants and scholars had taken care of seven retreats and conferences: one retreat for women when 30 attended, one for laymen, two for students, two clergy conferences, and one young people's conference. They also provided lunch for the 400 guests on the diocesan rally day. From these sources, and from 23 guests during the year, \$1,189.29 was received. From contributions, \$778.28; gross receipts from laundry work, \$226.25. Parents and friends of the girls contributed \$198.53 toward their clothing. The girls earned \$17.35 by giving two little entertainments.

While Miss Wright has under her care 55 cases (16 new cases in 1931), the oversight of this demanded 43 trips involving 20,000 miles of traveling. The average number of girls at Rock Point, where preventive work is carried on, is 15. Away from Rock Point 8 babies were cared for. Miss Wright reported 4 baptisms, 3 confirmations, and one marriage, that of one of the girls who had formerly been at Rock Point. Incidentally Miss Wright fulfilled 20 speaking engagements in the interest of the Church Mission of Help work.

Her whole report showed evidence of such wise management, and such sympathetic understanding of those under her care, that the motion of the Rev. Mr. Brush, approving and praising the work at Rock Point, was carried at once.

In speaking of the work at Rock Point, Bishop Booth emphasized the remarkable change apparent in the girls after being there—they looked so well, contented, and happy. He quoted a remark of Bishop Furse, who was one of the speakers last Labor Day, to the effect that he had been trying to establish a "center" at St. Albans, England, but that in housekeeping Rock Point exceeds and excels.

MARYLAND CONFERENCE SHOWS YOUNG PEOPLE ARE RELIGIOUS

CRAGSMOOR, N. Y.—The seventh annual session of the Blue Mountain Conference was held this year on the beautiful grounds of Hood College, Frederick, Md., from June 27th to July 8th. It had been feared because of the depression that the attendance would be slight, but as a matter of fact some 270 persons were present. Besides the general conference there was a clergy conference, a children's conference, the school of religious drama, the school of Church music, and a week-end conference for the laymen.

This year's conference stood out in the minds of observers as marked by two characteristics: first, the note of happy seriousness, with which everyone seemed to enter into the conference activities; and second, the note of joyful fellowship, which

pervaded the entire personnel of the conference. It was felt by all present that this seventh session, held at such a time, was a striking expression of the genuine interest in religion of American youth today, and of the vast possibilities for real religious progress among our people in the summer conference idea.

BLUE GRASS CONFERENCE IS SUCCESS; ANOTHER NEXT YEAR

VERSAILLES, KY.—The first annual Blue Grass Conference was held June 19th to the 24th, at Margaret Hall, Versailles. It was a great success from every standpoint, so much so that there have been many requests for such a conference next year. It was a joint conference between the dioceses of Kentucky and Lexington. Bishop Abbott preached the opening sermon and closed the conference with an address. Bishop Woodcock was unable to be present owing to illness.

The faculty included Dr. Frank Gavin, Dr. Gardiner L. Tucker, Dean Sparling, Archdeacon Will, the Rev. J. Wilson Hunter, Miss Elizabeth Baker, Mrs. H. L. Maury, and Miss Laura Topham.

It was a five day conference, but so arranged that it was possible for members of the conference to obtain two credits of the National Accredited Leaders' Association.

ORGANIZE OLDER BOYS' CAMP AT NASHOTAH LAKE

NASHOTAH, WIS.—A week's camp conference that is destined to be an annual affair was held July 17th to 23d inclusive, for older boys at Nashotah under the direction of the Rev. Kenneth D. Martin, rector of St. Matthew's Church, Kenosha, and an experienced conductor of summer camps.

Blazing Star Camp, for such is the camp's moniker, is a tent colony, and is situated in the woods a couple of thousand feet from Camp Webb. The cost is nominal and the food of the best. Every care is taken for sanitation and health. The program outlined is excellent, this year's theme being the Boy and Religion, with the Rev. Frs. Martin, T. A. Withey, and A. I. Drake as leaders.

Bishop Webb is the camp patron, Bishop Ivins is visitor and special preacher at the sunset services, and Fr. Martin is camp dean. Fr. Drake is conference chairman, the Rev. Russell E. Harding director of recreation, the Rev. Edward Leonard camp chaplain, and Fr. Withey chief counselor.

NEWARK TEACHING MISSION TO BE HELD IN OCTOBER

NEWARK, N. J.—The teaching mission on the Great Commission will be undertaken in this diocese in October. In the words of the *Newark Churchman*, it will be "a series of conferences led by the clergy on a definite well thought out method which has already stood the acid test of use in sixteen other dioceses in the country."

In addition to the usual clergy and laymen's conferences which the diocese holds in the fall there will be a conference for

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women this year. All of these gatherings will be in preparation for the teaching mission, and will be led by the Rt. Rev. James M. Maxon, D.D., Coadjutor of Tennessee, and the Rev. Oliver J. Hart, D.D., rector of St. Paul's Church, Chattanooga, Tenn. The dates and places are: laymen's conference, Girls' Friendly Society Holiday House, Delaware, N. J., September 10th-11th; clergy conference, same place, September 12th-14th, women's conference, Grace Church parish house, Orange, September 15th-16th. The teaching mission itself will take place in each church and mission on October 15th-18th or October 22d-25th, as may be convenient for each.

PAYNE DIVINITY SCHOOL TO MOVE TO RALEIGH, N. C.

ORANGE, N. J.—The Bishop Payne Divinity School, now located in Petersburg, Va., is soon to move to Raleigh, N. C., so as to be in proximity to St. Augustine's College, according to President E. H. Goold of St. Augustine's College, who was honor guest at the recent luncheon meeting of St. Augustine's College held in Grace Church parish hall, this city. Forty white and colored clergymen of the diocese of Newark and neighboring dioceses and three Y. M. C. A. secretaries were present.

Mr. Goold stressed the vital work being accomplished by St. Augustine's in the educational program of the Church, and pleaded for an increasing interest on the part of both clergy and laity of the dioceses. Also he described the two other institutions allied with St. Augustine's—St. Agnes' Hospital Training School for Nurses and Bishop Tuttle Memorial Training School for Church and Social Service Workers.

Plans have been formulated for a union mass meeting to be held in the fall, which will feature the importance of St. Augustine's in the education of the Negro.

WORK AMONG THE DEAF

"ALL ANGELS EAT AND PLAY" is a headline in the *Silent Missionary*, reporting a parish supper and entertainment at All Angels' Mission to the Deaf, Chicago.

There are said to be 89,000 deaf people in the United States. The Church has a group of about sixteen deaf clergy who minister as far as they can, not only to our own deaf Church people but to all whom they can reach. An enormous amount of work could be done, among isolated people, for instance, doubly isolated by deafness, for children in schools for the deaf, and so on, but the staff and the funds are inadequate.

A reinforcement fund is slowly being established, with a goal of \$15,000 which is to be doubled by a like gift from a California Churchwoman. The National Council is trustee of the fund, which now amounts to something under \$10,000 including both sources. The Church of England has a Royal Association in Aid of the Deaf and Dumb, with a budget of about \$50,000. It recently received a large legacy from an American.

† Necrology †

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

FRANCIS E. ANTHONY, PRIEST

DENVER, COLO.—The Rev. Francis Erskin Anthony, a non-parochial priest of the diocese of Colorado, died in New Orleans on July 14th, at the age of 39 of a cerebral hemorrhage. He had been an invalid and had not been engaged in regular parish work for many years.

Born in Tiskilwa, Ill., Fr. Anthony made his home there following his retirement in 1923. He was ordained in 1916 and priested in 1917.

After his discharge from the army, when he served as a sergeant with the medical detachment of the 39th Infantry, he took up teaching in St. Andrew's School in Tennessee.

METHUSELAH H. GIBSON, PRIEST

MONROVIA, LIBERIA—On June 21st occurred the death of the Rev. Methuselah H. Gibson, M.A., rector of St. Matthias' Church, Mt. Vaughan. Mt. Vaughan is the site of the earliest mission station in Liberia, which was founded by the pioneer missionaries of the Church in 1836.

Mr. Gibson spent much of his life in academic work and for a while was acting principal of Cuttington College, Cape Palmas.

Funeral services were held from St. Mark's, Cape Palmas, by the Rt. Rev. T. M. Gardiner, Suffragan Bishop, assisted by a number of the local clergy.

WILLIAM RICE, PRIEST

PORTLAND, ME.—The Rev. William Rice, retired, was found dead in bed July 16th. He had been in poor health for several months.

Born in England June 1, 1869, Mr. Rice became a Presbyterian clergyman and was also a lecturer on scientific subjects both in England and this country. Ordained August 6, 1925, by the Bishop of Colorado, he came to Maine in 1928 as priest in charge of St. Andrew's, Millinocket, and a year later became rector of Christ Church, Eastport. After service of two years in Eastport he retired on account of ill health and made his home in Portland. He never married, and so far as known had no near relatives surviving him.

Funeral services, in Emmanuel Chapel of the Cathedral, Portland, were conducted July 18th by the Rt. Rev. Benjamin Brewster, D.D., assisted by several of the clergy. Interment was made in South Portland.

OSCAR PETER STECKEL, PRIEST

BETHLEHEM, PA.—The Rev. Oscar Peter Steckel, retired, who died at his home in Slatington on July 19th, was buried from St. Mark's Church, Mauch Chunk, on the 23d.

Mr. Steckel came in the Church from the Reformed Church in 1900. Bishop Tal-

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bot made him a deacon in that same year and a priest in 1901. He was appointed to the mission of the Church of Faith, Mahanoy City, where he stayed for eighteen years. After the death of his wife he moved to Slatington, the old family home, and served at Christ Church Mission until his retirement a few years ago.

The Rev. Mr. Steckel had been in ill health for several years, but up until about a year ago took occasional services in the diocese.

The Bishop of the diocese, the Rt. Rev. Frank W. Sterrett, D.D., had charge of the services in St. Mark's, with the rector, the Rev. F. H. Steenstra, assisting.

MRS. WILLIAM A. APPLGATE

BOONTON, N. J.—The death of Mrs. Mary Vail Applegate, wife of Dr. William A. Applegate, of Boonton Manor, occurred on July 12th, following a protracted illness. A resident of Boonton for eighteen years, Mrs. Applegate was 78 years old. Her brother was the late Theodore N. Vail, president of the American Telephone and Telegraph Co.

Mrs. Applegate's husband, a son, David V. Applegate, of Montclair, a daughter, Mrs. Dorothy V. Ford, of Sparta, and a sister, Mrs. Louise Brainerd, of Parsippany, survive her. The Rev. Edwin S. Ford, of the Western Counties Mission, conducted the funeral on July 14th. The place of interment was Vail Cemetery, Parsippany.

HERMAN VON W. SCHULTE

OMAHA, NEB.—Dr. Herman von Wechlinger Schulte, son of the late Rev. Bernard and Julia Low (Nelson) Schulte, dean of Creighton University School of Medicine and a prominent civic leader, died at his home here July 13th, after a two weeks' illness. Death was due to an acute heart attack the result of a chronic cardiac ailment. He was 55 years of age. Funeral services were held from Trinity Cathedral July 15th, the Rev. Frederick W. Clayton, rector of All Saints' parish, officiating. The Cathedral was taxed to its capacity by the faculty and students of Creighton University, which is a Roman Catholic institution, by nurses from St. Catherine's and St. Joseph's hospital, where he was chief of staff, and by civic officials and social workers.

Dr. Schulte was born in Utica, N. Y., August 9, 1876, and took his bachelor's degree from Trinity College, Hartford, Conn., in 1897; and his doctor's degree in medicine from Columbia University in 1902. He also studied at the University of Berlin. He became successively demonstrator, adjunct professor, associate professor of anatomy at the College of Physicians and Surgeons, Columbia University between 1904 and 1917; then junior dean and professor of anatomy at Creighton, where he became dean of medicine in 1918, raising it to one of the foremost institutions of its kind in America.

Dr. Schulte was permanent chairman of the Nebraska review of the White House Conference on Child Health and Protection, a position in which he gained national recognition. He held member-

ship and office in many leading medical and scientific organizations. He was president of the Omaha Council of Social Work and was on the Board of Governors of the Community Chest.

He is survived only by his widow. His mother was a sister of the late Bishop Nelson of Central New York.

MRS. THOMAS L. SMALL

OIL CITY, PA.—Mrs. Emma Elinor (Bettis) Small, wife of the Rev. Thomas Lemuel Small, since May 1st rector of Christ Church, this city, died at the rectory on July 20th of heart trouble.

She was born in Little Rock, Ark., and besides her husband she leaves three children: Marion, 11; David, 9; and Martha, 7 years; her parents, Mr. and Mrs. J. R. Bettis of Webster Groves, Mo., and one sister, Mrs. Walter Waterbury, of Chamqua, N. Y.

Funeral services were conducted in Christ Church on July 23d, by the Rt. Rev. John C. Ward, D.D., Bishop of the diocese, assisted by the Ven. Harrison W. Foreman, archdeacon of Erie and the Very Rev. Francis B. Blodgett, D.D., dean of the Cathedral Church of St. Paul. Interment was made in Grove Hill Cemetery.

NEWS IN BRIEF

BETHLEHEM—Bishop Sterrett is among the number of Bethlehem clergy taking vacations at this time. The Bishop spent some time in Canada on a fishing trip. He did get some fish but those that got away were much larger. Dr. F. L. Flinchbaugh and daughter of St. Stephen's Church, Wilkes-Barre, have gone abroad for three months. Dr. Kreidler of St. Luke's Church, Scranton, has gone to his summer home in Saybrook, Conn. The Rev. Glen B. Walter and family are spending their vacation at Clayton, N. Y., fishing in the St. Lawrence.

CALIFORNIA—On St. Peter's Day, at St. Paul's Church, Burlingame, a memorial service was held for the late rector, the Rev. Dr. W. A. Brewer. The church which he had built after organizing the congregation into a parish was filled with friends. The archdeacon of the diocese preached the sermon, the Rev. Oscar Green, rector of All Saints', Palo Alto, and the layreaders of the parish assisting in the service. Dr. Brewer having formerly served as Mayor of Burlingame, was a revered personality in all the community as well as in the Church.—The Young People's Fellowship of the Province of the Pacific was held at Grace Cathedral, San Francisco, July 5th to the 7th. Delegates together with visitors numbered some sixty or more. Gordon Neal was elected president for the coming year, and the retiring president, Sydney Temple, was elected representative for the national convention.

GEORGIA—The Rev. and Mrs. Joseph Burton and family of Savannah left on July 18th to spend three weeks at Saluda, N. C. During the absence of the rector, the Rev. S. B. McGlohon, retired, will be priest in charge of St. Michael and All Angels' Church.

LONG ISLAND—The Rev. Walter E. Bentley, general missionary, has postponed his projected tour to South Africa until next year, and those desiring his services this coming fall may reach him at his home in this city. He is now supplying Sunday evenings at the Seamen's Church Institute, New York.

MAINE—Because of the financial uncertainty, the diocesan council is to meet in Portland, September 7th, a month earlier than usual.—The fall retreat for the clergy of the diocese is to be held at the Holiday House in Camden, September 7-10, and is to be conducted by the Rev. Spence Burton, S.S.J.E.—The total of the diocesan Whit-sunday offering for the emergency in general missions, amounted to \$1,691.59.



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MICHIGAN—The third annual younger girls' conference of the diocese was held from July 2d to 9th at the Girls' Friendly Society Holiday House, Pine Lake, with an attendance of thirty from sixteen parishes and missions. The object of the conference is to train younger girls for leadership in the Church.

MONTANA—A retreat for clergy and laymen of the diocese of Montana was held July 4th to 8th at Camp Lookout in the Gallatin Valley near Livingston, under the auspices of the commission on evangelism, the Rev. T. Malcolm Jones, chairman. Sixteen clergy were present. The general subject of the retreat was Evangelism, and particular topics were taken by the Rev. Henry H. Daniels, Helena; the Rev. George Hirst, Lewistown; the Rev. W. F. Lewis, Bozeman; and the Rev. T. Malcolm Jones, Scobey. Bishop Faber also took part in the program.

The retreat was beneficial to all present, and as a result several clergymen will hold missions in their own parishes this fall.

NEWARK—Following eighteen months' service, Mrs. Eloise R. Griffith tendered her resignation as secretary for the Newark district, Church Mission of Help, recently. While working in that capacity she had made a special study of Negro problems as they affect the work of the organization in Newark. Her successor is Miss Grace Bradshaw of Chicago. Miss Bradshaw has occupied the positions of executive secretary of the Family Welfare Society in Oak Park, Ill., and of the organization of the same name in Elgin, Ill. She has also been a supervisor of the Chicago Joint Emergency Relief.—At the celebration of the twentieth anniversary of his rectorship of Trinity Church, Irvington, recently, the Rev. Herbert W. Hopkins was presented with \$400 in gold, and Mrs. Hopkins with a basket of flowers.—The trustees of the Newark City Mission and a number of other people were the guests of Mrs. George W. Bond at her home in South Orange recently. The City Mission not long ago received a legacy of \$216.—The frontispiece of the June *Newark Churchman* is a picture taken at the first service held on the site where the Cathedral of All Saints will be built. This service was the baptism by Bishop Stearly, on May 29th, of John Gibbs Fletcher, infant son of Mr. and Mrs. John Fletcher of Montclair. Mr. Fletcher, senior warden of St. Mark's Church, Paterson, was largely responsible for the acquisition of the Cathedral site. The Rev. John Miller Horton, rector of St. Mark's Church, assisted in the service. Mark Fletcher, the baby's brother, held the metal vase that served as a font. The sponsors were Henry J. Russell, registrar of the Cathedral Chapter, and Miss Helen Flavell, secretary to the Rev. Luke M. White, D.D., of Montclair.

Rates for Classified Advertising

- Births, Deaths (without obituary), Marriages, Church Services, Radio Broadcasts, Retreats: 20 cts. per count line (10 lines to the inch).
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- Minimum price for one insertion, \$1.00.
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ANNOUNCEMENTS

Died

BLATCHFORD—Entered into rest at St. James' Rectory, on Saturday, July 9, 1932, the Rev. WILLIAM WALLACK BLATCHFORD, for thirty-five years rector of St. James' Church, Atlantic City, N. J.

CLAIBORNE—HERBERT ROANE CLAIBORNE, son of the Rev. and Mrs. Randolph R. Claiborne, Greenwood, Miss., a radiant, loving spirit, self-dedicated to God, aged 14, entered Paradise July 10th. Buried in Marietta, Ga.

Cautions

KOONCE—Caution is suggested in helping one ROBERT LEE KOONCE of High Point, N. C., 5 feet, 4 inches in height, gray hair. Further information may be obtained from the Rev. G. I. HILLER, Athens, Ga. Wire collect to the Rev. SUMNER WALTERS, 600 N. Euclid, St. Louis, Mo.

WILSON—A man giving the name of CLYDE WILSON and purporting to be an active member of St. Paul's Church, Chattanooga, Tenn., is said to be asking Episcopal ministers to help him. No such person is known by Dr. Oliver J. Hart, rector, who advises that he be notified before help is given.

BOARDING

General

CLERGYMAN WILL CONSIDER taking into his family one or two normal boys, ages 9-13. Quiet home life, and tuition. South shore of New England. Address, J-790, care of THE LIVING CHURCH, Milwaukee, Wis.

GIRLS' FRIENDLY SOCIETY, Washington National Center. The national home of this Church Society; for women and girls of any denomination who desire a place in which to stay when they are in Washington. Write for our new folder. Address, THE EXECUTIVE SECRETARY, Washington National Center G. F. S., U. S. A., 1533 New Hampshire Ave., Washington, D. C.

HOLY CROSS HOUSE, 300 East Fourth Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room and roof. Terms \$7.00 per week including meals. Apply to the SISTER IN CHARGE.

KEMPER HALL, KENOSHA, WIS. Accommodations for paying guests available during July and August. Terms \$14.00 per week. Address, THE MOTHER SUPERIOR.

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VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

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

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MISCELLANEOUS

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ICONS, 7 x 10 inches, of Our Lord or B. V. M. Special price, \$3.50. Also one statue of St. Mark, carved oak, polychromed, 16 in. high, at a special price of \$25. ROBERT ROBBINS STUDIO, 859 Lexington Ave., New York.

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PRIEST DESIRES POSITION, permanent, temporary, or summer. SIDNEY H. DIXON, Elkton, Md.

WELL KNOWN CATHOLIC RECTOR, pleasantly situated in splendidly thriving Evangelical parish, for own development and refreshment desires vacation duty in vacant parish with Catholic feeling, with or without view of possible permanency. Box P-788, care THE LIVING CHURCH, Milwaukee, Wis.

Miscellaneous

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MISSIONARY, YOUNG LADY AGED 28, with experience and training in religious education and club work, wishes position as director of a Church school, parish worker, etc. References. Reply B-801, care of THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST WITH EXCELLENT RECORD and wide experience desires position with progressive church. Specialist in voice training. Choirmaster of outstanding ability. Accomplished service player. Male or mixed choir. Churchman. Write, A. J., 2037 Arch St., Philadelphia, Pa.

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RETREAT

RETREAT FOR PRIESTS at Holy Cross, West Park, N. Y., commencing Monday evening, September 19th, and ending Friday morning, September 23d. Conductor, the Rt. Rev. Benjamin F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee. Those desiring to attend please notify GUESTMASTER.

UNLEAVENED BREAD

ST. MARY'S CONVENT, Peekskill, New York. Altar bread. Samples and prices on request.

CHURCH IN NORTH DAKOTA NEEDS PERKING UP

NEW YORK—According to Bishop Bartlett, some new policy must be found for missionary work in North Dakota or the Church must suffer a rapid decline. In a recent letter the Bishop writes:

"In the state of North Dakota the small town is slowly passing. Automobiles and good roads permit ranchers to travel to the larger trading and commercial centers. This condition makes it necessary to strengthen the centers. But there are communicants scattered throughout the state, in small towns and on the ranches, who are entitled to the ministrations of the Church. It is also essential to the growth of the Church in the great cities of the East and West that the sojourners in the countryside shall be kept loyal and energetic.

"Even in the larger centers there is a narrow margin between self-support and dependence. At present, due to economic conditions, only three of our parishes are self-supporting. Four others receive help for which the rectors share their time with near-by missions.

"In North Dakota about 65 per cent of the population belong to the Lutheran and Roman Catholic Churches. It is apparent that in many of the small villages, with a large foreign element and many other religious organizations, it is not possible to maintain organized missions. Yet in a majority of these communities there are one or more of the Church's children who need attention. Consequently for our clergy there is much itinerant work, and large travel expense which consumes much of the offerings.

"Many towns, once flourishing, are now small villages. Even in centers where the Church was once strong, our work is almost decadent."

NEWS IN BRIEF

NEWARK—This summer Newell C. Guilan, organist of Christ Church, Ridgewood, is pursuing his studies at the American School of Organists, Fontainebleau, France. June 12th was the date of commencement exercises for the Upper School of St. Andrew's Sunday school, South Orange, the Rev. F. Creswick Todd, rector, when seven pupils received diplomas and 107 the school certificate with blue ribbon. Edward L. Parker, chief of the Newark social service bureau, made the address of the occasion.—The Very Rev. Arthur Dumper, D.D., dean of Trinity Cathedral, Newark, and Mrs. Dumper, are at Cape Cod for their vacation. The Rev. and Mrs. Frank Damosch, Jr., together with their family, are spending their vacation at Little Mud Island, Wolfboro, N. H. Fr. Damosch is rector of St. Andrew's Church, Newark.—This summer E. J. Parsons, carillonneur of St. Peter's Church, Morristown, the Rev. Donald M. Brookman, D.D., rector, is substituting at the organ there. Recently the Young People's Fellowship of the parish paid a visit to the Rev. Edwin S. Ford, of the western counties mission, and presented him with \$15 toward the carrying out of his work.—The Rev. Percy T. Olton, rector of the Church of St. James, Newark, and Mrs. Olton are on a trip abroad, having sailed on June 24th on the *Minnevaska*. After traveling in southern England, Wales, France, and Switzerland, they will be in London for a time, returning to the United States before the first Sunday in September. For the month of July Robert Olton, the rector's son, who is studying for holy orders, took the services at St. James'.

WESTERN NEW YORK—The Rev. James C. Crosson, rector of St. Mary's on-the-Hill, Buffalo, was appointed grand chaplain of the national and Supreme Council of the Mystic Order of Veiled Prophets of the Enchanted Realm at the convention of the grottoes from all over the United States held in Buffalo recently. On July 23d, Mr. Crosson with his regiment, the 174th Infantry N. Y. N. G., of which he is also the chaplain, begin their annual camping tour to Camp Smith, Peekskill.

Church Services

California

Church of the Advent, San Francisco

261 Fell Street, HE mlock 0454
 REV. K. A. VIALI, S.S.J.E., Rector
 Sundays: 8, 10, 11 A.M., 8 P.M.
 Daily 7, 7:30, Tues., Fri., Holy Days, 9:30.

District of Columbia

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

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

Illinois

Church of the Ascension, Chicago

1133 N. 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
 Sundays: Holy Communion, 7:30 A.M.; Matins,
 10 A.M.; Sung Mass and Sermon 10:30 A.M.;
 Evensong (plain) 5 P.M.
 Week-days: Matins, 7:15 A.M.; Mass, 7:30
 A.M.; Evensong, 5 P.M. Thursdays and Holy
 Days additional Mass, 9:30 A.M. Confessions:
 Saturdays 3:30-5 P.M.

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
 THE COWLEY FATHERS
 Sundays: Masses, 7:30 and 9:30 A.M. High
 Mass and Sermon, 11 A.M. Sermon and Benediction,
 7:30 P.M.
 Week-days: Masses, 7 and 8 A.M. Thursdays
 and Holy Days, 9:30 A.M., also.
 Confessions: Saturdays from 3 to 5 and 7 to
 9 P.M.

Minnesota

Gethsemane Church, Minneapolis

4th Avenue South at 9th Street
 REV. AUSTIN PARDUE, Rector
 Sundays: 8, 9:30, 11 A.M.; 7:45 P.M.
 Wednesdays, Thursdays, and Holy Days.

New Jersey

All Saints' Church, Atlantic City

8 So. Chelsea Avenue
 REV. LANSING G. PUTNAM, Rector
 Sundays, 7:30 and 10:45 A.M., and 8:00 P.M.
 Tuesdays, Thursdays, Fridays and Holy Days.

New York

Church of the Incarnation, New York

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

CHURCH SERVICES—Continued

New York

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 New York City**

Amsterdam Avenue and 112th Street
 Sundays: Holy Communion, 8 and 9; Children's
 Service, 9:30; Morning Prayer or Litany, 10;
 Morning Prayer, Holy Communion, and Sermon,
 11; Evening Prayer, 4.
 Week-days: Holy Communion, 7:30 (Saints'
 Days, 10); Morning Prayer, 9:30; Evening
 Prayer, 5.

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 Sunday Masses, 7, 9, and 11 (High Mass).
 Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).
 Confessions: Thurs., 5-6; Sat., 3-5 and 8-9.

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.

Holy Cross Church, Kingston, N. Y.

Pirie Grove Avenue, near Broadway
 REV. A. APPLETON PACKARD, JR., Rector
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 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.
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 REV. FRANKLIN JOINER, Rector
 Sunday: Mass at 7, 8, 9:15, and 11 (High
 Mass). Sermon and Benediction at 8.
 Daily: Mass at 7 Mon., Wed., and Fri., at
 9:30. Other Days at 8.
 Friday: Benediction at 8 P.M.
 Confessions: Fri., 3-5, 7-8. Sat., 3-5, 7-9.

Rhode Island

St. Stephen's Church in Providence

114 George Street
 THE REV. CHARLES TOWNSEND, Rector
 July and August
 Sundays: 8:00 A.M. Holy Communion, 9 A.M.
 Matins.
 " 9:30 A.M. Sung Mass and Sermon.
 " 5:30 P.M. Evening Prayer.
 Week-days 7:00 A.M. Mass; 7:30 A.M.
 Matins; 5:30 P.M. Evensong.
 Confessions: Saturdays, 4:30-5:30 P.M., 7:30-
 8:30 P.M.

Wisconsin

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
 VERY REV. ARCHIE I. DRAKE, Dean
 Sunday Masses, 7:30, 11:00.
 Week-day Masses, 7:00 A.M. Thursdays, 6:45.
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