

# The Living Church



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# The Living Church

Established 1878

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

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## Church Calendar



### AUGUST

- 28. Fourteenth Sunday after Trinity.
- 31. Wednesday.

### SEPTEMBER

- 1. Thursday.
- 4. Fifteenth Sunday after Trinity.
- 11. Sixteenth Sunday after Trinity.
- 18. Seventeenth Sunday after Trinity.
- 21. Wednesday. St. Matthew. Ember Day.
- 23, 24. Ember Days.
- 25. Eighteenth Sunday after Trinity.
- 29. Thursday. St. Michael and All Angels.
- 30. Friday.

## CALENDAR OF COMING EVENTS

### AUGUST

- 28. Camp Morrison, Clear Lake, Iowa, Church Workers' Conference.

### SEPTEMBER

- 2. Young People's Fellowship at Evergreen, Colo.
- Young People's Conference at Camp Morrison, Clear Lake, Ia.
- 5. Priests' Institute at Kent, Conn.
- 10. Newark Teaching Mission for Laymen at Delaware.
- 12. Regional Conference on Rural and Social Work at Manlius School.
- Newark Teaching Mission for Clergy at Delaware.
- 14. Diocesan Clergy Conference, Versailles, Ky.
- 15. Newark Teaching Mission for Women at Orange, N. J.
- 16. Diocesan Laymen's Conference, Versailles, Ky.
- 27. Annual Meeting of the Province of the Northwest at Casper, Wyo.
- Annual Conference of Connecticut clergy at Choate School.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### SEPTEMBER

- 5. Convent of St. Anne, Kingston, N. Y.
- 6. Good Shepherd, Buffalo, N. Y.
- 7. St. Paul's, Brooklyn, N. Y.
- 8. St. Barnabas', Newark, N. J.
- 9. Holy Innocents', Hoboken, N. J.
- 10. Order of the Holy Cross, N. Y.

## NEWS IN BRIEF

MASSACHUSETTS—The Rev. Charles W. G. Lyon recently observed his fifteenth anniversary as rector of St. Peter's parish in Salem. Bishop Babcock preached the sermon. The parish is planning to observe the 200th anniversary of its incorporation early in the year 1933.

## Clerical Changes

### APPOINTMENTS ACCEPTED

COOPER, REV. T. FREDERICK, formerly priest-in-charge of Church of Atonement, Carnegie, Pa. (P.); to be rector of St. Philip's Church, Easthampton, Mass. (W.Ma.). Address, St. Philip's Rectory, 212 Main St., Easthampton.

GOULD, REV. ROMEO C., formerly of Pasadena, Calif.; has become rector of Trinity Church, Claremont, N. H.

HADLEY, REV. H. H., JR., recently ordained to the priesthood; to be rector of St. Andrew's Church, New Berlin, N. Y. (C.N.Y.).

JOHNSON, REV. MOORHOUSE L., recently ordained to the diaconate; to be in charge of St. Andrew's Church, Hopkinton, N. H. Address, The Rectory, Hopkinton.

NEFF, REV. EDGAR R., formerly assistant at Church of the Advent, Birmingham, Ala.; to be rector of Calvary Church, Fletcher, N. C. (W.N.C.). September 2d.

PUTNEY, REV. RALPH B., formerly rector of Trinity Church, Monroe, Mich.; to be rector of St. Paul's Church, Lansing, Mich. Address, 713 S. Washington St., Lansing, October 1st.

WILLIAMS, REV. BENEDICT E., formerly assistant at St. John's Church, Detroit; to be rector of Trinity Church, Detroit. September 1st.

### RESIGNATION

GIFFORD, REV. HENRY HALE, Ph.D., as rector of St. Andrew's Church, New Berlin, N. Y. (C.N.Y.), and has retired. New address, 455 Park Ave., East Orange, N. J.

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## NEW ADDRESS

COLLINS, REV. FREDERICK IRVING, rector emeritus of Church of the Messiah, Providence, R. I., formerly The Barcelona, San Diego, and Colonial Hotel, Honolulu; Hotel Constance, Pasadena, Calif.

## SUMMER ACTIVITY

ALLAN, REV. WILLIAM A., rector of Grace Church, Cuero, Tex.; to be in charge of Christ Church Cathedral, New Orleans, La., until October 1st.

## Books Received

THE EVANGELICAL PRESS, Harrisburg:

*Moral Progress.* By John H. Stoodly.

HARVARD UNIVERSITY PRESS, Cambridge:  
*Kosmos, A Course of Six Lectures on the Development of our Insight into the Structure of the Universe, delivered for the Lowell Institute in Boston, in November, 1931.* By W. De Sitter. \$1.75.

THE MACMILLAN CO., New York City:

*The Causes of War.* Economic, Industrial, Racial, Religious, Scientific, and Political. By Sir Arthur Salter, Sir J. Arthur Thomson, G. A. Johnston, Alfred Zimmern, C. F. Andrews, Frederick J. Libby, Henry A. Atkinson, Wickham Steed, and others. Introduction by Ruth Cranston. Edited by Arthur Porritt. As Rapports of the various sections of Commission I of the World Conference for International Peace Through Religion, as submitted to the Executive Committee for presentation to the Russell Conference. \$1.50.

RUSSELL SAGE FOUNDATION, New York City:

*Emergency Work Relief.* As Carried Out in Twenty-six American Communities, 1930-1931, with Suggestions for Setting Up a Program. By Joanna C. Colcord, Director of The Charity Organizations Department, Russell Sage Foundation, assisted by William C. Koplovitz and Russell H. Kurtz. \$1.50.

## PAPER-COVERED BOOKS

THE NEW YORK STATE DEPARTMENT OF SOCIAL WELFARE, Albany:

*What Becomes Of the Children Removed From Home by Oslo Child Welfare Board? A statistical study based on experiences from Oslo Child Welfare Board 1900-1928.* By Signy Arcander, Secretary in the Central Bureau of Statistics, Oslo, and Sigurd Dahlstrom, Chief Physician to the Psychiatric Consultant to the Oslo Child Welfare Board.

TRINITY CHURCH, New York City:

*Year-Book and Register of the Parish of Trinity Church in the City of New York, A. D. 1931.*

THE NATIONAL COUNCIL, PROTESTANT EPISCOPAL CHURCH, New York City:

*The Call From China.* Leader's Manual. By Arthur M. Sherman. 20 cts.

## NEWS IN BRIEF

DELAWARE—When the Bishop visited the southern part of the diocese recently, he held two interesting confirmation services. Two men, one 75 and the other 92, were confirmed in their homes as they both were bed-fast. Since their confirmations both have died.—The following clergy and their families have been enjoying a two weeks' vacation in the "Diocesan Cottage" at Rehoboth Beach: Rev. Messrs. P. L. Donaghay, F. M. Barton, R. Y. Barber, M. M. Riker, C. B. Trail.—The Rev. D. Wilnot Gateson of Philadelphia is the special preacher at All Saints', Rehoboth, for the summer.—Plans have been made for the first young people's conference of the diocese to be held at St. Andrew's School September 9th to 11th. The leaders are looking forward to a diocesan organization as a result of the conference.

PITTSBURGH—The Rev. Dr. G. Philip Jung, rector of Christ Church, and chaplain U. S. Army Reserve, has returned to his home after fourteen days' active training at Fort Myer, Va.

## 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.

## Orthodox and the "Branch Theory"

TO THE EDITOR: In my LIVING CHURCH letter of April 16th, I maintained that the recognition of some non-Orthodox hierarchies and sacraments as valid and of some other churches as parts of Christ's Church is a permissible opinion within the Orthodox Church, and hence would not militate against reunion. I did not attempt, as L. M. Gray supposes: "to show that Dr. Gavin's *Contemporary Greek Orthodox Thought* is self-contradictory (or, at least inadequate) insofar as it truly represents Eastern Orthodox teaching with regard to the 'Branch Theory.'" My contention was that the passage which your correspondent had quoted needed to be balanced by the other from the same work. Also I repeat that Dr. Gavin's book deals with *Greek Orthodox Thought*, not with Eastern Orthodox thought as a whole. A very small proportion of the Orthodox constituency and scholarship is Greek, and the book in question does not purport to treat of Slavic Orthodoxy.

I am well aware that Philaret, Soloviev, and Guettée are dead, but fail to see what bearing that has on the problem. The fact that their views on this point were not condemned would seem to show that some sort of branch theory of the Church, with the acknowledgment of at least some other churches as parts of the Catholic Church, is legitimate among the Orthodox, and hence would constitute no barrier to reunion.

I am away from my books at present, and hence unable to give detailed references. However, Dr. Stefan Zankov, the distinguished rector of the Theological Academy of Sofia, Bulgaria, writes as follows: "When the Orthodox Church considers the faithful of other churches as true Christians . . . recognizes in them the grace of the Holy Spirit, and in many of them recognizes their clergy as well, the three basic elements of principal adherence to the one Christian Church are present" (p. 83, *The Eastern Orthodox Church*, Morehouse, 1929). This writer clearly recognizes the existence of a valid priesthood (and other Sacraments) outside Orthodoxy and of true Churches besides the Eastern. Soloviev (who, despite his curious relations with Rome, received the last rites from an Orthodox priest, though he was then sojourning in the west) states that Philaret's view of the Church, as including other Churches than the Eastern, is that of a "la meilleure partie du clergé russe" (*La Russie et L'Eglise Universelle*, 5th Ed. p. 31), and Soloviev's own opinion that the Catholic Church includes both Rome and the East (p. 7) was not, I believe, condemned by the Russian Church. The Epistle (1902) of the Russian Holy Synod to the Great Church says without qualification "we respect the Apostolic Succession of the Latin hierarchy, and those of their clergy who join our church we accept in the orders which they then possess, just as we do in the case of Armenians, Copts, Nestorians, and other bodies which have not lost the Apostolic Succession" [italics mine], cited from *Birkbeck and the Russian Church* (A. Riley, pp. 250-1). Professor Boulgakoff's articles in the *American Church Monthly* of last December and January as well as various contributions to *Put*, clearly recognize valid Sacraments

outside the Orthodox Church; and Dr. Ambrose: *The Orthodox Church in Relation to Other Churches* (Athens, 1902), pp. 161-3, and Professor Alivisatos, in his article in *The Doctrine of Grace* (Macmillan, 1932), seem to do the same. Professor Zienkovsky speaks of "the Church of Christ, to which all who are baptized in the name of the Holy Trinity belong" (*A Traffic in Knowledge*, p. 117, Association Press, N. Y. 1931). Archbishop Germanos at Lausanne, and Prof. Glubokowsky, in his article in the *Doctrine of Grace*, repudiate the idea that reunion is to be attained by the absorption by one Christian communion of all the others, though Grabbe (*Voskresnoie Stenie*, vii, 1930, 9 Feb. No. 6) takes a different line. Guettée's view that the Church Catholic included the Orthodox, the Armenian, and the Georgian churches is only one out of several branch theories which have been advanced, without condemnation, by various Orthodox theologians. I do not contend that such a view is held by all the Orthodox, or even by the majority (though Zankov implies this), but simply that it is permissible, and hence that the cause of Anglo-Orthodox unity need not be hindered on this score.

I speak under correction, but if I remember rightly, the decrees of Constantinople and other Orthodox Churches recognizing our orders as on a par with those of Rome, etc., did not specify that these orders should become valid in the future under certain conditions; rather, the recognition is accorded "inasmuch as in them [Anglican orders] all essentials are found which are held indispensable from the Orthodox point of view for the recognition of the *charisma* of the priesthood derived from Apostolic Succession." In any case, so long as reordination is not demanded, the question of orders presents no difficulty.

I heartily agree with Mr. Gray that "in approaching Catholic unity three essentials must be sought: (1) Orthodox faith, (2) lawful pastors . . . , and (3) the seven Sacraments." "Our glorious comprehensiveness" (in other words, anarchy) makes as little appeal to the Orthodox as does Roman despotism and obscurantism. A church which stands for anything and everything (in other words for nothing) alike in faith and in morals is not a promising candidate for reunion with them. Only if we are true to the full Catholic faith, to which the Anglican Church stands committed, can organic unity be achieved. It is the only kind of unity worth achieving.

(Rev.) WILLIAM H. DUNPHY.

St. Mary's House,  
New York City.

## "Searchers for Truth"

TO THE EDITOR: Seeing Benjamin S. Brown's letter [L. C., July 16th] leads me to suggest that all "searchers for truth" should read *The Episcopal Church*, by George Parkin Atwater (Morehouse Publishing Co., cloth \$1, paper 60 cts.).

"This book," as Dr. Atwater explains, "is a serious effort to appeal to the minds and hearts of those who are becoming aware of the unique character and claims of the Episcopal Church," and "that it will help to remove the apparent obstacles in the

minds of those to whom the Episcopal Church is extending a welcome."

It came to me through the practice of my rector of placing copies of worthwhile Church literature on a table at the church door in addition to his urging subscriptions to some Church periodical. I agree with Mr. Brown that if all clergy and laity should pass on all good things they obtain from their readings, it would help in discussions and greatly aid "men of various minds to make their religion a living thing for regenerating themselves and society."

LIVINGSTON KNIGHT SATTERLEE.  
Manhasset, N. Y.

### The Unpardonable Sin

TO THE EDITOR: A careful study of our Saviour's statements regarding the "unpardonable sin" (Mark 3), must show us that it is *intolerance*, unwillingness to acknowledge good in others, unwillingness to acknowledge the working of the Holy Spirit in others. One of Jesus' most remarkable qualities was his ability to see in others, and to show up, their good qualities. The cause for the *unforgiveness* of the intolerance seems to be the inability in the intolerant person to perceive his own intolerant blindness, therefore rendering him incapable of repentance. I sincerely trust that this intolerant blindness does not reside in you: if I thought it did, of course I should not consider it worth while to write to you.

I am writing in regard to the Communion service in Christ Church Cathedral, by the Christian Unity League, and your editorial remarks thereon. Jesus said (Mat. 18:20), in speaking of His Church (v. 17), "Where two or three are gathered together in my name, there am I in the midst of them." I should therefore consider it to be *unforgivable intolerance* for anyone to deny the presence of the Holy Spirit in any body of true believers, or their power to function as a true branch of His Church. Then, their duly constituted ministers must be acceptable ministers for them, empowered to function in every proper way, *as such*. The Lord's Supper, when celebrated by them, for their own people, must be as valid as it possibly can be, when celebrated by any other Christian ministers for their own people. But the celebration in St. Louis was not a denominational celebration, but what might be called *super-denominational*, formed by the coming together of members of many different branches of the Church of Christ. To deny any of those so assembled the status of Christian brotherhood would be unpardonable intolerance. To insist that the forms of such celebration must conform to those of any one branch or that they must not so conform, would be very narrow sectarianism; but a very proper procedure, which seems actually to have been followed, would be to combine selections from the different rituals, in token of the spiritual unity of the participants. At such a service, the fraternal participation of the different ministers, in the service, would seem to be a beautiful exemplification of the fulfilment of our Saviour's prayer, John 17:20, that His followers might "all be one." Any rule of your Church, or of any other Church, forbidding such Christian fellowship, must surely be a work of the devil, its enactment *ultra vires* and void, and its disregard pleasing to our Master. It would appear that you erred, in overlooking the fact that not one of the ministers who took part in that service had any power or authority to administer the Lord's Supper in any other congregation except his own; and that the joint celebration was unique and transcended any denominational rules or boundaries. Of course, if your Church desired to repulse

such a Christian gathering, it had a perfect right to do so; but, in so doing, it would not be cutting off them, but itself, from the body of Christ.

Your remark, that the Christian Unity League was "up to its tricks again" was certainly not kindly; and your remarks about Fr. Coxe defending the "catholic" character of your church certainly gave that word a new meaning—not *universal*, but *narrowly intolerant*.

(Rev.) RUTER W. SPRINGER.

Carlisle, Pa.

The foregoing letter was written before the publication in our August 13th issue of Charles L. Dibble's scholarly article, to which we refer our correspondent. As to our alleged denial of "the status of Christian brotherhood," we ask our Methodist friend to reread the last two paragraphs of our editorial leader in the same issue. —THE EDITOR.

### "Leading in Prayer"

TO THE EDITOR: I am much interested in your [August 6th] editorial entitled Leading in Prayer. It seems to me that one of the best kinds of service the Brotherhood of St. Andrew can render is in giving experience to its members in conducting the chapter devotions. And yet in too many cases, the rector being present, he naturally is expected to say the opening and closing prayers. Thus the members are given no opportunity to gain a useful and blessed experience. Many would undoubtedly lead in family prayer in their homes if they once "broke the ice" in the Brotherhood meeting.

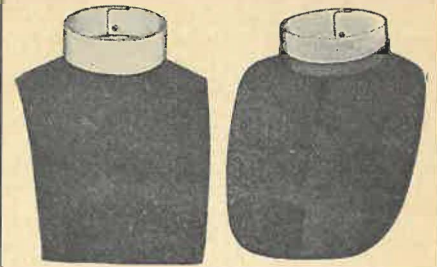
Undoubtedly, at first, the rector might find it difficult to prevail upon his laymen to take the devotions, turn about as we say; but if he can do so the spiritual atmosphere of the chapter meeting is helped—and we mean no reflection whatsoever upon the sincerity and earnestness of the rector's prayers.

After many years of observation of Brotherhood chapters and their meetings I am convinced that the reason why some chapters are rather lifeless is because the lay members are not trained—and even compelled—to lead in the devotions. More than once, however, I have attended meetings of chapters where for the first time the laymen have done this thing, and invariably they have gone forth from that meeting inspired and with a new vision of the spiritual possibilities of a Brotherhood meeting. At these meetings the rector has said the blessing at the close, but has cordially cooperated with the visiting secretary in asking the laymen to take the prayers.

Men like to do things themselves, and speaking personally I can say (perhaps it comes in the nature of a confession) that during the hour while I am myself conducting a service as a layreader, that service impresses itself upon me more than if I were sitting in a pew. In fact I have often felt that the officiating minister has a decided advantage over us laymen in being obliged to concentrate upon the service every moment, and that the actual conduct of it is an added help, spiritually speaking. (Perhaps because sitting in a pew makes it possible for the mind to wander!)

But I like your editorial, and I wish you had gone further and had emphasized the importance of training and practice in leading in extempore prayer. Most of our clergy and some of our laity are able at a moment's notice, in any assemblage or when with a sick person, to lift the heart vocally to the Giver of all good. Why should not we all be that way? G. H. RANDALL.  
Philadelphia.

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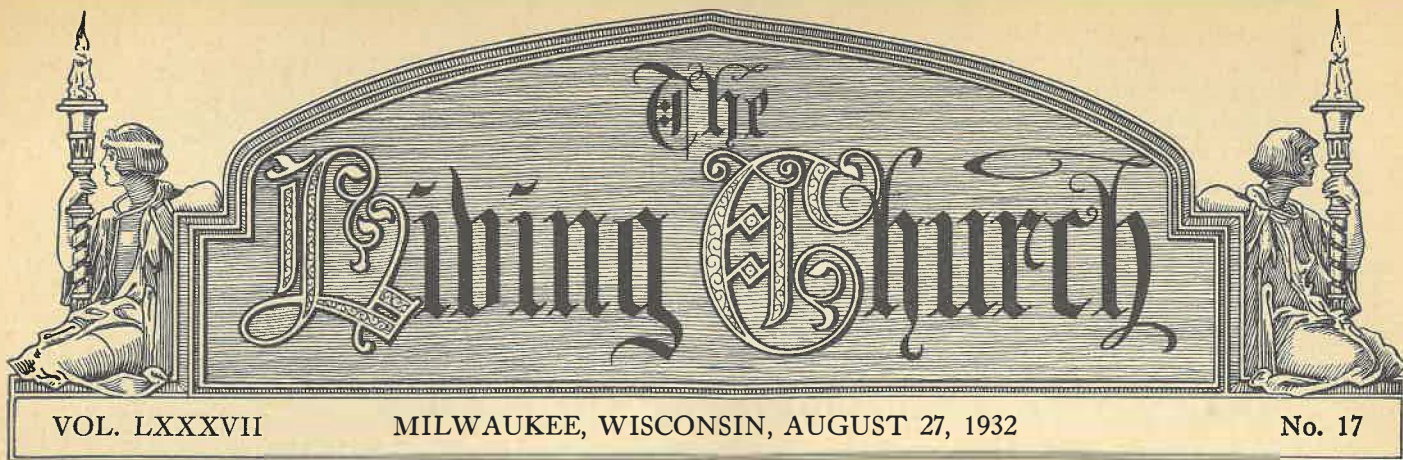


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## EDITORIALS & COMMENTS

### The Stranger Within the Gates

ONE OF THE QUESTIONS that confronts every rector when he begins his autumn work is the question of the "new people" who have moved into the bounds of his parish and attend (or do not attend) the services in his church. In a small town, the problem looks simple. The rector can call as a neighbor. In the course of the call he can easily find out whether the "new people" are Church members or not. If they are, the problem is fairly simple; but it is not absolutely easy. The "new people" may have been accustomed to services and interpretations of the Faith different from those in this, their new parish. Perhaps there is a nearby town or city in which there is such a parish as their old one. They plan to become members of it. It is no simple matter for a rector to demur. Yet, it is hard for him and, what is vastly more important, not the best thing for his work, to see the "new people" (who may live around the corner from his church) drive eight or ten miles to attend another church.

Some rectors of parishes in small towns solve this problem by urging upon the "new people" the importance of unity. Occasionally a rector may even suggest that they make the matter one of sacrifice, and come to the church at their doors even though they would prefer to drive off to another. It need not be said that the Church people who will consent to sacrifice their preferences in this manner are among the finest. Any rector who can number them in his parish is fortunate. They are fortunate, too; for they will have the confidence and esteem of their new rector. He will commend their Christianity to his old parishioners, even though he may be silent about their Churchmanship.

In a small town, where there is only one parish, the matter of Churchmanship is of considerable moment. The stranger within the gates may be only too eager to become a member of the new parish. It may be only too "new." Many a rector has seen "new people" in church on the first Sunday after their arrival in the town, with a sinking heart. He has noted the alertness with which they have observed and the decidedness with which they have *not* followed the ritual procedure customary among his parishioners. He knows well what will

happen when he calls. The "new people" will deplore his ways. He can weather this; but they are not likely to stop there. No, they will talk to the old parishioners as they meet them. This may lead to real trouble—to that disheartening trouble, division in the parish. Occasionally a rector solves this knotty problem by a frank discussion with the "new people." He will listen to their views and they will listen to his. Perhaps he will lend them books, which perhaps they will read. If so, it need hardly be said that he is a *very* fortunate man. For discussion may merely complicate the problem. Worse still, the "new people" may get a purely worldly and secular enjoyment out of having the rector "wrestle" with them; there are such people. Then again, a rector may follow the method of the father of a "difficult" child, and "let things pass" as much as he conscientiously can. But, do what they will, rectors dread this problem, and can never solve it, by any method, unless their old parishioners stand loyally by.

CITY RECTORS have their problems, also, with the stranger within the gates. Different these problems may be, but not less hard to solve. The great question in the city, needless to say, is the best way to welcome the stranger. Many rectors stand at the door of the church, after service, and actually speak to every member of the congregation. In large parishes, where there are several priests, one will stand at the end of each aisle. Every man, woman, and child of the congregation is greeted. Very often, a chance is given for a brief conversation. This solves the problem of *some* strangers; for there are many persons who do not wish to join a parish nor to have any of the parish clergy call. They wish simply to enter and worship. Indeed, they will declare that they desire their relationship to the parish church to be entirely impersonal. More than one rector has actually driven away "new people" who attended his church, by inquiring as to whether they would care to have him call.

On the other hand, there are "new people" who are strangers, not only to the parish church, but also to the city itself. They have come, perhaps, from a small town or from

another city in which they were active and well known members of their parishes. They long for something more than a greeting at the end of the eleven o'clock service. Yet they will not ask the rector to call, though they may blame him later for not coming! Some rectors solve this problem by providing in the vestibule little cards which strangers may take home and fill out and return, if they wish. These cards, if they *do* solve the problem, do it perfectly. But some strangers will not use them. Most city rectors have had the unhappy experience of being accused of coldness or indifference by "new people" who have given him no opportunity of showing the warm interest he felt. He could not take down names and addresses at the close of service, and they would not use his little cards.

Some city rectors enlist the aid of their old parishioners. They can seize opportunities of making the acquaintance of "new people" and then pass on the acquaintance to the rector. Or, sometimes, they can secure names and addresses at the church door. Great tact must be exercised. And usually it is. But there are parishioners who do not want "new people." They can, but they will not, help the rector. Indeed, they hinder him in welcoming the stranger within the gates.

It *is* a problem, this question of how to bid the stranger come in and become a member of the family. And the very person who more often than not makes it difficult to solve is the stranger! Perhaps he (or she) does not come with a letter from a former rector. Perhaps there is a disinclination to be actually enrolled as a parishioner. Perhaps oversensitiveness holds sway, and slights on the part of the rector or of old parishioners are imagined. Perhaps proffered friendliness seems officious. All these things happen. Yet, we venture to say, there is not a rector in the land who is not ready and eager to welcome the stranger within his gates. Furthermore, we think *most* parishioners are equally ready and eager.

Then, why is there any problem? This is indeed the question. The reason would seem to be the fact that it takes a little time to get acquainted to the friendship point. Just let everyone concerned take that time. Then, while the problem will continue to arise, it will be solved—"to all our comforts," as Shakespeare says.

**T**HE REPORT of a survey of homes for the aged, just completed by the Social Service Commission of the Federal Council of Churches, contains food for reflection. While the Commission found a widespread recognition of the need for such institutions, its conclusions reveal (1) an uneven geographical distribution of homes and (2) a dearth of suitable facilities for the cultured man or woman of wide intellectual interests.

Homes for  
the Aged

How thoroughly this survey was made we do not know. We notice that no homes at all are listed, for example, in Wisconsin, while we have personal knowledge of five in Milwaukee alone—an excellent one maintained by our own Church, one Roman Catholic, one Protestant, one Lutheran, and one Jewish. Why these escaped the Federal Council's census, and how many others may have been overlooked, we cannot say.

But whatever may be the case with reference to the accuracy of the survey, we think that the commission's second conclusion is largely justified, and deserving of careful consideration. It is undoubtedly true that most homes for the aged

are too institutional, not "homey" enough, nor free enough for the educated, cultured man or woman.

Our own Church homes (of which forty-two are listed in the *Living Church Annual*) stand rather well in this respect, we believe. Some of those maintained by the Religious orders (of which we wish there were more) are especially suitable for persons of this type, while many of the diocesan homes also maintain an air of friendliness and breadth of life that is only too likely to be missing in institutions.

But most of our homes are full, and have waiting lists. And there are many states in which not only are there no Church homes, but the facilities offered by public charity or private endowment are inadequate both as to quantity and quality.

Would it not be worth while for diocesan social service commissions to survey the situation in each diocese, and where facilities are found inadequate, to see whether it might not be feasible for the Church, either corporately or through individuals, to take steps toward supplying the lack?

**B**ISHOP QUIN of Texas wires:

"Gulf storm completely destroyed churches at Freeport and Brazoria. Church at Angleton badly damaged. Our people in addition suffered house wreckage in all three towns and complete crop loss, but thankful no loss of life. We are not asking aid, just telling you."

An Opportunity  
to Help

We have wired our Texas correspondent for further details, and it is likely that his story will be received before this issue goes to press. But whether it is or not, we feel that THE LIVING CHURCH FAMILY will want to have a part in relieving the distress among our fellow-Churchmen in Texas, as they have so generously done in similar cases in past years. Despite Bishop Quin's statement that he is not asking for aid, we know that he would be able to make very judicious use of a discretionary fund of perhaps \$1,000, for alleviating hardship and helping the people in the stricken area to repair or rebuild their churches. The amount suggested is not much, but if given promptly we are confident that it would be used in a helpful and worth-while way.

Let those of our FAMILY who want to help send checks—even if only for \$1.00—payable to "The Living Church Relief Fund" and marked "For Storm Relief in Texas," to the office of publication, 1801 W. Fond du Lac avenue, Milwaukee. All such funds will be transmitted promptly to Bishop Quin for use in his discretion—and we hope that we shall be able to send him at least \$1,000.

**A**N INTERESTING VENTURE is the Church Publicity Movement, a coöperative venture with a definite, timely, and worth-while program. Headed by Dr. J. V. Moldenhawer, of the First Presbyterian Church in New York, and with members of several Christian bodies, including the Episcopal Church, on its executive committee, the object of the movement is the syndication for week-end publication by newspapers throughout the country of a series of feature articles on the Relation and Value of the Church to Society. Bishop Freeman, Senator Borah, William Green, Roger Babson, Dean Shailer Matthews, Ray Lyman Wilbur, and Mrs. Thomas A. Edison are among those who have agreed to contribute articles, which the United Press, Asso-

The Church  
Publicity Movement

ciated Press, and other news agencies will distribute on a non-commercial basis.

The plan sounds very much worth undertaking, and should have a very beneficial effect in interpreting organized Christianity to the newspaper reader who, perhaps, has lost contact with the Church. We gladly commend the project, and feel that its sponsors are engaged in a very effective piece of missionary work.

**W**ITH RIGID ECONOMY in living costs the order of the day, we feel that it is appropriate to call attention to the revised policy of the Y. M. C. A. Young Alumni Club, situated in upper Manhattan on the banks of the Hudson, at 110 Haven avenue. Originally planned as a modestly priced club for young college men, its sponsors have now extended its privileges to both men and women, regardless of college qualifications, and have materially reduced the rates for both transients and resident guests. Thus it is possible for any stranger, at a price less than commercial hotel rates, to find a comfortable, friendly dwelling place in New York for either a short or a long period of time.

**Reducing  
Living Costs**

**A** FEW MONTHS AGO, commenting on the election of Dean Ralph E. Urban as Suffragan Bishop of New Jersey, we observed that the Bishop-elect came of a family that has been rendering notable service to the Church since the Rev. Abram L. Urban, his father, came to us from the Methodists forty years ago. We learn now of the death of the senior Fr. Urban, who has frequently contributed articles to THE LIVING CHURCH in the past and is well known to many of our readers. Full of years and honored among men, he leaves as a living monument to his memory three sons and a grandson in the ministry of the adopted Church that he came to love so dearly. One cannot feel sadness in the passing of such a man; only thankfulness for his life and a prayer for his increasing growth in spiritual stature in the life eternal. We extend to his family sincere sympathy, coupled with genuine gratitude for a truly Christian life.

**Death of  
Rev. Abram Urban**

**H**IS MANY FRIENDS will be sorry to learn of the critical illness of Canon Howard B. St. George, to whose painstaking and scholarly work in the task of revising the Prayer Book the Church owes much of the recent enrichment of her liturgy. It will be recalled that Dr. St. George's health did not permit him to attend the last General Convention, which sent him a message of regret at his absence and of felicitation on the occasion of the fiftieth anniversary of his ordination to the priesthood. He was fortunately well enough to participate in the festivities held at Nashotah House on that occasion, but has been in increasing ill health since that time, so that his condition now appears to be very serious. The prayers of the Church will rise from many altars on his behalf in this dark hour before the dawn.

**Canon  
St. George**

ONE OF THE GREATEST REWARDS of living in this present age is that we know more than any previous age ever knew. But think of what the future ages will unfold! They will make our present achievements look like faint shadows beside theirs.

—Frederic B. Acosta.

## The Living Church Pulpit

Sermonette for the Fourteenth Sunday  
after Trinity



### GRATITUDE

BY THE REV. WILLIAM BREWSTER STOSKOPF  
RECTOR OF THE CHURCH OF THE ASCENSION, CHICAGO

"Where are the nine?"—St. LUKE 17: 17.

**T**HE INGRATITUDE of the nine brings into high relief the thankfulness of the stranger whose faith had made him whole, and who had received from God Incarnate not only healing but "that lasting happiness, 'a thankful heart.'" The Church is the fellowship of thankful hearts. The Church has been called the penitent world but it is just as truly the thankful world, those who have learned in everything to give thanks.

"Go show yourselves unto the priests" is the first step through penitence and pardon into peace, but the peace not of passivity but of activity, the peace of thanksgiving. The Church's worship is thanksgiving.

The act of the Cross continued in the Mass is the sacrifice not only of propitiation but of praise and thanksgiving; the Eucharistic Sacrifice where with angels and archangels and all the company of heaven we laud and magnify God's holy Name saying, "Holy, Holy, Holy: Glory be to Thee." This is the very tone of Christian and Catholic worship. The great hymns of the Church are objective, not subjective. The characteristic strain of Protestant piety is, "There will be glory for me," but the pæan of Catholic devotion is, "Glory be to God on high—we praise Thee, we bless Thee, we worship Thee, we glorify Thee—we give thanks to Thee for Thy great glory." The great hymns are united in the spirit of the Eucharist.

During August we think of Our Lady in heaven still singing, "My soul doth magnify the Lord," and on this 28th of August, when the feast of St. Augustine occurs with the Fourteenth Sunday after Trinity, we still hear him and St. Ambrose singing, "We praise Thee, O God, we acknowledge Thee to be the Lord" in the eternal kingdom of Jesus Christ.

Our duty toward God, reaffirmed by the Gospel for today, is "to worship Him, to give Him thanks," and we are taught to bless Him "for our creation, preservation, and all the blessings of this life; but above all, for His inestimable love in the redemption of the world by Our Lord Jesus Christ."

We are weak both in prayers and good works when we do not thank God, for "the joy of the Lord is your strength," and through that joy we enter into the fruits of the Holy Ghost the Strengtheners, recorded in that wonderful climax of this day's epistle, "Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Faith, Meekness, Temperance." This is the royal highway of sanctity, that holiness without which we cannot see God amid the divine praises. "Blessing and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen. Alleluia; for the Lord God omnipotent reigneth."

We are obsessed with the spirit of depression in these days. Some apparently sane but surrendered to godlessness have given the final insult to God and man by the terrible sin of self murder. There is but one way out of the valley. "I will lift up mine eyes unto the hills, from whence cometh my help." Thanksgiving is the medicine against depression, the tonic that "all things work together for good to them that love God," the elixir toward that "victory which overcometh the world, even our Faith."

It would not be hard to love God for Himself alone; He has commanded it and He rewards obedience. "To know Him is to live, to serve Him is to reign" but He has made the way easy for our cold hearts. We may be slow to love Him as we ought, but let us be swift to love Him in return.

## ORTHODOX CHURCH DIFFICULTIES

BY THE REV. W. A. WIGRAM

THINGS have not been going, of late, as well with the Orthodox Church as its friends in the Anglican communion would wish, though the difficulties are not of a really vital character, or of a type that time and charity cannot cure. First, the "Pro-synod," which all had hoped would be holding its sessions on Mount Athos at the time of the writing of this article, has now been postponed, *sine die*.

The reason for the disappointment was, broadly, that the Slav churches have felt jealousy of the Hellenic, in the Orthodox communion, and that some of the former declined to attend the conference, or council, save on conditions that the latter were not willing to grant. Jealousy of Slav and Greek is no more a new phenomenon in Orthodox circles than jealousy of High and Low in Anglican, though it was hoped that in this case it would not be pushed to the point of refusing to meet and discuss the questions at issue in one council hall.

The actual *cheval de bataille* was to be found in the circumstances of the "Russian diaspora," if we may call it by that convenient and historic name. Their quarrels have been a trouble for long enough, for the reason that (to quote an English statesman who had experience enough of like difficulty in his day) "it is very hard to prevent those who have nothing to do from doing what they ought not to do!"

There are two main parties in the diaspora, *viz.*, those who follow the venerable Anthony of Kieff, now resident with his synod at Karlovci in Yugo-Slavia; and the party of Eulogius, who was recently recognized by the Patriarch of Constantinople as "Exarch of the Exiled."

It was in fact the taking of this step by the Ecumenical Patriarch that offended the Slav susceptibilities. They took it as a Greek usurpation, and refused to come to the Pro-synod unless "their man," Anthony of Kieff, should also be summoned.

Meantime Sergius, the acting Patriarch of Moscow, will have nothing to say to either of these prelates. Anthony of Kieff he will never recognize, for political reasons, for that fine old man is a staunch Legitimist (what we should call in England a follower of the White Rose) and will have nothing to do with any bishop who recognizes the *de facto* government in Russia. He has also a personal quarrel with Eulogius, with which we have dealt in a previous article, and takes the position, "I am his superior and I have put him under censure. As for my colleague of Constantinople, he has no *locus standi* in the matter at all." So we have the strange position that the Orthodox outside Russia are disputing which of two prelates they shall recognize as "Russian," when both are repudiated by the real leader of the Russian Church at home.

Meantime Sergius' home difficulties seem to be clearing, though an archbishop in a Bolshevik land need never look far for tribulations! Hitherto there have been two parties there also; *viz.*, the "Tychonists" or Patriarchists, of whom Sergius (properly Archbishop of Nijni-Novgorod) is the recognized head; and the "Synodists" or "renovators," who tried to organize themselves on modernist principles and to get recognition from the Bolsheviks on that ground. Now, however, the position seems to be clearing up a little. Bolshevik government statistics, which are probably reliable on this, report a great reduction in the numbers both of the "Synodists" and of the far older party of the "Old Believers," and a rallying of the members of both parties to the Patriarchists.

They assert, however, and this may, we fear, be true also—that the anti-religious propaganda of the government is telling upon both parties, at any rate in "Old Russia." In the Ukraine, which seems to be separating more and more from Russia in other respects, things are said to be different.

Meantime, the Bolsheviks are not easy, and complain that their attempt to get rid of the enemy, religion, by putting down the "kulaks" or wealthier peasantry, has only led to

"the Religious turning red" and relying more and more on the absolute proletariat. The "anti-religious front" they say, is weakest in the villages, where the benighted peasantry insist on supporting their popes. Also religion—and religion that is usually of a very conservative type—is said to be making its way even in the factories. Is it just another instance of what comes of expelling Nature with a pitchfork?

The Jerusalem election still hangs fire, and has recently assumed an aspect suggestive rather of comic opera than serious Church politics, though the responsibility for that last does not rest with the Orthodox Church. Under the late patriarch, Damianos, reform was long overdue, and certain steps were suggested as necessary by the "Bertram-Young Commission" which was appointed by authority to revise the financial affairs of the see. Damianos, however, had not been bred under the Turk without learning all that there is to learn in the art of polite obstruction, and secured that nothing should be done till his own death in August, 1931.

The old charter of the Patriarchate, dating from Ottoman days, dictated the electoral procedure, ordering that first a *locum tenens* must be elected and recognized by the grand vizir, and that then the bishops of the Brotherhood of the Holy Sepulchre should meet in synod, in the company of twelve priests of the Christian community.

It is obvious that this scheme gave all real power to the bishops of the Brotherhood, and only a semblance of it to the priests who represented the Christian community. Actually, the fact that the bishops were all Greek, and the community all Arab, and Arabic-speaking, aggravated the jealousy felt, and the Bertram-Young reforms were intended to amend this by putting a reasonable proportion of "Arabo-phones" on the electoral body.

The *locum tenens*, Bishop Celadion of Acre, was duly elected, and was approved by the British high commissioner as representative of the extinct vizir. The electoral body was summoned, but was boycotted by the Arabs of the community, whose slogan was, "Reforms first, election after." The bishops replied that this was not legally possible, but promised reform after the election, though refusing to give any specific pledges. The dispute lasted for months, and at last, December 16, 1931, the bishops disregarded the boycott and sent in their list of "Patriarchables" to the high commissioner. Of twelve names on the list, only four were of importance. Those of Celadion of Acre, Timotheus of Bethlehem, Chrysostom of Athens, and Meletius of Alexandria. There were some technical objections to the inclusion of the last, who was also dreaded by all parties, as the strongest man on the list. On January 5th, the list was passed by the high commissioner, who declined to exercise his right of excision, and on the 15th, the synod met at last for election. Then, however, a spoke was put in the wheel by the malcontent Arabs, who summoned the *locum tenens* before the supreme court of Palestine for irregularity in his proceedings, and won their case.

The court held that the British minister for the colonies, and not the high commissioner, was the real equivalent of an Ottoman grand vizir, and that therefore everything done was void and all must be begun over again. For months, with British solemnity, the two exalted officials named have been discussing which of them most resembles a Turkish grand vizir, and have arrived at the sapient conclusion that a state of things derived from Ottoman methods is ill adapted to British administration, but that the law must be observed. Seeing that the two are absolutely agreed as to what has to be done, it is indeed worthy of the traditions of the circumlocution office that they should debate for months as to which of them shall do it. Meantime, one can hardly wonder that folk in Palestine are being both vexed and amused, and are asking why on earth the King-Emperor George V cannot issue a *firman* settling the matter, and laying it down once for all which of these two worthy British officials is grand vizir and Pasha of three Horsetails.



# Prometheus

(An Answer to Kamongo)

By the Rev. Victor McK. Walne

Rector of Church of the Good Samaritan, Gunnison, Colo.

**M**IDNIGHT: The wind intoned a sad symphony around the eaves of the house. The music of the wind was accompanied by sheets of swirling snow, blown mercilessly against the walls of the small dwelling. It seemed as if the very womb of winter was in travail, giving agonized birth to a lusty blizzard. Within the simply furnished interior of the house one dim light burned, giving a mellow atmosphere to the rector's study. Beside this lamp was a comfortably spacious armchair, and seated in this was the rector. The screaming wind blew almost unnoticed by him, for his consciousness was filled with the contents of the book upon his lap. The rector had read many scientific books, but none so charmingly written as the one which now absorbed his thoughts. Evolution was in no sense a nightmare to him, for he had been well schooled in the findings of modern biology; yet this tale was more than a cold account of the dramatic development of life from the first simple cell of protoplasmic matter. It had the intense style of a great drama, but behind and beyond its drama the cold immensity of the data dealt with, equaled, and surpassed the pitiless blast of the wind outside his study window. There was a fascination about the book that prevented its being laid aside until the last page had been turned, but this fascination was the awesomeness of the terrible, the intriguing magnetism of the horrible, the cold fascination of death.

Finally the rector closed the book, not because his interest had languished, but because he had finished it. *Kamongo*, by Homer W. Smith, had been read and closed, but the priest's mind was not closed. It was as if this little volume had unlocked the floodgates of his mind, allowing his thoughts to pour through them like the liberated waters of a broken dam. Could it be that all of life, himself included, was merely a blind groping after its own continuance? Could it be that most of this life had dived into a blind alley, which meant for it ultimate extinction? Was the human mind merely a piece of fly-paper on which empirical flies were caught? Slowly out of the chaotic waters of his thoughts a picture began to take shape, as if these very waters had been colors created into a picture of exquisite beauty at the hands of a great artist.

This picture was not merely a physical entity. It was more. Behind it lay the mind of its creator, and although physical elements were used in its creation, its coming into being was not physical. This very fact was the beginning of a long train of thought, which pointed not toward the helpless lung fish slowly dying in the mud, but rather to a figure, which in its very nature resembled the mystical person of Prometheus. It was the thought of Prometheus, which brought to the rector's mind the picture of that other padre, who had been so discomfited by Joel's cold explanation in his tale of the search for Kamongo. Surely this priest had made a noble defense of the values in human life, which meant everything to him; yet the rector felt that his defense was not complete. There were so many other arguments he could have used in his dialogue with Joel that would have given his side of the dialectic more power and truth. Why had he not made them? Was it because he did not know them, or because Joel was the creation of a scientist, and therefore predetermined to gain the upper hand in the discussion? This last seemed the likely explanation in the rector's mind, for what he considered the failure of the padre; but could he himself do any better? With this question his mind began to formulate an argument based, as he ardently hoped, upon the firm grounds of logic and not upon the shifting sands of emotion.

**T**O BEGIN WITH, the rector accepted the findings of all of the speculative scientists of times past and present as unchanging, immutable laws. He realized that the very life of science depended upon the hypothesis that such laws existed in nature, for if they did not the labors of the scientists would have been in vain. If behind all of the varied physical phenomena of nature there were no unchanging, eternal laws, science itself would be one of Joel's blind alleys terminating in nothing more than the realization that it had been pursuing a bubble which had suddenly broken, leaving nothing but fluctuating sensory impressions. Yes, science, to be science at all, had to have the undying faith that natural laws existed, else it would have no stability and no objective foundation! This much was certain, but what did that mean for Joel's conception of the accidental in nature? Could there be accidents in nature from the objective point of view? Obviously human beings made mistakes in their reasoning about nature, and oftentimes natural occurrences appeared to be governed by nothing but blind chance; but was this nature's fault, or was it the ignorance of those who attempted to search out her hidden realities? The realization of the order and harmony that must exist in nature to make her at all subject to scientific thought convinced the rector that Joel's conceptions of the accidental properties of nature made impossible the very science by which he came to such a conclusion.

After a moment's thought, the rector remembered that even Joel himself in his account of nature to the padre had assumed the existence of laws, for he had mentioned repeatedly the *laws* of chance. It seemed strange that Joel had not realized his own inconsistency in doing this, for to assume even a law of chance is to make *pure* accidents impossible. Laws of chance mean that behind the apparent accidents of nature there is a law regulating these very accidents. Even if events occur in nature by chance, if there is a *law* of chance, that very chance is regulated and harmonious. Could it be, then, that there was no purpose behind the changing drama of nature? To assume that there are laws at all is to assume a cosmic direction in the workings of the universe.

Meditation upon the obviousness of natural laws brought the rector's mind to thinking of the method by which Joel conceived these laws to become known by human beings. Joel had told the padre that the human brain was composed of four parts: a storehouse for sensory pictures, a delivery room from which orders were sent out to the muscles, a clearing house in which sensory images were sorted out and arranged, and finally a sounding board, which gave rise to the emotions. It was this sounding board that accounted for the individual differences found in human beings, because the connections running to it from the other parts of the brain were formed by the varied individual experiences of men. Now if this picture of man's mental make-up were correct, it would follow that all of his mental conceptions of objects about him would vary, according to his experience. This variance would even include the findings of science, for no two scientists could have exactly the same nerve connections running to the emotional sounding board. If this were so, the laws of science would depend for their validity upon the individual make-up of human beings, and would of necessity vary in the mind of every individual. But, thought the rector, this cannot be the case, for if science depended for its germ of truth upon the varied sensory experiences of individuals it would have no objective validity, its truth would vary in every human mind. This would mean that the laws of nature

were not laws at all, but merely personal opinions governed by one's own specific experiences. If Joel's idea of the mental make-up of human beings were correct, the very scientific theory which worked it out would itself be impossibly subjective, for its foundation would rest on nothing more than the accidental nerve connections in the human brain. There must be something more to human mentality than this.

With this in mind, the rector began to attempt to think constructively, rather than destructively. If man's mind were more than a piece of empirical fly-paper, what was it? With this question serpentine its passage through his mind, the rector made a discovery. The human mind was able to find out the hidden realities of nature. It was able to discover laws. True, these laws were nothing more than what Sir James Jeans called "approximations of the truth," but even so there were germs of truth contained in them, and these germs were steadily increasing as the human mind progressed in its attempts to capture fleeting nature. What was it in the human mind that gave the ring of truth to what it discovered? Obviously it was not mere sensory experience, for Joel was right about that. It varied with individuals. Yet there must be some quality within the mind of man that at least enabled him to make approximations of the truth. What was it?

**T**HIS QUESTION set the rector to wondering. Then one of those rare flashes of mental illumination, which is the very life-blood of science, sent rays of dazzling light through his mind. *Who made these approximations? Was it not man himself? Did he not have some power that enabled him to reach out beyond the fluctuating phenomena of nature and, being stimulated by them, literally to create approximations concerning their reality?*

Certainly these approximations of the truth were the nearest man's scientific mind approached to reality. Any great scientist would agree to this, for were not the laws of science reality for the scientist? If they were not, then the noble task of science was not to discover realities, but merely to advance personal opinions. This could not be so, for if it were, science loses its universal and objective ring of truth. The audacious truth flashed into the rector's mind, like the brilliant glory of the sunrise. **MAN IS THE CREATOR OF REALITY!**\* How could it be otherwise, if the scientist's approximations of the truth were the visions of reality which he gained? Did not he, *man*, make them? Was not this *making* a creative act?

Man the creator of reality! The rector paused for a moment awed by the very immensity and apparent conceit of his discovery. How could man be the maker of reality? How could he, puny man, make truth? And yet, if the work of all of the men of science held any truth at all, this must be so; reality for the scientist is certainly scientific laws. But, how could this be?

The rector glanced toward his window, and was startled to discover that it was no longer night. The wind had died. The snow had stopped falling, the ground was blanketed by a covering of delicate rose pink. From beyond the eastern mountains the sun was slowly rising, transforming nature into a blaze of golden glory. Even his window-pane glittered like burnished gold. Then, as if the sunrise had been sacramental and symbolic of a light within his own soul, an answer came to the rector's wondering question.

Man was able to approximate the truth, and literally *make* laws for himself because of the fact that behind his mental framework there was something objective, something that gave his mind the power to make objective approximations of the truth. This something must be creative in order to bestow creativity upon the mind of man. What could it be? The rector stopped short in his thinking. He was on familiar ground.

This Being, which gave the human mind the creative power that it had, was not foreign to his thoughts. It was God! Even the scientists would have to admit the necessity for His existence in order to give their science the objective foundation of truth, which it needed if it were to be anything more than personal guesswork. Why had he not seen this sooner? Was it not because of the fact that the exquisite beauty of *Kamongo* had blinded him to the inconsistency which lay behind it? Was it not obvious to the intelligent thinker that God was an absolute necessity to guarantee the truth of the scientist's groping, to say nothing of the theological quest of all the ages? Certainly the historical Church, at its best, had sensed this, for had it not a doctrine of the Holy Spirit, the Spirit that pervades all of nature, man included, and gives him something little lower than the angels? It seemed strange to the rector that thoughtful people should not see the obviousness of this.

He arose from his chair, with a feeling of slight discomfort caused by his long physical inactivity; yet he did not feel tired. His whole being seemed to be refreshed by the activities through which his mind had been passing. It was as if his mental gale had gone with the dying snowstorm and his soul had risen with the rising sun to a state of new-found light and hope. Prometheus lived within him.

## THE FEET SHOD WITH PEACE

By RAYMOND KRESENSKY

**B**ESIDE THE WATERS OF GALILEE I felt the hot winds and the dust in my face. Around me the Moslem perversion had covered the peaceful country of Jesus with jealous dust and hateful sands. "Galilee, that very green, shady, smiling district, the true home of the Song of Songs, and the songs of the well-beloved, with its carpet of flowers of an incomparable variety of colors," was a land of desolation. Beneath its sands cities smothered in their ruins.

Here the gentle feet of Jesus trod. Peace. Consider the lilies. God in His boundless love will care for His children. Love your enemies, He said. My kingdom is a kingdom of peace. My kingdom is a kingdom of love. Come unto Me, all ye weary. Your sins shall be forgiven. I will give you rest. Here the feet of Jesus shod with peace walked. Here He promised salvation to the sinner, the Publican, the prostitute woman, the ruler, the indifferent Pharisee. Here the common people listened gladly to His message of peace.

In the dust of Galilee the great armies of Rome dug their spears. They pitched their camps, and might and power warred and raged. The armies of Rome with glistening spears and shiny armor passed by. Here Judas the Gaulonite fought against the census. Antipas and Hareth warred over a wife. Noise, bloodshed, desolation, and rape they left in their path. The armies of the Maccabees rose. Rome came once more and its cruel feet trampled the flowers. The Moslem Turk killed, murdered, robbed, and destroyed. The feet of the mighty left their marks. War bludgeoned peace.

And in the name of Jesus they came, the strong-hearted Crusaders, to shed more blood. Across Palestine to the Holy City their armies trod until the flowers were drenched with blood.

The mailed fist, the heavy boot, the helmet and shield dropped in the dust, the burning camp fires, the bivouac of the dead, the cannons rolling along, guns piled in the dust—these are forgotten, these left no mark where the sands blow their age-old forgetfulness. Might and power blew away in the dust. The heavy military boot left a mark to be quickly covered, soon forgotten when those who had suffered its cruelty had gone on. But the gentle feet of Jesus—the feet shod with peace—in the dust and sand of Galilee, their mark is set. Peace has not been forgotten where the sands blow. The dust of ages cannot cover the marks of these feet, for they have pressed into the hearts of men. The feet of Jesus and His followers as they walked around the quiet, peaceful lake have left their marks on the world's history. Rome has fallen, but the kingdom of Jesus exists forever.

\* I am indebted for this phrase, together with invaluable aid in thinking, to Dr. Karl Schmidt, professor of philosophy at Carleton College, Northfield, Minn.

# A List of Books for Undergraduates and Others

By the Rev. Bernard I. Bell, Litt.D.

Professor of Religion in Columbia University and Warden of St. Stephen's College

I HAVE BEEN ASKED, by several people connected with the work of the Church in undergraduate communities, to prepare a list of books published lately which, in my judgment, ought to be useful for undergraduate reading. The list contains none of "the Classics," but is confined to publications of the past few years. The books recommended are fit for undergraduates, provided the undergraduates are persons with reasonable intelligence, the kind of men and women who ought to be in college. The list may be useful, also, for the clergy and laity generally. Perhaps a word of apology is necessary for including one book of my own. I have recommended it solely because a considerable number of undergraduates have themselves told me that it has greatly helped them.

*God and the Universe* (The Christian Position), a short symposium, edited by J. Lewis May. The Dial Press, 1931. \$2.50. This book, 200 pages long, is great fun and helpful. Dr. Carpenter, the Master of the Temple, shows how little modern thought really upsets religion, in a racy, witty, and discriminating paper. Fr. d'Arcy, the English Roman Catholic scholar, discusses the same topic more sedately. Professor Woolf of the University of London concludes with an illuminating discussion of the Experimental Approach to Religion.

*Reality*, by Burnett H. Streeter. Macmillan, 1926. \$2.50. Probably the most helpful book written about religion in the English language in the twentieth century. Some little knowledge of philosophy is presupposed in the reader, and the book is no baby's diet; but it repays study, and better undergraduates value it highly. A real facing of modern thought and a real solution for real difficulties. Dr. Streeter is a Protestant, with some leanings toward modernism and some toward Catholicism.

*Beyond Agnosticism: A Book for Tired Mechanists*, by Bernard Iddings Bell, Litt.D. Harper & Brothers, 1928. \$2.50. (Also in the Red Label reprints, \$1.00.) The author writes from his own experience. He became an Agnostic and found Christianity as a plus to Agnosticism. Today he is a Christian because he is an Agnostic. The book deals with such fundamental questions as a possible purpose in life, the problem of suffering and death, the Incarnation as the sole recourse of those who would escape despair. He also deals with prayer and its techniques, with the sacraments and worship.

*Beliefs that Matter: A Theology for Laymen*, by William Adams Brown, Ph.D. Charles Scribner's Sons, 1928. \$2.75. Dr. Brown is a professor in the Union Theological Seminary. This book is an excellent contemporary treatment of religion and its problems from the Protestant point of view—written by a man who understands both Roman and Anglican Catholicism, and respects them even when he disagrees. No sermonizing, but a clear presentation of what Christians believe and do. An excellent bibliography, to 1928, is included.

*Essays in Order*, Macmillan, 1931. \$2.00. The editors of this extraordinary series, published at Cambridge, England, have brought together translations of leading European theologians and philosophers, thus introducing English-speaking readers to what is going on in the minds of those who live in continental countries. It is an exceedingly important series, originally published as separate essays. Numbers 1, 2, and 3 are in America published in one volume. Jacques Maritain, the French philosopher, on Religion and Culture; Peter Wust, the newest great figure in German university circles, on Crisis in the West; Christopher Dawson on Christianity and the New Age (largely a critique of humanism). Not to be missed by those who wish to know what actually is going on in the religious world.

*The Case for Christianity: An Outline of Popular Apologetics*, by Clement F. Rogers, M.A. Harper & Brothers, 1928. \$3.00. Mr. Rogers is a professor in King's College, University of London, who supplements academic duties by addressing crowds in Hyde Park and being heckled thereby. He knows "the man in the street" as well as the learning of the scholarly cloister. He deals here with exactly the sort of questions which students do ask. The book is clear, honest, humorous, with a store of related material—in foot notes—from literature, science, philosophy, and history. This is one of the most varied and interesting books on religion published in a good many years.

*The Catholic Faith*, by Paul Elmer More. Princeton University Press, 1932. \$4.00. This is one of the best possible books for an intelligent undergraduate. Its author, an Anglican layman, is a great influence at Princeton and a world known Hellenist and humanist. The book is readable, comprehensible, thoughtful. There are chapters on the Creeds, the Church, the Sacraments, Christian Mysticism, and the Eucharist—the last as good a treatment as the century has seen. An introductory chapter on Buddhism and Christianity is remarkable. Distinctly not Roman, the author's position is challenging.

*Science in Search of God*, by Kirtley F. Mather, Ph.D. Henry Holt & Company, 1928. \$2.00. (Also in Red Label reprints, \$1.00.) The professor of geology at Harvard has written what probably is the best book to be read by way of introduction to the problem of science and religion. Restrained, honest, competent discussion—and not too long. It is written with the undergraduate in mind and, praise God, not "written down to him."

*Vital Realities* (Essays in Order: 5, 6, 7). Macmillan, 1932. \$2.00. A continuation of the series mentioned above, even more interesting. Carl Schmidt, professor of politics in the University of Berlin, examines Catholic political claims in the light of religion. (He is himself a Roman Catholic.) Nicholas Berdyaev, the Russian Orthodox philosopher, examines Bolshevism in the light of a study of the Russian soul, and finds the movement an inverted apocalyptic religion. Michael de la Bedoyere shows what happens to democracy when it is divorced from a supernatural religion. Berdyaev's paper is one of the most remarkable things on Russia that has been translated into English.

*The Word of God and the Word of Man*, by Karl Barth. The Pilgrim Press, 1928. \$2.25. It is hard to get in English a grasp of the great Barth, now professor at the University of Bonn, who has turned continental Protestantism definitely away from sociological modernism to a new realization of the majesty and justice of a God transcendently regnant. Count Keyserling calls Barth "the one hope of Protestantism." This volume of translated addresses will interest those who suspect that modernism is out-moded. It is an excellent corrective to the usual American liberal-Protestant point of view. The book is quite Teutonic, and not easy reading, although it has been excellently translated.

*Jesus of Nazareth*, by Charles Gore, D.D. (Home University Library of Modern Knowledge.) Henry Holt & Company, 1929. \$1.00. In fifty thousand words the late Bishop of Oxford presents a little life of Christ which is of great use and value for the reader who wishes a critical history of Our Lord, as he might desire one of the Buddha or Socrates. Brief, fair, scholarly, neither technical nor homiletical, it is worth to the undergraduate a dozen literary lives of Christ or partisan interpretations of Him. There is no sentimentality and no attempt to gild the lily.

*The Dilemma of Religious Knowledge*, by Charles A. Bennett, Ph.D. (With an introduction by Professor W. E. Hocking) Yale University Press, 1931. \$2.50. A Yale professor of philosophy, English trained, here shows clearly and logically that religion cannot be explained away by symbolical theories. He examines Sabatier, Santayana, the sociological humanists, and the Freudians. The chapter entitled Suffocation in the Subconscious should not be missed. The author has a delightful style. The book is clear, limpidly logical; easy reading, but profound. It shows how unavoidable is the intellectual problem involved in religion. Dr. Bennett, a layman, died last year. The chapters were originally Lowell lectures.

*The Growth of the Idea of God*, by Shailer Mathews, D.D., Macmillan, 1931, \$2.50. The Dean of Divinity at the University of Chicago, a devout and informed Modernist, here traces the development of Theism from early times until now. This is a valuable book for those who seek to approach religion from the historic standpoint. Dr. Mathews is thoroughly up to date, but given to no eccentricities.

*The Adventure of Paul of Tarsus*, by H. F. B. Mackay. Morehouse Publishing Company, 1931. \$2.75. This is an interesting, modern, and stimulating introduction, for lay people, to Paul and the earliest Christianity. Prebendary Mackay (of St. Paul's Cathedral, London, and vicar of All Saints', Margaret street) has a pungent and happy style, is alert to scholarship, and makes both the Apostle a living man and his religion an exciting and vital thing.

*Christianity in Science*, by Frederick D. Leete, Litt.D. The Abingdon Press, 1928. \$3.00. The author is a Methodist bishop. The book is the result of extraordinary research and is interestingly presented, though occasionally a bit prolix. Some chapter titles: The Spirit of Science, Science and Truth, Science and Ethics, Science and Faith, Christian Men of Science. This last mentioned chapter contains an extraordinary catena of the actual opinions of almost all the greatest scientists on the subject of religion—the best of all possible answers to generalizations about the incompatibility of religion and science.

*The Life of All Living: The Philosophy of Life*, by Fulton J. Sheen, Ph.D. The Century Company, 1929. \$1.75. Fr. Sheen is a distinguished professor in the Catholic University of America, and probably the best preacher of the Roman Catholic Church in this country at the moment. He here gives, in simple but penetrating language, a presentation of the Roman Catholic approach to the ethical problem. Biology, metaphysics, and theology are combined persuasively, epigrammatically, and occasionally with real eloquence. This is teaching for the laity done at its simple best.

*Essays Catholic and Critical*, edited by Edwin G. Selwyn, Dean of Winchester. Macmillan, 1926. \$3.25. For undergraduates who really wish to know how contemporary scholars approach the problems of religion, this book is heartily to be recommended. The contributors are of the highest rank of English university scholarship (not Roman Catholic): men like A. E. Taylor, Rawlinson, Sir Edwin Hoskins, Mozley, Milner-White, and Will Spens. They write on almost every basic element of religion in the light of contemporary science and philosophy. The book has received great commendation from Roman Catholics, Protestants, and Anglicans.

*Practical Mysticism*, by Evelyn Underhill. E. P. Dutton, \$1.00. This book almost never fails to interest an undergraduate, chiefly because it approaches religion as a technique rather than as a theology or a set of historical facts. It is the best simple book on the actual practice of religion, or at least it is so esteemed by many who deal with undergraduates. It is really practical, written by one of the greatest experts on the subject.

*Religions Past and Present: An Elementary Account of Comparative Religion*, by Sir Bertram C. A. Windle, Ph.D., Sc.D., F.R.S. The Century Company, 1928. \$3.00. Sir Bertram is one of the most distinguished anatomists and anthropologists living today. He is now a professor at the University of Toronto. Most of his life has been spent at Dublin. This book is a sane, scholarly, competent review of the religions of the world. It is worth fifty books on the subject by such people as Browne or Mencken. Dr. Windle knows what he is talking about.

*The Problem of Right Conduct: A Book of Christian Ethics*, by Peter Green, M.A., Canon of Manchester. Longmans, Green & Co. 1931. \$2.75. A thoroughly competent ethical scholar writes, from the Christian point of view, a book which ought to interest any undergraduate. Starting with fundamental questions, such as "What do you mean by right and wrong?" and "Why may I not do as I choose?" he works through fundamental principles to a consideration of man as an individual, as a social coöperator, and as a spiritual being. He discusses ethics of the individual and ethics of the Social Being. He includes good analyses of the problems of sex, divorce, birth control, property rights, and the use of force. It is hard to praise this book too highly.

## A VISIT TO HIS HOUSE

BY CURTIS B. CAMP

**H**AVE YOU GONE INTO THE CHURCH when it was still? When the interior was mysterious with the mellow light and soft shadows of stained glass; each window and color chord playing a part in the silent symphony? The noises and clamor of the street are there, but muffled and subdued to a churchly complement, as if to join you in the worship of the Holy One. You close the door gently and move a few steps within, and immediately you feel that some one is glad you have come. The altar and the cross invite you, and as you move toward the source of that invitation the whole church seems to hold out invisible hands of welcome.

At the center isle you bow, not as a form but as a reality, which only He who has been waiting so long for you will know. And that little reverence, shown thus in confidence to Him, seems so good that you bow again before entering the pew, and kneeling there cross yourself. A mute acknowledgment that on another cross He crossed Himself once for all for you. And there before His altar in the dim and quiet church, God and you together, you meditate upon His goodness, and talk to Him of life and of the life to come, and whisper to Him a prayer of the things that are dearest to your heart.

And then you wait—the most important part of all, and presently the still, small voice of Him answers you, and you know that you have been with Him and talked with Him—that your petitions uttered in sincerity and faith, if best for you, will be fulfilled, and that when you leave His Presence for the street a song will fill your heart.

You cannot be with Jesus and have the world look the same as it did before you met Him. And He will be looking for you to come back, to talk with you again, to draw you nearer to Himself, until you will walk step by step with Him.

### IN MEMORIAM

Frederic C. Morehouse  
Lilias E. Morehouse

**R**EMEMBER now, dear Lord, we pray,  
Thy servants who have passed away,  
That they may find eternal rest  
Among the spirits of the blest.

Let Thy bright rays upon them shine,  
Lead them, O Holy One Divine,  
Where those celestial fountains rise  
Amid the fields of paradise.

If aught of sin doth yet remain  
May Thy pure love efface its stain,  
And grant them everlasting peace,  
And may their love and joy increase.

May we, dear Lord, when life is o'er,  
With all our loved ones gone before,  
Sweet glimpses of Thy presence gain  
Till perfect bliss we shall attain.

Then with all holy souls may we  
The Beatific Vision see,  
And while eternal ages run  
Extol the blessed Three in One.

WILLIAM EDGAR ENMAN.

"THE WHOLE WORLD seems to be in one awful mess at the present time," writes a China missionary in a personal letter, "and yet last night I said to Bishop Roots that a good motto was, 'Sufficient unto the day is the evil thereof'; he said, 'No, there's a better motto than that: "Rejoice in the Lord always!"'"

# Why I Am a Christian and a Churchman

By George Foster Peabody

Retired Banker

LIFE BEGAN with the blessing of a Christian father and mother, whose character and practice created an atmosphere in the home which reflected the sweet and powerful influence of the precepts for human conduct which Jesus and His Apostles left to the world. These have been the guide and inspiration of millions during the centuries since Abraham and the prophets down to Jesus Christ, and His disciples thereafter, disclosed their faith in the one God as Friend, Father, and Spiritual Guide, for all men as brothers.



G. F. Peabody

My father's family lived in Connecticut and grew up as members of the Episcopal Church. He was associated with that Church in Georgia prior to his marriage, many years later, to my mother, who was also from Connecticut, but had been active in the Congregational Church under one of the famous theologians of the early part of the nineteenth century. Her more pronounced sympathies, and lack of familiarity with the Episcopal service, induced my father to join with her in membership in the Presbyterian Church in Georgia. I was baptized in that Church and, at an early age, found the Sunday school and Church activities appealing as mental as well as spiritual stimulus. The strong emphasis placed upon the Bible text by Calvinist Churchmanship in which I thus began life led me to find interest and true gain in the reading of the entire Old and New Testament from beginning to end. This I did more than once, so that I have had the advantage, from those early years of such reading, of an easy familiarity with the story of the Hebrew revelation of the one God and Father of men. I have had reason throughout all my life to be continually thankful for this inclination to and practice of the reading and study of the text of the Bible.

In these later years I have reached the conclusion that it is desirable that the modern Shorter Bible which omits many details should be used. It would be of real service to boys and girls often overworked in school and college of today. I think one gets a more synthetic concept of the divine relation to the human which is the unique quality, in my opinion, of the Hebrew apprehension of God, as compared with any other notable religious writings. I do not find in any other the incentive to a realization of the dignity of man when he gives free play to his mind and spirit for growth and culture. When I consider the fact that Abraham's life story was so far back in antiquity and the record of his being then conscious of God as Friend, and recall the thought dominant with the writer of the story of the Creation in the Book of Genesis that the Divine Being walked with Adam in the Garden, I find a totally different suggestion of the divine in man and the nobility to which he is entitled than I find in any of the other great religions of the world, powerful as they have been.

Thus I find my membership in the Christian Church a normal outgrowth of my parental inheritance and spiritual heredity as well and training in the reading and study of the Hebrew and Christian Scriptures.

Settling a home in New York after the Civil war, my parents suggested that they would gladly go to such church in Brooklyn as I might select, because future activity was with me and my younger brothers. The appeal of the preaching of the then pastor of a Reformed Protestant Dutch Church led me to choose that body of Christian believers. I continued active in Sunday school and Church life in that communion for more than a dozen years, finding no lack of spiritual sustenance in that association.

Following various changes of the pastors, I reached the conclusion, now a half century ago, that in the Protestant Episcopal

Church there was seemingly more potentiality for the evolution of a union of the Christian Churches than in any other of the denominations. I was not, in any wise, influenced by the claim to an apostolic succession because considerable reading of Christian history had convinced me that the ministry of the early Christians of the first century was not of a threefold order as claimed by many of the so-called orthodox succession. I did find, however, more of satisfaction from the fuller ritual of the Prayer Book order. I have found this through these later decades to be a continuing aid to worship, more particularly because I have, throughout the years, been peculiarly blessed by the pastorates of preachers of eminent ability in the presentation of the relation of the Gospel of Christ to modern life. My experience confirms my strong feeling that this Protestant Episcopal Church is more truly Catholic in its history and present scope than any other branch of Christians. This by reason of the practice which finds room for all who wish to follow Jesus Christ, offering free opportunity for humanity's varied types of mind and temperaments, even those who strive to make it exclusive of such as do not agree respecting the Christian inclusion of diversities of gifts.

CONTINUED RELATIONSHIP to the Church, however, is by reason of my belief that the Christian can and should be strengthened in his own life, as well as in his social life, through frequent and close association and communion with those who believe as he does in the Fatherhood of God as revealed in the brief but comprehensive life of Jesus Christ, who made known the capacity of man to be a true son of God if he were willing to "seek and find" and, as Jesus bade, "follow" Him.

It is perhaps not unsuitable to say that my longer experience in such relationship and my knowledge of human nature have convinced me that so-called Christian union, through one Church organization, is not a desirable end to seek. I have now reached the conclusion that through unity by such means as are implicit in the idea, and some of the practice, of the Federal Council of Churches in Christ, we will be more in accord with the nature of man and the spirit of the Master, in whose name the Churches have been organized for worship and edification and mutual helpfulness.

I find myself more and more impressed with the profound truth uttered by the Psalmist of perhaps millenniums ago: "Power belongeth unto God." All of my observation leads me to conclude that the continuous temptation of all mankind is to forget that power of every kind, physical, mental, and social, is a trust from the Eternal Power, and should be exercised solely with reference to the welfare of others. I find in the manifestations of government, of every character, political, business, social and, not less, ecclesiastical, that the personal and corporate utilization of available power is the subtle temptation to men of superior ability or those having opportunity for its exercise. The history of the Churches of Christ is in accord, I find, with that of all other organizations in instances of yielding to this supreme inclination. I can conceive of no greater temptation than would be offered to those having even temporary headship of one organized Church of Christ in which the power of all the millions of Christian membership was assumed to be directed.

The words of the Master to His disciples who sought power to overcome unbelievers. "Ye know not what Spirit ye are of," need to be continually recalled in all our modern contacts.

To my mind the supreme reason for being a follower of Christ and associated with His Church is found in His testimony: "God is Spirit and they that worship Him must worship Him in Spirit and in Truth."

## Churchwomen Today

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

Ada Loaring-Clark, Editor

**W**HAT a wealth of Christian activity permeates the lives of the All Saints Sisters of the Poor! This is expressed, in part, through the five Homes they have founded in various parts of this country.

**All Saints Sisters of the Poor** It was a joy to visit the Sisters and to find oneself so deeply impressed with the outcome of the power of the life of prayer and self-surrender the Sisters are living, with Sister Catharine Angela as the Mother Superior. The group of buildings at Orange Grove, near Baltimore, Md., is situated on a rolling, well wooded hillside—the location is ideal—with the heart of the Sisterhood, the chapel in the convent, the focal point. Sister Elspeth, of Prayer Leaflet fame, took us there and this was a privilege indeed.

St. Barbara's Orphanage, adjacent to the convent, has some thirty girls in residence. These are under the loving direction of Sister Emma Lois. St. Gabriel's Home for Convalescent Girls, which is a short distance away, has a bed capacity of twenty-five and is used largely for cardiac and chorea patients. Convalescent girls from 2 to 14 years old are cared for, and they share, with the members of the convent and St. Barbara's Home, the advantages of a well-kept farm with fresh vegetables, fruit, and an abundance of milk.

Churchwomen in Maryland and others, are vitally interested in developing and carrying on this important piece of social service work and the coöperation of physicians, dentists, and hospitals has meant a great deal in the endeavor to brighten and help the lives of the lonely and suffering. Two other Homes care for Negro boys and girls.

**A**PAMPHLET of eight pages, *You Hold Tomorrow in Your Hands*, written by Miss Margaret Teague, educational secretary of the diocese of Maine, recently came to me. It is the most helpful and virile call to mothers that I have read

**For Mothers** for some time and concerns the important task of guiding children into religious experiences that shall *live*. Just as our children grow in body and mind so also they should grow in spirit. If you can reveal to your children a Christian way of life, the meaning of such an experience will increase through all the years of their lives and yours. I would that every woman charged with the responsibility and having the great privilege of developing the lives of children might read a copy. It can be obtained from the Maine Branch of the Woman's Auxiliary, 18 Clifton street, Portland, Maine. Price 10 cents.

**T**HE CHURCH, in her work among our Negro Churchwomen, has sustained a great loss in the death of Lois Lockhart, who was an efficient social worker under Bishop Demby in the diocese of Arkansas. She was also the first of our twenty-five graduates at the Bishop Tuttle Training School, Raleigh, N. C.

**A**WOMAN lay reader, Mrs. Pettit, has recently been licensed to officiate at the Poor Farm, Denver, Colo., by Bishop Ingley, Coadjutor Bishop of Colorado. Lay Reader Pettit will read Morning Prayer each Sunday. The sacraments will be administered by one of the clergy in charge of this important part of Church and civic work in Denver.

## Books of the Day

Rev. William H. Dunphy, Editor

**CAKES TO KILL.** By Henry C. Beck. New York: E. P. Dutton Co., 1932. Pp. 317. \$2.00.

**T**HIS IS the rather interesting tale of the murder of two Church vestrymen. The crimes were not committed by the priests—though they might often have been tempted. The writer shows a surprising knowledge of "High" and "Low" Church conceptions and ritual; also, strange to relate, of Catholic teaching, with one serious error, which restores the normalcy of laymen writing about Church affairs. The character studies are very consistent. The Bishop, most annoying when small matters are in question, but prompt, vigorous, and fatherly when the larger decisions come along. The priests are both Catholic—but how different! One theoretical and always in trouble; the other practical and sensible, healing and restoring. The heroine is such a weak sister that she is utterly uninteresting. The hero is, I imagine, the practical priest, who solves the mystery without the aid of a detective. The author spins out the tale too much, of course, but that difficulty can be overcome by judicious skipping in the middle of the book; the beginning and end are the dramatic parts. The reviewer never read but one murder story that was not too long, the tale in *Genesis*, where in a little more than 200 words you have everything, the motive, opportunity, murder, *corpus delicti*, and punishment. And take notice, you writers, that story is the best known murder story in the world. On the whole, we would recommend your buying and reading this thrilling book; both you who read murder stories to take from your minds the strain of business, and you others who honestly say because you love the story. Read the book, you will enjoy it.

F. P.

**REFLECTIONS ON THE LITANY.** By the Rt. Rev. Charles Gore. London: Mowbray. Milwaukee: Morehouse, 1932. Pp. 97. Paper, 60 cts.

**T**HIS IS THE BOOK mentioned by Gordon Crosse in his biographical sketch of Bishop Gore, and characterized there as including the "concentrated essence of all his teaching, social, doctrinal, and devotional."

"The object of this little book," says the author in his introduction, "is practical and devotional. It is written simply to encourage a deeper appreciation and more regular use of our Litany." Here Bishop Gore gives a brief historical sketch of each portion of the Litany of the Prayer Book, and follows with a meditation on the contents. It is a commentary on the Litany; but it is far more than just a Commentary. It is a valuable series of reflections on what he considered "to be among the noblest and most searching instruments of devotion to be found whether in the Prayer Book or in the whole range of liturgical literature."

R. J. S.

**REASONED PRAYERS:** for the Lord's Own Service. By the Rev. A. K. Bostock. London: Longmans, Green and Co., 1932. \$1.40.

**T**HE AUTHOR has sought to provide a series of private prayers or meditations to go along with the English Mass, sometimes intended to be said during parts of the Mass. They are printed in broken lines, like poetry. While they are very beautiful and satisfactory, and would prove helpful to many, we still believe that neither worship in the vernacular and understood of the people, nor the matchless English of the Prayer Book have as yet become outmoded, or should.

# NEWS OF THE CHURCH

## Survey Reveals Lack in Institutes for Aged

Little Provision Made for Needs of Cultured Men and Women—Distribution Not Even

NEW YORK—In response to a request from a college woman for information about a "kind of old age refuge," other than the usual old folks' home, to which persons such as she might retire, the Social Service Commission of the Federal Council of Churches, after an inquiry into the situation, reports that there are very few such homes in the United States.

It was found, according to a statement issued from the Federal Council's office, that 1,300 homes for the aged in the United States are listed by the Bureau of Labor Statistics. The largest group, totaling 526, are maintained by religious organizations. Practically every denomination supports one or more, and the stronger denominations many of them. The second largest group, amounting to 486, were established by private endowments. One hundred and twelve homes are supported by fraternal orders. These, together with county and municipal homes for the aged, and the old age pensions which are being established by the states, show a realization of the hazards of old age and a strong trend in society to provide for old age security.

The investigation disclosed thirty-five high class homes for business and professional people. While ministers and teachers are better looked after than others, there are homes for actors, for workers in literature, art, music, and other professions. Some of these are finely housed and well endowed.

But when it came to the particular type of home for which the search was made, the information was meager. Word came from twenty-seven states that they had no knowledge of the existence of such an institution. Officials from several state boards of welfare and family welfare associations stated that they had long felt the need of such homes, but knew of none. While the features desired are provided to some degree in the high class Church and fraternal homes and in a few privately endowed homes, few, if any, quite satisfy the requirements of the kind of old age refuge asked for by the college woman who wrote to the Federal Council. They are not free enough; what is wanted is something less like an institution and more like a club.

### GEOGRAPHICAL DISTRIBUTION POOR

Old folks' homes were found not to be well distributed geographically. They are numerous in and about the older centers of population and wealth like New York, Philadelphia, Baltimore, Boston, and Chicago. California has 53, Connecticut 43,

## BISHOP PERRY ATTENDS INDIAN CONVOCATION

NEW YORK—The Presiding Bishop, the Most Rev. James DeWolf Perry, D.D., attended the annual Niobrara convocation for Sioux Indians on the Cheyenne Reservation, S. D., August 19th to 21st. The first of the Church's elected presiding bishops to participate in this famous Indian gathering, Bishop Perry addressed the convocation on the first day, sat with the Indians in council the following day, and on Sunday ordained three Indians to the diaconate.

the District of Columbia 22, Illinois 78, Massachusetts 115, New York 188. But, on the other hand, Arizona lists 3, Arkansas 4, Alabama 7, Colorado 9, Idaho 4, Kansas 15, Mississippi 1, Montana 3, North Dakota 3, South Dakota 4, North Carolina 7, Oklahoma 3, Oregon 5, Utah 1, West Virginia 6, Wyoming 1. These facts show the areas where it would seem that additional homes may be needed. They suggest also that selected homes in areas now plentifully supplied might be changed in purpose and management to meet the need of such persons as the college woman who sought the information that led to the present inquiry.

In interpreting the results of the study, Dr. Worth M. Tippy, secretary of the Federal Council's Social Service Commission, said:

"The country has several millions of unmarried men and women to whom a suitable refuge in age must be a serious problem. Most of these persons can provide for themselves if they begin early enough, but there will come a time when they must have permanent care and security, something which a hotel cannot give and something different from the dependency of old people's homes. Accustomed to an intellectual life, freedom, and cultural surroundings, they will want to continue the interesting contacts to which they have been used. Such a home would be more in the nature of a club than a home, would offer greater freedom, and greater social, recreational, and educational features than the usual type of institution. It should be located in or near intellectual centers such as cities or college towns, where the currents of life run strongly.

"While those desiring to retire to such a home are likely to be self-supporting, many will not be wholly so, and some needing its comforts, its cultural atmosphere, and its freedom, will lack the resources through misfortune or other causes. Hence the importance of an original capital investment in buildings, grounds, and equipment and either endowment or a stated income from other sources. The costs might then be graded according to the financial ability of the person.

"A home of this kind might fill slowly at first, but would finally be used to maximum capacity. If properly located, its rooms and suites could be leased to regular people at regular rates until such time as they are needed. This would have the double advantage of adequate use and normal associations. Location, therefore, becomes a matter of prime importance."

## Dr. Stetson's Report Denounces Civic Graft

Trinity Parish Year Book Gives, In Detail, Late Rector's Views On Problems of the Day

By HARRISON ROCKWELL

NEW YORK, August 19.—There was issued last Monday the Year Book of the parish of Trinity Church for the year 1931. Something of the value of this publication is to be seen in the space given it each year by the public press. It is a detailed report of the activities and of the financial condition of America's largest and wealthiest parish, and on that account alone it has interest for many. Chief attention, however, has been focussed on the annual reports of the rector of the parish. That will be true especially of the Year Book just issued, for it contains in its first twenty pages the final statement on the condition of Trinity parish to be made by the late rector, the Rev. Dr. Caleb R. Stetson.

Dr. Stetson, who died suddenly on June 15th, concluded his annual report on May 25th. To his many bereaved friends this statement will be cherished as having unusual value. It is not only an able statement concerning the great parish he served so well, but, following his annual custom, the document includes several observations, touching some outstanding problems of the day both in Church and State. The writer will wish to quote from this Year Book and from this report next week and in later issues, and so at this time confines his citation to Dr. Stetson's comment on a Christian's obligation to insure good government both in the nation and in his community. To New Yorkers, humiliated before the country by reason of the investigation of their mayor at this time, the words of the late rector of Trinity are especially applicable.

"We are, I think, inclined just now to pessimism, because in the main we have become pagan. Our fears are getting the best of us, because we have no definite belief in God. We are beset with fears for the future of our country. Forged by self-sacrifice, this has been 'God's country.' Now that the time has again come for self-sacrifice and for some serious work we find it is not the land we pictured. We have loved it for prosperity's sake, not for its own sake. We are called on now to prove what sort of patriots we are and whether we have a real love for our country. It is true that we are not a nation in the sense that England, France, and Germany are nations. We are really a vast country of 'settlers,' a heterogenous crowd of many races and tongues, and widely different standards of life and conduct. What is a 'typical American'? I doubt if there is such a type. As yet we have not produced one. Whether it is possible remains to be seen.

"We have, however, a strong minority of loyal people, good citizens, members of the races which have developed this country. Every good Christian and citizen should rally to the support of good government and to save the country from the evil forces which threaten to destroy it. I do not mean 'communism' or radical revolutionary movements of that kind. This country will not be destroyed by them unless it is first weakened from within by self-seeking men and women.

"The revelations as to the methods and actions of some of the officials charged with the government of our city have been forcibly brought to the attention of all of us this past year. What these officials have done is a sin and a shame. The evidence adduced would seem to show that 'graft' is an accepted practice. There are grounds for suspicion, that corruption of this kind is widespread. The disturbing feature of the public's reaction to all these disclosures is that so few people are roused to righteous indignation. As a people we have grown so accustomed to corruption in municipal affairs that we accept it as inevitable. Incorruptible integrity is just a fine sounding but obsolete phrase and is not a prerequisite for the holding of public office. Whether hard times and increasing burdens of taxation will arouse our people to the urgent necessity of exercising their rights through the ballot and of taking some real interest in public affairs remains to be seen. In some cities the people have been aroused to a sense of civic responsibility, but, as a general rule, most of us have been too busy making a living or getting rich quick to bother about the machinery of government, and only about fifty per cent of the voting population ever troubles themselves to vote even in a presidential election. We get the kind of government we deserve in the long run.

"The government of any great city demands the best type of executive. We cannot justly complain of inefficiency or even of venality in public officials until we make some serious effort to see that first-rate men are elected."

#### SEAMEN'S INSTITUTE SCENE OF PROTEST BY UNEMPLOYED

The Seamen's Church Institute of New York, an institution of the diocese of New York, was the scene yesterday afternoon of a riotous protest made against the same by a group of unemployed sailors. The event took place during a heavy rainstorm when the Institute was crowded with more than 2,000 sailors. A small group of less than twenty-five men stormed the building, defied the guards, and forced their way into the lobby. With the aid of the police the invaders were checked and peace restored. This protest, the second within a month at the Institute, was deemed to have been a planned attack and, like the first one, a protest by radicals who demand certain free privileges from the institution. Your correspondent will endeavor to obtain for next issue a statement from the Seamen's Institute concerning the exact nature of these protests.

#### PERSONAL MENTION

The Rev. Samuel Shoemaker has been granted a leave of absence from his duties as rector of Calvary Church to extend from September 15 to March 15, 1933. During his absence the parish will be administered by the associate rector, the Rev. J. Herbert Smith. In this, which is a sabbatical half-year's leave of absence for Mr. Shoemaker, his time will be given to furthering the work of the First Century Christian Fellowship.

## Chicago to Entertain Religious Workers

L. C. Palmer to Be Guest Speaker  
at Oak Park Church School Conference in September

CHICAGO, August 20.—Practical problems of Church school work will be discussed and solutions suggested at two conferences for Church school workers of the diocese of Chicago to be held next month, according to announcement by Miss Vera C. Gardner, diocesan director of religious education. The first conference will be held at Grace Church, Oak Park, September 10th and 11th, with Leon C. Palmer, general secretary of the Brotherhood of St. Andrew, as the principal speaker. The second conference will be at St. Luke's Church, Dixon, September 17th.

At the Oak Park conference, departmental classes will be conducted by Mrs. Cleon E. Bigler, Miss Henrietta Raschke, Miss Evelyn Spickard, Deaconess Edith M. Adams, Mrs. F. H. Whitney, Mrs. Bryson Reynolds, Miss Leona Ludwig, and the Rev. Dr. D. A. McGregor. The Rev. Harold Holt, rector of Grace Church and host to the conference, will conduct a special children's service Sunday morning, September 11th. The Rev. Gerald G. Moore, rector of the Church of the Advent, will be chaplain of the conference.

At the Rock River conference in Dixon, Miss Gardner will open the session and departmental classes will be conducted as at Oak Park. Dr. McGregor will be the principal speaker at the closing session in the evening. The Rev. Dr. Charles L. Street, dean of the northern deanery, will be the conference chaplain, and the Rev. B. Norman Burke, host.

Fall work of Church schools starts immediately after the sessions. Last fall more than 300 workers were registered.

#### BERWYN RECTOR RESIGNS

Announcement is made of the resignation of the Rev. Henry Scott Rubel as rector of St. Michael and All Angels' Church, Berwyn. Fr. Rubel has been granted a year's leave of absence by the Bishop and will devote his time to study and writing in New York.

Fr. Rubel has been rector of the Berwyn parish for more than four years and has done a constructive piece of work there. He has guided the parish through a most difficult period. Under his direction, the parish has grown numerically and spiritually and has come to occupy an enviable position among churches of the community. No successor has been elected.

#### APPOINT CHURCH HOME CHAPLAIN

The Rev. Thomas N. Harrowell, retired, has been appointed by Bishop Stewart as chaplain of the Church Home for Aged Persons, succeeding the late Rev. N. B. Clinch who had served the home for ten years.

Last year, because of ill health, Fr.

#### CANON ST. GEORGE IS CRITICALLY ILL

MILWAUKEE—The Rev. Howard B. St. George, D.D., professor emeritus of Ecclesiastical History at Nashotah House and honorary canon of All Saints' Cathedral, Milwaukee, is critically ill at his home on the campus of Nashotah House.

Harrowell retired from his duties as priest in charge of Holy Cross-Immanuel Church, Chicago. Since then he has resided with his family at Griswold Hall. He has been in the diocese since 1908, serving as priest-in-charge of Holy Nativity Church from that year until 1918. Then he went to St. Joseph's Church, remaining there until 1927 when he was appointed to Holy Cross-Immanuel Church.

#### CANNING WORK GROWS

The canning of fruits and vegetables under the "Friendly Farms" program of the diocese is steadily gaining momentum. Twice each week a group of Church women under the leadership of the Woman's Auxiliary gathers at St. James' Community House and engages in canning vegetables.

St. Paul's Church, Riverside, is the scene of a weekly "canning bee." Women from parishes along the Burlington suburbs gather for this project. The Rev. J. G. Jones of Epiphany Church, Lombard, started the group off last Wednesday, directing them in their work.

Parishes represented and the chairman of each parish group are: St. Paul's, Riverside, Mrs. C. A. Hackworthy; Emmanuel Church, LaGrange, Mrs. A. Lott; St. Michael and All Angels', Berwyn, Mrs. Thayer; All Saints', Western Springs, Mrs. B. Prest.

#### OPEN CONVENT SCHOOL

The Sisters of St. Anne are opening a school for girls at their convent at 1125 North LaSalle street, Chicago. The school will embrace elementary and college preparatory courses for both day and boarding pupils. Instructors are university graduates and hold teachers' certificates and degrees. Music, languages, and the domestic arts are included in the curriculum. Particular attention will be paid to morals and to the health of the children, two graduate nurses being in residence at the school. The convent adjoins the Church of the Ascension.

#### STREATOR PLANS MISSION

What is called an "old time mission" is being planned by Christ Church, Streator, the Rev. Norman B. Quigg rector. The special feature of the program will be that former rectors of the parish will conduct the services. The Rev. L. W. Applegate, Hobart, Ind., who built Christ Church, the Rev. James E. Foster, Gary, and the Rev. T. W. McLean, Chicago, are among those expected to return to their former parish for the mission, which opens September 26th and closes with a parish party on September 30th.



## Arkansas Officials Deny Discrimination

Standing Committee Sends Letter  
To Bishops Answering Charges of  
Race Distinction at Election

LITTLE ROCK, ARK., August 20.—Following special meetings of the standing committee of the diocese of Arkansas and of the chapter of Trinity Cathedral, a letter has been sent by the secretary of the diocesan convention to all the bishops of the Church denying charges of racial discrimination at the recent diocesan convention and urging ratification of the election of the Very Rev. John Williamson as Bishop of Arkansas.

This action was undertaken as a reply to circular letters from the Rt. Rev. E. Thomas Demby, D.D., Suffragan Bishop for Colored Work, and two priests of the diocese, who asked the bishops to withhold ratification of Dean Williamson's election on the grounds of the alleged discrimination. Copies of resolutions replying to the letter of the Bishop of Albany, objecting to the election on grounds of economy, were also sent to the bishops.

The letter, signed by T. E. Wood, secretary of the convention, and sent pursuant to instructions of the standing committee, enclosed copies of correspondence and resolutions bearing on the subject, and states:

"From this evidence you will learn, first, that there was no racial feeling entering into the election of a bishop at the convention; second, that the colored Suffragan and the four Negro clergy were not excommunicated; third, that one of the Negro priests who attended the convention and who has since left the diocese did not do so by reason of anything that occurred at the convention according to his own word; fourth, that the Ecclesiastical Authority (the Rt. Rev. Edwin W. Saphoré, D.D.) had nothing to do with that part of the diocesan program for the Communion service, neither did the Bishop-elect, the Very Rev. John Williamson, have any knowledge of the attempted arrangement; fifth, that there is no merit in the protest sent to you by the Rt. Rev. E. Thomas Demby and the Rev. S. H. Rainey and Dr. W. S. Simpson Atmore.

"I further wish to state, as secretary of the convention, that the Negro Suffragan and the four Negro priests were seated within the Church of St. Paul at Newport, that each and every one of them voted upon each and every ballot having to do with the election, that their names were called by me and they voted before the white lay delegates, that I heard no whisper or intimation of discrimination, that the statement from Trinity Cathedral chapter is a true and correct quotation from canon as to the full rights accorded the Negro clergy in the convention.

"May I further state that I observed no evidence of racial feeling at any time during the convention, that no discrimination took place in the deliberations, that the Holy Plate was extended to the Negro Suffragan and the four Negro clergy during the Communion service in the church at the opening service by the Rt. Rev. E. W. Saphoré, D.D., that the Rev. W. T. Holt

has stated to me since the protest was made that he expressed in person at the time to the colored Suffragan Bishop his regret that he did not commune, that the colored Suffragan congratulated the Bishop-elect immediately after his election and that he and two of the colored priests signed the testimonials of the Bishop-elect without indicating offense or unjust treatment. (The other two had no opportunity of signing, having left before the testimonial was presented.)"

### Colored Churchmen Back Demby

Convocation Also Votes Merger of  
Two Negro Schools

LITTLE ROCK, ARK.—One of the most significant acts of the 13th annual convocation of colored Church men and women held in St. Philip's Church, Little Rock, August 14th to 16th, was the passing of a resolution supporting the protest of Bishop Demby against the attempted segregation at the Holy Communion of colored clerical delegates to the diocesan convention held at Newport last May for the election of a diocesan bishop. The resolution was unanimously adopted.

A great forward step was taken when, after serious discussion, the high school department of Christ Church School, Forrest City, was merged with Hoffman-St. Mary's Institute, Mason, Tenn. The convocation gave its unanimous approval and pledged its unqualified moral and financial support.

The presence and counsel of Dr. Wallace Battle, field secretary of the American Church Institute for Negroes, added much to the interest and value of the sessions. He addressed the convocation at the mass meeting on Monday. The Rev. Dr. E. M. M. Wright, of Memphis, Tenn., preached the sermon.

Bishop Demby, in his annual address, reviewed the colored work in Arkansas and gave much encouragement to the clergy and members. He set forth a strong program for the ensuing year.

The next convocation will be held at Forrest City at the call of the Bishop.

### CHURCH DIVINITY SCHOOL BEGINS 40TH YEAR

SAN FRANCISCO—The Church Divinity School of the Pacific began its fortieth anniversary year on Monday, August 15th, with an opening service at All Souls' Church, Berkeley. The Rev. Dr. Herbert H. Powell, who has recently returned from a visit to the Holy Land, gave an admirable address on the meaning and value of what he had seen and experienced.

The school opens this term with several important additions to the faculty. The Rev. Charles W. Lowry, Jr., just returned from two years study in Oxford, and now appointed as student chaplain in the University of California, is to conduct the course in theology. Alfred J. Chaplin-Bayley, A.A.A.O., is to be organist and choirmaster, and to teach Church music. The Rev. George H. B. Wright, canon precentor of Grace Cathedral, is to conduct classes in social service, and Miss Avis Harvey, of St. Margaret's House, some other work in the same line.

## Kensitites Ravage Church in Cornwall

Members of Protestant Truth Society  
Strip Ornaments and Carry  
Them Off

BY GEORGE PARSONS

LONDON, August 12.—There was an unhappy sequel on Tuesday last to the dispute at St. Hilary Church, Marazion, Cornwall. Members of the Protestant Truth Society, led by J. A. Kensit, arrived at the church in motor cars and coaches, and, with the aid of various tools, forcibly removed ornaments from the church and carried them off.

It may be remembered that at a consistory court held in February by the chancellor of the diocese of Truro, at Church House, Westminster, three parishioners of St. Hilary applied for the removal of fifteen articles from the church on the ground that they had been placed there without a faculty and were unlawful. In his judgment, delivered on March 9th, the chancellor made an order for the removal of most of these ornaments.

In June, some of the parishioners of St. Hilary informed the vicar that they were in possession of a faculty authorizing them to remove certain articles from the church, but the vicar, it was stated, refused access to the church for the purpose of their removal.

Describing the outrage, the vicar (the Rev. N. B. Walke) said:

"It was done wilfully and wantonly. They have taken two tabernacles. They had only a faculty for removing one of the tabernacles, but the one in Jesus Chapel has also been removed. They had no permission legally to do that. The Venetian bracket supporting the substitute of the image of St. Joseph has been taken and dug out of the wall, but they had no power to do that either. There were also substitutes of the images of St. Anne and Our Lady, but these have not been blessed, and therefore there is no desecration. They tried to bargain with me to get the key of the monstrance in which I keep the holy wafers.

"They got into the church by stealth. A clergyman and two ladies got into the church first. The old fifteenth-century font, which stood by the church door, has been broken and smashed into three pieces, and they have also taken away the old cross. The plinth at the foot of the memorial to Canon Rogers has also been broken up. The font was a wonderful piece of fifteenth century work, and the reredos was a very fine piece of art."

Sir Philip Baker-Wilbraham, chancellor of the diocese, stated to a press representative that he had issued to the three petitioners a faculty entitling them to remove certain ornaments. He added: "If they acted strictly in accordance with the faculty, they were perfectly within their rights. I was afraid, however, there would be trouble in the parish."

IN NATAL, at a place rejoicing in the name of Kloof, the chapel of a girls' school is a former military hut left over from the Boer war; a new chapel is being built.

## Church in Brazil Plans School and Orphanage

Ground Purchased for Institutions  
Near City of Pelotas

PELOTAS, BRAZIL—Two steps of far-reaching importance have been taken by the Brazilian Church in purchasing properties in and near this city for founding a school for girls and for establishing an orphanage.

A school for girls to correspond with the Southern Cross School for boys in Porto Alegre has long been one of the outstanding needs of the Brazil Mission. An appeal was made and friends of the mission in the United States contributed the necessary funds. After careful deliberation, it was decided to establish the school in Pelotas, one of the most beautiful and progressive cities in southern Brazil. The lot purchased is near the center of the city and is situated on one of its highest points, an ideal location for the school. Construction will begin in the near future. The project has created much interest in the city and has received the widest publicity. Already, several outstanding citizens have announced their intention of enrolling their daughters in the school when it is opened.

A large house and a twenty acre tract of land, situated a short distance from the city, were purchased for the orphanage at a very small price. This enterprise is being financed almost entirely by the native Church. The house, after slight alterations, will be able to shelter about twenty children. The spacious grounds are partly wooded and a spring on the property will furnish abundant water for the establishment.

### PRESBYTERIAN MINISTER TO LEAD CLERGY CONFERENCE

HARTFORD, CONN.—The fifteenth annual pastors' conference for clergymen of all denominations in the Connecticut Valley, including Western Massachusetts, will be held under the auspices of the Pastoral Union of Connecticut and the Hartford Seminary Foundation on Tuesday and Wednesday, September 13th and 14th, in Hartranft Hall of the Hartford Theological Seminary, 55 Elizabeth street, Hartford, Connecticut. The leader will be the Rev. George Arthur Buttrick, D.D., pastor of the Madison Avenue Presbyterian Church, New York City. His general theme will be The Reality of Prayer.

### NEW YORK GIRLS' FRIENDLY PROFITS BY SANDHAGEN WILL

NEW YORK—The Girls' Friendly Society of the diocese of New York is named as one of the beneficiaries in the will of Heinrich E. F. Sandhagen, late commission merchant of New York who died July 16th following an accidental fall from a cliff near Ellenville. To this organization he left \$5,000. Bequests to charities totaled \$50,000. The remainder of the estate—\$500,000—was left to relatives and friends in this country and abroad.

### SOUTHERN CROSS SCHOOL FILLED TO CAPACITY

PORTO ALEGRE, BRAZIL—The Southern Cross School, for the first time in its history, is completely filled with boarding pupils and many applicants for admission have been refused. This has been the immediate result of the Federal government's action in recognizing the institution as an accredited school. The recognition means that its curriculum conforms to the standards outlined by the Ministry of Education and that other strict requirements have been met which entitles the school to official recognition. A graduate of the Southern Cross School may now enter any professional school in the country without having to take a large number of entrance examinations, as formerly was the case. The action of the government has enhanced greatly the popularity of the institution which long has enjoyed an enviable reputation in southern and central Brazil.

### MANILA CATHEDRAL BENEFITS BY WARDELL ENDOWMENT

MANILA—When Mrs. Mary T. Wardell died a year ago in St. Luke's Hospital, Manila, the hospital and mission in general lost an old and helpful friend. For nearly twenty years she was the soprano soloist of the choir of the Cathedral of St. Mary and St. John, and was always identified with the life of the parish and the Woman's Auxiliary. Her estate was willed to the Cathedral parish, and as she had been interested with musical events all the time she made her home in the city it seemed fitting to the vestry to place the entire amount in the endowment fund, with the specification that the income be used from time to time for the purchase of new hymnals, prayer books, and music for the choir.

Mrs. Wardell came to the Philippines as the wife of an army man and she was a firm friend to many a newcomer among the families of army and navy personnel. One of these was Mrs. Forrest Wells, who a few years ago was married in the Cathedral to an officer in the navy. Mrs. Wells returned to Manila recently and, being an artist, was requested to make a design for a book plate to be placed in the books bought through the Wardell fund. Her design is the chancel of the Cathedral, with the choir in recession. It is a fitting memorial to one so closely associated with the life of the choir.

### WUHAN FLOOD RELIEF CAMPS ARE NO MORE

HANKOW—The 300,000 or more refugees in Wuhan have for months been dispersed, with the exception of the 11,000 or so gathered in the four or five specially organized refuges for widows and orphans, for old people and children. Many of the several thousand refugees are working on the roads throughout the country or on the dike at the Hankow waterfront.

## Churches Exempt From Federal Electricity Tax

Amended Regulations Sent to All  
Collectors of Internal Revenue

WASHINGTON, D. C.—The text of an amendment to the regulations for enforcement of provisions of the revenue act pertaining to the tax on electrical energy, whereby educational institutions not operated for profit, churches, and charitable institutions are declared exempt from the levy, has been made public by the Commissioner of Internal Revenue.

That section which exempts churches, schools, and charitable institutions states:

"All electrical energy furnished the consumer is taxable except (1) electrical energy furnished for industrial consumption, *e.g.*, that used in manufacturing, processing, mining, refining, shipbuilding, building construction, etc., and (2) that furnished for other uses which likewise cannot be classed as domestic or commercial, such as used by public utilities, water works, irrigation companies, railroads, other common carriers, educational institutions not operated for private profit, churches, and charitable institutions."

With regard to claims for exemption, the amended regulations state:

"Persons claiming exemption on the ground that the energy furnished is not for domestic or commercial consumption must submit to the person furnishing the energy satisfactory evidence showing that it was used for purposes other than domestic or commercial."

The amended regulations have been sent to all collectors of internal revenue.

### NOTES FROM THE WINDWARD ISLANDS

ST. VINCENT, B. W. I.—The canony of St. Vincent, vacant by the removal of the Rev. Canon A. H. Barlee to the diocese of Barbados, has been filled by the appointment of the Rev. P. Hendricks, rector of the combined parishes of St. John and St. Mark, in the Island of Grenada. Canon Hendricks is well suited to the office, having been some years ago an archdeacon in the diocese of British Honduras.

The Rt. Rev. Vibert Jackson, D.D., Bishop of the Windward Islands, on Sunday, July 24th, admitted to the diaconate Gordon V. Hazelwood, the first Vincentian to enter the ministry for some twenty years.

The Bishop of the diocese will visit England in August, partly for the purpose of greeting his aged mother, and partly to plead the needs of the diocese. The general depression is becoming very severe, and almost every priest this year will suffer a reduction of at least a quarter or a half of his salary.

At the same time comes a "Forward Movement" on the part of some of the other religious bodies, who are being heavily financed from their home centers. One such body is trying to establish a community school in an intensely Anglican district, and the government to aid the project has handed over to them for five years one of its schools, in spite of the protest of most of the parents of the

children concerned. Thus a precedent has been set, of which advantage will no doubt be taken. A serious problem has thus arisen, to which at present there is no solution. Can a government be prepared to part with its schools?

Applications have been made by our Church for the starting of two community schools, one in St. Vincent, and one in Union Island. The principle involved in giving government schools seems wrong, and our action seems the best way to expose it. The people resent what appears to them as an attempt to force their children to be under the influence of another Creed, against their will.

#### WITCHCRAFT OUTWITTED BY DOCTOR IN LIBERIA

NEW YORK—For some years before Dr. Fritz Ronnefeldt went to St. Timothy's Hospital in Liberia, he worked on a German palm oil plantation on one of the coastal islands of Portuguese Guinea among natives untouched by civilization. The first time he had occasion to give an anesthetic, he was assisted by an engineer from a freighter then in the harbor, who administered so much ether that the patient, a young native, did not wake up when he was expected to.

Dr. Ronnefeldt persuaded another native to speak to the sleeping patient in his own language, which the young man was loath to do. He believed the patient was dead, and if you attempt to call back a man who has died, he may really come and make trouble. So they said. He was prevailed upon, however, and finally addressed the sleeping man in what the doctor afterwards learned was a magic incantation. The patient at once woke up and had a rapid and normal convalescence. The doctor's reputation was established from that moment, when it was seen that he could kill a man and restore him to life.

Another belief, however, complicated matters somewhat, namely, that when old men die, they return as children, but when young men die, they come back as women, unless the witch doctors perform certain elaborate and costly ceremonies at their graves. The result, for the doctor, was that he found it almost impossible to persuade young men who needed some serious operation to submit to an anesthetic. If it could not be done with local anesthesia, they endured it without any, without a whimper, rather than risk being turned into women.

#### TWO CANADIAN CHURCHES CELEBRATE CENTENARY

ST. ELEANOR'S, P. E. I.—St. John's Church, St. Eleanor's, of which Archdeacon White is rector, has just celebrated its centenary. The Primate, Archbishop Worrall, celebrated at the choral Eucharist and preached the sermon. Five priests, all sons of the parish, took part in the day's services: Dr. Wiggins, for many years rector of Sackville, Professor Hunt, of King's College, the Rev. A. E. Andrew, rector of Pictou, the Rev. I. E. Fraser, rector of New Glasgow, and the Rev. P. G. Colton, rector of St. Anne's, Calais, Me.

The church is the oldest church building in Prince Edward Island. Among its treasured possessions is the silver communion service given at the time of its consecration by Lady Georgiana Fane, daughter of the Countess of Westmoreland.

St. Matthew's Church, Grenville, Quebec, is exactly 100 years old this year, being built in 1832. The parish is fortunate in possessing the original church building, which is still in use. A fitting celebration is being planned for St. Matthew's Day, September 21st.

#### TREASURER OF ERIE 32 YEARS; RESIGNS

ERIE, PA.—After thirty-two years of service, first as treasurer of the diocese of Pittsburgh and then, since its founding, as treasurer of the diocese of Erie, Turner W. Shacklett has resigned because of ill health and advancing years. On August 10th he celebrated his 84th birthday. The Bishop and board of trustees of the diocese at their meeting on August 5th adopted resolutions of appreciation and offered prayers for his relief from pain and return to health and strength. Mr. Shacklett has been a lay deputy to every General Convention since the organization of the diocese.

Cyrus W. Mackey, senior warden of St. John's Church, Franklin, was elected treasurer of the diocese, and the Marine National Bank of Erie was made trustee of the invested funds.

#### APPORTIONMENT SPELLED WITH SEVEN LETTERS

NEW YORK—Remember when American children would put the riddle to you by saying: "Constantinople is a long, hard word; can you spell it in two letters"—and then come back with the answer, "I-T"? Remember those days? Well, Volume I, No. 1 of the *Mountain Province Churchman*, dated Baguio, Philippine Islands, June 15th, has one equally good: "Apportionment is a very hard word, but its meaning can be expressed in seven letters—M-Y-S-H-A-R-E. It is My Share in the work of the Church throughout the world."

The purpose of this addition to the Church's periodical literature is explained in the Foreword, which would apply to any diocese in this country:

"The missionaries of the Church in the Philippine Islands have been trying to build up loyalty to Christ and His Church, and sometimes we feel that our efforts are not bearing fruit. Loyalty to a person or to a school or to a Church can only come when there is enough known of that person or school or Church to justify that loyalty. We cannot be truly loyal without some acquaintance, some knowledge. Loyalty to country is developed by the study of history and civics. Loyalty to Christ and His Church is developed by studying the life of Our Lord and what His Church is doing in the world. Our Church in the Philippines is small, we do not have the number of workers, the vast income, the fine buildings that others have, but if we can have loyalty to Christ and His Church, a loyalty which will stand fast in the face of criticism, a loyalty which will carry us through life, nothing else matters."

#### NATIONAL SECRETARY FOR COLLEGE WORK TO NEW POST

NEW YORK—The Rev. W. Brooke Stabler, secretary for college work under the National Council, has accepted his appointment as university chaplain and Boardman lecturer on Christian Ethics at the University of Pennsylvania. This is a recently created post, and Mr. Stabler will take up his new work with the opening of the college year this autumn.

Mr. Stabler's resignation from the college secretaryship comes after four years of specialized work for the National Council under the department of religious education. During the first two years he was associate secretary for college work in New England on part-time, and for the past two years he has served as successor to the Rev. C. Leslie Glenn as full-time secretary for college work throughout the Church.

#### GRADUATE OF ST. KATHARINE'S WINS WELLESLEY SCHOLARSHIP

DAVENPORT, IA.—Miss Rachel Lacy, who graduated from St. Katharine's School, this city, last June, has won the Wellesley midwest scholarship. Wellesley College, Wellesley, Mass., offers six scholarships each year—one for the highest average in college entrance examinations among all applicants throughout the country, and five regional scholarships for the highest average among applicants from different sections of the country. The one awarded to Miss Lacy signifies that she earned the highest examination average among all applicants from the middle west. She was an honor student at St. Katharine's, and won the piano prize there last year.

Miss Lacy is the daughter of Mr. and Mrs. Frank Robinson Lacy of Dubuque, prominent Church members, Mr. Lacy being a vestryman at St. John's Church, in that city.

#### FLORIDA CAMP CONFERENCES CONCLUDE FOR THIS YEAR

JACKSONVILLE, FLA.—The series of four diocesan camps and conferences of the diocese of Florida have now come to a close. The young people's service league, the adult and the junior camps for both girls and boys, have been smaller in attendance than in former years, but perhaps this was to be expected during these "hard times." In spite of this fact Bishop Juhan and the directors of the several conferences are enthusiastic over the good work that has been accomplished.

#### Group System at Newark

NEWARK, N. J.—The group system, for which arrangements have been made at the Church of St. Mary Magdalene, Newark, will be utilized as part of the preparation for the Teaching Mission on the Great Commission, which will be held in October. It is also intended to make the group system permanent in the parish. On August 24th the Rev. Harry Bruce, rector of the church, will celebrate the twenty-second anniversary of his ordination.

†  **necrology**  †

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

**CHARLES H. DUNCAN, PRIEST**

POUGHKEEPSIE, N. Y.—The Rev. Charles Henry Duncan, a non-parochial priest of New York, died suddenly on July 31st. He was born in Lagrange, N. Y., July 11, 1866. He attended private schools in Poughkeepsie and was graduated from St. Stephen's College in 1887 and from the General Theological Seminary in 1890. He was ordained deacon in 1890 and priest the following year by Bishop Potter.

The Rev. Mr. Duncan was assistant at Trinity Church, Geneva, N. Y., in 1890; rector of St. James' Church, Watkins, N. Y., 1891 to 1895; rector of Grace Church, Millbrook, N. Y., 1895 to 1900; and rector of St. Margaret's Church, Statsburgh, N. Y., 1902 to 1916.

He is survived by his widow, Lily Flagg Duncan.

**ABRAM L. URBAN, PRIEST**

NORRISTOWN, PA.—On August 8th, in the Montgomery Hospital, Norristown, the Rev. Abram Linwood Urban, retired priest of Pennsylvania, died in his 84th year.

Fr. Urban was born in Conestoga Centre, Pa., on June 10, 1849. He received his education in the public schools and at Drew Theological Seminary. For some years he was a minister in the Philadelphia Conference of the Methodist Church, during which time he was chaplain of the State Senate for two sessions. He was ordered a deacon in 1893 and priest the following year by Bishop Rulison.

From 1894 to 1896 he was assistant minister at St. Luke's Church, Scranton; from 1896 to 1901, rector of Christ Church, Woodbury; 1902 to 1907 priest-in-charge at Epiphany Mission, Royersford; and from 1907 to 1916 priest-in-charge at Holy Trinity, Lansdale.

Fr. Urban was the author of several books and of many articles for the *Church News*, the diocesan paper of Pennsylvania.

Burial services were held in St. John's Church, Norristown, beginning with Vespers of the Dead on August 10th, the body lying in the church that night with a guard of honor. There were three Requiem celebrations on August 11th, followed by the Burial Office at which the Rev. Robert McKay and the Rev. George C. Foley officiated. The rector of the church gave the Absolution of the Body and the Bishop Coadjutor of New Jersey pronounced the Benediction. Interment was in the church yard.

Fr. Urban is survived by a widow, two daughters, and five sons, three of whom are in the ministry—the Rev. Leigh R. Urban, rector of St. Andrew's Church, Longmeadow; the Rev. Percy L. Urban, rector of St. John's Church, New Haven, and lecturer on Systematic Theology at Berkeley Divinity School; and the Very Rev. Ralph E. Urban, dean of Trinity

Cathedral, Trenton, and Suffragan Bishop-elect of New Jersey. A grandson, the Rev. Charles H. Urban, ordained deacon last spring, is assistant at the Chapel of the Transfiguration, Philadelphia.

**EDWARD A. WELCH, PRIEST**

TORONTO, ONT.—Great regret is felt here at the news of the death of the Rev. Canon Edward A. Welch at Southend-on-Sea, England. Canon Welch came to Toronto in 1895 to become provost of Trinity College for four years, resigning to accept the rectorship of St. James' Cathedral. He returned to England, becoming vicar of Wakefield in 1909.

**NODATT WILCOX, PRIEST**

DARTMOUTH, N. S.—The diocese of Nova Scotia is mourning the death at an early age of Archdeacon Nodatt Wilcox,



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rector of Christ Church, Dartmouth, and archdeacon of Halifax. Born on Christmas Day, 1889, he was the son of the late Charles Wilcox of Windsor, a well known Churchman and leader of the Brotherhood of St. Andrew. He has been rector of Dartmouth since 1917, secretary of the House of Bishops of the province, examining chaplain to the Archbishop, and member of the board of governors of King's College.

#### CHARLES T. WRIGHT, PRIEST

MEMPHIS, TENN.—The Rev. Charles Thomas Wright, D.D., rector of Grace Church, Memphis, and senior priest of the diocese of Tennessee, died in Memphis early Sunday morning, August 14th, after an illness of about a month. He was 69 years old and had been rector of Grace Church thirteen years.

Born in London, England, he came with his father to Tennessee at the age of seven. His father died in the yellow fever epidemic of 1878, and he was adopted by Bishop Quintard, educated at Sewanee, and ordained priest in 1887. After serving at Mason, Pulaski, South Pittsburg, and Tullahoma, in Tennessee, he was rector of St. Paul's Church, Albany, Ga., from 1899 to 1913; then returning to Tennessee he was rector successively of Otey Memorial, Sewanee, and St. Ann's, Nashville, leaving the latter for Grace Church, where he succeeded the Rt. Rev. Troy Beatty upon the latter's consecration as Bishop Coadjutor in 1919.

Dr. Wright was a member of the board of regents of the University of the South, of the diocesan board of examining chaplains, and chairman of the committee on canons.

While at Mason, his first charge, he was married to Miss Anne Rivers Seay, who survives him, with a son and daughter. Bishop Gailor officiated at the burial office said in Grace Church, with all the clergy in the city present in the chancel. Interment was made in Elmwood Cemetery.

#### FRANK ALLEN

NEW YORK—Frank Allen, member of an old New York family and well known in theatrical circles in New York and London, died in St. Luke's Hospital, this city, August 11th, after a recent operation.

Mr. Allen was one of the charter members of the Episcopal Actors' Guild of America and an active member of its council. He was also a member of the Authors' League of America. He is survived by his widow, the former Miss Frances G. Edman, and by two sisters, Miss Charlotte M. Allen of New York, and Mrs. R. C. Cole of Minneapolis. His residence was in Merrick, L. I. He was 71 years old.

Mr. Allen was the author of *The Deluge*, which was produced by Arthur Hopkins, and adapted many plays, including dramas which he translated from the French, German, and Scandinavian.

Funeral services were held at the Little Church Around the Corner, August 14th, the Rev. Dr. Randolph Ray officiating, assisted by the Rev. John E. Gerstenberg of Merrick, L. I. Burial was in Greenwood Cemetery.

#### MRS. JOSEPH A. ANDREWS

MILWAUKEE—Mrs. Margaret Knight Forsyth Andrews, widow of Dr. Joseph A. Andrews and daughter of the fourth Bishop of Milwaukee, the Rt. Rev. Cyrus Frederick Knight, D.D., died Tuesday, August 16th, in Berkeley, Calif. She is survived by two daughters, Mrs. Forsyth Johnston and Mrs. Victor Morris, and two sons, William Forsyth and Charles Forsyth, all of Milwaukee; and several grandchildren. She also leaves two sisters, Elizabeth and Mary Knight, at present living in California.

Mrs. Andrews was born in Boston, Mass., on May 23, 1869, and had been for a great many years a devoted communicant of and a generous donor to All Saints' Cathedral, Milwaukee. She was a member of the board of managers of St. John's Home for Old Ladies, at the time of the building of the present home, and was a generous supporter of the home. The beautiful chapel of early Gothic architecture in the home was the gift of Mrs. Andrews, in memory of her mother. She was for many years president of the Girls' Friendly Society and a supporter of the society's Holiday House. Since moving to California some years ago, where she has also been active in the Church, she has kept her affiliations here as well, usually spending her summers here.

Funeral services were conducted in All Saints' Cathedral, Milwaukee, Monday, August 22d, by the Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, assisted by the Very Rev. A. I. Drake, dean of the Cathedral, the Rev. Daniel Corrigan, rector of Zion Church, Oconomowoc, and the Rev. E. H. Creviston of the Cathedral staff. Interment was made in Forest Home Cemetery.

Requiem Masses were celebrated in Santa Barbara, Calif., at Zion Church, Oconomowoc, and at the Cathedral of All Saints, Milwaukee. A memorial service will be held in the chapel which she gave to St. John's Home on Friday, August 26th, the celebrant being Fr. Corrigan.

#### MARGARET DEXTER

BROOKLINE, MASS.—Miss Margaret Dexter, well known for her work as an active volunteer in the Church, died at her home in Brookline on August 15th. She was in her 52d year.

Miss Dexter had always lived in Brookline where she was born. In former years, she worked as a volunteer at the Boston Dispensary; of late years her activities have been in behalf of the Church in Massachusetts and she served as secretary of the diocesan Woman's Auxiliary and as vice president of the Woman's Auxiliary of the Cathedral Church of St. Paul. At the time of her death she was the treasurer for the United Thank Offering of the Cathedral Church of St. Paul where she was a member and had her parish affiliations.

The Very Rev. Philemon F. Sturges, dean of the Cathedral, officiated at the funeral services in the Forest Hills Cemetery Chapel on August 18th.

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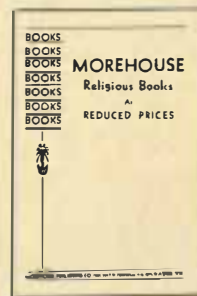
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**MRS. WILLIAM T. HALL**

RIDGEWOOD, N. J.—Early in August occurred the death of Mrs. William T. Hall of Ridgewood.

Prominent in the life of the community, she was a former president of the Ridgewood College Club, and belonged also to the Woman's Club of Ridgewood, Ramapo Valley Chapter, Daughters of the American Revolution, and the League for Creative Work.

Mrs. Hall's husband, four sons, and a brother survive her.

The funeral was held at St. Elizabeth's Church, Upper Ridgewood. Valleau Cemetery, Paramus, was the place of interment.

**JOSEPH W. LYON**

CROTON, N. Y.—Joseph W. Lyon, a senior acolyte at St. Augustine's Church and interested in all laymen's work, drowned on August 12th. A requiem was sung on Monday, August 15th, at St. Augustine's Church, the Rev. A. T. Young, priest in charge of the church, officiating. Mr. Lyon, who was 26, is survived by his widow and parents.

**SAMUEL SCHOFIELD**

NEW YORK—Samuel Schofield, tenor soloist of St. Agnes' Chapel, Trinity parish, died on Wednesday, August 17th, at the House of Calvary Hospital, the Bronx, after a year's illness.

Born in England sixty-four years ago, Mr. Schofield studied at the Royal College of Music in London. Later he sang in Gilbert and Sullivan light operas at the Savoy Theatre, London.

In 1907 Mr. Schofield came to New York and became soloist at St. Michael's Church, holding the position for fifteen years. Thereafter he was soloist at the Church of the Ascension and five years ago became soloist at St. Agnes' Chapel.

The funeral service was held on Friday afternoon in St. Agnes' Chapel, with burial in St. Michael's Cemetery, Astoria, Queens.

**MRS. C. H. WHIPPLE**

LOS ANGELES—Mrs. Evelyn Elizabeth Whipple, for half a century one of the best known teachers in the Church, died on July 27th at the age of 81. She was the wife of Brig. Gen. C. H. Whipple, paymaster general (retired) of the U. S. Army, son of Bishop Whipple of Minnesota.

Mrs. Whipple came from a long line of ancestors who distinguished themselves in the service of their country. Her grandfather, John McLean, was secretary of war and a justice of the United States supreme court, one of the two who voted "No" in the Dred Scott case. Her father, General Nathaniel C. McLean, of Ohio, served in the Civil War.

For the past fifteen years Mrs. Whipple had been a communicant of St. Matthias' Church, Los Angeles, and active until the last few months in its teaching and parish work. She was for many years an associate of the Sisterhood of St. Mary.

Her husband, Gen. Whipple, survives her, and two sons, Charles H. Whipple, Jr. of Laguna Beach, Calif., and Henry B. Whipple, II, of Brooklyn, N. Y.

**Classified****ANNOUNCEMENTS****Caution**

ARMSTRONG, S. W., *alias* HARRIS—Caution is suggested in dealing with a man giving the foregoing names or others, claiming to be an alumnus of DuBose School and a member of St. Paul's Cathedral, Boston. He is described as about 5 feet 9 inches tall, dark, thin face, 130 or 135 pounds. The police of Newport, Ky., have a warrant for his arrest. Further information from the Rev. B. H. Crewe, rector of St. Paul's Church, Newport, Ky., or the Rev. F. J. Drew, Beattyville, Ky.

**Memorial**

SISTER GERTRUDE MARGARET, S.S.M.  
In Montreal, July 30th, SISTER GERTRUDE MARGARET of the Community of St. Margaret, Boston. (Emma Gertrude, daughter of the late Allan and Martha Dyer Brown of Providence.)  
Endowed with a joyous, loving spirit she brought comfort to many a weary soul.

The frail, little body laid down its burden to be with her Lord whom she had served so devotedly in ministering for over forty years to the sick and dying.

"Eternal rest grant unto her, O Lord, and let light perpetual shine upon her."

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**RETREAT**

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Days, 10); Morning Prayer, 9:30; Evening  
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## CHURCH SERVICES—Continued

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Week-day Masses, 7:00 A.M. Thursdays, 6:45.  
Confessions: Saturdays, 5-5:30, 7:30-8:30.

## NEWS IN BRIEF

**LEXINGTON**—The Girls' Friendly Junior Conference was held at the G. F. S. Holiday House, the Patterson Farm, Lee County, Kentucky, the week of August 7th to 14th. More than thirty girls and counsellors were in residence. Mrs. J. Peebles, of St. Paul's Church, Newport, Ky., presided, and the Rev. George R. Madson, of Paris, Ky., was the chaplain. This conference has grown in numbers and interest since its institution three years ago. Bishop and Mrs. Almon Abbott were visitors during the sessions.

**NEWARK**—The vacation of the Rev. Hugh W. Dickinson, rector of St. Stephen's Church, Millburn, is being passed at Shark River Hills, N. J., together with Mrs. Dickinson and their children. They will return to the parish after Labor Day.—The Rev. Gordon T. Jones, rector of St. Mary's Church, Haledon, and Mrs. Jones, are spending the month of August at Harvey's Lake, near Laketon, Pa.—The Rev. Warren V. H. Filkins, rector of Trinity Church, Arlington, and Mrs. Filkins, are at the Green Pond Hotel, Green Pond, N. J., for the rest of the summer.

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