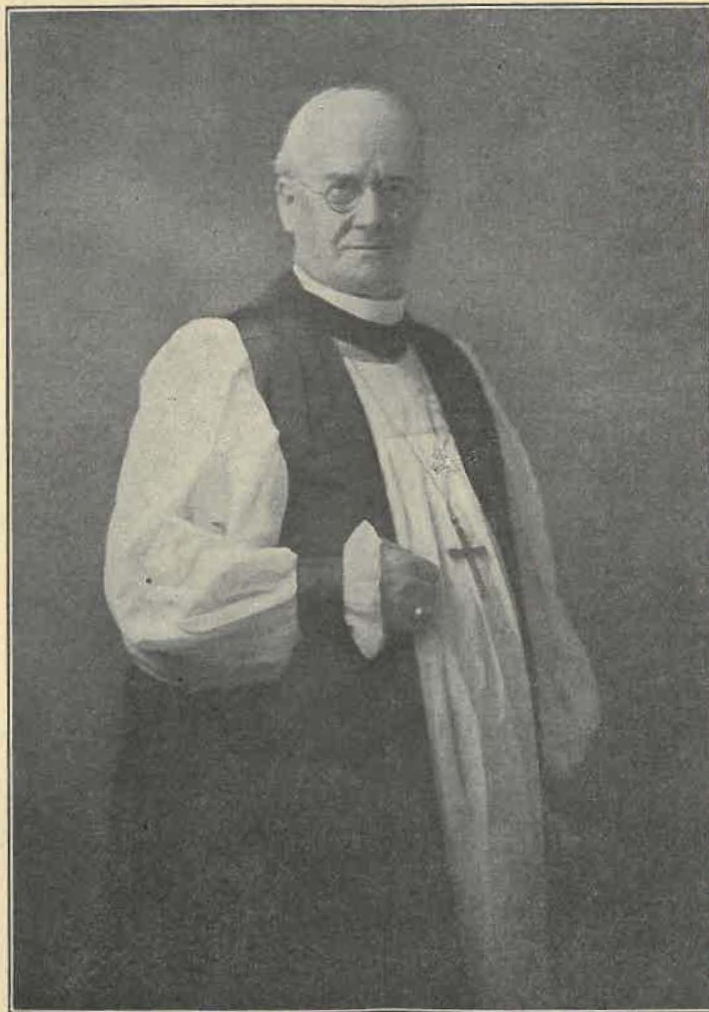


The Living Church



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Who celebrated his eightieth birthday July 17th. See story on page 340.

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Church Calendar



AUGUST

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

CALENDAR OF COMING EVENTS

AUGUST

- 8. Young People's Conference at Burlington, Vt.
- 15. School of the Prophets at Evergreen, Colo.
- 17. Sewanee Training School, Young People's Division.
- 21. Northern New England School of Religious Education at Durham, N. H.
- 28. Camp Morrison, Clear Lake, Iowa, Church Workers' Conference.

CATHOLIC CONGRESS CYCLE OF PRAYER

AUGUST

- 15. St. George's, Utica, N. Y.
- 16. Convent of St. John the Baptist, Ralston, N. J.
- 17. Brotherhood of St. Barnabas, Gibsonia, Pa.
- 18. St. Francis' House, Cambridge, Mass.
- 19. Christ Church, La Plata, Md.
- 20. Holy Innocents', Hoboken, N. J.

Clerical Changes

APPOINTMENTS ACCEPTED

FENN, REV. WARREN R., formerly priest in charge of St. Mark's Mission, Nenana, Alaska; to be priest in charge of Christ Church Mission, Anvik, Alaska, during the absence of the Rev. Henry H. Chapman, who is on furlough. Mr. Fenn's address will be Christ Church Mission, Anvik, Alaska.

MOORE, REV. LUTHER B., rector of St. Philip's and St. Stephen's Church, Detroit; has become priest in charge of St. Paul's Church, Romeo; St. Philip's Church, Rochester; and St. John's Church, Dryden, Mich. Address, Romeo, Mich.

PENNELL, REV. EDWARD M., Jr., formerly rector of St. John's Church, San Antonio, Tex. (W.T.); to be rector of All Saints' Church, Brooklyn, L. I., N. Y. (L.I.) Address, All Saints' Rectory, 7th St. and 7th Ave., Brooklyn, September 1st.

NEW ADDRESSES

BURTON, REV. CHARLES J., priest in charge of St. John's Church, Kane, Pa., formerly 115 Haines St.; 128 Biddle St., P. O. Box 756, Kane, Pa.

CRAWFORD, REV. OLIVER F., rector of St. Peter's Church, Pittsburgh, Kans., formerly 727 W. Second St.; 414 W. Kansas Ave., Pittsburgh, Kans.

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.

"What Is Gandhi's Religion?"

TO THE EDITOR: The Rev. W. R. Moody's article, What is Gandhi's Religion?, in THE LIVING CHURCH of January 23, 1932, was passed on to me by a regular reader of your paper in this distant corner of the world. As one who has been deeply influenced by Mahatmaji and who has been a close student of Gandhi's life I was naturally interested in it.

The writer of it begins and ends with a plea for clear thinking on his subject and claims to write from an unbiased standpoint. His writing shows an acquaintance with Gandhi literature and to some extent an understanding of Gandhi's religious position which is commendable in a foreigner; and with much of what he says on the subject I am in agreement. But he gives away his claim to disinterestedness, even to fairness, when toward the end of the article he indulges in certain gross misstatements and misjudgments. Unlike earlier statements for which he quotes chapter and verse he later on makes certain categorical judgments which he does not even attempt to justify. Such are these: "I am convinced that his civil disobedience creed is not founded on the law of love but on the law of hate." Again, "the motive of deep resentment and even hate is not foreign to Gandhi's struggle with England." And he contrasts Gandhi's passive resistance with Christ's non-resistance and condemns the former on the grounds that it resists evil, as if Christ's own non-resistance does not imply the stoutest resistance of evil.

Such statements reveal not an understanding of the real situation in India or of Gandhi the man, but a pre-determination to condemn. For if there is one man in India who stands out against a campaign of hate against the Britisher, who has consistently opposed and still opposes a discriminating anti-British trade boycott, as against an all-foreign one, it is Gandhi. His gospel of Swadeshi is not meant to harm any legitimate interest but is, what he claims it to be, capable of universal application and one that is consistent with true internationalism. I remember hearing a follower of Gandhi speaking thus: "Ten years ago I would have rejoiced at the murder of an Englishman; today I would be sorry if the hair of an Englishman is touched." That is the revolution that Gandhiji has effected in the mentality of hundreds of his fellow countrymen. To say that such a man is animated by hatred shows either a complete misunderstanding or the grossest perversity of the kind which our Lord declared to be unforgivable.

As to Gandhi's religion Mr. Moody is right in pointing out its vital differences with what he calls Catholic Christianity. For Gandhi with the real catholicism of his Hinduism will not admit the exclusive claim made for Christ as the sole incarnation, nor the scheme of salvation based on that. But if salvation is by character and if the essential thing in Christianity is not the acceptance of certain credal formulations but doing the will of the Father as revealed in Christ, then Gandhi challenges Christianity at its best. If, again, the distinctive element in Christian spirituality is its consecration of moral values, then, too, Gandhi with his uncompromising stand for truth and justice, his devotion to a God whose name is Truth, has a far greater

contribution to make to spiritual religion throughout the world than mere "veneration of the cow." And even the veneration of the cow which the writer brings in with a sneer has a deeper significance than a bland Christianity, which acquiesces in many a wrong done to man and beast, is prepared to admit.

The enclosed pamphlet which I have issued to my friends and other Indian Christians will show the impression that Gandhi has made on the present writer and such a feeling is shared by very many in this country. Government intimidation is so strong in the country and foreign leadership is so effective in the Indian Church that it is not easy for Indian Christians to express themselves freely on the subject. Yet there have been men and women willing to pay the price and incur the suffering. The declaration that I have made brings me under the ordinance and I am expecting government action. . . .

S. K. GEORGE.

Kottayam, Travancore, S. India.

The papers enclosed by our correspondent are (1) an explanation of his resignation from the faculty of Bishop's College, Calcutta, because of his sympathy with Gandhi, and (2) an appeal to all Christians in India to support the Mahatma.—THE EDITOR.

Pertaining to Christian Unity

TO THE EDITOR: As Church Unity seems to be the chief plank in the platform of the Protestant Episcopal Church some of us feel hypercritical to make overtures to Catholic communions in the face of our own Low Churchmen, and overtures to Protestant Bodies in the face of our Anglo-Catholics. Could not some way be found of enlightening our seminary faculties regarding the merits of Churchmanship different from their own? Much of our turmoil seems to start on seminary campuses, and usually at those seminaries where the ranks of the faculty are fed by alumni. Why not appoint a Nashotah man to Alexandria and a Virginian to Nashotah? Is the heritage of each seminary so priceless and at the same time so frail as to require constant "inbreeding"? If legal technicalities of endowment prevent such appointments, surely exchange of lecturers from time to time ought to help. Even the Liberal schools are astonishingly narrow and "over-inbred"! Perhaps that is one of the reasons why, as a communion, we are so little distinguished for either piety or intellectuality, and without these why prate of Church unity?

Yonkers, N. Y. LEWIS H. WEBSTER.

"Suffering the Wise Gladly"

TO THE EDITOR: Your editorial in last week's [July 23d] issue of THE LIVING CHURCH, Suffering the Wise Gladly, is all one-sided in view of the fact that we have no uniformity. Even the priests do not agree among themselves, much less the laymen. Due to the chaotic state of the Church in doctrine and ritual it seems that everyone is allowed the expression of his opinion. So do not blame the laymen, but the teachers of the laymen. G. S. H. SHARRATT.

Kansas City, Mo.

SUMMER ACTIVITIES

DIXON, Rev. J. H. S., rector of St. Andrew's Church, Brooklyn, will exchange parishes with the Rev. Winter La Cross of St. John the Evangelist's Church, Quyon, Canada (Montreal), for the month of August.

GRISWOLD, Rev. EDWIN V., priest in charge of St. Elizabeth's Church, Chicago; to be in charge of Grace Church, Everett, Mass., during August, while the rector, the Rev. William H. Pettus, is on vacation. Address, The Rectory, 37 Walnut St., Everett, Mass.

HARRIS, Rev. ROBERT VAN K., rector of St. James' Church, Winsted, Conn.; is spending the month of August at the Delphine, Gloucester, Mass.

SOARES, Rev. CLAUDE, chaplain of the Manlius School and rector of Christ Church, Manlius, N. Y., is supplying at Trinity Church, Syracuse, N. Y., during August.

RESIGNATION

FRASER, Rev. DUNCAN, as curate at St. Martin's Church, Providence, R. I. New address, St. Francis' House, 980 Memorial Drive, Cambridge, Mass.

ORDINATIONS

PRIESTS

NEVADA—On July 24th in the summer chapel at Lake Tahoe, Galilee, the Rev. ROBERT BONNER ECHOLS was advanced to the priesthood by the Bishop of the diocese, the Rt. Rev. Thomas Jenkins, D.D., the Bishop of Olympia, the Rt. Rev. S. A. Huston, D.D., assisting. The candidate was presented by the Rev. Herbert M. Peck and the Rev. Dr. R. H. Hodgkin preached the sermon.

The service was held in the outdoor chapel before a stone altar erected by the late Bishop of Nevada, the Rt. Rev. George C. Hunting, on the shores of Lake Tahoe. Every missionary field in the state was represented as well as the diocese of Sacramento. This is the first ordination to the priesthood in Nevada in sixteen years and the first ever conducted by Bishop Jenkins.

Mr. Echols is to be vicar of Christ Church, Pioche, and of St. Matthias', Caliente, with address at Pioche.

OHIO—On July 19th, in the Chapel of the Holy Spirit, Gambier, the Rt. Rev. Warren L. Rogers, D.D., Bishop of Ohio, advanced to the priesthood the Rev. GEORGE VERNON HIGGINS. The Very Rev. Charles E. Byrer, D.D., presented the candidate, and the Rev. C. Archibald Hopper preached the sermon.

VERMONT—In St. Thomas' Church, Brandon, the Rev. ARTHUR ROY ERIC GREEN was advanced to the priesthood by the Bishop of the diocese, the Rt. Rev. Samuel B. Booth, D.D., on July 27th. The candidate was presented by the Rev. Merton Ross, and the Rev. Theodore B. Foster preached the sermon.

Mr. Green is to be rector of St. Thomas' with address at the rectory.

PRIESTS AND DEACON

CHICAGO—In St. Luke's Church, Evanston, on July 17th the Bishop, the Rt. Rev. George Craig Stewart, D.D., advanced to the priesthood the Rev. WILLIAM D. McLEAN, Jr., the Rev. HENRY T. BAKEWELL, and the Rev. ALBERT E. TAYLOR; and ordained to the diaconate JOHN STRACHAN.

The Ven. W. H. Ziegler and the Rev. J. Mc-Neal Wheatley assisted in the service.

Classified

ANNOUNCEMENTS

Memorial

BENJAMIN HORTON

In loving memory of Benjamin Horton, priest, who entered into life eternal, July 26, 1928. "What though he standeth at no earthly altar, Still in white vestments on the golden floor, Where love is perfect and no foot can falter He serveth as a priest forevermore."

Tribute

FREDERIC COOK MOREHOUSE

From the Minutes of the Board of Directors City Club of Milwaukee July 5, 1932

FREDERIC COOK MOREHOUSE, one of the founders of the City Club and president during its early, critical, formative period, passed away on Saturday, June 25, 1932.

Mr. Morehouse was a member of the first Board of Governors of the City Club, 1909-1911; President, 1911-1915; member of the Board of Governors, 1915-1917; member of the Board of Directors, 1920-1924.

The City Club first loomed into prominence when Mr. Morehouse took the presidency. The club had been in a critical condition. Recognizing his capacity as a leader, his vigorous personality, and his devotion to high civic ideals, a number of similarly-minded club members, who, together with him, saw the possibilities of building up the City Club into an organization dedicated primarily to civic betterment, asked Mr. Morehouse to assume the presidency.

Under the leadership of Mr. Morehouse and with the support of these co-workers, the groundwork was laid for those civic ideals which the City Club now supports.

We acknowledge the debt of gratitude which the club owes Frederic C. Morehouse and we mourn his passing.

- | | |
|---------------------|---------------------|
| FREDERIC SAMMOND, | MAX W. NOHL, |
| E. J. KEARNEY, | President, |
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SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y. References required. (Continued on page 346)

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182 Congress Street, Brooklyn, N. Y.

Anglican Theological Review

EDITED BY
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FOUNDED BY SAMUEL A. B. MERCER

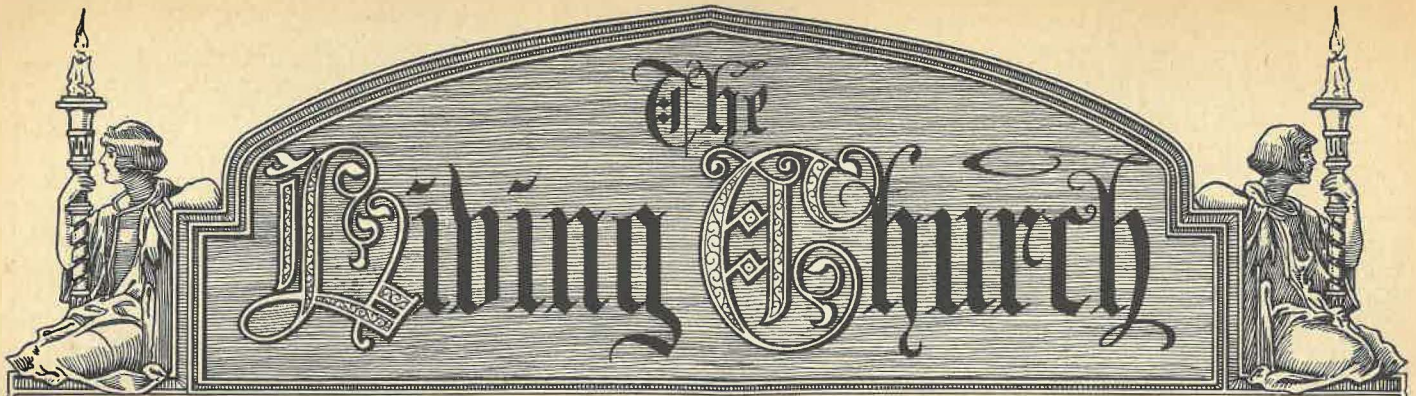
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Notes on New Books

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MILWAUKEE, WISCONSIN, AUGUST 6, 1932

No. 14

EDITORIALS & COMMENTS

“Leading in Prayer”

THE CLERGY are never at a loss when they are requested to “lead in prayer.” Most of them have pocket Prayer Books, and all of them remember a sufficient number of Collects and other prayers without recourse to a book. Some of the laity are in a like case; they can “lead in prayer” quite as easily as the clergy. This statement may surprise many lay people. More than one may exclaim: “Not I! I couldn’t lead in even the Lord’s Prayer in public; I should be too nervous.” A great many men and women do seem to be too nervous. The president of the local branch of the Woman’s Auxiliary will try to have her rector present at the opening of every meeting, in order that *he* may “open with prayer.” So it is throughout the organizations of the average parish. The leaders of those organizations are quite willing and feel quite able to lead in almost anything else except public prayer. Even the senior warden will not do it if he can avoid the “ordeal.”

Of course the reason for this is plain enough. It is not the custom of “this Church” to expect nor to permit the laity to lead in worship in the church itself, unless specially appointed. Perhaps it follows naturally that the laity do not therefore learn to lead in worship anywhere else. A few heads of families conduct family prayers, but far too few. In the vast majority of instances, family prayers are omitted when the father is absent. The mother and the eldest child are “too nervous” to take his place. In many families, grace before meals is said by the youngest child, who is still too young to be nervous.

Fortunately, this sort of nervousness can be overcome. A little practice in leading devotions is all that is necessary, after the initial attempt. During the summer this practice can be obtained more easily and more naturally than during the winter. The boys and girls need not hurry off to school. They have plenty of time—so much time, in fact, that they are asking, “What can I do *now*?” In families where family prayers have not been the custom, the father might well begin now. He will not be “too nervous” for longer than two or three mornings. It is an amazing fact that practically anyone who prays in private can learn in a short time to pray in public.

Many people are having no vacations away from home this summer. But for a great many there is or will be such a vacation. Perhaps the father, worn out from his year’s work and its problems, may be persuaded by the rest of the family to go away for the period of his brief official vacation. If he does go, then the mother can take that time to learn to “lead in prayer.” Let her explain to the children that she has *wished* to take the father’s place at family prayers during his former absences from home, but that she has felt shy about it. Now, she is going to try. Long before the father’s fortnight in the mountains or at the sea is over, she will not be shy about it at all. Very likely the head of the family cannot possibly go away, even for a week. It may be that he can afford to arrange for a change of scene for his wife and children. Here again is an opportunity for getting practice in “leading in prayer.” The mother can begin on the very first morning or evening of the vacation.

THE BOYS AND GIRLS sometimes have a chance to learn to lead devotions by the simple and natural process of taking the father’s or mother’s place. In some families, the eldest son always leads morning and evening prayers when the father is absent, in the fine old-fashioned way. But, more often, he is “too nervous.” Apparent accident will occasionally overcome this shyness. In one family, where the children were not allowed to leave the cottage for the daily swim in the ocean until after morning prayers, which followed breakfast, the 11 year old boy of the family learned by reason of his eagerness to get down to the beach. His father was in the city, his mother and a guest were lingering over breakfast and talking, with no evident sign of stopping before noon. The boy and his sister, aged 9, conferred. Then the little girl said: “Mother, *might* we two say prayers together? Then, when you are *quite* ready, you could have them again, for *you* two?” The mother, who had often tried to induce the boy to take his father’s place, consented. She did not suggest that she and the guest would come in. It seemed best to carry out the plan made by the two children for prayers that morning. Of course, some

children will willingly and easily learn to "lead prayers." But if they *are* shy about it, their shyness should be regarded gently and with sympathy. So many grown-ups are just as shy as children about it.

There are other opportunities in summer, outside family life, for learning to "lead in prayer." Summer conferences, for instance. To be sure, there are always clergy in considerable numbers at summer conferences: bishops, priests, and deacons. Deaconesses are present, too, and nuns. Yet, there are many times when not one of these persons, accustomed to "leading in prayer," is at hand. There are small group meetings, and there are little gatherings for intimate discussion. Every one of these small meetings will function the better for being "opened with prayer." The chairman of each one ought to be able to do it. Or, at least, he or she should be willing to try. Many a man and woman has learned to lead devotions by practice gained at summer conferences.

In most vacation houses under the guidance of Church people, there is a Service of Intercession at noon, led by the various members of the household in turn. Many a guest has learned to "lead in prayer" in such a house. Not quite liking to refuse a definite request to "take Intercessions," the shy guest has consented, and has found it not so difficult after all. Similarly with Prime and Compline. When these are said daily, many visitors learn to say them. They soon learn, even the most "nervous."

The advantages of ease in "leading in prayer" on the part of the laity are many. Some of them have been mentioned. Another, and that one of the greatest, is that when asked to pray by the sick or the sorrowful, there is no hesitation nor embarrassment. Every Christian man or woman has occasion to visit the sick and the sorrowful, either as dear friends or as messengers of the Church. Very often the whispered question is asked: "Will you say a word of prayer for me?" To be able to respond easily, quickly, naturally is a fine thing. Those of the laity who can do this are frequently regarded wistfully by those who cannot, yet would. *Cannot?* They *can*, if they will but try.

The practical question as to what prayers to say comes up. It is easy to answer. There are the rich resources of the Prayer Book. To supplement these, there are many excellent books of prayers. If without a book, and if memory fails as to Collects, there is always one sure refuge: the Lord's Prayer. Say that. It "leads" all prayer, everywhere.

OBSERVES *The Baptist*, able weekly organ of the Northern Baptist Church: "Almost everything on the market, from prunes to poetry, has been given its own special place on the calendar. Although this has gone so far that there are now a Navy Day, and a Canned Goods Week, and some more or less laudable cause clamped down on every single inch of the rim of the revolving year, yet this editorial is written to urge the designation of still another date; not a day nor a week, but a month—Religious Press Month." The editorial continues:

A Religious Press Month

"To argue the importance of our religious papers ought not to be necessary. It is obvious some organ of publicity is indispensable if any great body of people are to move with anything like a common mind, inspired by a common purpose, toward the accomplishment of any worthy achievement. Information regarding proposed plans, news of progress made, interchange of ideas, and mutual acquaintance of workers are elements that inspire enterprise, maintain morale, and kindle enthusiasm. . . .

"Neither the individual Christian nor the Church can sur-

vive on emotion or tradition alone. The stimulation and clarification of Christian thinking was never more necessary than now. Strange, subtle, and often pagan philosophies and religions from all the world seep through publications everywhere. Confused and having no clear convictions, many are practically lost to the cause of Christ. Nothing has been more gratifying than the testimony of bewildered readers for whom an intelligent faith has been made possible."

The Baptist stresses the importance of the religious press in "speaking not merely to and for individuals but for a communion to other communions," and points out the fact that many, overawed by the tremendous power of the great metropolitan dailies, fail to evaluate justly the contribution of the Church press toward the creation of an effective public opinion. Reminding its readers that "Influence cannot be measured by circulation alone, *The Baptist* observes:

"The *Manchester Guardian* has only 60,000 subscribers but its influence in every capital of the world far outweighs that of all other British papers combined although their circulations total many millions. So articles that have made little impression when they appeared in a great secular paper have created a sensation when published by a religious journal. Here, as elsewhere, character counts."

And yet, the editorial continues, "every denominational paper of which we have knowledge is being published at a loss. Probably without an exception they have been losing circulation for years."

Except for the fact that some of the religious periodicals, including *THE LIVING CHURCH*, have either gained slightly or at least held their own in the matter of circulation, the picture painted by *The Baptist* is a very true one. As to the remedy suggested, a Religious Press Month, we are not so enthusiastic. Churchmen have enough special days and seasons to observe in following the Church kalendar without digressing to recognize the thousand and one other "days" that are sponsored by sundry groups. Moreover, we doubt whether most such observances are really worth while. We cannot recall that we have ever eaten an apple because it was National Apple Week or avoided running down children with our car because it was Civic Safety Month. But perhaps some people are more calendar-minded than we are.

Our own suggestion would be that not one month only, but every month be observed as Religious Press Month.

The Episcopal Church numbers some million and a third communicants. If we conservatively estimate three communicants to a family, that means nearly 450,000 families that ought, if they are to be really intelligent Churchmen, to read one or the other of the periodicals of the Church. Yet we doubt if the combined circulation of all the Church weeklies and monthlies, eliminating duplication, is much more than ten per cent of this number.

What would be the result if the other ninety per cent, or even half of them, would read the Church papers? Any rector who has made a survey of his parish to determine which families read the Church press can tell you. For he knows that his parishioners who read their Church papers are by far the best informed, most coöperative, and most generous of his flock—and usually (not always) the most devout as well.

The clergy who, year in and year out, urge their parishioners to read the Church papers, and who make a point of citing editorials and articles in their sermons and instructions, don't need a Religious Press Month, because they know the value of the Church press to their own parish, to the general Church, and to the individual. Every month is Religious Press Month for them.

As for the rest—who knows? Perhaps in time they will

learn the value of the Church press. But meanwhile we fear that their observance of Religious Press Month would be no more enthusiastic than our own celebration of Eat More Prunes Week.

THE ANNOUNCEMENT of the projected consolidation of Seabury and Western Theological Seminaries will be welcomed by many Churchmen. Seabury, founded by that indefatigable missionary and scholar, James Lloyd Breck, when much of the Middle West was still a wilderness, is a continuing witness to the sure foundation on which its founders built Western, the first seminary in the Anglican communion to establish and continue a daily celebration of the Holy Eucharist, bears witness to the far-seeing vision of Bishop McLaren and Dr. Tolman Wheeler.

Seabury
and Western

The combination of these two institutions, both of which have played important rôles in the training of the ministry of the American Church, seems a very wise and commendable move, and we hope that it will shortly be accomplished. With the increase in spiritual vigor that ought to result from the union, the inspiration of the beautiful new buildings at Evanston, and the stimulus of the close association with Northwestern University and the Garrett Biblical Institute, Seabury-Western may indeed realize its founders' dream to be to the West what the General Seminary is to the East.

THE INDEFINITE POSTPONEMENT of the Pan-Orthodox Pro-Synod is, of course, a matter of regret inasmuch as it leaves unsettled several important questions; the one of chief interest to Anglicans being, of course, the question of Anglo-Orthodox intercommunion.

The Orthodox
General Synod

However, in the present chaotic state of religious affairs in the Russian Church, it is probably better for the synod to be postponed rather than risk its coming to grief on the Russian question. It is a part of the traditional wisdom of the East to make haste slowly, and very likely the present delay is a very advisable one in the circumstances. So far as relations between our own communion and the Orthodox is concerned, the postponement may well prove beneficial, for it will make possible an increased strengthening of the ties that are binding us ever closer to our fellow-Catholics of the Eastern rites before the question of formal intercommunion is finally determined.

OUR HEARTIEST CONGRATULATIONS are tendered to that venerable patriarch and devoted missionary, Bishop McKim, on the occasion of his eightieth birthday. Notwithstanding the fact that his service in the episcopate exceeds that of any other active American

Bishop McKim

bishop except Bishop Graves of Shanghai, who was consecrated the same day, his administration of the Church's work in the missionary district of North Tokyo, and his presidency of the general synod of the Japanese Church continue to be marked by vigor, wisdom, and a broad Christian charity. The Church is proud of Bishop McKim and the splendid accomplishments that he has written into the annals of her missionary work.

ACKNOWLEDGMENT

REV. LLOYD R. CRAIGHILL, NANCHANG, CHINA

Miss E. E. Dana\$ 10.00

**The
Living Church Pulpit**

Sermonette for the Eleventh Sunday
after Trinity



OUR SILENT WITNESSES

BY THE RT. REV. GEORGE ALLEN BEECHER, D.D.
BISHOP OF WESTERN NEBRASKA

"But some are fallen asleep."—I CORINTHIANS 15:6.

THERE ARE WONDERFUL LESSONS in the Epistle and Gospel for the Eleventh Sunday after Trinity. The Gospel story finds poor lodgment in the minds and hearts of people in this Godless world. The Apostle was reaffirming the truth of the Gospel he had been preaching, and its power to save for those who remain loyal to its teaching. His claim on their devotion is based not on the authority or persuasiveness of his own genius or personal appeal, but on the divine source from which he received it.

We cannot say in these days that the presentation of the Message is always convincing or interesting. Sometimes it is void of the zeal of sincerity. Some priests seem to convey the impression that they would be greatly relieved if they never had to preach at all.

St. Paul mentions the fact that some of those who had seen Jesus after His Resurrection had "fallen asleep." In this reference to the dead, the Apostle has given us something to think about. In our Creed we say: "I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: and the Life everlasting. Amen."

Have you ever realized what a difference it makes in repeating the words of the Apostle's Creed, whether you think of Our Blessed Lord as a merely historical character, as we would think of some of the kings of past empires, or presidents of our own republic, rather than as a living Christ, pulsing with unceasing sympathy and affection for all His children "who are in the midst of this naughty world"?

It is through this understanding of the words: "The Communion of Saints" in the closing paragraph of the Creed, that we consciously embrace all those who "having finished their course, do now rest from their labors." . . .

I have sometimes thought of this in services where I have officiated with only two or three present in some isolated mission. It would be very discouraging if we allowed ourselves to think only of those who are audibly bearing witness to the truths of our holy religion, as the measure of loyalty and devotion among all Christian people.

How easy it is for us to think of the "Holy Catholic Church" as comprehending only those living in this world where we can hear their voices, see their faces, and enjoy our Communion together; forgetting this numberless host of the redeemed, whose witness is constantly being presented before the living God, as illustrated by St. John the Divine. Often times "out of sight is out of mind." We do not always think of those we have "loved and lost the while"; but the memory of their sacrifice and devotion should be a constant inspiration and strength to us if we will only cultivate their daily companionship in company with Our Blessed Lord through all the trials and vicissitudes of this mortal life. That is one reason why Our Lord said, concerning the Church:

"The gates of Hell shall not prevail against it."

Let us, therefore, never be discouraged by those visible signs of weakness which so often dampen our spirit and begot our vision of the Church's mission. Let us always remember that our loved ones who loved Him and served Him in this sphere of temporal activities are still loving and serving Him "day and night in His Temple," and that their labors there, with ours in this militant struggle in the conquest of the world for Christ, shall prove that they have not died in vain.

NEWS OF THE CHURCH

Bishop McKim 80 Years Old

Senior Active Diocesan of the
American Church Consecrated
Tokyo Head in 1893

(Picture on cover)

NEW YORK—July 17th was the eightieth anniversary of the birthday of the Rt. Rev. John McKim, D.D., Bishop of North Tokyo.

As a young priest, Bishop McKim went to Japan in 1879. He was consecrated Bishop of Tokyo in 1893 and is today the senior Bishop of the American Church in active service. Bishop Graves of Shanghai who was consecrated at the same service, is his junior by only a few moments. Bishop McKim has served continuously in Japan for fifty-three years. This is a record so far, at least, as the mission fields of this Church are concerned, and is equalled, if at all, only in rare instances in any of the mission fields of the Anglican communion.

When Bishop McKim went to Japan, the missions of the Church in the United States and the Church of England were only beginning to get a foothold in the Empire. The number of Christian communicants was insignificant. There were no Japanese clergy and a mere handful of Japanese lay helpers. When the Nippon Sei Kokwai (the Holy Catholic Church in Japan) was organized in 1887, there were only two Japanese deacons and no priests. At present, the membership of the Church in Japan is over 39,000. It has 243 congregations of which 38 are entirely self-supporting. The staff of foreign clergy is only 50, the staff of Japanese clergy is 283. In addition, there are 117 unordained Japanese workers or a total Japanese staff of 400 compared with a total foreign staff, including teachers, doctors, and women workers of 208.

These Japanese and American workers are distributed through ten dioceses.

Here is an interesting comparison. For the year 1931 there was one person baptized per eight communicants in the Church in Japan. In the Church in the United States, one person was baptized per 21 communicants.

When Bishop McKim reached Japan, the institutional work of this Church was insignificant in amount and elementary in character. Our educational work is now expressed through such great institutions as St. Margaret's, Tokyo, and St. Agnes', Kyoto, high schools for girls; and through St. Paul's, Tokyo, high school and university. Our medical work is carried on through St. Luke's Hospital, Tokyo, and St. Barnabas' Hospital, Osaka.

The total contributions of Japanese members of the Sei Kokwai last year for the maintenance of parochial and diocesan work was 209,296 yen.

Orthodox Pro-Synod Called Off; Russian Situation Causes Delay

Cannot Agree on Real Church of
Russia—Many Important Questions
Left Unsettled

By W. A. WIGRAM

WELLS, SOMERSET, ENG., July 1.—About the most important fact for the Orthodox Church in the past month has been the official announcement that the "Pro-Synod" of that communion, that was to have met on the 20th of the month at Mt. Athos, has been postponed—for an indefinite period. This does not come, perhaps, quite as a surprise to those who have been watching developments in the Nearer East, but is none the less very regrettable. It implies that many important questions, which the friends of Orthodoxy had hoped would be settled in an official and satisfactory way, still remain as problems or difficulties. Thus the matter of the Antiochene schism and the question of the relations of the various divisions of the Russian Church to the rest of the whole Orthodox body are still left unsettled.

Anglicans had hoped, of course, that the progress made in the approach toward intercommunion between the Anglican and Orthodox Churches might be given formal endorsement by authority. This also is postponed.

The reasons for the fact are several. Broadly we may say that it is the result of the jealousy which every "autocephalous" church feels for its own administrative independence. They did not like to come into open discussion, unless they were assured that what was to be discussed would be settled as they would themselves wish. Seeing that it is the Slav churches that feel that their independence has to be guarded against possible Greek dictation, it is their nationalism that has caused the delay.

It is, of course, a misfortune. In these days, it is needful that the whole of the Orthodox communion should realize its unity and be prepared for common action in a changing world, and with such a body as it is, government by free and open discussion is the only one that will enable the body to act at all. The fact that the younger autocephalous churches feel so nervous about a right to self-government that is not really threatened is evidence that the process of their education in that art has still some way to make.

The actual difficulty that has caused the postponement of the synod was the problem of the Russian Church and its representation in the council.

Nobody could quite agree which of the various and hostile bodies that now make up the Church of Russia, in the Soviet republic and among the exiles or the

diaspora, is to be regarded as the real Russian Church, and yet to have an Orthodox synod of any sort—whether "pro" or "ecumenical" without the presence of Russia—would have been "the play of Hamlet without the prince of Denmark." Fortunately, there are signs that this question is in the process of being solved, by developments both within and without Russia.

RIFT BETWEEN PATRIARCHS OF ANTIOCH

The painful schism between the two rival Patriarchs of Antioch (Arsenius and Alexander) still continues. Various efforts have been made to heal it, such as that either one or the other of the rivals should be recognized as Patriarch for his life, and the other have the right of succession, or—as was proposed by the local synod of Constantinople—that Alexander should be recognized by all, on condition that he promised to resign at the end of one year, and a regular election should then be held. This, however, was "turned down" by the national synod of Serbia, which was inclined to suspect any activity of the "Ecumenical throne" as tainted with imperialistic motives.

In Greece, the synod of the country has been able to get to work, and to hold the first of what it is intended shall be its triennial meetings.

In its discussions, which lasted for about fifteen days, all were in agreement on the objects that it was hoped to secure, namely, the preservation of what is still left of the monastic property—much of which has been confiscated for national uses at various times—and the taking of steps that shall secure a really learned clergy for the national Church.

Of course, there could be no doubt that both of these objects are admirable but there was some difference of opinion as to the steps that would best attain them. Finally, a resolution was passed, to the effect that it was desirable that all monasteries save those on Mount Athos should become "coenobitic" in rule, and pass under the rule of an abbot, within three years. A monastery that does not have an abbot seems strange to Western ideas, and indeed would have been equally strange to Orientals, till medieval days. Then, however, many monasteries had become slack, and in consequence little self-governing groups formed in them, each under its own guide, composed of men who were resolved to follow the rule better than others. The habit spread till monasteries were often composed of these little groups, and the post of abbot dropped into abeyance. Houses so governed were known as "idiorhythmic," which may be rendered "go as you please," and the wonder is that a system which in the West would infallibly have produced a fine crop of scandals

did not do so in the East. It is testimony to the power of a sound tradition. Now, however, it has been found that houses under the rule of one responsible head are apt to be more economically managed, and to keep a higher standard of life, than those under this irresponsible group system—and the result is not on the whole surprising. Many monasteries, half of the twenty "great monasteries" on Mount Athos, which were all idiorhythmic once, have gone back of their own accord to "coenobitic" rule, and now that is to be enforced on all in the country of Hellas. Mount Athos, though in Hellas, has certain rights of self-government.

The avowed ideal is that there should be in each diocese at least one monastery, which should act as a sort of reservoir for culture and the devotional life, as well as for learning and scholarship.

CLERICAL EDUCATION

Meantime, a phenomenon that would have been very remarkable less than fifty years ago has taken place in Athens. The Archbishop Chrysostom summoned all the clergy of the diocese who could gather there to meet him in conference, and discuss means, whereby the ordinary village *papaz*, often little but a peasant who performs the services, can be made into what we in England should call an efficient parish priest. It is felt that the age calls for much more preaching and teaching than the small amount that contented the grandfathers of the present generation, and that the priest ought to take his share in social and philanthropic work. It is interesting to see a national Church in the East going through exactly the same process of development, and of awakening old machinery to the performing of new functions, that we have had to go through in England.

CENTRAL NEW YORK BISHOPS URGE NEW RELIEF PLAN

UTICA, N. Y.—In this year of depression the Suffragan Bishop of the diocese of Central New York, the Rt. Rev. Dr. E. H. Coley, gave some cheering statistics in a recent address.

Bishop Coley came to the diocese as a parish priest in 1897; 35 years ago. Comparing that year and the present, he found that in 1898, \$11,093.50 was given for diocesan missions and \$2,525.30 for general missions outside the diocese. The journal of the diocese for the year past shows total receipts of \$1,007,261.52, with \$105,063.50 given to diocesan and general missions.

"There may be a depression," said Bishop Coley, "but it must go a long way to reach the level of those early days. Although we did not meet our quota we gave something over \$55,000 on our general quota last year, not including special gifts, contrasted with a little over \$2,500 in the last year of the nineteenth century."

Bishop Coley joined with his Diocesan, Bishop Fiske, in urging for the coming canvass a use of the "block system" method by which emergency unemployment funds were raised in New York and other cities.

"The Church aid system," he said, "can expect no less than the 'block aid' plan—a contribution from every wage earner, however small."

Economic Conference Convened at Ottawa

Overflow Crowd at Special Service in St. Matthew's Church; Denominations Represented

TORONTO, July 28.—Interest throughout Canada is now centered on the Empire Economic Conference in session at Ottawa, the national capital. It is gratifying to note the national recognition of the place of prayer.

The message from the King, read at the opening session by His Excellency, the Governor General, began with the following sentence:

"My thoughts and prayers are with the delegates of my governments who are gathered in conference today to explore the means by which they may promote the prosperity of the peoples of this great Empire."

It closed with the following words:

"The British Empire is based on the principle of coöperation, and it is now your common purpose to give the fullest possible effect to that principle in the economic sphere. By so doing you will set in motion beneficial forces within the British commonwealth which may well extend their impulse also to the world at large. I pray that you may be given clear insight and strength of purpose for these ends. GEORGE R. I."

On Sunday special services of intercession were held throughout the Dominion.

At Ottawa a special service was held at St. Matthew's Church, at which the Earl of Bessborough, the Governor General, his family and staff, the Rt. Hon. Stanley and Mrs. Baldwin, Viscount and Lady Hailsham, the Rt. Hon. Neville Chamberlain, the Rt. Hon. Stanley Bruce (Australia), the Rt. Hon. J. G. Coates (New Zealand), and many Canadian and overseas delegates to the conference attended. The large church was packed an hour before the service began. The service was taken by Dean Salmon and Canon Jefferson, rector of St. Matthew's, and the special lessons read by Archdeacon Snowden.

The sermon which was short and appropriate to the great occasion was preached by the Most Rev. C. L. Worrell, Archbishop of Nova Scotia and Primate of All Canada.

The Primate, speaking as a Canadian, welcomed the conference and applied the lesson of the successful working of the Canadian Confederation to the Empire.

The concluding prayer and benediction were taken by the Bishop of Ottawa.

At the Roman Catholic basilica, pontifical High Mass was celebrated by the apostolic delegate and a sermon preached by the Bishop of Alexandria, who pleaded for the domination of Christian principles in the conference deliberations.

The Rt. Rev. Robert Johnston, moderator of the Presbyterian Church in Canada, gave similar advice to many delegates that attended Knox Presbyterian Church. "God forbid," he said, "that the British Empire should ever have a fence thrown around it to create an exclusiveness alien to the heart of our holy religion."

Premier Bennett attended the special service at Chalmers United Church, of which he is a member.

DAY SHELTER FOR UNEMPLOYED AT OTTAWA

A day shelter under Anglican auspices in the city of Ottawa has lately been opened for the unemployed in St. George's parish hall.

Intended as a reading, writing, and rest room, the shelter is under auspices of the Anglican Fellowship Club and the Church Army. Captain Fred Payne is in charge, assisted by Captain Arthur Page.

APPOINTMENTS IN THE DIOCESE OF ONTARIO

The Bishop of Ontario has announced the following appointments: The Rev. A. E. Smart, rector of St. John's Church, Portsmouth, to be His Lordship's domestic chaplain; the Rev. R. J. Dumbrille, vicar of Napanee, to be canon of St. George's Cathedral; the Rev. Canon A. H. Creegan to be archdeacon of Frontenac, with jurisdiction over the deaneries of Frontenac, Leeds, and Grenville counties.

Religion in Russia Still Has Upper Hand

Despite Propaganda of the Anti-Religious Orders, Church Activities Persist

NEW YORK—Attempts to organize anti-religious activity in Soviet Russia continue to meet with considerable difficulty, largely from two causes, the persistence of the religious spirit in groups and individuals, and inertia on the part of the anti-religious workers. With the best intentions in the world (or should one say the worst intentions?) the leaders of anti-Christian hostilities have been unable to maintain a glowing missionary zeal in their followers for their war against religion. In a phrase of their own, "Indifference cuts without a knife."

This is not to minimize the great suffering and harm for which they have been responsible; it is only to say that the Association of the Militant Godless and kindred organizations are not meeting with consistent success in their efforts.

For some time past, an editorial board in Paris, representing the Russian Orthodox Seminary and the Russian Student Christian Movement, has been translating and distributing extracts and articles from the Soviet press. These are now issued in the form of a small monthly bulletin, called *Life in Soviet Russia*. Except for an editorial and occasional explanatory notes, the bulletin consists wholly of translations from the Soviet press, with the title and date of each paper. The press is entirely in the hands of the dictating Communist party, but even in these articles and extracts may be seen evidence of the struggle of opposing forces.

"Contradictory reports regarding Russia," says an editorial note in the bulletin, "mean not only that the observers have opposite points of view, but that there is contradiction in life in the USSR itself."

Statement of Facts in New York Clinic Case

Staff Correspondent Gives an Account of What Really Did Happen at St. Mark's

By HARRISON ROCKWELL

NEW YORK, July 29.—In our issue of July 30th there appears an editorial comment on the controversy now taking place over the Body and Soul Clinic at St. Mark's Church-in-the-Bouwerie. Last week the writer advised the editor that the matter was in the nature of a squabble between the majority of the vestrymen of St. Mark's and Edward S. Cowles, M.D., the director of the clinic, and that it did not seem to warrant publicity beyond the amount the secular press was giving it. The editorial comment reflects that opinion. Since then, however, other factors have entered into the controversy and, by reason of two published statements from Bishop Manning, the unfortunate affair now should have further mention in these columns, especially to correct certain false impressions that have been made.

By a vote of 8 to 2 the vestry of St. Mark's voted at its meeting of June 27th to have the clinic discontinued to use St. Mark's Church, the order to be effective July 31st. An immediate protest was forthcoming from Dr. Cowles and from some who had been benefited by the services of the clinic. Their claim was that the vestry had not the right to eject them, and that the rector of the church, the Rev. Dr. Guthrie, had been and was in sympathy with the clinic, and that he had not voted with the vestry for discontinuance of the same in St. Mark's. The vestry maintained that parishioners objected to the continued use of the church by the clinic, that they wished the building used solely for worship, and that they believed the Bishop of the diocese does not favor St. Mark's being used by the clinic. Because of persistent rumors that the action of the vestry was considerably the result of pressure from the Bishop, it became necessary for Bishop Manning to issue the following statement. It was sent to Dr. Guthrie on July 25th from the Bishop's summer home in South West Harbor, Maine, and is as follows:

"Your letters received. This action has been taken by the corporation of St. Mark's parish on its own initiative and responsibility. I decline to take any part in it but I fully approve the action for reasons well known to you and to many of the medical profession. Some of the statements quoted in the newspapers are wholly untrue as you, of course, know. The matter is in the hands of your corporation and there it must remain."

On Tuesday of this week the controversy entered another and more serious stage upon the publication in the local papers of a letter written to Bishop Manning by Monroe Douglas Robinson, nephew of the late Theodore Roosevelt. Mr. Robinson's letter is an amazing communication, particularly on account of its

marked discourtesy. He charges the Bishop as prejudiced against the clinic because a large proportion of its patients are Jewish people, cites an instance of the Bishop forbidding a Jew to speak in one of our churches, and states that he is ashamed of the Bishop's lack of humanitarian principles in opposing this clinic, which, Mr. Robinson declares, has been of great benefit to him, personally.

To give the impression that our Church in New York, through its Bishop, is unfriendly toward the Jewish people is as serious and unfortunate as it is false. Bishop Manning received a letter from Joseph Landau, editor of the *Jewish Daily Bulletin*, who, by reason of Mr. Robinson's charges, wrote to ask the Bishop's attitude toward the Jewish people. In reply Bishop Manning has telegraphed Mr. Landau as follows:

"Your letter received. The statements attributed to me in the *Herald-Tribune* article to which you refer are malicious and slanderous and totally untrue. My feeling toward the people of your race is well known and I am proud to count many of them among my best friends. I shall be glad for you to publish this statement."

Further, in refutation of the charge, it was pointed out at the Cathedral offices that in 1926 Bishop Manning held a service there in behalf of the suffering Jews of Eastern Europe. One of the principal speakers was the late Louis Marshall. This reminder seems a sufficient reply to the statement that the Bishop would not allow a Jew to speak in an Episcopal Church.

It is also significant that of all the gifts made to the Cathedral few have been given so honored a place as that accorded the magnificent gift of Adolph Ochs of the *New York Times*, whose Menorah lights are placed within the sanctuary of the Cathedral at the foot of the altar steps.

This morning's papers continue the controversy with the publication of a letter from Dr. Cowles to the Rev. Dr. Guthrie, and a statement made yesterday by the latter at the office of the clerk of St. Mark's vestry. The exchange of communications seems to intensify the difficulties, for the director of the clinic has written to accept the proposition of Dr. Guthrie that the clinic be closed during August, "to be resumed September 1, 1932, and to continue in your (Dr. Guthrie's) church as long as you (Dr. Guthrie) are rector"; and the latter's statement declares that, while he approves of the clinic at St. Mark's, he will abide by the decree of the vestry as owners of the property, for such they are by the ancient charter of the parish. Dr. Guthrie concludes by stating that he is worn out by the long controversy "with its perpetual rehashing and misrepresenting of the facts in the case."

It is worth noting here that today's local papers, all of which have received Bishop Manning's statement on his attitude toward the Jewish people, do not print his telegram in full, citing only brief quotations and make no mention whatever of the Cathedral service of 1926, referred to above, notwithstanding that Mr. Robinson's charges were given in detail.

Wellesley Conference for Church Work Is Successful

Enrolment Shows Vast Increase in Number of Laymen Attending

BOSTON—In this year of travail, 1932, the Conference for Church Work held perhaps its very finest session. The classes showed an enrolment rather more evenly distributed than in some years, and the day by day check showed most of them gaining steadily.

It was noteworthy this year that more were taking work for credit in the N. A. L. A. than for several years past. This may perhaps be explained by the fact that there was an unusually large percentage of new members this year. It was also very interesting to see the increased number of laymen attending.

Dr. Phillips E. Osgood's translation into modern English of the ancient morality, *The Castle of Perseverance*, was presented in Houghton Chapel under the direction of R. E. Wilkinson, the casting, costumes, and setting done during the conference by the class in workshop. On another evening the music school, led by the baton of Frederick Johnson, its dean, rendered a choral Evensong, whose plainsong and anthems will find rendition in many a church from Florida to California as the members of the school return to their organ consoles. The other schools make no such demonstration of work accomplished, but their line is gone out into all the Church.

As always, many missionaries were in attendance, bringing consciousness of a Church at work very vividly before the delegates. A listener at the missionaries' Evensong meeting in Tower Court was so deeply impressed by the missionaries who spoke, by their evident utter devotion to their work, that she gave her personal check for \$500, which was presented on the altar at the early celebration, \$50 of which was to go to each of the ten who spoke, for use in their work, at their discretion.

NEW YORK ITEMS

Bishop Manning gave the invocation on Saturday, July 23d, at the opening and dedication of the Mt. Cadillac road in the Acadia National Park on Mt. Desert Island, Maine. The Governor of Maine and Secretary of the Navy Adams also participated in the exercises.

During the severe storm of Wednesday evening the steeple on Grace Church, City Island avenue, was shattered by a bolt of lightning. The rector, the Rev. Richard A. D. Beaty, reports that no damage whatever was done to the interior of the church.

At the last meeting of the standing committee of the diocese of New York, the Rev. Dr. Silver was elected president and Samuel Thorne secretary. To fill the vacancy in the committee caused by the death of the Rev. Dr. Stetson, the Rev. Thomas McCandless, rector of St. Michael's Church, was chosen.

On July 27, 1807, the little white church out in Bloemendael, a half day's carriage drive from New York, was consecrated. Hence, last Wednesday marked the 125th anniversary of St. Michael's Church, continuing on the same site which now is Amsterdam avenue and 99th street.

The Rev. Arthur P. S. Hyde, rector of Holyrood Church, has prepared the most pretentious year book and parish directory of a medium-sized parish that has come to our notice. Its 112 pages present an excellent survey of the work being done in his Fort Washington avenue church.

Western and Seabury Consolidation Likely

Combination of Chicago and Minnesota Seminaries, Located at Chicago, in Hands of Committee

CHICAGO, July 29.—Two of the Church's well known theological seminaries will be united if plans now under way are consummated. They are the Western Theological Seminary in Evanston, and Seabury Divinity School, Faribault, Minn. The boards of trustees of the two institutions have considered the plan favorably and it remains for a joint committee to work out final arrangements of the consolidation.

The combined institutions would be known as Seabury-Western Theological Seminary and would occupy the new plant of Western in Evanston.

The union, if effected, will give Chicago one of the largest and strongest theological seminaries in the Church. It will enable the combined institutions to provide better training to candidates for holy orders and maintain higher standards than either could do separately. It also will be a consummation, in a sense, of Bishop McLaren's dream of a "seminary which shall be to the west and northwest what the General Seminary is to the east."

Seabury Divinity School was founded seventy-four years ago by the Rev. James L. Breck, pioneer missionary in the northwest. It was one of the group of institutions which he established at Faribault. It was named after Bishop Samuel Seabury, the first American bishop. Judge Samuel Seabury of New York, who has been prosecuting the Mayor Walker inquiry, and C. Ward Seabury of Chicago, both well known Churchmen, are descendants of Bishop Seabury.

Western Seminary was founded in 1883 by the late Tolman Wheeler, M.D., in response to appeals of the Bishops of Chicago and Springfield for establishment of a divinity school in Chicago. For forty years it was located on West Washington boulevard in Chicago. The guiding spirit of the institution during thirty years was the late Dr. William Converse DeWitt.

In 1923 steps were taken to accept the joint invitation from Northwestern University and Garrett Biblical Institute to relocate in Evanston, thus giving Western the privileges of both Northwestern and Garrett facilities. This transfer was effected a little over two years ago when the first buildings of the new \$750,000 plant were completed. The plant includes the beautiful chapel which is a memorial to the Rt. Rev. Charles Palmerston Anderson, late Presiding Bishop and Bishop of Chicago, as well as several other memorial buildings. The Very Rev. Frederick C. Grant, Th.D., is president and dean of Western.

WELL KNOWN CHURCHMAN GOING EAST

The Church in Chicago and the middle west is to lose the services of a well known Churchman. Announcement is made of the appointment of John N. Tilton, one of

the leaders in the architectural guild movement in promoting better church architecture, to the staff of the College of Architecture at Cornell University, Ithaca, N. Y. Mr. Tilton has accepted the appointment and will take up his new duties September 1st.

Mr. Tilton is a nephew of the late Fr. Larrabee of the Church of the Ascension and one time dean of Nashotah. He designed the new Emmanuel Church, La Grange, which is considered by many as one of the finest examples of gothic architecture in Chicago. He also designed the new buildings at the Western Theological Seminary, St. John's Church, Wisconsin Rapids, Wis., and is consulting architect of St. Luke's, Evanston. He is a vestryman of Emmanuel Church, La Grange.

JAPAN CONFERENCE GETS MESSAGE FROM BROTHERHOOD PRESIDENT

A message from the Brotherhood of St. Andrew in the United States to the newly organized Brotherhood in Japan, from Courtenay Barber, Chicago, national president, was read to the Japan Pilgrimage Conference in Tokyo on Thursday of this week. A message from John D. Allen, president of the national federation of Church Clubs, and of the Church Club of Chicago, also was read.

Mr. Barber said in part:

"We regard the birth of the Brotherhood in Japan as a truly auspicious event. It signifies the discovery on the part of an important group of outstanding young men that the most worthwhile value in life is an understanding of God's purpose for men."

BISHOP EULOGIZES LATE MR. MOREHOUSE

Writing in the August issue of *The Diocese*, Bishop Stewart has the following to say regarding the passing of Frederic Cook Morehouse, late editor of THE LIVING CHURCH:

"Frederic Morehouse is dead and the Church is immeasurably poorer for his going. Editors, like poets, are born and not made. He had deep positive convictions. He was an Anglo-Catholic. And he had the scholarship to support and sustain those convictions. Even his opponents recognized his great ability and respected his honesty. He was a true Churchman, a devout Christian, a gallant fighter, a loyal friend, a courteous gentleman."

WEST BEND, WIS., CHURCH CORNERSTONE LAID

WEST BEND, WIS.—On July 24th, being the Sunday nearest the patronal festival of the parish, the Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee, laid the cornerstone of the new St. James' Church, West Bend, assisted by the Very Rev. E. J. M. Nutter, D.D., dean of Nashotah House, as the bishop's chaplain, and the Rev. Albert H. Frost, deacon in charge.

Reconstruction of the church, which was practically destroyed by fire on February 13th, began on July 8th. The old frame of the nave is to be veneered with brick and Lannon stone, with a new entrance and an enlarged sanctuary and sacristy added. Work is expected to be completed by September 15th, and it is hoped that the church will be consecrated in the early part of October.

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Bishop of Alaska Making His Yearly Visitations

Plane Supersedes Traveling by Boat Much of the Way

KETCHIKAN, ALASKA—The latter part of May, the Rt. Rev. Peter Trimble Rowe, D.D., set sail from Seattle on his 36th year of visitations to his missions in Alaska. Bishop Rowe is one of the most salient figures in the territory and his visits are anticipated by all Alaskans, irrespective of creed. He is the beloved Bishop of Alaska in the true sense of that word. Hardened miners come to him for a short chat, natives come with their problems, and fishermen come to besiege him with questions about market conditions. To all the Bishop gives a ready and sympathetic ear.

On June 2d Bishop Rowe arrived in Sitka. While there he gave the address to the graduates of the high school. The German cruiser, *Karlsruhe*, a training ship, was in port, and, at the Bishop's invitation, the officers, band, and part of the crew attended St. Peter's-by-the-Sea in a body. It was a most impressive sight and a unique experience for the Bishop. The Bishop confirmed eight persons and baptized eleven. Mrs. Molineaux, the missionary in charge, is doing splendid work in Sitka. In passing, it may be interesting to note that the white population in Sitka is entirely and wholly dependent upon the Church for its ministrations.

On June 12th, Bishop Rowe visited St. Philip's Church in Wrangell, the Rev. H. P. Corser, priest in charge. Two persons were baptized and five confirmed. The Rev. Mr. Corser has been quite ill, but, at this writing, he is slowly recovering his health and will continue his good work in the community which he has served for so many years.

June 19th, the Bishop visited Holy Trinity Cathedral at Juneau, and St. Luke's Church, Douglass. The Very Rev. Charles E. Rice is in charge of these missions and Bishop Rowe reports splendid progress in the work in this section.

On June 26th, Bishop Rowe visited Ketchikan. In this community the Church maintains two missions, St. John's which ministers to the white and oriental population, the Rev. Mark T. Carpenter, priest in charge; and St. Elizabeth's which ministers to the native population, the Rev. Paul J. Mather, native priest in charge. At St. Elizabeth's parish hall a public reception was tendered Bishop Rowe, and all of the program was in the nature of a concert presented by the mission boys' band of twenty-five pieces. This native boys' band is one of the prides of the Church in Alaska, and it is enthusiastically supported by the community here. Fr. Mather has trained and directed the boys himself, and it is believed that this band is a unique parochial organization in the American Church. On the evening of June 26th six persons were confirmed by Bishop Rowe.

A public reception of an informal nature was sponsored by St. John's Guild in the

parish hall. There was no program, as the time was taken up with members of the parish and old friends of the Bishop meeting with him. On June 24th, the vestrymen and their wives entertained Bishop Rowe and the priest in charge and wife at dinner. The Bishop told his hosts about the General Convention at Denver, and expressed himself as highly gratified with the work of the Church in this community. On June 26th, before a congregation of 250, twelve persons were presented to the Bishop for confirmation at St. John's.

The Bishop had expected to leave Ketchikan for the south and sail from Seattle for Nome on the *Victoria*, but the sailing of this vessel was advanced a week, making it impossible for him to make connections, so instead he sailed north for Seward on the 27th. On July 10th he left Anchorage by plane for Nome, arriving there six hours later, a trip that ordinarily takes two or three weeks by boat. The Bishop will visit Point Hope and Point Barrow on this trip to the Arctic and expects to be back at his office some time in October or November.

KANUGA CONFERENCES CONCLUDE

HENDERSONVILLE, N. C.—The adult and clergy summer conferences, which closed their two weeks' meetings July 30th have proved again the value of the Southern conference center at Kanuga. This is a spot in a woodland setting on the shore of Lake Kanuga in Western North Carolina. Delegates and faculty leaders to the number of 220 came from the following dioceses, chiefly Upper South Carolina, North Carolina, South Carolina, Western North Carolina, Southwestern Virginia, East Carolina, Washington, Virginia, Georgia, and Tennessee.

There were courses by such well known leaders as Bishops Bratton and Finlay, Dr. Lewis B. Franklin, and the Rev. C. Rankin Barnes, the Rev. Walter Lowrie and Dean Nes, the Rev. Malcolm S. Taylor, Dr. Gardiner L. Tucker, Dr. Homer W. Starr, Dr. T. Tracy Walsh, and Misses Mabel Cooper, Annie M. Stout, Elizabeth S. Baker, and Mrs. Horace G. Torbert.

The young people's and junior conferences held during the four weeks previous were successful and well attended. Since the conclusion of the conferences the inn and cottages are open for six weeks on a guest basis.

The Kanuga Conference, of which Bishop Finlay is president and the Rev. A. Rufus Morgan, of Columbia, S. C., secretary-treasurer, owns 800 acres, including the lake, and gives such recreational advantages as golf, tennis, hiking, horse-back riding, rowing, and swimming. Over \$1,000 has been raised for building a chapel, at present a part of the main floor of the inn being set apart for chapel use. Here the days of the adult conferences begin with the Holy Communion and the days close with a twilight service on the lake shore, the Rev. William D. Smith, D.D., of Christchurch, Va., giving the meditations.

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Representatives of Church In India to Visit England

Assistant Bishop of Lahore and Others
Expected on Fellowship Mission

NEW YORK—Some mention has been made of the expected visit in England and Ireland of a group of Christian leaders from India. The most definite statement in regard to this comes from the Cambridge Mission to Delhi, as follows:

In the autumn of this year a small band of Indian Christians, led by the Rt. Rev. J. S. C. Bannerji, Assistant Bishop of Lahore, is coming to England on a mission of Christian friendship and fellowship from the Churches in India to the Churches in Great Britain and Ireland. The visit is unique. It is the first practical outcome of the feeling which found expression during the Jerusalem meeting of the International Missionary Council at Easter, 1928, that, in order to make more real the fellowship in the Gospel of East and West, the younger Churches on the mission field should share what they have learned of God in Jesus Christ with the older Churches. The invitation has been given and accepted on the understanding that its aim is wholly spiritual. The mission, arriving about the middle of September, will visit a dozen centers in Great Britain and Ireland, concluding with a special service in St. Paul's Cathedral on December 12th.

BRONXVILLE, N. Y., IS HOST TO GRADUATE RELIGIOUS LEADERS

BRONXVILLE, N. Y.—Sarah Lawrence College, this city, was the setting for a graduate school for religious leaders of the province of New York and New Jersey held July 9th to 16th.

Five diocesan and fourteen parish directors of religious education, one seminary student, three clergymen, one Brotherhood of St. Andrew worker, two leaders of young people's work, twenty-one public school teachers, seventeen volunteer teachers, three active workers in the Woman's Auxiliary, together with a staff of eight members made up the group in attendance.

The Bishop of Albany was chaplain, Dr. C. H. Boynton, New York City, dean, and Mrs. F. H. B. Fowler, Bronxville, hostess. Miss Constance Warren, president of Sarah Lawrence College, and the Rev. Charles Robinson, rector of Christ Church, Bronxville, cooperated with the activities of the school.

The Rev. Prof. D. A. McGregor, Western Theological Seminary, Chicago, and secretary for Adult Education, National Council, gave a course pertaining to spiritual qualifications of a leader. The Rev. Prof. B. S. Easton, General Seminary, New York City, gave a course on the critical and educational use of the Bible.

Prof. E. J. Chave, specialist in supervision, University of Chicago, guided a group in their study of supervisory methods in assisting individual leaders; Prof. L. T. Hopkins, curriculum specialist in Lincoln School, Teachers College, Columbia University, led a group in their consideration of Creative Teaching; Mrs. Charles McF. Hunt, director of education, the Art Students' Guild, Ridgewood, N. J., directed a discovery class in which the members through their own creative activity discovered the use of art in teaching religion.

Some of the students expressed regarding the work that "it has been a worthwhile experience"; "a profitable time teaching me to be dissatisfied"; and one member stated that to her the school activities had opened new channels; that "the teaching had been thought-provoking."

New York Rector Assigned To Church in Munich

Rev. W. B. Kinkaid Takes Charge for
One Year Beginning October 1st

NEW YORK—The Rev. William Barney Kinkaid has been appointed by the Presiding Bishop to take charge of the American Church of the Ascension in Munich for one year, beginning October 1st. Mr. Kinkaid has been priest in charge of Trinity Church, New York City, since 1922, and was senior curate in that church from 1912 to 1916. In the years between, he was rector of St. Matthew's Church, Los Angeles, for two years, and rector of the Church of the Advent, San Francisco, 1919 to 1921.

PORCH SERVICES FEATURE OF BOSTON SUMMER ACTIVITIES

BOSTON—One of the summer innovations in a city that teems with activities sponsored by the Churches is the Sunday evening porch service on the broad steps of the Cathedral Church of St. Paul, this city. These services are conducted by the Rev. Dr. Phillips E. Osgood of Minneapolis, who has returned to the Cathedral for his third year as Sunday evening preacher.

A good response to the musical part of the porch service is obtained from the groups of people on the sidewalk by the use of banners displaying in large letters the words of the hymns being sung.

JERSEY CITY HOSPITAL HONORS MEMORY OF EX-MAYOR

JERSEY CITY, N. J.—The memory of the late ex-Mayor H. Otto Wittpenn, of Jersey City, was honored at Christ Hospital on July 24th when one of the main floors of the new building, on the walls of which there had been placed an appropriate bronze tablet, was dedicated under the name of Wittpenn Hall.

Mr. Wittpenn's death occurred on July 24, 1931. When he died he was vice-president of Christ Hospital. In 1918 he joined the hospital council, and in 1925, under his leadership, campaigns to secure money for a private pavilion and a nurses' home were carried on.

DAUGHTER OF MISSIONARY IS TEACHER AT 12

BAGUIO, P. I.—Miss Isabel Wilner, young daughter of the Rev. and Mrs. Robert F. Wilner, in charge of Easter School for Igorot children in Baguio, carried off highest honors for her grade in scholarship at Brent School. She will undertake some teaching at Easter School during the Brent School vacation season this summer—at the age of 12.

THE USE of the second name for the Suffragan Bishop of Mexico, whom we now find referred to formally as Bishop Salinas y Velasco, is due to the custom of a man's adding his mother's name to his own when he has won some notable distinction.

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ALEXANDER ALLEN, PRIEST

OAKLAND, CALIF.—In this city on July 24th occurred the death of the Rev. Dr. Alexander Allen, rector of St. Paul's Church since 1906. The funeral was held from the church on July 26th.

A Canadian by birth, Dr. Allen was Prince of Wales prizeman at Trinity College, Toronto, in 1881, winning first class honors in classics. That year he was ordained to the diaconate by the Bishop of Niagara and two years later was priested. His first charge was as assistant at Christ Church, Orange, N. J., successively becoming rector at Holy Trinity Church, Lincoln, Neb., and Christ Church, Springfield, Ill., before accepting the call to St. Paul's Church, Oakland.

WILLIAM B. BEACH, PRIEST

PHILADELPHIA—Word has been received here from England of the death of the Rev. Dr. William Bartlett Beach, rector of the Church of Our Saviour, Jenkintown.

Dr. Beach had been in ill health for several months and was taking a vacation in the north of England where he died on July 24th.

For many years Dr. Beach was widely known in civic affairs in Scranton where he was rector of the Church of the Good Shepherd. He had also been active in the affairs of the diocese of Bethlehem, having served as a member of the executive council and a delegate to the General Convention. He came to the Jenkintown parish in 1927.

Dr. Beach is survived by two sons, William B. Beach, Jr., and Harold Beach, both of whom are in Canada at the present time.

CHARLES E. DEUEL, PRIEST

SANTA BARBARA, CALIF.—The Rev. Charles E. Deuel, for more than eighteen years rector of Trinity Church, this city, died suddenly at the rectory on July 18th, at the age of 68. Funeral services, preceded by a Requiem Mass, were conducted on the 21st in the church, the Bishop of the diocese, the Rt. Rev. Bertrand Stevens, D.D., officiating. He is survived by a son, John Deuel, also of Santa Barbara.

Charles Ephraim Deuel was born in Wisconsin, April 11, 1864. He received his preliminary theological training at Trinity College, and graduated from the General Seminary in 1890. That same year he was ordained to the diaconate and priested in 1891. He served successively at Buffalo and Cheyenne, Wyo., as dean at St. Michael's Cathedral, Boise, Idaho, and as rector of the Church of the Atonement, Chicago, before accepting the call to Santa Barbara.

LESLIE F. POTTER, PRIEST

PHILADELPHIA—The Rev. Leslie Fenton Potter, rector of St. Mark's Church, Frankford avenue, Philadelphia, since 1921, died at the rectory, June 15th. Although Mr. Potter had been in ill health for several years, his condition was not considered serious until a week before he died.

Mr. Potter, 65 years of age, was born in Canton, N. Y. He was educated at Hobart College, Geneva, N. Y., and prepared for the ministry at General Theological Seminary. He was ordained in 1894.

His first charge was at Mexico, Mo., and after two years there, he went to St. Matthew's Church, Omaha. Then he served at Grace Church, Kirkwood, Mo., St. Simon's, Chicago; and as dean of the Pro-Cathedral at Grand Rapids, Michigan, from which he was called to the Frankford church.

Besides his wife, the Rev. Mr. Potter is survived by three daughters: Mrs. Joseph Horty of West Hartford, Conn.; Mrs. Loren Fenn of Lexington, Mass.; Miss Adelaide Potter, and by a brother and sister.

MRS. ROBERT L. FULTON

RENO, NEV.—Mrs. Mary A. Bragg Fulton, widow of the late Robert L. Fulton, member of a pioneer Nevada family, died at her home in Reno after a lingering illness of several months. Mrs. Fulton, born in Dover, Me., April 7, 1854, came west with her mother and father via the Isthmus of Panama, settling first in California and then in 1863 following her father to the goldfields of Nevada. Since then she had made her home in the state.

For many years a member of Trinity Cathedral parish in Reno, Mrs. Fulton was active in the work of the Church and at her death made a bequest of \$1,000 to the parish. The University of Nevada was a special interest of both Mr. and Mrs. Fulton, and a liberal bequest was made for a foundation there in memory of her husband. A son is now dean of the School of Mines. She is survived by three children and nine grandchildren.

The burial service was read at the family home by the Rev. Lloyd Thomas of Oakland, for some years rector of the parish in Carson City to which the Fulton family belonged.

REBECCA JEANETT STANDIFER

BLAKELY, GA.—Mrs. Rebecca Jeanett (Jones) Standifer, 75 years old, died June 3d, in this city where she had made her home since her marriage to Dr. William Bryan Standifer. Funeral services were conducted by the Rev. Herbert Scott-Smith, vicar of Holy Trinity Church, on June 4th.

Mrs. Standifer, a devout Churchwoman, organized Holy Trinity Church, then an outpost in southwest Georgia, and active work has gone on since 1912. In 1916, through the unremitting efforts of the Ven. James B. Lawrence, D.D., archdeacon of Albany, the church was completed.

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Ageless Stories. By the Rev. G. D. Rosenthal.
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THE MACMILLAN CO., New York City:
Exorcism and the Healing of the Sick. By
 Reginald Maxwell Woolley, D.D. \$1.40.

HOLYROOD CHURCH, New York City:
*Year Book and Parish Directory of Holyrood
 Church, New York City.* 1932.

THE RAVEN, St. Meinrad, Ind.
Faithful Adelaide. A Tale of Two Hearts. By
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