

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 Episcopal Church

CLIFFORD P. MOREHOUSE.....Editor
 REV. FRANK GAVIN, Th.D. } Associate Editors
 ELIZABETH MCCrackEN }
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 CLINTON ROGERS WOODRUFF.....Social Service Editor
 REV. GEORGE L. RICHARDSON, D.D.
Devotional Editor
 ADA LOARING-CLARK.....Woman's Editor
 IRENE E. NELSON.....News Editor

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Church Calendar



JUNE

24. Nativity St. John Baptist. (Saturday.)
25. Second Sunday after Trinity.
29. St. Peter. (Thursday.)
30. Friday.

JULY

1. Saturday.
2. Third Sunday after Trinity.
4. Independence Day. (Tuesday.)
9. Fourth Sunday after Trinity.
16. Fifth Sunday after Trinity.
23. Sixth Sunday after Trinity.
25. St. James. (Tuesday.)
30. Seventh Sunday after Trinity.
31. Monday.

CALENDAR OF COMING EVENTS

JUNE

25. Concord, N. H., Conference for Provinces of New England.
 Indianapolis-Northern Indiana Summer Conference at Howe School.
 Bethlehem Summer Conference.
 Erie-Pittsburgh Summer Conference at Kiskiminetas Springs School, Saltsburg, Pa.
 Western Michigan Summer Conference at Montague, Mich.
26. Wellesley Conference.
 Gambier Summer Conference.
 Blue Mountain Conference.
 Summer Conference at Kemper Hall, Kenosha, Wis.
27. Florida Junior Girls' Camp Conference.
 Western Michigan Summer Conference at Rochdale Inn.

CATHOLIC CONGRESS CYCLE OF PRAYER

JULY

1. St. Edward the Martyr, New York.
3. Sisters of the Holy Nativity, Bay Shore, L. I., N. Y.
4. Society of St. John the Divine, Toronto, Canada.
5. St. Luke's, Catskill, N. Y.
6. St. Alban's, Tochigi, Machi, Japan.
7. St. John's, Auburn, N. Y.
8. St. Barnabas' Free Home, Gibsonia, Pa.

Clerical Changes

APPOINTMENTS ACCEPTED

ALLMAN, Rev. ERNEST R., formerly priest in charge of Church of the Ascension, Twin Falls; to be priest in charge of Trinity Church, Pocatello, Idaho.

GIBSON, Rev. ROBERT J., formerly instructor at the General Theological Seminary, N. Y.; to be rector of St. John's parish, Accokkeek, Maryland (W.). Effective July 1st.

MANION, Rev. JOSEPH T., of New Haven, Conn.; to be missionary at St. Ann's Mission, El Paso, Texas (N. Mex.).

NEWMAN, VICTOR E., formerly rector of Holy Trinity Church, Wallace; to be priest in charge of Church of the Ascension, Twin Falls, Idaho.

RANDOLPH, Rev. FREDERICK C. F., formerly rector of Trinity Church, London, Ohio; has become rector of St. John's Church, Lancaster, Ohio. Address, 332 North Main St.

ROAK, Rev. JOHN C., of the diocese of Pennsylvania; to be rector of Gloria Dei (Old Swede's) Church, Philadelphia, Pa.

VAUTHIER, Rev. L. P. F., has become priest in charge of Linganore parish, Frederick and Carroll Counties, Maryland. Address, The Rectory, New Market, Maryland.

TEMPORARY APPOINTMENTS

HENRIQUES, Rev. HOYT E., has been appointed district chaplain of the Civilian Conservation Corps and will be stationed at Boise, Idaho, until the end of the year.

MALCOLM, Rev. HARRY B., formerly assistant at Christ Church, Corning, N. Y. (Roch.); to be priest in charge of the Church of the Good Shepherd, Binghamton, N. Y. (C.N.Y.) until September 1st. Address, P. O., Box 96, Windsor, N. Y.

McKIM, Rev. JOHN COLE, D.D., should be addressed during the month of July at Zion Church Rectory, Douglaston, L. I., N. Y.

OTIS, Rev. CHARLES P., S.S.J.E., will be in charge of the Church of St. Mary the Virgin through June and July, during the absence abroad of the rector.

NEW ADDRESSES

ASHETON-MARTIN, Rev. P. H., formerly 168 Convent Ave., New York City; 20 Englewood Ave., West Englewood, N. J.

THE CHURCH EXTENSION SOCIETY, formerly 31 Gibbs St.; 2000 Highland Ave., Rochester, N. Y. Telephone, Monroe 8756.

NICHOLSON, Rev. GEORGE BRUCE, D.D., formerly 40 Central St.; 77 Berkeley St., Somerville, Mass.

ROWELL, Rev. JOHN E., formerly 924 Lake St., Oak Park, Ill.; Office of the Chaplain, C. C. C. 642, Camp Riley Creek, Fifield, Wis.

WELLER, Rev. CHARLES K., formerly 3665 Southern Ave.; 335 Alexander St., Memphis, Tenn.

SUMMER ACTIVITY

CHESTER, Rev. MORTIMER, rector of St. Luke's Church, Woodland, Calif., and chaplain in the Officers' Reserve, goes on active duty for a period of four months as chaplain in the Civilian Conservation Corps, in the Sacramento District. He has been granted leave of absence by his parish for this service.

RESIGNATIONS

DOWNNEY, Rev. LESLIE T., as minister of St. Paul's Church, Williamson, W. Va. Resignation due to ill health. Address, Box 846, Huntington, W. Va.

EDMEAD, Rev. JEDEDIAH, as priest in charge of the Church of the Crucifixion (colored) in West 140th St., Harlem, and will retire from active service.

KLEIN, Rev. WALTER C., S.S.J.E., as an assistant at the Church of St. Mary the Virgin, and has returned to the Mother House of the Cowley Order at Cambridge, Mass.

MACON, Rev. CLIFTON, D.D., for more than seven years an assistant priest on the staff of St. Bartholomew's Church and acting rector of the parish during the recent vacancy in the rectorship, has resigned, effective July 1st.

PEARCE, Rev. REGINALD, as rector of the Church of the Epiphany, Dorchester, Boston, Mass., and will take up his residence in Newport, R. I., about June 16th.

ORDINATIONS

PRIESTS

MASSACHUSETTS—The Rt. Rev. Henry K. Sherrill, D.D., ordained to the priesthood on June 14th, in St. John's Memorial Chapel, Cambridge, the Rev. FREDERIC SYLVESTER ARMSTRONG and the Rev. MEREDITH BEND WOOD. The Rev. Clifford G. Twombly, D.D., preached the sermon.

The Rev. Mr. Armstrong, who was presented by the Rev. John Matteson, will continue in charge of Trinity Church, Weymouth, Mass. The Rev. Mr. Wood, presented by the Rev. Endicott Peabody, D.D., will be curate of Christ Church, Cincinnati, Ohio.

MEXICO—The Rev. FRANCISCO ARAGON was advanced to the priesthood in the Cathedral of the Incarnation, Garden City, L. I., Trinity Sunday by the Rt. Rev. Frank W. Creighton, S.T.D. He was presented by Dean Kinsolving. The ordinand was graduated with honors from the Philadelphia Divinity School, receiving a degree of Bachelor of Divinity.

MILWAUKEE—Five deacons were ordained priests by the Rt. Rev. B. F. P. Ivins, D.D., in All Saints' Cathedral, Trinity Sunday. They were the Rev. HARRY WILLIAM PALLETT, presented by the Rev. W. T. Metz, who will be rector of St. John Chrysostom's, Delafield, Wis.; the Rev. AUSTIN JOSEPH TRISTAM ECKER, presented by the Rev. E. H. Creviston, to be curate of St. Matthew's, Kenosha; the Rev. ALBERT HARVEY FROST, presented by the Rev. Frank H. Hallock, D.D., to be priest in charge of St. James', West Bend, Wis.; the Rev. GEORGE W. LEWIS, ordained for the Bishop of North Dakota, presented by the Rev. B. S. Bert, to be assistant of Zion Church, Oconomowoc, Wis., and the Rev. LEON PRESTON HARRIS, presented by the Very Rev. A. I. Drake, who will go to the Missionary District of Hawaii. Dean Drake preached the sermon.

NEW HAMPSHIRE—The Rt. Rev. John T. Dallas, D.D., ordained the Rev. FREDERIC F. BARTROP to the priesthood June 6th, in the Chapel of SS. Peter and Paul, St. Paul's School, Concord. The ordinand, a master in the school, was presented by the Rev. William Porter Niles, of Nashua, and the sermon was preached by the Rev. A. Harold Plummer of Sanford, Maine. The Rev. Mr. Bartrop will continue in his work at the school.

NEW YORK—The Rt. Rev. William T. Manning, D.D., Bishop of New York, ordained to the priesthood June 11th, at the Cathedral of St. John the Divine, the Rev. GERALD FRANCIS BURRILL, the Rev. STEPHEN FIELDING BAYNE, and the Rev. RANDOLPH GALL.

The Rev. Mr. Burrill is to be rector of All Saints' Church, Mariners Harbor, Staten Island, N. Y. The Rev. Mr. Bayne will be instructor in General Theological Seminary and assistant at the Church of St. James, Scarsdale, N. Y. The Rev. Mr. Gall is to be rector of St. James' Church, Callicoon, N. Y.

WASHINGTON—The Rt. Rev. James E. Freeman, D.D., ordained the Rev. J. J. B. MORFORD priest in Washington Cathedral Whitsunday. He was presented by the Rev. T. J. Brown. The Rev. G. Freeland Peter, D.D., preached the sermon.

DEACONS

ALABAMA—PAUL WALTER HENCKELL was ordered deacon by Bishop McDowell, on Trinity Sunday, at Grace Church, Woodlawn, Birmingham. He was presented by his father, rector of the church, the Rev. Dr. Carl Henckell. The Rev. Mr. Henckell will serve in North Texas.

ALBANY—Trinity Sunday, in the Cathedral of All Saints, the Rt. Rev. G. Ashton Oldham, D.D., ordained to the diaconate ALEXANDER A. FRIER, ERNEST MERTON HOYT and JOHN STEPHEN WILLEY. They were presented respectively, by the Rev. Jerrald C. Potts, rector of Hoosick Falls; the Rev. Johnson A. Springsted, of Glens Falls; and the Very Rev. C. S. Lewis, S.T.D., dean of the Cathedral. The preacher was the Rev. M. Bowyer Stewart, D.D., of General Theological Seminary. Bishop Oldham had as

in the Ven. Guy H. Purdy, and the litany led by the Rev. Jerrald C. Potts. The Rev. Springsted read the epistle and Mr. Willey the gospel. The Rev. Alexander A. Frier, assistant to Dean Lewis at the Cathedral, temporarily in charge of St. Alban's Chapel, y.

ISLAND—The Rt. Rev. Ernest M. Stires, Trinity Sunday in the Cathedral of the ation ordained to the diaconate, KERMIT LLANOS, WILLIAM ROLLAND OTTO, RAY EUGENE FUESSLE, and GEORGE COUCH T, Jr. The Rev. Dr. Floyd Van Keuren, ar of the diocese, preached the ordination .
Rev. Mr. Castellanos will go to St. George's h in Astoria, Queens, and the Rev. Mr. Otto inity Church, Northport, L. I., N. Y. The Mr. Fuessle will be assigned as a mis- r in Brazil, and the Rev. Mr. Wyatt, Jr. o in a similar capacity to Salina, an island Mediterranean.

MARK—ROBERT M. OLTON was ordained by the Rt. Rev. Benjamin M. Washburn, at St. James' Church, June 11th. The ate was presented by his father, the Rev. T. Olton, rector, who also preached the t. He will be vicar of the Church of the t, Brookdale, Bloomfield, N. J.

W YORK—Trinity Sunday, at the Cathedral John the Divine, the Rt. Rev. William Manning, D.D., ordained to the diaconate, MORE PARKER FERRIS, fellow at General ological Seminary and assistant at Grace h; EDWARD WALLACE HAWKINS, on the of the Cathedral of St. John the Divine; LEMM-MARUGG, to be assigned to a church amford, Conn.; EDGAR HANNAFORD YEO- junior curate at St. Stephen's Church, Provi- R. I.; WALTER LAWYER SHAFER, IRVING EY POLLARD, and HEWITT FRANCIS CUN- AM on the staff of City Mission Society; ETH DE POUILLAIN HUGHES, Church of rucifixion, New York; and HUGH DOUGLASS UNLESS, not yet assigned.
e ordination sermon was preached by the Dr. Floyd Van Keuren, registrar of the

EGON—J. THEODORE BLACK, son of the Jay Claud Black, was ordained deacon at ephen's Cathedral, Portland, June 11th, the Rev. Walter T. Sumner, bishop of the dio- oficiating. The candidate was presented by ther, who was the preacher. The Very Rev. t. Ramsey, dean of the Cathedral read the The Rev. C. H. L. Chandler, of All Saints' h, was the Bishop's chaplain and epistoler. Rev. Mr. Black has been assigned to St. en's Cathedral.

DEGREES CONFERRED

HOLIC UNIVERSITY OF AMERICA and RUT- UNIVERSITY—Degrees of Doctor of Laws PRESIDENT ROOSEVELT.

UMBERIA UNIVERSITY—Doctor of Laws upon EL SEABURY, New York attorney.

MPDEN-SYDNEY COLLEGE—Doctor of Di- upon the Rev. CARLETON BARNWELL, rec- St. Paul's Church, Lynchburg, Va., June

HIGH UNIVERSITY—Degree of Doctor of upon the Rt. Rev. FRANK WILLIAM STER- D.D., Bishop of Bethlehem.

ILADELPHIA DIVINITY SCHOOL—Degrees of r of Theology in course were awarded to Rev. RAYMOND WOLF ALBRIGHT and the JAMES SHACKELFORD DAUERTY. The degree aster of Theology in course was awarded Rev. WILLIAM ALFRED WILKINS.

ACUSE UNIVERSITY—Doctor of Sacred The- upon the Rev. WALTER RUSSELL BOWIE, rec- Grace Church, New York.

IVERSITY OF SOUTHERN CALIFORNIA—Def- of Doctor of Divinity upon the Rev. HOWARD ENT WILKINSON, Cathedral of the Incarna- Garden City, Long Island.

PER IOWA UNIVERSITY—Degree of Doctor of ity upon the Rev. A. VINCENT BENNETT, of Christ Church, Fitchburg, Mass., on 5th.

ASHINGTON AND LEE UNIVERSITY—Doctor of ity upon the Rev. HERBERT S. OSBURN, rec- f Ware and Abingdon parishes, Gloucester y, Virginia, June 6th.

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.

"Meat in the Idol's Temple"

TO THE EDITOR: I have just read the letter of Dr. William C. Sturgis about Mrs. Sibley, published in the June 17th issue of THE LIVING CHURCH. His suggestions are utterly preposterous! Of course, Mrs. Sibley did not "participate" in any Hindu service or partake of any heathen food. She was simply on a friendly picnic with a group from the All-India Woman's Conference on Educational and Social Reform and was taken by chance with the whole group to observe an unusual Hindu ceremony—as I have been taken with other good Anglicans into the Mosque of Omar—or to the Bathing Ghats at Benares.

Mrs. Sibley was asked to study conditions affecting the woman of the East, and made her comment in this instance to picture the reactions of the modern Indian woman, whether Hindu, Parsee, Moslem, or Christian. Moreover, her statement was made last October, once to a large group of clergy of various points of view, including the Presiding Bishop, and again in the synod hall of the Cathedral of St. John the Divine before Bishop Manning—and the description was accepted on its face value simply as a statement of Indian customs.

Naturally, I would not attempt to answer THE LIVING CHURCH, but what Dr. Sturgis as an associate of long standing has written is incomprehensible!

Rochester, N. Y. HARPER SIBLEY.

TO THE EDITOR: I read with great interest your admirable editorial on Meat in the Idol's Temple. A little later, upon opening the June volume of the Rev. S. Baring Gould's *Lives of the Saints*, at June 4th, I read with peculiar interest about St. Quirinus, bishop and martyr, A. D. 304. It is so very pertinent to the subject of your editorial that I thought a quotation from the article might be of value.

Quirinus was bishop of Sissek in Croatia in the fourth century. Sought by Maximus, the Governor, Quirinus attempted to escape by flight, but was captured, and brought before the Governor. Maximus asked him why he fled. Quirinus answered, "I obeyed the words of my Lord, who said, 'When they persecute you in one city, flee ye into another.'"

To quote:
Maximus. "Who gave this command?"
Quirinus. "Christ, who is very God."

Maximus. "Know you not the imperial orders would find you wherever you were and He who you call God could not save you from falling into our hands, nor deliver you out of them now you are in them?"

Quirinus. "The God whom we adore is ever present with us, to help in time of need. He was with me when I was taken, He is with me now, and He speaks to you through my mouth."

Maximus. "You talk much, and delay the execution of the orders. Read the divine edicts, and comply with what they enjoin."

Quirinus. "I pay no heed to these injunctions, because they are impious, and contrary to the commands of God, requiring us to sacrifice to imaginary divinities. The God whom I serve is everywhere; He is in heaven and earth and sea. He is above all things, containing everything in Himself, and

by Him and in Him all created things subsist."

Maximus. "Old age has weakened your understanding, and you are deluded with idle tales. Obey, and throw a little incense on the fire to the gods, and you will be rewarded; refuse, and expect torments and death."

Quirinus. "What you threaten me with I count as great joy, and death will open to me eternal life. I will offer no incense to demons, for I know well the Altar of my God, on which I have often sacrificed Oblations of sweet savour."

Maximus. "Your craze is driving you to destruction. Once for all—will you sacrifice to the gods?"

Quirinus. "No. It is written, 'The gods of the heathen are but devils.'"

Maximus. "You shall be beaten with clubs, and if you persist in your obstinacy I shall send you to Amantius, Governor of Pan- nonia Prima, for capital sentence."

The old bishop was then severely beaten, but remained firm. He was taken back to prison, and sent to Amantius, the Governor. He ordered the bishop to be conducted to Sarvar on the Raab, whither he was proceeding.

On reaching Sarvar, Amantius ordered him to be brought before him in the theater, and, having read the minutes of his examination by Maximus, asked the bishop if he admitted that they were correct. Quirinus replied that they were so, and then Amantius asked if he persisted in his refusal to adore the gods. Quirinus answered, "I have confessed the true God at Siscia, I have never adored any other. Him I carry in my heart, and no man shall ever tear me from Him."

Amantius endeavored to overcome him by promises, but finding him inflexible, ordered him to be cast into the Raab, with a millstone around his neck. So he died.

(Mrs.) MARGUERITE H. J. WEED.
Duluth, Minn.

Clergy Unemployment

TO THE EDITOR: It seems your editorial on the enforced retirement of the clergy has struck a timely note for the entire Church as well as an article concerning the "State of the Church," and quoting the words of a layman who read these articles I would say that I am awed with amazement to read each week of new ordinations taking place throughout the Church when it is quite evident that many of our clergy are unemployed.

A pamphlet, which has come to me recently, having to do with the "State of the Church," calls for the deepest consideration of the clergy. We must sooner or later come to some definite decision whether we shall evaluate each parish and mission upon the number of confirmations, which have been reported during the last seven years, as a mark of progress, or whether we are to evaluate the numbers of those laity, which figures do not appear on annual statistical reports, who have been reclaimed to Church loyalty by the clergy. . . .

The time has come when a new evaluation should be placed upon the conferring of Holy Orders. It is unfair to those who are unemployed that ordinations still continue

and our Church as a whole has much to learn from the various duties performed by the noble monks of the early Anglican Church, for example, those noble monks who built and founded Iona, without mentioning many other instances. I might refer, however, to a piece of work being done by several monks of the Roman Catholic Church at Mes-calero, N. Mex., which has come to my own attention. These friars have been patiently working for some years building a church edifice of stone unassisted by the laity. What a splendid lesson for us. Clerical unemployment, what nonsense. We build, we repair, we hire secretaries, treasurers, printers, etc., all because we have never had the wider vision of using our clergy not only as priests but as carpenters, masons, stenographers, etc., but give contracts so many times to contractors, who not only charge exorbitant fees for their services, but are unacquainted with church architecture, and often fail to be conscientious about their work. . . .

Once again I am reminded of the fact that many of our laymen and laywomen need to be reclaimed to Catholic Church loyalty in order that the Easter rush of communicants will take place each Sunday of the year, and once again give employment to more bishops, priests, and deacons.

(Rev.) L. E. PATEE.

Tucumcari, N. Mex.

TO THE EDITOR: The enclosed clipping (stating that seventeen graduates from Lutheran theological seminaries in the New York area have accepted "voluntary poverty," working for lodging and food and bare necessities of life in order that they might begin at once their work as pastors) is from the New York *Times* of June 10th.

Before hundreds of our mission stations throughout the country, and even many small town parishes, can have the regular ministrations of a resident priest, will it not be necessary for our young men to make the self-sacrifice of "voluntary poverty" along similar lines suggested by this article?

Has the parish priest the right to demand a higher standard of living than that of the people among whom he is called to minister? For a sacramental Church, aren't too many of our parishes left year in and year out in the hands of layreaders and deacons with only an occasional Eucharist?

The writer knows several small churches where celebrations are so infrequent that the congregation does not know what postures to assume. Would not some of our unemployed clergy find themselves more highly respected if they would assume work in such places with an assurance of at least something to eat and a place to sleep—in other words, just what their people would be receiving in these hard times?

If God's people can exist in poverty, why should not God's priest share it, too?

KENNETH WILLIAMS.

New Haven, Conn.

An Opportunity for the Church

TO THE EDITOR: A movement to awaken the whole Christian conscience within this country is being made in this district.

The President has been written asking him to consider the calling of a national summons to prayer asking definitely for the divine guidance in our extremity and nationwide crisis. Some of our bishops have been written, asking them to aid the movement, and many letters have gone to various ecclesiastical leaders. . . .

If you can give publicity to this letter, our clergy and laity may be aroused to the imminent need of a nation-wide repentance and of prayer.

Divine help for us and for the nations of earth is needed urgently.

The restoration of "prosperity" is still very dimly in the future; no mere optimism or the perpetuation or invention of slogans can avail; God waits we believe, to restore His people everywhere who call upon Him and if the Church of Christ can be aroused as it should be aroused we may soon hope to see the results. . . .

The leaders of today need the spiritual aid of the Church whether they know it or not; if they shall fail the people, the reaction will be dire in *certain* results; those of us who know the starving men and women and children at first hand know how they expect certain deliverance from the Egypt of economic disaster before winter comes. If they are disappointed they will trust no one, unless they shall heed those who declare that they have a program; which is, the confiscation of all wealth and the dictatorship of the proletariat. (Rev.) W. E. PHILLIPS,

Rector of St. James', Piscataway, and
Municipal Director of State Emergency
Relief for Raritan Township.
New Brunswick, N. J.

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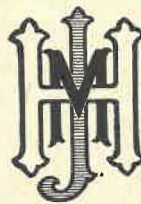
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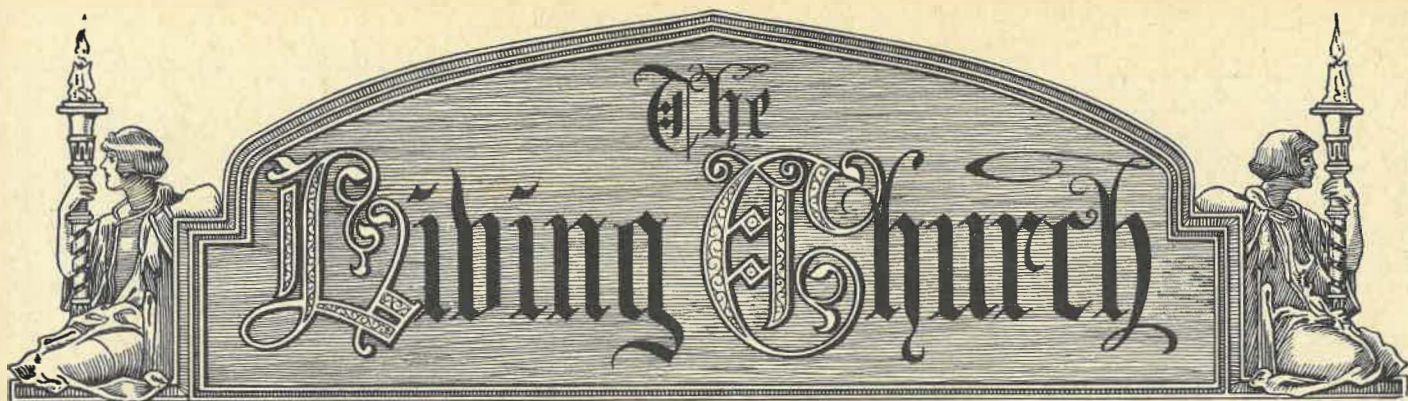
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EDITORIALS & COMMENTS

Frederic Cook Morehouse

HAPPY are they who in departing from this world can leave behind them the memory of a valued character or a characteristic achievement which keeps their memories green. The late Dr. Morehouse accomplished both. Of this journal as his monument and the evidence of his life-dedication to the cause of the Church, nothing need here be said. Of the man, one who knew him well may be forgiven if he speaks with frankness, in that vein of retrospect in which "looking backward" seems a contradiction in terms. The vivid present and the inalienable existence are of greater value than aught that has been. For the Christian, what has been, is—and a perennial present is the indicative mood of the verb *to live*.

Three sharply-marked characteristics—not frequently met with in one individual—set off him whose memory we this day recall: his realism, his passion for truth, and his Christian loyalties. All three sprang from his dedication to discipleship in the lay ministry. Few laymen have realized the implications of membership in the Body of Christ as he did. He was nothing of an ecclesiastic—a layman in a cassock, concerned with the minutiae of Church matters, whether political or ceremonial. Stalwart and forthright, his assertiveness and integrity of conviction derived from his keen sense of the apostolate of the laity: participation in the Life of the Body lays obligations as well as privileges upon the members thereof.

Memories

By the Rt. Rev. B. F. P. Ivins, D.D.
Bishop of Milwaukee

FREDERIC COOK MOREHOUSE, LL.D., D.C.L. What memories his name brings to mind:

GENTLEMAN: It was a joy to know him. Always courteous and kind, howbeit just almost to the point of austerity, with himself and all with whom he dealt.

SCHOLAR: A depth of scholarship which was a source of inspiration to all who knew him. His brain was stored with a wealth of information but with it he was a clear thinker and an original one. A cogent writer.

EXECUTIVE: An ability to see clearly, to place carefully and to carry out accurately and effectually.

CHURCHMAN: His Church was always uppermost in all he thought or did; in his habit of life, in his spending of himself and of his wealth, and in his personal devotion.

CHRISTIAN: A rare soul who earnestly and conscientiously followed his Master in every act of his every day life.

His passing from the Church Militant has left a great void. His place has not been filled. But we venerate his memory and try to carry on in the strength of the enthusiasm his zeal and his example have inspired in us.

May he rest in peace and may Light Perpetual shine upon him.

Realism—of the sheer and fearless sort—is a rare achievement in the life of a believing Christian. Faith and hope are not always virtues where their non-sacramental quality is overlooked. In the name of faith is oftentimes offered credulity—that weakness of the human spirit by which we are disposed to believe what we like to believe instead of what is so. Hope as a counsel of despair he had no sympathy for. Hope wrongly bent is as futile as it is seductive. Weakness of soul hides all too easily from fact, and disguises itself as pseudo-faith and pseudo-hope, which are but projections of the will-to-believe, and the disposition to dispose of difficulties by hoping ardently for the appearance of their solution. It was not so with Fred Morehouse. He was sometimes called a pessimist. Rightly was he thus described if pessimism mean an honest effort both to see and accept facts. He declined to be bulldozed. He was unwilling to accept

rosy verdicts without testing. He refused to succumb to the pleasant seduction of illusion. The hard way in life is to repudiate the opiates which dull the edge of impinging facts. It is frequently a lonesome road. Fred Morehouse did not find many gay companions to accompany him.

Back of the realism of mood and attitude lay his passion for truth. I write "passion" consciously, for as in this so in the achievement of other virtues, he saw that tepidity and lukewarmness were stultifying as characteristics either of vir-

tues or of their pursuit. All Christian virtues must be kept at a boiling-point if they are to deserve the name. Insipid goodness and lackadaisical piety revolted him. Sugary sentimentality is a parody of compassion; so is "broad-mindedness" (as all too often evinced) a parody of true tolerance. While his realism was its negative aspect, his passion for truth was the positive, aggressive attitude of his approach to life. Motivation in this respect must be deeply spiritual, or it languishes: no half-hearted realism or benignant patronage of truth can serve the best interests of the God of Fact.

FEW MEN in the Church knew the seamy side of ecclesiastical life better than he. None served the cause of truth with greater devotion. Strangely enough, it has always been difficult for one enlisted under the banner of Him who said "I am the Truth," to serve Him adequately: not seldom have the operations of the mechanism of the organization called the church transgressed the principles of the organism called the Church. Sometimes it is hard to see the connection between the wire pulling of a convention or synod and the *Veni Creator*—no matter how perfectly sung. Human motives are disillusioning when clearly perceived. The perceiver who sees things as they are is often disillusioned. Paralysis of the ardent vigor of devotion or deliberate self-blindness in the interests of preserving the established order are the two alternatives which present themselves. The dilemma is many times glaringly insistent: *either* to sacrifice one's sense for truth, *or* to imperil the good estate of that portion of Christ's Mystical Body of which one is a member. Clear insight involves its penalties. One must pay for being too keenly aware. Fred Morehouse paid: he never sacrificed his devotion to truth.

The Christian must perforce have a double loyalty: to the visible order *in* which he lives, and to the Invisible *by* which he lives. "Loyalty" involves recognition deliberately accepted and lived by. The deepest part of Fred Morehouse's life was on the level of his Christian loyalties. Devotion to our Lord, God and Man, was the heart of his whole life. His frequent Communion was his staff of life. His worship was God-centered, that his energies might be released to serve man. He met tragedy, misfortune, and disillusionment without self-pity and without resentfulness. Ill health and physical disabilities were but the framework and limitations within the terms of which his vocation was to be construed. These were given elements of the problem of life set by God's providence, the which he would no more have dreamed of quarreling with than with the rules of the game of life. He was gallant as he met adversity, not with the gallantry, perhaps, of St. Francis, but with the dogged perseverance of sustained effort and steadily-purposed resolve.

He kept his friendships in good repair, as Dr. Johnson counselled. He never forgot his friends, though he often forgot enmities. He asked little, and demanded less. Always before him was the Figure of Jesus, Author and Finisher—beginning and end—of this life's pilgrimage. Half-hoped-for contingencies that failed to develop neither deterred nor disappointed him; nor did unexpected delights elate him.

Loyalty was his guiding principle—loyalty to Christ the Lord and to his Church, that he served all his days. The joy of happy outcome, of successful event, of the opportunity of unreserved self-congratulation was often denied him, but he lived consistently and died—loyal.

God grant him rest, refreshment, peace!

FRANK GAVIN.

THE HEART that forgives an injury is like the perforated shell of a mussel, which closes its wound with a pearl.—*J. P. Richter.*

The Living Church Pulpit

A Sermonette for the Second Sunday
after Trinity



"This One Was Born—There"

By the Rev. G. MacLaren Brydon, D.D.

Secretary of the Diocese of Virginia

"Of Zion it shall be said, This and that man was born in her; the Lord shall count when He writeth up the people that this man was born there."—PSALM 87: 5-6.

THE DEVOUT JEW, singing the songs of Zion under alien skies must have felt keenly the meaning of these verses. He could picture the privilege of the boys born and reared in the Holy City in an atmosphere of faith and absorbing the moral standards of their religion, as contrasted with the lot of his own children, subject once they were outside the doors of their own home to the immoral and evil influences of life in a heathen city.

How widespread the application of the text is in the affairs of human life! The home in which a child has been reared, the wider the circle of the community in which his formative years have been spent have inevitably placed their impress upon the growing and developing character, either for good or ill. The true Christian home with its spiritual atmosphere, its practice of the presence of God, will give to the child within its walls his most precious spiritual opportunity. If the home be godless, if standards of conduct are low, the child will show it in the character he takes over into his adult years.

The youth just out of school, seeking a position in business does not perhaps realize why he must give his references and the names of his parents, but any employer seeking a young man for a position of responsibility must know the boy's background, the kind of home from which he has come, that an opinion may be formed of his probable trustworthiness. The home and his associates have formed the boy's character; and the decision to accept or reject the applicant is based to a large extent upon the answer to that thought: "This one was born—there."

But the boy is not responsible for the atmosphere and ideals of the home in which he is born and reared. We older ones are, and he must enter into the atmosphere and absorb the ideals which the parents and older members of the home have made. He is not responsible for the standards of conduct in the wider circle of the community outside his home doors. We older ones are, and the child must enter into and grow up in a community atmosphere which we have helped to form.

The central thought of the Collect for the day is a petition to our Heavenly Father for "those whom Thou dost bring up in Thy steadfast fear and love." How greatly we need to realize that we must become fellow-workers with God if His children are to be brought into a knowledge and love of Him. The child's first knowledge of God comes in and through the home life, and he comes to know God as He is interpreted to him in the lives of the members of the home. The community, the world, can only learn of Christ as He is shown in the lives of His people. The home and the world alike must know that we were born there in His Kingdom; they must take knowledge of us that we have been with Jesus, if we would do our part in bringing our children and His world to Him.

ANSWERS TO CORRESPONDENTS

R. O. D.—The Franciscan Order is generally dated from 1209, when Pope Innocent III approved the rule composed by St. Francis of Assisi. It early spread to England, and on September 10, 1224, nine missionaries of the Order came to Canterbury, where they subsequently settled. See Dr. Cotton's *The Grey Friars of Canterbury* (Manchester University Press).

S. T. K.—(1) With the exception of the Roman Catholic Cathedral at Santa Fé, N. Mex., St. Luke's Church, Smithfield, Va., is said to be the oldest church in this country still standing. It dates back to 1632. (2) The Roman Catholic Cathedral of Mexico City was begun in 1573; the Quebec Basilica dates from 1647.

Churchman and Christian

By the Rt. Rev. Charles Fiske, D.D.

Bishop of Central New York

THE MEMORY of Frederic Cook Morehouse should live long in the hearts of loyal Churchmen. He was a convinced Catholic, but numbered among his friends and supporters many who were of a very different way of thinking. In his editorial labors, he met both Protestants and Catholics of every type and won their friendship and confidence in an extraordinary way. His long service in the House of Deputies at General Convention gained for him, towards the last, a place quite unique in influence.

When Frederic Morehouse first became active in the work of General Convention, he encountered what is harder to bear than downright opposition and keen or angry antagonism—he was “suspect”; his motives questioned, his words misinterpreted. Slowly he won his way to the front rank among the lay deputies, until at last he was recognized among all schools as a fair-minded, honest, devoted Churchman; one of the few men who could warmly appreciate views opposed to his own and give praise where praise was deserved; a man whose Catholicity was unquestioned, while yet among his warmest friends were men of every party; the Evangelicals of the South, the more reverent Liberal Churchmen of the East, the stiffer High Churchmen of the Berkeley or Sewanee type, Catholics of course—but even Catholics of the most extreme type, “spikey” as fretful porcupines.

His breadth of understanding came, I suppose, first of all, from the sincerity and reality of his own religious faith and practice. He was concerned with the larger things of life. He never identified Catholicity with ceremonial practices, good or bad. He never lost sight of the essential piety and deep personal devotion of the Evangelicals even when their fear of Rome hurt rather than amused him. He longed for a higher scholarship in the American Church and respected, therefore, the work of many Liberals with whose conclusions he could not agree. He had deep and strong convictions on social righteousness and real sympathy with some of the “wild young men” whose flamboyant support of every imaginable “ism” must have wearied him.

His strong influence in the House of Deputies arose from the knowledge that he was a man free from partisanship, sympathetic, fully informed, loyal, affectionate. One remembers his work as temporary presiding officer in the House of Deputies, where he won new friends by his impartiality and efficiency. Unable to attend the Denver Convention, he must have been touched by the affectionate message sent him by the House and by the knowledge that this message was weighted with individual expressions of appreciative friendship from many a colleague of other gatherings.

A Tribute to a Boyhood Friend

By the Rt. Rev. Hugh L. Burleson, D.D.

Assistant to the Presiding Bishop

FREDERIC COOK MOREHOUSE, frail in physique, indomitable in spirit, consecrated to the service of his Lord and Master, lived and died a courageous leader of the thought and life of the Church.

It was a good lineage which lay behind him. I well remember Linden H. Morehouse in the days when the little printing house in Milwaukee was producing *The Young Churchman* and *The Shepherd's Arms*, and can understand the joy of that father when his son followed so eagerly and effectively in the line of service which he had begun. For it is a great service which the Morehouse family has rendered, and still is rendering, to the upbuilding of our Lord's Kingdom and the extension of His Church.

It soon became evident that here was not only a publisher, but a keen editorial mind and a discriminating literary judgment. Almost from the beginning Frederic Morehouse displayed the marks of those abilities which made him prominent throughout the Church in this country and the entire Anglican communion.

Others will enumerate the honorable offices which he held and the able services which he rendered. Let my tribute be that of a boyhood friend, who saw him grow into manhood of a fine and noble type, and who was proud to be counted among those whom he loved. Having seen him develop under the pressure of high service and go steadily onward to increasingly greater things, I would record my gratitude for a life-long association with one who

“ . . . marched breast-forward,
Never doubting clouds would break.”

And for him they *have* broken; for he now abides in that serene haven where all is calm and unshaken, and where no cloud rests upon their perfect day.

UNQUESTIONABLY, Frederic Morehouse was one of the best informed men, certainly *the* best informed layman, in the American Church. He knew the history of the Church in America; for that matter, had known (or heard of through close friends) many of its leaders. No one had a clearer understanding of the controversial periods of our history; in every case, he knew the subject itself, the persons who dealt with it, the deeper issues involved. He had almost at his fingertips all necessary information about General Convention legislation and debate; about missionary policies and aims; the reasons for success or failure; the causes of our weakness in the Middle West; the story of every effort at renewal. He knew the inside history of every event during his own span of years, from the gossip of an episcopal convention to the personalities and incidents of a Lausanne Conference or the meeting of the bishops at Lambeth. When he served on the Evaluation Committee, after the General Convention meeting at New Orleans, he proved to be so conversant with every missionary problem and such a mine of information about missionary work, that it might almost have been possible to ask him to write the report while the rest of us adjourned to enjoy the life of the metropolis which was the scene of our meetings. I imagine his letter files contained a wealth of correspondence on all matters of Church concern. He had

hundreds of correspondents, many from over-seas.

Dr. Morehouse was not only well informed, he was understanding. When the question of policies in the work of the national headquarters was at stake, he always insisted on the difficulties of the job rather than emphasizing the ineffectiveness of its operation. He was devoted to the missionary work of the Church and ever its loyal supporter—and this support was given freely in every direction, with sympathetic and appreciative understanding. Doubtless his keen interest in missions arose in large measure from his knowledge of the tragic loss of the great Middle West to the Church because of the absence of missionary zeal in the colonial Church and the weak and rather colorless early American Episcopacy of the new republic.

He continued to give this support to the missionary cause, wholeheartedly, as a matter of principle, however much he might question some parts of the work and criticize the absence of practices he held dear, such as the high place to be given the Holy Communion and all that flows out of it in realizing the Divine Presence and deepening the reality of prayer and worship through the sacrificial offering of the Blessed Sacrament.

This absence of a partisan spirit won him a wide influence upon Church thought. Whether his marriage to a Southern

woman gave him a clearer appreciation of Southern Churchmanship, I cannot say; but Virginia and Milwaukee were not far apart in most things which really matter, so far as Dr. Morehouse was concerned. THE LIVING CHURCH is now found in many a Southern parsonage and many a Southern home.

DR. MOREHOUSE'S influence in the counsels of the Church must not, of course, be allowed to minimize his supreme gift in the editorship of THE LIVING CHURCH and his share in the service, priceless in value, rendered by the periodical and publishing and bookselling business of the Morehouse Publishing Company. Should such a corporation fail because of indifferent support from the Church in general, it would be a blow the severity of which cannot be exaggerated. What can any organization do without effective publicity? What could a party or a reform accomplish with no propagandist material? And how could the Church function, if its work were not known, its faith declared and explained, its worship intelligently set forth, its ideals of life presented with winsomeness and attractive power? Without a Morehouse Company, the Church would be a Church enchained. We owe much to the family and especially to Frederic Cook Morehouse for what he made THE LIVING CHURCH.

In his hands the paper, while never swerving for a moment from the Catholic position, became a real eirenical force. In all the years, it would be hard to put a finger upon a single editorial utterance which struck an uncharitable note. Other religious periodicals were usually partisan and often bitterly partisan; Dr. Morehouse never was. He was constructive, rather than critical; he was a believer, not a controversialist; he was content to show the Church's faith, feeling sure of its appealing power; he never spent overmuch time in denouncing error.

The columns of his paper were always open to all. What he said in the editorial columns could always be questioned, denied, or, if possible, confuted in the correspondence column. No one with a pen not hopelessly steeped in gall was denied an opportunity to state his case. So liberal was this policy that occasionally the correspondence bordered on bitterness or blossomed with denunciatory phrases which would have been barred from the editorial pages, even could they have found place in the editor's thought. He was anxious that other views than his own be given constructive presentation and printed numerous articles not only from members of our own Church, but from denominational leaders, whose spiritual insight, charity, and sincerity he admired.

THE LIVING CHURCH, under him, was Catholic, not "spikey." Would there were more Catholics like him—ready to look for good in others; anxious to make Catholicity a flame of devotion, not an opportunity to flaunt the newest liturgical practices in the face of an outraged congregation, as one would wave a red flag before a bull!

The Church has a marvelous opportunity in our generation. Protestant faith is disintegrating; Roman Catholic faith is static. Devout Protestants who find their ministers sounding an uncertain trumpet could readily be won to a Church which holds to the fundamentals and yet avoids meticulous definitions of orthodoxy—a Church free and courageous, yet with a sober faith, not a vague, hazy, misty teaching designed to satisfy everybody and actually helping no one. Under his leadership, the paper had interest for many in other communions to whom it brought a new understanding of the real aims of the Catholic movement.

We do not want to win disturbed souls, of course, as a successful exercise in proselytism. We are anxious to help them out of their present distress to a reasonable faith; above all, we want them to find, in the Church's worship and in its sacraments of grace, a religion which will vitalize their former faith and blend it into unity with the newer conceptions—to our blessing as well as theirs.

The country is ripe for such a spiritual movement. Rome can never win the campaign. It doesn't understand Prot-

stantism and doesn't want to. It offers a standardized religion which the average American will never accept and against which he rebels, and (in some sections) rebels violently, with an inherited dislike and suspicion almost hopeless to conquer, with hatred and fear. *We* can help them. It is our great vocation as a Church. We cannot do it successfully, if radical Catholics, playing with religion like naughty boys desirous of shocking their elders, arouse such misunderstanding and antagonism as prevent definite progress. Dr. Morehouse was not a "spike." I have known *some* spikes who sneered at his position, just as I have known others who called Bishop Gore an old fogy, Bishop Hall a legalist, Bishop Grafton an "ecclesiastical Colonel," and the rest of us "has beens."

The Church needs men like Morehouse: Catholics who *practice* their religion; whose penitence is real and keeps them from being cocksure; who love Catholic devotion more than ecclesiastical controversy; who feel kinship with all sorts and conditions of men, in whatever communion, if there is in them a like hunger for real worship; who are convinced beyond doubt of the substantial Catholicity of the Episcopal Church; who have no hunger for Rome and no hankering after its "sanctuary services"; who love the noble liturgy through which our Reformers have tried to give us "a people's Mass," instead of "a priestly performance"; who realize, therefore, that we are "a Catholic Church with a special ministry to Protestants"; who are not ashamed of our position as a "bridge Church," spanning the chasm between Rome and Protestants.

ABOVE all, the Church needs men who are deeply impressed with the glory of our mission and so affectionately zealous in their anxiety to fulfil God's purpose for us, that they bend in penitence at our failures and to their corporate confession of sin join sincere sorrow for their own individual part in the tragic failure. Dr. Morehouse was such a man—humble, penitent, sorrowing for the past, hoping for the future, firm in his faith, sincere in his practice, constant in his service, generous in his sacrifice—with all this, and because of all this, confident that *his* part, first and always, was to live a Christian life so pure and so rich in affection that never, by unkind suspicion, harsh word, or heedless act would he do anything to hinder the great cause. It is hard to combine such gentleness with firm conviction; but he succeeded. Those who knew him intimately are proud to have been numbered among his friends, and to have known him as their counselor as well as friend.

May the Church grow in appreciation of his and of every good work, and may he, and she who was dear to him, go on now from strength to strength, in the life of perfect service. May the souls of all the faithful departed, through the mercy of God, rest in peace.

SONNET TO SACRIFICE

NOT for unstinted sacrifice alone,
 Nor yet for wealth of precious ore or stone,
 But that in years beyond this mortal ken,
 When further earthly life has been denied,
 A loving thought of me may yet abide
 And for my weaknesses and sins atone.
 May my unselfish love of fellowmen
 Be ever strong, sincere, and justified.

When, musing, I consider Earth and Hell,
 I always deem that it were best to dwell
 With God on Earth, that in His seeing eyes,
 I may deserve reward of Paradise
 And share with Him in His Eternity
 The friends I love, who also care for me.

F. ROGERS CONSTANCE.

Dr. Morehouse at Lausanne

By the Rev. Floyd W. Tomkins

THE WORLD CONFERENCE on Faith and Order has owed much to the devoted service of laymen, and among these not least to Frederic C. Morehouse.

From the very beginning he took an active interest in its work, as a glance at the early correspondence files of the Commission reveals. There is a letter written immediately after the inauguration of the movement at the General Convention of 1910, offering the help of THE LIVING CHURCH in spreading knowledge of its purpose. There are letters suggesting plans for arousing public interest, letters of advice on difficult questions, letters of encouragement and enthusiasm.

It is not surprising therefore that when in 1927 the work of preparation was completed he was among the seven appointed to represent this Church at the World Conference in Lausanne. It was a happy choice, for

by temperament and knowledge he was well equipped for the exacting task of conference. Loyalty to the Church in the fulness of her Catholic Faith and Evangelical Mission was balanced, or rather strengthened, by his capacity for clear and just reasoning and his ability to appreciate the good in others' positions.

The Conference met at Lausanne from August 3 to 21, 1927. The 460 members gathered in the great Aula of the University represented practically every Christian Commission with the one exception of the Church of Rome. There were Orthodox and Quakers, Lutherans and Baptists, archbishops and pastors and professors, their ecclesiastical differences multiplied by racial and linguistic differences, most of them unacquainted with one another, come together (rather timidly) to try a new experiment—the clear statement and full consideration of those things in which their Churches differed, as the first step towards Unity.

The method followed was to study in sectional groups the six subjects that had been chosen as the program of the Conference, each section preparing a report on its subject which was discussed by the whole Conference, referred back for revision in the light of the discussion, and finally presented again for acceptance and transmission to the Churches.

Some difference of opinion as to this matter of acceptance developed at the first session when the Rules of Order were considered. Many members were eager that the Conference should lead the Churches; they desired that the reports should be "adopted" in the manner of a platform. Those who knew better the seriousness of the differences desired to avoid any pronouncements and to adhere to the original plan—"a conference for study and discussion, without power to legislate or to adopt resolutions." These desired that the reports should simply be "received" as records of fact for the information of the Churches. There was earnest debate, but the vote was finally in favor of the latter method, and the rule adopted made express provision (in order

to avoid any majority pronouncements) that the reports could be received only *nemine contradicente*, that is, if no one raised objection. This rule had important results on the last day.



THE AMERICAN CHURCH DELEGATION AT LAUSANNE

Dr. Morehouse is on the second step, to the right of Bishop Stewart and Bishop Manning. Behind Dr. Morehouse is Fr. Tomkins, author of this article.

Dr. Morehouse was a member of the section that prepared the report on "The Nature of the Church," and of the section that reported on "The Sacraments." Those who sat with him in these smaller gatherings, of whose discussions no record was kept, could tell of his helpful contributions. But his chief contribution was something far more difficult, requiring high courage as well as clear thinking.

Section VII, under the chairmanship of the Archbishop of Upsala, had brought in a report on "The unity of the Church and the relation thereto of existing Churches" which had aroused much criticism on its first presentation. It went beyond the statement of facts and proposed various lines of

action which it recommended, and it contained also some questionable statements as to the nature of unity. It was hoped that the section would remove these features in the second draft. But when the revised report was presented at the last session—all the other reports having passed the test of *nemine contradicente* and having been "received"—the conference was amazed to find that the points objected to were still there.

Here was a test. After the happy and harmonious results of the eighteen days of conference, should the last session be marred by disagreement? Should the veto of the minority be invoked against the ardent wishes of the majority? Or should principle be yielded for the sake of harmony? In this crisis, Dr. Morehouse never hesitated. Bravely he stood before the assembly and moved that the report be referred to the Continuation Committee, not received like the others for transmission to the Churches.

It was a tense moment. The strain was evident in his voice as he briefly set forth the grounds of his objection. At once there was excited protest. Eager speakers urged that to reject the report would set back the cause of unity, that the majority had a right to declare what the Churches ought to do. Others supported Dr. Morehouse, among them Presbyterians and Lutherans as well as Anglicans. Bishop Brent's quiet influence finally persuaded the meeting to abide by its own rules.

But though the motion was passed, the emotion was not past. Much unfair criticism was directed against those who had dared to stand firm for the true principles of Lausanne, both at the time and in many published accounts of the Conference. But as years have passed and feelings have grown calmer, it is recognized that Dr. Morehouse's act was not partisan tactics of obstruction, but rather a clear-sighted perception of the true course which must be steered if the haven of unity is to be attained. It is not too much to say that he was instrumental in saving the Conference.

An Editor in a Thousand

By the Rt. Rev. George Craig Stewart, D.D.
Bishop of Chicago

EDITORS like poets are born and not made, and Dr. F. C. Morehouse was an editor in a thousand. He had a solid scholarship, strong convictions, and a facile pen. He never sought controversy, but he never avoided it, when what he regarded as truth was threatened. Even his opponents recognized his great abilities and respected his honesty.

On the floor of General Convention no man was listened to with greater respect. He knew the canon law of the Church. He knew the temper of the House of Deputies. He knew the strategy that is necessary in legislative bodies. Time and again I have seen him in debate when out of a cloud of ambiguities he brought lineal clarities and clean cut issues.

It was my privilege to serve with him at Lausanne as a member of the delegation from the American Church to the World Conference on Faith and Order. There again he was an outstanding figure, one whose judgment and wisdom was coveted not only by members of his own delegation, but by the members of the whole Anglican group. It was my privilege to know Mr. Morehouse at closer range, to feel the personal devoutness and genuine piety of this great layman. When his death came the whole Church felt that it had lost one of the great Churchmen of this generation.

Frederic Morehouse was in the noblest sense a true Churchman, a devout Christian, a gallant fighter, a loyal friend, and a courteous gentleman.

An Intimate Sketch

By Rosewell Page

MY ACQUAINTANCE with Mr. Morehouse began many years ago in the General Convention, and that acquaintance ripened into a friendship that lasted up to the date of his death; and I cherish his memory.

We differed absolutely on many theories of Church and Church government—he being thought a High Churchman, and I perhaps “of Virginia Churchmanship,” with its latitude and limitations. We met often in debating questions before the Convention—generally on different sides; but there was, after and during such meetings, the evident respect that each had for the other, in spite of hard blows struck in the contest. He was always well-informed on subjects he debated; and one who would debate with him had to be well informed.

Several times we served together on committees and so learned of each others' intimate views. “We don't differ on fundamentals!” he once said to me. “No,” I said, “our differences are relatively trivial!” And so we debated the changes in the Prayer Book, including the Thirty-nine Articles displacement, and many other questions—sometimes to the amusement of the House of Deputies.

When I offered a vote of thanks to the committee on the Enrichment of the Prayer Book, which committee had been badgered so long by me, the House could hardly believe its ears. But when I offered a resolution of sympathy for Dr. Morehouse in his illness and regret at his absence, that House understood that our friendship was secure.

Frederic Morehouse was striking in appearance, a tall, spare man with a penetrating voice, that could be heard anywhere; it called to mind the voice of John Randolph of Roanoke. Clear cut was his argument; always to the point, and always masterly. Given his premise, which I sometimes refused to give, his conclusion was irresistible.

At the time of his death, he was worthy to be named among the great laymen of our Church. He ranked with Woolworth, Packard, Stiness, Stetson, and though they died before him, he carried on the great tradition of loyalty to the Church which they and he, as devout Christian men, so loved and admired.



The Sanctuary

Rev. George L. Richardson, D.D.,
Editor

St. John the Baptist

READ The Benedictus.

THE BIRTHDAY of St. John the Baptist is the only birthday which the Church celebrates except that of our Lord. About it cluster beautiful and significant associations and the life of the great forerunner suggests many timely themes for study and meditation. If his stern, wild figure were to appear today in our twentieth century streets, he would be looked upon perhaps as a fanatic, or a fit subject for the alienist. Yet his message is one which our age needs as urgently as did the generation to which he was sent.

Today let us think of the son of Zacharias and especially of the Promise (St. Luke 1:76-77). The child of priestly lineage was to be “the prophet of the Highest.” He was to “go before the face of the Lord to prepare his ways.” He was “to give knowledge of salvation to his people.” To speak for the Highest is a great privilege for any man. Our Lord Himself says that this man, the last of the long prophetic line of the old dispensation, was the greatest among them. Yet, adds our Lord, “He that is least in the kingdom of God is greater than he.” He must refer to the greatness that comes from privilege and not from ability or character. We have fuller light, richer opportunity and clearer vision, both of God and of ourselves. How great then is our responsibility!

Think now of:

1. *Preparation.* How careful God is about it and how careless we are prone to be. It is one of the besetting sins certainly of American Christians that we shirk if we do not scorn the drudgery of preparation for great spiritual tasks. This is true of individuals. One has only to think of the lack of preparation for prayer, for worship, for sacraments, in the life of the average Church member or for the great duties of marriage and parenthood or of the slipshod way in which many men and women undertake duties in the Church, even those of the ministry itself, to realize that lack of preparation is responsible for much of our failure. Is it not also true of our larger corporate enterprises? We may still think of the long preparation which came to its climax in the stern preacher of the wilderness as we examine ourselves for the weakness that affects so much of our spiritual undertaking.

2. *Knowledge.* This grows naturally out of the thought of preparation. The prophet was to be the teacher. It is a lamentable superficial religion that rests simply upon emotional stirring or aesthetic interest. We are confronted daily by our lack of knowledge and our lack of teachers.

But notice: (3) The knowledge is *knowledge of salvation*. What does salvation mean to me? If we stop to inquire about the original meaning of the word, we see that it carries with it the thought of health. John the Baptist was to proclaim to a sick humanity that the physician was near who could heal their ills. The parallel phrase is “the remission of their sins.” It is sin that matters, because it is sin that poisons and destroys spiritual life at its source. There can be no health either of body or of soul, either of the individual or of society while selfishness and hate, cruelty and lust are the motives that impel us whether they be in the grosser or the more refined and subtle forms of sin. Truly we need a John the Baptist today, or rather we need to take his mission and message to heart.

Almighty God, by whose providence Thy servant John Baptist was wonderfully born, and sent to prepare the way of Thy Son our Saviour by preaching repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through the same Thy Son Jesus Christ our Lord. Amen.

Recognition After Death*

A Meditation Offered in Memory of Frederic C. Morehouse

By the Rev. William Norman Guthrie, D.D.

Rector of St. Mark's-in-the-Bouwerie, New York City

I

NATURE teaches us love, worship, adoration of the *One*.
But the many also teach by eliciting love, as representatives of the *One*.

The many pass on, one by one, and leave behind the *unattached love*.

This fund of love tends to the *One*, or attaches itself to representatives of the *One*, symbols, heroes, angels, mythical surrogates.

*

THE PROBLEM lies in our misconception of Dynamic life as static:

Do you cry "stop" to the river of life, of time?

Why should it stop? Will *you?*—at any irresponsible cry of the tired and unchanging?

Are you suffering from illusion of the false virtue of immobility? of the rock as eternity?

Do you regret locomotion in fish, beast, and bird, and do you want to drop out of the universe by breaking its rhythm?

What, no more to grow and to enjoy no new variety of experience?

*

BUT YOUR SELFISHNESS perversely asks for eternity in your relationships.

Relate yourself, then, to the abiding in the transient.

Will you ask the eternal for your sake to wear forever its own temporary veil?

No more to don its own fresh spontaneous manifestations?

Do you ask of your child to remain identical, while you applaud so eagerly each successive stage?

Are you not thrilled by the succession which is its growth? Its progressive Epiphany?

*

Ah, but further growth will make the child, now a youth, unrecognizable to you?

If so, whose will be the fault?

Must it be jailed in its present, to make your parental future comfortable?

Have you no capacity to grow for it, and in it, and with it?

Cannot your slothful spirit keep pace with its forward-dance into the fuller day? With its unfolding of new varieties of blossom?

* * *

II

AH, BUT DEAR SOUL, what woe: thou shalt not recognize thy dearly beloved?

If thou have kept on thy growing, in step with the growth of thy love relation, as then of old, until now?

Dost thou not bid thy dear ones grow by thy very yearning love of them? Thy desiring of new perfections for them? Thy fond hope for the surprise of their becoming, in sooth, by more loveliness and power, almost unfamiliar to thee?

How else can they leave the unlovely in them wholly and forever behind?

*

AH, BUT THOU HAST A FEAR they may not love thee then? Surely

* Only assumption throughout: God is Love, Father, Holy Spirit, or Mother, and Child, which are reciprocal and eternal, because self-renewing and mutually refreshing—the Divine Cycle.

not, if thou have not *thyself* meanwhile grown fairer and greater.

Wilt thou, in a way of self-pity, trudge behind the bier as solitary mourner of the defunct bygone?

And yet, as many a sage has declared, we do have certain tidings of the dear old beloved from the hereafter; where they dwell unchanged, as we knew them in our familiar intercourse.

*

THE PROBLEM resolves itself simply: Dost thou, O soul, presently know *thyself*? Doth the beloved know thee in thy germinal and progressive essential being?

Art thou to him only a mirror, refracting to him nought better and other than himself, his moods, his hopes?

*

OR HAS HE in brooding meditation, self-identified himself with glory and tenderly commiserated thy imperfection only for its sake?

*

BE ASSURED, when thou hast come to thine own full self, thou shalt come also to recognize and acknowledge that transcendent beauty of him.

Arising to go to the Father, shall not the Father re-beget thee in pity and in love?—and him likewise?

Where may ye meet then forever, save in the home of your transfiguration?

*

AND SO thou shalt find *thyself* naturally including thy beloved, that when he has found himself, that Self of his will also to thine own delight and pride, completely include thee.

But if thou wouldest, O bereaved Soul, in thy new-gotten splendor and charm, be attuned now for an answer athwart space, to thy heartsick cry?

If thou wouldest even now annihilate—not merely distance, but all that difference which severs, sunders, slanders?

* * *

III

WHAT SHALL THE ORACLE OF GOD DECLARE unto thee in comfort? "Pray that thou and they may grow faster, thy beloved many.

"Such a prayer may help thee to follow them into the paradise of hope, whither ye are all hastening."

Love for the beloved bids thee to grow; so that growing apace, ye shall meet soon in the perfect cord of complimentary notes:

Notes blended, yet distinct—each continuing vividly to sound his own self-identical vibration in a progressive continuity.

*

PERCHANCE AGAIN, in other stages of struggle after perfection, our beloved and we shall stand side by side in spontaneous sympathy and comprehension.

Then a new relation will involve and reveal to all of us the old one, so sweet and holy in its incompleteness and imperfection, because of its germinal promise, now at length fulfilled.

*

WHO KNOWS but the old contacts will at last become once more direct, emphatic, mutually ecstatic? So, why not even now in faith, and blessed imagination, anticipate their greater delight in revival?

An organic memory of the presently real will supersede, as a blissful consciousness, the tender pathos of retrospect, only to give it in overtones, a miraculous consummation. An infiniteness of intimacy, a mutual speeding God-ward, will absolve everyone of us from the foolish, because false, demand for a deadening rearward-chained identity in the too happily left-behind.

*

BUT are there not even now in us better faculties, subtler, more reality-relating than those we rely on day by day so implicitly? Think of the Norman female moths, Henri Fabre describes, hatched out by him in Provence, the news of their existence known the very moment of birth, across France, to the males, naturally emerged from their cocoons, and starting their nuptial flight. Brood on the homing pigeon, and his direct sky-trail; the cat, released from a hamper, who never saw the intervening landscape, setting forth cross-country straight home to hearth and mistress. Think of the sold dog, starting as soon as unchained, to join his master at his new abode.

*

SURELY, we possess already sensitive antennæ? The mystic co-ordination sense of ants, whereby all simultaneously know the decision of the leaders?

Surely, we are here producing a home now for a great spirit, that is to be on earth—not identical with our old self and yet more truly ourself than ever.

We are now striving after adequately beautiful form. We are spirit at the task of self-perfection; and we are perfecting, assuredly, that form in unconscious idea, if not in plastic clay, to direct and govern our life to be.

* * *

IV

CANNOT our loyal passionate love endow us with that anticipatory intuition, even now, as divine grace of an all along continuous identity, which shall be our ultimate, inevitable, natural, joyous sense in the course of æons of development?

Are there no recoverable records in the vast universe that will then orientate us one to another? All the more surely because of the persistent growth of each and all?

Must we wait and lapse back to the stage of Norman moths? Or regimented ants? Or squirrels, chased for the sin of peeping at green-blue eggs, terrified at outraged robins, to throw themselves with a kind of passion into the bosom of the greater fear, some human stranger, to escape the lesser mortal panic?

*

NAY EVEN NOW, love may realize what is surely in store for us—and we may experience communion with our lost, as found. Bereavement is no wise counsellor, perhaps; but like poverty, it opens the eyes of our spirit to the Throne of Sapphire, within our secret bosom, compact of an eternal dance of azure atoms. Already our thoughts and hopes and faiths grow winged, and cry together like archangels: Holy, Holy, Holy.

The Bliss of Heaven possesses our humble hearts, as we walk hand in hand before the day of anguish is at end, with the risen Jesus, in His paradise, every tree thereof a tree of healing love and life.

A PRAYER

DEAR GOD, we've lived together all these years:
We've smiled as one, as one we've shed our tears;
And when we die, O God, as mortals must,
May our bodies mingle in the dust
While our souls, dear Lord we pray to Thee,
Go hand in hand through all eternity.

SMYTHE H. LINDSAY.



Churchwomen Today

Ada Loaring-Clark, Editor

INFORMATION has been sent to me from England which will be of interest to many Churchwomen. They will like to know of the action recently taken by the Most Rev. and Rt. Hon. Cosmo Gordon Lang, D.D., Archbishop of Canterbury, in regard to enlarging, in his diocese of Canterbury, privileges granted to certain women of the Church of England. Women are being given a more and more definite status in the Church, with more opportunities for practical expression.

New Opportunities

The Archbishop announces that in order to bring Canterbury into line with other dioceses which have been foremost in giving women's work a rightful place in Church order, he will grant commissions to women, with special qualifications, to speak in Churches at other than regular services, to conduct retreats, or to give spiritual counsel.

"After full discussion with the Bishops and Archdeacons and the Council for Women's Work in the diocese," he states, "I have drawn up certain regulations. Their object is to regularize the work and to give authority and recognition to those engaged in it. I hope it will be recognized that the aim of these regulations is in no way to restrict, but rather in every way to encourage women to work for their Church."

Existing licenses for deaconesses and women messengers will be retained. In the future licenses (endorsed for different kinds of work) will be granted to deaconesses and lay workers. No license will be granted to a woman under twenty-five years of age. It is also provided that where a stipendiary worker attains the standard for license, there shall be the guarantee of an adequate stipend. All of which is very encouraging for those women who have the ability and aptitude in helping and leading their fellow Churchwomen.

THAT hardy perennial about which we wrote recently "Why were the saints saints?" often encounters objections. A writer in the *Scottish Guardian* says the argument is untrue and shows a mistaken conception of saintliness.

Saintliness

"Saintliness," he says, "is not a matter of action, but of being, and the saints were not saints because they did these things. They did these things because they were saints."

Their holiness was not produced by what they did but by union with our Lord, and their actions were the outward and visible sign of that inward union. It is a frequent error to confuse "how" with "why." The question should be "How did the saints show that they were saints?" Then the answer may run as before:

"They were cheerful when it was difficult to be cheerful, patient when it was difficult to be patient, and pushed on when they wanted to stand still, and kept silent when they wanted to talk, and were agreeable when they wanted to be disagreeable."

IT IS very gratifying to learn that the worst year of the depression has not only been weathered but that the program of the International Save-the-Children Fund has been extended. There is still need for ameliorating care particularly in the im-

Constructive Philanthropy

provement of sanitary and hygienic conditions. Mrs. Franklin D. Roosevelt and Mrs. Ruth Bryan Owens have been two of the foremost practical helpers and the children owe much to their kindly interest. The constructive way in which relief is handled is most commendable. Every effort is being made not to pauperize the recipients.

Tributes to a Christian and Churchman

By Friends of Frederic C. Morehouse

A Devoted Worker

By the Very Rev. Archie I. Drake

Dean, All Saints' Cathedral, Milwaukee

IN A RESOLUTION adopted by the Chapter of All Saints' Cathedral on the death of Frederic Cook Morehouse, there occurs the following passage: "Since his (Mr. Morehouse's) earliest manhood, no Chapter of the Cathedral would have been complete without his membership and his active, generous, and farsighted participation. He has continuously set before us all an example of Christian devotion, wisdom, and patience."

To those of us who were privileged to work with Mr. Morehouse in the Milwaukee Cathedral, these words have more, much more, than a rhetorical meaning. We are painfully conscious of the fact that without him the chapter is incomplete, and humanly speaking, his place has not been filled. Frederic Cook Morehouse was made a member of the Body of Christ on June 15, 1868, the First Sunday after Trinity, the second Bishop of Milwaukee, the Rt. Rev. William E. Armistage, officiating. Ten years later on Easter Day, April 21, 1878, he received the sevenfold gift of the Spirit in Holy Confirmation, the Sacrament being administered by Bishop Welles, and the class presented by the first dean of the Cathedral, the Very Rev. Erastus W. Spalding. From that day until the day of his death Mr. Morehouse was an active, loyal, and devoted communicant.

Nothing ever interfered with his attendance at the early Mass on Sunday at which time he received the Body and Blood of Christ with great reverence and devotion. Unlike so many busy men he did not feel that he had completely fulfilled his obligations by attending the early service. Sunday after Sunday, year in and year out, he was in his accustomed place at the sung Mass. And when he received the alms of the people one had a feeling that he was not simply performing a duty but rather that he was indeed ministering unto the Lord. In the last few months of his earthly life there were times when it seemed that he was too weak and ill to risk attending services. But with a determination born of true devotion to Jesus Christ he continued to make his Communion at the Cathedral altars until he was unable to leave his home. During his severe and fatal illness, when he was confined to his room, it was a source of inspiration to his clergy to carry the Blessed Sacrament to that sick room so peculiarly hallowed by the loving patience and sweet faith of the sufferer.

I did not have the pleasure of meeting Mr. Morehouse until 1927 when I came to the Cathedral as curate to Dean Hutchinson. It was my second Sunday in the Cathedral and I was to preach at the sung Mass. After the singing of the Creed I walked into the pulpit, somewhat shakily, I fear. After all it is not easy to face a strange congregation, especially when one is the "new curate" and feeling like a stranger in a strange land. It was then that I saw Frederic Cook Morehouse. The faintest

smile of encouragement and understanding flitted across his face and I felt strengthened and comforted.

He had asked me to dine with his family after the service and that first social contact marked the beginning of a very intimate and happy relationship. His was a true Christian home and one always felt better for having been there. Mr. Morehouse, to a most unusual degree, carried his religion with him; into his home and office; and yet one was never conscious of any effort on his part. Certainly there were no "frills" to it. It was all as natural as breathing. It was goodness growing out of godliness. A truly Catholic home where life was lived simply and happily.

As a member of the chapter Mr. Morehouse was ever faithful and did his work with a will. He had a deep and abiding love for the Cathedral and its welfare lay close to his heart. He was generous to a fault in material ways. Marks of his love and generosity are to be seen in glass, and wood, and stone. But those were outward manifestations only of an inner and spiritual love. He was never too busy to consider ways and means of extending the work of the Cathedral. After

I was appointed dean it was to him that I frequently turned for advice and counsel. We did not always agree. But never once did he fail to understand and to help.

The people of the congregation were very proud of the many honors and distinctions conferred on Mr. Morehouse. We did realize, in a measure, that he was a great man; that he was known and respected for his learning and judgment in the councils of the mighty; that he played an important rôle in religious questions of national and international import. But he was so humble and modest, so much "one of us" that our feeling for him was one of affection primarily. He exercised great influence in the congregation. People seemed to regard him as an elder brother. What greater tribute could any man desire?

His gentle spirit still lives in the Cathedral. We who are carrying forward the work are conscious of the power of his intercessions for the Cathedral that he so dearly loved and so faithfully served.

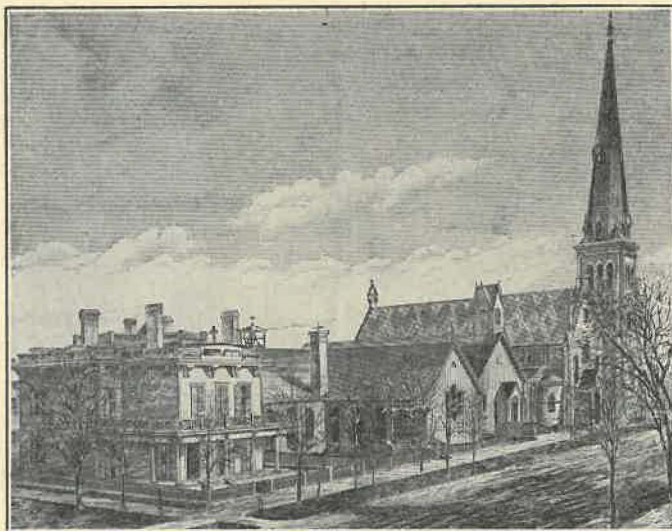
A Diocesan and Civic Leader

By the Rev. Holmes Whitmore

Rector, St. Paul's Church, Milwaukee, and Chairman of the Standing Committee

FREDERIC COOK MOREHOUSE was a leader in the diocese of Milwaukee, as in the General Convention and in the Church at large. For years he was a delegate to the council, a member of the Bishop and Executive Board, a member of the standing committee, and a deputy to General Convention.

To all these responsibilities he gave generously of his time and thought. Firm in his own convictions, he was always courteous and considerate of others. He recognized that the Church is inclusive and while pressing his own views, was tolerant of



ALL SAINTS' CATHEDRAL SCHOOL, MILWAUKEE

The school stood between the Cathedral and the clergy house, on Division street (now E. Juneau avenue.)

the views of others. He was probably one of the most effective debaters in the council. His language was simple and clear, his manner earnest—therefore his opinions carried great weight. In committee meetings he was equally effective. Regular and punctual in attendance, he followed the discussions carefully and seldom failed to make his contribution to the final decisions. It was a pleasure to work with him, as it was a privilege to enjoy his friendship and share his confidence.

In Milwaukee, the see city of the diocese, Mr. Morehouse was a power for good. As president of the City Club, he rendered an unusual service. In his editorials, in his communications to the press, and in his speeches he held up a high standard of civic life. Few men have seen more clearly or proclaimed more fearlessly the social aspect of religion. It was his firm conviction that the teachings of Christ could and should be applied to public questions as to personal problems. He kept in balance the two sides of religion, the personal and the social, and maintained that we can develop Christian character only as we share responsibilities with others.

I have written only of Mr. Morehouse's diocesan and civic activities. He had of course many other interests to which he was devoted. His was a full as well as an active life. Rich in friendships and honors, he rendered high service to his Church and city. For what he was and for what he did we thank God and take courage.

School Memories

By Loyal Durand

FREDERIC C. MOREHOUSE received all of his elementary education in a private school conducted by All Saints' Cathedral, Milwaukee, under the direction of the able Dr. Erastus W. Spalding and the Rev. Charles L. Mallory. Its pupils were drawn from the East Side families generally, as it provided the best education of any school at that time, but very inferior to that provided by every city school of today. Its objectives were preparation for high school and the building of moral character.

Its physical equipment was most meager—a one-story frame building of three rooms and a chapel built upon a post foundation and heated by stoves; so that it was cold in winter and ventilated on all sides by high loosely set windows and by a poorly laid pine floor. It was located on the Cathedral property and had such a small playground that the street was the actual playground. A large bell in an open belfry at the rear served the church and school. The teachers came from the east as there were no teacher training schools in the central west. They were not only thoroughly trained in their profession, but were women of culture; so that the school did work in advance of other schools, and its pupils entered high school with credits and in advanced classes.

Fred was always the best pupil. Although naturally mentally brilliant, he took his school life seriously and worked hard and built a mental foundation upon which he erected later that outstanding mind and character.

He entered Milwaukee High School as a full sophomore, but was obliged to give up his work a month after because of failing health and to devote the next seven years to the building up of his health. During these years he pursued a thorough course of self-education and displayed a marvelous courage in overcoming his handicap and achieving his ambition—a well rounded education and a sound mind which made him a leader of men. From early childhood Fred was a worker in the home. All boys then were home workers, running errands, carrying wood for stoves, cutting grass, shoveling snow, and helping their chums in their work. But Fred also was a magazine worker. His father published the *Young Churchman* in his home and the work was largely done in the evening, as he was a wholesale merchant. Every week the dining table would be covered with wrappers and papers and around it gathered all of the family old enough to work, addressing, folding, and wrapping the edition. He gradually added

to his duties on the papers until he became editor and publisher.

During several years of his youth Fred was not only deprived of many of the pleasures and opportunities of other boys but also of their companionship. This caused him to rely upon himself. His great moral and physical courage and ambition and self-resourcefulness developed in his youth the sterling qualities of character and sound judgment of mind that made him not only an intellectual leader in his Church and State but also the ideal type of leader of men in the bitter strife of modern industrial life.

Frederic Morehouse, Civic Leader

By Leo Tiefenthaler

Civic Secretary, City Club of Milwaukee

THE NAME of Frederic C. Morehouse is inextricably associated with the City Club of Milwaukee.

When the club emerged from obscurity more than twenty years ago, Frederic Morehouse was at the helm as its president.

He and a small group of other enthusiasts who were gathered about him saw the possibility for civic work that was latent in the City Club and they labored together toward realizing this possibility.

The club had run along for approximately two years without giving great promise of the future. Frederic C. Morehouse and those associated with him saw the necessity of putting some one at the head of the organization with vigor, personality, and vision. Mr. Morehouse was drafted and responded. He threw himself into the work, heart and soul.

Mr. Morehouse and a number of the board members decided that progress could be made more rapidly if a full-time secretary were employed. This was a decided departure from past practice and there was a division of opinion. Mr. Morehouse threw his influence with those who favored the project. They were successful in this effort and a full-time secretary was employed.

The question arose to what extent the club should go into civic work—whether it should be merely a discussion club, or a club that would take definite sides on questions and urge its decisions on public authorities. There was no doubt in Mr. Morehouse's mind as to the position he should take, for he believed thoroughly in a club that should be vigorous in the espousal of what it thought was for the best welfare of the community. Mr. Morehouse's view and that of his friends on the board again prevailed and the foundation was laid for a policy of vigorous civic work that has characterized the City Club ever since.

A third problem arose, namely, the providing of quarters for the club. Meetings of the board of directors had been held in Mr. Morehouse's office. Once more there was a division of opinion and once more the position of Mr. Morehouse and his friends prevailed and the club went into its first permanent quarters at what was then 89-91 Wisconsin street.

We are so wont to accept the results of the efforts of those who have preceded us without duly realizing the thought, effort, and even contention that accompanied these developments.

These years of development for the City Club were years of thought, effort, and even difference of opinion.

Throughout the years of Mr. Morehouse's presidency he always took a hopeful and forward-looking position, firmly convinced that the City Club had possibilities of development and a definite place in the community life of Milwaukee.

The City Club as it is today and the work it has done during the quarter of a century of its life is due to a considerable extent to the foundations laid by Frederic C. Morehouse and those who labored with him during the early formative years.

Mr. Morehouse was a member of the first board of governors of the City Club, 1909-1911; president, 1911-1915; member, board of governors, 1915-1917; member, board of directors, 1920-1924.

"The Finest Type of True Christian"

By Rabbi Samuel Hirshberg

ONE OF MY MOST precious memories will always be that of the privilege of association with Frederic C. Morehouse. I always admired him as a man of the largest and broadest social and civic vision and loyalties.

As an ardent Churchman I esteemed him, as the finest type of a true Christian gentleman, who translated into noble, devoted action the exalted ideals and preachments of his faith.

"The memory of the righteous is for enduring blessing," is an old Hebraic saying. In profound respect and reverent gratitude, I utter it of Frederic C. Morehouse.

IN THE SANCTUARY*

*I WENT into the sanctuary for prayer,
Strength and Beauty were kneeling there:*

*The strength of consecrated youth
The beauty of worshippers in truth;*

*The strength of those who prayers arose
In a beauty that only the Father knows;*

*The strength of those who uttered a creed
That answers every human need.*

*The Beauty of those who sang a song
Glory to God the ages long.*

*The strength of those who draw the grace
From the Eternal's secret place;*

*And take the beauty of messengers' feet
Out to the busy city street.*

*O ye that serve in your father's house
See that ye keep your server's vows.*

*Up with the cross and carry it high;
Up with your torches in victory.*

*White be your cottas, your cassocks red,
Color of blood and of heavenly bread.*

*White be your souls and red your blood;
Beauty and strength in brotherhood.*

*Keep O Lord as Thy faithful ones
These, Chicago's servers and sons.*

*Help them to battle for right against wrong,
And make them beautiful and strong.*

*And to Thee through all the endless days,
Be honor and glory, dominion and praise.*

Amen.

GEORGE CRAIG STEWART.

* Conclusion to the sermon preached by the Rt. Rev. George Craig Stewart, S.T.D., Bishop of Chicago, at the annual service for acolytes June 1st in the chapel of the University of Chicago.

AT SIGLUFJORD, North Iceland, the congregation which had built a new edifice, offered its old church for sale, on the condition that it should be torn down. It happened to fall into the hands of the communists who, disrespecting the wishes of the congregation, immediately turned it into a headquarters for their organization. A picture of Lenin now hangs over the altar instead of a picture of the Saviour.—*Lutheran News Bulletin.*

Lilias E. Morehouse

NO MEMORIAL of the life of Frederic Cook Morehouse would be complete without reference to his wife, for the mutual devotion of these two was the constant factor that remained throughout his changing life, and the chief human source of his inspiration.

The meeting between Mr. and Mrs. Morehouse was the result of a series of fortuitous events. While the Rev. Dr. Erastus W. Spalding was dean of All Saints' Cathedral, Milwaukee, a close friendship grew up between him and the youthful Fred Morehouse. Perhaps the fact that neither of them was in good health served to draw them closer together. The Wisconsin climate proved too strenuous for Dr. Spalding, and in 1885 he resigned as dean of Milwaukee and became rector of the little parish of St. James', Eufala, Ala. Not long after, Mr. Morehouse went south to visit his friend and former pastor. While in Eufala he boarded at the home of Mrs. Jackson C. Pope, widow of a doctor who had been one of Eufala's leading citizens. With Mrs. Pope lived her two granddaughters, Lilias Evalina and Sarah Clifford Macon, who had been orphaned in early childhood. With the former of these Mr. Morehouse fell in love, and despite the fact that he was looked upon with some suspicion as being a "Damyantee" (at that time regarded as one word in Alabama), they were married on June 24, 1891. Mrs. Pope, it is said, soothed her conscience over the Northern marriage by asserting vigorously that her grandson-in-law was not a Yankee but a Westerner, and a good Churchman as well.

Although the ways of Wisconsin proved to be far different from the customs of her childhood, Mrs. Morehouse soon made a place for herself in her new surroundings, and devoted herself to making a model Christian home for her husband and the children that were born to them. Sorrow made its appearance in that home at an early date, when their firstborn son died after a life of only a few weeks. Sorrow was a frequent visitor in the years to come, but it was never able to destroy the sense of joy and peace that always pervaded that home.

Three other children were born to Mr. and Mrs. Morehouse—Lilias Pope, in 1894; Howard Lord, in 1897; and Clifford Phelps, in 1904. Nor were these the only children, for when each of them married, in due course, those whom they married were received into the family on the same basis as those born into it. Neither Frederic nor Lilias Morehouse ever used the expression "in-law"; when their sons and daughter were married, there were six children instead of three. Nor was that the full extent of their parental love. When sorrow again visited the Morehouse family and took away two of the younger generation—first Howard, after a long and painful illness resulting from war injuries, and then Lilias, leaving three small children motherless—there was no feeling of despair, but only a deepening and strengthening of faith in God in the hearts of both of these His servants. And when in due course the widow and widower of the two deceased children remarried, the new husband and the new wife, too, became as the children of Mr. and Mrs. Morehouse.

Of the many gifts of God for which these two were unfeignedly thankful, perhaps the greatest was the blessing of dying as they had lived, together. On June 24, 1932—their wedding anniversary—Lilias E. Morehouse died, quietly and peacefully, strengthened by the sacraments of the Church of her lifetime. In another room in the same house lay her husband, also mortally ill, but fighting to maintain enough strength for the minute or two each day that he was wheeled into visit his wife, or she to visit him. Told of her death, he smiled, feebly pressed his son's hand, and almost immediately fell into a deep sleep that lasted until his own release from mortal life the following day.

These two "were lovely and pleasant in their lives, and in their death they were not divided." May Almighty God grant them rest and light eternal.

LABOR WITHOUT PRAYER is slavery; prayer without labor is beggary.—*Der Friedensbote.*

Notes on "Translation" of Bishops

By the Rt. Rev. William G. McDowell, D.D.
Bishop of Alabama

IN THE DISCUSSION now engaging the Church press on the so-called translation of bishops, it is well to note:

1. The real question is, the *eligibility* of diocesan and coadjutor bishops for election to other sees; being a democratic Church, *translation* could apply only to the action of the House of Bishops in appointing a man already bishop to administer a different missionary district.

2. The Church Universal now and always has permitted the appointment of a man already in episcopal orders to a different see, for good and sufficient reasons; the Nicene Canon and a few minor enactments on the subject are aimed at preventing bishops, priests, or deacons from intriguing for a change, while all history is full of change permitted for good cause; this is the Catholic practice.

3. This Church has canonical provision for this Catholic practice in the case of missionary and suffragan bishops; at present there is *no bar* to the election of a diocesan or coadjutor bishop by another diocese or missionary district, as acknowledged by the late Bishop Hall of Vermont; the process would be very clumsy, but it can be done, as shown by Bishop Chase who went from Ohio to Illinois.

4. The amendments to the Constitution that passed their first reading at Denver (Journal of General Convention, 1928, p. 588) and the amendments to Canon 14 rejected by the Deputies after passage by the Bishops, were merely intended to make the procedure uniform in all cases, as explained by the Bishop of California (Journal of General Convention, p. 551).

5. The history of transfer to another see in this Church is well set forth in the above report by the Bishop of California; also the reasons why transfer was opposed and for a while made practically impossible. Conditions have radically changed, and the permission to elect missionary bishops to other sees has worked so well, that there seems now little valid reason to continue this peculiarity in which we stand alone.

6. It is practically impossible for a bishop to intrigue for election to another see successfully. No diocese wants a man who nominates himself; our whole spirit revolts against it. Also the election would have to be approved by a majority of the bishops and standing committees, who would carefully scrutinize such an election to prevent successful intrigue or the injury of the bishop's present see. This is sufficient safeguard under our law and custom.

7. A diocese should have the same right as a parish to secure a wise and experienced man of God as leader. It is misleading to put this question on a negative basis, of thwarting restless and ambitious men, or getting rid of misfits, or gratifying unworthy motives, or shelving anyone. There is the positive right of every diocese to secure the best possible man under the will of God, a right that is everywhere recognized except in this particular instance. Certainly missionary bishops have not lent themselves to such abuses, and there is no reason to believe diocesans would.

8. There are much more vital matters before the Church touching the episcopate than the present highly academic one of "translations" so-called. Some fair way to relieve a diocese of a bishop who is a handicap, or to help a bishop under an impossible burden by reason of age or infirmity for instance; to make it possible for a bishop to resign with honor when he can render some greater service to the Church by heading a seminary or by writing books or for other sufficient cause as is often done in England; to help the Church's life vitally by combining dioceses or districts for their own good, of which there are at least a half-dozen instances right now, in which the episcopal solution is a delicate question. In none of these questions would the amendments referred to in (4) cause any complications, but in some cases they might greatly help to a happy solution.

Books of the Day

Rev. William H. Dunphy
Editor



CHRISTIAN UNITY IN PRACTICE AND PROPHECY. By Charles S. Macfarland. Pp. xvii, 396. Macmillan, \$2.75.

THIS IS one of the most thoughtful works on the subject of Church unity for some time. The facile assumption that all we need to do is to scrap the distinctive teachings of each Church and denomination in favor of some grand common denominator—"essential Christianity"—does not appear in these pages. Instead, one finds a real sympathy with the values conserved by existing Churches, combined with a sense of the tremendous urgency of unity.

Our own Church is treated with conspicuous fairness and understanding, though one regrets its occasional classification with "other Protestant churches." The following paragraph will be of interest to all Churchmen. "The Protestant Episcopal Church in itself reveals the larger possibilities of unity. There is probably no other religious body within which there are such wide divergencies, in intellectual conception, in attitude of spirit, in interpretation, and, indeed, in temperament. Its want of strong leadership is making it at times a hindrance, while it is constituted to be a prophetic force, in Christian unity, standing as it does in close relation with the Protestant churches on the one hand, and the Anglican and Eastern on the other. If one may be entirely frank, the Episcopal Church has the material for personal leadership in abundance, but it does not elect such men to a sufficient degree to its ecclesiastical and directing offices." The last sentence contains a severe but well merited rebuke, and as one thinks of the mitred nincompoops who so generally preside over the destinies of Pecusa, one can only admire the courage, as well as the delicacy, with which Dr. Macfarland has alluded to one of our gravest weaknesses, at the same time that he recognizes our unique place and heritage in Christendom.

The author envisages something far wider and deeper than a merely pan-Protestant reunion. Opinions will differ as to his positive proposals and suggestions, but all will agree that he has made a distinct contribution to his subject—and to his object also.

W. H. D.

RUFUS M. JONES, a preacher of real power among the Orthodox Friends, and for well over a generation professor of philosophy in Haverford College, has given us in his *Mysticism and Democracy in the English Commonwealth* (Houghton, Mifflin & Co. \$2.00) a striking series of lectures (under the William Belden Noble foundation at Harvard) on the Quaker point of view of the religious movements of the English Commonwealth period. He sets it forth with clarity and force, although not without a certain amount of dogmatism, that sometimes characterizes the writings of learned Friends. He treats with considerable particularity the origin and development of the English "Seekers," who never attended church and who held the view that the true apostolic succession is revealed only (*sic*) when the members of the Church, from the most exalted to the most humble, exhibit in their lives the transformed nature and the dynamic quality that characterized the original Apostles. These and other self-sufficing mystics held to the democratic principle of Church organization, a principle that Professor Jones maintains became in the course of time the basis of English and American government. There are many points in this small volume that Anglo-Catholics would of course challenge, nevertheless it makes interesting reading as giving a point of view and a history of movements that have not been without influence in English and American life.

C. R. W.

NEWS OF THE CHURCH

Archbishop Presents Rock to Cathedral

New York Greek and Anglican Clergy Attend; Presiding Bishop To Describe Orient Visitation

BY HARRISON ROCKWELL

NEW YORK—One of the most interesting services ever witnessed in the Cathedral of St. John the Divine took place at 5 P.M., June 15th, when His Grace Athenagoras, Archbishop of the Greek Church in North and South America, presented a piece of rock from Mars Hill where St. Paul preached his great sermon to the Athenians as a gift to Bishop Manning from His Grace Chrysostom, Archbishop of Athens and of All Greece.

The great significance of this service was that it symbolized the drawing together of East and West and the close fellowship between the ancient Catholic Churches of the East and the Churches of the Anglican Communion in the movement towards world-wide Christian reunion.

GREEK CLERGY ATTEND

Archbishop Athenagoras was accompanied by twelve of his clergy and by many representatives of the Greek churches in this city.

The scripture lesson from Acts XVII which records St. Paul's sermon on Mars Hill was read first in English by Dean Gates and then in Greek by one of the Greek clergy. Some of the prayers also were offered both in Greek and in English and the choir of the Greek Church sang an anthem in their own language.

Bishop Manning has received a letter from the Archbishop of Athens emphasizing the historic and religious significance of this gift.

WELFARE ISLAND VISITATION

Following the custom of the bishops of New York over a period of many years Bishop Manning paid his annual visitation.
(Continued on page 234)

California Church Saved From Sale by Woman's Gift

MARYSVILLE, CALIF.—Reading in the newspapers that St. John's Church here was to be sold as a site for an oil station, because the building was in need of repairs, Mrs. D. Ghirardelli of San Francisco telegraphed the church to ascertain how much money was needed to save the historic edifice.

The response brought immediately a check for the amount, \$3,000. Mrs. Ghirardelli, as a girl, was a worshiper at St. John's Church. It is the oldest Episcopal church in the state.



Wide World Photo.

MARS HILL ROCK FRAGMENT

Presented to Bishop Manning by Archbishop Athenagoras in a special service at the Cathedral of St. John the Divine. Photo shows, left to right, Bishop Manning, Dean Gates, and Archbishop Athenagoras.

Chicagoan Re-elected Head Of Church Clubs Federation

Conference Calls On Organizations For Aggressive Programs

SPRINGFIELD, ILL., June 15th.—John D. Allen, president of the Church Club of Chicago, was re-elected president of the National Federation of Church Clubs of the United States, in session here this past week.

Other officers elected were: vice-presidents: Oscar W. Ehrhorn, New York; Stanley M. Hunt, Connecticut; and Julius Weidenkopf, Cleveland; secretary-treasurer, J. E. Boyle, Chicago.

In an open letter to laymen, the conference called for aggressive programs.

Massachusetts Mothers Have Devotion of Sons to Church For Club Work Inspiration

EVERETT, MASS.—Inspired by the devotion to the church of their boys, the mothers of Grace Church two years ago formed a club to work for the parish. Within this time they have raised over \$1,800 for the church.

Panama Canal Zone Church Statistics Show Increase

ANCON, CANAL ZONE—A remarkable increase in nearly every item of importance was shown in the vital statistics submitted to the thirteenth convocation of the Missionary District which met at the Cathedral here May 30th. The Rt. Rev. Harry Roberts Carson, D.D., Bishop of Haiti, presided.

Morehouse Memorial Library Is Formed

Late Editor's Books Nucleus for Project; Numerous Periodicals Also Will be Included

MILWAUKEE—As a memorial to Frederic Cook Morehouse, late editor of THE LIVING CHURCH and head of the Morehouse Publishing Company, a small reference library of religious and historical books is being established.

The library, to be known as the Frederic Cook Morehouse Memorial Library, will be in his former offices in the Morehouse building at 1801-17 West Fond du Lac avenue. An adjoining office has been utilized to provide more adequate space for the library.

The private library of Dr. Morehouse is the nucleus of the memorial library, which also will contain copies of all the books published by the Morehouse Publishing Company.

Miss Helena Lukens, an experienced librarian, has been engaged to classify and index the books according to the Dewey Decimal System of classification, a system which is quite generally used in public libraries throughout the country.

The work of classification will occupy the greater part of the summer. After it is completed the library will be opened to the public.

In addition to the books, the library will contain copies of many periodicals, both contemporary numbers and bound volumes of past numbers.

The periodicals include *Church Times*, *The Guardian*, *American Church Monthly*, *Cathedral Age*, *Green Quarterly*, *Theology*, *Anglican Theological Review*, *Irenikon*, *Time*, *Commonweal*, *Review of Reviews*, *Christian Century*, *The Churchman*, *Spirit of Missions*, *Literary Digest*, *Living Church Annual*, and THE LIVING CHURCH.

(Continued on page 236)

Kansas Tornado Becomes Blessing in Disguise

WASHINGTON, KANS.—When a tornado swept through here last year and destroyed the frame church building, it indirectly supplied material for a better church building of stone.

The cornerstone of the new Grace Church, constructed of stone from the courthouse, which was wrecked by the tornado, was laid by the Rt. Rev. James Wise, D.D., June 13th. Diocesan clergy assisted.

The new building is to be a gothic structure. The stone was given without charge to the church by the county.

Toronto to Seek New Pro-Cathedral

Synod to Abandon St. Alban's but to
Protect its Status; Ottawa Hears
Archbishop's Charge

TORONTO—A decision to abandon St. Alban's as the diocesan Cathedral was reached by the synod of Toronto.

Discontinuance of St. Alban's as a Cathedral will not take place until its future status has been determined and safeguarded, and satisfactory arrangements for Cathedral purposes made with some other church. This relinquishes efforts to complete the building for Cathedral purposes.

Bishop Derwyn T. Owen, in the course of his charge, spoke of the Church's debt to the Oxford Movement. Speaking of the Groups Movement, the Bishop said:

"To the young of our Church whose lives have been touched in a new way I extend an invitation to bring their gifts and their faith and their new-found conviction to use within the borders of their own Church, and to trust themselves to her and to her age-long experience in dealing with the souls of men."

Next to Bishop Owen's charge the outstanding developments of opening day were the reports and discussions of the Restoration Fund. This phase of the day's discussions was marked by the utmost enthusiasm, conveyed in the thought that what appeared to be a tragedy in the Church in respect of the loss of endowment funds for Rupert's Land in the West had turned into an avenue of opportunity.

THE SYNOD OF OTTAWA

The Most Rev. J. C. Roper, Archbishop of Ottawa and Metropolitan of the Ecclesiastical Province of Ontario, in his charge to the synod of the diocese of Ottawa which he delivered at the annual synod service in Christ Church Cathedral, covered many problems of moment in the social, religious, and economic life of today.

He declared that when the light shone in, reforms not realized before to be necessary were carried out when men were startled to action. Gradually these reforms won approval and a new order was made possible. Old customs, he said, passed away and of some of them it came to be a thing to be wondered at that they could have ever been.

His Grace also declared that among the significant movements of the present must be included a widespread and urgent longing for the evangelization of modern life.

At the request of the Archbishop, Canon Vernon, general secretary of the Council for Social Service, visited the synod and outlined the valuable report of the special committee of the provincial synod on "The Better Protection of Girl Life," and its far-reaching recommendations.

SERVICE FOR ARCTIC MISSIONARIES

A farewell service for twelve Arctic missionaries was held June 8th at the



Wide World Photo.

BISHOP MANNING CONFIRMING

One of class of hospital patients on visitation to Welfare Island.

Church of the Redeemer. Canon Gould, general secretary of the M. S. C. C., assisted by Archdeacon Fleming of the Arctic, conducted the service. The Rev. Dr. R. A. Armstrong, rector of the Church of the Redeemer, was the preacher.

Indians, Direct Descendants Of Chief Who Aided Colonies In Revolution, Confirmed

ONEIDA, WIS.—Members of the class confirmed by the Rt. Rev. Harwood Sturtevant at Oneida Indian Reservation Trinity Sunday included direct descendants of the old New York Chief Shenandoah, who was so highly esteemed by George Washington, and who rendered the Colonies such signal assistance during the American revolution.

Bishop Ablewhite Urges Church Leadership in Confused Age

MARQUETTE, MICH.—The function of the Church of God in an age of social change and economic confusion is to lead in the discovery of righteous solution of the many problems facing humanity, declared the Rt. Rev. Hayward S. Ablewhite, D.D., in his address to the 38th annual convention of the diocese.

The convention, together with the convention of the Woman's Auxiliary, met at St. Paul's Cathedral June 6th and 7th.

Wyoming Convocation Hears Encouraging Growth Report

LARAMIE, WYO.—Encouraging achievements and growth in the missionary work and maintenance of schools and hospitals were listed by the Rt. Rev. E. N. Schmuck, D.D., at the 24th annual convocation of the missionary district of Wyoming, June 11th-12th in St. Matthew's Cathedral here. The Rt. Rev. Irving P. Johnson, D.D., of Colorado, was the preacher at the opening service.

1,200 Clergy Protest Nazi Anti-Semitism

Bishop Stewart Makes Suggestion
Resulting in Sending of Petition
to German Government

CHICAGO—At the suggestion of Bishop Stewart, a petition protesting against anti-Semitism in Germany has been signed by more than 1,200 clergy of various denominations in the United States and dispatched to the Hitler government.

The protest declares in part:

"We, a group of Christian ministers, are profoundly disturbed by the plight of our Jewish brethren in Germany. For weeks we have waited patiently, refusing to believe stories of a State policy against the Jews. Now, however, having in our possession testimony of the facts which seems to us unimpeachable, we cannot forbear speaking. It is our considered judgment that the endeavor of the German Nazis to humiliate a whole section of the human family threatens the civilized world with the return of medieval barbarity.

"We deplore the consequences that must fall upon the Jews, upon Christendom, which permits this ruthless persecution and in particular upon Germany itself. For protesting thus against Herr Hitler's anti-Semitism, we conceive ourselves to be speaking as the sincere friends of Germany."

Archbishop Presents Rock To New York Cathedral

(Continued from page 233)

tion to Welfare Island on the afternoon of Trinity Sunday to confirm hospital patients. As usual the Bishop was accompanied by the men ordained to the diaconate a few hours previous thereto.

The class presented by Chaplain Sydney N. Ussher was made up of 84 elderly men and women and one child of eleven.

BISHOP PERRY TO PREACH

The Presiding Bishop, the Most Rev. Dr. James DeWolf Perry, will reach New York this week returning from his official visitation to the work of our Church in the Philippines and in Japan. On Sunday morning, June 25th, he will preach at the Cathedral of St. John the Divine, giving there what is described as his first utterance on the significance of his trip.

RUSSIAN BISHOP CONSECRATED

The Very Rev. Leonid Turkevich, dean of the Russian Orthodox Cathedral which holds its services in our St. Augustine's Chapel, 105 East Houston street, was consecrated a Bishop for the Russian diocese of Chicago at a service held here June 11th, at which the Metropolitan Platon was the chief consecrator.

Bishop Brown Speaker At Divinity School Exercises

PHILADELPHIA—The 68th annual Commencement of the Philadelphia Divinity School was held June 1st in St. Andrew's Collegiate Chapel. The Rt. Rev. Wyatt Brown delivered the address.

Hall of Religion At Fair Dedicated

**Bishop Stewart Unable to Attend
After Date Change; Pilgrimage to
Church Shrines Planned**

CHICAGO, June 22.—Leaders of various denominations in Chicago, with the exception of the Roman Catholic and Episcopal Churches, participated in the formal dedication of the Hall of Religion at Chicago's World's Fair June 11th.

Bishop Stewart was to have delivered the dedicatory address but a change of date made it impossible for him to be present. George W. Dixon, chairman of the Hall of Religion, was master of ceremonies and delivered the dedication. The Episcopal Church exhibit was incomplete for the dedicatory ceremonies. It will be finished, it is hoped, by tomorrow, when the Presiding Bishop will visit the Fair and will formally dedicate the exhibit. The Church Club is giving a dinner tomorrow night at the Stevens Hotel in honor of Bishop and Mrs. Perry.

It was estimated that 50,000 persons passed through the Hall of Religion the opening day. Registrations at the Episcopal exhibit during the first week numbered nearly 2,000, in spite of the fact that the exhibit is incomplete and partially closed to the public.

OXFORD MOVEMENT PILGRIMAGE

A pilgrimage to shrines of the Church—Nashotah, Racine, and Kenosha—on July 13th has been arranged in connection with the diocesan celebration of the Oxford Movement Centenary. The Rev. Edward S. White of the Church of the Redeemer, is chairman of the plan.

The pilgrimage will start from Chicago early the morning of Thursday, July 13th and return that evening. Automobiles are being provided.

HONOR REV. ARTHUR LUTTON

Honors were paid to the Rev. Arnold Lutton, priest in charge of the Church of the Annunciation June 11th and 12th. The occasion was the 25th anniversary of his charge at the Annunciation.

NEWS NOTES

Bishop Warren L. Rogers of Ohio, is to deliver the address at the annual Consistory service of the Masonic lodge in Chicago.

Two hundred members of the Chicago Municipal Art League took part in a memorial service at St. Stephen's Church, Thursday afternoon, June 15th.

The Rev. John B. Hubbard of Park Ridge is to be the leader of the annual Houghteling Forum, at Doddridge Farm, near Libertyville, the week-end of June 23-25.

Bishop Stewart delivered the baccalaureate sermon at Iowa State College, Ames, June 11th.

The Rev. Howard R. Brinker, St. Bartholomew's, and the Rev. Charles E. Williams, St. George's, each celebrated the tenth anniversary of their respective rectorships on Sunday, June 4th. Appropriate ceremonies attached to the occasions.



Acme Photo.

BISHOP PERRY, PRESIDING BISHOP

Is seen here at the American embassy in Tokyo, with Joseph Clark Grew, United States ambassador, after the former had been presented to Emperor Hirohito.

Anglo-Catholic Pilgrims Arrive Safely in Palestine

**Colorful Mediterranean Voyage Is
Experienced By Band of 90**

HAIFA, PALESTINE—A group of Anglo-Catholic pilgrims, under the leadership of the Bishop of Lewes, landed here May 12th and moved on toward Jerusalem, the object of their pilgrimage.

A colorful and eventful voyage through the Mediterranean, with visits in Athens, Constantinople, Patmos, and Rhodes, was experienced by the band of 90 which made the pilgrimage.

The pilgrims embarked at Venice, where they were visited on shipboard by the Latin Primate of Serbia.

Two days later they arrived at Athens and spent the day visiting the Parthenon and other glories of the Acropolis. Before leaving Athens, they attended a special liturgy celebrated for them in the new Cathedral. After the service they were received by Metropolitan Chrysostom. The Bishop and several of the pilgrims were invited to tea that afternoon by the Metropolitan.

On arriving in Constantinople, the pilgrims first visited the great church of St. Sophia. At the celebration of the liturgy, at the Phanar, the Bishop of Lewes was given a seat next the Ecumenical Patriarch Photius, who sat on the throne of St. Chrysostom.

At Patmos Archbishop Germanos gave the pilgrims his blessing and took them on visits to the two monasteries, in the smaller one of which is the legendary cave of St. John the Evangelist.

After visiting Rhodes, the pilgrims left for the Holy Land, passing Cyprus and viewing the heights of Mount Carmel as they neared here.

Services for Sick Nearing Approval

**Canterbury Convocation's Upper
House Would Allow Unction and
Laying-on of Hands**

BY GEORGE PARSONS

LONDON—The Upper House of the Convocation of Canterbury, on June 1st gave its general approval to the proposal of services for use in ministration to the sick, which include unction and the laying-on of hands.

The revolution in episcopal outlook, which this approval illustrates, is of immense importance. The hearts of Pusey and Keble would have rejoiced with exceeding great thankfulness if they had lived to see this day.

At the same time, it would be idle to minimize the risk of superstition creeping into religious practice, when a small section of Churchmen is active in promoting the revival of a mediævalism which has more of the picturesque to recommend it than of theological judgment or religious truth.

AMERICAN MEMORIAL DAY OBSERVED

American Memorial Day was observed in London, and wreaths were laid at the Cenotaph in Whitehall, on the grave of the unknown warrior in Westminster Abbey, and at the base of the Lincoln statue in Parliament Square.

A memorial service was held at St. Margaret's, Westminster, for the officers and men of the United States Army, Navy, and Marine Corps who lie buried in the British Isles, and the congregation included representatives of the American Embassy and the American Legion.

MISCELLANEOUS NEWS

The Rev. F. A. Iremonger, who was editor of *The Guardian* from 1923 to 1927, and afterwards vicar of Vernham Dean, Hants, has been appointed in charge of the British Broadcasting Corporation's religious work in succession to the late J. C. Stobart.

The Bishop of Liverpool will dedicate the new Melanesian Mission Ship *Southern Cross* at Princes Pier, Liverpool, on September 12th. This ship will take the place of the vessel which was wrecked on its maiden voyage last summer.

Roman Catholic Bishops Bar Nazi Control of Their Church

BERLIN—The strongest enunciation of independence heard in Germany since the Nazi revolution is contained in the recently issued pastoral letter of the Roman Catholic bishops of Germany.

The letter, defining the bishops' attitude toward the new regime, may be summed up in the scriptural passage cited in the letter: "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's."

The bishops emphatically objected to incorporation into a national Church independent of Rome. Racial bans were condemned.

† Necrology †

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

HENRY C. CUNNINGHAM, PRIEST

BOSTON—The Rev. Henry Crawford Cunningham, 92, retired priest, died June 7th, at his home in Boston, Mass. He was born in East Derry, N. H., October 31, 1841, son of William and Eliza (Harper) Cunningham.

Henry C. Cunningham was a veteran of the Civil War which he entered in 1862, serving at the front. Subsequently he studied at the Philadelphia Divinity School and was ordained to the diaconate in 1872 by Bishop Stevens of Pennsylvania, and to the priesthood in 1874 by Bishop Clark of Rhode Island. For twelve years, 1873-1885, he was rector of Christ Church, Lonsdale, R. I. His last parochial work was as rector of St. Anne's Church, South Lincoln, 1895-1912. He married Charlotte B. Wade of Philadelphia who died in 1914. There are no near relatives.

Funeral services were held in Trinity Church, Boston, June 9th. The Rt. Rev. William Lawrence and the Rt. Rev. Henry K. Sherrill officiated.

WILSON WATERS, PRIEST

LOWELL, MASS.—The Rev. Wilson Waters, rector of All Saints' Church at Chelmsford, died June 13th at the Lowell General Hospital. He was 77.

The Rev. Dr. Waters had been rector at Chelmsford for forty-one years. He was born at Marietta, Ohio, and was graduated from Marietta College in 1876. He never married. One sister, Harriet Waters of Marietta, survives.

He wrote a 900-page *History of Chelmsford*. Other books of his were histories of St. Luke's Church, Marietta; All Saints', Chelmsford, and St. Anne's in Lowell, Mass., where he was rector for two years before beginning his long charge at Chelmsford.

Funeral services were conducted June 16th by the Bishop and Suffragan Bishop of Massachusetts.

CHARLES E. NILES, PRIEST

BURLINGTON, VT.—The Rev. Charles Edward Niles, formerly of Pennsylvania, died here after a long illness. The Rev. Mr. Niles, who was 44 years of age, is survived by his widow and five children, Mary of Plattsburg, N. Y., Chloe of Albany, N. Y., and Charles Edward, Jr., and Winifred and Harriet, of this city.

He served as second lieutenant in the United States army, artillery division, during the World War. He was the son of the late Rev. Charles Martin Niles.

Observes 40th Anniversary

MILLVILLE, N. J.—The Rev. Elliston J. Perot celebrated on St. Barnabas' Day the 40th anniversary of his ordination to the priesthood.

Dr. Fisher to Preach In Boston Cathedral

Former Leading Congregationalist
to Take Sunday Evening Services;
Will Continue on Staff

BY ETHEL M. ROBERTS

BOSTON—Announcement of the list of summer preachers in the Cathedral Church of St. Paul brings the news that the Rev. Dr. Stanley Ross Fisher will be the preacher at the Sunday evening services beginning July 2d.

Dr. Fisher, after a distinguished ministry in the Congregational Church, has been received into the Episcopal Church by Confirmation and is looking forward to ordination.

Dr. Fisher was a member of the fact-finding commission of the Laymen's Foreign Missions Inquiry and, since his return from China, has devoted most of his time to writing and lecturing. He will continue on the Cathedral staff next winter as a special preacher.

Dr. Edward T. Sullivan, rector of Trinity Church, Newton Centre, will be in charge of the Sunday morning services at the Cathedral Church throughout the summer.

The Rev. Albert C. Larned, rector of St. Margaret's Church, Brighton, celebrated the 25th anniversary of his ordination to the priesthood Trinity Sunday.

Morehouse Memorial Library Is Established

(Continued from page 233)

The memorial library also will include a number of periodicals, long since out of print, which are valuable as reference works. They are *The Church Eclectic*, *The Shepherd's Arms*, *The Young Churchman*, *Whittaker's Almanac*, *The American Church Almanac*, *The Churchman's Almanac*, and copies of *Sword's Pocket Almanac* for the years 1827, 1847, and 1853.

There are original copies of the Journals of General Convention from 1837 to date, original copies of Journals of 1789, 1804, 1808, 1817, 1820, and 1823, and reprints of the Journals from the first Convention of 1785 through the Convention of 1835. Thus there are copies of all Journals of General Convention together with the Constitution and Canons.

An original copy of the Journal of the Proceedings of the General Council of the Protestant Episcopal Church in the Confederate States of America, held in 1862, together with the Constitution and Canons of that body also will be in the library.

Donations and bequests of books and private libraries for the memorial library will be accepted. Books particularly sought are those dealing with the history of the Church in the United States and the development of the Church school.

U. S. Church Membership Registers Largest Total

NEW YORK—Church membership in the United States has reached by far the largest total in its history during the current depression according to the Christian Herald Annual Report of Church Statistics.

The Episcopal Church, gaining a total membership for the year of 22,940, registered a total of 1,854,918 members at the end of 1932. There was a gain of 50 ministers and a loss of two churches, resulting in a total of 5,911 ministers and 7,533 churches.

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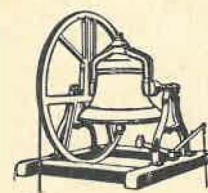
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BELLS

Detroit Conference Has "Warm" Welcome

Rev. C. Rankin Barnes Presides at Meetings; Some Sessions Held in Windsor, Canada

DETROIT—The members of the Thirtieth Annual Episcopal Social Work Conference received the "warmest" welcome on record; for the thermometer, on the opening days of the conference, which began June 11th and closed June 16th, soared to record heights for the month. Before the week was out, however, the other extreme was reached, with delegates shivering and even the ball-games being called off on account of chilly weather.

Eight parishes in Detroit were visited Sunday, June 11th, by leaders in the Episcopal Social Work Conference and also in the National Social Work Conference. The president of the Episcopal Social Work Conference, the Rev. C. Rankin Barnes, executive secretary of the National Council's department of Christian Social Service, preached in St. Paul's Cathedral at the morning service.

G. F. S. PROGRAM DISCUSSED

A luncheon was held on Monday noon at the Detroit-Leland Hotel, with the Girls' Friendly Society program as the topic of discussion. Miss Frances Sibley of the Michigan branch of the organization, and a former president, presided at the meeting, and the address, "The Approach to Normal Youth," was given by Mrs. Helen G. Hogge, Mental Hygiene Counsellor of the Board of Education in Highland Park, Michigan.

An excellent discussion on "What the Hoover Study of Recent Social Trends Found Out About Religion" was given at 3:15 by C. Luther Fry, Ph.D., director of the Bureau of Standards, Institute of Social and Religious Research, New York City. "The Coöperative Parish in the Depression" was then discussed by the Rev. George W. Dawson, executive secretary of the board of social service in the diocese of Newark.

VISIT IN CANADA

The members of the conference visited All Saints' parish house, Windsor, Ontario, Tuesday, where the meeting began with a luncheon.

The Most Rev. John C. Roper, D.D., Archbishop of Ottawa, presided over the discussions, which included "What Can the Church Do for the Problem Girl," with the Canadian answer presented by Miss Charlotte Whitton, executive director of the Canadian Council on Child and Family Welfare, Ottawa, and the American answer given by Miss Dorothy Clark, executive secretary of the Church Mission of Help in the diocese of Maryland.

A similar plan was followed with the topic "Social Service in the Ordinary Parish"; the Canadian point of view being outlined by Miss Frances C. Kingstone, social service organizing secretary of the Woman's Auxiliary, diocese of Toronto,

Hungarian Mission Class Confirmed by Bishop Gray

SOUTH BEND, IND.—A class of 15 boys and girls was confirmed recently in Holy Trinity Hungarian Mission here by the Rt. Rev. Campbell Gray, D.D. This was originally a Roman Catholic congregation and was the first Hungarian congregation to come into the Episcopal Church.

and the American, by the Rev. Leslie F. Chard, chairman of the social service department in the diocese of Western New York.

CHURCH MISSION OF HELP LUNCHEON

The Church Mission of Help luncheon at the Detroit-Leland Hotel in Detroit on Wednesday noon was presided over by Mrs. John M. Glenn, president of that organization's national council, and also president of the Family Welfare Association of America. Mrs. Glenn's charming personality was almost as much of a high spot as the good address of Miss Mary S. Brisley, executive secretary of the national council of the C. M. H., on "The Case Work Method and Spiritual Development."

The Episcopal Conference Thursday joined with the Church Conference of Social Work at 3:15 p.m., in the Central Methodist Church, on a discussion of "Religious Implications of Personality Adjustment," led by Dr. William S. Keller, chairman of the social service department, diocese of Southern Ohio, and the only layman leader of the Episcopal Conference. The Rev. C. Rankin Barnes presided at the meeting.

The annual dinner was held that evening in St. John's parish house, Detroit, with Fr. Barnes acting as presiding officer. An address of greeting was given by Frank J. Bruno, president of the National Conference of Social Work. At 8:00 p.m., a service of preparation was held, conducted by the Rev. Francis B. Creamer, rector of Christ Church, Detroit, and the conference closed with a corporate Communion on Friday with the Rt. Rev. Herman Page, D.D., Bishop of the diocese, as celebrant.

Mississippi College Classes Graduating Set New Record

VICKSBURG, MISS.—All Saints' College closed its 24th year June 5th, graduating 14 pupils from high school and 16 from the junior college department, the largest total in its history. The baccalaureate sermon was preached by the Rev. Girault Jones, of Pass Christian. The commencement address was delivered by the Rev. Joseph Kuehnle, of Natchez.

32 St. Agnes School Graduates

ALBANY, N. Y.—The 61st class, composed of 32 girls, was graduated June 8th at St. Agnes' School with exercises for the first time at the new school. The Rt. Rev. G. Ashton Oldham, D.D., gave the commencement address.

Church Services

California

Church of the Advent, San Francisco
261 Fell Street, HEMlock 0454
REV. K. A. VIALI, S.S.J.E., Rector
Sundays, 8, 10, 11 A.M., 8 P.M.
Daily, 7, 7:30, Tues., Fri., Holy Days, 9:30.

Illinois

Church of the Ascension, Chicago
1133 N. La Salle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses 8:00, 9:15, 11:00 A.M., and
Benediction 7:30 P.M. Week-day Mass, 7:00 A.M.
Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

Massachusetts

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

New York

Cathedral of St. John the Divine, New York City
Amsterdam Avenue and 112th Street
Sundays: Holy Communion 8 and 9; Children's
Service, 9:30; Morning Prayer or Litany, 10;
Holy Communion and Sermon, 11; Evening
Prayer 4.
Week-days: Holy Communion, 7:30 (Saints'
Days, 10); Morning Prayer, 9:30; Evening
Prayer, 5. Choral Saturdays: Organ recital at 4:30.

Church of the Incarnation, New York
Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays, 8, 10, and 11 A.M.

Church of St. Mary the Virgin, New York
46th Street between Sixth and Seventh Avenues
(Served by the Cowley Fathers)
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector
Sunday Masses, 7, 9, and 11 (High Mass).
Week-day Masses, 7, 8 (Thurs., 7, 8, 9:30).
Confessions: Thurs., 5 to 6; Sat., 3 to 5, 8 to 9.

Holy Cross Church, New York
Avenue C between 3d and 4th Streets.
Sunday Masses 8:00 and 10:00 A.M.
Confessions: Saturdays 9-11 A.M.; 7-8:30 P.M.

Pennsylvania

St. Mark's Church, Philadelphia
Locust Street between 16th and 17th Streets
REV. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass, 8 and 9 A.M. High Mass
and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45. Also Thursdays
and Saints' Days, 9:30 A.M.
Confessions: Saturdays 4 to 5 and 7 to 9 P.M.

Wisconsin

All Saints' Cathedral, Milwaukee
E. Juneau Avenue and N. Marshall Street
REV. REV. ARCHIE I. DRAKE, Dean
Sunday Masses: 7:30, 9:30, 11:00 (Sung
Mass and Sermon).
Week-day Mass, 7 A.M. Thurs., 6:45 and 9:30.
Confessions: Saturdays, 4:30-5:15, 7:15-8:15.

Vermont Church Observes Consecration Centenary

HIGHGATE, VT.—The hundredth anniversary of the consecration of St. John's Church, Highgate, was held May 28th in the presence of large number of persons from all over the state. The observance centered around the Holy Eucharist at which the Bishop of the diocese, the Rt. Rev. Samuel B. Booth, D.D., was the preacher. The music was rendered by the combined choirs of St. John's Church, and Holy Trinity, Swanton.

The centennial program opened at 2 P.M., with an address of welcome by the rector of the parish, the Rev. Hugh H. F. Morton. Oscar A. Rixford, whose family has been associated with the parish throughout the greater part of its history, gave a most interesting brief account of the early history of the parish.

Books Received

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

ASSOCIATION PRESS, New York City:

Some Experiments in Living. By Peter Ainslie.

THE CHRISTOPHER PUBLISHING HOUSE, Boston:

A Finding and Broadening Course in Public Speaking. By Eugene S. Briggs and Vocille M. Pratt. \$1.25.

Libations. By Genevieve Fitch Miner. \$1.50.

Making Efficient Citizens. By Allen Thayer Greenman. \$2.00.

Three Indian Chiefs. By the Rev. A. M. Grussi. \$2.00.

Within a Cactus Grove. By S. A. Rhodes. \$1.50.

The Witness of Great Minds to Christian Verities. By Frank Shelby Groner. \$1.25.

HENRY HOLT & CO., New York City:

Civilization and Society. By Franklin Henry Giddings. Arranged and edited by Howard W. Odum. \$2.50.

LONGMANS, GREEN & CO., New York City:

Essays in Christian Politics and Kindred Subjects. By William Temple. \$1.50.

THE MACMILLAN CO., New York City:

Faith. An Historical Study. By Stewart Means. \$2.50.

RT. REV. HERMAN PAGE, D.D., Detroit:

A Manual for Holy Communion. By the Rt. Rev. Herman Page, D.D., Bishop of Michigan. Paper, 15 cts. per copy, and 10 cts. in quantities if purchased direct.

Rates for Classified Advertising

- Births, Deaths (without obituary), Marriages, Church Services, Radio Broadcasts, Retreats: 20 cts. per count line (10 lines to the inch).
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SISTERS OF THE HOLY NATIVITY, Bay Shore, Long Island, N. Y. References required.

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RETREAT

WEST PARK, N. Y.—Retreat for laymen at Holy Cross, West Park, N. Y., begins the evening of July 3d and closes after Mass on July 5th. Address, GUESTMASTER.

SCHOLARSHIPS

THE NEW YORK TRAINING SCHOOL for Deaconesses, 419 West 110, offers two scholarships for the academic year 1933-34 for specially qualified students between the ages of 21 and 35 with B.A. degree.

Church Pension Fund Is Gaining Strength

Report Shows Tendency to Expand Rather Than Contract Benefits; 212 New Beneficiaries

NEW YORK—The Church Pension Fund has experienced a remarkable growth, with an expansion rather than contraction of its benefits, according to its fifteenth annual report.

For the first time in its history the annual pension roll for the past year crossed the million dollar mark, bringing the total disbursements of the fund up to \$9,217,562. In the year ended December 31, 1932, there were 212 new names added to the roll of beneficiaries. The average outgo was more than \$2,800 daily.

ADMIRABLE EXPANSION

The report, containing statements by the president, William Fellowes Morgan, and the secretary, Bradford B. Locke, to the trustees, shows an admirable record of expansion during a year which has been not only exacting for all trust funds, but which has been disastrous for many pension organizations.

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