

The Living Church



OCT - 3 1933 *David McClintock, Photographer.*
THE HIGH ALTAR, ST. CLEMENT'S CHURCH, PHILADELPHIA
HARTFORD, CONN.

The Christian Nurture Series

The Christian Nurture Series of Church school lessons, the most widely used series in the Episcopal Church, is edited by the Department of Religious Education of the National Council, and is published and distributed by the Morehouse Publishing Co. of Milwaukee. The history of the series is most interesting.

► **THE SERIES IS A RESULT** of years of experiment and patient study by leaders in religious education. As early as 1906 a course based on the "Christian Nurture idea" appeared in mimeographed form in Boston. In 1910 the first Christian Nurture Course was printed, a little book of 64 pages. Various courses of study were developed and distributed in many churches—experimented with, and results reported to the Rev. Dr. Wm. E. Gardner, who in 1912 was called to head the General Board of Religious Education, later known as the Department of Religious Education of the National Council.

► **THE FIRST PUBLIC APPEARANCE** of the Christian Nurture Series, in 1916-17, marked the first publication of a series of graded courses from the kindergarten through the high school, nurturing the child during each period of his training, according to a well ordered and well designed plan; and aiming to make him, in the end, an intelligent Churchman.

► **BEFORE THIS TIME**, material and courses of study for Episcopal Church children had been uneven in grading and character. It was no wonder that educational leaders desired a systematized, standard curriculum, adaptable to all schools. This need was fulfilled when in the fall of 1917 all courses in the series were ready. Since then, the series, with its revisions, has remained the most extensively used course of study in Episcopal Church schools.

► **FROM THE VERY BEGINNING** of the Series Church educators planned to keep all courses in the series up-to-date by revising them about every five years. The first revision was undertaken in 1923-25, and the second in 1930. These revisions have maintained the entire series up to the best and most modern standards of religious education.

► **DURING THE PAST TWO YEARS** plans have been made for a series of alternative courses to embody the latest educational methods.

► **ALTERNATIVE COURSES.** *Adventures in Church Worship*, written by the Very Rev. Maurice Clarke, dean of St. Paul's Cathedral, Marquette, Mich., is the first to appear of the new courses now being written and experimentally used under the supervision of the National Department of Religious Education.

► **FOR A MORE COMPLETE STORY** of the birth and growth of the present Christian Nurture Series for Episcopal Church children, and the development of the National Council's work in helping individual schools solve their problems, see *Nurturing Young Churchmen* (\$1.50) by the Rev. Clifton H. Brewer, Ph.D. It is an invaluable book for every Church school teacher, the superintendent, or the rector.

The Courses in the Christian Nurture Series *

KINDERGARTEN DEPARTMENT (Ages 4 and 5)

Course A—*The Fatherhood of God.*
Course B—*Our Father's Gifts*

PRIMARY DEPARTMENT (Ages 6, 7, and 8)

Course 1—*Trust in God*
Course 2—*Obedience to God*
Course 3—*God With Man*

JUNIOR DEPARTMENT (Ages 9, 10, and 11)

Course 4—*God's Great Family*
Course 5—*The Christian Seasons*
Course 6—*Church Worship and Membership*

Alternative Course for the Junior Department

Course J-2—*Adventures in Church Worship*, by the Very Rev. Maurice Clarke.

JUNIOR HIGH DEPARTMENT (Ages 12, 13, and 14)

Course 7—*The Life of Our Lord*
Course 8—*The Long Life of the Church*
Course 9—*Our Church and Her Mission*

SENIOR HIGH DEPARTMENT (for either high school or college age). These courses of study may be used in any desired order.

The Work of the Holy Spirit in the Church
Our Bible
Winning the World for Christ
Building the City of God, by the Rev. Harold Holt
The Creed and Christian Convictions

* Fully described in the *New Morehouse Church School Material Catalogue*, pages 11-15. Send for a copy.

Morehouse Publishing Co., Milwaukee, Wis.

The Living Church

Established 1878

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

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Church Kalendar



JULY

31. Monday.

AUGUST

- 1. Tuesday.
- 6. Transfiguration. Eighth Sunday after Trinity.
- 13. Ninth Sunday after Trinity.
- 20. Tenth Sunday after Trinity.
- 24. St. Bartholomew. (Thursday.)
- 27. Eleventh Sunday after Trinity.
- 31. Thursday.

KALENDAR OF COMING EVENTS

JULY

30. Church Workers' Conference at Evergreen, Colo.

AUGUST

- 1. Sewanee Summer School.
- 14. School of the Prophets at Evergreen, Colo.
- 17. Conference on Reunion of Christendom. at Adelynrood.
- 21. Annual Conference of Companions of the Holy Cross, Adelynrood.

CATHOLIC CONGRESS CYCLE OF PRAYER

AUGUST

- 7. Community of the Holy Name, Knoxville, Ill.
- 8. Calvary Church, Flemington, N. J.
- 9. Order of the Holy Cross, West Park, N. Y.
- 10. Christ Church, Hudson, N. Y.
- 11. St. George's Church, Utica, N. Y.
- 12. St. Mary's School, Knoxville, Ill.

NEWS IN BRIEF

MASSACHUSETTS—The Rev. William Henry Pettus, rector of Grace Church, Everett, entered the Whidden Memorial Hospital for a rest before leaving on an extended vacation.

WEST TEXAS—A girls' camp was conducted under the auspices of St. Mark's Church, San Antonio, at Waring, 45 miles from San Antonio beginning June 16th. Some eighty girls, ranging in age from ten to twenty years, were in attendance. The original camp period was to have been two weeks, but the enthusiastic campers asked that it be held open a third week. This was done with the same amount of success.

Clerical Changes

APPOINTMENTS ACCEPTED

FOUST, REV. ROSCOE THORNTON, formerly rector of Trinity Church, Cranford, N. J.; to be chaplain of the United States Military Academy at West Point, N. Y. Effective August 15th.

MOULTON, REV. JOHN P., Salt Lake City, recently ordained, son of the Bishop of Utah; to be vicar of St. Andrew's Chapel, West Manayunk, Pa.

PEASE, REV. RALPH B., has been appointed missionary at Christ Church, South Barre, and Christ Memorial Church, North Brookfield, Mass. (W. Ma.), to enter upon his duties September 1st.

WYATT, REV. GEORGE C., Jr., recently ordained, to be curate of St. Michael's Church, Hays, Kansas (Sa.), September 1st. He has been canonically connected with the diocese of Long Island and was a candidate for holy orders from St. Paul's, Flatbush, Brooklyn, N. Y. It was erroneously reported in an earlier number of THE LIVING CHURCH that the Rev. Mr. Wyatt was to undertake foreign service.

NEW ADDRESS

FORQUERAN, REV. L. O., formerly 5018 Morello Road; 2862 Harford Road, Baltimore, Maryland.

ORDINATIONS

PRIESTS

NEBRASKA—The Rev. HENRY M. ELLERS was ordained to the priesthood on June 1st, in University Church, Lincoln, by the Rt. Rev. Ernest V. Shaylor, D.D., Bishop of Nebraska. The ordinand, who was presented by the Rev. Linn W. McMillan, is to be tutor at General Theological Seminary, New York.

The Rev. REGINALD MITCHELL HARRIS was ordained priest by the Bishop of Nebraska on June 7th, in St. Thomas' Church, Falls City. He is now rector of that church. Address, St. Thomas' Rectory, Falls City, Nebr.

DEACONS

INDIANAPOLIS—ALFRED SANFORD BYERS was ordained to the diaconate by the Rt. Rev. Joseph F. Francis, D.D., Bishop of Indianapolis, in St. Paul's Church, Evansville, on July 16th. The Rev. Joseph G. Moore, rector of the parish, presented the candidate and also preached the sermon. The Rev. Mr. Byers is principal of one of the Evansville schools and the choir director of St. Paul's Church.

SOUTH CAROLINA—THOMAS S. TISDALE was ordained deacon by the Rt. Rev. A. S. Thomas, S.T.D., Bishop of South Carolina, in the Church of the Holy Comforter, Sumter, on July 9th. The candidate was presented by the Rev. J. B. Walker, and the sermon was preached by the Rev. H. D. Bull. The Rev. Mr. Tisdale has been placed in charge of the Church of the Advent, Marion, and Christ Church, Mullins. Address, Marion, S. C.

NEWS IN BRIEF

DALLAS—Fifteen members of the chapter of St. Andrew's Brotherhood of Christ Church, Dallas, were guests of the Brotherhood at St. John's Church, Fort Worth, July 19th. Out of the interchange of ideas came the suggestion that an effort be made to extend the Brotherhood throughout the diocese. Following the joint meeting, a social hour was enjoyed at the rectory.

QUINCY—The annual Church School Lenten Offering Presentation Service for the Rock Island deanery was held in Grace Church, Galesburg, the Ven. John E. Almfeldt, Ph.D., rector. The Rev. Walter Crossman, of Knoxville, preached.

SOUTHWESTERN VIRGINIA—The Rev. Herbert H. Young, dean of Associate Missions, is visiting relatives at Williamsburg, Virginia, while regaining his health after a recent illness.

Books Received

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

THE ABINGDON PRESS, New York City:
Seeking the Living Way. A Guide for Young People in Their Personal Worship. Edited by Roy A. Burkhart. 50 cts.

The Drums of Dawn. By F. W. Boreham. \$1.75.

Christ and His Time. By Dallas Lore Sharp. \$2.00.

CAHIERS DE FOI ET VIE, Paris:
Le Catholicisme Non-Romain. W. A. Vidder't Hooft. Paper bound.

THE CORPORATION OF THE CHURCH HOUSE, Westminster:
Forty-fifth Annual Report of the Corporation of the Church House. Paper bound.

CHURCH MISSIONS PUBLISHING CO., Hartford, Conn.

Bishop Seabury. By the Rev. George T. Linsley, D.D. April-June, 1933. Quarterly. Paper, 50 cts.

THE CHURCH HOUSE, Toronto:
Bulletin of the Council for Social Service of the Church of England in Canada. Better Provision for the Protection of Girl Life. May, 1933. Paper bound.

COLUMBIA UNIVERSITY PRESS, New York City:
The Intercession of Our Lord. By Joseph Buchanan Bernardin. \$2.00.

REV. G. S. DUNBAR, London, England:
 The Church of England and the Holy See. Oxford Movement Centenary Tractates. First Series, No. 7. *What Do the Tractarians Say?* By the Rev. Spencer Jones, M.A. Paper bound.

GRACE CHOIR GUILD, Nyack, New York:
Year Book of the Grace Choristers. Grace Choir Alumni, Grace Choir Guild of Nyack, N. Y. 1933-1934. Paper bound.

HARPER & BROTHERS, Publishers, New York City:
A Century of Progress. Edited by Charles A. Beard.
The Social Triumph of the Ancient Church. By Shirley Jackson Case. \$2.00.
A World That Cannot Be Shaken. By Ernest Fremont Tittle. \$1.00.
China. By Orville A. Petty. Supplementary Series, No. 5. \$1.50.

HARRISON SMITH AND ROBERT HAAS, New York City:
Insecurity a Challenge to America. A Study of Social Insurance in the United States and Abroad. By Abraham Epstein. \$4.00.

THE MACMILLAN CO., New York City:
The Framework of an Ordered Society. By Sir Arthur Salter. 75 cts.
My American Friends. By L. P. Jacks. \$2.00.

MOREHOUSE PUBLISHING CO., Milwaukee:
The Mystery of the Cross. By the Most Rev. Nathan Söderblom. Translated by the Rev. A. G. Hebert. Boards, 50 cts.
Precious Gifts. By Mary Royce Merriman. A Christmas Play. Paper, 20 cts.
Priesthood and Prayer. By the Rev. Father Bede Frost, O.S.B. \$2.60.
The Vestments. Paper, 18 cts.
The Christian Point of View. By the Rev. Eric Southam, M.A. Paper, 35 cts.
The British Israel Theory. By H. L. Goudge, D.D. Paper, 70 cts.
From Rome to Canterbury. By E. M. Almedingen. Paper, 70 cts.

OXFORD UNIVERSITY PRESS, New York City:
The Council of Trent and Anglican Formularies. By H. Edward Symonds. \$3.75.

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.

A Challenge to Catholic Laymen

TO THE EDITOR: Judge Cooper's second protest to Bishop Perry's presence at the Catholic Congress is, it seems to me, a challenge to the Catholic laymen of the Church to show their loyalty to the Catholic religion.

The most effective way would be for as many as possible of us to attend the Catholic Congress. In addition this would prove to the world, if not to Judge Cooper, that rather than being "a few Anglo-Catholic laity," as he says, we are really legion.

It's about time, I should say, for Judge Cooper and those like him to wake up to the fact that the Catholic laity is an ever-increasing host of people sincerely devoted to the Catholic religion, either because they have been brought up in it and time only strengthens their loyalty, or else, as in my case, because they have discovered for themselves the joys of Catholic faith and worship.

W. WINGATE SNELL.

Cambridge, Mass.

Unemployed Clergy

TO THE EDITOR: I am sorely distressed about the sad condition of many of our ministers—no work, little or no money, the people largely too poor to keep things going. Cannot something be done at once to save the situation?

I see it is said there are 150 unemployed and 260 who have reached the pension age but who are still hanging on!

Thank God I don't belong to a parish whose priest has passed the retiring age! I could have no respect for him at a time like this if he had! The same applies to my bishop. Why don't these men retire and thus save their distressed brethren? It is a crime for the present conditions to continue any longer.

Could not some way be found to put these men in small places with a house free of rent, heat, and utilities, to increase their pension some, and still give them a chance to exercise their priesthood, so far as they can, without robbing their brethren of food? Don't say the C. P. F. rules forbid! Those rules were made by man and, if necessary, can be changed at once by men to meet the present dire need.

It is over five months since our Presiding Bishop made his survey, yet apparently nothing has been done yet! Shame!

Los Angeles, Calif.

JEAN STANLEY.

TO THE EDITOR: Some of those who write letters concerning the poor and underpaid clergy are inclined to rebuke these clergy for their complaints. It is suggested that as so many people are poor in these days that the clergy ought to be content.

I do not think the clergy are complaining because they are poor, that is, if they have just enough, but some of them certainly do feel hurt because of the inequalities in clerical income. Some clergy are very highly paid while others are out of work and others can scarcely make out on their salaries. This is not a Christian state of things, and so the poor clergy feel that attention ought to be called to it. At Church conferences the well paid clergy have a very uncomfortable way of rebuking their poorer brethren. I have heard them, whenever a poor clergyman men-

tions his salary and his difficulty in getting it, state quite indignantly that he himself always tells his people to pay the nation wide before they think of paying him, while all the time he knows quite well that he is in no danger of losing his salary. We may be told that we should bear all this cheerfully and have no feelings in the matter. It will all be made right in heaven, and the well-to-do clergy who have never protested against injustice will correspondingly suffer. We know this. But it should not deter us from fighting for justice here on earth. I have constantly advocated and shall continue to do so, that all money intended for salaries should be sent first to a center and then paid out equitably so that every clergyman should receive enough, even when he is out of work.

(Rev.) EDWARD G. MAXTED.

Pascagoula, Miss.

Total Church Membership

TO THE EDITOR: The Church and Prayer Book teach us that all baptized persons are members of the Church, which is perfectly proper. Then why does the Church in submitting statistics annually only count communicant members, about 2,000,000? If "all baptized persons" and adherents were counted, the number, I have seen it stated, would be nearly 5,000,000. . . .

Baltimore, Md. JOHN ALLEN POWELL.

The Benefice of St. Mary's

TO THE EDITOR: In an article, "The Oxford Movement's Alma Mater," published in your issue of July 8th, the writer tells us that the Rev. Mr. Barry, the vicar of the University Church, who has recently been preferred to a Canonry in Westminster Abbey, has been succeeded by Dr. Kirk, an expert in Moral Theology.

This information is not correct. The benefice of St. Mary's, which is in the patronage of Oriol College, Oxford, has been offered to and accepted by Canon F. A. Cockin, warden of St. Saviour's College (a college of mission priests) and canon missioner of Southwark Cathedral. He will enter upon his duties as vicar of St. Mary's at the beginning of the Michaelmas term in October. . . .

(Rev. Canon) ERASMUS VAN DEERLIN.

Los Angeles, Calif.

Naval Academy Services

TO THE EDITOR: The following information will be of use concerning Midshipmen newly admitted to the Naval Academy.

They can secure permission in the fall—not before—to join St. Anne's Church Squad for the 11 A.M. service, and one early celebration of the Holy Communion each month. This regulation is made by the authorities, and application must be made immediately upon its announcement in September.

This information is best conveyed to them in advance by parents or clergy. There is no way for anyone else to know the Church affiliations of the Midshipmen. . . .

The present chaplain of the Academy is a minister of the Methodist Episcopal Church, but the Prayer Book service is used.

(Rev.) EDWARD D. JOHNSON.

Annapolis, Md.

A Protest

TO THE EDITOR: As a faithful reader and advocate of THE LIVING CHURCH I am impelled to protest two of the editorials appearing recently in your columns.

First, the one containing an attack upon a woman who has given herself loyally and unstintedly in the service of the Church. Having heard Mrs. Sibley three times in her public presentations of the subject under discussion I am at a loss to understand how any mind could have read into her statements the interpretation placed upon them by you and by other correspondents in your columns. A full discussion of the report, *Re-Thinking Missions*, is both timely and necessary; but whatever the opinion in regard to the report may be, it seems to me that in such a discussion any personalities are unwarranted and inexcusable.

Second, the one dealing with the place of women in the councils of the Church, which betrays a most surprising ignorance. For more than a decade women have been regularly accredited delegates to the synod of the fourth province.

At a meeting of that synod in Wilmington, N. C., in 1922—if my memory is correct, as the records are not at hand—the delegation from the diocese of Lexington offered a motion that Miss Clay, a regularly elected delegate from that diocese, be seated as a member of the synod. After a lengthy discussion, the motion was carried; and since that meeting women have been regularly accredited delegates to the meetings of the synod in the province of Sewanee. Each year an increasing number of dioceses have included women in their delegations. In 1930, at the meeting in Jackson, Miss., there was held for the first time a joint session of the synod and the provincial branch of the Woman's Auxiliary, at which time the president of the Woman's Auxiliary was placed in the chair. At the time this was said to be the first instance in the history of the Church where a woman had presided over an official meeting of bishops, priests, and laity.

In many of the dioceses of the fourth province women are regularly elected members of the diocesan councils and delegates to the annual conventions, and in some parishes they are members of the vestries.

(Mrs.) ISABELLE LINDSAY CAIN,

President, W.A. in the Fourth Province.

Columbia, S. C.

Stoddard King

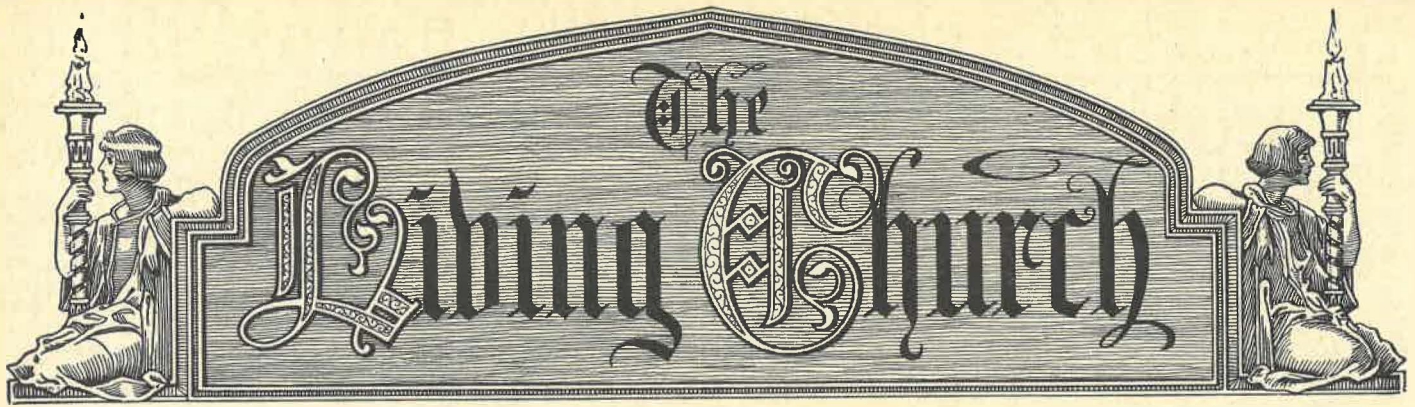
TO THE EDITOR: In the July 1st number of THE LIVING CHURCH, page 261, you state that the late Stoddard King was a "graduate of Harvard." He received his Bachelor of Arts degree from Yale in 1914. The July 7th Yale Alumni *Weekly* in reporting his death mentions his receiving an honorary M.A. from Whitman College in 1927, but says nothing of any Harvard degree. I think your necrology writer interchanged the names of the two rival colleges.

WALTER H. PALMER.

Branford, Conn.

International Reading

IF YOUR FOREIGN-BORN FRIENDS ask you for something to read in their own language while they are learning English, or perhaps for something their foreign-speaking parents could read, the American Library Association, 520 North Michigan Avenue, Chicago, Ill., now has a number of reading lists for your assistance. Each book on the list is described, most of them are inexpensive, and children's books are included in the lists. French, German, Italian, Swedish, and Greek are the languages for which lists have been prepared.



EDITORIALS & COMMENTS

Editorial Correspondence

London, July 11, 1933.

THE CENTENARY ANGLO-CATHOLIC Congress is under way. By the time these words are published it will have become an event in the history of the Anglican communion, but as I write it is a present, living reality—a chief subject of discussion in the London press, sharing that honor with the Economic Conference and the Henley and Wimbledon sporting events, and the center of interest for Churchmen everywhere in the world. For this is no ordinary Congress, but the celebration of one hundred years of the spiritual revival begun by the Oxford Movement, a celebration in which fair-minded Churchmen of every school and name can unite.

The central feature of the Centenary observance so far has been the great service of Solemn Evensong held in the White City Stadium Sunday night, attended by some 17,000 persons, including the Greek Ambassador (in recognition of the Anglo-Orthodox entente) and members of the World Monetary Conference now in session here. The daily press has made much of the contrast between this impressive religious ceremony and the greyhound racing that takes place in the same arena on weekdays. "Bishop at Evensong on a Dog Track"—so one paper has headlined its account of the event, while the ultra-conservative *Times* read into the unusual setting an appropriate symbolism. "Though the necessity for a large space dictated the choice of the White City Stadium," observed that periodical, "there was also a symbolical appropriateness in it. The Tractarians emphasized the sacramental principle that spiritual gifts are mediated through material channels, and it was not without a useful lesson that the Stadium, which had been used the day before for the athletic championships and a dog racing meeting, should have been converted overnight into a vast cathedral."

I wonder if I can picture adequately just how that outdoor cathedral appeared. Picture a huge stadium, like an elongated Yale Bowl, with its enclosed press section, its numbered rows and seats, its central reserved portions, and its end bleachers. Around the oval runs a track, with its white-

washed lanes still marked. At one end is the "Totalisator," the largest score board in the world. Through the gates at the east end a vast throng is pouring in, a crowd that has taxed the transportation facilities of the largest city in the Old World.

SO FAR the scene seems to be wholly athletic. But look more closely at the mammoth board over the west gates. Instead of the names of the entries, the betting odds, and such information, we read: "Anglo-Catholic Centenary. Evensong for Peace Among the Nations. Preacher the Revd. Dr. Williams, S.S.J.E." There follows a list of numbers, but instead of identifying racing dogs they indicate the psalms and hymns for the service that is about to begin. And now inspect more carefully the men and women who are pouring into the stands. Are those score cards and tipsters' sheets that they are carrying under their arms? Certainly not. They are official Congress handbooks, Prayer Books, and Hymnals. Some, too, are carrying folders, purporting to be more or less official programs but actually relatively worthless "souvenirs" sold at an exorbitant price outside the entrance. Many have the first issue of the *Centenary Chronicle*, the very creditable little daily paper published during the Congress week.

As the slanting rays of the evening sun brush past the enormous hymn board they fall upon the magnificent domed canopy over the high altar, resplendent in blue and gold. Designed especially for the Congress by the Rev. W. G. de Lara Wilson, curate of a London church, this tall outdoor basilica is not at all gaudy, but has a quiet dignity and a regal splendor that well befit its purpose. Beneath the dome stands the altar, with a beautiful cross and six tall candles, its blue frontal appropriately embellished with the symbols of dioceses prominently connected with the Oxford Movement. Under a similar, smaller canopy behind the altar is the Bishop's throne, with seats for his chaplain and other attendants, while before it are the covered pulpit and lectern—all resting upon the carpet of trim green grass that is at once typically English and appropriate to the Trinity season.

Before the service began, hymns were played on an organ concealed somewhere, broadcast through a well-arranged system of loud speakers and joined in (somewhat desultorily, to be sure) by the congregation in the stands. Among the hymns was a special peace litany, composed for the occasion by Mrs. Blanch Byrom.

But now the processions are entering through the west gate—choirs led by thurifers and crucifers from various parishes, youths from military schools in their trim uniforms, Boy Scouts, Girl Guides, and Brownies—the organization for very young Churchmen—tramping sturdily in and taking up their places before the altar.

And now from the opposite end of the arena comes another procession—the sacred ministers with their attendants, other clergy, including a Greek priest, a scattering of Religious in their various habits, and finally the tall, bronzed figure of the Bishop of St. Albans, well known to Americans who attended the last General Convention, in gold cope and mitre, carrying his crozier and attended by his deacons of honor. He is deputizing for the Bishop of London, who is unfortunately ill and unable to participate in person, though he has sent his blessing and a message of cheer and encouragement. As the Bishop passes through the lines of clergymen and choirs, boys and girls, all kneel to receive his blessing, after which he proceeds to his throne behind the altar.

THE SERVICE that followed was not a spectacle, but a simple and dignified Solemn Evensong. To an American it seemed to proceed rather more slowly than necessary, but the distance between altar and pulpit, lectionary and sedilia (all of which were excellently proportioned) naturally did not tend to expedite the ceremonial. Our own Dr. Granville M. Williams, S.S.J.E., rector of St. Mary the Virgin, New York, preached the sermon, which, like all of the service, was plainly audible to the entire congregation through the amplifying system. Taking as his text St. Paul's words, "We are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God," he made a plea for peace and unity among the nations, and for a common Christian front against the forces of communism and irreligion.

As the Bishop gave the blessing at the close of the service, the setting sun, which had been obscured by clouds during much of the time, broke through and bathed the scene in gold, casting the shadow of the tall altar far across the field and imparting a rare beauty to the age-old words of benediction.

So the Congress has begun, not (as many had feared) with a spectacle more notable for its display than for its reverence, but with the beauty and dignity of holiness. It is well for a beginning, but as Fr. Mackay pointed out so clearly in his sermon at All Saints', Margaret street, the same morning, it is neither the favorableness of the press notices nor the correctness of the ritual that will make the Centenary worthwhile, but its accomplishment in the strengthening and deepening of true religion, and the application of the Catholic Faith to the social order in which we are living.

It is well enough to commemorate the gains of the past hundred years, but it is to the next hundred years that we must turn our eyes. Unless we face the future with courage and faith, and meet its many and difficult problems in the light of the truths rediscovered and enunciated anew by Keble, Pusey, Newman, and their disciples, the Oxford Movement and the Anglo-Catholic Revival will have to be set down in history as one more sporadic outbreak of religious fervor, rather than as a continuing witness to the unity, the holiness, and the Catholicity of the Church. May that courage and that

faith dominate the sessions of the Congress, and may it be carried from the altar of the White City to every part of the Anglican communion and the world.

CLIFFORD P. MOREHOUSE.

IT IS AN INTERESTING FACT that Mrs. Harlan Cleveland, whose death so many mourn, was known for a great number of years in terms of some member of her family. She was "the daughter of Justice Stanley Matthews"; she was "the wife of Harlan Cleveland." To members of Religious Orders, she was "the sister of Mother Eva Mary." Not a few bishops knew her as "the sister of the Bishop of New Jersey." Seminarians referred to her as "the mother of Stanley and John." Nor were these all: the family connections were many, and Mrs. Cleveland's name was linked with the designation of every member. She was notable as a fostering, guiding, devoted "nearest friend," as the closest relative use to be called. Yet she found time and had the gifts for much else. Her work in the organizations of the Church is well known. Her work for students will not be forgotten. But the center of her life was her family.

It was significant that the notices of Mrs. Cleveland's death described her not as a distinguished author, as they well might have done, nor as a distinguished member of her family, as she was, nor as a distinguished benefactress, as she was, but simply as "a distinguished Churchwoman." She was that. All the rest was comprised in it. May she rest in peace, and may her example inspire many!

WHEN JITSUNOSUKE KOBASHI, head of the Widely Loving Society Orphanage at Osaka, was presented to the Emperor of Japan, "his conversation was entirely about his work and its needs," we are told. His whole life was in that work. On June 19th he died at that

Widely Loving and
Widely Loved

orphanage. In order to provide room for the throngs who came to his funeral on June 21st, a huge tent was erected on the grounds of the orphanage and an altar placed in it. Men, women, and children of all classes attended the services, including the Governor of the Osaka Prefecture. Gifts and messages poured in from all parts of the world, including one from Princess Higashi Fushimi. Friends of all creeds and of no creeds were represented. Mr. Kobashi's funeral, indeed, was an international, an inter-racial, an inter-religious occasion.

A memorial this great man and his brother, Kotsunosuke, whom he succeeded, should surely have. Widely loving and widely loved, their best memorial must needs be the support of the work to which they gave their lives. May they rest in peace, and may their friends receive the trust of their work!

DESIRE

IF YOU seek beauty, seek no more:
Here waves are breaking on the shore,
The maples nod, the willows sway,
And skies are softly, darkly gray;
While shadows dart, and turn, and dip
Around a harbor-seeking ship.

Would you hear vespers, listen where
The billows chant their rhythmic prayer,
Would you have music, note the breeze
That whispers through the poplar trees,
And on a cushion of green sod,
Kneel humbly; if you would find God.

LALIA MITCHELL THORNTON.

A World State: A World Church

By the Rev. Samuel D. McConnell, D.D.

Author of "The History of the American Episcopal Church," "Immortality," etc.

THE revolving wheel of time seems to be bringing to the top once more a set of ideas and ideals which were supposed to have been renounced centuries ago. Says Lord Bryce: "Of those who in August, 1806, read in the newspapers that the Emperor Francis II had announced to the Germanic Diet his resignation of the imperial crown there were probably few who reflected that the oldest institution in the world had come to an end. Yet it was so." That institution was the embodiment of an ideal which had guided the thought and action of the world from the time of Augustus Caesar to that of Napoleon. It was that of a universal State combined with a universal Church. It was the "Holy, Roman, Empire." It existed in reality from Charlemagne to Luther.

During fifteen centuries there were no separate nations or Churches, nor were any desired or conceived possible. There was one universal polity which on one side was the holy Roman Empire and on the other the holy Roman Church. It was deemed to be the realization of Augustine's City of God. Then it sank out of sight and had been forgotten for four hundred years. Today it reappears. To some it seems the revisit of an angel of light long absent beckoning the world to a universal brotherhood and world peace. To others it seems a malicious will o' the wisp tolling the world back again into a bog from which it had painfully escaped. The League of Nations, Church Unity, these are the old banners, newly raised.

The other day at Geneva and Lausanne the League of Nations and the Commission on Faith and Order were sitting side by side—the champions of a world State and of a World Church. A vision or a dream, which is it? Is it realizable? Is it desirable? And at what cost? The obstacle in the way is the actual presence of "Nations" and "Churches." The leaders of this renaissance denounce "nationalism" and "denominationalism."

Says the professor of history at Columbia: "Nationalism is artificial and is far from menobling, in a word, it is positive snobbery." Says the leader of the Church Unity Commission: "A divided Church is the ecclesiastical sin against the Holy Ghost." The demand comes for a unified world State within which peace would be secured, and a unified Church in which religion could be safeguarded. To this political goal arbitration treaties, world courts, and national leagues aspire. Church Unity conferences aim at the same ecclesiastical goal.

It may be profitable to remind ourselves once more it did once exist, and for a long time. From 800 A. D. to 1500 the Western world, from Norway to Egypt, was embraced within a single régime which was alike a Church and a State. At times the Emperor imprisoned the Pope and the Pope coerced the Emperor, but neither they nor the people questioned for a moment that society thus constituted was right and proper, indeed, that it was divine. Why did it not continue? The causes were too many to be discussed here. But from the thirteenth century to the sixteenth they operated and the result was the emergence of the modern "nations" and the modern "Churches." The significance of the movement in world history is indeed great. The evils which accompanied it and flowed from it are notorious. Nations have warred against nations and sought to aggrandize themselves at others' expense. They have maintained armies and navies at measureless cost and jealously guarded their frontiers against their neighbors' persons and goods. Churches have denounced

ARE nationalism and denominationalism alike doomed to extinction in a growing world consciousness? ¶ Dr. McConnell, author of the Church's most popular history, thinks that both of these conceptions are out-moded, and that neither Protestantism nor Romanism can cope with the coming world order. ¶ In Anglicanism he sees the germ of a prospective World Church to take its place alongside the World State of the future.

each other, engaged in costly rivalry, denied one another the name of Christian. It is little wonder that man of good will should long and seek for some device, some plan, some formula, some political or ecclesiastical scheme which might bring again into a weary world a "holy Christian State." In both spheres the ideal is the same. On the political side it is some control, some authority, strong enough to compel peace. On the religious side

it is an authority strong enough to prevent collusion, rivalry, and error.

Now it is significant that both balk at stating clearly its *terminus ad quem*, nor do they envisage clearly the powers of the State or of the Church of which they dream. The advocates of the League of Nations disclaim earnestly all idea of a super-state; the Church Unity advocates will not tolerate a Pope. Do they not forget that he who desires the end desires the means? An authority strong enough to control a belligerent nation would in the nature of the case be strong enough to do many other things. A world-wide, unified, regimented Church would be far more than Sylvester or Gregory VII. The League of Nations, the World Court, and such devices are always put forward as powerful moral agencies and the suggestion of force deprecated. But in the back of the mind of the propagandist always lurks the idea that their deliverances must be "implimented," as the phrase goes. In the League is Article X, and the titles of *World Court*, *Hague Tribunal* connote what the words do in every-day speech. It is not my purpose to discuss whether these devices should or should not be advocated. It is because of their analogy to the cause of Church Unity.

FROM THE TIME of the Reformation in the sixteenth century until the middle of the nineteenth the idea of a universal Church practically disappeared. Even by Rome it was hardly more than a pious aspiration whose realization was in the remote future, in the hands of God. In the Protestant world the existence of separate, independent "denominations" was accepted as the normal order of things. About the middle of the last century a feeling of uneasiness at the situation had strongly set in. It began in the United States. It may be doubted whether the impulse was at first a religious one. It coincides in point of time with the movements in the economic world toward consolidation in the interest of efficiency, nor is this to its discredit. Movement in religion is always correlated to movement in the whole of life. During this period individual businesses were being united in partnerships and carried into corporations. Railways were gathered into systems. In education little local schools became parts of a larger system. Individual beneficence became organized charity. The functions of the states were increasingly taken over by the federal government. When attention was turned toward the Churches they seemed, in this regard, to be deplorable. In a town of five hundred inhabitants there were five churches. The wastefulness and inefficiency was atrocious. In everything else consolidation meant success, here was flagrant failure. So began at first a sort of tentative "union services." This was not enough. Then came a Federation of Churches. But this was futile to correct the rivalry and waste. Then a deeper motive began to emerge. It began to be felt by a few that the situation was not only deplorable but was contrary to the express will and intention of Christ. Impelled by this consideration arose the grandiose vision

of a reunited, world embracing Church. The Protestant Episcopal was the first Church to move. It proposed to the world a definite scheme and terms of unity. This was courteously entertained by Protestant organizations. Rome replied *non possumus*. An eminently dignified commission, financed by an international banker, visited the Eastern Churches with like proposals. They were received politely, but their object was but vaguely comprehended. There the matter stands so far as actual results are concerned. The great mass of Protestantism is but little interested, and the Roman and Eastern Churches not at all. In Canada the Presbyterian and Methodist bodies have combined, but each left behind a recalcitrant minority and now in that area there are not two Churches but four. But the agitation which has as its goal a unified, world-wide Church goes on.

Is such an ideal realizable in State? or in Church? Is it desirable? In the political sphere this country has made up its mind. It is one of friendliness to all, but a fixed resolve to reserve freedom of action. The idea of losing itself in a world organization is unthinkable. The most ardent champions of world leagues and tribunals are always careful to avow this. Does not their national patriotism blind them to their international logic? Where does the logic of Church Unity lead to? So far this has been but vaguely envisaged. The emotions have guided rather than the intelligence. People work and play together, eat and drink together, but they refuse to pray together. Their political differences affect their lives but slightly. Only about once a year are they even conscious of them. Religion alone is the abiding divisor. A very large portion of their energy is spent in maintaining separate places in which to pray. Whoever contemplates all this must yearn for some means to rectify it.

Thus far the Anglican communion alone has proposed a plan. What is the prospect of theirs, or any plan, being consummated? Its ideal of a unified Church is non-existent among Protestant churches. Moreover, for them it would be suicide. For the differentiation of Protestantism is *protest*. Dissent is in its history, its fabric, its soul. And Protestantism is hopeless, not necessarily from depleted numbers, but because it has forgotten the reasons for its protest. No Protestant Church practically believes or preaches the doctrines for which it protested—and separated. It pays official respect to the "confessions" but is all at sea as to the fundamental doctrines which they contain, even as to the very nature and function of Christ. Let one listen for a few Sundays to radio sermons. They range from the vague and boneless argumentative "liberalism" of Dr. Fosdick, the Rotarian go-getter Jesus of Bruce Boston, to the maunderings of the Tennessee girl evangelist. They are without Creed, and with Sacrament diluted to tastelessness with "unfermented grape-juice."

Amid all the ecclesiastical chaos the Roman Church alone stands for World Unity and at the same time has a creed and a polity adjusted to that end. The Anglican communion calls itself Catholic, and is so insofar as the ideal is concurred. Protestantism may be dismissed. Its instinct of protest is invincible. In this situation what should be the attitude of the Catholic minded Christian—repulsed by Rome, too remote from the Eastern Churches for any real understanding, cut off from Protestantism by its instinctive denominationalism? May not the dream of an ecumenical Church be likened to that of an ecumenical State? The League of Nations is frustrated and paralyzed by the loyalties of "nations"; the ideal of a world Church defeated by the loyalties of "Churches."

May it be that individual loyalty and affection are too feeble to encompass more than a "nation" or a "Church." What then? Rome says *non possumus*; Protestantism does not comprehend our language. Would it not be better to leave the whole matter to the slow operation of time? It may well be that our hurried efforts may retard rather than further our hope. Church Unity societies and Commissions on Faith and Order get us nowhere. In this situation what should the Anglican Church do? Let her wait, with dignity. She can walk serenely on her own path, not aping Rome, not addressing equivocal devoirs to Protestantism, doing her own work in her own way until the day dawns.



The Living Church Pulpit

A Sermonette for the
Seventh Sunday after Trinity

Eternal Life

By the Rev. Frederick C. Grant, D.D.

Dean of Seabury-Western Theological Seminary, Evanston

"For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord."—ROMANS 6:23.

THERE ARE CERTAIN WORDS which sum up the great movements in philosophy and religion, and in the thought of men generally. One word suggests Plato's thought: the word Ideas. One word supplies the clue to Buddha's religion: Renunciation. One word sums up the ethics of Confucius and the Stoics; that word is Duty. One word sums up Judaism: it was and is the religion of the law. One word sums up Islam, alike its practice and its faith: that word is Submission. And when we turn to St. Paul and early Christianity we find a word that sums up and provides the key to many a page of the New Testament, many a life with its fresh experience of the eternal, many a tendency of thought and worship: that word is Life. Again and again we meet it. The author of the Fourth Gospel makes it the purpose of Jesus' life on earth: "I am come that they might have life, and have it more abundantly." This is in line with St. Paul's teaching. It was the "spirit of life" in Christ Jesus which took hold of and renewed the individual Christian. Paul knew this in his own experience, and he saw it in the lives of others around him. It was the great clue to the meaning of Christ for the world and for individual men and women.

In an expanding universe like this, in the midst of a life whose major theme is growth and development, with our feet on a path which leads onward and upward out of sight, surely we are not prepared to assume that death is the end and goal of all this preparation. If Socrates were to die and pass into nothingness, or Christ's sacrifice on the cross were to end in some lonely grave under the Syrian stars, it would be as if Phidias had spent his life carving a noble statue only to destroy it in the end; as if Stradivarius had spent his years perfecting the most glorious of all instruments, only to wreck it at last in one blow across his knees; as if Rafael had gone up one morning and blotted out the Sistine frescos; as if a mother were to destroy her own child. Such madness at the heart of things is utterly unthinkable. After all, we live in a reasonable universe, not in some universal mad-house. The long, slow, patient toil which has gone into the making of the world, thus far, cannot end in frustration and futility. There has been meaning in it thus far, and the rest of the process must have meaning too. We cannot stop short and say, "Up to this point life has had some meaning, but from now on either blank unintelligence or total insanity takes its place."

Of course, no one can predict what the next step will be like, but you couldn't have predicted any step in the process from the one that went before. If life up to this point leads to death, extinction, and the obliteration of everything good and valuable that we have come to know and prize in life, then we are indeed "without hope and without God in the world"; but if the process has all along been a process of life, then it seems reasonable to suppose that the next step is likewise a step in the process of life. All the striving, all the struggle that has gone to make the world and us what we are is but a preparation for what is—in Christian language—eternal life. Perhaps we should not call it a step; it is probably a long succession of steps, leading to ever higher spheres or levels of existence in God's great living universe.

Christianity does not presume to give us a picture of the world to come or a full description of eternal life. It does give us the thing itself, and some hints, but no more, of its meaning, "Beloved, now are we the sons of God and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." This is the Christian answer.

Abolition of Unemployment

By Clinton Rogers Woodruff

UNEMPLOYMENT as has been so often pointed out in these pages has been a serious and insistent problem for many years about which there has been much loose talking and thinking. It would be difficult even to approximate the number of people who regard it as the result of the slump in 1929 and the succeeding financial crises. These certainly accentuated the problem, but they did not create it. We must go further back as I have sought to do in preceding articles in which I have pointed out that in addition to the permanent class of unemployed, we have an increasing class of those who are thrown out of work through the introduction of labor saving machinery.

On this particular point Malcolm Ross' *Machine Age in the Hills* (Macmillan \$2.00) should be read. It is a penetrating story of just one small section; but it is striking and illuminating. It recounts the impact on Southern mountaineers of all those impersonal forces which science has let loose in the modern world. The machines themselves have not directly invaded the Kentucky and West Virginia coal fields, but effects contributed by engineers and industrialists have rumbled over the hills like a steam roller, leaving unwanted workmen and labor warfare in their wake. Done with a proper concern for economic facts and a warm appreciation of human motives, this picture of one debacle caused by machines provides data to judge other industrial maladjustments.

Mr. Fels, to whose book I shall make reference later on, gives a striking illustration of what industrial development means when he points out that a half century ago one man could ignite fifty street lamps on his evening round while today one man can turn the switch that illuminates an entire city.

Some plan must be worked out by economists and industrialists to adjust this machine situation and Frank D. Graham, professor of economics at Princeton, has undertaken to do this in a small volume issuing from the Princeton Press (\$2.00) bearing the title of this article. Concisely stated Dr. Graham argues for the creation of a national Emergency Employment Corporation that would produce goods and provide for the employment of workers at the jobs for which they are equipped, paying them, by means of certificates, in the goods they themselves have produced. Such a corporation Professor Graham says, "would implement the work of the Reconstruction Finance Corporation" and, since it could be set going by associations of business men, would need no legislation, no elaborate preparation, and very little money for its establishment. Thus, all over the country, those now idle and at or near the destitution point would be enabled, at once to begin to earn the food and clothing and other essentials they need and a tremendous weight taken off the back of the public.

With the beginning of the return of buying power to the unemployed, established industries now idle or running at very low rate would soon show freshening vitality and the whole business world would begin to recuperate. Such a corporation would be wholly an emergency enterprise and would turn over its products to distributing agencies either under its own control or working under contract. Wage payments would be made in consumption-certificates in the form of orders on the distributing agencies to be accepted in lieu of money by other persons for other goods or services needed by the worker for the enterprise.

Dr. Graham believes that his plan, for which he does not claim originality, is feasible and that "the proposals here made will work. They involve no departure from the principles on which our economic structure has been built up. They can readily be put into effect and they go directly to the heart of the problem. Their success is not dependent upon conditions in the outside world. The organization would cost little to get under way, would carry its own costs, and can be set in motion immediately. It would lift an immense burden from private and governmental

agencies now staggering under the weight of contributions for the relief of the destitute. It would remove the threat of heavy charges on industry for the provision of social insurance. Finally, it would lift large sections of our population out of the misery in which they are now, and periodically, plunged. There is nothing to lose in the attempt: there is a world to win. Even complete failure would leave us no worse off than before, and even partial success would be a triumph." He further asks, "Can it be denied that a coöperative, self-reliant, self-sufficient, and self-sustaining effort on the part of the otherwise unemployed to provide for their own wants is the sensible, the obvious, and the practicable solution of the problem which confronts us?"

Another constructive suggestion comes from Lee Sherman Chadwick, a business man who has the courage to express his convictions on the subject of *Balanced Employment* (Macmillan \$2.00) which he does with force. He stresses the need for industrial leaders to reduce their employment hours and thereby increase the number of employees, for the purpose of balancing employment and creating added consumption. He urges the national coast-to-coast, industry-to-industry adoption of a well-organized, flexible, balanced labor plan, and offers out of the wealth of his own experience in business the outline of such a plan.

In his final chapter he makes these sage remarks:

"We are living in an ever accelerating, high-speed age, surrounded with new problems of vast magnitude that revert directly back to the very heart and soul of our national life and loyalty. In attempting to solve these basic problems, we must eliminate all confusing and complicating details and ignore all pleas from selfish interests, who may wish to place their own immediate greed and desire to avoid trouble or cost in their industry ahead of the public's interest, before we can arrive at the true and enduring answer that will best serve as a sound means to promote national loyalty and country-wide prosperity to rich and poor during the frantic and kaleidoscopic changes that we must endure in the years immediately ahead."

Samuel S. Fels, the widely known Philadelphia philanthropist and manufacturer, is another business man who has the courage of his convictions which he sets forth in a volume which he calls *This Changing World* (Houghton, Mifflin Co. \$2.50). Like Graham and Chadwick he believes wholeheartedly in economic planning, in higher wages, better working and housing conditions, regular employment, and more equal opportunity for all. Moreover, in his proposal for a federal trade system he suggests a concrete and practicable scheme to achieve these objects.

In commenting on the problem of unemployment Mr. Fels makes this acute observation:

"We have been caught in trying to negotiate one of the greatest industrial changes in history without modifying overmuch our social habits, legal forms or economic apparatus. Nature is just as prodigal as before; man was never so well equipped with skill, energy, and knowledge to make use of the largesse of nature; but we find ourselves too poor to buy what others produce because they are too poor to buy what we turn out—though the longing of humans to buy and consume is nowhere in sight of limit."

This book by Mr. Fels is one of the most suggestive books in this general field that has come to my desk for many a day.

In *A Practical Program for America* we have a series of papers on economic and political problems by sundry publicists and edited by Henry Hazlett. They originally appeared in *The Nation* and are now published in book form by Harcourt, Brace & Co. \$1.00.

What are the *Human Aspects of Unemployment and Relief* (University of North Carolina Press, \$2.50)? This is the question to which James Mickel Williams addresses himself in a

searching volume. Giving special attention to the effects of the depression on the children of the unemployed, Dr. Williams has written this as part of the records of these times; and it will be of practical use after the depression is over, because it will not be over for thousands of families. Family welfare societies in the large cities were still caring for victims of the depression of 1920 when the present one came on, and those broken by these years of unemployment will have to be provided for during the next generation. The findings of the book will therefore continue to be of value until we have so planned our economic order as to avoid depressions.

First considering what are aptly called "the new poor" including in it not only those sent into poverty and dependence for the first time by the present depression but also those thrown out of work by the unsettled conditions immediately following the war, he proceeds to discuss other aspects of the situation which he considers are the destruction of homes, the impairing of health, the decay of morale, the increase of sexual immorality, the influence upon delinquency and crime.

Another book dealing with unemployment conditions is a Russell Sage publication: *The Incidence of Work Shortage*, by Margaret H. Hogg (\$2.00). This is a report of a survey made in New Haven, Conn., in May-June, 1931, by the random sampling process, and the household was the unit taken. Thus a group was obtained that was considered representative by the available tests. It was found "The most acute problem of work shortage for families, that of loss of all earned income, is less prevalent among families than idleness is among individuals; but the problem presented to families by the loss of the income of at least one earner is more prevalent among families than idleness is among individuals."

Among other surprising conclusions of this particular study is that unskilled work was much less reduced by depression conditions than work of skilled or semi-skilled nature. Unskilled workers have nevertheless the highest rate of unemployment because of the invasion of their field by the semi-skilled and skilled whose usual work is gone. Information such as this, revealing the nature of occupational shifts during a period of unemployment, has not been secured by any previous survey.

There has been an abundance of incidental publications dealing with various phases, one of the most interesting of which is Dr. George K. Pratt's *Morale: The Mental Hygiene of Unemployment*, issued by The National Committee For Mental Hygiene, Inc. (450 Seventh Avenue, New York City). In a practical manner, Dr. Pratt tells us how people react to deprivation and frustration; what is meant by "emotional insecurity"; what are some of the more common mental mechanisms back of the emotional products of the depression; how the distraught can be helped to a healthier adjustment; how we can constructively deal with our own mental health problems; and what communities can do and are doing in meeting the psychological challenge of unemployment.

Sentence Sermons

By the Rev. Roy L. Smith

God Is—

- the righteous man's confidence.
- the coward's stern judge.
- the exploiter's enemy.
- the hypocrite's nemesis.
- the brave man's strength.
- the honest man's defender.
- the just man's ally.

A HANDFUL OF—

- thoughtfulness* is worth more than a ton of regrets.
- forgetfulness* is worth more than the sweetest revenge.
- economy* is worth more than much clever financing.
- caution* is worth more than many bandages.
- good example* is worth more than hours of powerful preaching.
- fact* is worth more than any noisy argument.
- consciousness of right* is worth more than ten good lawyers.



The Sanctuary

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

The Psalms in Private Devotion

READ Psalm 150.

FAMILIAR AS THE PSALMS are from their use in the public services of the Church, it is possible that many persons who have thus used them all their lives have never learned really to make them their own. There is a rich store of material for meditation in them, if they are intelligently and faithfully utilized; but if this is to be done, there are certain facts that should be kept in mind.

Most of us know that they were composed by many different writers and that long before the Christian era they had a great part in the worship offered to Almighty God, both in the temple and in the synagogue. As they were gathered into books and then into the Psalter as we have it, they formed something corresponding to the Hymnal in our modern services. Some of them were written for special occasions. All have as their background the Chosen Nation, called out of Egypt and guided for some great purpose by God Himself. Even when the writer speaks in the singular, he has in mind the great congregation of which he is a part. This should be remembered when we come to the passages that repel us, the savage curses and imprecations hurled at enemies. The writer is not expressing an individual vindictive hatred. He is an outraged patriot stirred to the depths of his soul by brutal tyranny and wrong inflicted upon Israel, or upon "the poor," the lowly and faithful servants of God who had suffered for their faith. In our private devotion we may use even these, turning them against the wrongs and evils of our own day, or against the temptations that so easily beset us.

It would be well indeed if the Psalms could teach us, in all our devotions, praise, thanksgiving, penitence or petition, to link ourselves more completely with our brethren and feel ourselves a part of the blessed company of all God's faithful people. Much of our private prayer and even the part we take in public worship is far too individualistic to be good for us or in accordance with the mind of Christ.

Then we may reflect upon the rich and glorious coloring given to the Psalms by their centuries of use in Christian worship. Ever since the sacred night of Maundy Thursday, when our Lord and the Apostles sang them at the first Eucharist, Christian men and women have sung or recited these Psalms. By how many saintly lips have they been repeated! To how many heroic souls have they been dear! They are associated with many of the great moments in Christian history. They have been endowed with countless new meanings and applications in "the light of the knowledge of the glory of God in the face of Jesus Christ."

As one reads a Psalm, then, he may think of it as springing from the heart of some unknown worshiper, and then acquiring, through long centuries of devotion, overtones of mystical meaning. Read it slowly and with prayer, and there will flash out wonderful ejaculatory prayers which you can make your own, such as "Teach me to do the thing that pleaseth Thee; for Thou art my God." Gather to yourself in imagination not only the far-off singer who first made the psalm, but after his example, the whole Church throughout the world. Even your favorite and most familiar Psalms will unveil depths of meaning, as you do this. Their ageless beauty and their passion for God will awake new echoes in your soul.

O God, I would sing with the heart and with the understanding also. Order my steps in Thy word. Let everything that hath breath praise the Lord.

THE SACRAMENTS are the great antidote both to individualism and to nationalism in religion, because they are the characteristic common actions of the Christian society in all times and places.—*Yesterday, To-day and For Ever* by the Rev. G. D. ROSENTHAL.

A Summer Vacation in Japan

By the Rev. John Cole McKim, D.D.

I WENT to Japan as a missionary in February, 1914, and immediately took charge of our work in the greater part of Fukushima Prefecture (more than 2,000,000 population) with headquarters in the castle town of Wakamatsu (40,000) the ancient capital of the great Lords of Aizu. This remained my field of work for the whole seventeen years, though I moved my headquarters to the city of Koriyama (60,000) in 1923.

During my first summer, I remained in Wakamatsu but, in 1915, I was able to get, very cheap, the use of a small inn at a place called Joko, where the hotel business had been ruined by the completion of the railway. Until then it had been the terminus, passengers disentraining there to wait for the steamer to take them on across Lake Inawashiro, the second largest lake in Japan.

Being thus on the line between Wakamatsu and Koriyama, 1,000 feet above both places and 40 minutes from the latter, I could keep in touch with both and, with God's blessing, was able to lay plans which were maturing rapidly when I left Japan. During that first summer, I could give Joko no Sunday services other than Evensong because, having no assistant priests, it devolved upon me to give the opportunity for Sunday duty at the larger places. But I had the daily Masses at Joko and urged my people (the Japanese are great pedestrians) to come out when they could, making a special effort to get them together on August 15th.

This festival was continued annually and, among other advantages, was of inestimable value in bringing together people from various places and thus checking the tendency toward parochialism. In that year, 1915, the attendance at the Masses was 18: in 1920, it was 40: in 1925, it was 61: and in 1930 it had passed the hundred mark. By this time, people were coming from parts of Japan outside of my field.

In this summer, 1915, I began my summer school with one student. In 1930, it had an attendance of 21 seminarians and college men. In this summer, also, I began writing books and pamphlets, completing my *Handbook of Dogmatic Theology* in 1917. This book has had a wide sale in proportion to the small numbers of our Japanese Christians: was recommended to his Japanese Christians by the late Bishop of Corea and, I am told, finds a place on the reference shelves of one Roman institution. In the following year I completed *Christianity: One Hundred Questions and Answers*. This has gone through five impressions. And so on with various books, pamphlets, and articles. One good thing about these books is that there is very little, if anything, in them that is original. The Christian ages drip with wisdom, very little of it in Japanese.

Our Board (Department) makes its missionaries special allowances for summer holidays and, though these were reduced in my case, I was thus able to find money for these purposes. I also had some small gifts both from America and Japan.

In 1919, I was able to secure, for \$450, a small Japanese house, close to the lake, which I remodelled during the course of successive summers. It contained, besides cooking place and cubby-hole, two downstairs rooms, 12 x 12 and 9 x 12 feet. These I threw into one, with a screened alcove for footpace and altar,

thus leaving, for the congregation, a space 12 x 21 feet. More than 60 people, by actual count, have sat and knelt on the floor in that space while, since one whole end can be thrown open, others, standing on the ground outside, took full part in the service.



LECTURERS AND STAFF OF CATHOLIC CAMP

Upstairs, there had been three rooms: but, by putting in partitions, we had five. This enabled us to have guests: and these, both from Japan and abroad, were never wanting. Among those from America have been the Rev. Dr. Williams, S.S.J.E., and the Rev. Dr. Bonell, of St. John's College, Greeley, Colo. Among those from Japan have been many Japanese, members of our own and other missions—both Protestant and Roman, the English Bishop of Kobe, president of our Anglo-Catholic Congress (of which I was the organizing and, afterward, the

general secretary) and the members, Japanese and foreign, of its executive committee. Much of its interim work was done at Joko.

Besides these and other things, the villagers about the lake were not to be neglected. Our permanent staff at Wakamatsu kept this work going through the winter, but, in summer, advances were made through the invaluable help of visitors. I might mention, especially, the English Sisters of the Epiphany, one of my sisters, an English lady missionary, and many Japanese.

By 1930, improvements warranted our insuring the cottage for \$1,750, and I was able to secure, for my summer school, the use of a neighboring Japanese house. By this time, I had assistant priests in my larger places so that, by slightly modifying schedules elsewhere, I was able to give six Sunday Masses to Joko. In any case the number of faithful at that place now called for this.

Thus, by 1930, this summer work was well begun.

Throughout August, with the exception of two days at the Catholic camp, my routine included lecturing on all week days to my students and keeping office hours two days a week at the Koriyama headquarters. Of course, this left time for a good deal of varied recreation, such as the following:

- Aug. 1. Entertained two American missionaries.
- " 3. (Sunday) A group of young men and boys walked out from Wakamatsu (18 miles) for "Mass and swimming."
- " 7. Entertained two (R. C.) Dominican fathers—one the superior in Japan. Both from the province of Quebec.
- " 9 and 11. Put my Catholic camp lectures into formal Japanese.
- " 12. Went to the Catholic camp: gave the opening "address of welcome" and, later, the first of my three lectures. This camp, eight miles from Joko, is entirely the work of Japanese, especially J. S. Sonobe, a layman of Tokyo. It had an attendance of more than 50 from all parts of Japan.
- " 14. People began to arrive for the "Assumption," sleeping on floors in both houses.
- " 15. Record attendance for this date, the high spot of our summer.
- " 16. The last of the "Assumption crowd" left at 5:12 P.M.
- " 20. Assistant priests' conference.
- " 25. Balanced all books.
- " 31. Usual Sunday Masses. Entertained the Wakamatsu middle school boys, who had walked out.



Churchwomen Today

Ada Loaring-Clark, Editor

An Anniversary Message from Bishop Gailor

AS I ATTEMPT to recall the important problems of my episcopate during 40 years, my heart is especially grateful for the encouragement and ready help given to me by the women of the Church.

To the Women of the Church

At the very outset of my episcopate it was the active interest and cordial cooperation of the Woman's Auxiliary that enabled me to promote the cause of diocesan missions and to awaken and keep alive the loyal and intelligent support, by all our people, of the work of the National Church.

In the Church school, in the choirs, in the care of and attention to the altar of the church and the fabric of the building, it was the women to whom I have always looked and from whom I have always received willing and efficient service.

And it is only natural and right that this should be so. In the agony of our Lord's suffering upon the Cross His thought was for His mother's proper care; and His first appearance after His Resurrection was to a woman, to whom He gave the command—"Go and Tell"; and faithful women have been obeying this command, with zeal and earnestness, through all the centuries ever since.

As one, therefore, who feels that he owes to his mother and to his wife, more than to any other human influence, all the spiritual blessing and confidence of his life, I venture to write this message to the women of the Church:

Be loyal to the great spiritual tradition of Christian womanhood and, by life and service, "Go and Tell."

THOMAS F. GAILOR,
Bishop of Tennessee.

IT IS MY HAPPY privilege to give Bishop Gailor's message to the women of the Church through this column. I have been honored in working under his direction for many years. His kindly interest, well-considered advice, and practical cooperation in every worthwhile project have been one of the finest assets the women forces of his diocese have had in their work. His life has been a benediction to us.

Outside the confines of the diocese of Tennessee Bishop Gailor has also made a great contribution. This is recognized in the following greetings which have been sent. The Woman's Auxiliary, through its executive secretary, Miss Grace Lindley, says: "With grateful appreciation of Bishop Gailor's interest in and encouragement of the Woman's Auxiliary both as Bishop of Tennessee and as President of the National Council, we offer our affectionate greetings and good wishes." The Daughters of the King, through Mrs. George H. Ames, president, say: "Forty years of saintly service to God and man! No tribute to Bishop Gailor given by mere man can ever express the glory of such a life. God grant that all who come under the influence of His teaching may catch something of the power, grace, and wisdom which radiates from his noble life and be inspired to carry on the same spirit of devoted service in their daily lives." Miss Helen Brent, whom we welcome as a new president, says for her society: "The Girls' Friendly Society sends congratulations to Bishop Gailor on his 40th anniversary with appreciation of his years of noble service to the Church and the assurance that we have gone forth from our recent Triennial National Council with renewed zeal for our work." For the Church Periodical Club, Mrs. Otto Heinigke, president, says: "The closing of Bishop Gailor's gracious message—Go and Tell—comes as a special benediction to the work of the Church Periodical Club, which has always drawn much inspiration from his sympathy and approval."

Books of the Day

Rev. William H. Dunphy
Editor



THE UNEMPLOYED CARPENTER. By (Rev.) Ralph W. Sockman. Harper and Brothers, pp. 119. 1933. \$1.00.

DR. SOCKMAN'S choice of a title for this group of sermons becomes clear as one reads. The first sermon, from which the collection takes its title, presents the thesis that Christ is acclaimed in the home, in business, and in the Church. His victory is acclaimed, but His power is not employed. We finish the first chapter with the feeling that Christ's power might be applied and could be applied, but just how is not so clear.

The succeeding chapters present ways and means whereby the power of Christ could be employed in all spheres of human activity. Work, play, government, marital relationships, and education would be changed by the infusion of His Spirit.

The religion of Jesus can also be used to correct certain destructive or retarding attitudes of mind: self satisfaction, unwillingness to progress, pessimism, toleration without conviction, prejudice must be overcome if we are to follow Jesus.

There is a fine chapter on the relationship of religious freedom to religious discipline. It is refreshing to read a metropolitan preacher who preaches that here we have no enduring city, that unsupported humanism gets nowhere.

The Unemployed Carpenter provides the way of mastery over all the inevitable human situations. That a way of mastery is needed is made clear. The practical application of the Christ life to individual and social problems is persuasively proposed with a rare insight into the true nature of the problem. How to lay hold on Christ and His power is not so evident. D. C.

CARLETON WASHBURNE visited Japan, China, India, Iraq, Egypt, Turkey, Russia, Poland, Germany, France, and England to study educational ideas and methods. The results of his observations and studies he has embodied in a thoughtful volume which he calls *Remakers of Mankind* (John Day, \$3.00). Among the phases he studied and concerning which he gathered data, were the adaptation of children to existing society; forming a new social order through the schools; developing each child individually; also the possibility of the teacher's influencing his charges, and mental hygiene. Other questions dealt with the primacy of country or personal consciences; the objectivity of history in relation to national consciousness; the free discussion of current events, and internationalism versus nationalism. Beginning with these questions and the idea of man's sudden awakening to the formative effect of education and the groping state of that education today he gathered much that was valuable and his book has great merit if secular education were all. Here are some of the questions to which he sought answers: Are you trying to fit boys and girls to the existing society—or to make a new social order—or primarily to develop each child's individuality?; do you want them to put their country first, or their personal consciences?; do you want them to obey laws in which they do not believe?; do you want them to believe that your country and its heroes were always right?; would you permit classroom discussion of current issues?; would you let the teacher try to influence the children's thinking on current issues?; would you teach internationalism, or only loyalty to your own nation? but never a word about religion or religious education.

C. R. W.

PREFACING HIS SERMON with a few notices on Easter Day, a clergyman concluded by saying:

"And to the many people in this large congregation who come to Church only on Easter, allow me the privilege of wishing you all a Merry Christmas."

NEWS OF THE CHURCH

Evensong Service Planned at Fair

Non-Roman Catholic Bodies to Join
In Worship Aug. 13th; Dr. Evans
of St. Luke's, Chicago, Preacher

CHICAGO—Non-Roman Catholic bodies of Chicago will join in a huge Evensong service at Soldiers' Field on the World Fair grounds Sunday evening, August 13th, according to plans announced today by a committee of representative Churchmen appointed by the Chicago Association of Commerce.

The Rev. John Crippen Evans, D.D., rector of St. Luke's Church, Chicago, and religious editor of the *Chicago Tribune*, has been selected to deliver the sermon at the service. The Rev. Dr. Robert Clement, president of the Presbyterian Theological Seminary and of the Chicago Church Federation, will be in charge of the service and the Rev. Dr. Joshua Oden of the Lutheran Church will be in charge of music. John D. Allen, president of the Church Club, is to be in charge of ushers and promotional work.

The service will be a feature of Church Day in connection with Chicagoland Week, which opens August 13th. In the morning, Roman Catholics of the city will join in an open air Mass. It is expected that 200,000 Christians will participate in the two services.

Wisconsin Churchmen Attend Centenary Celebration Mass

FOND DU LAC, WIS.—About 700 people from various parts of Wisconsin assembled here at 11 A.M. July 16th for the observance of the Oxford Movement centenary at a Solemn Pontifical Mass. A choir of 100 sang.

Bishop Weller was the celebrant and Bishop Sturtevant was the preacher. Bishop Ivins, of Milwaukee, and the local Greek Orthodox priest were also in the sanctuary.

The procession formed in St. Paul's Cathedral, marched through the cloister, and then over the grounds of Grafton Hall and up the wide aisle leading to the temporary sanctuary on a spacious porch.

Organist Observes 55th Anniversary of Service

POMONKEY, MARYLAND—Mrs. Nellie Jenkins observed her 55th anniversary as organist of St. John's Church, June 25th. During that time she has played the same organ.

An address appropriate to the occasion was made by the Rev. William H. Heigham, D.D., priest in charge.



THE REV. KENNETH O. CROSBY
Newly elected rector of Howe School,
Howe, Indiana.

Rev. K. O. Crosby Elected Rector of Howe School

Succeeds Dr. Young, Who Will Retain
Connection With Institution

HOWE, IND.—The Rev. Kenneth O. Crosby, chaplain of St. Stephen's College, has been elected rector of Howe School, succeeding the Rev. Dr. Charles Young.

Announcement of the election was made by Bishop Campbell Gray, president of the trustees of Howe, following a meeting of the board at the school.

For several years the Rev. Mr. Crosby has been chaplain of St. Stephen's College. He was director of Lawrence Hall, Chicago, for 14 years.

Dr. Young tendered his resignation to the trustees, asking that he be relieved of the duties of rector. He was elected rector emeritus and will retain his connection with the school.

Howe School is one of the strongest military schools of the Church in the middle west. The change in administration will take place September 1st.

Diocese of Newark Cares for 600 Undernourished Boys

MILLINGTON, N. J.—One hundred and thirteen undernourished boys arrived July 15th at Bonnie Brae Farm Camp, Millington, for a two weeks' stay. A total of 600 will have been thus cared for by the end of the season. The first group went to the camp July 1st. Its location is Bonnie Brae Farm for Boys, which is one of the institutions of the diocese of Newark.

World-wide Services In Commemoration

Archbishop of Canterbury Lists
Benefits of Oxford Movement;
Thousands Attend Congress

BY GEORGE PARSONS

LONDON—The Centenary Commemoration began on Sunday, July 9th, when, in accordance with the arrangements made by the committee appointed by the Archbishops of Canterbury and York, there was a general Communion throughout the world with prayer for the peace and unity of the Church. Special sermons were preached in London, at many diocesan centers, and in a large number of English parishes.

The Archbishop of Canterbury, in a sermon at Canterbury Cathedral, placed among the legacies bequeathed by the Oxford Movement the restoration in England of the great conception of the Catholic Church, the reverent care of churches, the dignity and beauty of worship, and the more regular and thankful use of the Sacraments. The Archbishop of York preached in the morning at Christ Church, Lancaster Gate, and in the afternoon at Westminster Abbey. Other preachers in London were the Bishop of Winchester, at St. Paul's Cathedral, who took the place of the Bishop of London, the Bishop of Peterborough, at the Chapel Royal, St. James', and Dr. B. I. Bell at the Temple Church.

EVENSONG AT THE WHITE CITY STADIUM

It is stated officially that 17,500 persons attended the Congress Solemn Evensong that evening at the White City Stadium. The stadium, which had been used the day before for the athletic championships, had been converted overnight into what appeared to be a vast cathedral.

Dominating the arena was the beautifully proportioned altar designed by the Rev. W. G. de Lara Wilson, curate of St. Anselm's, Davies street, W., its blue and gold resplendent in the sunshine of the early evening. Over the altar, with its six tall candles and frontal commemorating dioceses connected with the Oxford Movement, was a magnificent domed canopy. Behind it was the episcopal throne, with seats for the Bishop's attendants. The liturgical choir under Captain Francis Burgess, director of the Gregorian Association, and the massed choirs under the Rev. J. H. C. Twisaday, vicar of All Saints, Notting Hill, walked in procession to their places, while the congregation sang a special peace litany composed for the occasion by Mrs. Blanche Byrom.

The Bishop of St. Albans, impressive in a scarlet and gold cope and mitre, presided, and gave the blessing at the close. The intention of the service, as of the whole day's proceedings, was for peace and unity.

And in the words of one of the evening psalms, "high and low, rich and poor," were gathered together "one with another." In the same spirit invitations had been sent to the delegates to the World Conference, and there were a number of acceptances. The presence of a Greek priest, Fr. Alexios, in the arena was also a sign of unity.

The service was one which might have been heard in almost any Anglican Church. The first lesson was read by the Rev. A. F. Hood, Librarian of Pusey House, Oxford. The office hymn, "O Blest Creator of the Light," was sung before the Magnificat, and then came the censuring of the altar and its ministrants. The second lesson was read by the Rev. G. P. M. Marion Wilson, vicar of St. Mary's, Somers Town.

S. S. J. E. SUPERIOR PREACHER

The sermon was preached by the Rev. Dr. Granville M. Williams, superior of the Society of St. John the Evangelist in the United States and rector of the Church of St. Mary the Virgin, New York. Taking as his text the words of St. Paul, "No more strangers and foreigners, but fellow-citizens with the saints, and of the household of God," he reiterated the Tractarian teaching that the Church was no department of the State, deprecated a narrow, provincial, and sectarian outlook, and pleaded for peace among the nations.

After the sermon, the Bishop of St. Albans said he had a message from the Bishop of London: "He says that he is thinking of us here today and that he is praying with us and for us." The Bishop then invited the congregation to join with him in silent prayer for hope in face of the world's problems, and for peace and concord among the nations. After a few minutes of silence the Bishop proceeded to the altar and prayed aloud for these objects. And so a memorable service ended.

PILGRIMAGES

The first of the pilgrimages took place Monday, July 10th, a large party visiting the Convents of the Home of Compassion at Thames Ditton, St. Peter's Community, at Woking, where High Mass was celebrated, and the Community of St. John Baptist, at Clewer, near Windsor.

EVENSONG AT THE ALBERT HALL

At Evensong at 5 P.M. at the Albert Hall, the Rev. C. B. Mortlock preached the sermon, and at 7 P.M. there was a reception by all the chairmen, the Bishop of St. Albans presiding. Dr. Furse referred most sympathetically to the Bishop of London's enforced absence, because of illness, and set before the large audience the ideals which should inspire the Centenary gatherings, bidding them to do their utmost to bring about, with God's help, a great advance in the spreading of the Faith throughout the world.

The lantern slides, which were shown, illustrated the wonderful changes which the Oxford Movement had wrought in reverent ceremonial and the furnishings of the sanctuaries in churches. Portraits of honored leaders, past and present, were exhibited. Following this, Sidney Dark gave a most interesting resumé of the Catholic Revival, driving home the lesson

A Peace Litany

Sung at the English Congress

O PRINCE of Peace! Thy word
Far mightier than the sword
We know and we accord:
Thy peace we supplicate.

O Prince of Peace! forgive
The sins our hearts misgive.
Thy Royal Prerogative
Of peace we supplicate.

O Prince of Peace! command
And hell's dark hosts disband.
How should frail man withstand
The peace we supplicate.

All nations on earth's globe
Are thine to bless or probe,
Nobly in Peace to robe—
The peace we supplicate.

O Prince of Peace! astound
All nations that abound
With Thy Mandate profound—
The peace we supplicate!
—BLANCHE BYROM.

that the battle for the Faith was by no means won, that much yet remained to be done, both spiritually and socially, before the aspirations of the Tractarians could be said to be realized.

REQUIEM HIGH MASS

On Tuesday morning, the 11th, a Requiem High Mass for the heroes of the Catholic Revival was celebrated in the Albert Hall, and was attended by a congregation which numbered at least 5,000. Many people were disturbed at the prospect of the Holy Mysteries being offered in a building which, from time to time, is put to so many and varied secular uses. But the spirit of devotion which possessed the vast congregation proved that there seemed nothing incongruous in the solemnities. The altar had been erected on a raised platform immediately in front of the organ. This was approached by steps from the floor of the arena, where a catafalque had been placed with large lighted candles on each side. The celebrant was Dr. Roscow Shedden, formerly Bishop of Nassau. He was assisted by the Rev. F. G. Crooni, president of the Guild of All Souls. There was a choir of priests.

DEAN MILNER-WHITE PREACHER

The sermon was preached by the Rev. E. Milner-White, dean of King's College, Cambridge, from the text, "Let us now praise famous men and our fathers that begat us." He said that the Requiem called for the union of the whole Church and the Redeemed in celebrating a very gallant regiment. Seldom in any age had the Holy War been fought on earth by souls so bold of vision, so well equipped by learning and prayer, so indomitable, entrusted with so noble an objective—proved indeed in the result to be vital to the religion of the whole world—who had to meet such impossible odds, who had won so pure and signal a victory.

SURVEY OF MOVEMENT

At the afternoon meeting in the Albert Hall, Sir Raymond Beazley, in a paper entitled "Challenge," gave a survey of the Oxford Movement. His paper covered a great deal of historical ground, and turned largely on the place Newman had held in the fortunes of the English Church.

The Rev. C. E. Tomkinson, taking "Adventure" as his subject, said that for their fathers in the Faith there was darkness over all the land during those bitter years which followed the disasters of 1845 and 1850, a darkness of ignorance, of unreasoning prejudice, and of sheer devilry. The Tractarians did not set out on their great adventure for the sake of the glory of the Church or for its aggrandizement, despite all the high doctrine that they taught. Keble spoke of the national apostasy. The nation was drifting into apostasy; it was becoming Godless. Protestant piety, with its individualism, was insufficient, and where, moreover, it was poisoned with Calvinistic teaching it was untrue. The great adventure went on; a soul-saving adventure; a Church-saving adventure. The miracle of Grace was before their eyes. But England and the national apostasy—there too, the spectacle was before their eyes. And the work that was planned a hundred years ago was still to be done.

STRESSES NEED FOR RESERVATION

The Rev. Arnold Pinchard, the retiring secretary of the English Church Union, speaking at the evening meeting, said it was admitted that adequate provision for the satisfaction of the crying need of dying humanity for an act of Communion could only be made by the revival of the ancient custom and rule of the Church that the Blessed Sacrament must be continuously reserved in the parish church, and held in readiness for any and every emergency. If it was admitted that the Blessed Sacrament ought so to be used at all, then surely it must be needed everywhere equally. For in all places men died suddenly, and it were better surely to reserve the Sacrament, without actual use of it, even for years, rather than that one soul for which Christ died should be deprived of that privilege of the faithful. If the Bishops believed that the Blessed Sacrament was indeed such a gift to men, and so required, why did they in some cases forbid reservation altogether, and in others hedge it about with grudging and pettifogging restrictions that only put hindrances and obstacles in the way of the working of Divine Love through the Sacrament? Let the laity combine to demand the recognition of their rights by parish priest and Bishop alike.

THE CATHOLIC SOCIAL CONSCIENCE

J. G. Lockhart urged that the task of the immediate future was the recovery of the Catholic social conscience. The Anglo-Catholic Congress had already formed a housing association. Was it too much to hope that, out of the gratitude and enthusiasm of the Centenary, they might see all over the country, bodies appearing like the St. Pancras House Improvement Society, dealing each in its separate locality with the slum problem, clearing the slums,

building up homes, and managing those homes when they had been built?

VISIT TO ASCOT PRIORY

The visit to Ascot Priory on Wednesday was most interesting, from an historical point of view, because of its direct connection with Edward Bouverie Pusey. The Society of the Most Holy Trinity was founded by Dr. Pusey, with the help of the Mother Foundress, Priscilla Lydia Sellon.

Seven coaches, with over 200 travelers, left the Albert Hall at 10 A.M., after they had been blessed by the Rev. E. R. J. Henry, of St. Saviour's Church, Pimlico. The pilgrims arrived at Ascot at 11:30 A.M., and were taken straight to the chapel for High Mass.

The Sisters, with their white cloaks over a dark habit, the sign of those following a Carmelite rule, were already in the choir, and the visitors soon filled the nave of the chapel, made use of extra chairs placed in the aisle, stood at the sides against the wall, and one was given a place in the pulpit, where he stayed throughout the service.

SINGS MASS OF HOLY TRINITY

The Mass of the Holy Trinity was sung by the Rev. Fabian Jackson, of St. Augustine's, Kilburn, with the Rev. E. Branscombe and the Rev. Eric Perkins as deacon and subdeacon, in the presence of the Bishop of Buckingham, who carried the pastoral staff for the Diocesan. At the close of the Mass, a procession, of great length—local visitors had joined the pilgrims—and of great impressiveness, was formed to proceed to the South Hermitage, and the room where Dr. Pusey died.

The pilgrims formed into a crescent outside the window of the oratory, which was once Dr. Pusey's room, and a short office was said by the warden, Fr. Seyzinger, C.R., in remembrance of the great founders of the religious houses—Basil Benedict, Dominic, Francis, Ignatius, and the priest who first of all revived the Religious Life in England after the long period from the Reformation, Edward Bouverie Pusey.

After lunch, a visit was made to the "Pusey Cross in the Wilderness," which, in a wooded part of the grounds, marks the place where Pusey wrote his sermons, made his meditations, and prayed.

Visits were also made to the convalescent wards for patients, and the children's orphanage; and many of the pilgrims went, in twos and threes, or alone, to say a prayer in the oratory, where the altar is placed on the spot where Pusey died.

COMMEMORATION AT YORK

On Tuesday, the diocese of York celebrated the Centenary, and the Archbishop preached at a service in York Minster. In the course of his sermon, he said that it behooved all to realize the aim of the Church to incorporate within itself all the children of God in order that in and through the Church this nation and all other nations may offer themselves for His service and be used for His glory.

EDITOR'S NOTE: A further detailed report of the Centenary celebrations will be in a later number of THE LIVING CHURCH.



THE RT. REV. F. A. McELWAIN, D.D., Bishop of Minnesota, who has been elected professor of Pastoral Theology at Seabury-Western Theological Seminary.

S.S.J.E. Superior Accepts Invitation From Hawaii

Fr. Burton to Conduct Mission; Plans Trip to Japan

HONOLULU—The Rev. Spence Burton, Superior of the American congregation of the Society of St. John the Evangelist, has accepted the Rt. Rev. S. H. Littell's invitation to spend several weeks in Hawaii during October and November and to conduct an intensive preaching and devotional mission.

Fr. Burton is to visit Japan in connection with the founding there of a branch of the order.

Brunswick, Ga., Church Plans

Erection of New Building

BRUNSWICK, GA.—St. Jude's Church, which has not been used recently except for a flourishing Church school directed by a group of women of St. Mark's Church, is to be razed soon and an attractive little building erected on the lots adjoining and to the rear of the ground upon which St. Jude's now stands.

Funds for the erection of the building will be contributed by members of St. Mark's Church, the Rev. Royal K. Tucker, rector. The diocese owns the adjoining lots on which the building is to be erected.

Kent School Crew Wins Cup

LONDON—The Kent School crew of Kent, Conn., took first place in the recent Henley regatta, winning the Thames Challenger Cup for the first time.

Father Sill, Kent's head master, followed each race Kent rowed in the umpire's launch with Kent supporters.

Virginia Church Reopened

RICHMOND, VA.—The Weddell Memorial Church, which has been closed for some time, has been reopened by the Rev. P. W. Reed, of Goochland. He conducts services here on Sunday evenings.

Church Institutions Named in Gould Will

Prominent Benefactor Remembers Large Number; Many Orphans' Homes Are Included

NEW YORK—Episcopal Church institutions figured prominently in the will of the late Edwin Gould. In his death there passed away one of the most generous of present-day benefactors.

The needs of unfortunate children were always in the forefront of his interest. This is reflected in his will, just made public, in which a large fund is established for the benefit of more than 90 organizations, including many that care for children. Mr. Gould was a member of St. Bartholomew's Church, New York.

MANY CHURCH INSTITUTIONS AIDED

Of the institutions to be aided by this new foundation the following are sponsored by the Episcopal Church:

Society of St. John Land, Long Island; St. Luke's Hospital, New York; St. Christopher's School; the Sheltering Arms; trustees of the Leake and Watts Orphan House; Hope Farm; Children's Home, Easton, Md.; Children's Home, New Orleans; Episcopal Church Orphans' Home, Savannah, Ga.; Episcopal Church Orphans' Home, St. Louis, Mo.; Episcopal Church Home for Children, Anacostia, D. C.; Inwood House, New York; Episcopal Church Home for Old Ladies, Virginia; Episcopal Church Home, San Antonio, Texas; St. Barnabas' House, New York; St. Faith's House, Tarrytown, N. Y.; St. Michael's Home, Mamaroneck, N. Y.

Many Central Maine Parishes

Represented at Commemoration

HALLOWELL, MAINE—A large congregation from scattered central Maine parishes attended the Solemn Choral Eucharist July 14th in observance of the Oxford Movement centenary.

The Rev. Arthur T. Stray of St. Paul's Church, Brunswick, was the preacher; the Rev. Joseph H. Bessom of St. Matthew's, Hallowell, celebrant; the Rev. Robert Sweetser, St. Andrew's, Newcastle, deacon; the Rev. Peter P. B. Franklin, St. John Baptist, Thomaston, subdeacon; the Rev. William W. Stewart, St. Michael's, Auburn, master of ceremonies; the Rev. Ernest O. Kenyon, St. Peter's, Rockland, cantor. The Rev. Llewellyn O. Diplock of St. Barnabas', Rumford, also was in the chancel.

Large Erie-Pittsburgh Conference

ERIE, PA.—Content courses rather than instruction as to method, a happy family of young people, and the largest attendance in several years were features of the successful Erie-Pittsburgh Summer Conference at Kiskiminetas Springs School, Saltsburg, Pa.

Seamen's Institutes Frequently Confused

Superintendent of New York Body
Calls Attention to Similarity in
Names of Organizations

BY HARRISON ROCKWELL

NEW YORK—From the office of the Rev. Dr. A. R. Mansfield, superintendent of the Seamen's Church Institute of New York, comes a notice of importance, having to do with the correct title of that institution and pointing out the liability of confusion of the same with a work of somewhat similar name.

Because of the vastness of the work of the S. C. I. of New York this distinction should be borne in mind. Following is the notice:

"We find that some of our contributors and also subscribers to the *Lookout* are still confusing our corporation, the Seamen's Church Institute of New York, with the Seamen's Church Institute of America, which formerly occupied a room in our building at 25 South street but which now has its office at 80 Broad street. It is to the interest of all concerned that it be clearly understood that the two 'institutes,' though bearing similar names, have no affiliation or connection with each other.

"It is our corporation that owns and operates at 25 South street, New York City, the largest institute or home for merchant seamen in the world, founded in 1843, and it is we who publish the *Lookout*.

"Our Institute is frequently called 'Seamen's Institute' or 'Seamen's Church Institute,' but to prevent confusion it is earnestly requested that all who have occasion to send us letters or checks, or subscriptions for the *Lookout*, or who desire to write the name of our Institute in wills, should use our full corporate title Seamen's Church Institute of New York. The address is 25 South street, New York City."

CENTENARY OBSERVED

St. Paul's Chapel of Trinity parish had a special interest in commemorating the week of the centenary of the Oxford Movement, not only because it is one of the few churches now standing to have recollections of that time among its traditions, but also because Bishop Hobart, forerunner in this country of its teachings, was definitely connected with St. Paul's, frequently preaching there, and lived close by in Vesey street. Throughout the week, at all the Eucharists and other services, various aspects of the Catholic Revival were commemorated, and prayers offered for our faithfulness to the awakening.

Dr. McComas preached Sunday, July 9th, on the Movement and its accomplishment. Tuesday there was a Requiem for the Heroes of the Movement, and Thursday a Thanksgiving service for all its saints and leaders. Several short addresses were delivered by the vicar during the Centenary Week.

New California Chairman

SAN FRANCISCO, CALIF.—H. Robert Braden, junior warden of Trinity Church here, has been appointed chairman of the diocesan field department.

Letters and Other Papers Of Newman, Keble, Pusey, Placed on Exhibition

LONDON—An important exhibition at the Bodleian Library, Oxford, in connection with the Oxford Movement centenary, has been opened, and will continue until September.

A remarkable selection of letters and other papers of Newman, Keble, and Pusey has been made from collections at Keble and Magdalen Colleges and at Pusey House. Among them is a presentation copy of the sermon on national apostasy which led Newman to call Keble the "true and primary author" of the Movement.

Rector Directs Illinois University Church Work

Tri-diocesan Commission Places
Rev. H. L. Miller in Charge

CHAMPAIGN, ILL.—The Chapel of St. John the Divine at the University of Illinois, Champaign-Urbana, has been placed under the direction of the Rev. Herbert L. Miller, rector of Emmanuel Memorial Church of Champaign.

The decision to make this change was made by the members of the board of trustees of the tri-diocesan commission in charge of the work at the university. The commission is made up of members of the three dioceses of Springfield, Chicago, and Quincy. The Rev. M. C. Stone formerly was in charge.

85th Anniversary Observed By Maspeth, N. Y., Church

MASPETH, N. Y.—On the evening of the Vigil of the Feast of SS. Peter and Paul, a memorable service was held in St. Saviour's Church, to commemorate the 85th anniversary of its consecration. The preacher was the Rev. Harold S. Olafsen, rector of St. Paul's, Flatbush, Brooklyn, N. Y. Twenty-five years ago Fr. Olafsen trained the members of the first boy choir of St. Saviour's and has been in close touch with the parish ever since. His sermon was delightfully reminiscent of interesting happenings of former years and he also paid high tribute to the Rev. Frederick S. Griffin who has been rector for more than 41 years.

The Rev. William G. Ivie of Grace Church, Williamsburgh, and the Rev. G. La Pla Smith of St. Augustine's Chapel, New York, assisted the rector in the sanctuary. The anniversary was further observed by special services on the Sunday following.

California Laymen to Meet

SAN FRANCISCO, CALIF.—The sixth annual conference of laymen of the diocese will be at the Menlo school, Menlo Park, September 2d to 5th. The Rt. Rev. E. L. Parsons, D.D., plans to attend.

Clergy Salaries Almost Double

Official of Pension Fund Reports
Average Now \$2,936 Compared
With \$1,487 of 15 Years Ago

NEW YORK—Salaries of the clergy have almost doubled in the 15 years since the Church Pension Fund, the pension organization of the Church, has been in operation, according to a report just published.

In 1918, when the fund's pension system based upon clerical stipends was started, the average salary throughout the church was \$1,487, including all of the bishops and the clergy. At the end of last year it was \$2,936, an increase of 97.5 per cent.

"It would be gratifying if we could feel that the matter of pensions has influenced the laity towards placing the clergy stipends on an adequate basis," says William Fellowes Morgan, president of the Church Pension Fund. "It is a hopeful sign that such outstanding progress has been made in the last few years."

The average clerical salary of \$2,936 is actually the result of several years of decline during depressed business conditions. Mr. Morgan is hopeful that these salaries, never, as he points out, on an over-generous basis, will be restored to their higher level. Acting on this belief the Church Pension Fund is maintaining pensions, at least for the present, at the former rates of salary if the congregation so desires it.

Christian Colleges in China Report Satisfactory Records

NEW YORK—All Christian colleges in China supported in the main by American mission boards, including that of the Episcopal Church, and on income from endowment raised in the United States, have recently completed their scholastic years with highly satisfactory records according to advices which have just reached the Associated Boards for Christian Colleges in China here.

The work has been carried on despite unsettled conditions growing out of the Japanese situation and a recurrence of famine and floods.

Correction

The Rev. Fred M. Adams, of St. Paul's Church, Cleveland, has been called as rector of the merged parishes of the Church of the Messiah and the Church of the Incarnation in Brooklyn. It was erroneously reported in THE LIVING CHURCH that the Rev. Frank Adams of Cleveland, had been extended this call.

New E. C. U. Secretary

LONDON—The council of the English Church Union appointed a new secretary to succeed the Rev. Arnold Pinchard, who will resign July 31st. He is Charles James Bex.

Vermont Observes Movement Centenary

Clergy and Laity Attend Services
at Trinity Church, Rutland;
Bishop Booth Participates

RUTLAND, VT.—The Centenary of the Oxford Movement was commemorated in the diocese of Vermont at Trinity Church, Rutland, July 14th by a gathering of the clergy and laity in an all-day celebration.

The Holy Sacrifice was offered as a special act of thanksgiving. The celebrant was the Rev. Morgan Ashley, rector, assisted by the Rev. Briggs Nash and the Rev. Emmett Paige of Poultney. The Bishop, the Rt. Rev. Samuel B. Booth, D.D., pontificated, attended by his chaplain.

The Rev. Spence Burton, superior of the Order of St. John the Evangelist, preached a most interesting and arousing sermon on "This is My Body" developing the social, sacramental, and sacrificial functions of the life of the Church, both in its devotional and practical aspects.

After luncheon, served in the parish hall, Prof. Herbert H. Yeames, professor of Greek in Hobart College, read a paper on "The Lectures on the Theory of Poetry" by John Keble, and touched upon the uplifting effect of such an intellectual and devout character upon the Church. A further observance of the Centenary will take place at Rock Point, Burlington, Vermont, on Labor Day, when the Rev. James O. S. Huntingdon, of the Order of the Holy Cross at West Park, N. Y., will be the chief speaker.

Throngs at Exeter Cathedral's 800th Anniversary Celebration

LONDON—The festival week in connection with the 800th anniversary of Exeter Cathedral began June 24th. Sunday evening services were broadcast so the large number unable to enter the cathedral could hear from the green.

More than 2,000 school children attended a service in the cathedral June 26th. Choristers from nearly 30 churches in the diocese, and numbering 740, presented the diocesan choral festival that night.

Brothers Observe St. Barnabas' Day

NORTH EAST, PA.—The 10th annual St. Barnabas' Day service at St. Barnabas' House-by-the-Lake, Brother H. Willard Gilpin, S.B.B., in charge, was held June 18th. The music was by the full vested choir of Cathedral Church of St. Paul, Erie, under the direction of Peter Le Suer. The service was conducted by the Brothers of St. Barnabas, with the Very Rev. Francis B. Blodgett, D.D., officiating and the first speaker. Other addresses were made by the Rev. Canon Paul C. Shuart, of St. Paul's Cathedral, Buffalo, N. Y., and Miss Joan Myers, head of the social service department, Hamot Hospital, Erie, and the Brother Superior.

Colony of Artists Sponsor Art Exhibit for Benefit of Grand Detour, Ill., Church

GRAND DETOUR, ILL.—More than 400 persons attended the art exhibit and pilgrimage to historic St. Peter's Church here July 9th.

The art exhibit was sponsored by a colony of artists on the Rock River for the benefit of St. Peter's and more than \$100 was realized from it. Because of the large crowd, the service which always is held in connection with the pilgrimage, was out of doors. The Rev. Harold Holt of Grace Church, Oak Park, was the preacher. The Rev. Albert Whitcombe is rector.

Shrine Mont School Sets Record in Attendance

Many Dioceses Represented by
Clergy Present

ORKNEY SPRINGS, VA.—The Church conference season just closed has established new records in attendance and worth, reaching a climax in the fourth Shrine Mont School for Clergy in July.

Though many clergy were prevented until another year from attending by prevalent emergency conditions, nevertheless last year's record enrolment from nine dioceses was more than equaled. Besides the Virginias, dioceses from New England, the middle west, the far south, and even Japan were represented.

Just 100 miles due west of Washington, D. C., Shrine Mont is central in the third province, and is ideal for conferences or vacations. Being a perpetual trust for the general Church and its cost of supervision otherwise provided, Shrine Mont has the privilege of entertaining its guests, clerical and lay alike, at a present cost of \$10 a week. The director is the Rev. Edmund L. Woodward, M.D. The vacation period continues into October.

Fr. Huntingdon to Conduct Retreat

BURLINGTON, VT.—The Rev. James O. S. Huntingdon, of the Order of the Holy Cross, will conduct the priests' retreat at Rock Point, August 5th to 8th. Visiting priests from other dioceses will as usual be warmly welcomed. From August 28th to 31st a retreat for women will be provided, also at Rock Point, Burlington.

Communion Set Presented

FORT WORTH, TEXAS—A new sick Communion set, presented by St. Mary's Altar Guild, was dedicated at the early Eucharist July 16th. The seven pieces are set with rubies, opals, amethysts, turquoise, sapphires, and diamonds, given by parishioners.

Tornado Damages Church

DUNDEE, ILL.—St. James' Church was damaged to the extent of more than \$200 by the recent tornado which struck west of Chicago. The windows in the church were shattered.

Chinese Missionaries Attend Conference

Join With Other Leaders to Work
for Increased Coöperation and
Development of Friendship

WUHU, CHINA—Missionaries in the district of Anking joined with leaders of three other missions and the Y. M. C. A. of two provinces in a 10-day conference early in July, to discover how far and in what ways they might increase their coöperation for common ends, to learn the plans of each mission for its work, and to develop more fellowship among the workers. About 40 attended.

The program took the form of worship, discussion forums, recreation, and a few special lectures. Groups were formed to work on definite projects for that region, growing out of the forums. The other three missions were the Methodist, Christian, and Christian Advent.

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Chicago Women Can Food for Needy

Chairman Reports Plans to Assign 5,000 Jars Before Season Ends; Vestments Displayed at Fair

CHICAGO—The women of the diocese of Chicago are well on their way to another record for canning food-stuffs for the needy of the city. Mrs. John Harris, chairman of the canning work in connection with the International Canning contest which the women have entered, reported this week that 2,250 jars have been assigned and she expected to send out 5,000 before the season is through.

Canning work opened in earnest this week with groups at St. Luke's Pro-Cathedral, Evanston, Trinity Church, Aurora, and other sectional headquarters. Mrs. E. J. Blair is general chairman of the "Friendly Farms" work as it is called.

Last year the women canned more than 10,000 jars of fruits and vegetables and won the \$500 first prize in the international contest. Some of the jars entered are on display at the foods building of the World Fair. All of it except that held for display purposes is used for needy families.

ARRANGE VESTMENT EXHIBIT

Much interest was added to the Episcopal Church exhibit in the Hall of Religions at the World Fair this week when a display of vestments was completed. The display includes all the priestly vestments, from cassock to cope and miter. Two days each week priests are on duty to explain the vestments and services of the Church.

The portable altar which has been in the exhibit and was loaned for the purpose by the Church of the Atonement has been replaced by a permanent altar from St. Luke's, Evanston.

CHILDREN'S VACATIONS

The first contingent of some 60 children from Church institutions in Chicago left the city Monday, July 10th, for vacations at Doddridge Farm, near Libertyville. It is planned to take several groups to the farm for vacations during July and August under arrangements made by the Rev. Dr. Edwin J. Randall, superintendent of city missions. The plan is made possible through the courtesy of Britton I. Budd, founder of Doddridge Farm, and through gifts of several Churchmen in the city. The children will be selected from Chase House, House of Happiness, Cathedral Shelter, and the Church of the Epiphany primarily. Miss Ruth Anning of St. Luke's, Evanston, is director of the vacation camp.

NEWS NOTES

The Very Rev. Gerald G. Moore, dean of St. Luke's Pro-Cathedral, was the noon-day speaker over radio station WGN, the Chicago Tribune, July 26th.

Irwin N. Walker, vestryman of the Church of the Redeemer, is one of the recent appointees by Mayor Kelley to the Chicago Board of Education.

National Cathedral Society Has 13 "Lending Libraries" On Scripture and History

WASHINGTON, D. C.—As many as 13 "lending libraries" are being circulated by The Society for the Home Study of Holy Scripture and Church History, under direction of the National Cathedral.

The society was founded by Miss Sarah F. Smiley and is under the supervision of Dr. W. S. Bishop. An important part of its work is that of conducting courses by correspondence, and it has enrolled many students from time to time.

St. Mary's, Illinois, Seeks \$25,000 for Reconstruction

School at Knoxville Makes Plans For 69th Academic Year

KNOXVILLE, ILL.—Once again St. Mary's doors are open. The school will begin its 69th academic year September 14th.

A program of reconstruction has been launched with \$25,000 needed for the restoration and refurnishing of the old buildings. A call has been issued to the alumnae and other friends and supporters of the Church.

With the closing of the academic year of 1931, the doors of St. Mary's school which for 66 years had stood open, were closed.

In January of this year, the Bishop of Quincy issued a challenge to the Sisters of the Holy Name to undertake the reorganization and reconstruction of the work of St. Mary's school. The challenge was accepted, and once again the doors swung open. And on June 6th, 150 old graduates and friends of St. Mary's assembled in the beautiful chapel for a thanksgiving service.

Enrolment Largest in History

SPOKANE, WASH.—The largest enrolment in its history marked the annual Summer School of the District of Spokane held at McDonald's Point, Lake Coeur d'Alene, Idaho, from July 3d to 13th. There was a very marked increase in the number of young people of college age in attendance.

Plans were drawn at the meetings of the clergy for a district-wide Mission, "The Religion of Christ in Our World," to be held beginning late next Epiphany season.

Bishop Stewart to Visit Ireland

CHICAGO—Bishop Stewart is leaving for a vacation in Ireland, Norway, and England. Pressure of diocesan business kept the Bishop from going to London for the Oxford Centenary this month as he had planned. He will return early in September.

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Rupert's Land Clergy Conclude Retreat

Rural Deanery of Winnipeg Conducts
Summer Camp; Howard, Ontario,
Church Observes Anniversary

TORONTO—A three-day retreat for the clergy of Rupert's Land was recently concluded at the Anglican summer camp, Kenora, under the auspices of the rural deanery of Winnipeg. Each day began with the celebration of the Holy Eucharist at 7:30 A.M. with an address by the celebrants, Canon Murray, the Rev. R. E. Park, and Archbishop Stringer. Devotional addresses followed a shortened form of morning prayer each day after breakfast. Conferences followed.

88TH ANNIVERSARY OBSERVED

In the year 1845 Lord Morpeth, while visiting his kinsman, Colonel Talbot in Western Ontario, heard of the erection of a church nearby and promptly donated £25 toward its erection. On his return to England he sent a bell to the rector for use in the church. On a recent Sunday, this same bell called the congregation of Trinity Church, Howard, Ontario, to celebrate its 88th anniversary.

PORT HOPE, ONTARIO, RECTOR INDUCTED

The induction of the Rev. W. B. Jennings, formerly in charge of the Prince Rupert Coast Mission, B. C., as rector of St. Mark's Church, Port Hope, Ontario, took place recently. The Rt. Rev. T. D. Owen, Bishop of Toronto, conducted the institution and induction, assisted by the Rev. A. G. Emmet of St. John's Church, Port Hope, and Dr. Orchard, late head master of Trinity College School. Provost Cosgrave of Trinity College, Toronto, preached the sermon.

JUBILEE CELEBRATED

The jubilee of the founding of St. John's Mission on the Blackfoot Reserve, near Calgary, Alberta, by Archdeacon Tims in 1883 was recently observed, beginning with the celebration of the Holy Eucharist in the chapel in the residential school by the Bishop of Calgary assisted by the Rev. Dr. Westgate. At 10:30 A.M. another celebration was held, Dr. Westgate being celebrant, and Archdeacon Tims, Canon Stocken, and the Rev. H. W. House, principal of the school, assisting.

East Greenwich, R. I., Church

To Observe 100th Anniversary

EAST GREENWICH, R. I.—St. Luke's Church will observe its 100th anniversary in August, September, and October. The church was organized August 10, 1833.

A Diocesan Day observance is planned for August 6th, with the Most Rev. James DeWolf Perry celebrant at the 8 A.M. service of Holy Communion. The sermon at 11 A.M. will deal with the history of the parish. The Rev. Charles A. Meader, rector, will officiate.

Services High in Catskill Mountains Commemorating Oxford Movement Centenary

CRAGSMOOR, N. Y.—High up on the summit of the Catskill Mountains, the Centenary of the Oxford Movement was celebrated with imposing dignity at the Chapel of the Holy Name.

Dr. Leicester C. Lewis, rector of St. Martin-in-the-Fields, Chestnut Hill, Philadelphia, preached the sermon July 9th. On the following Friday, July 14th, this being the actual anniversary of Keble's Assize Sermon, a Solemn Mass of Thanksgiving was sung in the presence of a number of the monks from Holy Cross Monastery at West Park and nuns from St. Anne's Convent at Kingston.

Historic Bibles Placed On Exhibit at World's Fair

Large Chart in Hall of Religion
Shows Society's Work

CHICAGO—At a commanding place in the rotunda of the Hall of Religion at the Century of Progress Exposition the American Bible Society has an interesting exhibit both of historic Bibles and of the various processes used by the society in its Scripture distribution work.

On a large chart 18 feet long and five feet wide appears a complete list of the 935 languages in which the Bible or a part of it has been translated, and so arranged that the visitor can tell just when publication in any language listed first occurred and whether the entire Bible or only a part of it has been published.

Many Bibles of historic interest are being displayed. Among them are volumes published by the Society in 1833, a first edition of the King James version printed in 1611, and a facsimile of the famous Gutenberg Bible printed about 1450, possibly the first book printed from movable type in the Western world.



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

C. E. JACKSON, PRIEST

GRAND RAPIDS, MICH.—The Very Rev. Charles Edward Jackson, dean of St. Mark's Pro-Cathedral, Grand Rapids, died July 19th at Butterworth Hospital after a short and sudden attack of heart trouble.

The burial service was held July 21st, from St. Mark's, Bishop McCormick officiating, assisted by the Rev. Dr. J. E. Wilkinson and the Rev. Lewis B. Whittemore. Members of the diocesan clergy formed an escort of honor and the music was rendered by St. Mark's choir.

There was a large congregation, including almost all the members of the Ministerial Union of Grand Rapids and representatives from various organizations. It is proposed to hold a memorial service on the afternoon of Sunday, August 6th, in St. Mark's.

Dean Jackson, who was 55 years of age, had been rector of St. Mark's for eleven years and was honored by the diocese as an examining chaplain, chairman of the field department, president of the standing committee, and deputy to the General Convention. He was a leader in many departments of citizenship and was highly esteemed by large circles of friends not only in Western Michigan, but throughout the Church. He leaves a widow, Mrs. Mary Sparklin Jackson, and two daughters, Nancy and Frances.

Dean Jackson was born in East Boston, Mass. He attended the Boston Latin School, was graduated from Harvard in 1902 and from the Episcopal Theological School at Cambridge in 1904. Then he was successively curate of the Epiphany Church, New York; vicar of Christ Church, Newark, N. J., and rector of St. John's in East Boston. While rector of the Church of the Ascension in Fall River, Mass., where he served 1912-22, he led a campaign against vice conditions.

R. W. KENYON, PRIEST

NEW YORK—The Rev. Ralph Wood Kenyon, retired, under whose guidance the Order of the Daughters of the King was founded, died July 17th at his home in Brooklyn. He was 77 years old.

Dr. Kenyon prepared for holy orders at the Episcopal Theological School in Cambridge, Mass., graduating in 1881 with the degree of Bachelor of Sacred Theology. In the same year he received the degree of Master of Arts from Columbia, in 1899 an LL.B. from New York University, and his Doctorate of Divinity from St. John's College, Annapolis.

After his ordination Dr. Kenyon held pastorates at Brewster, N. Y., and Albany, N. Y., and was rector of the Church of the Holy Sepulchre and the Church of the Archangel in Manhattan. His last Brooklyn charge was St. Matthew's Church, with which he was connected in 1926.

He was professor of Apologetics and Christian Ethics at the Amity Theological School of New York, 1899-1904.

Surviving are his widow, the former Elise Chesebrough Rathbone, daughter of the late Aaron Henderson Rathbone, and a daughter, Theda Kenyon.

The funeral services were held July 19th in St. Luke's Church, Brooklyn, the first church to which he was assigned after his ordination.

F. K. LITTLE, PRIEST

NEW YORK—Funeral services for the Rev. Francis Kinzer Little, who died July 15th in St. Luke's Hospital, Chicago, were held July 20th in the Church of the Messiah, Rhinebeck, N. Y., of which he was rector from 1915 to 1922.

His death at the age of 48 is attributed partly to gas wounds suffered in the World War while serving in France as chaplain of an American regiment of engineers. He is survived by his widow, Esther, daughter of William G. Low of Brooklyn; a brother and two sisters.

The Rev. Mr. Little, a native of Maryland, was graduated from West Maryland College in 1905 and from General Theological Seminary in 1910. His first appointment was to St. Andrew's Church in Baltimore.

In 1922 he was rector of Emanuel Church in Newport, R. I., and from 1923 until failing health compelled his retirement two years later he was rector of Grace Church on the Heights in Brooklyn.

GEORGE W. DAME, PRIEST

BALTIMORE—The Rev. George W. Dame, D.D., former rector of the Church of the Holy Innocents, here, died July 13th at his home in Towson. He had been retired for a number of years.

He was a brother of the late Rev. Dr. William M. Dame, rector of Memorial Church, and an uncle of the Rev. Dr. William Page Dame, who succeeded his father as rector of Memorial Church and now is head master of Christ Church school, Middlesex County, Va. He also was an uncle of Randolph N. Dame of Baltimore.

Dr. Dame was born in Danville, Va., July 21, 1855. In 1878 he was made a deacon and the next year was elevated to the priesthood.

He first was assistant at St. James' Church, Clarksburg, W. Va. Later he went to the Church of the Holy Evangelist, Goldsboro, N. C., after which he came to Baltimore as an assistant at the Church of the Ascension.

A brother, the Rev. Dr. Nelson P. Dame of Richmond, Va., survives.

MRS. THOMAS J. GARLAND

PHILADELPHIA—Mrs. Elizabeth Garland, 66, widow of Bishop Thomas J. Garland, died at 3:20 A.M. July 14th in the Episcopal Hospital. Mrs. Garland had been a patient at the hospital for the last five weeks. Her death was due to a heart condition.

With her at the time of her death were her only surviving sister, Mrs. W. L. S.

Bowman of Catonsville, Maryland, and Miss Florence Gillen.

Mrs. Garland, who was the former Elizabeth McKibbin, married Bishop Garland in 1892 in Pittsburgh, after he had left a promising business career to enter the ministry. She never fully recovered from the shock of his sudden death on March 1, 1931.

The funeral was held in the Church of the Holy Trinity, July 17th, at 2 P.M. The Rt. Rev. Francis M. Taitt, Bishop of Pennsylvania, officiated assisted by many of the clergy of the diocese. Burial was in the churchyard of the Church of St. James the Less, Falls of Schuylkill.

FREDERIC H. RAND

ORLANDO, FLA.—Frederic H. Rand, former diocesan treasurer and parishioner of St. Luke's Cathedral, died July 12th. The burial service was held by Bishop Wing and Dean Johnson in the cathedral July 14th.

Born in Boston on July 19, 1846, Mr. Rand moved to Florida in 1876, making his early home at Longwood near Orlando where he formed a congregation and served as lay reader until he moved to Orlando in 1916.

For 30 years he served as diocesan treasurer, from the first convocation until he resigned in 1923. He represented South Florida four times in General Convention.

He married Miss Julia Frances Hasbrouck of Boston in 1874. She died in 1916. Their seven children survive: Misses Elizabeth, Anna, and Mary Rand, Mrs. Percy S. Morton, Mrs. Evelyn Maury, Mrs. Welborn Phillips all of Orlando and Frederic H. Rand, Jr., of Miami.

ALGERNON HADEN

ORLANDO, FLA.—Algernon Haden, a parishioner of St. Luke's Cathedral here for nearly 50 years, died in England June 29th, after a brief illness and was buried there. He and Mrs. Haden had left Orlando June 9th to spend the summer with relatives in England.

Mr. Haden served on the Cathedral Chapter and as treasurer of this parish for many years.

He was one of three laymen sent from this parish to the first convocation of the newly-formed Missionary District of Southern Florida, held at Sanford in February, 1893, and he often served as delegate to the diocesan conventions of later years.

MISS M. A. COSENS

SAVANNAH, GA.—Miss Margaret Arnold Cosens, one of Savannah's most beloved citizens and a communicant of Christ Church, died July 3d, after a short illness. She was born in Savannah December 24, 1857, the daughter of Mr. and Mrs. William Cosens. The funeral took place from Christ Church on July 5th, with Bishop Reese, the Rev. David Cady Wright, D.D., her rector, and the Rev. Walter W. Ware, rector of St. Paul's Church, officiating. She is survived by a brother, George A. Cosens.

Miss Cosens had been since a young woman deeply interested in the Episcopal Orphans' Home and at the time of her death was directress.

C.B.S. Overseas Work Stressed at Festival

Large Gatherings in London Mark Annual Festival; Bishop of Algoma One of Speakers

LONDON—The annual festival of the Confraternity of the Blessed Sacrament, June 21st and 22d, was marked by large gatherings throughout London.

Services were held simultaneously the night of June 21st at St. Augustine's, Haggerston; All Saints', Notting Hill; St. Augustine's, High Gate; St. Michael's, Beckenham, and Christ Church, Clapham, where the preacher was the Rev. A. E. Cornibeer, superior general of the confraternity.

At the great evening conference in the Church House, the platform suggested something of the overseas extension of the confraternity. The speakers included the Bishop of Algoma, provincial superior for Canada, and Canon W. H. G. Holmes, of the Oxford Mission to Calcutta, provincial superior for India. They gave reports of advance.

On the day of the festival, June 22d, the two High Masses were celebrated in St. John's, Holland Road, and St. Mary's, Graham street. The afternoon meeting was in the Church House, with the superior general presiding.

"Baptist Episcopal" Church Reference Rather Startling To Worker Among Students

NEW YORK—Curious questions come to the directors of our student centers. One in the Southwest works among students who until coming to college never heard anything of the Episcopal Church, or never heard anything but error. Not infrequently they say, "What sort of a Church is it anyway? Of course I know that Henry VIII started it. I learned that in history. Is it a branch of the Catholic Church? I should really like to know."

Another student remarked, "Our town has a Baptist Episcopal Church." This was a new one to the director, but it proved to be a church with an unpunctuated sign reading: St. John the Baptist Episcopal Church.

A man who was not one of the students came to the door on an errand one day, and when that was finished he said, courteously, "I wish you'd tell me about what you folks believe." The Creed was repeated for him and when he heard the reference to the Holy Ghost his face lighted up and he said, "So you believe in the Holy Ghost! So many do not. Do you believe in the work of the Holy Spirit in human life?" Reassured on this point, he said, "Well, I didn't know our Churches were so much alike." He belonged to the Assembly of God, more commonly known as the Holy Rollers.

Archbishop Lang Sleeps While Burglars Prowl Through Lambeth Palace

LONDON—Burglars invaded Lambeth Palace, ancient home of the Archbishops of Canterbury, July 16th, but fled without taking any of its priceless treasures.

Archbishop Lang slept peacefully while the burglars prowled into the bathroom adjoining his bedroom. The intruders apparently thought they heard footsteps and fled down the high ladder with which they had scaled the palace wall.

Lambeth Palace contains many paintings, precious relics, and a library of 30,000 books and manuscripts, including several books printed by Caxton in 1480.

165,151 Lodgings Provided Seamen by N. Y. Institute

Six Months Work Includes 437,873 Meals; Less Employment

NEW YORK—The first six months of 1933 showed that the Seamen's Church Institute of New York provided 165,151 lodgings to merchant seamen, according to a bi-annual report of the superintendent, the Rev. Archibald R. Mansfield, D.D.

The report revealed that 437,873 meals were served in the restaurant, soda fountain, and cafeteria of the Institute's building at 25 South street, from January 1st to July 1st, of which number 195,603 were relief meals. It also showed that 3,648 individual seamen received 6,035 relief loans in the form of meals, beds, clothing, and cash. Distributions included 1,994 knitted articles and 4,970 articles of clothing.

The Institute's employment department showed a decrease in the number of positions procured for seamen—668 as compared with 861 during a corresponding six months period of 1932. The number of social service needs filled increased from 33,942 in 1932, January to July, to 45,579 in the same period of 1933, indicating a larger number of seamen in need of help. The amount of money deposited by seamen in the Institute's funds department also decreased, being \$175,617 in 1932, first six months, as compared with \$131,779 in 1933.

The number of cases treated in the medical, dental, and eye clinics increased from 2,665 in 1932 to 2,748, this year. There were 16,198 pieces of sailors' baggage checked and 115 entertainments (moving pictures and athletic events), attended by 72,663 seamen. There were only two marriages, 13 baptisms, and 21 burials. Books and magazines distributed to seamen on ships, totaled 11,928, and 2,327 pairs of shoes were repaired in the free cobbler shop and 2,510 haircuts in the free barber shop.

49 Utah Young People at Camp

SALT LAKE CITY, UTAH—The third annual "pow-wow" of the Young People's Fellowship of the district was held July 8th to 10th in Mueller Park, near here. A total of 49 attended.

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 STOSKOFF, 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 A.M. Morning
Prayer 10. Holy Communion and Sermon, 11.
Evening Prayer and Sermon, 4 P.M.
Week-days: Holy Communion, 7:30 A.M.
(Saints' Days, 10). Morning Prayer, 9. Evening
Prayer, 5 P.M. Organ Recital on Saturdays at 4:30.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., Rector
Sundays: 8 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 A.M. Matins, 10:30.
High Mass and Sermon 11 A.M. Evensong, 4 P.M.
Daily: 7:00, 9:00, 12:30 and 5:00.
Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

Wisconsin

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street
VERY REV. ARCHIE I. DRAKE, Dean
Sunday Masses: 7:30 and 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.

New Jersey School Campaign Progresses

Total of \$1,400 Pledged Within Short Time for St. Mary's Hall; Clergy Asked to Contribute

TRENTON, N. J.—The campaign for the advancement of St. Mary's Hall, the Church school for girls at Burlington, is making substantial progress under the leadership of the Rt. Rev. Albion W. Knight, D.D.

Within a month replies were received from one-third of the clergy of the diocese who had been asked for personal subscriptions. A total of \$1,400 was pledged by them and a large part of it paid in cash.

Despite financial difficulties and summer quietness in parochial life, the campaign is being pushed forward.

Moslems Seek to Oust Missionaries in Egypt

CAIRO, EGYPT—The campaign against Christian missionaries which the Moslems of Egypt have been carrying on for the past few weeks, although still as serious as ever, has now taken on an entirely different aspect.

The leaders of the campaign are as determined as ever to rid themselves of missionary conversion activities here, but they realize they must use different tactics. They have decided to organize Moslem committees throughout the country, mainly for the purpose of raising money to establish schools, hospitals, and orphanages so that poor and sick Moslems will not be obliged to go to Christian institutions for education and medical assistance. They will also submit petitions to the government requesting its full support in combating Christian missionary work.

NEWS IN BRIEF

BETHLEHEM—A service of dedication was held June 18th in St. George's Church, Nanticoke, a mission of St. Stephen's Church, Wilkes-Barre. The Rev. Henry R. Taxdal, vicar, dedicated an altar in memory of Mr. and Mrs. Charles E. Jones; eucharistic candlesticks in memory of John Hamilton and Francis Jones, former senior wardens; a credence in memory of Mrs. Beth Porter Evans, and two clergy chairs presented by the Woman's Auxiliary. The sermon was by the rector, the Rev. F. L. Flinchbaugh, D.D.

CENTRAL NEW YORK—A three-light stained glass window, gift of Mrs. Mary Bauder Chaplin, was dedicated in Grace Church, Cortland, July 9th by the rector, the Rev. William A. Braithwaite.

LONG ISLAND—The Oxford Movement centenary was commemorated July 9th in Trinity Church, Brooklyn, with a Holy Eucharist of thanksgiving. The rector, the Rev. George T. Gruman, gave an appropriate sermon.

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ANNOUNCEMENTS

Died

PRIME—Died in Boston, Mass., July 1st, **FRANCES H. PRINE**, widow of the Rev. Augustus Prine, in the eighty-eighth year of her age. The funeral, a Requiem Mass, was held at the Church of St. John the Evangelist, in Boston; the burial was in Montreal, P. Q.

RESOLUTIONS

HERBERT W. HOPKINS
On the evening of June 22, 1933, the Rev. **HERBERT W. HOPKINS** entered into the rest of Paradise after an illness of some weeks. The Rev. Mr. Hopkins was a vigorous and gifted priest of God. His entire ministry was spent in the diocese of Newark. During the 20 years of his rectorship of Trinity Church, Irvington, he gave unsparingly of his life to the parish and the community. He was a preacher of charm and power but perhaps more distinguished was his tireless love and sympathy for those to whom he ministered. Many will always remember with deepest gratitude his help in times of trouble and distress. Many will always bless him for his redeeming influence in their lives. We, the bishops and other clergy of the diocese of Newark, do hereby testify to our sorrow and our profound sense of loss in his death and to our thanksgiving to Almighty God for a life so good and so triumphant, and be it

RESOLVED, that copies of this resolution be sent to the Newark *Churchman*, *The Churchman*, and *THE LIVING CHURCH*, and that a copy be given to his beloved wife and daughter expressing our heartfelt sympathy in their grief and our sure and certain hope of the resurrection into eternal life.
(Signed) **CAROLUS R. WEBB**,
A. T. DOUGHTY.

MARY LOUISA JACKSON

With profound sorrow the board of managers of the Home for Aged Protestant Women of Pittsburgh record the death of their loyal friend and benefactor, Miss **MARY LOUISA JACKSON**, whose nobility of character represented one of those who ever seek endearing ways of serving others. Miss Jackson was ever ready to promote the interests of "The Home" by material contributions as well as wise counsel and its present success and financial basis is due to her untiring devotion of a lifetime.

With the sense of our great loss is mingled our deep sympathy for the members of Miss Jackson's family.

MRS. JOHN W. LLOYD,
MRS. WILLIAM E. WOODWELL,
MRS. J. FRANKLIN ROBINSON,
MRS. REMSEN V. MESSLER,
Committee.

Adopted by the Board of Managers, July 5, 1933.

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

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